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INTERNET PARSHA SHEET
ON **KEDOSHIM** - 5768

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From: Don't Forget <sefira@torah.org>
To Counting The Omer Reminder List <sefira@torah.org>,
Subject [Sefira/Omer] Day 13 / 1 week and 6 days
Tonight, the evening of Friday, May 2, will be day 13, which is 1 week and 6 days of the omer.

From: ravfrand-owner@torah.org on behalf of **Rabbi Yissocher Frand** [ryfrand@torah.org] Sent: Thursday, May 04, 2006 [From 2 years ago] 8:58 PM To: ravfrand@torah.org Subject: Rabbi Frand on Parshas Achrei Mos-Kedoshim "RavFrand" List - Rabbi Frand on Parshas Achrei Mos-Kedoshim -

Kedoshim: Why Is this Portion Different From All Other Portions?
"And G-d spoke to Moses saying: 'Speak to the entire Community of Israel and tell them You must be Holy, for I the L-rd your G-d am Holy.'" [Vayikra 19:1-2]

The Medrash comments on this pasuk, that the pasuk was said "be'Hakhel," namely, it was said to all the Jewish people together. In contrast, most of the Torah was taught to Moshe, who taught it to Aharon who taught to Aharon's sons, who taught to the Elders, etc., etc. However, Moshe taught this parsha in everyone's presence.

Why is this parsha different? The Medrash answers because most of the fundamentals of Torah are dependent on this portion, called "Kedoshim Teheyu -- You shall be Holy."

The simple interpretation of this Medrash is that since there are so many important laws that are contained in this section, it was said in the presence of everyone.

Perhaps, however, the Medrash means something else. Perhaps it means that the specific command 'You shall be Holy' is so important, and has so many of the fundamentals of Torah dependent upon it, that this Mitzvah itself was given publicly.

According to the Ramba"n, this Mitzvah is the one which tells us how to live and act as Jews. The Ramba"n explains that if not for this command, a person could conceivably be a "naval birshus haTorah," meaning, he could be an observant Jew, and simultaneously a glutton. He could live an obscene life within the parameters of the Torah. He could eat as much as he wants; he could indulge in all the physical pleasures of life; and it might all be 'glatt kosher.'

If not for this mitzvah, such a person could be called a Tzadik [righteous person]. However, the Torah says, "You shall be Holy" -- you must abstain. You must act with restraint, with holiness. Do not indulge. Do not be a glutton. That is the mitzvah of Kedoshim Teheyu. It is so vital that it had to be said to the entire nation together.

The Shemen HaTov explains that a person cannot be Holy unto himself. Even though the mitzvah is a mitzvah for the individual, the individual needs the help of society. If one lives in a society which is indulgent, it becomes very difficult for that individual to remain a 'Kadosh' [holy person].

In order to achieve "You shall be holy," the cooperation of one's family, of one's city and one's nation is required. The parsha needed to be given to everyone together. When everyone is involved in conspicuous indulgence, it becomes almost impossible for an individual to act with restraint.

We see this very clearly in the society in which we live today. We are surrounded by rampant hedonism, where people instantly gratify their every whim and wish. We live in a society that does not know what kedusha [holiness] is about. The only way we can personally achieve this mitzvah of "You shall be holy," is if we not only work on ourselves, but we elevate and try to live among people who also share the ideal of Kedoshim Teheyu.

It must begin with the individual. As the Chassidic Rebbe, Reb Bunim is quoted as having said, when he was young he thought he could change the world. As he got older, he saw he could not change the entire world, but at least he could change his city. As time went on, he saw that even that was beyond his grasp, but he said "I'll at least change my neighborhood." When he saw that that was not working, he said "I'll at least try to change my family." When he saw that that failed as well, he said, "I'll have to try to only change myself."

But once he succeeded in changing himself, then he saw that his family was different, his neighborhood was different, his city was different, and in a sense the entire world was different.

When working on this mitzvah of "Kedoshim Teheyu," we cannot go it alone. We have to work on ourselves, and then our families, and then our neighborhoods, and then our societies.

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These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Achrei Mos: Tape #502 - Kissui haDam Kedoshim: Tape #95 - The Mezonos Roll: Does It Exist? Good Shabbos! This write-up is adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Torah Tapes on the weekly Torah Portion. The halachic topics covered for the current week's portion in this series are: Tapes or a complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 or e-mail tapes@yadyechiel.org or visit <http://www.yadyechiel.org/> for further information.

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From: yatedusa@yated.com
Date: Thu, 1 May 2008 15:43:38 To: usa-weekly@yatednews.com
Subject: YATED USA WEEKLY 05-02-08

**Toward a Meaningful Shabbos
by Rabbi Boruch Leff**

Shabbos Angels are Peeking Through My Window

Many pre-school children know the song: "Shabbos angels are peeking through my window, Ima lights the candles and Abba goes to shul. A gutten Shabbos. . ." Of course, this means that adults who have pre-school children may know this melody. I'm not sure who wrote the song, but it is a relatively recent tune. It was definitely not around when I was a kid. We

hear this song and don't give it any thought. After all, it's a pre-school tune; it's not made for adults. But we really should give it lots of thought. After all, it is based on a Gemara. It is also the encapsulated meaning of the most popular Shabbos zemer, Shalom Aleichem. We really should think more about the fact that we encounter malochim on Shabbos. Malochim. Angels. In our high-tech modern world, how often do we think about angels? We may instinctively feel that although angels used to play a role in Olam Hazeh - they are mentioned often in Tanach and Chazal - perhaps our world is different. Maybe we no longer merit having malochim as part of our lives. If so, maybe Shabbos angels really don't peek through our window anymore. We will delve deeply into the Gemara about Shabbos angels. But let us first introduce the subject of angels and show that they are very much a part of the world even today. We are familiar with our obligation to recite the bracha of Asher Yotzar after we use the restroom. But there is actually something, according to the Gemara, that we are supposed to say before we enter the restroom as well. The Gemara in Brachos (60b) says that before a person enters the restroom, he should say the following: "Be honored, holy, honored ones, servants of the Exalted One (angels). Give honor to the Lord of Yisroel. Release yourselves from me until after I enter (the restroom), accomplish my wishes, and come back to you." Abaye said that a person should not say this because (by mentioning the temporary release of their guard -ed.) perhaps they will leave him altogether (because it takes more merits to establish the angels' guard anew than to maintain them if they were not released from their duties -ed.). Rather, he should say, 'Guard me, guard me, help me, help me, support me, support me, wait for me, wait for me, until after I enter and exit, for this is the nature of human beings.'" I'm sure you are left wondering why you never noticed anyone saying this paragraph to the malochim before one enters the restroom and why it doesn't appear on the beautiful Asher Yotzar posters as a pre-restroom declaration. The answer is because in the Shulchan Aruch (3:1), though the Mechaber cites this angelic paragraph, he instructs us not to say it. In the Bais Yosef, he explains that none of us are considered worthy enough to claim that we are accompanied by angels; it would thus be haughty for us to recite it. As the Aruch Hashulchan makes clear, this does not mean that we no longer have malochim which accompany us wherever we go. In fact, we do. However, since we are no longer great and holy enough to sense their presence, it is inappropriate and haughty for us to recite a declaration and request that they wait for us outside of the restroom. [The Shaarei Teshuvah cites the view of the Arizal who wished to reinstitute the recital of this paragraph to the malochim, because although we do not feel their presence (though perhaps the Arizal personally did), saying this clause helps a person avoid thinking Torah thoughts in a restroom, which is forbidden. Of course, our custom is that we do not say anything to the angels before using the restroom, but the angels are there. The Mishnah Berurah, at first glance, seems to have understood differently than the Aruch Hashulchan in saying that we no longer have angels accompanying us at all, but the Bais Yosef himself only says that we cannot talk to the angels since we don't feel their existence. It may be possible to read the Mishnah Berurah as agreeing with the Aruch Hashulchan's clarification.] As strange and unfamiliar as it may seem, every single one of us is constantly accompanied by two angels, as Rashi (ibid.) says based on the Gemara in Taanis (11a). In addition to their responsibilities of watching over us, as the aforementioned Gemara in Brachos says, the Gemara in Tannis tells us that they are witnesses to everything that we do in our lives and will testify before the Heavenly Throne as to what kind of people we were after our 120 years in this world. The concept of always being escorted by two angels explains a practice of Rav Aharon Kotler zt"l. Rav Moshe Heinemann relates that Rav Aharon would often try to get some rest when traveling, since in his tireless work for Klal Yisroel, he usually got very little rest. However, whenever he would travel, after he recited Tefillas Haderech, he would always say the rule from the Gemara, "Yochid verabim, halacha kerabim - When you have a majority view vs. an individual view, you follow the majority." He did this

