

# ENAYIM L'TORAH

Publication of Student Organization of Yeshiva University

Emor

19 Iyar 5754

Enayim L'Torah

Vol. 9 No. 26

candle lighting	7:32 pm
sh'ma (evening) (RT) after	9:02 pm
sh'ma (morning) (MA)	8:48 am
sh'ma (morning) (GRA)	9:24 am
z'man t'fila	10:34 am
chatzos	12:53 pm
motzei shabbos	8:36 pm
motzei shabbos (RT)	9:03 pm

## *Man and Beast in the Torah's Perspective*

by Harav Norman Lamm

Is man, along with animals, a part of the natural world such that they form a biological continuum, as most scientists believe, or are they totally separate creations?

Clues to the answer to this question may be found in this Sidra, according to R. Isaac Arama (in his *Akedas Yitzchak*), later formulated as well in R. Yechiel Epstein's *Aruch ha-Shulchan*. They point to two *mitzvos* closely related to each other. The first is that of the *Omer*, brought on the morrow of the first day of *Pesach*, and the *Shtei ha-Lechem*, the two "show breads" offered on *Shavuot*. The first came from barley, the second from wheat. Barley is both a human and animal food, whereas wheat is exclusively for humans. Hence, in some sense we are, along with beasts, part of the natural order, and in other ways humans are exclusive and special.

Thus, Passover and its message of national liberation is human but also quite natural--animals too can aspire to be free of the yoke--whereas the revelation of Torah on *Shavuot* is profoundly and distinctively human, for only humans, created in the divine Image, can relate to the Sinaitic revelation. *Al tikra charut ela cherut*.

Similarly, the Talmud (*Menachos* 68b) declares that the offering of the *Omer* was that which effected permission to eat of the new grain (*chadash*) in *medina* (i.e., areas outside the Temple), whereas the *Shtei ha-Lechem* were required for permission to eat of the new produce in the *Beis ha-Mikdash* itself. Man and beast do have much in

common--the best of the natural world; but no more. When it comes to the Holy Temple, only man can relate to holiness.

Likewise, the *Omer* was brought amidst enormous fanfare in a dramatic setting in which set questions and answers were exchanged three times, whereas the *Shtei ha-Lechem* were offered up in an atmosphere of quiet simplicity. What is "natural"--the liberation from external domination--is shared by the animal kingdom, and hence requires drama to emphasize its humanity; what is exclusively and uniquely human needs no such external assistance.

The *Rambam* (in chaps. 7 and 8 of his *Hil. Temidin u-Musafin*) codified both *mitzvos*. The *Omer*, he decides, does not require baking; it can be offered as is. However, it is obligatory to bake the *Shtei ha-Lechem*, as with all *menachos*. If we accept the distinction we have been making between the two as representing the common elements of man and beast and the exclusively human, we see that the purely natural element of human life (i.e., that which we share with the animal kingdom) needs no special human effort, whereas that which is a unique property of humanity can be effected only by the application of human creative activity.

Hence, there is no simplistic answer to the question we posed at the outset. Man is both natural and supernatural or, in the language of the Midrash (in *Bereshis Rabba*), in some ways man resembles an animal and in other ways--an angel.

## *Countdown to Greatness*

by Benjy Kwalwasser

The Torah writes "*Usfartem lachem mimocharas haShabbos*" (*Vayikra* 23:15) -- "And you shall count as of the day following *Shabbos* (*Pesach*)."

The Sadducees were known for misinterpreting this *pasuk* to mean that every year we should start *s'fira* on Sunday, the day following *Shabbos*. The Chachamim argued that the word "*Shabbos*" acts as an alternative name for *Yom Tov*, and thus we begin counting on *motzei Yom Tov rishon*, the second night of *Pesach*. Although this