



פרשת אחרי מות קדושים
אייר תשע"ח

LADIES' CHASSIDUS SHIUR

The weekly textual Chassidus shiur for ladies resumes this week. All ladies are invited to join us in studying the Maamer Derech Mitzvosecha

With Rabbi Johnson

Tuesday mornings 9:00-9:45am at the home of Yudi and Humi Newin the Kollel Beis Medrash .

DOR L'DOR WINTER

Dor L'dor has resumed after the Pesach break for our winter zman. All fathers and sons are invited to join this fantastic program under the leadership of Rabbi Lebenholz.

Enjoy great learning, raffles, a story and of course a delicious cup of hot soup.

Motzai Shabbos in the ORZ Mezzanine. See flyers for times and more details.

SEDER LIMMUD

The Kollel has begun an in depth study of Hilchos Taharah with a structure seder and weekly shiurim. If you are interested in participating in this study program and attending the shiurim, please contact Rabbi Johnson.

KOLLEL REFRESH

Plans are well underway for a Kollel makeover, including new carpets, a new kitchenette and new furniture.

If you would like to be part of this project, please contact Rabbi Shlomo Barber. Dedication opportunities are available.

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא
חידוש Chiddush



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Release your bottled-up feelings

What is the easiest way to get into conflict? By trying to avoid it.

When we think of the Mitzvah of Hocheiach Tochiach, we usually associate it with rebuking someone when we see them doing something wrong. But the Rambam defines a more primary dimension of this Mitzvah which is a very important skill to apply in our relationships:

When a person sins against his fellow, one should not remain silent. Rather it is a Mitzvah to inform the person and ask "why did you do that? Why did you wrong me by doing X?"

If someone hurts you or does something that offends or upsets you, it is natural to feel negative feelings towards them. At this point you have one of two options. Either you say nothing and bottle up the feeling inside. Or you can bring it to their attention and talk about it.

The easier path is to say nothing. We'll keep things civil and polite rather than raise what could potentially be an awkward or difficult conversation. We will dismiss it as being nothing and brush it off.

Why do we bottle up our feelings rather than raise difficult issues?

- We are uncomfortable facing conflict
- We feel like we are creating conflict
- We don't want to offend or hurt the other person by bringing it up
- We want to keep the peace – no messy confrontations

Immediately before the Mitzvah of Hocheiach Tochiach, the Torah tells us that we should not harbour hatred in our hearts towards our fellow. This is a very significant sequence.

The Torah is teaching us that the way to avoid negative feelings in our hearts is through verbalising those feelings and bringing it up for open discussion.

There are many advantages in relationships that can be achieved by discussing hurt feelings rather than bottling them up.

There is benefit in just speaking out the issue and expressing one's hurt. Even if the other person is not receptive, just verbalising our feelings lightens the

load, allowing us to release our feelings without letting them fester inside.

It may give them the opportunity to explain from their side. We may have interpreted or perceived something as being done deliberately when it was not. We may have sensed a wrong where none was intended. Because we are so close to the situation, it is hard to think objectively and judge the other favourably (another mitzvah). If we raise the issue, the other person has the opportunity to explain. If we don't raise the issue, we will forever carry the negative sentiment that just may be totally unfounded.

This is the intent of the concluding words of the Posuk Velo Tisa Alav Cheit, "do not ascribe sin to him". Don't jump to conclusions that it was intentional or malicious. Rather bring up the issue to clarify and get a better understanding of what happened.

If the action was indeed hurtful, be it deliberate or unintentional, raising the issue allows the other person to recognise the result of their words or actions. We give them the opportunity to genuinely apologise and make up and allow the relationship to heal and move on.

The overriding objective of the Mitzvah Hocheiach Tochiach is to restore peace. The Torah understands that openly discussing issues is the only way towards peace and reconciliation.

If this is the purpose, it is understood that issues should be raised in a manner which seeks to restore peace and is conducive to doing so. The one raising the issue should not be just venting or complaining but should be willing to listen and genuinely accept the justification or apology of the other.

