

This Shabbat is the 215th day (of 354); the 31st Shabbat (of 50) of 5766 • We read/learn the THIRD perek of Pirkei Avot

והייתם לי קדשים... ואבדל אתכם מן העמים להיות לי: ויקרא כ"ו

## Back on Track - Big Time

Way back in Parshat Yitro, G-d told us, through Moshe Rabeinu, that if we listen to Him and keep the covenant with Him, then we will become a Holy Nation. This is followed by Matan Torah at Har Sinai, and our hearing the chapter-headings of the mitzvot contained in the Torah. The Torah then expands on the Aseret HaDibrot by setting down the many detailed mitzvot of Mishpatim and the command to build a Mikdash in T'ruma and following sedras. Before these mitzvot had time to be taught and implemented, the Eigel HaZahav (Golden Calf) happened, and the people of Israel got side-tracked, to put it mildly. Main (almost exclusive) focus of the Torah from mid-Ki Tisa through M'tzora is Mikdash, Korbanot, and Tum'a & Tahara (very connected to Mikdash).

The first part of this week's double sedra focuses upon the Avoda (service) of the most special of days in the Mikdash - Yom Kippur.

And finally, we are ready to go back on track, back to the original "plan", so to speak, but with an important difference. We were originally told that if we keep G-d's commands we will become a holy nation. Who are "we"? The Jewish People. Collectively. But now, at the beginning of Parshat K'doshim, we are commanded to "Be Holy". Who is the "we" this time? Each and every individual Jew. No hiding within the multitude this time. G-d is speaking to each of us. One-on-one.

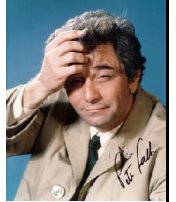
And this command is followed (and preceded) by many, many mitzvot that once again detail the chapter-headings that are the Ten Commandments. If in the Big Ten it suffices with two words - LO TIGNOV (Thou shalt not steal - 4 words in English), it is in K'doshim that we find not to steal, not to deal falsely with one another, not to lie, not to rob, not to defraud, not even to delay the paying of wages. So too do we find in K'doshim and the second half of Acharei, expansions and interactions of and among all

## Word of the Month



A weekly feature of Torah Tidbits to help clarify practical and conceptual aspects of the Jewish Calendar, thereby better fulfilling the mitzva of HaChodesh HaZeh Lachem...

The molad of Iyar was early Friday morning of the first day of Rosh Chodesh. Minimum time to say Kidush L'vana is 3 full days (or 7, according to the other practice). That means MON morning (or FRI) morning. Therefore, first op for KL this month is Monday night, May 1 for Minhag Yerushalayim or Friday night - no, Motza'ei Shabbat Emor, for the 7-day people.



10: Taanit Tzadikim (not a public fast) marking the day 2895 years ago that Eli HaKohen and his two sons died and the Aron was captured from the Mishkan.

10: 902nd (or 903rd) yearzeit of the RIF, Rabeinu Alfasi, whose Sefer HaHalachot is the first of its kind, paving the way for Rambam's Mishne Torah, Tur Shulchan Aruch, Shulchan Aruch...

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Regular and (earliest)  
**CANDLE LIGHTING & Havdala times**  
Israel Summer Time

Correct for TT 713 • Rabbeinu Tam (I'm) - 8:43pm

<b>6:46pm</b> (5:58)	Jerusalem	<b>8:02pm</b>
7:03pm (6:00)	Raanana	8:05pm
7:02pm (5:59)	Beit Shemesh	8:03pm
7:04pm (6:00)	Netanya	8:05pm
7:03pm (6:00)	Rehovot	8:04pm
6:43pm (6:00)	Petach Tikva	8:04pm
7:03pm (5:59)	Modi'in	8:04pm
7:02pm (5:59)	Be'er Sheva	8:03pm
7:01pm (5:58)	Gush Etzion	8:02pm
7:02pm (5:59)	Ginot Shomron	8:04pm
6:46pm (5:57)	Maale Adumim	8:02pm
7:01pm (5:58)	K4 & Hevron	8:02pm
6:53pm (5:58)	Tzfat	8:04pm
7:03pm (6:00)	Tel Mond	8:04pm

Ranges are FRI-FRI 7-14 Iyar (May5-12)

