

OHRNET

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PARSHA INSIGHTS

BY RABBI YAAKOV ASHER SINCLAIR

How Do You Spell “SHABBAT”?

“These are the appointed festivals of G-d, the holy convocations, which you shall designate in their appropriate times.” (23:4)

A true story. The scene: Shabbat at a well-known Jewish outreach organization’s outpost in Cyprus. Every Shabbat in the summer months, hundreds of secular Jewish youth flock to experience what may be for them their first-ever taste of Shabbat.

Young student to the Rebbetzin: “Can you give me the code for the wi-fi?”

Rebetzin reprovingly and a little shocked: “It’s Shabbat!”

Student to Rebetzin: “How do you spell that...?”

The four sons at the Seder represent four generations of Jews. If the father doesn’t teach the wise son the minutiae of halacha and its underpinning beauty and meaning, down to the smallest law that one may not eat after the *afikoman*, then the next generation will be the *Rasha* (the evil son) who sees no spirituality in Judaism, just labor. “What is this work to you?”

And although the *Rasha* has some connection, albeit negative, to Judaism, his son is a simpleton (in a Jewish sense). A *Tam*. All he remembers is a grandfather with a white beard and a yarmulke who sat him on his lap. All he can say is, “What is this?”

However, the next generation has no memory of a *frum zeide*. The connection of the fourth generation to Judaism is only the second-hand stories of his father’s memories. He

has no idea what to ask. He is the *Eino yode’a l’ishol*. One who doesn’t even know enough to ask.

Notice there is no fifth son at the Seder.

Cultural memories last for four generation and that’s it.

And yet all is not lost. Something deep in the sense memory, deep in the soul still calls:

“These are the appointed festivals of G-d, the holy convocations, which you shall designate in their appropriate times.”

The root of the word “convocation” is the same as the word “vocal.” They *call* to us. The festivals have a power to call us to holiness whatever the distance.

Similarly, three lines later the Torah says, “... a holy convocation for you...” Every festival has two parts, the “*l’Hashem*” part —the prayers and the learning part — the so-called spiritual part; and “*l’chem*” part – the “for you” part — the physical enjoyment of fine food and drink. The power of the festival convocation, the *l’Hashem* part “calls” even the “*l’chem*” part to holiness.

Even if the fifth son’s relationship to Shabbat is the code word for the wi-fi, holiness is still vocal; it is still calling to him.

• Sources: based on the *Chidushei HaRim* as seen in *Iturei Torah*

*With great sorrow, the Ohr Somayach family
shares in mourning the passing of the esteemed*

RABBI NISSON WOLPIN רבי ניסן

A friend and mentor to talmidim of Ohr Somayach.

May Hashem comfort his family along with the mourners of Tzion and Yerushalayim.

BAVA BATRA 109 - 115

LIKE BROTHER, LIKE SISTER

Rava said, "One who seeks to marry a woman should check on the nature of her brothers (because the majority of sons are similar in nature to the brothers of the woman's mother — Rashbam)".

Rava cites as his source the verse regarding Aharon Hakohen (Shemot 6:23): "Aaron married Elisheva, the daughter of Aminadav, the sister of Nachshon, and she give birth to Nadav and Abihu, Elazar and Itamar." "Since the verse mentions that Aharon married the daughter of Aminadav, don't I know that she was the sister of Nachshon, and isn't it redundant to mention this fact?" states Rava rhetorically. Rava teaches that we learn from here that an important factor in Aharon's marrying Elisheva was that she was the sister of Nachshon (who was the prince of the tribe of Yehuda, a person of great importance — Rashbam). Of course this was not the only reason, but it was significant enough for Rava to emphasize it as a factor to check and to seriously take into account when choosing a wife.

The *gemara* also cites a Tana in a *beraita* who states that the majority of sons are similar to the brothers of the woman's mother. This will provide an indication of the likely nature of one's children born from a marriage with a particular woman.

