

INTERNET PARSHA SHEET
ON ACHREI KEDOSHIM - 5759

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B'S'D' Kedoshim introduces the law of orlah. "When you come to the land, and you plant any food tree, you will leave the fruit as forbidden (orlah)" [Vayikra 19:23]. For the first three years after planting trees in the land of Israel, any fruit that grows on those trees is forbidden to eat. On the fourth year the fruit is holy and has the status of the "fourth year's planting" (neta revai). The first time that the fruit may be eaten without any strings attached is in the fifth year. Regarding these laws the Torah portion concludes with the words "And in the fifth year you may eat its fruit; so that it will increase its crop for you; I am the L-rd" [19:25]. Rash"i explains this summation as an "in house blessing". Despite the fact that three years of crop will go to waste, in the long run, G-d will make it up to us and we will have a tremendous harvest from the tree. The Tanna, Rabbi Akiva used to say that the purpose of the Torah's blessing is in order to combat the person's inner conscience (dibra Torah k'neged yetzer hara) that wants to dissuade him from fulfilling this mitzvah. There are many mitzvot in the Torah that ask us to give something out of our pocket. There is a commandment to leave the corner of the field (Peah), there are many priestly presents (terumos, ma'asros, etc.). This is not the first time that the Torah asks us for a donation. Yet at the end of the portion relating to terumah, the Torah does not tell us "Don't worry. I will make it up to you." Concerning the laws of leket, shikcha, and peah -- all the things one has to leave for the poor in the field -- the Torah does not say "Don't worry. It will be good in the end." In relation to the tithing of our herds, with the various other sacrifices, the Torah never promises monetary compensation. Why, all of a sudden, by orlah is the Torah concerned that a person will be so worried about the cost of the mitzvah that unless he is guaranteed that it will be financially beneficial in the long run, he might abandon the command?

Rav Mordechai Rogov says a very beautiful interpretation. By orlah we are dealing with a unique situation. In the tithing of one's crop, a person does not see his time going to waste. By orlah the Torah is asking us to give up three years of effort, three years of our time. The Torah is asking us to give up that which is seemingly irreplaceable -- time. Tithing is money. Priestly gifts and gifts to the Levites are money. Money can always be made up. Years cannot be replaced. A wise man once said "A man worries about the loss of his money but he does not worry about the loss of his days; his money will return, but his days will not return". That is why orlah needs the special guarantee. G-d needs to promise that the effort will not be a total loss. That time will bear "fruit". The Torah's assurance makes orlah easier to swallow.

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Tonight, the evening of Friday, April 23, will be day 23, which is 3 weeks and 2 days of the omer.

* [One who forgot to recite the Omer at night should say it the following day without a blessing, and resume the count with a blessing that evening. One who forgot to recite the Omer for an entire day, that is, from sunset to sunset, should not recite the blessing for the rest of this year's Omer count. However, that person should continue to count, preferably after hearing another recite the blessing.] Copyright (c) 1999 Project Genesis, Inc. This list has been dedicated in memory of HaRav Yerachmiel Baruch ben Elazar Friedman, and Chaya Gittel bas haRav Ben Tzion HaCohen Rosenfeld

From: Rabbi Yissocher Frand[SMTP:ryfrand@torah.org]
"RavFrand" List - Rabbi Frand on Parshas Acharei Mos - Kedoshim

These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 190, The Prohibition of Negiah. Good Shabbos!

Acharei Mos - "Once a Year" Atonement The beginning of Parshas Acharei Mos contains the laws of the Service of Yom Kippur - the Day of Atonement. The Torah begins with the words "And G-d spoke to Moshe after the death of Aaron's two sons when they approached before G-d, and they died" [Vayikra 16:1]. This first pasuk [verse] appears to be unnecessary. It really has nothing to do with the Service of Yom Kippur. Chaza"l comment and explain that there is a connection: Just as Yom Kippur is an atonement, so too the death of the righteous is an atonement. I once saw a homiletic insight that I believe is highly appropriate for us. At the end of the entire portion of the Service of Yom Kippur, the Torah writes "And this should be to you an eternal decree to bring atonement upon the Children of Israel for all their sins ONCE A YEAR..." [16:34]. Why does the pasuk need to say "once a year"? We all know that there is only one day of Yom Kippur a year! Obviously, if this is the service of Yom Kippur and Yom Kippur only comes once a year then this whole service is done one time a year! The answer that I saw is as follows: The Torah is giving us a blessing -- that we should only NEED one Yom Kippur a year. The status of the Jewish people should be that they only need one atonement per year. If the Jewish people need more than one atonement per year, then (G-d forbid) G-d may need to resort to the other type of atonement -- the death of the righteous. The Torah's blessing is that we should not need that second type of atonement.

Kedoshim - Making Orlah Easier To Swallow The pasuk in Parshas

rinses was a kind of spirituality of which we could not even guess. "Eat! He never eats!" How many Jewish jokes are there about eating! The caricature Jewish mother complains continually that her offspring are dying of hunger in spite of the fact that their daily calorie intake would support a thoroughbred racehorse. Behind every joke lies a truth. It may be a distorted truth, but a truth nonetheless. Judaism is unique in that it views the body neither as an enemy nor as a bacchanalian banquet -- but as a resource. The body is not only capable of spiritual elevation, but it is created for this purpose. The body's deepest satisfaction comes from being correctly used in the service of the soul. To the secular mindset, holiness is synonymous with abstinence. The body is incapable of spiritual elevation and must be mortified or transcended. This week's parsha begins with G-d saying to Moshe: "Speak to the entire assembly of the Children of Israel and say to them 'You shall be holy -- for Holy am I, Hashem, Your G-d.'" Since G-d instructed Moshe to speak to the entire assembly, we know that this commandment was to be spoken in public to all the Jewish People together. Why? What is it about the command to be holy that it needed to be communicated in this fashion? The holiness that the Torah seeks from us is not a holiness of separation and denial, of monasticism and seclusion, rather it is a holiness which is to be lived in an assembly; a holiness where the body is elevated by the soul and where its greatest potential is only realized in our interaction with our fellow beings.

___Dying To Help___ "After the death of Aharon's two sons" (16:1) This week's Parsha is the source of the Yom Kippur service. The Torah introduces the description of this holiest of days with a reference to the death of two of Aharon's sons, Nadav and Avihu. What is the connection between Yom Kippur and these two tragic deaths? Just as Yom Kippur brings atonement, so the death of the righteous brings atonement. When a righteous person ascends to the world of souls, the other souls rejoice at his presence amongst them. This rejoicing can create a spirit of forgiveness and atonement in the higher realms toward those who are still on earth. A great threat to Judaism has always been the attempt to take one mitzvah and make it the be-all and end-all of Judaism. The Torah prohibits adding to or subtracting from the mitzvos. Perhaps this injunction can also be understood as a prohibition to take one mitzvah and elevate its importance above the rest of the Torah. For example, there's a well-known faith that took one aspect of Judaism -- that the death of the righteous atones -- and made it into an entire religion. However, there is another enormous difference between their concept and ours. The Jewish idea of atonement, whether it comes from the death of the righteous or from Yom Kippur, is predicated on the genuine repentance of the transgressor in both thought and deed. Blind faith is no substitute for genuine regret, cessation of wrong-doing, and a whole-hearted acceptance never to repeat the error. The death of the righteous on Yom Kippur can do no more than to create a climate in which true repentance is possible. It can never be a substitute for doing teshuva.

Sources: * Eat, My Child! - Chasam Sofer in Iturei Torah * Dying To Help - Yerushalmi Yoma 1:1; Meshech Chochma; Artscroll Chumash Written and Compiled by Rabbi Yaakov Asher Sinclair General Editor: Rabbi Moshe Newman Production Design: Eli Ballon Prepared by the Jewish Learning Exchange of Ohr Somayach International 22 Shimon Hatzadik Street, POB 18103 Jerusalem 91180, Israel Tel: 972-2-581-0315 Fax: 972-2-581-2890 E-Mail: info@ohr.org.il Home Page: http://www.ohr.org.il (C) 1999 Ohr Somayach International

From: Rabbi Mordechai Kamenetzky[SMTP:rmk@torah.org]
Drasha Parshas Acharei Mos-Kedoshim -- Motherhood & Shabbos Pie
Rabbi Mordechai Kamenetzky

"One must revere his mother and father and observe my Shabbos, I am Hashem your L-rd" (Leviticus 19:3) By combining the mitzvos of respecting parents, the Torah begins the first of the myriad commands between both man and his fellow man, and man and his Creator, that fill Parshas Kedoshim. Rashi notes this curious combination of Shabbos observance and

parental respect. It interprets the juxtaposition to mean that Shabbos observance is so important that it overrides parental request for its desecration. But in addition to the halachic directive inferred by the proximity of the two laws, perhaps there is a moral lesson, too.