Earliest Talit & T'filin - 4:56-4:49am  
Sunrise - 5:50-5:44½am  
Sof Z'man K' Sh'ma - 9:13-9:10 am (8:23-8:18am)  
Sof Z'man T'fila - 10:20-10:18am (9:47-9:44am)  
Chatzot (halachic noon) - 12:36-12:35½pm  
Mincha Gedola (earliest Mincha) - 1:10-1:10pm  
Plag Mincha - 5:58-6:02pm  
Sunset - 7:27-7:32 (7:22-7:27pm)

In the Wolinetz Family Shul  
OHEL SHMUEL (entrance floor)

Early Shabbat Minyan  
**Mincha 5:43pm** (before PLAG)

Shabbat Shiur 5:00pm Mincha 6  
**Rabbi Yaakov Moshe Poupko**

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Phil Chernofsky, Educational Director and TT editor

22 Keren HaYesod • POB 37015 • Jerusalem 91370  
phone: (02) 566 7787 • fax: (02) 561-7432  
email: tt@ou.org • website: www.ou.org/torah/tt

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of the Aseret HaDibrot, and more.

K'doshim is as expansive as Yitro is cryptic, but the message from G-d is the same. He wants us to be holy and He wants us to achieve that holiness by the observance of mitzvot of all types: Those between G-d and the Jew, interpersonal mitzvot (which are also between G-d and the Jew), and between the Jew and himself.

G-d's opening statement at Sinai of ANOCHI HASHEM... is echoed repeatedly throughout the Torah, but no where as often and obvious as in Parshiyot Acharei and K'doshim. The phrase ANI HASHEM, by itself or as ANI HASHEM ELOKEICHEM occurs 26 times in this double sedra. 26 just happens to be the numeric value of G-d's name. Coincidence? (Is there such a thing as coincidence?) BTW, among the 26 occurrences of ANI HASHEM, half of them are followed by the word ELOKEICHEM. That makes 13, with is the g'matriya of ECHAD.

One last word. The challenge/command to be holy cannot be accomplished by only "going through the motions" of mitzva observance. One's attitude, enthusiasm, commitment, and passion for G-d, Torah and Mitzvot play a major role in our quest for K'dusha.



## ACHREI-K'DOSHIM STATS

	Ach	K'do	A&K
of 54 sedras in Torah	29th	30th	-
of 10 Sedras in Vayikra	6th	7th	-
lines	154	109	263
rank	44th	49th	-
Parshiyot	15	4	19
P'tuchot	3	3	6
S'tumot	12	1	13
P'sukim	80	64	144
rank (Torah/Vayikra)	45/6	49/9	-
Words	1170	868	2038
rank (Torah/Vayikra)	43/6	49/9	-
Letters	4294	3229	7523
rank (Torah/Vayikra)	45/6	49/9	-
<b>MITZVOT</b> (pos/prohib)	2/26	13/38	15/64

Tazri'a is very small; only 6 sedras are shorter.

Tazri'a & M'tzora are combined in 12-month years; read separately in 13-month years.

Combined, these two sedras have 79 mitzvot. That beats Ki Teitzei for the most mitzvot in a weekly reading.

K'doshim's 51 mitzvot earn it 5th place on the Mitzva Chart. But if we take into account sedra

size, it rises to first place, by far. Let's create a statistic to illustrate this. There are 613 mitzvot in the Torah. The Torah has 245 columns. (Variable, but we'll use 245 columns of 42 lines each. The average number of Mitzvot per column (M/C) is about 2.5. Vayikra the book has 247 mitzvot, with a Mitzva density of 6.75 M/C. That's the most for a book. Ki Teitzei with 74 mitvot has 14.6 M/C. That beats Emor and Mishpatim which have 12.3 and 12.0 respectively. B'har is the only other sedra with a M/C greater than 10. K'doshim averages 19.65 M/C!

## Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition). X:Y is the perek and pasuk from which the mitzva comes.

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

### Kohen - First Aliya - 17+7 p'sukim - 16:1-24

[P> 16:1 (34)] The first part of the sedra deals with the Yom Kippur service in the Beit HaMikdash - Seder HaAvoda. An emotional element is introduced when the Torah tells us that G-d gave these commands "after the deaths of Aharon's two sons". We cannot help but be struck by the combination of the Kohen Gadol performing the loftiest of spiritual tasks with the background of personal grief. These feelings are especially powerful as we hear this reading on Yom Kippur morning.