• Bava Batra 110a

DEFINING "DIGNITY"

Rav said to Rav Kahana: "Even skin the hide from a dead animal in the market (in public — Rashbam) to receive payment for this work, rather than refuse to do so (and live off of charity), saying 'I am great man' and it is forbidden for me to do this work since it would be a 'chillul Hashem' for me to do a job that is "disgusting" and unbecoming a Torah scholar such as myself.

The Rashbam writes that this is the correct text in our *gemara*, and that this is the explanation of this teaching. He also notes that there is another text which states that one might think that Rav Kahana should refuse this type of work as a livelihood since he was a *kohen*. However, this is apparently an incorrect text, since Rav Kahana was not actually a *kohen*, as Rabbeinu Tam proves in the writings of Tosefot.

The Rashbam makes a distinction between a Torah scholar who wears dirty clothing, which would indeed constitute a *chillul Hashem*, and doing honest, although unbecoming, work, rather than be sustained by charity funds, which is not a *chillul Hashem*. Of course, this statement in no way diminishes the indescribably great importance of Torah study and the loftiness of one completely immersed in Torah study. In the event of any real and practical case, such as a Torah student needing to decide whether to perform such work nowadays, it is crucial to seek counsel from a great halachic authority regarding the application of this teaching in any specific case.

• Bava Batra 110a

PLEASE JOIN US...

...in saying Tehillim/Psalms and a special prayer to G-d for the safety and security of all of Klal Yisrael in these times of conflict and conclude with the following special prayer:

"Our brothers, the entire family of Israel, who are delivered into distress and captivity, whether they are on sea or dry land – may G-d have mercy on them and remove them from stress to relief, from darkness to light, from subjugation to redemption now, speedily and soon."

PARSHA Q&A ?

1. Which male descendants of Aharon are exempt from the prohibition against contacting a dead body?
2. Does a *kohen* have an option regarding becoming ritually defiled when his unmarried sister passes away?
3. How does one honor a *kohen*?
4. How does the Torah restrict the *kohen gadol* with regard to mourning?
5. The Torah states in verse 22:3 that one who “approaches holy objects” while in a state of *tumah* (impurity) is penalized with excision. What does the Torah mean by “approaches”?
6. What is the smallest piece of a corpse that is able to transmit *tumah*?
7. Who in the household of a *kohen* may eat *terumah*?
8. If the daughter of a *kohen* marries a “zar” she may no longer eat *terumah*. What is a *zar*?
9. What is the difference between a *neder* and a *nedavah*?
10. May a person slaughter an animal and its father on the same day?
11. How does the Torah define “profaning” the Name of G-d?
12. Apart from Shabbat, how many days are there during the year about which the Torah says that work is forbidden?
13. How big is an *omer*?
14. On what day do we begin to “count the *omer*”?
15. Why do we begin counting the *omer* at night?
16. How does the *omer* differ from other *minchah* offerings?
17. The blowing of the shofar on Rosh Hashanah is called a “*zichron teruah*” (sound of remembrance). For what is it a reminder?
18. What is unusual about the wood of the *etrog* tree?
19. Who was the father of the blasphemer?
20. What is the penalty for intentionally wounding one’s parent?

PARSHA Q&A!

Answers to this Week’s Questions!

All references are to the verses and Rashi’s commentary unless otherwise stated.

1. 21:1 - *Challalim* — those disqualified from the priesthood because they are descended from a relationship forbidden to a *kohen*.
2. 21:3 - No, he is required to do so.
3. 21:8 - He is first in all matters of holiness. For example, a *kohen* reads from the Torah first, and is usually the one to lead the blessings before and after meals.
4. 21:10-12 - He may not allow his hair to grow long, nor attend to his close relatives if they die, nor accompany a funeral procession.
5. 22:3 - Eats.
6. 22:5 - A piece the size of an olive.
7. 22:11 - He, his wife, his sons, his unmarried daughters and his non-Jewish slaves.
8. 22:12 - A non-*kohen*.
9. 22:18 - A *neder* is an obligation upon a person; a *nedavah* is an obligation placed upon an object.
10. 22:28 - Yes. The Torah only prohibits slaughtering an animal and its mother on the same day.
11. 22:32 - Willfully transgressing the commandments.
12. 23:7-36 - Seven.
13. 23:10 - One tenth of an *eipha*.
14. 23:15 - On the 16th of Nissan.
15. 23:15 - The Torah requires counting seven complete weeks. If we begin counting in the daytime, the seven weeks would not be complete, because according to the Torah a day starts at nightfall.
16. 23:16 - It was made from barley.
17. 23:24 - The *akeidat* (binding of) Yitzchak.
18. 23:40 - It has the same taste as the fruit.
19. 24:10 - The Egyptian killed by Moshe (*Shemot* 2:12).
20. 24:21 - Death.