Dr. James David Weiss had been attending Rabbi Berel Wein's classes for a while, and though he was not committed to Yiddishkeit in all its aspects, he was truly fascinated by the amazing insights and the spiritual impact that Torah study had made on his life. In fact although he was a shiur regular, and his wife was committed to Torah observance as prescribed by the Shulchan Oruch, the doctor had not yet made the commitment to observe Shabbos. Towards the summer, Dr. Weiss mentioned to Rabbi Wein that shortly he would be visiting Israel. The doctor had heard Rabbi Wein's stories of his experiences, as the Rabbi of Miami Beach, having chauffeured Rabbi Yosef Kahanamen, the Ponovezer Rav on his fund-raising missions in the United States. In many of his lectures, Rabbi Wein had related his close relationship with Rav Kahanamen, and Dr. Weiss excitedly told Rabbi Wein that he would soon visit the Ponovez Yeshiva. Dr. Weiss did not know that the Rav had passed away a decade earlier, so he enthusiastically offered to send Rabbi Wein's regards to the Ponovezer Rav. Not trying to discourage the visit, Rabbi Wein smiled and said, "you could try." Dr. Weiss arrived at the Ponovez Yeshiva and after marveling at the beauty of its gilded Aron Kodesh and nearly 1000 swaying Talmudists, he asked a boy to direct him to the Ponovezer Rav. Since the Rav had passed away a decade earlier, they directed him to the Rosh Yeshiva, Rabbi Eliezer Menachem Shach. Dr. Weiss waited for the sage to lift his head from the large tome. The old sage looked up and greeted the doctor. Dr. Weiss stuck out his hand, and with the remnants of the Yiddish he had salvaged from his youth, he addressed Rav Shach. "Sholom Aleichem! My name is Dr. Weiss I study with Rabbi Wein and I come from America with warmest regards from him." Rav Shach looked at him quizzically. "I don't know a Rabbi Wein." "Don't you remember?" asked Dr. Weiss in shock. "Rabbi Berel Wein," he repeated. "He would often drive you when you visited Miami on behalf of the Yeshiva." Rav Shach smiled. "I don't know Rabbi Wein, and I have never been to Miami. My name is Shach. I think you meant to see Rav Kahanamen, but unfortunately he has passed away." Dr. Weiss looked embarrassed. But Rav Shach quickly dissolved the discomfort by holding the doctor's hand and blessing him warmly. "Dr. Weiss, you are a good Jew and you should be a gebenchta (a blessed) Jew. But remember, Shabbos observance is an integral part of Yiddishkeit. Do not forsake the Shabbos!" Dr. Weiss was astonished. How did Rav Shach know about his wavering about commitment to Torah-observance? It did not make much of a difference, because from that day on Dr. Weiss affirmed his committed to Shabbos with the same intensity that he had always committed to his fellow man

Perhaps the Torah juxtaposed the most basic tenet of any society with the highest form of our spiritual expression to teach us that the two are inseparable. Many people feel that Judaism entails all that is mom and apple pie. But there is more to Yiddishkeit than what we, as Americans, Europeans, Asians, Africans, and even Israelis feel good about or think is morally correct. Judaism entails the essence of our spirituality that is encompassed and represented by Shabbos observance. Judaism is more than Mom and Apple Pie; it is entails Motherhood and Shabbos rest.

IN HONOR OF THE MARRIAGE OF DOV WILHELM AND AHUVA STIENFELD

Good Shabbos Rabbi Mordechai Kamenetzky
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From: Rabbi Pinchas Winston [SMTP: winston@torah.org]

Subject: Perceptions - Acharei Mos - Kedoshim

Parashas Kedoshim: Holy, Old, and Wise Rise up before one with a white beard; honor the old, and fear your G-d; I am G-d. (Vayikra 19:32) Simply put, this is a mitzvah to show sincere respect to the elderly. However, there is respect, and then there is respect. The first kind is an external form of respect, where, inside we don't consider the elderly useful or that important. However, our love for them, and just a little sensitivity tells us to give them the impression that they are important to us and useful in our eyes. The second form of respect is an internal one, one that grows from knowing that the elderly ARE important to society--perhaps the most important of all. But, many may wonder today, how can that be when their bodies no longer function well and they can't physically "contribute" to society? The answer to this age-old question about the age-old is obvious: wisdom.

I remember once being in a city, and on one particular Shabbos walking many miles to shul from where I was staying. Along the way, I had to pass a home for the elderly. It happened to be a cool but pleasant day, and as I passed the home and peered past the protective fence, I saw an elderly man sitting on a bench, with a blanket over his legs. As I walked by, I noticed that he was not only completely alone, but lonely as well, which I felt from fifty feet away. It was that pervasive. I felt drawn to the man in sadness, though I did not go in. However, as I walked on I thought to myself, "How different is this society from the one that I am walking towards. I am walking to a shul in which a rabbi, who must at least be in his seventies, is going to deliver a shiur to anxious listeners, many of whom are younger by him by several decades. Young and old alike will make this man the center of their attention. As many others like him, he will probably never be alone, and never need to suffer from loneliness. Why? Because he belongs to a society of which wisdom, not technical ability or financial prowess, is the highest value."

Therefore, this mitzvah to honor the elderly is also a mitzvah to cherish wisdom above and beyond all other values. We have other mitzvos, including "love your neighbor as yourself" (also in this week's parshah; 19:18) that instruct us to value all people, and to treat them as special and important, as we ourselves would like to be treated by others. However, such mitzvos do not directly focus us on the centrality of wisdom to a moral society, as does the mitzvah to honor the elderly--people who symbolize learning and "earned" wisdom.

The following quote from Rabbi Chaim Vital substantiates this idea: "We have a tradition that the resurrection of the dead will take place in Eretz Yisroel forty years earlier than it will outside of Israel. However, anyone who died [and was buried] outside of Israel but who has a relative in Israel, who, halachically, would be obligated to mourn for him, that relative will have the ability to revive the one outside of Israel [at the same time as those in Eretz Yisroel]. This mystery is alluded to in Tractate Pesachim (of the Talmud Bavli) in the chapter, 'Tamid Nishchat,' where it says, 'In the future the righteous will revive the dead ...' (Pesachim 68a). This is also what is written, 'So says G-d, "There still dwells elderly men and women in the streets of Jerusalem, each with his staff in his hand..."' (Zechariah 8:4), and it is written, '... Place my staff on the lad's face.' (II Melachim 4:29; i.e., we see from this verse that 'staff' alludes to the ability to revive the dead). Why does resurrection of the dead depend upon the elderly and the righteous? Because, all those who live in Eretz Yisroel are called 'righteous,' as it says, 'All your people are righteous; they shall inherit the land forever ...' (Yeshayahu 60:21). But, at the time of the redemption of the resurrection, they will also need to be B'nei Torah (those who learn and live by Torah), who are called 'zekeinim' (i.e., 'elderly'), as it says, 'Honor the old' (Hebrew: zakein--zayin-kuf-nun). And, as the rabbis teach, ['zakein' stands for] 'zeh sh'kanah chochmah'--this one who acquired wisdom." (Yalkut Reuveini, Kedoshim 64)

And lest we forget, we too, with G-d's help and as a fact of nature, will become elderly one day. But, it is now, during our youth, that we ought to spend much time acquiring our wisdom (read: Torah).