to fulfill the minimum dictum that we should always learn Torah when we travel - "Uvilechticha vaderech." Why did Rav Aharon say this particular halacha? Rav Heinemann explained that Chazal tell us that when we travel, we are, in a sense, in danger. The Yerushalmi in Brachos (4:4) states that kol haderachim - all roads, b'chezkas sakana - are dangerous, and the Soton is mekatreig b'shaas sakana - there is a greater threat of prosecution from the Soton when traveling. However, there are two angels that accompany and protect a person wherever he goes. When traveling, then, it is important to state the rule that we follow the majority - the two angels' protection outnumbers the singular prosecution of the Soton. Have you ever wondered why we greet people with the classic phrase of "Shalom aleichem"? We say this even if we are greeting only one person. Why do we use the word aleichem, which means 'you' in the plural? We should say alecha, 'you' in the singular. The sefer Minhag Yisroel Torah (110:3) cites the Chavos Yair who asks this question and actually concludes that alecha should be used and not aleichem. But how do we explain and defend the custom we all follow to say aleichem? Perhaps the answer is based upon this idea of the two angels that are constantly with a person wherever he goes. By saying "Shalom aleichem," we are saying hello to a group - you and your angels. And we do this to remind ourselves of the importance of every person we greet; to recall that the fellow I'm saying shalom to is a VIP, worthy of having an entourage - two angels who escort him everywhere

••••• May this article be a zechus for a refuah shelaima b'karov to Yehudis Sarah bas Esther. Comments or questions may be emailed to: sbleff@yahoo.com.

From: Yossi Weinberger(G) [mailto:yossiwein@gmail.com] Sent: Thursday, April 10, 2008 2:53 PM Subject: : Lecha Dodi Trust me, If i am forwarding it, its good.

A MUST READING FOR THE SHABBOS TABLE !!!

"Lecha Dodi"

On his way out from shul in Jerusalem, Dan approached a young man in Dungarees, backpack, dark skin, curly black hair -- looked Sephardi, maybe Moroccan.

"Good Shabbos. My name is Dan Eisenblatt. Would you like to eat at my house tonight?"

The young man's face broke in an instant from a worried look to a smile.

"Yeah, thanks. My name is Machi."

Together they walked out of the shul. A few minutes later they were all standing around Dan's Shabbos table. Dan noticed his guest fidgeting and leafing through his songbook, apparently looking for something. He asked with a smile, "Is there a song you want to sing? I can help if you're not sure about the tune."

The guest's face lit up. "There is a song I'd like to sing, but I can't find it here. I really liked what we sang in the synagogue tonight. What was it called? Something 'dodi.'"

Dan paused for a moment, on the verge of saying, "It's not usually sung at the table," but then he caught himself. "If that's what the kid wants," he thought, "what's the harm?" Aloud he said, "You mean Lecha Dodi. Wait, let me get you a siddur."

Once they had sung Lecha Dodi, the young man resumed his silence until after the soup, when Dan asked him, "Which song now?" The guest looked embarrassed, but after a bit of encouragement said firmly, "I'd really like to sing Lecha Dodi again."

Dan was not really all that surprised when, after the chicken, he asked his guest what song now, and the young man said, "Lecha Dodi, please." Dan almost blurted out, "Let's sing it a little softer this time, the neighbors are going to think I'm nuts." He finally said, "Don't you want to sing something else?"

His guest blushed and looked down. "I just really like that one," he mumbled. "Just something about it - I really like it." In all, they must have

sung "The Song" eight or nine times. Dan wasn't sure -- he lost count. Later Dan asked, "Where are you from?" The boy looked pained, then stared down at the floor and said softly, "Ramallah."

Dan was sure he'd heard the boy say "Ramallah," a large Arab city on the West Bank. Quickly he caught himself, and then realized that he must have said Ramleh, an Israeli city. Dan said, "Oh, I have a cousin there. Do you know Ephraim Warner? He lives on Herzl Street."

The young man shook his head sadly. "There are no Jews in Ramallah."

Dan gasped. He really had said "Ramallah"! His thoughts were racing. Did he just spend Shabbos with an Arab? He told the boy, "I'm sorry, I'm a bit confused. And now that I think of it, I haven't even asked your full name. What is it, please?"

The boy looked nervous for a moment, then squared his shoulders and said quietly, "Machmud Ibn-esh-Sharif."

Dan stood there speechless. What could he say? Machmud broke the silence hesitantly: "I was born and grew up in Ramallah. I was taught to hate my Jewish oppressors, and to think that killing them was heroism."

But I always had my doubts. I mean, we were taught that the Sunna, the tradition, says, 'No one of you is a believer until he desires for his brother that which he desires for himself.' I used to sit and wonder, 'Weren't the Yahud (Jews) people, too? Didn't they have the right to live the same as us? If we're supposed to be good to everyone, how come nobody includes Jews in that?' I put these questions to my father, and he threw me out of the house. By now my mind was made up: I was going to run away and live with the Yahud, until I could find out what they were really like. I snuck back into the house that night, to get my things and my backpack.

My mother caught me in the middle of packing. I told her that I wanted to go live with the Jews for a while and find out what they're really like and maybe I would even want to convert.

She was turning more and more pale while I said all this, and I thought she was angry, but that wasn't it. Something else was hurting her and she whispered gently, 'You don't have to convert. You already are a Jew.' "I was shocked. My head started spinning, and for a moment I couldn't speak. Then I stammered, 'What do you mean?' In Judaism, she told me, 'the religion goes according to the mother. I'm Jewish, so that means you're Jewish.'

"I never had any idea my mother was Jewish. I guess she didn't want anyone to know. She whispered suddenly, 'I made a mistake by marrying an Arab man. In you, my mistake will be redeemed.'

"My mother always talked that way, poetic-like. She went and dug out some old documents, and handed them to me: things like my birth certificate and her old Israeli ID card, so I could prove I was a Jew.

I've got them here, but I don't know what to do with them.

"My mother hesitated about one piece of paper. Then she said, 'You may as well take this. It is an old photograph of my grand-parents which was taken when they went visiting the grave of some great ancestor of ours.' "Now I have traveled here to Israel. I'm just trying to find out where I belong."

Dan gently put his hand on Machmud's shoulder. Machmud looked up, scared and hopeful at the same time. Dan asked, "Do you have the photo here?"

The boy's face lit up. "Sure! I always carry it with me." He reached in his backpack and pulled out an old, tattered envelope.

When Dan read the gravestone inscription, he nearly dropped the photo. He rubbed his eyes to make sure. There was no doubt. This was a grave in the old cemetery in Tzfat, and the inscription identified it as the grave of the great Kabbalist and tzaddik Rabbi Shlomo Alkabetz.

Dan's voice quivered with excitement as he explained to Machmud who his ancestor was. "He was a friend of the Arizal, a great Torah scholar, a tzaddik, a mystic. And, Machmud, your ancestor wrote that song we were singing all Shabbos: Lecha Dodi!"

This time it was Machmud's turn to be struck speechless. Dan extended his trembling hand and said, "Welcome home, Machmud."

This true story, submitted by Nechama Goodman, is documented in "Monsey, Kiryat Sefer and Beyond" by Zev Roth.