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DAYS OF JUDGMENT AND ATONEMENT

One of the main topics of this week's Torah portion is a description of the holidays that constitute the cycle of the Jewish year. In regard to Rosh Hashana and Yom Kippur, Abarbanel raises a number of questions that provide a unique insight into G-d's relationship with all the nations of the world and with Israel in particular. First of all, why is Rosh Hashana, the first day of the month of Tishrei, singled out as *the* "Day of Judgment" for the entire world? G-d is not like a secular judge who, after gathering all the facts and witnesses, needs to set aside a particular day for judgment. Secondly, if Rosh Hashana is a day of judgment for all of Mankind, why is Yom Kippur, the "Day of Repentance and Atonement", designated only for the Jewish People? Likewise, it is clear from numerous sources that repentance is necessary and accepted throughout the year, not just on the ten days between Rosh Hashana and Yom Kippur. This is actually a Talmudic dispute, with one side stating that we are judged for the year on Rosh Hashana, with the judgment being sealed on Yom Kippur, while the other side states that we are judged every day of the year. Finally, there is a famous statement in the Talmud that G-d opens, so to speak, three books on Rosh Hashana. The righteous are inscribed for life, the wicked are inscribed for death, and those in-between have their judgment suspended until Yom Kippur in order to give them time to repent. The most common interpretation of this statement is that the righteous are defined as those whose *mitzvot* outnumber their transgressions, the wicked are defined as those whose transgressions outnumber their *mitzvot*, while those in-between are exactly balanced between the two. Abarbanel finds this interpretation extremely difficult to accept as it would be almost impossible to have exactly an equal number of *mitzvot* and transgressions, which means that Yom Kippur would only be relevant to an infinitesimal percentage of the people.

Abarbanel explains that in order to understand the meaning of Rosh Hashana and Yom Kippur we have to be aware of the influences of the stellar configurations of the Zodiac. Rosh Hashana occurs during the influence of the sign of Libra, or the scales of justice (*Ma'aznayim* in Hebrew). The various natural forces and influences that G-d created are represented by the twelve signs of the Zodiac. This natural order determines the fate of all of

the nations of the world, with one notable exception: Israel. On Rosh Hashana the nations of the world are judged according to this Divinely-ordained natural order. Israel, however, is judged differently. It is not subject to this order, but rather to the specific will of G-d Himself. By performing the *mitzvot*, which were given exclusively to the Jewish People, we are removing ourselves from that broader influence and placing ourselves under G-d's direct protection. We are given the ten days between Rosh Hashana and Yom Kippur to make that distinction a reality by looking deeply into ourselves and repenting with utmost sincerity. Since the goal of Yom Kippur is to bring us to this unique state of Divine protection, it is relevant only to the Jewish People but not to the other nations of the world, which are subject to a different form of Divine influence that is symbolized by the signs of the Zodiac.

Based on this understanding, the Talmudic dispute can be easily resolved. Judging Israel on Rosh Hashana and sealing that judgment on Yom Kippur refers to our general responsibility to free ourselves from being solely subject to the stellar influences. This is dramatically symbolized by the sound of the shofar with its numerous symbolic meanings. These include awakening us to the reality of our unique direct Divine protection, calling us to appoint G-d as our King, awakening us to repent and defeat our evil tendencies and reminding us of the giving of the Torah at Sinai, the eventual ingathering of our exiles and the resurrection of the dead. The other side of the Talmudic argument, the concept of daily judgment and repentance, refers to our relationship with G-d and responsibilities on a daily basis, after having accepted the uniqueness of G-d's relationship with the Jewish People.