You must not emulate the customs of the nations which I will throw out before you. They did all these things, and therefore I was disgusted with

them. I have told you that you will possess their land; I will give it to you as a possession. [It is] a land flowing with milk and honey. I am G-d, your G-d, who has separated you from the [other] peoples. (Vayikra 20:23-24) The truth is, this d'var Torah could have been given over on the previous parshah as well, because it says in Acharei Mos: "Do not defile yourself with any of these things, because these things defiled the nations which I am sending out before you. The land is defiled, and therefore I visited her sin upon her and the land spit out its inhabitants. Be careful with My statutes and My judgments and do not do any of these revolting things, neither the native nor the stranger that lives among you. All of these abominations the men of the land before you did, and the land is defiled; that the land not spit you out also from your defiling it, as it spit the nations out before you ..." (Vayikra 18:24)

However, it is in this week's parshah, on the following verse: "I have separated you from the peoples that you should be Mine ..." (Vayikra 20:26) --that Rashi comments: "If you hold yourselves apart from them, then you will be Mine, but if not, you will become subject to Nebuchadnetzar and others like him ..." (Rashi)

What is the vort? It goes something like this: After discussing the merit of living in Eretz Yisroel even (read: especially) in our generations on many an occasion, I have often later received the following response: "Oh no, I wouldn't want to live in Eretz Yisroel, at least not now ..." ME: Is it that you are worried about earning a living? Let me explain ... THEM: No, it's not that, though it is a concern ... ME: Oh, you mean you're worried about the security problem there, terrorism and ... THEM: Well, that is definitely something to be nervous about. But, I have enough trust in G-d to know that when my number is up, it doesn't make a difference where I will be or what I'll be doing. ME: I don't get it. If you're not worried about making a living there, or about Middle-East dangers, then what is holding you back from moving to Eretz Yisroel? THEM: Living in Israel is spiritually "dangerous." ME: Spiritually dangerous? What does that mean? THEM: Well, if you do a sin there, it counts for a lot more against you. It is better to live outside of Israel where sins count for less ... at least until Moshiach comes and our yetzer haros are reduced. ME: (Incredulously) You're kidding, aren't you? THEM: No, I'm a hundred percent serious.

After recovering from this conversation, I gave it some more thought, and you know what, maybe it is not so far from the truth. In fact, the above possukim (not to mention all the many, many midrashim--in the Talmud and Zohar alike) illustrate the spiritual superiority of Eretz Yisroel over all other lands in the world. If so, then one can assume that the moral expectations of Heaven of one living in Eretz Yisroel are greater than of those not living in the "King's Palace." Typically, the answer to this question is a definitive yes, and no. Living within the borders of Eretz Yisroel does carry added responsibilities for the Jew--as does wearing tefillin, or any other mitzvah. And what if a Jewish male says, "I don't know if I can stop my mind from wandering today while I'm wearing tefillin, and who knows where it will end up!" Do we answer such a person, "Really? Then don't wear your tefillin today!" No, that is not the answer we tell the person. Instead, we answer him, "Well, do the best you can to keep your mind on what you're doing, and when it wanders, bring it back to wear it belongs."

So, the person answered me, "But tefillin is a once-a-day-mitzvah (barring Shabbos and Yom Tov), that may last an hour or even less. Living in Eretz Yisroel is a 24-hour-a-day, seven-day-a-week mitzvah! At some point in time, you can just take off your tefillin if you can't control your thoughts. However, you can't simply go to Egypt every time your mind and yetzer hara wander to places they don't belong!"

Well, that is what, according to Torah, spiritual growth is all about. One is expected to take on new mitzvos, and then work hard to live up to their spiritual demands and to grow into them. In the words of Rav Dessler, zt"l, "If you don't shoot for the stars, then how can you pull yourself out of the mud?" However, there is an added dimension to this idea that seems to go unnoticed, even though it is a crucial factor in this entire discussion. What is it? It is that there is a special Divine Providence for those who live in Eretz Yisroel--or at least yearn to--and it is to this which the following alludes:

One who lives in Eretz Yisroel lives without transgression. (Kesuvos 111a) What does this mean? To whom does this refer? If it refers to a righteous person, then no matter where he lives, he lives without transgression. And if it does not refer to completely righteous people, then it must refer to people who do transgress, in which case, what does the Talmud mean? The answer to this question was already mentioned in the previous d'var Torah, though it was not brought out. It says: "... Because, all those who live in Eretz Yisroel are called 'righteous,' as it says, 'All your people are righteous; they shall inherit the land forever ...' (Yeshayahu 60:21) ..." (Yalkut Reuveini, Kedoshim 64) In other words (and to make a long d'var Torah shorter), living in Eretz Yisroel is a special merit. It is such a special merit that it acts as "purifying" agent for those who live there. Well, not exactly for everyone who lives there, as last week's and this week's parshah warns.

Then for whom is Eretz Yisroel a miniature Yom Kippur? For those who choose to live there for Torah ideological reasons, and try to fulfill the Torah according to the best of their ability. For such people, who are bound to err and transgress, the merit of Eretz Yisroel atones for them--automatically--something that does not happen for those who live outside the land. There are many Kabbalistic sources to support this idea, such as: "240 years before the seventh millennium (i.e., the year 6000 from creation), the lower waters will rise and cover the entire world, and only Eretz Yisroel will remain, which will float on the surface of the water like Noah's Ark; they will approach Gan Aiden, the place from which the four rivers leave. The people who survive will be completely righteous, and there they will be whitened, purified, and made spiritual." (Yalkut Reuveini, Shichechus Leket, "Eretz Yisroel v'Chutz L'Aretz," 6; in the name of the Rokeach--Gali Razyah) This is something to keep in mind at this time of year (it says that the Final Redemption will begin in Nissan and end on Shavuos), and at this critical point in history. As we have mentioned on numerous occasions, moving to Eretz Yisroel is a major decision that must be made and carried out with wisdom and sound Torah-advice. But yearning to live there is something every Jew can do anywhere, and at any time. Have a great, holy, and contemplative Shabbos, Pinchas Winston

Rabbi Winston has authored fourteen books on Jewish philosophy (hashkofa). If you enjoy Rabbi Winston's weekly Perceptions on the Parsha, you may enjoy many of his books. Perceptions, Copyright (c) 1999 Rabbi Pinchas Winston and Project Genesis, Inc. Rabbi Winston teaches at both Neve Yerushalyim (Jerusalem) - <http://www.torah.org/neve/> and Neveh Tzion (Telzstone) - <http://www.neveh.org/> Project Genesis: Torah on the Information Superhighway learn@torah.org 6810 Park Heights Ave. <http://www.torah.org/> Baltimore, MD 21215 (410) 358-9800 FAX: 358-9801

From: Jonathan Schwartz[SMTP:jschwartz@ymail.yu.edu]
Subject: Internet Chabura-- Parshat Acharei Mos/Kedoshim, Yom Ha'atzmaut

Prologue: V'ahavta l'reiacha Komocha zeh klal gadol BaTorah (Toras Kohanim) is a well known statement of Rabbi Akiva. The Toras Kohanim's cited opposing opinion - Ben Azai's - is not. Notes Ben Azai that the better klal Gadol is Zeh Sefer toldos Ha'adam (Berashis 5:1). What is the basis for their disagreement? Rav Zalman Sorotzkin noted that the two opinions cited might be best explained if understood in light of a gemara in Bava Metzia (62a) where the gemara tells the story of two people who are walking on the desert land. One man has enough water for himself and the other does not. Ben Petura tells us that it is better for both men to drink and not let one watch the other die while Rabbi Akiva disagrees and notes that the later possuk (VaYikra 25:36) clearly notes that one must place his own life before that of his friend. Rav Sorotzkin notes that our possuk of V'Ahavta tells me only that I must not hurt others even via the afflicting of psychological pain. However, the limitation of this principle is reached when one must use his last rations for saving others in his stead. Ben Petura holds that the mitzva of V'ahavta includes one's using his very possessions to save another in precisely the same manner he would to save himself. Thus, if the cup is

full-owned by one man but opposing Torah principles demand that he share his water with the other man the way he would save himself. Rabbi Akiva disagrees. Ben azai holds like Ben Petura. According to Ben Azai, the whole purpose of creation of man was to do chessed and give tzedaka. It was for that reason that Emes and Shalom were overruled when they were polled as to whether man should be created. (see midrash Rabba Berashis 5). Thus, Ben Azai is of the opinion that Zeh sefer Toldos Haadam is a more complete rule for the Torah. It encompasses all of man's obligations on this world--not only not to do harm but to do good as well, even at the costly periods of life.