From: innernet-owner@innernet.org.il on behalf of Heritage House [innernet@gmail.com] Sent: Tuesday, September 05, 2006 4:54 AM To: innernet@innernet.org.il Subject: InnerNet - "Spiritual Beliefs" INNERNET MAGAZINE <http://innernet.org.il> September 2006

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"SPIRITUAL BELIEFS"

by Naomi Brudner

* * *

A highly respected rebbetzin was once severely ill and needed a very complicated operation. She told her family that she wanted them to hire the top professor in the field, which they did. Before the operation, she asked to speak to the surgeon.

"Doctor," she said, "I hope that all will go well, but if by any chance it doesn't, please don't take it to heart or feel guilty. Everything is from G-d."

The professor was very impressed by her concern. It was certainly unusual that just before such a serious operation the patient would be thinking about his feelings. He thanked her sincerely and started to walk away.

"Doctor," the rebbetzin called. "Could you come back for a minute, please? I want to tell you one more thing."

The professor returned to her side, and she said to him, "I just wanted to add that if the operation is a success and I recover, that, too, is from G-d."

The world seems to be running according to nature, including cause and effect, and we often act and react accordingly. G-d put the seeming cause-and-effect aspect of life into the world purposefully. He wants us to act as if that's the way the world is. He doesn't want us to depend on His intervention, but rather to make our best efforts as human beings and Jews. However, even as we do that, we must always remember that though by our speech and actions we may seem to make things happen, and though we often do have a hand in what transpires, the final outcome is from G-d.

In every aspect of our lives, we are responsible for our actions, and in certain cases, our inactions. In this context, we are commanded to do our utmost on a human level in order to achieve a given aim. This is called "hishtadlus." However, while we are commanded to do our best, we must always remember that it is not us but G-d Who is in charge of and responsible for absolutely everything that happens in the world. So though we are responsible for what we do or don't do, we are not responsible for what happens as a result. All results are from G-d...

Strong spiritual beliefs have kept people alive in the most difficult, demeaning, and even bestial circumstances. The history of the Jewish people is replete with true stories of how the spiritual beliefs of men, women, and even children gave them the ability to survive unimaginably cruel and torturous physical and emotional conditions which caused the death of many others. Holocaust literature as well as accounts of our people throughout history attests to this fact.

Our spiritual beliefs gave us not only the will to live but also the strength to live. That is, strong spiritual beliefs actually strengthened our bodies, enabling us to withstand conditions that otherwise could have broken us. There are great amounts of documentation from the Holocaust which tell of the extraordinary spiritual strength of victims and how this enabled them to continue living even in circumstances that normally would crush a person.

[One survivor testified:]

"They thought that what they did to us -- the number on our arms, the starvation, the humiliation and torture -- would dehumanize us. But I always remembered what my parents taught me as a child before we were separated and brought into that inferno: I'm a child of the King of the Universe. No Nazi could change that. I think that that knowledge was part of what helped me endure the unspeakable suffering and survive."

In addition to the belief in one's own value and holiness, many had the belief that no matter what one experienced, everything was from G-d and

for the good -- though that good was totally hidden. This belief helped sustain the life force within them, which would have been destroyed had there not been those strong spiritual beliefs.

Belief in the dignity of the Jew and the sanctity of his soul regardless of any external circumstances gave many the strength to live. Belief in the sanctity of human life and the importance of preserving life and continuing to live as a Jew also gave purpose to what would otherwise be viewed as meaningless suffering.

During the Holocaust, the Bluzhever Rebbe sought a way to celebrate Chanuka despite the inhuman conditions of the concentration camp he was in. Using potatoes to hold the wicks, he made a Chanuka menorah. When he said the blessing of "Shehecheyanu," blessing G-d for keeping everyone alive and bringing them to that point in time, his fellow inmates were astounded by the great feeling with which he said the prayer.

"Rebbe," they asked him, "how can you say this prayer with such feeling? Look at us. Look at our lives and what we are going through. How can you bless G-d with such great emotion for bringing us to this time?"

To this the Rebbe answered, "I had the same question. I didn't know how I would say this prayer. But when I looked around and saw all of you gathered here despite the conditions, despite the horror of our lives, despite the danger of gathering to celebrate G-d's kindness and miracles, then I knew that this is indeed a praiseworthy time. And so I was able to say the blessing with such great emotion."

The Rebbe saw no signs of anything similar to the miracle of Chanuka that inspired him to bless the candles with such fervor. No unexpected physical miracles, no physical victories. But he saw the loftiness of the Jewish soul, which even under such circumstances was willing to sacrifice its existence in this world for the sake of fulfilling a Divine commandment. This is what inspired him and in turn inspired those around him. And certainly this awareness and inspiration added to and strengthened their life force and ability to withstand their unimaginable sufferings.

* * *

[Our perspective of good and bad in this world is inherently tainted by the limited perspective of our brief existence. Consider this description from Rabbi Yechiel Michel Tucazinsky:]

Life on this earth begins with man being transported from the womb of his mother and ends with his restoration to the earth from which he was formed and to which he must return. This life on earth constitutes no more than a bridge between two basic forms of life -- the past and the future... We call this bridge through which we pass "life," the emergence from the womb "birth," and the return to earth, "death." The reason for this nomenclature is that man views this short transition period as his entire world, with nothing behind or beyond.

During those early months when man is hunched over with his head between his legs within his mother's womb, his mouth closed, and his food all prepared and ingested through his navel (and, according to the Sages of the Talmud, enjoying a sublime and enlightened life), were he to be mentally developed to the same degree as human beings outside the womb are, he would regard his mother's womb as the only world [and] could not imagine a world extending beyond the expanse of the womb.

Now suppose there were twin brothers lying together in the womb who could think and ask each other what would happen to them once they left their mother's womb. They would not be able to form any conceptions whatsoever of what awaited them -- of all their eyes would see and their ears hear here on earth.

Let us imagine that one of them believed in the tradition he had received that there was a future life beyond the womb, while the other, a "rational" being, would only accept what his own intelligence could grasp, and he, accordingly, would only acknowledge the existence of what he experienced of "this world" [in the womb] alone. The two would disagree and argue, very much as men do on earth -- some believing that man continues to live, others denying that man has any life other than in this world of the present.

Suppose the "believing" brother were to repeat what had been transmitted to him, that with their emergence from the womb they would enter a new and more spacious realm, that they would eat through their mouths, see distant objects with their eyes, and hear with their ears, that their legs would straighten, that they would stand erect and traverse vast distances on a gigantic nurturing earth, replete with oceans, rivers, and more, while above them would stretch a sky with its starry hosts.

The other, who only believed in what he could sense, would jeer at his brother's naivete in indulging in such fantasies. He would retort that only a fool would believe all of this nonsense, which makes no sense to the rational mind. The more the "believer" elaborated on the variegated features they would encounter after leaving the womb, the more the "rational" brother would mock and ridicule him.

The believing brother would ask, "What then, my enlightened brother, do you believe is in store for us when we leave the womb?"

"It's simple and obvious. Once this enclosure opens and you are torn away from this world where your food and drink are provided, you will fall into an abyss from which there is no return. You might as well never have existed at all," the "rational" brother would reply.

In the heat of their argument, the womb suddenly opens. The "naive" brother slips and falls outside. Remaining within, the other brother is shattered by the "tragedy" that has overtaken his brother.

"Brother, where are you?" he calls. "How did you manage to fall to your destruction? Your folly that these contractions were birthpangs caused your downfall. That is why you did not clutch at anything to stop yourself." As he moans the misfortune, his ears catch the cry of his brother, and he trembles. To him this spells the end, the last gasp of his expiring brother.

Outside, at that very moment, joy and celebration fill the home of the newly born baby.

"Mazel tov! Mazel tov! It's a boy. We have a son!"

Just as the life of the embryo merely constitutes the transition to a broader and more exciting life, so, to an even greater extent, is life on earth merely the prelude to a more fascinating, glorious life which man, confined within his puny body and with limited perception, is incapable of conceiving. However great the difference between life in the womb and our present life may be, the difference which the soul will ultimately find between this life and that of the world to come is immeasurably greater...

Life in the womb is like being in the antechamber of a palace hall below of finite dimensions, while life on earth is a corridor to the infinite palace above.

