

BS"D

To: Parsha@YahooGroups.com
From: crshulman@aol.com

INTERNET PARSHA SHEET
ON ACHREI / KEDOSHIM - 5762

To receive this parsha sheet in Word and/or Text format, send a blank e-mail to parsha-subscribe@yahoogroups.com or go to <http://groups.yahoo.com/group/parsha/join> Please also copy me at crshulman@aol.com For archives of old parsha sheets see <http://groups.yahoo.com/group/parsha/messages> For Torah links see <http://groups.yahoo.com/group/parsha/links>

Mazal tov to Rena & Chaim Shulman on the birth of a baby girl, Chana Chiena.

From: Don't Forget[SMTP:sefira@torah.org]
To: Counting The Omer Reminder List
Tonight, the evening of Friday, April 19, will be day 23, which is 3 weeks and 2 days of the omer.

From: RABBI YISSOCHER FRAND [SMTP:ryfrand@torah.org]
ryfrand@torah.org

"RavFrand" List - Rabbi Frand on Parshas Acharei Mos-Kedoshim -

The Desecration of Molech: We Will Be Held Accountable For Our Priorities

The end of Acharei Mos contains the prohibition of giving one's children over to the pagan worship of Molech. This tragic form of Avodah Zarah (idolatry) involved transferring one's child to the priest of Molech, who would then pass the child through fire as an act of worship to the pagan god. In some forms of this worship the child would in fact be burnt to death. The Torah verse that prohibits this act says, "...that you will not thereby profane the Name of your G-d, I am HaShem." [Vayikra 18:21]. In other words, beyond the intrinsic prohibition of the idolatry involved, there is another prohibition, that of Desecrating the Name of G-d (Chillul HaShem).

The Ramba"n elaborates on the unique desecration of G-d's name that accompanies worship of Molech. The Ramba"n explains that it will be a Chillul HaShem when the nations will hear that Jews honor their G-d by offering animal sacrifices, but that they honor Molech by offering their children.

Rav Dovid Kviat (in his Sefer Succas Dovid) observes that this concept -- that a person can cause a Chillul HaShem by showing greater homage and honor to some other area in life than to the Master of the World, is a phenomenon which is far less foreign to us than the cult of Molech.

In the book of Shmuel we learn of the capture of the Ark of the Covenant by the Philistines. It remained with the Philistines for a certain period of time and caused havoc to them, such that they sent it back to Israel. Initially, upon its return to Israel, a plague occurred in Israel as well, smiting the residents of Beis Shemesh [Samuel I Chapters 4-6]. The Medrash asks why the residents of Beis Shemesh were punished. The Medrash answers that they had been more worried when their hens were lost than when the Ark of the Covenant was captured. This is a terrible criticism and a terrible Chillul HaShem.

This is the same type of Chillul HaShem that the Ramba"n identifies with Molech worship. It is the same type of Chillul HaShem in which we all unfortunately engage, to a greater or lesser extent, when we do not demonstrate the proper priorities in

terms of manifesting our care and concern.

The transmission of our car breaks. This upsets us. We come back from a vacation and find that the refrigerator stopped working and all the food is ruined. The house stinks. Everyone gets upset! Little things like this upset us.

The situation in Eretz Yisroel should upset us far more than life's trivialities, about which we get so worked up. Every day's curse is worse than the previous day's curse. The situation there is terrible. But does it bother us more or less than if our refrigerator breaks? Does it bother us more than a transmission?

What bothers us? What makes us upset? What makes us lose sleep at night? G-d was upset at the people of Israel for being more concerned about a hen than about the Ark. We read the Medrash with disdain for the people of Beis Shemesh. We think, how could they be more concerned about a chicken than about the Aron! But we need to look in the mirror and ask ourselves -- are we more worried about our own businesses and our own refrigerators and transmissions and all the other trivialities of life, than we are with what is going on with Klal Yisroel (the Congregation of Israel)?

To be more worried about the former than the latter is in effect the admonition mentioned in this week's parsha: "And you shall not desecrate the Name of your G-d, I am HaShem". G-d holds us accountable for our priorities - how we treat Him and how we treat other things.

Transcribed by David Twersky; Seattle, WA
DavidATwersky@aol.com Technical Assistance by Dovid Hoffman; Baltimore, MD dhoffman@torah.org These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 326, Honoring The Elderly. 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. RavFrand, Copyright 1 2002 by Rabbi Yissocher Frand and Torah.org. Torah.org depends upon your support. Please visit <http://torah.org/support/> or write to dedications@torah.org or donations@torah.org. Thank you! Torah.org: The Judaism Site <http://www.torah.org/> 122 Slade Avenue, Suite 203 learn@torah.org Baltimore, MD 21208 (410) 602-1350 FAX: 510-1053