Finally, Abarbanel explains that the three types of individuals referred to are those that are *completely* righteous, those that are *completely* wicked and those that are somewhere in-between. Obviously, this last group comprises the overwhelming majority of Mankind. In reference to the Jewish People the first two categories of individuals are completely removed from the natural forces and are subjected to G-d's immediate Divine intervention, one to their benefit, and one to their detriment. G-d then gives the last group the opportunity of Yom Kippur.

BLESSING OVER BAD

From: Gil

*Dear Rabbi,
I recently came across the concept of blessing G-d over bad things that happen to a person just as one would do for good things that happen. What does this mean?*

Dear Gil,

The concept you are referring to is based on a teaching of the Sages which states (Berachot 60a), "Just as one recites a blessing for his good fortune, so too must he recite a blessing for misfortune."

The Talmud explains that this does not mean that he literally recites the same blessing in both instances, because they are not the same. The blessing for good occurrences is, "Blessed are You, G-d, Who is good and does good". The blessing in a case of misfortune, G-d forbid, is "Blessed are You, G-d, the true Judge".

Rather, the implication is that one should accept misfortune with joy, like the joy with which he receives apparent and obvious good. The point is that we are to accept and integrate into our consciousness the truth that since G d is infinitely good, and everything comes from G-d, everything must be for the ultimate good.

Consider a situation where a sick person, because of unhealthy habits, is forced to undergo invasive and tedious treatments in order to restore his health. While the treatments are immediately agonizing, since they are clearly for the person's ultimate benefit, the painful treatments themselves are actually part of the good.

So too, we, because of poor spiritual habits, contract spiritual illnesses of which we might not even be aware. But G-d, in His infinite kindness, diligently oversees our spiritual immune system and intervenes in order to help us return to and maintain spiritual health, balance and harmony.

Chassidic thought adds an extra dimension to the explanation of this teaching, which makes blessing over bad even more palatable.

Accordingly, the occurrences we perceive as good fortune come to us through the lower, revealed spiritual worlds. What we perceive as misfortune actually comes to us from the higher, concealed worlds. As above, since everything comes from G-d, and for the good, what we perceive as misfortune is also good. It's just that since it comes from such a high and concealed place, this goodness becomes concealed within this-worldly terms.

Furthermore, these spiritual worlds correspond to the letters of G d's special, unique name. The lower worlds are manifestations of the latter letters of G-d's name, 'vav' and 'hey'. The upper worlds are manifestations of the first letters of G-d's name, 'yud' and 'hey'. When we joyfully accept and receive all that occurs in life, whether seemingly good or bad, as an expression of G-dliness and the revelation of His will in the world, we unify the letters of His name 'yud' and 'hey' with 'vav' and 'hey' (with all that means and represents), thereby proclaiming and revealing His unity throughout all of Creation.

LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

SHAZUR — TOMB OF A TANA

Many of the Talmudic Sages were identified by the place from which they originated. One such example is the Tana Rabbi Shimon Shazuri who lived and died in Shazur.



His tomb is located at the edge of what is today the Druze village of Sajur, about three miles northeast of the city of Karmiel. Tradition has it that his son Eliezer, about whom little is known, is buried next to him.

COUNTING SEFIRAH

When the Jewish People left Egypt they counted forty-nine days, each representing the rectification of one spiritual level in preparation for receiving the Torah. Today as well we must look to purify and elevate ourselves in preparation for receiving the Torah. In fact, the Zohar explains the great importance of each individual counting the Omer during these days as a preparation for learning Torah. It is also a custom throughout the Jewish People to study “Pirkei Avot”, Ethics of the Fathers, during these weeks in order to help refine one’s character traits before receiving the Torah.

