

PARSHAS EMOR

By Rabbi Yaakov Feitman

Kehillas Bais Yehudah Tzvi

IBERKUMEN MIT SHREK

Like many people, the older I get, the wiser my parents z”l become. I would like to share a wise saying I learned from my mother *aleha hasholom*, which I finally realize comes from a *pshat* of the *Ksav Sofer*. The Torah tells us this week “when you slaughter a korban todah (thanks to Hashem) offering *li’retzonchem tizbachu* (you shall slaughter it to gain favor for yourselves)” (22:29). Rashi explains from this and the next posuk that one must be careful not to have a *machsheves pigul*, meaning a thought of eating the korban at the wrong time. Many meforshim ask, “Why did the Torah single out the korban todah for this warning?” As we are now learning in *daf yomi Zevachim*, all korbanos require that avoid this kind of intention. The *Ksav Sofer* explains that a Korban Todah is brought to thank Hashem for saving us from danger, for a refuah from an illness etc. A person, however, might be happy with the immediate result but not so happy with the process. For instance, he is pleased that he is now cured, but would rather not have gotten sick at all. He could have been in a car accident or other danger and is now pleased that he eluded major loss. But, again, he would have rather not been in the accident at all. For that reason, the Torah had to warn that a Korban Todah requires total and absolute gratitude to Hashem...for *every* aspect of what happened, the good and the seemingly bad.

Why is this? Why indeed must we be grateful for what seems so terrible and at the very least unnecessary? The *Ksav Sofer* answers that we have required a certain measure of kaparah for some sin, bad midah or even inadvertent transgression. Hashem was kind enough to grant us expiation through something that *didn’t* happen. For that we must be exceedingly grateful, although logic would seem to whisper to us “who needed this?” My mother used to say about all these types of saving grace events “*iberkumen mit shrek*,” which means “to get by with just a scare.” Generally, who wants to be frightened? No one. Yet, the *Ksav Sofer* and my mother teach us always to be grateful that something wasn’t worse. We must look at everything, as I’m sure many of us learned from our parents, as “*zol zein a kaparah* – may it atone for our sins.” To accept this philosophy and weltanschauung, one must be humble enough to accept the fact that we are not perfect and may need to atone. My rebbe, Rav Hutner zt”l once explained (*Pachad Yitzchok, Chanukah*) that the word *modeh* or *modim* in Hebrew has two meanings. One is thanks; the other is to admit. He demonstrates that whenever we give thanks we are admitting that we owe somebody something. To Hashem – and often our parents – we owe everything. The *Korban Todah*, or reciting *Mizmor L’sodah* properly, is our opportunity to both thank and admit that we are fallible mortals who falter, make mistakes and should be grateful for everything which happens to us. As we learned, this *must* include *all* aspects of our lives; otherwise the gratitude is insincere, since we still harbor a grudge or resentment. On the other hand, if we realize that whatever befalls us is not only for the best, but is our saving grace, we will walk around with a perennial smile on our faces. May we have only wonderful things happen to us and at the very least, *iberkumen mit shrek*.

A GUTTEN SHABBOS

HALACHA OF THE WEEK 5778

PARSHAS EMOR

BY RABBI YAAKOV FEITMAN, KEHILLAS BAIS YEHUDAH TZVI

This week we will begin discussing Halachos for Yom Tov in general and Shavuos in particular

Question: This year, since the Yom Tov of Shavuos begins on Motzoi Shabbos, we will be making Havdalah on Yom Tov in Kiddush. Are there any concerns or Halachos of which we should be aware?

Answer: Yes. On Motzoi Shabbos we generally use an *avukah*, which means a Havdalah candle which has more than one wick. The reason for this is that we need more light than usually emanates from one candle. On a regular Motzoi Shabbos we simply extinguish the Havdalah candle. However, on Yom Tov this is forbidden. The question is, then what should we use on Motzoi Shabbos which falls on Yom Tov? If we use two candles, as recommended by some Poskim (Yesod Veshorah Ha'avodah 9:5) other Poskim (Rav Shlomo Zalman Auerbach zt"l, as quoted by Rabbi Yerachmiel Fried in Yom Tov Sheini Kehilchaso 1:67) hold that there is a problem when we bring them together, since we may be extinguishing one with the other, which is forbidden. One resolution to this problem is to use a special candle (sometimes called a Yaknehaz candle) which is made with two wicks for this purpose and can be left to go out by itself, as opposed to a Havdalah candle which could burn for days. If one does not have this type of candle, he can rely upon the opinion of Rav Elyashiv zt"l (ibid. 1:68) that in this situation it is not necessary to make Havdalah on two candles which have been brought together.

Question: Speaking of candle issues, may we light a Yohr Zeit candle on Yom Tov since we say Yizkor? I have heard differing answers.

Answer: The Imrei Aish (Orach Chaim 40) holds that it is forbidden. Because of this opinion, there are 48 hour Yizkor candles sold in Seforim stores and Kosher supermarkets, which I recommend. However, the K'sav Sofer (Orach Chaim 65) holds that it is permissible, solving the problem as well. The reasoning behind their machlokes is that the Imrei Aish holds that only *ochel nefesh* – food related – fires are permissible on Yom Tov, not *mitzvah* generated fires. Even the Hadlokas Neiros fires were originally meant to provide light for meals, allowing the eating of Shabbos and Yom Tov meals. However, the K'sav Sofer (Orach Chaim 65, quoted in the Biur Halacha 513) holds that honoring parents who have passed away also falls under the category of *tzorech* Yom Tov. Conclusion: If you can, get a 48 hour candle; if not, you may rely upon the *minhag* Yisrael of many years to light a Yizkor candle on Yom Tov.

Question: This Shavuos, may we remove food from the freezer on Sunday (first day of Yom Tov) for Monday or is it considered forbidden *hachanah* (preparing) from one day for the other?

Answer: The Chayei Adam (153:6 and 99:1) holds that one may perform a “minor” *hachanah*, which does not complete the process of cooking. This would seem to apply here, but the Chayei Adam states that this is only permissible *beshaa hadechak* (worse comes to worse). The Mishnah Berurah (667:5) and Shaar Hatziyun (503:2) also imply that this is permissible for the *mitzvah* of *simchas* Yom Tov. However, Rav Yaakov Kamenetzky (Emes L'Yaakov 503) and others are *machmir* so one should avoid doing so unless absolutely impossible otherwise.

A GUTTEN SHABBOS