From: Yeshivat Har Etzion Office[SMTP:office@etzion.org.il]
Sichot62 -26: Parashat Acharei Mot - Kedoshim Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash (Vbm) Student Summaries of Sichot Delivered by the Roshei Yeshiva PARASHAT KEDOSHIM SICHA OF HARAV YEHUDA AMITAL SHLIT"A THE DANGERS OF HATRED AND PUNISHMENT Summarized by Dov Karoll

In Parashat Kedoshim (19:17) we read, "You shall not hate your neighbor in your heart." The gemara in Pesachim (113b) notes an apparent contradiction to the absolute nature of this prohibition. Shemot 23:5 states, "When you see YOUR ENEMY's donkey collapsing under its burden, and you hesitate to help him [your enemy], you should be sure to help him." This verse seems to imply that it is permissible to consider someone as "your enemy." The gemara first attempts to resolve the contradiction by assuming that the verse in Shemot is speaking of a person who was convicted by a court and therefore is to be considered as wicked. However, the gemara rejects this suggestion, since such a person would not be considered "your enemy," but rather everyone's enemy. Rather, the gemara concludes that the verse must be speaking

of a person who committed a wrongdoing which you alone witnessed. Only the witness is permitted to hate such a person (according to Rav Nachman bar Yitzchak, it is not only permissible to hate such a person, but it is even a mitzva to do so). The gemara takes for granted that the Torah cannot be referring to a case of illegitimate hatred.

Tosafot (s.v. "She-ra'a bo devar aveira") juxtapose this interpretation of the verse in Shemot with that of the gemara in Bava Metzia (32b), which discusses the mitzvot of perika and te'ina - helping to unload a burdened donkey and to reload it. The gemara there rules that if one must choose between these two obligations, one should help with perika (unloading) because of the suffering caused to the animal while it is collapsing. It then cites a Tosefta which stipulates that if the person who needs help reloading his donkey is an enemy, it is preferable to help him. The gemara explains that this ruling was issued in order to force the person to overcome his hatred, and help his enemy.

Tosafot ask: if it is justified to consider the person as your "enemy" (as explained by the gemara in Pesachim), why does the gemara in Bava Metzia demand that the "hater" overcome his evil desire to hate? Is his hate not justified (or even demanded)?! Tosafot reply that even though the dislike is justified, the witness (the "hater") cannot show outright hatred toward the sinner. For if he does so, the sinner will hate the witness in return, and the two will come to forbidden, personal hatred. This is the reason that the gemara in Bava Metzia rules that even a justified enemy must overcome his hatred and help his fellow Jew in need. The principle which Tosafot seems to be emphasizing is that hatred must be carefully utilized, even when technically permissible (or even mandated), and cannot be allowed to grow and thrive.

The Torah, including our parasha (Chapter 20), metes out capital punishment for various sins. However, it is clear from the gemara that in reality it was very difficult to carry out these punishments; the necessary conditions were almost impossible to come by. For example, the gemara (Sanhedrin 40b) rules that one can only be killed if he is forewarned that his action will cause his death, he responds that he is doing so anyway (or "for that very reason," according to Rashi s.v. Hitir), and then he carries out the action within the next 3 seconds. No normal person would do such a thing! The difficulty in reaching a death sentence is also clear from the Mishna in Makkot (7a), which cites differing views regarding the definition of "a murderous court." According to the first opinion of the Mishna, one death sentence issued every seven years defines a "murderous court." Rabbi Elazar ben Azaria says that one death sentence issued every seventy years satisfies this definition, and Rabbi Tarfon and Rabbi Akiva state that they would never kill anyone if they were on the court. Thus, it is clear that through the rabbinic court system it is extremely difficult to reach a death sentence.

There are certain extralegal methods of putting someone to death which the court can utilize in extreme situations. Regarding these punishments, the Chazon Ish rules (Yoreh De'ah 2:16 s.v. Ve-nir'eh) that they can only be carried out at a time when God's providence is clearly felt by all. He explains that only during such a period would people appreciate that the punishment of the wicked is a means of correcting the evil in the world. However, in a period when clear Divine intervention is lacking, such punishments are perceived as violence and aggression. As a result, he rules that they are counterproductive, and therefore forbidden.

These two elements - being wary of hatred even when permitted, and instituting punishments only when they are

perceived as corrective measures - bear important ramifications for our own society. For example, there are countless matters of dispute between the religious and secular communities in Israel today. It is important to understand the perspective and background of the secular groups in order to improve relations with them. Large segments of the religious community reject this approach, claiming that if they try to understand the other viewpoint, they will be influenced by it. However, in order to have any positive relationship with other Jews, it is important to recognize where they are coming from.

It is impossible to judge people based solely upon their religious observance now. I am observant, but who knows what would have happened if I had grown up in a thoroughly secular environment? Does any one of us know or understand how God judges a person? Does anyone know that he will be rewarded simply by declaring himself religious? One must be wary of passing judgment on others, as you do not know what factors led to the person's current situation.