The Rambam (sefer hamitzvos 205) writes that one should raise the issue and discuss it until the matter no longer bothers them. It may take a number of conversations until the matter can be put to rest.

Pushing feelings aside may be a temporary way of dealing with hurt, indeed things should never be discussed in the heat of the moment when emotions run high. But at some point, sooner rather than later, as awkward as it may be, we have to have the discussion. If we don't, the feelings remain there. And they fester.

Eventually they will come out and may do so in harmful

ways, especially if such negative feelings accumulate over time. Like the proverbial bottle, bottled-up feelings will eventually explode.

Keeping feelings to yourself also takes a toll on your own physical and emotional wellbeing.

If you can genuinely forget and forgive, and not just superficially brush it off, that's great. There is no need to go through this exercise. But most of

us are not on that super-human level and we do feel pain, hurt and insult. Pretending that it is all good and that everything is ok, when it clearly is not, does not help at all.

Try it! Next time you are offended or hurt by someone else, take a moment to compose yourself and understand your hurt. Then approach the other person and give them the chance to reflect and explain, by expressing how it affected you.

Counting Sefiras Haomer when Moshiach comes

Rabbi Yonason Johnson

After we count Sefiras Haomer each night, we offer a prayer *הרחמן הוא יחזיר לנו עבודת בית המקדש למקומה במהרה בימינו אמן סלה*. *May the Merciful One restore to us the service of the Beis Hamikdash to its place, speedily in our days, Amen, Selah.*

The reason for this *Bakasha* is that nowadays, our Sefiras Haomer is only a Rabbinic Mitzvah as a *Zecher L'mikdash*, a remembrance of how the Mitzvah was fulfilled when the Beis Hmikdash stood.

The Biblical Mitzvah of Sefiras Haomer is to count from the Omer offering which was brought on the second day of Pesach as taught in the verse *וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת עֹמֶר הַתְּנוּפָה שִׁבְעַת שָׁבוּעוֹת תִּהְיֶינָה*. *“And you shall count... from the day of you bringing the Omer... seven full weeks...”* Without the Korban Omer, there is no longer a Biblical Mitzvah of Sefiras Haomer.

Each night after we count, we ask Hashem for the rebuilding of the Beis Hamikdash so that we may again fulfil the Mitzvah in its correct way.

The Rambam² rules that Sefiras Haomer is an independent Mitzvah to the offering of the Korban Omer and remains a Biblical obligation at all times. This is also the opinion of Sefer Hachinuch³.

Shulchan Aruch rules like the majority of Rishonim⁴ that Sefiras Haomer is only Rabbinic.

If Moshiach comes during Sefira

The Darkei Teshuva in his Sefer Tiferes Banim writes that the Rabbinic status of Sefiras Haomer only applies during Golus, where we have neither the *Korban Omer* or the *Shtei Halechem* offered on Shavuos. If Moshiach comes, all of that would change.

The passage quoted above continues *לְעֵד מִמַּחֲרַת הַשַּׁבָּת הַשְּׂבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַה'*. *“...you shall count fifty days and you shall bring a new offering to Hashem.”* The new offering refers to the *Shtei Halechem* which was from the new grain season.

We see from this that the Mitzvah of Sefiras Haomer is counting towards the offering of the *Shtei Halechem* on Shavuos⁵. If Moshiach comes and the Beis Hamikdash is rebuilt, we will be

able to bring the *Shtei Halechem*. Therefore from that moment onwards, the remaining Sefirah would become a Biblical obligation. It may also retroactively transform the prior days into a Biblical count as well.

The Darkei Teshuvah's opinion is elaborated by his son, the Minchas Elozor⁶.

This would explain the practise of those who recite *Hineni Muchan* before Sefiras Haomer, declaring their preparedness to fulfil the Mitzvah Aseh (Biblical Mitzvah) of Sefiras Haomer⁷.

Will we continue to count?

If Sefiras Haomer will transform in the middle and become Biblical, the question arises whether we will be allowed to continue counting with a Bracha.