With this idea in mind, as we focus on the soldiers who gave up their lives for klal yisroel in Eretz Yisroel, we present this week's chaburah entitled:

A Moment of your time??? In Yoreh Deah (178:1) the Rema writes that the issue of Chukos HaGoyim applies to things that are done for pritzus (Licentiousness) or for things that were done without reason and contain a hint of Avodah Zara in their core. However, something that is done with a purpose, like a doctor's white coat as an identification of his status as a doctor, is mutar to wear. The Rema adds the Ran's (Avodah Zara 2b Sorfin) opinion that the burning for the king's memory (a reference to burn all of the king's personal effects upon his death) is not a problem of Darchei emori (Chukot HaGoyim). The Gra (7) notes that the Ran proved this statement from the gemara's (Avoda Zara 11a) conclusion that this burning is done out of respect and is not a baseless chok of the goyim. From this explanation of the Ran, it seems that he allows us to engage in activities that seem to be like those of the goyim if there is a purpose to them. However, the Gra asks a question on this position from a parallel gemara in Sanhedrin (52b) where the logic of performing the mitzva of hereg (killing someone who deserves this style of death,) only with the specific sword required a possuk to get out of the problem of chukos HaGoyim. Now, according to the Ran, a possuk would be unnecessary since the basic mitzva of chukos HaGoyim implies following them blindly without a reason and here, a reason (resulting in less blood and hence a "nicer" death) clearly existed. Why need a possuk according to the Ran? Tosfos (A.Z. 11a, Sanhedrin 52b) learns the rules of chukos HaGoyim a bit differently. Tosfos learns two different kinds of chukim. The first is the type that looks like Avoda Zara. This type is assur even if you have a possuk that states that it is mutar. The other is a goy's custom based upon nonsense. The Torah must sanction this type of minhag in order for it to be mutar. The Gra seems to follow this position in Tosfos and holds that the reason why the burning of the king's effects is mutar is because of its own personal significance. Not out of honor to the king. This is due to the minhag of the time that all kings were considered like Gods. Hence, the gemara came to tell me that when the king died, you should burn his effects because it is not a violation of chukot hagoyim since he was not an avoda zara. Rav Ovadia Yosef (Yabia Omer III,24) and Rav Jolti (Noam, II, p. 161-170) explain that the difference between the sugyot in Avoda Zara and Sanhedrin is that the Ran held like the gemara in Avoda Zara and saw the reason to something as allowing one to let it out of the geder of Avoda Zara. The Gra held like the Gemara in Sanhedrin and required a possuk to get out of chukot HaGoyim situations. Rav Jolti adds that we should be choshesh for the Gra where possible. However, it should be noted that the Gra's whole logic only goes so far as to cover situations where our minhag is derived from the goyim. However, something like a doctor's uniform which we would have done without them too, is mutar. Hence, simple logic is something that does not fall under the category of Chukoteihem according to the Gra. (For further analysis see shut Bnei Banim II, 30 and Shiurei Maran Harav Hershel Schachter Shevuos (5756) on the subject of lama lee kra, sevara hu). What then does one do when he hears the sirens on yom haZikaron?? Can a moment of silence be kept? There are many issues that get developed within the context of a moment of silence on Yom HaZikaron. On the one hand, keeping a memorial day for our soldiers would appear to be logical and arrived at independently of the secular memorial day of other countries. On the other hand, a moment of silence is not the minhag of memorial that has been handed down from

generation to generation. Nowhere in hilchos Aveilus does one find reference to a moment of silence! Alternatively, living in a nation which would like to create a full united commemoration which would include even those who are unable to say a kaddish or learn a mishna would have brought us to stand united for a moment to reflect. Rav Yaakov Ariel (Shut B'ohala Shel Torah, 23) notes that we would've come to the moment of silence on our own, even without the prior help from the goyim. The standing for silence is not a minhag akum rather a minhag mankind. Rav Ariel cites other instances in Judaism where standing is a sign of respect. For elders (VaYikra 19:32) for those doing a mitzva (*Bikkurim 3:3) (Taz Y.D. 361:2 although he later reverses his opinion). Incidentally, when thinking about the moment of silence as a chok haakum, one must consider the opinion of Rav Yaakov Emdin (Yaavetz, II, 16) that the issur is only applicable "B" kum aseh" when violated actively. Hence, stopping and remaining stopped is clearly ok according to this opinion. Another factor to consider is that of Aiva (See Shut Divrei Chaim II Orach Chaim, 25) which might apply to relationships between Jews as well (See Chagiga 22a). (I guess another point to ponder in a moment of silence)

Battala News Mazal Tov to David Ram upon his Engagement to Rochel Schreibman

From:owner-weekly-halacha[SMTP:owner-weekly-halacha@torah.org]
WEEKLY-HALACHA FOR 5759 SELECTED HALACHOS RELATING
TO PARSHAS ACHAREI MOS By Rabbi Doniel Neustadt

A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

Therefore I have said to Bnei Yisrael "No person among you may consume blood" (17:12)

BLOOD IN HALACHAH In several places the Torah warns against the ancient practice of eating the blood of animals, which was an integral part of demonolatry and other forms of idolatry(1). Today, when meat and poultry are already koshered before they arrive in our kitchens, most of us have virtually no contact with animal blood. There does exist, however, the possibility of transgressing the prohibition of eating blood even in this day and age. The following are cases in point:

BLOOD IN EGGS: A blood spot in an egg is not kosher and could possibly render the entire egg not kosher. However, blood in an egg is not forbidden because of the prohibition against blood; rather, it is forbidden because it indicates the beginning of the formation of an embryo inside the egg, and we are forbidden to eat embryos(2). The majority of eggs, however, do not contain blood. Accordingly, one is not required to inspect an egg to see if there is blood in it, since we can assume that this egg is like the majority of eggs, which are blood-free(3). Since, however, it is an age-old custom(4) ??practiced throughout the entire Diaspora(5) ? to inspect raw eggs before using them, we do inspect them(6). [It is permitted to eat hard-boiled eggs which were not checked before cooking and cannot be checked once they are cooked, since in this case we rely on the fact that the majority of eggs are blood-free(7).] B'dieved, if the eggs were not inspected, the food may be eaten(8). Nowadays, there is an additional factor to consider. In the United States, Israel, and other countries, the vast majority of eggs are "battery eggs" from which chicks are not hatched. Thus any blood found in them does not prohibit their use. All that is required is to throw away the blood spot; the rest of the egg is permitted. Several contemporary poskim hold, therefore, that today we may be lenient with blood spots in eggs and permit eating the egg, the food with which it was mixed, and the utensils in which it was cooked(9). Harav M. Feinstein takes a stricter approach(10). Although he, too, agrees that according to the basic halachah, battery eggs are permitted, he still advises that it is proper to be stringent and throw away the entire egg, since there is a minority of eggs on the market which are not battery eggs(11). Harav Feinstein reasons that the centuries-old custom of inspecting eggs and throwing out the bloody ones should not be abandoned(12), particularly since eggs are relatively cheap and people do not consider throwing away a bloody egg to be an unjustifiable sacrifice(13).

Based on this view, the following rules apply: All eggs should be checked for a red or dark black spot. A brown spot is not a problem(14). If a spot is found, the egg should preferably be thrown out. If a lot of blood is found [especially if it is found in different parts of the egg], it is strongly recommended that the entire egg be thrown out, since this is a marked indication that it may not be a battery egg(15). If the egg was not checked and blood was found later when the egg was mixed together with other eggs or other food, the mixture does not have to be thrown out. The blood itself must be removed and discarded. Once the blood is mixed into the food and cannot be removed, the food is nevertheless permissible to eat. The dishes do not become non-kosher nor do they have to undergo a koshering process, although it is proper to wait 24 hours before using them again(16).

HUMAN BLOOD: Although human blood is Biblically permitted(17), our Sages forbade it because it looks just like animal blood and it may seem to an onlooker that animal blood is being eaten(18). But the Rabbis forbade only human blood which is detached completely from the body, not blood which is still "within" the body. Therefore: If one is eating a slice of bread and blood from his gums stains it, the blood ??along with a sliver of bread(19) ??should be removed from the bread(20). The bread may then be eaten. If the same happens when one is eating fruit, the fruit must be washed off well and then it may be eaten. Bleeding gums may be sucked and the blood swallowed, since this blood is considered as if it has not become detached from the body(21). A bleeding finger may be sucked but it is questionable if the blood may be swallowed(22). [Once the bleeding ceases, one should not stick the blood-stained finger into his mouth, since it appears as if one is sucking the blood(23).] Human blood which inadvertently got mixed with food (such as blood from a cut that dripped into food) may be consumed as long as no bloody redness is visible. This is true even if there is more blood than food in the mixture. If redness is visible, then the food may not be eaten, even if the volume of the food is sixty times greater than that of the blood(24). If blood gets mixed into food, additional food may be added to the mixture in order to make the blood invisible(25).