Beyond the issue of not judging, it is also important to approach issues which concern the secular community with an understanding of its perspective. For example, in the recent controversy regarding the closing of Bar Ilan Street in Jerusalem on Shabbat, I was asked to speak to the advisory committee. I told them that I thought that the road should be closed on Shabbat, but not because of the prohibition of people driving on Shabbat. I know full well that if this street is closed, the people will simply drive on another street. Nonetheless, I think that this is a reasonable demand - to ask people to modify their travel plans on Shabbat in order not to impose upon the atmosphere of a religious neighborhood. However, I explained that in the same vein I would not protest if those same Jews who do not keep Shabbat wanted to have theaters open on Shabbat.

People complained to me that such a statement implies recognition of non-observance of Shabbat. I responded that the secular Jews of Jerusalem live under constant pressures from the religious Jews, and that it is important that they feel able to continue living their lives. While it would certainly be ideal for them to be keeping Shabbat (and all other mitzvot), the way to change that is not through legislation with an iron fist. Meaningful change can only be effected through more pleasant means. There is often a desire and a need within the secular community for more Judaism. This need can be tapped into, but only through positive, corrective means (along the lines of what the Chazon Ish said), and not through punishments which are not accepted in the desired way.

(Originally delivered at seuda shelishit, Shabbat Parashat Kedoshim 5757.) Yeshivat Har Etzion's Israel Koschitzky Virtual Beit Midrash is on the world wide web at <http://www.vbm-torah.org>

AROUND THE MAGGID'S TABLE By RABBI PAYSACH J. KROHN COMPARED TO WHOM?

At a recent Torah Urnesorah convention, R' Avrohom Yaakov HaKohen Pam, Rosh Yesh'ivah at Yeshivah Torah Vodaath, retold the following parable, which the Dubno Maggid (1740-1804) used to explain a verse. The verse in Vayikra (19:2) reads: Kidoshim Tihyu Ki Kadosh Ani Hashem Elokeichem - You shall be holy, for I, Hashem your G-d, am Holy.

Many years ago a wealthy individual from a small town far away from any major metropolis made his way to the big city to visit with the Rosh Yeshivah of a prestigious yeshivah. "I am looking for a chassan (groom) for my daughter," the gentleman began. "She is my only daughter and I want only the best for her. You can be assured that the boy she will marry will be able to

continue his Torah studies unimpeded. I will provide for both of them so that they will have no financial worries. Thus the young man will be able, in comfort, to attain the heights of Torah knowledge that he aspires to."

The Rosh Yeshivah saw that the man was very sincere, so he suggested a prominent bachur (yeshivah student) for his daughter. Indeed, the two eventually got married and went to live in the bride's small home town. After the week of the Sheva Berachos, the young man sat down in the town's small shul to resume his Torah studies. His diligence and devotion were incredible. Hour after hour he would sit alone in the little beis midrash and learn without interruption. The months passed in this manner, and the father-in-law was extremely proud of his daughter's husband.

About a year after the wedding, the father-in-law noticed that the young man's diligence was beginning to slacken off. At first he would come to the beis midrash an hour later than usual, then he started to find excuses to leave earlier than in the past.

At first the father-in-law was hesitant to say anything, but when the young man began to skip a day or two of learning from time to time, he realized that he would have to intervene. He called the young man into his home. "My dear son," he began gently, "you know how proud I have always been of your learning and Torah accomplishments. The Rosh Yeshivah assured me a while ago that you would eventually be the greatest among your peers. But it grieves me to see what has become of your learning lately. I couldn't help but notice that there are days when you don't step into the beis midrash altogether. Is this how you will continue your progress?"

The young man looked at his father-in-law with surprise. "My dear father," he responded, "I have indeed achieved just what the Rosh Yeshivah said I would achieve. I am the greatest among my peers here in this town. Tell me honestly, is there anyone here who knows as much as I do? Is there anyone here who even spends half the time that I do in Torah study?"

The father-in-law looked at his son-in-law and said softly, "Think for a moment. To whom are you comparing yourself? To the simpletons of our town here? They know very little and they aspire to very little. You should be comparing yourself to the wonderful students you learned with back in your yeshivah days. They are the true barometer of your accomplishments."

R' Pam continued, "If a Jew looks around him he sees a world of immorality, deceit and fraud. He sees underhandedness and the insatiable pursuit of material goals. Thus he can easily rationalize to himself and say, 'By my performing even one mitzvah I have already achieved a much greater status than those members of the secular world.' "A Jew might feel comfortable with the knowledge that even with the little that he does he has already achieved a degree of holiness far beyond those who do no mitzvos at all. Thus Hashem says, 'Don't compare your holiness to the holiness of others. Be holy for I am holy. Use Me, not the nations of the world, as a barometer and then you will know where you stand.' "

http://www.torahweb.org/torah/2001/parsha/rsac_achmoskedoshim.html

TorahWeb [From last year]
RABBI YONASAN SACKS
ON COMMITMENT AND PASSION

One of our most significant challenges is serving Hashem consistently with genuine enthusiasm and passion. The Navi Yeshaya cautions: "Befiv ubesfasav kibduni velibo richak mimeni, vatehi yirasam osi mitzvas anoshim melumadah" (Yeshaya 29:13)

f "Inasmuch as this people has drawn close, with its mouth and with its lips it has honored Me, yet it has distanced its heart from Me. The fear of Me is like rote learning of human commands."