This question is based on the ruling of the Baal Halachos Gedolos (Beha"g)⁸ in the situation where one misses an entire day of Sefiras Haomer. The Beha"g rules that they may no longer continue to count since the entire Sefiras Haomer is viewed as one Mitzvah which has now been lost.

This is in contrast to the Rishonim⁹ who view each night as an independent Mitzvah. Shulchan Aruch is concerned for the opinion if the Beha"g and therefore one should continue to count but may not longer count with a Bracha.

The case of the Bar Mitzvah

Another *Nafka Minah* of this dispute is the status of a boy who becomes Bar Mitzvah in the middle of Sefiras Haomer. Since he was not obligated to count the nights before his Bar Mitzvah, can they be combined with the nights counted after his Bar Mitzvah and thereby continue to count with a Bracha?

There are divergent views amongst the Poskim on the Halocha in such a case.

The Rebbe¹¹ and others take a novel approach in understanding the Beha"g and conclude that the Bar Mitzvah boy would be able to continue counting with a Bracha according to all opinions.

The Beha"g agrees that each night of Sefirah is an individual Mitzvah¹². Nonetheless, each night's Mitzvah is dependant on the count of the previous nights. In order to count the Mitzvah of one night, one must have counted the previous nights as well, otherwise it would not be a consecutive count.

How can one count 8 if they did not count 7?

Therefore, since the Bar Mitzvah boy had counted the previous nights, albeit with a lesser degree of obligation, he may continue to count the remaining nights with a Bracha¹³.

Back to Moshiach's arrival

The Rebbe writes that the same question will arise if Moshiach will come in the middle of Sefirah. Since the days counted before Moshiach's arrival were only Rabbinic, will we be able to combine them with the remaining count after Moshiach arrives which will now be Deoraisa?

We can apply the same logic as the case of the Bar Mitzvah. Even though the prior days were counted with a lesser degree of obligation, they were still counted. Therefore one can continue to count the remaining days which would now be Deoraisa.

This is also articulated by the Minchas Elozor who writes that since they counted the days at the beginning of Sefira while still in Golus, they certainly will combine to the remaining days so that we will be able to bring the *Shtei Halechem*.

May we be zoche to Moshiach's immediate arrival and be able to fulfil all of the Mitzvos and Korbanos *רצונך*.

¹ Vayikro 23:15

² Hilchos Temidin Umusafin 7:22. See Biur Halocha OC 489 ד"ה *לספור הנומך* who brings other Rishonim who hold like the Rambam, including; Rabbeinu Yishaya, Ravia as quoted in Or Zarua, Rav Amram, Rav Yehudai Gaon and Rit"z Geius. The Alter Rebbe adopts the view that Sefiras Haomer is only Rabbinic however he opens the Siman with the words of the Rambam that there is a Biblical Mitzvah for each person to count.

³ Mitzvah 306

⁴ Rosh, Tosfos, Ra"n.

⁵ See Radba"z Teshuvah 1327 that the reason Shehechyanu is not recited over Sefiras Haomer is because it is only a preparation for another Mitzvah. Since Sefiras Haomer is a preparation for Shavuos, the Shehechyanu of Shavuos covers the Sefirah.

⁶ Volume 5, siman 18

⁷ See Likkutei Sichos Volume 38 Chag Hashavuos footnote 56 explaining that this may be the reason why the Alter Rebbe writes that there is a Biblical Mitzvah to count, even though he rules that Sefiras Haomer is only Rabbinic.

⁸ Hilchos Menachos 137:3

⁹ Tosfos, Rosh, Rabbeinu Yona

¹⁰ OR 489:7. Shulchan Aruch Harav 489:24

¹¹ See Likutei Sichos Volume 1 page 272, Volume 38 Chag Hashavuos and elsewhere.

¹² This is why a blessing is made on each night and not just one blessing over the entire Sefiras Haomer.

¹³ See Likutei Sichos *ibid* for the rationale based on the principle *מצוותה אחשביה*