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From Shema Yisrael Torah Network <[shemalist@shemayisrael.com](mailto:shemalist@shemayisrael.com)> to Peninim <[peninim@shemayisrael.com](mailto:peninim@shemayisrael.com)>, date Thu, May 1, 2008 at 5:06 AM subject

**Peninim on the Torah  
by Rabbi A. Leib Scheinbaum -**

PARSHAS KEDOSHIM With righteousness shall you judge your fellow. ((19:15) When we notice a fellow Jew acting in an unbecoming manner we are obligated to give him the benefit of the doubt, so that we judge him favorably. We should make every effort to consider extraneous factors that could have played a mitigating role in his behavior. The Yesod V'Shoresh HaAvodah goes so far as to posit that even if the extraneous factor is far

from plausible, one should nevertheless judge his fellow favorably. Even if he errs by doing this, he nonetheless fulfills the command of Hashem. In other words, we must look for a way - any way - to justify our fellow Jew's behavior. That is the mitzvah.

Many stories convey the message of B'tzedek tishpot amisecha, giving our fellow Jew the benefit of the doubt. Nonetheless, I searched for a practical one, reflecting an area in which we all make the same mistake, such as counting someone else's money and determining where and how he should spend it. I also sought a situation that supports the idea of judging someone positively - even if justification seems far-fetched. I came across the following vignette which I think presents a good model of the need to judge one's fellow favorably.

In one of the kollelim in Bnei Brak, the daughter of a young man became engaged to a very nice young man from a fine-- but poor-- family. Considering the fact that the girl's parents had limited resources, and the boy's parents had limited resources, the members of this man's shul decided to make a lekitha, collection, to assist with the wedding expenses. The young man was well-liked and respected, so that the people gave generously for the cause. The members of the shul raised a hefty sum, and they handed a check for the full amount to the father of the kallah with best wishes for a mazel tov and much nachas.

All went well until the invitations arrived. The invited guests noted that the wedding was to take place in the most expensive banquet hall in the area. People were shocked. How could this "poor" kallah have the audacity to accept charity from good people and pay them back by making the wedding in such a fancy hall? It just did not make sense. If these people had used their G-d-given intelligence, they would have realized that the more something does not make sense, the greater the reason to believe that there is an adequate explanation. Human nature, however, does not always allow for reason, or the option of thinking outside the box. We immediately react: some with second-thoughts about the individual's integrity; others spew forth everything from wise cracks to full-fledged slander. This is all because we do not easily give the benefit of the doubt, which is, understandably, often quite difficult.

The kollel fellow suspected that people were "talking," so he approached his rav and asked to be heard. The story he related is absolutely mind-boggling. "Rebbe, please do not think that I conceded to have my daughter's wedding held in that hall of my own volition. I did it to make someone feel good, to assuage his conscience. Shortly before I was about to 'close' on the less expensive hall, I received a call from the owner of the more expensive hall. He asked me, 'Are you so and so's son?' I replied that I was. Then I have something very important to share with you," he said.

"He began the conversation by weeping bitterly. After a few moments, he composed himself and began his story: My father owned and administered the hall until about a year ago. Last week, shortly before he passed away, he called me to his bedside and told me about a Jew who had saved his life from certain death during the Holocaust. He even went so far as to put his own life in imminent danger. My father had never discovered the last name of his savior. He knew only his first name and the village in Poland from where he hailed. Throughout the years, my father had made every attempt to locate him, to return the favor, to no avail. I promised my father on his death-bed that I would continue the search.

"While we were sitting Shiva, the seven-day mourning period, one of the visitors mentioned that he had been born and raised in the same village from which my father's benefactor had originated. I asked him if he knew that person, and he answered in the affirmative. The person who saved my father's life was none other than your father! I now want to honor my father's deathbed request. Please allow me to cater your daughter's wedding at my hall free of charge. It is the least I can do to honor my father's memory!"

The kollel fellow continued, "I realized that people might talk, so I had to share the story with someone who will see to it that the truth is revealed." When the people heard the entire story, they were understandably

embarrassed. Had they only given the kollel fellow the benefit of the doubt, their shame and his abuse might have been averted.

You shall not be a gossip-monger among your people. (19:16)

The Torah writes the word, amecha, your people, in the plural. Why does the Torah express this word in the plural referring to Am Yisrael, the nation of Israel, which by its very nature suggests singularity? Horav Yonah Mertzbach, zl, translates amecha as, against your people, rather than among your people, which would then have been denoted by writing amcha in the singular. He derives from here that the prohibition of lashon hora, evil speech, applies even when one slanders a large group of Jews, be it for their religious affiliation, their mode of learning, or their approach to Jewish observance or lack thereof. We do it all of the time, thinking hypothetically that lashon hora applies only when one speaks against an individual Jew. What about an entire group of Jews? Is that so different? After all, we do it all of the time! Apparently, this is also considered lashon hora - only on a grander scale.

You shall love your fellow as yourself. (19:18)

Horav Ben Zion Yodler, zl, known as the Maggid of Yerushalayim, related that in Yerushalayim a group of men convened a secret society whose primary goal was to care for each other. Every member of the group would look out for his fellowman and vice versa. What could be wrong with such a club? At the time, Horav Yehoshua Leib Diskin, zl, was Rav in Yerushalayim. Rav Ben Zion approached him to determine if he personally should join this society. "Rebbe," Rav Ben Zion asked after briefly describing the goal of this group, "should I join? After all, it is built upon the premise of V'ahavta l'reicha kamocho, love your neighbor as yourself."

The Maharil Diskin replied, "This is not love for one's fellow. This is love of oneself. A relationship that is founded on the principle of, 'You watch my back, and I will watch yours,' is nothing more than self-worship. Today, I will take care of you, but tomorrow, it will be my turn and you will take care of me. We have a mitzvah that commands us not to take revenge against someone who has wronged us, because we are to love all Jews - regardless of what they do for us or to us. You are absolutely not permitted to join this society."

The above vignette is a short episode, which is very telling. It demonstrates for us how a Torah giant was able to examine what seemed to be a noble cause and perceive that it was nothing more than a vehicle for self-gratification. The Torah's concept, "Love your fellow as yourself," is much more encompassing-- with deeper connotations-- than the secular "golden rule." We live by this concept, as it dictates and defines our individual and national personalities. Indeed, our ability to exemplify and execute this mitzvah properly should be part of our psyches.

Horav Yaakov Galinsky, Shlita, relates the following story. Horav Shimshon Wertheimer, zl, was Rav in Vienna which was part of the German/Roman Empire at this time, the end of the seventeenth century. While these countries were never known for their friendship toward the Jews, that period in history was particularly infamous for the constant harangues and libels generated by church hierarchy. As to be expected, the officials called Rav Shimshon to participate in a dialogue to "defend" the Jews for their "elitist" attitude and their "ridiculous" claim of being "G-d's Chosen People." The fact that the Torah clearly states, "And I have separated you from the peoples to be Mine" (Vayikra 20:26), did not seem to faze them. The dialogue was basically a waste of time, because Rav Shimshon would never be able to convince the non-Jewish majority of the Jewish People's chosenness. He had to demonstrate beyond any shadow of a doubt that the Jew was as claimed: different. He was unique ethically, morally and spiritually. His thought process was different. Everything about the Jew was different. Finally, he had the opportunity when the king said, "Enough! I must have clear, irrefutable proof that the Jew is different from his non-Jewish counterpart. I must see how the Jew distinguishes himself."

Rav Shimshon agreed. "My lord, I ask only that you have prepared two lavish dinners one for Jews; and one for non-Jews. I will show you how a clear distinction exists between the two, a difference which originates in our way of life as dictated by our holy Torah." It was done. The following Tuesday was declared a holiday during which all of the gentiles would attend a gala dinner at the palace, from six to eight in the evening, followed by a kosher dinner supervised by Rav Wertheimer for all the Jews, from eight to ten in the evening. The Rav explained that it would be best for the meals to be separate due to the Jews' dietary restrictions.