Even Aharon HaCohen who was granted the unique privilege of entering the Kodesh HaKodashim is warned, "Veal yavo bechol ais el hakodesh (Vayikra 17:2)" f "Do not come at all times into the sanctuary." Rashi comments, "...ulefi shegaluy shechinasi sham yizaher shelo yargil lavo." f "Because my shechinah is there, take heed not to come regularly." Even the sublime, pristine experience of hashraas hashechinah can become unmarveling and aweless if treated as ordinary and routine.

Rav Chaim Shmuelevitz zt"l emphasizes: Hahergel hu haoyev hagadol shel kol regesh kedushah vehisromemus" f "habit and routine are the great enemy of uplifting spirituality."

The balance of loyal adherence to the dvar Hashem and the importance of spiritual growth and creativity, underlie the Parshiyos of Acharei Mos and Kedoshim. Parshas Acharei Mos, which follows the death of Nadav and Avihu, emphasizes obedience of the dvar Hashem. Nadav and Avihu were killed for offering an "Aish zara asher lo tziva osam" (Vayikra 10:1) "An alien fire that He had not commanded them". The clear message of their death underscores that genuine Avodas Hashem rests on strict observance of the letter of the law. Perhaps for this very reason Parshas Acharei Mos contains the avodas Yom Hakippurim and Parshas Ho-arayos, both of which stress the detailed order and structure of Avodas Hashem and religious life.

Parshas Kedoshim, however, teaches that although strict observance of mitzvos is vital and absolute, it is, nonetheless, insufficient. One who is merely concerned with the letter of the law easily becomes what the Ramban terms a Naval B'reshus HaTorah, a sordid person with the permission of the Torah. Parshas Kedoshim therefore stresses attainment of Kedusha as a primary religious goal. Accordingly, many of the Mitzvos found in this Parsha, such as yiras av voaim, matanos anyim, and ahavas Yisroel, emphasize the morals and ethics of our Torah. Kedoshim T'hiyu obligates us to embrace the Toras Hashem with an added sense of enthusiasm and passion.

The days of sefira are a period of preparation for kabolas HaTorah. The Kli Yakar notes (Vayikra 27:16) that no where does the Torah refer to Chag HaShavuot as zman matan Toraseinu. He explains this striking omission as follows: "Lo ratsa Hashem L'hagbil yom yadua l'fi shetzarich ha'adam sheyihye dome lo b'chol yom vayom mikol yemos hashana k'ilu b'oso yom kibla maiHar Sinai". Hashem did not wish to limit or confine kabolas HaTorah to a single day. Each day we must approach the Toras Hashem with a sense of newness and freshness. It is with these qualities of genuine commitment and passion that we continue to grow and develop as true ovdei Hashem.

From: Rabbi Riskin's Shabbat Shalom
List[SMTP:parsha@ohrtorahstone.org.il]
To: Shabbat_Shalom@ohrtorahstone.org.il
Subject: Shabbat Shalom: Parshiot Acharei Mot - Kedoshim by RABBI SHLOMO RISKIN

Shabbat Shalom: Parshiot Acharei Mot - Kedoshim (Leviticus 16:1-20:27) By Shlomo Riskin

Efrat, Israel - Why does our sacred Bible single out idolatry as the most heinous of all evils, devote two of the ten commandments to its prohibition, and insist that it is a pollution which must be extirpated and eradicated from the Holy Land of Israel (Exodus 23:24)? After all, since we believe that the Divine is beyond human comprehension in any case - even to the extent that the great Jewish philosopher - theologian Maimonides argues that we can only say what G-d is not since we mortals are unable

to even begin to grasp what He is (the doctrine of Negative Attributes in his Guide for the Perplexed) - why should it matter to the Almighty how some mere simple-minded people may choose to attempt to define Him or worship Him? Further, is there a modern application of idolatry for our own times? Is it possible that the most dangerous and deleterious expression of idolatry is at the very vortex of the Israeli-Arab conflict today? I truly believe that it is - and at stake in our struggle is not only our Jewish homeland, but is also the very soul and future of Western civilization and the entire free world.