BLOOD ON SHABBOS: On Shabbos and Yom Tov, it is forbidden to suck or squeeze out blood from a wound(26). On Shabbos and Yom Tov, it is forbidden to suck blood from one's gums(27). It is permitted to peel off a scab on Shabbos and Yom Tov(28) if it will not result in blood oozing from the wound(29). To stop minor bleeding [e.g., a nose bleed], it is preferable to use a paper napkin or tissue(30). If none is available, a cloth [preferably white or light-colored] may be used(31). To stop major bleeding, use whatever is at hand.

Footnotes: 1 Explanation of Rambam in Moreh Nevuchim 3:46. See also Ramban's commentary to Kedoshim 19:26. 2 Talmud, Chullin 64b. 3 Rama Y.D. 66:8. 4 Ibid. 5 Aruch ha -Shulchan 66:32; Kaf ha-Chayim 66:41; Igros Moshe Y.D. 1:36. 6 It is clearly forbidden to close one's eyes so as not to see if there is any blood in the egg (Ma'adanei ha -Shulchan 66:68). 7 Y.D. 66:8. 8 Aruch ha-Shulchan 66:32, who adds that if the blood is visible [as it is sometimes when egg yolk is smeared over unbaked challah as a glaze] it should be removed. 9 Minchas Yitzchak 1:106; Yechaveh Da'as 3:57. 10 See also Responsa Kinyan Torah 2:7 who takes a more stringent approach, but for different reasons, which do not apply on today's farms. 11 Igros Moshe Y.D. 1:36. 12 Harav Feinstein points out that according to the basic halachah, even "normal" eggs do not have to be checked, yet the long-standing custom contradicts that. We, too, should honor the custom. 13 It seems clear, though, that in a place where eggs are expensive, one may rely on the basic halachah and permit using the egg; see Yechaveh Da'as, ibid. who makes this point. 14 Darkei Teshuvah 66:23, quoting several poskim. 15 Igros Moshe Y.D. 1:36. 16 Igros Moshe O.C. 3:61. This stringency applies only if the bloody eggs were cooked or fried in a pot or pan, not if they merely came into cold contact. 17 Talmud, Kerisus 20b. 18 Rashi, Kesuvos 60a. 19 Based on Yad Yehudah Y.D. 96:5. 20 Y.D. 66:10. 21 Ibid. 22 See Darkei Teshuvah 66:68, who quotes a dispute among the poskim as to whether this blood may be swallowed or not. Darkei Teshuvah does not decide the issue, while Kaf ha-Chayim 66:47 rules leniently. 23 Kaf ha-Chayim 66:48, quoting Ben Ish Chai. 24 Yad Avraham, Y.D. 66:10; Darkei Teshuvah 66:71. 25 Darkei Teshuvah 66:72. 26 O.C. 328:48. 27 Mishnah Berurah 328:147. See Magen Avraham 328:53 who suggests that this action may be Biblically prohibited. 28 O.C. 328:22. 29 Sha'ar ha -Tziyun 328:67. 30 See Shemiras Shabbos K'ilchasa 14:19. 31 Mishnah Berurah 328:146.

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From: owner-shabbat-zomet[SMTP:owner-shabbat-zomet@vjlists.com]
Subject: Shabbat B'Shabbato: Acharei-Kedoshim 5759 Visit the Zomet
Institute web site: http://www.moreshet.co.il/zomet SHABBAT-ZOMET is
an extract from SHABBAT-B'SHABBATO, a weekly bulletin distributed
free of charge in hundreds of synagogues in Israel. It is published by the
Zomet Institute of Alon Shevut, Israel, under the auspices of the National
Religious Party. Translated by: Moshe Goldberg ... A MITZVA IN THE
TORAH PORTION: "Do Not Place a Stumbling Block Before a Blind
Person" [Vayikra 19:14] by Rabbi Elyakim Krombein The above verse
forbids us to give improper advice to someone or to influence him to sin.
The Ramban in his commentary makes the innovative claim that it is only by
rabbinical decree that it is forbidden to advise someone to violate a
rabbinical law (Avoda Zara 22). This is difficult to understand; why should
trapping someone into a rabbinical violation not be as bad as giving bad
advice? In any case, isn't a recommendation to violate a rabbinical ruling
bad advice? It would seem that there are two inherently different types of sin
included in the prohibition, "Do not place a stumbling block." For example,
in the "Achiezer Responsa," the author asks if this is a sin between man and
man or between man and G-d. The practical difference would be if the one
who was influenced is able to forgive the sin. His answer is that one who
causes another person to sin has sinned against G-d, while one who causes
other types of damage has sinned against his fellow man. Another difference
between the two types of sin would be that there would be no prohibition to
give bad advice to one who knows that it is bad, while it is still forbidden to
influence someone to sin, even if he himself is aware that it is a sin (in this
case, he would be "blind" in that his evil inclination has overcome him).
Thus, one who convinces another to knowingly violate a rabbinical
injunction is not "giving bad advice," since the person knows what he is
being told to do; on the other hand, there is no violation of the Torah rule of
causing a sin, since this is a rabbinical ruling and not a mitzva. But we have
still not fully answered this question. Since the Torah itself has forbidden us
to violate a rabbinical prohibition ("Do not turn away from the words they
teach you" [Devarim 17:11]), why isn't the attempt to influence one to sin a
Torah violation in any case? It may be that in addition to the fact that
"placing a stumbling block" is a sin against G-d, one who influences
someone else to commit a sin can be considered as participating in the sin.
This would imply that if the sin is only at the level of a rabbinical
injunction, the action of influencing another person cannot be more severe
than this. This concept, that one who influences another to commit a sin also
shares the responsibility, leads to the general conclusion that the act of
influencing may be as severe as the sin itself. Thus, for example, influencing
others to worship idols is a very severe act, and it might be included in the
types of sin which are to be avoided even if threatened by death.

ART IN THE TORAH: "Do Not Make Molten Idols" [Vayikra 19:4] by
Shlomit Perlman It is forbidden to make drawings of a human being, even for
esthetic purposes (Yora Dei'ah 141:6). There are also restrictions on animal
drawings. For example, their pictures should not be drawn in a synagogue, in
order that it should not appear as if we are worshipping them (see Taz,
ibid). Some of the sages permitted drawings or engraved images, while they
forbid the making of bas relief, a form of sculpture. Surrealistic artists may
be free of any dilemmas with respect to these matters. One such artist is
Yossi Rosenstein, of Bnei Brak, who never draws faces of people or
animals, consistently replacing them with expressionless woodcuts. The
properties of look and expression are signified in his paintings by symbols.
For example, camels, the "ship of the desert," are shown as boats. Moshe, in
killing the Egyptian, is shown hiding his own Egyptian attributes in the
sand, that is, he removes his Egyptian clothing and buries it. The artist's
symbol for the gift of the Torah is to show Moshe removing the tablets from
a fancy gift wrapping, with a ribbon and flowers. Thus, he provides us with

"a picture commentary," and this indeed corresponds to Rosenstein's
reputation.