Tuesday evening everyone appeared at the palace prepared to partake of the lavish meal. The people were seated, and the waiters brought out the food. There was one small problem: no cutlery. There were no spoons or forks on the table. An announcement was made: "No one may eat anything without a spoon or fork!" When the people saw the mouth-watering food, but no utensils with which to eat, they began to grumble. "Where is the silverware? How can we eat without utensils?" they complained. Shortly thereafter, the waiter came out with the silverware. Everybody was given a spoon and a fork. There was one problem, however; each spoon was two and one half feet long.

How were they going to eat, they wondered, as they began to attempt every way to remove the food from the plate and place it in their mouths? It did not work. They simply could not take the food off the plate and feed themselves with such long utensils. Thus, they sat there for two hours, staring at the sumptuous food - starving. Without forks and spoons, they could not eat. So, they did not eat.

The gentiles might have been evil, but they were not totally mindless. They were going to wait around to see what the rabbi would do for his co-religionists. If the Jews were given regular-sized cutlery, they would cry foul. At eight o'clock, the Jews arrived at the second dining room where the food had all been prepared under the strictest kosher supervision. The Jews went to the washing stations, washed and made Ha'Motzi over the bread on the table. Soon, the waiters served the food on platters laden with all types of delicacies. Many of these people had not eaten properly in quite some time, as poverty prevailed among Jews in the Germanic lands. Alas, lo and behold, there was no silverware. How were they to eat - especially after it was announced that, without a spoon and fork, one may not partake of the food? The waiters brought out the same two and one-half foot long silverware.

Apparently, what seemed to be an insurmountable problem for the gentiles was not a challenge for the Jewish participants. Each one picked up a spoon or a fork and began to feed his neighbor! Fifteen minutes after the dinner began, all of the food was gone. The gentiles who were watching through the window could not believe the lesson that their eyes were conveying to them.

Rav Shimshon approached the king, reverently saying, "My lord king, does your highness see the difference between the Jew and the gentile? Why is it that it was the Jews who immediately thought of a solution to the problem confronting them? We are suffused in the commandment of 'Love your fellow man.' We never think only of ourselves - always of our fellowman. Is it any wonder that the solution was so easy to find?"

The Jew does not - and should not - live only for himself. As part of the larger body of Klal Yisrael, we are all responsible and care for one another. The following vignette from Horav Eliyahu Eliezer Dessler, zl, should enlighten us. The Talmud in Bava Basra relates that Turnusrufus Caesar asked Rabbi Akiva, "If your G-d loves the poor, why does He not sustain them? Why must they have to beg the more affluent members of their community to support them? Let G-d do it! Perhaps you might suggest that this is part of a poor man's punishment. If so, how can the wealthy people support them? Are they not going against G-d's will? Imagine, if the king would incarcerate a person and allow him to have only bread and water as part of his punishment protocol. If someone were to bring fish and meat to the prison, he would, essentially, be transgressing the king's command."

Rabbi Akiva replied with a parable: "This can be compared to the prince who has sinned against his father. The king must reluctantly teach his son a lesson, and he has him jailed and put on a regimen of bread and water. Someone, unbeknownst to the king, sneaks in to bring food and drink for the prince. Clearly, the king should be beholden to this man, because, after all, he wants his son to eat. Similarly, we are called banim laMakom, children of the Almighty. Those who support our poor, ingratiate themselves in the eyes of the King, our Father, Hashem. In addition, Hashem provides the poor people as an avenue through which the wealthy may atone for their insurrections, thereby sparing themselves from eternal punishment."

Rav Dessler asks: "Why was it necessary to give two reasons? It would have been sufficient to say that, as children of the Almighty, He is pleased that we are sustained. What is added by the fact that the poor help diminish the eternal punishment that the wealthy might warrant? Does the poor man have to go through a life of misery, poverty and humiliation just to spare the wealthy from Gehinnom, Purgatory?"

Rav Dessler derives a powerful lesson from here. One must learn to help his fellow even at the expense of his own personal humiliation and pain. That is how important it is to help another Jew. We may add that the phrase "another" Jew is inappropriate. We are all part of one large body called Klal Yisrael. It is not "me" and "him" or "we" and "they." It is "we" and "us."

You shall love your fellow as yourself. (19:18)

This has become the general maxim for defining relationships. It is, however, really a difficult principle to undertake. People vary by personality, temperament and acumen. Some are profound thinkers, exceptional scholars, social activists. There is also the common, simple Jew who, although he is a fine, decent person, lives a lackluster life with limited achievements and more limited social skills, often due to lack of opportunity. How does one love all of them in a similar manner? This question was asked of Horav Shmelke Horowitz, zl, of Nikolsburg. He replied that human nature dictates that one does not care for each one of his limbs and organs in the same manner. Indeed, if one is about to be the recipient of a blow to the face, he immediately blocks the effect with his hand. Likewise, if someone is about to strike him in the chest, he wards it off with his arm. Now, is his arm or hand any less painful than his head or chest? No, but they are less significant. A blow to the heart can be very dangerous; a concussion in the brain has a more traumatic effect than a clout on the hand. On the other hand, is there any question concerning a person's love for all of his organs?

A similar idea applies to ahavas Yisrael, love for our fellow Jew. The great Torah luminaries one reveres and loves symbolize the Jew at his zenith from the perspective of academics, ethics, and virtue. As the *einei ha'eidah*, eyes of the nation, they represent the organ that must be protected at all costs. There are various types of Torah scholars and individuals who are intricately bound up in the spiritual maintenance and leadership of our nation; they also have great individual value, which can be likened to the essential organs and limbs of the body. Perhaps they may not be the eyes, but they are not much different than the head and heart that must be protected at all costs. The common Jew is the body of the nation without which the primary organs have no motivation to function. The head, heart and eyes are of little value to the body that has deteriorated or the body in which an infection is running rampant throughout.

Clearly, we see that every organ of the body is essential and, thus, the target of a person's love. While he might demonstrate greater affection toward one or two very essential organs, it goes without saying that he cares deeply about them all. A Jew loves all Jews. He might demonstrate greater love toward the spiritual elite, but this does not diminish his love for all Jews.

What really is the meaning of *kamocho*, like yourself? Is it a descriptive term defining how much one should love his fellowman, or is it perhaps an

allusion as to how one might successfully love his fellow man who is regrettably not his "speed" or just not very lovable? One of the Baalei Mussar, ethicists, relates an incident that occurred during one of his visits to the chronic disease floor of a major hospital. In one of the rooms, a young boy was suffering from a terrible disease that afflicted his entire body. His skin was either blistered, peeling or covered with foul-smelling boils. The pain was controlled with heavy doses of morphine, but the child's appearance and the noxious odor that permeated the room were difficult for even the most sensitive individual to tolerate. This rav was about to enter the child's room when he was preceded by the child's mother. "My sweet child," she exclaimed lovingly, as she entered the room. "Oh, my dear child, you are so sweet. You are such a munchkin. You are so cute!" She kept on adding platitudes of affection, as she caressed and kissed his disease-riddled body.

The rav later related this incident to his students. He then looked at them and asked, "Let me ask you: What was there about the child that his mother did not see? What did she not smell? Were her eyes not functioning properly that she seemingly did not notice what was obvious to anyone who entered the room? Clearly, she saw and she smelled. There was nothing about the child that eluded her. What was it then? Simply, he was her child. She was his mother. A mother's love transcends even the most frightening blemish."

This is the meaning of kamocha, as yourself. The closer one is to someone, the less anything about him will bother him. Blemishes, shortcomings, failings are of no consequence when someone is really close to an individual. The child's mother apparently saw her child's blemishes, but they did not bother her. He was her child. My fellow Jew is my friend. He is kamocha - a part of me. One really cannot get any closer than that. That is the Torah's idea of closeness - kamocha.

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<http://www.rabbiwein.com/Weekly-Parsha/2008/05/254.html>

Weekly Parsha

KDOSHIM

Friday, May 2, 2008

The Torah's demand this week to be kdoshim – holy, pious, dedicated and sanctified – seems at first glance to be quite a tall order. Is it not unrealistic for the Torah to ask people immersed in trying to get through the day, make a living for themselves and their families, fight illnesses and the difficulties of society and life generally, to raise themselves somehow to a level of being kdoshim?