Our Biblical portion this week opens with the words: "And the Lord spoke to Moses after the death of the two sons of Aaron when they came (too) close before G-d and they died... Speak to Aaron your brother not to come at any time (you wish) into the Sacred (precinct of kodesh) ... so that he not die....(only) in this (prescribed) manner shall Aaron enter the sacred (precinct of kodesh)..." (Leviticus 16:1-3). With these words, G-d is explaining one of the most inexplicable and tragic events in the entire Bible, a tragedy of which we read just two weeks ago: at the height of the celebration of the dedication of the Desert Sanctuary, when G-d sent His Divine fire of acceptance to consume the offering of the Israelites amidst the ecstatic exultation and prostration of grateful worshippers, the two sons of the High Priest Aaron participated in the atmosphere of Divine devotion and dedication by bringing an extra sacrifice of fire and incense, "a strange fire which (G-d) had not commanded them;" the Divine response was swift and merciless: "A fire came out from before G-d and consumed them; and they died before the Lord." (Leviticus 10:1-3).

The commentaries are perplexed as to the reason for what seems to be such an extreme punishment for a sincere act of religious devotion. What should it matter if the fire-sacrifice had not been commanded? Ought not a spontaneous act of Divine commitment be rewarded even more than a prescribed religious ritual, which may be performed more out of duty than dedication?

I believe that in these introductory words to our Torah portion of Acharai Mot telling Aaron not to come at will into kodesh lest he (too) die, we have the beginning of an explanation. The Hebrew word for sacrifice is korban, from the root krv which means to draw near, to come close. And indeed, after Nadav and Avihu are consumed by the fire, Moses explained to Aaron, "It is as the Lord has said, "By those who are near (close to) Me, shall I be sanctified." These ambiguous words are now being interpreted: Come near to G-d, Aaron, but not too near. Mortals may not take liberties with G-d, dare not decide on their own the proper method of Divine devotion and dedication. Only G-d Himself decides on the manner He is to be worshipped, when and how and to what extent His devotees are to come close to Him.

Remember that the medium of korban or sacrifice which brings near (to G-d) is fire; and while fire is the source of creativity, one dare not get too close to the flames, it is dangerous folly to "play with fire." Fire can elevate and purify, but it can also devour and destroy. One can be warmed by fire, but one can also be burnt by fire. The Hebrew word for Sanctuary, mikdash - and indeed the very term kodesh, holy - derives from two words, moked esh, the altar's hearth of fire (Leviticus 6:1). Moses may well have been saying to Aaron, in the name of G-d, "By those who come too close to Me, I become an altar's hearth of consuming fire." And so did G-d become for Nadav and Avihu, who took untoward liberties by coming (too) close to G-d by offering an unprescribed fire!

This interpretation is especially relevant in light of an act of "godly devotion" which our double Torah portion vigorously condemns twice and then once again in the Book of Deuteronomy - and it is an act of idolatrous godly devotion involving fire! Within

the context of, "I am the Lord your G-d; Like the deeds of the land of Egypt... you shall not do... and like the deeds of the Land of Canaan... you shall not do, and in accordance with their statutes you shall not walk" - paralleling the Biblical introduction to the command to extirpate idolatry (Exodus 23:24) - the Bible forbids all forms of sexual immorality, (giving your seed to impure pastures), and then commands: "And of your seed you shall not give to pass him over to Molech, so that you not desecrate the name of G-d..." (Leviticus 18:1-21) This prohibition is expanded upon and repeated (Leviticus 20:1-3), and then even further reinforced, "there shall not be found among you anyone who immolates his son or daughter in fire" (Leviticus 18:10). The Talmud explains that parents would give their children to priests who would burn them in fire as an act of religious devotion (Ramban, Leviticus 18:21).

Idolatry is called avodah zara, a foreign act of worship - and not a foreign theology or philosophy. The Bible itself forbids us to act like the inhabitants of Egypt and Canaan when it commands the destruction of idols - apparently because idolatry inspired cruel and evil action. The great Talmudic commentary and halakhic authority, Rabbi Menahem Meiri, defines idolaters as those "who are polluted in their practices and disgusting in their moral traits" - not those who worship statues! (Bet HaBeHira to B.T. Avodah Zarah, beginning of second chapter).

>From this perspective, the worst idolaters today are the Palestinians, who send their children to their death as suicide bombers in the name of Allah, and not only to destroy themselves in the conflagration but also to take to their deaths innocent men, women and children - in the midst of a Passover Seder, or family bat mitzvah, or celebration over pizza. Belief in G-d does not necessarily produce ethical monotheism; zealous fire of fanatic death bombs in the name of G-d transforms that god into the worst Satan of evil and terror imaginable. The future of the entire free world depends upon the ability of Israel - hopefully with the help of the United States but chiefly with the help of the true G-d of life and love - to effectively extirpate and eradicate the strange and demonic fire of Palestinian suicide bombers!

Shabbat Shalom

You can find Rabbi Riskin's parshiot on the web at:
<http://www.ohrtorahstone.org.il/parsha/index.htm>

Ohr Torah Stone Colleges and Graduate Programs Rabbi Shlomo Riskin, Chancellor Rabbi Chaim Brovender, Dean

<http://www.tzemachdavid.org/thepracticaltorah/tazria.shtml>

RABBI MICHAEL TAUBES

THE PRACTICAL TORAH

[From last week]

Parshas Tazria: Praying for the Sick

No definitive Halacha LeMa'aseh conclusions should be applied to practical situations based on any of these Shiurim.