From: Yeshivat Har Etzion's Israel Koschitzky Virtual Beit Midrash
[SMTP:yhe@vbm-torah.org] Subject: SICHOT -27: Parashat Acharei Mot -
Kedoshim PARASHAT KEDOSHIM SICHOT OF HARAV AHARON
LICHTENSTEIN SHLIT" A "You Shall Keep All My Statutes And All My
Judgments" Summarized by Danny Orenbuch

Near the end of Parashat Kedoshim, we are commanded as follows:
"And you shall keep all My statutes and all My judgments, and do them,
that the land not expel you..." (Vayikra 20:22). This pasuk is in fact a
repetition of what we learned at the end of the last parasha: "And you
shall keep My statutes and My judgments which, if a man do, he shall live
by them..." (ibid. 18:5). The Or HaChayyim comments on this repetition
in our parasha: "The reason that God had to repeat this pasuk - although He
had already said it in Parashat Acharei-Mot - is in order to teach that the
mitzvot must be fastidiously observed, lest we neglect them and the land
expel us. From here we learn that if the mitzvot are not fulfilled, the land
will expel even those who observe them - because they did not admonish
those who did not observe." But beyond this explanation, we can
notice a difference between the two pesukim in these parshiot. In our
parasha the word "kol" (all) appears: "...all My statutes and all My
judgments...". Furthermore, if we examine the two parshiot closely and
compare them, we see that their content differs. Parashat Acharei-Mot
provides a minimalist explanation of the mitzvot and issurim: the
commandments as brought in this parasha aim to bring the nation to an
average level, and no more. One example of this relates to slaughtering
outside of the Beit Ha-Mikdash. While Parashat Re'eh prohibits shechita
outside of the Beit Ha-Mikdash because the holy and elevated nature of the
place requires that anything connected with it be carried out within its
precincts, in Parashat Acharei-Mot a different reason is brought. There it
says, "And they shall no longer offer their sacrifices to the demons after
which they have gone astray" (ibid. 17:7). In other words, the reason here is
avoidance of similarity to pagan practices. This avoidance is a negative
motivation, as opposed to the positive reason full of sublime significance
which we find in Parashat Re'eh. Another example relates to the subject
of arayot (sexual immorality). In Parashat Acharei-Mot this is defined as
an abomination and as being similar to the practices of Egypt; hence its
prohibition. In other words, this is another negative reason, based on
avoidance - to prevent us from adopting the practices and actions of the
Egyptians. In contrast, Parashat Kedoshim provides a different reason: We
have to imitate God and to strive to be holy as He is, in order to achieve
perfection. This is a completely different motivation. The Torah has
must be fulfilled as one all-encompassing entity, with all its parts and
nuances. When a person chooses to fulfil certain parts and leaves out others,
his observance is qualitatively impaired. If a person attains perfection in
his observance of the laws of arayot, for example, but has no self-control
when it comes to forbidden foods, then even though formally he has
committed no sin in the first area, nevertheless the entirety of his Divine
service is tainted; his whole religious aspect is damaged.

This, then, is the message the Torah is conveying in our parasha.
"You shall keep ALL My statutes and ALL My judgments" - this is not
merely a quantitative requirement but rather a demand for
all-encompassing quality. The Torah must be fulfilled as a single unity, on
all its levels. Let us examine the significance of this view in relation to
one of the mitzvot mentioned in our parasha: "You shall do no injustice in
judgment; you shall not respect the poor person, nor honor the mighty; you
shall judge your neighbor in righteousness" (ibid. 19:15). Rashi examines
each clause separately and enumerates three separate prohibitions and one
positive commandment. However, we may analyze the structure of the
pasuk differently - in terms of a general principle, an example of it, and
another general principle. "You shall do no injustice in judgment" - this is
a general principle; "You shall judge your neighbor in righteousness" is

another. And in between them we find two examples: "You shall not respect the poor person, nor honor the mighty." Do not judge in favor of the poor person because you have mercy on him, nor in favor of someone who is powerful for fear of his ability to harm you. In this case it is clear that if a person fulfils only one part, such as not favoring the poor, but neglects the other, i.e. not favoring the wealthy, then the encompassing principle of "in righteousness shall you judge your neighbor" is damaged, and even the part which he fulfils cannot be complete. So it is with the entire Torah. Even if a person is "perfect" in one area but not in another - or even within in a single area of observance, if he fulfils one part but not another - then, even if the two areas seem unconnected, this affects and reflects on everything. If a part is impaired, then the whole cannot be complete. True, "there is no righteous person on the earth who does only good and sins not;" certainly no one is capable of fulfilling the Torah in its entirety, in all its detail and aspects. However, a person must realize and understand that his task and his aim are to strive towards this goal. This is the reason why Chazal rule that we do not accept a would-be convert who states that he is prepared to accept the whole Torah except for one detail. The acceptance of Torah cannot be partial. It must be based on a commitment to and striving towards the fulfillment of the Torah in its entirety, in all its aspects and details.

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From: owner-yitorah[SMTP:owner-yitorah@vjlists.com]
Subject:NCYI Weekly Divrei Torah - Achrei Mot-Kedoshim
Parshiot Acharei Mot - Kedoshim 8 Iyar (23 Omer) 5759 Saturday, April 24,
1999 Daf Yomi: Sukkah 23

Guest Rabbi: Rabbi Naphtali Burnstein Young Israel of Cleveland, OH
The Yom Kippur service in the Bais Hamikdosh is the highlight of Parshat Achrei-Mos. Traditionally known as the "Avodah", this special service, done completely by the Kohen Gadol, is the highlight of all services at the Bais Hamikdosh throughout the year. People waited anxiously all year to witness this special activity. Through the Kohen Gadol and his role in the "Avodah", the Jewish people hoped to achieve forgiveness for their sins and to receive the blessings of health and prosperity for the year to come.

We follow, in great detail, the Avodah, in a section in Mussaf called "The Avodah". Due to various differences of opinion between the commentaries as to the exact sequence and other particulars of the "Avodah", two different versions have been accepted and inserted into the Yom Kippur Machzor. Most Nusach Ashkenaz Machzorim include the version called "Amich Koach", while most Nusach S'fard Machzorim include the version called "Atah Konnantah". Both versions are based on Mesechet Yoma (Chapters 1-7).

The Parsha begins (Vayikra 19:3), "B'zos Yavo Aharon el Hakodesh" (with the following shall Aharon come into the Holy Place). The Medrash, commenting on the word "B'zos", says that with the Zchus (merit) of Shabbat, the Kohen Gadol will enter into the Bais Hamikdosh on Yom Kippur. What is the connection between the "Avodah" of the Kohen Gadol on Yom Kippur and Shabbat?

Rabbi Shlomo Yosef Zevin, ZT"L, attempts to connect the two in the following manner: The day of Shabbat is special not only in terms of its own Holiness but also because of what must go in to preparing for Shabbat and the effect Shabbat has on the week to come. Our Rabbis phrased it simply, "He who prepares before Shabbat will eat on Shabbat." This is true both physically and spiritually. Only one who prepares for Shabbat can truly appreciate it. This then will also relate to what lasting effect Shabbat will have on the coming week. Shabbat is, in fact, connected to the rest of the week and the greater the connection, the greater the spiritual effect of that Shabbat on the days that surround it.

Looking at the "Avodah" we notice that during the Yom Kippur service

the Kohen Gadol changed his clothes five times; switching from his street clothes to his special gold set of clothes to his special white linen clothes and then from one set to the other until, finally, he changed back to his regular clothes at the end of the day. The white linen clothing he wore was worn for those activities known as "Avodas Pnim" (Inner Service) while the set of gold clothing was worn for "Avodas Chutz" (Service Done Outside the Actual Temple Building). With each switch from one form of Service to the next, the Kohen Gadol had to immerse in a Mikvah (Ritual Bath) and also had to sanctify his hands and feet: "Kiddush Yadayim V'Raglayim".

Now it may be understandable to require the Kohen Gadol to immerse and sanctify himself when switching from the outer garments to the inner ones. After all, that would seem an appropriate and necessary step when going from a less Holy activity (outside) to a seemingly Holier activity (inside). Why, however, would it be necessary for him to go through the same purifying process when going from an "Avodas Pnim" to an "Avodas Chutz"?

To ask this question is to assume that the "Avodas Pnim" was a Holier form of service than an "Avodas Chutz". The truth is, however, that to take the Holiness of the Temple into the outside world, as was exemplified with the Kohen Gadol's service outside and, then, to actually retain that degree of Holiness that he achieved inside, takes an even greater degree of strength and commitment than the contrary. To remain strong and dedicated when removed from the source of Holiness is not a simple feat. The Kohen Gadol purified himself upon leaving the Kodshei Kedoshim to remind him to hold on to the Kedusha within and to put it to use outside.

With these two thoughts, relating both to Shabbat and the Kohen Gadol, we can better understand the Medrash and its connecting Shabbat and the "Avodas Kohen Gadol" on Yom Kippur. Just as Shabbat can and should have a lasting effect on its surroundings, the "Avodah" of the Kohen Gadol on Yom Kippur can and should also leave a lasting impression on himself as well as all those who surround him.