This week's parsha contains many varied and different mitzvot which deal with all areas of human life and experience. In fact, the parsha contains the greatest number of mitzvot in the Torah. It is not coincidental that this plethora of mitzvot occurs in the parsha of kdoshim.

The Torah intends to point out to us that mitzvot are the building blocks - the stepping stones to achieving the goal of kdoshim. However, the mitzvot therefore are not to be seen as being an end in themselves.

The true and intended end and goal is kdoshim. The mitzvot are the Torah's description of the means available to achieve that end goal. We pay great attention to the mitzvot, their halacha and minutiae, and correctly and necessarily so.

But many times people become bogged down in the mitzvot without realizing the goal of kdoshim that lies at the heart and purpose of mitzvot. The Talmud compares mitzvot to silver, money, wealth. Just as wealth is only a means to do good and achieve a better life and should never be

viewed as the end and final goal itself, so too the mitzvot are the beginning of the process of human elevation and not the end goal all in itself.

Judaism emphasizes the means and not just the goal. Both the means and goal are prescribed to us by heavenly fiat. For Jews, attainment of kdoshim is an elusive target.

All of Jewish history has shown that those who attempted to achieve kdoshim without the means of mitzvot, in the main have failed. But even punctilious observance of mitzvot does not always guarantee kdoshim.

Ramban in his famous comment states that one can be a 'naval' – an objectionable, obnoxious, even obscene person – within the parameters of seeming Torah observance.

The entire thrust of the famed Mussar movement in nineteenth century Lithuania and of the Chasidic revolution was to rectify this matter. G-d wants not only our mechanical observance of mitzvot, as important as that is, but also our heartfelt commitment to be a morally better person.

Thus the Torah's demand is not an unreasonable one for it describes the only way to achieve true humanity and immortality. By using the mitzvot as our guide in life's behavior and by remembering that behind the mitzvot, so to speak, stands G-d to Whom we are eventually responsible for our actions, thoughts and deeds, we have an opportunity to reach that sublime goal of being kdoshim.

The discipline of mitzvot creates an opportunity for spiritual growth and greatness. But it is up to us to truly exploit that opportunity to its fullest.

Shabat shalom.

**Rabbi Berel Wein**

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From Shabbat Shalom: **Rabbi Shlomo Riskin's Parsha List**

<parshat\_hashavua@ots.org.il> reply-to parshat\_hashavua@ots.org.il, to internetparshasheet@gmail.com, date Wed, Apr 30, 2008 at 10:00 AM subject Shabbat Shalom: Parshat Kedoshim

Efrat, Israel - "... Neither shall you practice divination nor soothsaying ..." (Lev. 19:26).

What does the Torah say about the skies of the Zodiac whose predictions grace the pages of so many daily newspapers and magazines? Columns on astrology have become as common as the sports section.

Most of us believe that because we're living in the first decade of the 21st century, idol worshiping is dead, just a shadow of what it once was, limited to corners of the Far East or among prehistoric jungle tribes. But according to Maimonides' understanding of idol worship, if you've ever changed your path because of a black cat, or altered a decision because of an astrological reading, then you're trafficking in some form of idolatry, and what seems an innocent, harmless superstition is actually a forbidden transgression.

In this week's Torah reading, Kedoshim, G-d forbids the Jewish people to practice divination or rely on soothsayers, mediums (mediatory, as it were, between the world of the living and the world of the dead) or arbitrary signs which affect future events. Rashi, quoting the Talmud (B.T. Sanhedrin 60) forbids "people who divine using weasels or birds, or bread that fell from his mouth or if a stag crossed his path," he would or would not go to a certain place, or do a certain thing.

Maimonides, in his formulation of idolatrous practices (Laws of Idol Worship, Ch. 11:4) also seems to reflect the account in Tractate Sanhedrin when he writes of those who say "... since my bread fell from my mouth I'm not going to such and such a place ... or since a fox passed on my right side, I'm not leaving the house today ...."

In the same paragraph, Maimonides continues with his discussion of what happens when someone makes signs for himself by saying: "If this and this occurs to me, I will do it...." And the example he uses to illustrate what he considers to be divining or following signs is rather astonishing: he cites Eliezer's agency to find a suitable wife for Isaac. Now we usually think of Eliezer's mission as virtuous and not tainted by an idolatrous shadow. Let us review Eliezer's "act of divination:"

Arriving at the outskirts of the city, Eliezer stops near the well, aspiring with all his strength to find the right wife for his master Abraham's son. He comes up with the following plan (test): "If I say to a damsel, 'Tip over your jug and let me have a drink,' and she replies, 'Drink and I will also water your camels,' she will be the one You have designated." (Gen. 24:14)

Maimonides' inclusion of Eliezer is based on the Talmudic Tractate, Hulin 95b, which quotes Rav: "Divining that is different from Eliezer, the slave of Abraham, and Jonathan, son of Saul is not called divining," a passage that implies that both Eliezer and Jonathan's behavior were unacceptable in the eyes of the Bible.

The Ra'N (Rabeinu Nissim) disagrees. In his *Hidushai HaRa'N* (Hulin 95b), he points out that when the Torah forbids devising signs or omens, it depends on whether the sign is logical or arbitrary, the former being permissible and only the latter forbidden. After all, there is a world of difference between bread that falls from one's mouth, or a black cat crossing one's path, and Eliezer's sign that was based on common sense and lovingkindness. In the words of the Ra'N, "If someone says 'If it rains, I won't go outside,' this can't be called divination because such conduct is the way of the world. And Eliezer, the servant of Abraham, and Jonathan, son of Saul, behaved this way.... Eliezer knows the wife for Isaac must be perfectly suitable, and he takes as a sign that if she acts graciously and wholeheartedly, not only restoring his soul by quenching his thirst, but offering water to the camels as well, she is heaven-sent," she is then the most fitting wife for Isaac!

The Jonathan incident referred to by the Ra'N occurs when Jonathan faces a Philistine garrison, and addresses his armor-bearer: "Behold, we will pass over to these men ... and if they say to us, 'Tarry until we come to you,' then we will stand still in our place but if they say to us, 'Come up to us,' then we will go up, for the Lord has delivered them into our hand, and this shall be a sign to us ...." (1 Samuel 14:8-10).

The Ra'N is not worried that Jonathan calls this a sign; he interprets the dialogue logically: "If the enemy will say, 'Come up to us,' it means they are looking upon Jonathan and his men as their enemy, and are afraid of an ambush; Jonathan was confident in his strength that he and the armor-bearer would defeat them, because the nature of the world is that two or three chivalrous soldiers can attack and overcome an enemy who fears them. But if they say, 'Tarry until we come to you,' it would seem from their words that they have not fear, and in such an instance it wouldn't be right to risk his [Jonathan's] life ...." For the Ra'N, any such logical sign is quite alright.

Maimonides however, is uncompromising. He forbids any kind of mediation, any formulation whatever which suggests that any specific human or animal action is a sign from G-d. We dare not second guess the Divine, presume to understand His will on the strength of what is even a logical occurrence, or test Him with a sign of any sort. Had Eliezer formulated his plan as his test of suitability for a wife, it would have been perfectly acceptable; the moment he attributed it to a sign from G-d, it bordered upon idolatry. As Rabba bar Chana says in the name of R. Shmuel ben Marta, "How do we know that we aren't allowed to make inquiries of astrologers [Chaldeans]? Because of the verse, 'You shall be wholehearted with the Lord your G-d,' (Deut. 18:13). Act in accordance with G-d's laws which He devised; do not presume to understand His ways by means of signs (even logical ones) that you may devise!

