

Parshat Emor

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No dedications today, however, our group tzedaka, Chochma v'Chessed is for all of us.

We help each other to help each other.

We have donated over \$50,000 to people on this group, or friends of our group.

Please contact Tania or Esther to make a donation and we will dedicate our learning to your event.

How “Serving Hashem” Gets Stale

A. The sources

1. Perek 24:10

וַיֵּצֵא בֶן־אִשָּׁה יִשְׂרָאֵלִית וְהוּא בֶן־אִישׁ מִצְרַיִם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וַיִּנְצוּ בְּמַחֲנֶה בֶן הַיִּשְׂרָאֵלִית וְאִישׁ הַיִּשְׂרָאֵלִי:

There came out among the Israelites a man whose mother was Israelite and whose father was Egyptian. And a fight broke out in the camp between that half-Israelite and a certain Israelite.

וַיִּקְבֹּץ בֶּן־הָאִשָּׁה הַיִּשְׂרָאֵלִית אֶת־הַשֵּׁם וַיִּקְלַל וַיִּבְיֹאוּ אֹתוֹ אֶל־מֹשֶׁה וְשֵׁם אִמּוֹ שְׁלֹמִית בַּת־דְּבָרִי לַמַּטֵּה־דָן:

The son of the Israelite woman pronounced the Name in blasphemy, and he was brought to Moses—now his mother’s name was Shelomith daughter of Dibri of the tribe of Dan—

1. Rashi Vayikra 24:10

וַיֵּצֵא בֶן אִשָּׁה יִשְׂרָאֵלִית. מֵהֵיכָן יֵצֵא? רַבִּי לִוִי אֹמֵר מֵעוֹלָמוֹ יֵצֵא,

רַבִּי בְרַכְיָה אֹמֵר מִפְּרֻשָּׁה שְׁלֹמִיעֵלָה יֵצֵא, לְגַלְגַל וְאָמַר "בְּיוֹם הַשַּׁבָּת יַעֲרֹכְנוּ" דֶּרֶךְ הַמֶּלֶךְ לְאָכַל פֶּת חֲמָה בְּכָל יוֹם, שְׁמָא פֶּת צוֹנְנֵת שֶׁל תְּשַׁעָּה יָמִים, בְּתַמִּיָּה?

וּמַתְנִיתָא אָמְרָה מִבֵּית דִּינּוֹ שֶׁל מֹשֶׁה יֵצֵא, מִחֵיב, בָּא לְטַע אָהֳלוֹ בְּתוֹךְ מַחֲנֵה דָן, אָמְרוּ לוֹ מַה טִּיבָךְ לְכָאן? אָמַר לָהֶם מִבְּנֵי דָן אֲנִי, אָמְרוּ לוֹ "אִישׁ עַל דְּגָלוֹ בְּאֵתֶת לְבַיִת אֲבֹתָם" כְּתִיב (בַּמִּדְבָּר ב'), נִכְנַס לְבַיִת דִּינּוֹ שֶׁל מֹשֶׁה וַיֵּצֵא מִחֵיב, עָמַד וְגָדַף (ספרא, ויקרא ל"ב):

Whence did he go out? Surely not from the camp, since Scripture states “and they strove in the camp”! Rabbi Levi said, “He went out from (by his blasphemous utterance he lost) his eternal life (עולמו); R. Levi evidently connects ויצא with the last word of v. 8; “the everlasting covenant, ברית עולם”).

R. Berachya said, “He set forth (יצא) (started his argument) from the above section. He said sneeringly: “Every Sabbath he shall set it in order!? Surely it is the way of a king to eat fresh (lit., warm) bread every day; is it perhaps his way to eat bread nine days old (lit., cold bread of nine days)?! (The Hebrew word בתמיה “Say this in the intonation of a question” means nothing other than our question mark) (Midrash Tanchuma 38 23).

A Baraita states that ויצא means, he came out of the judicial court of Moses where he had been pronounced to be in the wrong in the following matter: although his father was an Egyptian he had gone to pitch his tent in the camp of the tribe of Dan to whom his mother belonged (cf. v. 11). They (the men of Dan) said to him, “What have you to do here” (lit., what is your character that gives you the right to come here?). He replied. “I am one of the children of the tribe of Dan”. Thereupon they said to him, “Scripture states: (Numbers 2:2) “Every man [of the children of Israel shall encamp] by his own standard, that bears the signs of their father’s house”! He thereupon went in to the judicial court of Moses to have the matter decided and came forth (יצא) declared to be in the wrong. He then stood up and blasphemed (Sifra, Emor, Section 14 1; Leviticus Rabbah 32 3).