The majority of halachic authorities maintain that today the command to count the Omer is Rabbinical, instituted as a remembrance for the Beit Hamikdash. From the second night of Pesach (the first night of Chol HaMo’ed in Israel, or the second night of Yom Tov outside of Israel) we begin counting the Omer at the conclusion of the evening prayer. (Shulchan Aruch 489:1). According to the Mishneh Berurah the counting is done before *Aleinu*, while Sefardim count immediately after the completion of the *Ma’ariv* evening service.

Women are exempt from counting because this is a positive mitzvah that is “bound by time”. On this point the Magen Avraham rules that although women are technically exempt, and therefore do not need to count, they have nevertheless accepted upon themselves to count. However, the

Mishneh Berurah writes that women in his city did not have the custom of counting at all. Today, in some communities women count, while in others they do not.

The ideal time for counting the Omer is at the start of the evening, but if one forgets he can still count all night, with a blessing. If one forgets to count in the evening he can count the following morning, which is the same calendar day in Judaism, but without a blessing. And then he can continue to count on the following evening with a blessing. The general rule is that as long as the person has counted every day, he continues to count with a blessing. But if he misses one day *completely*, he can no longer make a blessing. However, it is important to note that he still continues counting *without* a blessing.

Rabbi Ovadia Yosef explains, based on the Chida, a case in which although one has not missed a day of counting, he nevertheless must stop counting with a blessing. If the person becomes Bar Mitzvah during the Omer, although he has counted every day, he has done so only because of “*chinuch*”, to teach and accustom him to correctly perform the *mitzvot* when he is an adult and obligated by the Torah. Now that he is Bar Mitzvah he has a new obligation to count, and since he cannot count all of the forty-nine days as an adult he can no longer count with a blessing. The Maharam Shick and and Tzitz Eliezer disagree, and rule that the blessing can still be made when he counts in this scenario.

PARSHA OVERVIEW

The *kohanim* are commanded to avoid contact with corpses in order to maintain a high standard of ritual purity. They may attend the funeral of only their seven closest relatives: father, mother, wife, son, daughter, brother, and unmarried sister. The *kohen gadol* (High Priest) may not attend the funeral of even his closest relatives. Certain marital restrictions are placed on the *kohanim*. The nation is required to honor the *kohanim*. The physical irregularities that invalidate a *kohen* from serving in the Temple are listed. *Terumah*, a produce tithe given to the *kohanim*, may be eaten only by *kohanim* and their household. An animal may be sacrificed in the Temple after it is eight

days old and is free from any physical defects. The nation is commanded to sanctify the Name of G-d by insuring that their behavior is always exemplary, and by being prepared to surrender their lives rather than murder, engage in licentious relations or worship idols. The special characteristics of the holidays are described, and the nation is reminded not to do certain types of creative work during these holidays. New grain may not be eaten until the *omer* of barley is offered in the Temple. The Parsha explains the laws of preparing the oil for the menorah and baking the *lechem hapanim* in the Temple. A man blasphemes G-d and is executed as prescribed in the Torah.

WHEN JUST COUNTING DOESN'T COUNT

The Torah commands us to count the days and weeks from Passover until Shavuot (Lev. 23:15-16). Interestingly, the Torah portion which includes this commandment is always read during that time of the year. Counting that forty-nine day/seven week period is known as *Sefirat Ha'Omer* ("counting of the omer") because it connects the annual barley sacrifice offered on the second day of Passover (known as the *Korban Omer*) to the annual wheat sacrifice offered on the festival of Shavuot. The word *sefirat* ("counting of") is based on the verb *sofer* used by the Torah in this commandment to mean "count" (its noun form, *mispar*, means "number"). Nonetheless, the Hebrew language has another word for counting: *moneh* (whose final number is called a *minyan*). What is the difference between *sofer/mispar* and *moneh/minyan*, and why does the Torah choose to specifically use the word *sofer* when talking about *Sefirat Ha'Omer*?