The Torah tells us that a person who has contracted Tzora'as is required to publicly announce the fact that he has become Tomei, ritually impure (VaYikra 13:45) The Gemara in Moed Kattan (5a) explains that this is done for two purposes: first, so that other people will know to keep away from this person so as not to become Tomei themselves, and second, so that the public, upon becoming aware of this person's plight, will pray to Hashem for mercy on his behalf. The Gemara in Sotah (32b) extends this last idea by stating that whenever a person has a serious problem, he should inform the public so that they will request mercy for him. It appears from the context of a similar passage in the Gemara in Shabbos (67a) that whenever anyone or anything is in anguish, it is beneficial to have other people pray for mercy in his behalf.

The rationale for this would seem to be the idea expressed by the Gemara in Berachos (8a) that when a group of people, constituting a Tzibbur, davens to Hashem, the moment becomes an Eis Ratzon, a propitious time for Hashem to hear the prayers. Indeed, the Midrash in Devarim Rabbah (Parsha 2 Siman 7) states that the Tefillos of a Tzibbur will never "come up empty," an idea echoed by the Rambam (Hilchos Tefillah 8:1) who says that the Tefillos of a Tzibbur are always heard. Based on all of the above, apparently, the Minhag has developed that the Tzibbur recites special Tefillos, particularly Tehillim, on behalf of someone who is ill. It should be pointed out that the idea of reciting Tehillim for protection from trouble and harm is actually recorded by the Rambam (Hilchos Avodas Kochavim 11:12). The Gesher HaChaim (Chelek 1 Perek 1 Siman 3) outlines certain specific prayers which have become customary to recite for a Choleh, a person who is ill.

The Gemara in Avodah Zarah (8a) discusses various personal requests that may be added to one's Shemoneh Esrei, and states that one who has a sick person to pray for should request mercy for him in the Beracha of "Refaeinu". The Rambam (Hilchos Tefillah 6:3) and the Shulchan Aruch (Orach Chaim 119:1) rule accordingly. In keeping with this notion that one should somehow connect to a Tzibbur when praying for the sick, the Gemara in Shabbos (12b) states that when one davens for one sick person, he should ask that this person receive Hashem's mercy together with all of the other sick Jewish people. Rashi (Ibid. s.v. B'soch) explains that by relating this sick person to others, one's prayers will be accepted in the merit of the many people now included. The Shulchan Aruch (Yoreh Deah 335:6) accepts this view (See Ibid. Shach Sif Katan 4). The Ramo (Ibid. Sif 10) notes that the Minhag is to recite a special Beracha in Shul on behalf of a sick person; this is the basis for the Mi Shebeirach which we say for the Cholim when the Torah is out, and to which the Tzibbur responds by saying Amen. It is interesting to note that at one time, the Minhag was to recite this Mi Shebeirach after Yishtabach before Borechu, as cited by the Ramo elsewhere (Orach Chaim 54:3). In his commentary to the Tur entitled Darkei Moshe (Yoreh Deah Ibid. Os 2), the Ramo adds that it is proper to give Tzedakah for the benefit of the sick person because along with Teshuvah and Tefillah, Tzedakah can annul any bad decree. Our practice today is to announce the Tzedakah pledge as part of the text of the Mi Shebeirach.

The Yerushalmi in Shabbos (Perek 15 Halachah 3, 78b) states that it is forbidden to make requests for one's personal needs on Shabbos. The Korban HaEidah there (Ibid. s.v. Asur) explains that this is because part of the idea of Oneg Shabbos is that one should feel that all his needs are taken care of; one who davens for these needs displays the opposite feelings and causes himself to worry. Can one, then, daven for a sick person on Shabbos? The Tosefta in Shabbos (Perek 17 Halachah 14) quotes that Beis Shammai forbid it while Beis Hillel allow it. The Ramo (Orach Chaim 288:10) rules that one may recite a Beracha on Shabbos for a Choleh who is dangerously ill that day. This is not, however, agreed upon by everybody, as the Taz (Ibid. Sif Katan 5) and others point out by quoting those who disallow any Beracha for a Choleh on Shabbos. The Shulchan Aruch HaRav (Ibid. Sif 9 and in Kuntres Acharon Os 2) distinguishes between a Tzibbur who should not daven on Shabbos for a Choleh who is not dangerously ill at that moment, and an individual who may do so. Rav Yaakov Emden (Sheilos U'Teshuvos Sheilas Yaabetz Chelek 1 Siman 64), concurs with the ruling that one may pray on Shabbos for a sick person who is dangerously ill that day, but strongly objects to the practice of reciting a Mi Shebeirach on Shabbos for one who is not that sick, stating that he would like to abolish this improper Minhag. He admits, however, that we don't

have the power to prevent people from doing this since it is an old custom. Rav Moshe Feinstein (Sheilos U'Teshuvos Igros Moshe Orach Chaim 1:105) writes that if the Choleh himself requests that prayers be recited in his behalf, one may comply even on Shabbos, even if he is not dangerously ill that day.