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From: yatedusa@yated.com

Date: Thu, 1 May 2008 15:43:38 To: usa-weekly@yatednews.com

Subject: YATED USA WEEKLY 05-02-08

**Halacha Discussion by Rabbi Doniel Neustadt**

**Dairy After Meat: How Long a Wait?**

According to Torah Law it is forbidden to eat meat and dairy foods that were cooked together. According to Rabbinic Law, it is also forbidden to eat meat and milk at the same time even if they were not cooked together. Our

Sages, who were always concerned lest prohibitions be transgressed inadvertently, protected us by establishing "fences" (seyagim) around various prohibitions. In this case, our Sages prohibited eating dairy foods even after eating meat. It is well-known that the taste of meat lingers in one's mouth long after it has been consumed, since a film of fatty residue remains in the throat and on the palate long after the meat has been swallowed.<sup>1</sup> In addition, actual pieces of meat can be stuck between the teeth after meat has been eaten.<sup>2</sup> For these two reasons, our Sages ordained that two things must happen before dairy can be eaten after meat: 1) Birkas ha-Mazon [or a berachah acharonah] must be recited over the meat meal.<sup>3</sup> 2) A substantial amount of time must elapse.

Question: How much time must elapse before dairy can be eaten after meat? Discussion: Almost universally, the custom is to wait six hours before eating dairy after meat.<sup>4</sup> Although there are a few communities which follow other, more lenient customs — Dutch Jews wait one hour; German Jews wait three hours<sup>5</sup> — these customs apply only to those who are born into the tradition. One who abandons his custom to adopt a more lenient one is described by the poskim as a *poreitz geder*,<sup>6</sup> a "fence-breaker," and as one who transgresses the exhortation, "Al titosh Toras imecha<sup>7</sup> — Do not forsake the teachings of your mother."<sup>8</sup> In the opinion of most halachic authorities, "six hours" means six full hours.<sup>9</sup> This is the custom practiced by most people. Some poskim are reported to have ruled, however, that five-and-a-half hours is sufficient.<sup>10</sup> Other poskim permit this leniency only after eating fowl, but not after eating meat.<sup>11</sup> There is a view that states that the six hours are measured from Birkas ha-Mazon of the meat meal — even if no meat was consumed towards the end of the meal, until the beginning of the dairy meal — even if no dairy will be eaten at the beginning of the meal.<sup>12</sup> The custom, however, does not follow this opinion; the six hours are measured from the cessation of eating meat — not from the end of the meal, until the actual consumption of dairy — not the beginning of the dairy meal.<sup>13</sup> If one is in doubt whether or not six hours elapsed since he ate meat, he is permitted to eat dairy.<sup>14</sup> One who finds strands of meat still lodged between his teeth after six hours must remove them and rinse his mouth before eating dairy.<sup>15</sup> One need not, however, wait six hours from the time meat was found lodged between his teeth before eating dairy.<sup>16</sup>

Question: Does one need to wait six hours after tasting — but not swallowing — meat or chicken soup before eating dairy? Discussion: It depends on what, exactly, took place: Tasting: Merely tasting — and not swallowing or chewing — solid or liquid meaty foods does not render one "meaty."<sup>17</sup> As long as one cleans and rinses his mouth he may eat dairy food immediately.<sup>18</sup> "Cleaning" the mouth is accomplished by eating a bulky pareve food and chewing it thoroughly. "Rinsing" the mouth means washing out the mouth with water or taking a drink of water or any other beverage.<sup>19</sup> Chewing: One who chewed meat or chicken but did not swallow any, should clean and rinse his mouth and teeth, and wait at least one hour before eating dairy.<sup>20</sup> Swallowing: One who swallowed — even without chewing — any solid or liquid meaty food, should wait six hours before partaking of dairy foods.<sup>21</sup>

Question: Is the requirement to wait six hours before eating dairy after eating meat relaxed for health reasons? Discussion: A weak or sick person, a pregnant woman, a nursing mother or a child between the ages of three and nine who needs dairy food for strength or nourishment<sup>22</sup> are not required to wait six hours between meat and dairy.<sup>23</sup> It is required, however, to recite Birkas ha-Mazon (or a berachah acharonah) over the meat meal, brush and clean one's mouth and hands, and wait one hour<sup>24</sup> before eating dairy.<sup>25</sup> Infants till age three do not need to wait at all between meat and dairy.<sup>26</sup> Healthy children over the age of nine [or ten if they are physically underdeveloped] should wait six hours between meat and dairy.<sup>27</sup>

Question: Is one required to wait six hours after eating parve food cooked together with meat in the same pot? Discussion: Parve food that was cooked together with meat, such as a potato cooked in a meaty cholent or



rice cooked in a pot together with chicken, is considered like meat; six hours must elapse before dairy (or parve food cooked in the same pot together with dairy) may be eaten.<sup>28</sup> But there is no need to wait six hours after eating parve food that was cooked in a meaty pot but which contained no meat in the pot (such as fish cooked in a meat pot) or cut with a meat knife.<sup>29</sup> The halacha remains the same even if the food cooked in the meat pot was cooked with onions (or other sharp foods) or if the meaty knife was used to dice onions (or other sharp foods).<sup>30</sup> [Note that this applies only to dairy food eaten after parve food, not together with it.] Note: Although one need not wait between eating sharp parve foods that were cooked or cut with a meaty pot or knife and eating dairy, according to some poskim, one does have to wait six hours<sup>31</sup> between eating meat and eating sharp parve foods that were diced with a dairy knife or cooked in a dairy pot.<sup>32</sup> Other poskim, however, disagree and hold that one need not wait between eating meat and eating dairy sharp foods.<sup>33</sup>

FOOTNOTES 1 This is the reason given by Rashi (Chulin 105a, quoted in Tur, Y.D. 89) in explanation of this halachah. 2 This is the reason given by Rambam (Ma'achalos Assuros 9:28, quoted in Tur, Y.D. 89) in explanation of this halachah. 3 Shach, Y.D. 89:5; Rav Akiva Eiger, quoting Magen Avraham, O.C. 196:1. 4 Sephardic Jews are required to wait six hours between meat and dairy. For them it is not a matter of custom. 5 See Chayei Adam 127:10 who quotes a custom of those who wait only "several hours." 6 Aruch ha-Shulchan, Y.D. 89:7. See Koheles 10:8 and Rashi. 7 Mishlei 1:8. See Rashi. 8 Chochmas Adam 40:13. If, mistakenly, one recited a blessing over a dairy item within six hours of eating meat, he should avoid a berachah l'vatalah by eating a miniscule amount of the dairy food; Yechaveh Da'as 4:41; Badei ha-Shulchan 89:1, s.v. v'yeish. 9 See Darchei Teshuvah 89:6 quoting Gan ha-Melech and Chamudei Daniel. Many poskim also refer to this time Priod as a "quarter of the day and night" (see Shiyurei Berachah 89:4), which means that six hours is exact. 10 Ruling of Rav A. Kotler, as reported by his family and disciples. Nishmas Avraham, Y.D. 89:1 quotes some poskim who required a wait of a little more than five hours. Ha-Kashruth 10, note 76, quotes Rav Y.S. Elyashiv as ruling that a little more than five hours is required according to the basic halachah. Practical Guide to Halachah, vol. 2, pg. 133, quotes Rav M. Feinstein as ruling that "in an emergency, maybe fifteen minutes before six hours, but not earlier." 11 Yabia Omer, Y.D. 1:4-13. 12 Aruch ha-Shulchan 89:4. 13 Badei ha-Shulchan 89:7; Pischei Halachah, The Laws of Kashrus, pg. 201. 14 Darchei Teshuvah 89:5; Badei ha-Shulchan 89:9. 15 Rama 89:1. Some poskim require cleaning the mouth as well, in addition to rinsing it; see Chochmas Adam 40:12 and Aruch ha-Shulchan 89:5. 16 Shach 89:2 and all poskim. 17 Darchei Teshuvah 89:22, quoting Rav Shlomo Kluger. 18 Badei ha-Shulchan 89:16. 19 Y.D. 89:2. Brushing the teeth well is the equivalent of both rinsing and cleaning; Debreciner Rav, Pischei Halachah, pg. 112. 20 Rav Akiva Eiger, Y.D. 89:1; Yad Yehudah 89:1; Darchei Teshuvah 89:22; Badei ha-Shulchan 89:38. Other poskim are more stringent and require a six-hour wait in this case; see Pischei Teshuvah, Y.D. 89:1, quoting Pri Megadim 89:1. 21 Badei ha-Shulchan 89:17, based on Igros Moshe, Y.D. 2:26. But it is permitted to eat or drink dairy immediately after swallowing or chewing a meat vitamin; ibid. 22 Even if meat food is available but the person does not like it or is not in the mood for it; Chelkas Yaakov 2:88; Badei ha-Shulchan 89:37. 23 See Chochmas Adam 40:13; Aruch ha-Shulchan 89:7; Salmas Chayim 2:4; Chelkas Yaakov 2:88; Yechaveh Da'as 3:58; Badei ha-Shulchan 89:36, 37. 24 In an urgent case, waiting a full hour is not required; see Badei ha-Shulchan 89:36. 25 Hataras nedarim is not required in this case; see Dagul Mi-Revavah, Y.D. 214, and Mishnah Berurah 581:19 and Sha'ar ha-Tziyun 33. See Nishmas Avraham, Y.D. 89:1 quoting Rav S.Z. Auerbach. 26 Obviously, if there is no reason at all to feed the child dairy after meat, it should be avoided, since it is forbidden to feed prohibited items to anyone, even to an infant; Mishnah Berurah 343:3. 27 Chelkas Yaakov 2:88; Yechaveh Da'as 3:58 (who is lenient with children until a year before they are bar/bas mitzvah); Badei ha-Shulchan 89:37. 28 Rama, Y.D. 89:3, Rav Akiva Eiger and Kaf ha-Chayim 57. 29 Rama 89:3. Sometimes, if a meat pot or knife is not scrubbed clean, a fatty residue of meat will remain on the pot or knife. Most poskim (Shach 89:19, Chochmas Adam 40:13, Aruch ha-Shulchan 89:13, Darchei Teshuvah 89:42) do not require a six hour wait after eating parve foods cooked in such a pot or cut with such a knife, especially if the parve food was sixty times greater in quantity than the fatty residue of meat on the pot. 30 Rama 89:3, as explained by Rav Akiva Eiger and Beis Meir. 31 Or however many hours it is his custom to wait. 32 Pri Megadim, O.C. 494:6, quoted in Badei ha-Shulchan 89:90. 33 See Darchei Teshuvah, Y.D. 89:42, who quotes several poskim who are lenient, particularly if the knife was not used for hot dairy within the previous twenty-four hours. Rav Y.S. Elyashiv is quoted (ha-Kashrus 10, note 320) as ruling leniently on this issue.