May we merit the zchus of reliving and truly experiencing the "Avodas Yom Kippur" very soon. A project of the National Council of Young Israel 3 West 16th Street, New York, NY 10011 212 929-1525

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The Weekly Daf #270 Sukkah 19 - 25 Parshas Acharei Mos - Kedoshim
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The Leaves that Do Not Wither "Even the casual remarks of Torah scholars should be studied." This counsel of the Sage Rav is based on King David's comparison of the Torah scholar to a tree planted by a stream, which produces fruit in its season and whose leaves do not wither." (Tehillim 1:3) Even the least substantial part of this tree -- the leaves, which symbolize the casual remarks of the Torah scholar -- will not go to waste. Two different dimensions of what can be learned from the conversation of the Torah scholar appear in Rashi's explanations here and elsewhere. In our gemara, the above counsel is cited in reference to a statement made by Rabbi Shimon regarding his experience in the succah of Rabbi Gamliel. Tevi, the non-Jewish slave of Rabbi Gamliel, slept under a bed in that succah. Rabbi Gamliel called this to the attention of his colleagues by exclaiming: "Did you see what sort of Torah scholar my slave Tevi is? He is aware that slaves are exempt from the mitzvah of succah and he therefore sleeps under the bed." Rabbi Shimon's report on this incident concludes that "from the casual remark of Rabbi Gamliel we learned two things: 1) Slaves are not obligated in the mitzvah of succah; 2) One who sleeps under a bed has not fulfilled the mitzvah of sleeping in the succah (because the covered area created by the bed serves as a barrier between him and the succah)." Rabbi Shimon intentionally used the term "casual conversation" rather than "words" in order to show that even though Rabbi Gamliel was not consciously teaching words of Torah to his audience, but was only priding himself on the wisdom of his slave, there was still so much to learn in halachic matters from this casual remark. In Mesechta Avodah Zarah (19b) Rashi offers a different perspective of Rav's counsel. Even the casual remarks of Torah scholars should be studied in order to learn from them how to express oneself in their style of speech which is pure, rich and healing. The two explanations are complementary rather than contradictory. When one listens carefully to even the casual remarks of a Torah scholar he is bound to learn something he did not know before, and how to express himself in better fashion. * Sukkah 21b

Rainproof Succah The schach covering a succah cannot be either too sparse or too thick. In regard to the minimum, the mishna tells us that there must be more space on top covered than left open, so that there will be more shade than sun. As regards the maximum, the same mishna seems to set no limit, for it states that "If it is thickly covered like a house, even if the stars are not visible inside, it is kosher." In the Jerusalem Talmud, however, the inference is drawn from the mishna that a succah in which the stars are not visible is indeed kosher, but it is not the preferred way of making one. This is why the Shulchan Aruch (Orach Chaim 631:3) writes: "It is customary for the schach to be sparse enough for the stars to be seen through it, but if it was thick as a house and the stars are not visible it is still kosher." Rabbeinu Tam, however, introduces another limitation. If

the schach is so thick that rain cannot penetrate the succah it is not kosher. He offers two proofs. One is from a later mishna (28b) which states that a man may leave the succah if enough rain is falling to spoil his food. If one can make the schach thick enough to keep rain out, why should he not be required to make the schach rainproof rather than be exempt when rain enters? A second proof is from the mishna in Mesechta Ta'anis (2a) which states that rain on Succos is a bad sign, because it prevents fulfillment of the mitzvah. If a succah can be made rainproof, the falling of rain should hardly be considered a bad sign. Tosefos (Succah 2a) also mentioned a similar approach in explaining a statement by Rabbi Zeira. Rabbi Zeira who bases the disqualification of schach more than twenty cubits high on a passage (Yishayah 4) describing the function of a succah, does not, however, require a succah to be rainproof based on that very same passage which mentions this as one of a succah's functions. His conclusion is that since a succah must be a temporary structure rather than a permanent one, it would be wrong for it to be rainproof. Even though the Shulchan Aruch does not cite Rabbeinu Tam's opinion, the Mishna Berura (631:6) does cite later authorities who rule that if no rain can enter the succah, it is too much like a regular house and therefore not kosher. If, however, it is impossible to remove some of the schach to make it vulnerable to rain, one can rely on the more lenient opinions that it is still kosher. * Succah 22a

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From yated-usa@ttec.com Kortz Un Sharf-Short and Sweet
 Parsha Vertlach by Shaya Gottlieb

"Acharei Mos Shnei Bnei Aharon"-After the death of the two sons of Aharon 17:1 The Zohar says that Nodov and Avihu were not yet twenty years old, and therefore they were called 'the sons of Aharon'. Why were they punished if the Heavenly Bais Din normally does not punish individuals under the age of twenty? The Gemara (Brochos 31) explains that a minor who is exceptionally intelligent and a 'bar daas' is punished even if he has not reached the age of twenty. (Therefore, Eli Hakohen told the two year old Shmuel that he is chayav misa because he paskened a halacha before his rebbe) The possuk thus explains: After the death of the two sons of Aharon. Why were they punished though they were still considered 'sons' in their father's reshus? The possuk continues, "Bikrovosom Lifnei Hashem", because they were baalei daas and baalei madreiga, very close to Hashem, they were held liable of their actions. -Hadrash V'haiyun

Medrash: As soon as Iyov heard of the deaths of the sons of Aharon, he said "Af L'zos Yechnad Libi"- for this, my heart is afraid. What does this mean? The Chazal explain: Iyov was punished with suffering, because he sat at Pharaoh's counsel and was silent when Pharaoh decreed to drown the Jewish baby boys in the Nile. The Medrash relates that Nodov and Avihu followed Moshe and Aharon, and Nodov remarked to his brother, "When will these two Z'keinim die and we will be the leaders of the nation?" For this remark, they were punished with death. If Nodov said this, why was Avihu punished? His punishment signifies that one who hears something worthy of criticism and remains silent will also be punished. When Iyov heard what happened to both of them, he deduced that he will also be punished for remaining silent, and therefore he was afraid. -Binyan Ariel

"V'al Yovo B'chol Es El Hakodesh" and he should not come before the 'Kodesh' 17:2 The Chazal explain that the possuk "Oseh Tzedoko B'chol Es"-he does tzedaka all the time, refers to one who supports "Ishto Uvonov"- his wife and sons. He is considered as if he constantly gave tzedaka. It is a wonderful thing to support ones own family, but 'Val Yovo B'chol Es'-with this 'Kol Es', one is not absolved from giving tzedaka to the poor! -Sheloh Hakodosh

B'zos-with these three things: Tzom, Kol, and Mammon-Tshuva, Tefilla, and Tzedoko, whose numerical value adds up to 408, the value of the word 'Zos', one can enter the 'Kodesh' and destroy all evil gezeiros. This is what the possuk in Tehillim refers to: "Im Tokum Olay Milchomo B'zos Ani Boteach" (27:3) During a time of war, I will rely on 'Zos'. -Nachal Kadmonim

"Hashochen Osam B'soch Tumosos"-He who rests between them, amongst their impurity 17:17 Rashi: Although they are impure, the Shechina rests between them. The Apter Rav, Rav Heshel, once arrived in a city, where two wealthy baalebatim were quarreling about who would have the privilege of hosting the distinguished guest. One of the baalebatim was a Talmid Chochom and also very arrogant, while the other was not so careful with his mitzva observance. The Apter Rav chose to remain with the latter, and

explained his decision to the bewildered chassidim. "The possuk says, 'He who rests amongst them in their impurities'-Hashem rests even amongst the sinners. However, regarding an arrogant man, the possuk says, 'He and I cannot co-exist in the world'."

"V'chiper B'ado U'vaad Bayso"-And he will atone for himself and for his household 17:6. First one must improve one's own failings, and the failings of ones family members, before one can improve the failings of Klal Yisroel.