The Magen Avraham (Orach Chaim Ibid. Sif Katan 14) also is puzzled by our practice to recite a Mi Shebeirach on Shabbos for a Choleh who is not in danger, and attempts to justify it. He adds, though, that in the text of this Mi Shebeirach, one should say the phrase "Shabbos He M'Lizok U'Refuah Keruvah Lavo" indicating that although Shabbos forbids us to really cry out and pray for this Choleh, a recovery should still come speedily. This is indeed our practice (See Mishnah Berurah Ibid. Sif Katan 28). It is worth noting that according to the Midrash in Bereishis Rabbah (Parshah 53 Siman 19), the sincere prayers of a Choleh on his own behalf are better than any others.

From: Ohr Somayach[SMTP:ohr@ohr.edu] Sent: Wednesday, April 17, 2002 6:35 AM To: weekly@ohr.edu Subject: Torah Weekly - Acharei Mot / Kedoshim

* TORAH WEEKLY * Highlights of the Weekly Torah Portion Parshat Acharei Mot / Kedoshim For the week ending 8 Iyar 5762 / April 19 & 20, 2002

This mailing is sponsored by the Kof-K Kashrut organization
<http://www.kof-k.com>

THE SECRET WEAPON

"With this Aaron should come into the Sanctuary" (16:3)

In times of war, the Jewish People have three secret weapons. These weapons are more powerful than largest nuclear device, more accurate than the latest smart bomb, and their supply is more reliable than most reliable ally.

In this week's Parsha, G-d stipulates in what manner Aaron may enter the Sanctuary. The verse says "Like thisB." The word "this" (zot) contains our three secret weapons: Prayer, fasting, and charity. The gematria (numerical equivalent) of the word kol (voice) which symbolizes prayer is 136, which is also the gematria of tzom (fasting) and mammon (money - charity). If you add these three together you get 408, which is the gematria of zot, "this". Armed with "this" when Aaron enters the Sanctuary he will be able to cancel harsh decrees against the Jewish People.

And thus we say every month of Elul in the days approaching Rosh Hashana and Yom Kippur: "If there will rise up against me an army, in "this" I will trust. When the Jewish People are threatened by enemies, all we need to do is to remember our secret weapons and our enemies will fall before us like broken toy soldiers.

BROTHERLY LOVE "And Hashem said to Moshe 'Speak to Aharon your brotherB'" (15:2) Nothing can substitute for the closeness of family. In joy or tragedy, the support of a close family member always means more than the best-meaning stranger. In the opening lines of this week's Parsha, Hashem tells Moshe to warn Aharon not to come into the Holy of Holies at all times lest he die. The prelude to this week's Parsha is the death of two of Aharon's sons - Nadav and Avihu - who entered the Holy of Holies unlawfully.

The juxtaposition of these two events is to give this warning in the clearest possible terms: There's a big difference between a doctor saying "Give up cigarettes or you'll die" and "Give up cigarettes or you'll die - like your son."

Sometimes a warning has to be tough. However, Hashem wrapped the warning with the best consolation there could be.

Hashem told Moshe "Speak to Aharon, your brother." One would assume that Moshe understood that the Aharon to whom Hashem was referring was none other than his brother. Why did Hashem make a point of saying "Byour brother"?

There is no love like brotherly love. Hashem wanted to bring consolation to Aharon on the tragic loss of two of his sons. And so He instructed the person most able to do so. By saying "Aharon, your brother", Hashem, even in the midst of a strong warning was instructing Moshe to console Aharon in the most effective way.

Sources: Secret Weapon - Nachal Kedumim in Mayana shel Torah
Brotherly Love - Rashi, Midrash Tanchuma, Oznam L'Torah Written

From: Jeffrey Gross[SMTP:jgross@torah.org]
To: weekly-halacha@torah.org Subject: Weekly-Halacha - Parshas Acharei Mos-Kedoshim

WEEKLY-HALACHA FOR 5762

By Rabbi Doniel Neustadt Rav of Young Israel of Cleveland Heights

A discussion of Halachic topics. For final rulings, consult your Rav.

AVOIDING HATRED BETWEEN JEWS

QUESTION: Why does the Torah combine in one pasuk the prohibition of hating another Jew with the command to reprove him?