We can suggest some possible ideas, but none of these are hard and fast answers: Firstly, the Vilna Gaon (1720-1797) explains that *minyan* is a general count, while *mispar* refers to the specific number in the count. However, on the other hand, Rabbi Wertheimer proffers evidence that *mispar* is the general number, while *mifkad* is the word for a specific count. Secondly, Rabbi Shlomo Pappenheim of Breslau (1740-1814) explains that the word *mispar* is related to the Hebrew word *sippur* (story), because just as the different parts of a story should flow in a natural and logical way, so do the numbers of one counting flow in a logical way (i.e. numerically). One does not count the contents of a set by saying random numbers, just as one does not tell a story by relating unrelated incidents. Nonetheless, this approach ostensibly does not account for how the term *mispar* differs from the term *minyan*.

Rabbi Yaakov Tzvi Mecklenburg (1785-1865) writes the word *moneh* is related to the word *maneh*, which means, "a respectable portion". Thus, the connotation of the word *moneh* is that whatever is included in the set that is counted must be something respectable or important — something worth counting. In contrast, the word *mispar* also means "number," but especially connotes the use of a number as a limit. For example, when discussing the halachic punishment of flogging, the Torah limits the amount of lashes to only a *mispar* (Deut. 25:2) — which tradition reveals is thirty-nine. For this reason the Aramaic word for a nation's border is *sfar* (which *limits* a nation's territorial domain), and the Aramaic word for barber is *sapar* (because by giving his client a haircut, he limits the growth of his hair). By this rubric, Rabbi

Mecklenburg explains that *Sefirat Ha'Omer* uses the word *sefirah* because wording of that commandment reads: "Until the morrow of the seventh week you shall count." The verb "to count" in this context is *being limited* to forty-nine days, so the word used is *sefirah* instead of *moneh*.

Additionally, Rabbi Mecklenburg suggests that the counting of *sefirah* differs from the counting of *moneh* in that the latter is simply the counting of numbers, while the former denotes something extra deliberately done or required to mark each unit. *Sefirah* is not just a count of quantity, but a count of quality as well. The goal of a *sefirah*-type counting is not just to count the raw numbers, but to also *qualitatively* improve oneself, to cleanse oneself of impurities. He connects the word *sefirah* to the Hebrew word *safir* ("sapphire" in English) in that *sefirah* cleanses a person, just as a precious gem is free from impurities.

From a halachic perspective, each day of the Omer may be considered a separate mitzvah, so if an entire day is missed one should continue counting (albeit without a *beracha*). Many have used the forty-nine day period between Passover and Shavuot to follow a forty-nine step scheme of character development or to focus their energies on the forty-nine ways of acquiring Torah (as listed in the Mishnah Avot in ch. 6) or studying a forty-nine page tractate of the Talmud (like *Sotah* or *Shavuot*). Given this model, the purpose of counting the Omer is not necessarily just the destination to reach Shavuot, but the journey itself. If on each day one works to change into a better person, then not only does the final count have special significance, but each day has special significance. In this way, counting the Omer differs from, say, the quorum of ten men (known as a *minyan*) required for the recitation of certain especially holy parts of the prayers, or the seven times that the Kohen Gadol sprinkles blood towards the Holy of Holies (whose counting the Yom Kippur liturgy describes as *moneh*, not *sofer*). In these cases the *final* numbers are the only requirements, and each individual unit on its own is not necessarily significant.

There is a third set of words for counting/numbering in the Torah, and that is *poked/mifkad*, but we will have to leave that discussion for another time.

Author's note:

Le'Zechut Refuah Shleimah for Bracha bat Chaya Rachel

RABBI NISSON WOLPIN, ZATZAL

Ohr Somayach, together with the rest of Klal Yisrael, mourns the loss of Rabbi Nisson Wolpin, *zatzal*, who was one of the special individuals who worked tirelessly to build the Torah community in America, Israel and the world over many decades with his “pen that was mightier than the sword.”