Before the Service is described, kohanim in general are warned not to enter the Beit HaMikdash other than when

they have tasks to perform there [184,L68 16:2]. (It is hard to miss the additional connection to Nadav and Avihu, who entered the Mikdash for the performance of an "improper" task.)

The entire Yom Kippur service, with all of its details, constitutes one mitzva [185,A49 16:3]. Aharon is to take a bull as a sin-offering and a ram as a burnt-offering. He is to wear his special garments (the Kohen Gadol on Yom Kippur alternates between his full set of eight garments and a special set of four pure white garments which he wore when he entered the Holy of Holies).

The Kohen Gadol washes his hands and feet ten times throughout the day and immerses in a mikveh five times. "From the People", Aharon takes two goats for sin-offerings and a ram as an Olah. The bull is an atonement for Aharon and the kohanim. Lots were cast to determine which of the two (identical) goats was to be offered as a korban and which was sent out alive into the wilderness as the scapegoat.

**SDT** *There are two very different styles of sin - rejecting what G-d says and distancing oneself from the Divine, and violating His commands in an attempt to get closer to Him. Most sin is of the former type; that of Nadav and Avihu was of the latter kind. Corresponding to these two opposite motivations for sin, we have two special offerings on Yom Kippur - one that was offered inside the Beit HaMikdash, its blood actually being brought into the Kodshei Kodoshim, and the other being sent completely away from the Beit HaMikdash. Both goats were identical.*

The Kohen Gadol performs all of the duties of the Day, with minimal assistance from other kohanim. The Holy of Holies filled with smoke from the incense offering when the Kohen Gadol entered. The service of Yom Kippur is complex; it is detailed in the repetition of the Musaf Amida on Yom Kippur as well as in the Torah reading.

This next portion continues to describe the complex service of Yom Kippur. Among the many tasks of the Kohen Gadol on Yom Kippur, is VIDUI on behalf of all the people of Israel.

His confession of sin must be accompanied by that of each Jew, if complete atonement is to be achieved. Rambam says that there is "communal forgiveness" for "minor" offenses, but major sins require that the individual do his own T'shuva. Even when there is "communal forgiveness", an individual still has to be part of the community in order to benefit from it. He who distances himself from the community does not receive the benefits of communal prayer, repentance, and atonement. (Oversimplified, to be sure, but there is a point here.)

## **Levi - Second Aliya - 10+7 p'sukim - 16:34-17:7**

The Torah continues detailing the Yom Kippur service. It concludes with a reiteration of the rules of Yom Kippur for each of us, and the statement that the Day of Yom

Kippur helps bring atonement to the People. It is thus the Day itself, the Temple service, communal prayer, AND our individual prayer, T'shuva, and confession that combine to attain true forgiveness for ourselves and all of Israel.

[P> 17:1 (16)] It is forbidden to slaughter an animal that is to be offered as a korban, outside the area of the Beit HaMikdash [186,L90 17:3].

## **MITZVA WATCH**

It is similarly forbidden to slaughter an animal for personal use within the precincts of the Temple. A korban slaughtered outside is invalid and must be burned, "personal" meat inside is likewise forbidden. Both are wasteful, hence sinful, acts which the Torah implies are akin to "bloodshed".

## **Shlishi - Third Aliya - 14+16 p'sukim - 17:8-18:21**

The Torah reiterates the prohibition of slaughtering korbanot "outside" and states emphatically that it is forbidden to eat blood. Blood symbolizes life.

When one slaughters a bird or a "wild" animal (e.g. deer, wild goat — as opposed to the domesticated farm animal for which this mitzva does not apply), it is required to cover the first amount of blood with "dust" (sand, sawdust, etc.) [187,A147 17:13]. The prohibitions relating to blood are repeated and stressed. Blood of korbanot goes on the Altar as an atonement; blood of animals that are not eligible for korbanot must be covered.

**CLARIFICATION...** Mammals divide into two categories: B'HEIMA and CHAYA. All kosher B'HEIMA - cow, goat, and sheep - are "fit for the Altar". They are not included in the mitzva of KISUI DAM, covering the blood. Their blood is "atoning". No CHAYA is fit for the Mizbei'ach. Among the birds, only two types - the dove and the turtledove - are ever used as korbanot. All other birds cannot be korbanot. Therefore, the rule for birds follows the majority, and covering the blood applies to birds (including doves).