3. Chagiga 26b

ואמאי? כלי עץ העשוי לנחת הוא, ואינו מקבל טומאה! אלא מלמד שמגביהין אותו ומראין בו לעולי רגלים לחרם הפנים, ואומרים להם: ראו חיבתכם לפני המקום, סילוקו כסידורו. דאמר רבי יהושע בן לוי: נס גדול נעשה בחרם הפנים, כסידורו כה סילוקו, שנאמר: “לשום חום ביום הלקחו”.

And why indeed is the table susceptible to ritual impurity, being that it is a wooden vessel designated to rest in a fixed place and should therefore not be susceptible to impurity? Rather, this verse teaches that they would lift the table with the shewbread on it to display the shewbread to the pilgrims standing in the Temple courtyard, as it was prohibited for Israelites to enter the Sanctuary, where the table stood, and they would say to them

Behold your affection before God, Who performs a perpetual miracle with the bread, for when it is removed from the table on Shabbat it is just as fresh as when it was arranged on the previous Shabbat. As Rabbi Yehoshua ben Levi said: A great miracle was performed with the shewbread: As its condition during its arrangement, so was its condition during its removal, as it is stated: "To place hot bread on the day when it was taken away" (I Samuel 21:7), indicating that it was as hot on the day of its removal as it was on the day .(when it was placed

4. Brachot 12a

ובשבת מוסיפין ברכה אחת למשמר היוצא. מאי ברכה אחת? אמר רבי חלבו: משמר היוצא אומר למשמר הנכנס: "מי ששכן את שמו בבית הזה, הוא ישכין ביניכם אהבה ואחיה ושלוה ורעות".

We learned in a mishna in tractate *Tamid* that on Shabbat a single blessing is added to bless the outgoing priestly watch. The Gemara asks: What is that single blessing? Rabbi Helbo said: As they finished their service, the outgoing priestly watch would say to the incoming priestly watch: May He who caused His Name to dwell in this house cause love and brotherhood, peace and camaraderie to dwell among you

B. The 3 reasons for the outburst:

1. VaYetzei: --מעולמו יצא

What is "olamo"

Kel maleh Rachamim:

אל מלא רחמים שוכן במרומים, המצא מנוחה נכונה על כנפי השכינה במעלות קדושים וטהורים קזוהר קרקיע מזהירים (נשמת) פלוני בן פלוני, ששהלך לעולמו בעבור שנדבו צדקה בעד הזכרת נשמתו. בגן עדן תהא מנוחתו לכן בעל הרחמים, יסתירהו בסתר כנפיו לעולמים, ויצרר בצרור החיים את נשמתו ה' הוא נחלתו, ויניח, בשלוה על משכבו ונאמר אמן

The only thing we really get to build is our future personal reality

2. The Imrei Emet:

Mishlei 27:19

כַּמִּים הַפָּנִים לַפָּנִים כִּן לֵב-הָאָדָם לְאָדָם:
,As face answers to face in water
So does one man's heart to another

Projection-the mental process by which people attribute to others what is in their own minds. For example, individuals who are in a self-critical state, consciously or unconsciously, may think that other people are critical of them.

What bothered him about the Lechem HaPanim?

Bread displays were universal in Ancient Near Eastern cultures, but in all of them, the bread was changed daily, suggesting that its purpose was to feed the god(s). For Israel, it was changed weekly. Moreover, while at least part of all other bread offerings was consumed on the altar, these loaves merely sat there for the whole week. Scholars understand that Israel, then, took a familiar practice and totally undercut its familiar meaning. Instead of feeding God, the bread represented Gds permanent providence and sustenance of Israel. The requirement for twelve loaves corresponded to the twelve tribes of Israel, just like the twelve stones on the High Priest's breastplate.

3. Avot 4:21

רַבִּי אֱלֵעָזָר הַקַּפָּר אָמַר, הַקְנָאָה וְהַתְאָוָה וְהַכְבוֹד, מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם:
Rabbi Elazar Ha-kappar said: envy, lust and [the desire for] honor put a man .out of the world

4. Dealing with Rejection-

5. Rav Shimon Schwab-

“Moshe did not know...”

Sanhedrin 78b:7

The difference between the uncertainty in the case of the wood gatherer and the uncertainty in the case of the blasphemer is as it is taught in a *baraita*:

Moses our teacher knew that the wood gatherer was liable to be sentenced to death, as it is stated: “And you shall observe the Shabbat as it is sacred to you; one who desecrates it shall be put to death” (Exodus 31:14). But he did not know with which death penalty he was to be killed, as it is stated: “And they placed him under guard, as it had not been declared what should be done to him” (Numbers 15:34). But concerning the blasphemer it is stated only: “And they placed him under guard that it might be declared to them according to the Lord” (Leviticus 24:12), as **Moses did not know** if the blasphemer was liable to be killed at all, or not

The following sequence of law all emphasize the dignity that must be accorded to every animal and human being.