DISCUSSION: There are two basic approaches in the interpretation of the verse cited above. Some commentators(1) explain the verse as relating to matters which are *bein adam l'Makom*, between man and Hashem. If a Jew observes another Jew transgressing any one of the mitzvos, it is incumbent upon the observer to reprove the sinner in regard to his sin. Failure to do so will ultimately result in hating the sinner, since it is permitted [under certain circumstances(2)] to hate a Jew who purposefully and deliberately disregards the commands of the Torah. Rebuke, therefore, is the means through which hatred of another Jew can be avoided, since rebuke may be the impetus for the potential transgressor to change his ways. [The halachos concerning the proper method of rebuke are intricate(3) and not the subject of this discussion.]

Many other commentators(4), however, suggest a different approach in explaining this verse. The command to "reprove your fellow" is written in regard to matters which are *bein adam l'chaveiro*, matters which concern the relationship between man and his fellowman. The Torah, which prohibits a Jew from hating another Jew, is teaching us why hatred may develop and how to avoid it. Often, ill will is a result of miscommunication or misunderstanding. When not resolved immediately and in a straightforward manner, minor run-ins or disagreements can grow into major conflicts, leading to friction and hostility among Jews.

To prevent this from happening, the Torah commands, "You should reprove your fellow," meaning, you should approach the person whom you feel has wronged you and question him as to why he did so, whether he can justify his actions, etc. Most of the time, the questioning will yield one of the following outcomes: 1. The alleged incident never took place; it was either completely fabricated or greatly exaggerated. 2. The incident did happen but it was not the intention or fault of the accused. 3. The offender will sincerely apologize for his misdeed, the incident will be forgotten, and peace will be restored. 4. The offender will justify his actions to the satisfaction of the injured party. Any of the above outcomes will usually resolve the dispute and relieve the tension. Thus by questioning and reproving the person who [in your opinion] hurt you, one can allay much of the hatred that is unfortunately prevalent among some Jews.

The notion of avoiding hatred by reproving one's friend is not merely a "nice idea" based upon an explanation of a pasuk in the Torah. It is a halachic obligation agreed upon by all of the poskim, from the Rambam(5) down to the Mishnah Berurah(6).

Of course, one who can bring himself to forgive his fellowman without rebuking him, may do so. [The Rambam refers to this conduct as *middas chasidus*(7), exemplary behavior]. The requirement to confront the offender applies only when otherwise, hatred will result between the parties.

When rebuking a fellow Jew, the rebuke must be delivered in

a gentle, conciliatory manner and in private(8).

If, after properly rebuking the offender, the latter remains antagonistic and refuses to apologize, it is then permitted for the injured party to hate the person who did him harm(9).

FOOTNOTES: 1 See commentary of Tosfos (Hadar Z'keinim), Tur, and Chezkuni (second opinion). This is also the simple explanation of the Talmud (Arachin 16b). 2 See Beir Halachah 1:1; Ahavas Chesed (Margenisa Tavah #17); Dibros Moshe, Bava Metzia, pg. 356. 3 See O.C. 606, 608. 4 Rashbam, Ramban and Chezkuni (first opinion), Ohr ha-Chayim and Harav S.R. Hirsch. 5 Hilchos Dei'os 6:6. See Lechem Mishneh who quotes the Talmudic source, and Kiryas Melech who quotes a source from the Midrash. 6 O.C. 156:4, quoting the Sefer ha-Mitzvos. This halachah is also quoted by the Magen Avraham and Shulchan Aruch Harav, *ibid.* 7 Although the Rambam mentions such conduct only in regard to an offender who is unable to repent, many other poskim do not differentiate and allow one to act with *middas chasidus* towards any offender. They opine that since the Torah's main concern is the possibility of hatred developing, if the offended person will forgive the offender wholeheartedly, no rebuke is necessary; see Lechem Mishneh, S. A. Harav and Harav S. R. Hirsch, *ibid.* 8 Mishnah Berurah, *ibid.* 9 Kehilos Yaakov 10:54 and Birchas Peretz (Kedoshim), based on the opinion of the Yereyim. See Bein Adam l'Chaveiro (Machon Toras ha-Adam l'Adam) for a complete elaboration on this subject. Weekly-Halacha, Copyright 1 2002 by Rabbi Neustadt, Dr. Jeffrey Gross and Torah.org. The author, Rabbi Neustadt, is the principal of Yavne Teachers' College in Cleveland, Ohio. He is also the Magid Shiur of a daily Mishna Berurah class at Congregation Shomre Shabbos. The Weekly-Halacha Series is distributed L'zchus Doniel Meir ben Hinda. Weekly sponsorships are available - please mail to jgross@torah.org. The series is distributed by the Harbotzas Torah Division of Congregation Shomre Shabbos, 1801 South Taylor Road, Cleveland Heights, Ohio 44118 HaRav Yisroel Grumer, Marah D'Asra. Torah.org depends upon your support. Please visit <http://torah.org/support/> or write to dedications@torah.org or donations@torah.org. Thank you! Torah.org: The Judaism Site <http://www.torah.org/> 122 Slade Avenue, Suite 203 learn@torah.org Baltimore, MD 21208 (410) 602-1350