"Kach Hoyo Misvadeh"-this is how the Kohen Godol used to confess (Gemara Yuma 36) "I have sinned before you... Dovid Hamelech used to say, we have sinned together with our elders..." When the possuk discusses a 'cheit', done b'shogeg, it invokes the parents, while by a 'meizid', the parents are not involved. This teaches us that an aveira done on purpose cannot be blamed on the sinner's parents. However, an aveiro done by mistake can sometimes be ascribed to the parents who did not teach their child the proper behavior, or themselves behaved in this manner. -Maharsha

"Ushmartem Es Chukosai...V'chai Bochem"- And you shall fulfill My precepts, and you shall live with them 18:5 And you shall live with them-mitzva observance should not wait until one is old and weak, when there is no more strength to sin. A man must live by these mitzvos, when he is young and strong, full of life. -Rav Mendel of Kotzk

"K'doshim Tihyu Ki Ani Hashem"-and you shall be holy, because I am Hashem 19:2 The son of a wealthy father need not worry about making a living; his father will provide for his sustenance. Likewise, Klal Yisroel can be holy; Hashem has enough holiness to grant us. The Alexander Rav

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Rabbi Zvi Sobolofsky Decision of Life and Death

Throughout the prayer service on Yom Kippur we focus on teshuvah (repentance) and taharah (purity). We confess our sins and renew our commitment to Torah and mitzvot. But the Yom Kippur service in the Beit ha-Mikdash, as recounted in this week's Torah-portion, seems quite different. The Torah describes an elaborate sacrificial service, culminating with the sh'nei ha-se'irim (the two goats, one designated as the sa'ir la-Hashem and sacrificed to God, and the other, the sa'ir la'azazel, invested with the sins of the nation and killed), which does not appear to have anything to do with the teshuvah process. How did this sacrificial service enable us to accomplish the goal of Yom Kippur, of "purifying ourselves before God"?

To understand the Yom Kippur service in the Beit ha-Mikdash, let us analyze the events that preceded and culminated in the first Yom Kippur, when the Jews wandered in the desert after leaving Egypt. Eighty days before the first Yom Kippur, the Jews assembled at the foot of Sinai to receive the Torah. The Talmud (Shabbat 88a) states that God lifted Mount Sinai above the Jewish people and warned them that if they accepted the Torah everything would be good for them, but if they did not accept the Torah they would be buried under the mountain. It was made clear to the Jews that their personal lives and their existence as a nation were entirely dependent upon accepting the Torah.

Although the Jews were given this warning before they received the Torah, they did not understand its true lesson until forty days later, after having committed the chet ha-eigel (the sin of the Golden Calf). God told Moshe that the Jews had demonstrated that they were unwilling to live up to their original commitment to accept the Torah, and so the entire nation would be destroyed. It thus became clear that the original warning still applied, and that the original consequence of not accepting the Torah could still be fulfilled. "Sham tehei kevuratchem," Hashem told Moshe; the entire nation would perish at Sinai.

Moshe Rabbeinu interceded on behalf of the Jews, and God decided to give them a second chance. God decreed that a second covenant would be made, and a second set of the luchot (Ten Commandments) would be given. The day for this renewal would be Yom Kippur. The Jews understood, as they reaccepted the Torah on the first Yom Kippur, that henceforth they would always live in the shadow of Sinai, and that life as a Jew cannot exist

without Torah.

The two goats which were brought into the Beit Ha-Mikdash every Yom Kippur would remind the watching Jews of the first Yom Kippur and of its message, that life without Torah is death. The goats were physically identical, as the halachah requires (Yoma 62a), yet each would embark on a path radically different from that of its partner. One would be sacrificed to God in the holiness of the Beit ha-Mikdash, while the other would, symbolically, bear the sins of the entire Jewish nation. The one sacrificed to God would have its blood brought into the Holy of Holies, while the other would meet its end on the barren desert stones. The watching people would remember that, by accepting Torah and mitzvot, each Jew can become a sa'ir la-Hashem, devoted to holiness. But it would also be clear that without Torah and mitzvot, we will become weighted down with sins, and will be represented by the sa'ir la'azazel. Our lives would be empty, and meaningless as death.

These lessons would be made doubly clear to the Kohein Gadol, as he represented the Jewish nation on Yom Kippur. He would stand before the aron in the Holy of Holies, and would offer the ketoret (incense). Only when its smoke formed a cloud could he proceed with the service. Why? Because while the cloud of incense would form, and God's holiness would begin to manifest in it, the Kohein Gadol would remember the first Yom Kippur, when God also "descended in a cloud" ("va-yeired Hashem be-anan., Shemot 34:5). The Kohein Gadol would stand in front of the aron knowing that there are only two things within it: the broken pieces of the first set of luchot and the whole second set, resting side by side. The broken set would evoke the memory of the failed first kabalat ha-Torah, of the Golden Calf, and the near-destruction of the Jewish nation. The second set, still whole, represents the second, unconditional acceptance of the Torah, the source of life. The goal of the sacrificial service of Yom Kippur is to impress us with our sometimes tragic history, to inspire us to choose the path of life, and to remind us that sin can only result in death.

Today, this goal has been encapsulated in the ne'ilah services, whose themes are the seriousness of Yom Kippur and the consequences of our choices. We remind ourselves that Hashem wants our teshuvah, not our death. We pray that we be inscribed in the book of life, and that we attain true repentance.

The ba'alei mussar tell us that when we read parshat Acharei Mot during the year, we should try to remember how we feel when we read it on Yom Kippur. Let us try to rededicate ourselves to the message of the luchot, and to the ideal represented by the sa'ir la-Hashem, so that we can all merit true life.

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Shiur HaRav Soloveichik ZTL on Parshas Kdoshim kdoshim.99
Shiur HaRav Soloveichik ZTL on Parshas Kdoshim (Shiur date: 5/16/78)

The Torah commands the Jew to fear his father and mother and to keep the Sabbath, Ish Imo V'Aviv Tirau V'es Shabsosay Tishmoru. The Torah links the fear of one's parents and the keeping of the Shabbos. We find that Shemiras Shabbos is also linked with another commandment involving Yirah, Es Shabsosay Tishmoru U'Mikdashi Tirau, you shall keep My Shabbos and fear My sanctuary. The Rav examined the connection between Shabbos and these 2 commandments that require Yirah.

The Gemara (Kidushin 31b) explains that there are 2 forms of honor involving a parent: Kavod (respect) and Morah (fear). The Gemara defines Kavod as physical care given to a parent, for example, bathing clothing, feeding etc. The child is responsible for the physical needs of the parent, even if the child must pay for them from his own resources. The Torah commands that we give Kavod to a parent, and similar Kavod is to be given to a Talmid Chacham as well (Morah Rabcha K'morah Shamayim, the reverence required from student to teacher is similar to the reverence a person must give Hashem. The Gemara defines Morah as acting in a reverent way towards the parent. For example, one may not sit in his father's chair, or contradict him.

Kavod applies to Hashem as well as a human being (e.g. Kavod

Habriyos). Morah, awe or reverence, is a characteristic that applies solely to Hashem and not to a human being. The Morah that is required towards Hashem is not the fear of punishment, Morah Haonesh, but rather it is the Morah Haromemus, awe and reverence at the exaltation of Hashem. Applying the attribute of reverence to a mortal being borders on the blasphemous. So why did the Torah command us to give Yirah to a father and mother? Also, how is it possible to show Yirah towards an object, for example the Mishkan?

The Gemara (Yevamos 6a) says that just as one does not exhibit Yirah for Shabbos but for the One who commanded us about the Shabbos, we do not show Yirah for an object (The Mishkan) but we show Yirah for the One that commanded us to show that Yirah, Hashem. Similarly, according to the Torah, an expression of Yirah for a parent, is tantamount to showing Yirah for Hashem. The Gemara (Kidushin 31b) says that Rabbi Yoseph would rise up when he heard his mother's footsteps and would say that he is rising because he hears the Shechina approaching. Rabbi Yoseph did not say that he was rising out of Kavod, respect, for his mother. Rather he rose out of awe and reverence which he was obligated to show for Hashem. Just as the Divine Presence, Hashroas Hashechina, is encapsulated in the Mishkan, it is also embodied in each father and mother. When a child shows reverence, Morah, for his parent, he is expressing Yirat Hashem.

Morah for a parent is connected to Shemiras Shabbos because the Shechina shines on, and through, the Shabbos. We recite Friday night, Pnay Shabbos N'kablach, this means let us greet the Shechinah that is inherent in the Shabbos day. When we keep the Shabbos we exhibit awe and reverence to Hashem, who gave us the Shabbos. For this reason, Shabbos is called the great and holy day, Yom Zeh Gadol V'Kadosh. We ascribe to Shabbos the same attributes, Gadol V'Kadosh, that we ascribe to Hashem. Shabbos, Morah Av V'aym and Morah Mishkan all have the common theme that fulfillment of the Mitzvah results in an expression of Yirah, awe, for the Shechina.

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