As a close friend of our one of our Roshei Yeshiva, Rabbi Mendel Weinbach, *zatzal*, Rabbi Wolpin took a personal interest in the growth of Ohr Somayach and in the development of the fledgling “Teshuvah Movement” in general. In article after article Rabbi Wolpin publicized and promoted the new “teshuvah” phenomenon to a skeptical world.

Especially when the Yeshiva opened its first American branch in Yonkers back in 1977, Rabbi Wolpin took time off to come and speak, as his schedule permitted. Perhaps more importantly, when *bachurim* who had just recently returned to Torah while in Israel came to New York, Rabbi Wolpin opened his home and heart to them, especially on Shabbat and Yom Tov, in order to make sure that their fragile commitment should not be lost. Even in his later years, when he moved to Jerusalem, across the street from Ohr Somayach, he gave a series of *shiurim* at the Yeshiva.

But it was as a pioneer of Torah journalism and literature that he made his mark and has left a legacy with the “Jewish Observer” magazine. For me, Rabbi Wolpin will always be a symbol of what one can accomplish for G-d and his Torah by articulating intelligently the Torah worldview for the English reading public. For over two generations, the authentic voice of our Torah leaders, past and

present, rang out boldly, coherently, and unapologetically from its pages. Moreover, its translations of classic texts made their brilliant insights accessible to hundreds of men and women who lacked the skills to delve into the original Hebrew. Its biographies of major historical and contemporary leaders, later anthologized by Rabbi Wolpin in “The Torah Personality” and other volumes, inspired both yeshiva students and laymen to reach for greatness.

Surrounded as we are nowadays by Torah literature of high quality on every imaginable subject, it is hard for us to

recall or imagine how dark and desolate our bookshelves were just a few decades ago. By his constant encouragement of young Torah scholars and eloquent women authors to hone their skills by contributing articles to the magazine, Rabbi Wolpin played a major part in the creation of the Torah revolution we all enjoy today. This author is honored to acknowledge Rabbi Wolpin’s guidance in enabling him to publish his first two articles in the Jewish Observer almost three decades ago.

The late Rabbi Shlomo Wolbe, *zatzal*, once said, “The world is waiting for the individual.” Contrary to Marxist historical theory, it is not movements that produce great people, but great people who create movements. Rabbi Nisson Wolpin was one of those special individuals. May his memory — and legacy — be for a blessing!

Rabbi Ze'ev Kraines is the Rav of Ohr Somayach Sandton in Johannesburg, South Africa and one of the founding students of Ohr Somayach Yeshiva Jerusalem in 1973.



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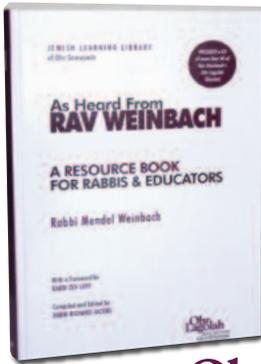
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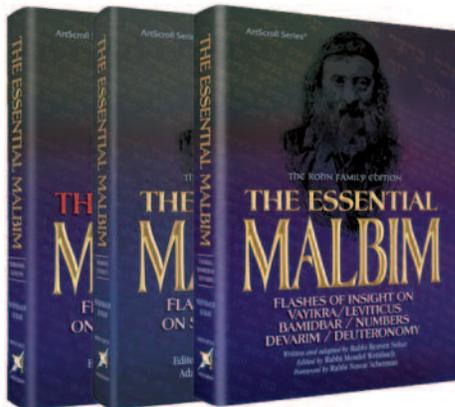


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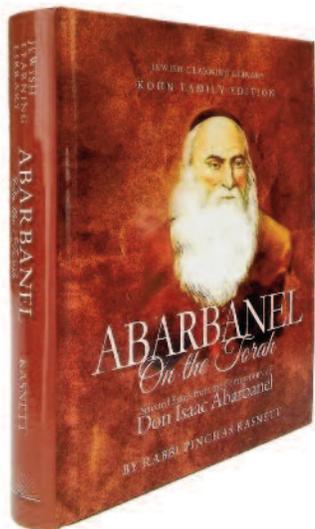
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