**Rabbi Eli Baruch Shulman**

We are on the verge of the semi-mourning period of the Omer – (מנהגים) – what is the mourning about – Gemara in ז"ל (62) – י"ב זוגים תלמידים היו לו לר"ע... וכולם מתו בפרק א' מפני שלא נהגו כבוד ז"ל

Several questions:

Q – Granted a great tragedy – but Jewish history, unfortunately, has known many other tragedies – why do we continue to remember this one?

Q – We read today – ואהבת לרעך כמוך; and we all know ר"ע's famous saying – זה כלל גדול בתורה – R' Akiva put this concept of אהבת ישראל at the center of his philosophy of Judaism. How is it possible then his own students – en masse – should have neglected it?

Q – language of Gemara is difficult – 12,000 pairs of students; why not say simply that he had 24,000 students?

Gemara in ס"ב – אהבה את אשתו כגופו ומכבדה יותר מגופו

Gemara is saying something tremendously important – try and understand it.

Love has to be balanced by כבוד. Why? Isn't marriage all about love? And doesn't love automatically imply respect?

What is etymology of כבוד? כבוד, as in כבוד בעל המאור – כבוד, כבוד? Because when do we honor someone?

So how does love come to mean honor? Because when do we honor someone? When we see him or her as having some unique quality, that sets them apart. כבוד is the acknowledgement and the deference that we offer to individuality, to individual uniqueness and accomplishment. We don't honor someone for being the same as everyone else, but for being – in some way – different, and different in a way that we value.

The difference between love and respect is that love is based on the feeling that we're really one. People marry because they find in their partner a kindred spirit, in some way. People love their children because they see themselves as an extension of themselves. We love our fellow Jews because we feel kinship with people with whom we share history and destiny.

Respect, on the other hand, is based on the dignity of difference. I respect someone because I recognize that he is different than me, and I consider that difference valuable.

Love without respect can be overbearing, even tyrannical –

You see that with children. A parent can love his children – and yet ruin them by constantly trying to make them over to be more like him, or her. In the popular culture there's almost a cliché about the baseball father - the father who wants the son to excel in baseball because he love baseball as a child – but maybe the son is not inclined that way. The parent who loves his or her children but cannot tolerate the fact that they may have chosen a different path in life – in השקפה, in political belief, in career choices. It's not enough to love a child – one has to respect his individuality, and accord him the dignity of difference.

And this is even more true with a spouse. Because it is such a close human relationship, because it is so much based on love – on finding in each other kindred spirits – it's so especially important for that love to be balanced by respect, by כבוד – by the recognition that my partner is a different person than I am; that he or she will not necessarily like the same books that I do, or the same food, or have the same opinion – and because I love them, I am driven to make them over to be like me, but that's destructive – that's the tyranny of love – you have to temper the love with כבוד, and learn to value what makes you different from each other as much as what makes you the same.

I would like to suggest that here is where ר"ע went wrong. It wasn't that they neglected their rebbe's teaching of כמוך לרעך ואהבת. How could they? It was his core teaching, the one he considered cardinal – the כלל גדול בתורה. Rather, it was they took it too far. Because they put so much emphasis on אהבה – they failed to balance it with בזה כבוד זה בזה. לא נהגו כבוד זה בזה. They loved each other – but they didn't respect each other. They didn't respect each other's individuality and differences.

I remember when I first went to Yeshiva in 1967, גוש ארץ ישראל. There was a tendency, by זימון, to say – חברי נברך. R' Aharon got up and expressed his displeasure. I don't remember exactly what he said, but no doubt it was something along these lines. It's very nice to feel that everyone is your חבר, all together in one loving commune. It's the ethos of a kibbutz. It's an expression – if you will – of אהבה. But אהבה has to be tempered by כבוד – by the recognition that the other person has his own unique מעלות, which perhaps you don't share; and his own unique accomplishments, which perhaps you have not achieved; and his own unique viewpoint, which may be different than yours. And therefore we address our friends – not only in terms of love – רבותי, but also in terms of respect – חברי.

I think that is why the Gemara emphasized – י"ב אלף זוגים תלמידים. 12,000 חברות. Even in a yeshiva where everyone loves each other, with their strong collegiality – the closest bond is with your חברות. And because the failure of R' Akiva's תלמידים came – not from a lack of אהבה, but – from a superabundance of אהבה, and therefore a lack of כבוד, the real breakdown was between זה בזה כבוד זה בזה – each pair of חברות.

So that was the failing of ר"ע. Not that they love too little; but too much. And it follows that it is not our failing. Because our failing – the failing that led to the destruction of the בית המקדש – and it's continued desolation – was, and is – as ה"ל tell us – הינם שנאת. And I would suggest that that is exactly why we mourn for the ר"ע. תלמידי ר"ע. Because their loss represent a loss of a reservoir of אהבה – a movement of ישראל – that might have saved the Jewish people.

A generation after the חורבן – a generation after that eruption of civil strife and שנאת that had destroyed everything – here was a large commune of scholars, a potent force within the people, who had adopted as their motto the cardinal principle of כמוך לרעך ואהבת. ר"ע. How much potential there was in that – how much promise. But they went to far. They excelled at אהבו כגופו – but not at מכבדו יותר מגופו. And we mourn for that loss.

The truth is that we need to work at both ends. On the one hand – הינם שנאת is still with us, and we need to focus on אהבת ישראל and all of its attendant מצוות – not speaking לך זכות and so on. And there are, in the frum community, resources that are being directed toward that goal. But at the same time – we also have to work on מכבדו יותר מגופו; to learn how to love each other and yet respect each other, and specifically how to respect each other's differences. And only if we do that, will we finally rectify those fateful failings – both the failure of שנאת הינם, which brought about the חורבן, and the failure of זה בזה כבוד זה בזה, which had such terrible consequences for ר"ע's תלמידים and for our entire people.