In our "everyday" experience, when a cow is slaughtered for food, the blood of the Sh'chita is not covered. When chickens are slaughtered, the additional mitzva of covering the blood (additional to the mitzva of Sh'chita) applies. It is forbidden to slaughter a chicken without covering the first gush of blood with sand or sawdust.

[P> 18:1 (5)] Chapter 18 contains the many forbidden sexual relationships. First there is a general warning against copying the negative practices of Egypt (whence we came) and those of the peoples of Canaan (to where we are going). We have only to follow the laws and statutes of G-d and live by them.

**SDT** *From the term V'CHAI BAHAM, "and live by them", we are taught two important concepts. Judaism is not just a religion; it is a way of life. Furthermore, this pasuk is (one of)*

*the source(s) of the concept that many mitzvot are to LIVE by, not to die by, in other words, that for most mitzvot, we may violate them if it means saving a life.*

**[S> 18:6 (1)]** It is prohibited to be intimate with any of the forbidden relations **[188,L353 18:6]**.

**[S> 18:7 (1)]** Homosexual relations are forbidden with one's father **[189, L351 18:7]** [189], (in addition to the general prohibition of homosexual conduct). One may not have sexual relations with his mother **[190,L330 18:7]**

**[S> 18:8 (1)]** his father's wife (even if she is not his mother) **[191,L331 18:8]**

**[S> 18:9 (1)]** his sister (from same father or mother or both) **[192,L332 18:9]**

**[S> 18:10 (1)]** his granddaughter from a son **[193,L334 18:10]** or from a daughter **[194,L335 18:10]**, his daughter **[195,L336 18:10]**

This last prohibition is derived by KAL VACHOMER, the logical reasoning that if a man is forbidden to have relations with his granddaughter, how much more so is he forbidden to his daughter. This is significant by being a full-fledged prohibition in the Torah that has no direct wording to point to, but is derived by one of the methods of learning from the Torah. It is as if G-d commanded this mitzva specifically this way, rather than spelling out the prohibition, as all the others are, in order to teach us that this prohibition is in no way less than all the others.

**[S> 18:11 (1)]** The Torah singles out the daughter of one's father's wife and forbids relations with her **[196,L333 18:10]** although she is his sister, already being forbidden to him by mitzva #192. (Notice that in Rambam's count, sister and this prohibition, which is also sister, are consecutive.) There are different opinions as to the significance and ramifications of this "seemingly" extraneous prohibition. This prohibition is definitely not a father's wife's daughter that is not a child of the father, what in today's terminology is a step-sister, because halachically there is no prohibition in that case.

**[S> 18:12 (1)]** One may not have relations with his paternal aunt **[197,L340 18:12]**,

**[S> 18:13 (1)]** nor his maternal aunt **[198,L341 18:13]**,

**[S> 18:14 (1)]** nor may a man have homosexual relations with his uncle **[199,L352 18:14]** nor may he have relations with his uncle's wife **[200, L342 18:14]**.

**[S> 18:15 (1)]** One may not have relations with his daughter-in-law **[201,L343 18:15]**,

**[S> 18:16 (1)]** his brother's wife **[202,L344 18:16]** (except for the unique circumstances of YIBUM).

**[S> 18:17 (14)]** A man is forbidden to have relations with his wife's mother or daughter **[203,L337 18:17]**, or her grandmother or granddaughter from son or daughter **[204,205;L338,339 18:17]**.

A man may not have relations with his wife's sister, during the wife's lifetime - even if he divorced her first

**[206, L345 18:18]**.

Relations with a woman in a state of NIDA is forbidden **[207, L346 18:19]**.

Relations with a married woman is forbidden. (This prohibition is counted elsewhere, but restated here with all the other forbidden relationships.

It is forbidden to give one's child to the pagan rituals of Molech **[208,L7 18:21]**.

## **R'vi'i - Fourth Aliya - 9+19 p'sukim - 18:22-19:14**

The fourth Aliya is always the bridge Aliya between the two combine sedras

For you further edification: The Aliya arrangement of the seven pairs of combined sedras are all different. Acharei & K'doshim are the neatest pair, with each of the seven Aliyot being made up of two Aliyot from the single sedras.

Homosexual acts are forbidden **[209, L350 18:22]**. Sexual behavior with animals is forbidden for men, women **[210,211;L348,349 18:23]**.

We must not defile ourselves by doing any of the above. These abominable practices defile the Land and result in expulsion therefrom. We must scrupulously shun these practices.

Note: In addition to the Torah's prohibitions, there are many other relations that the Sages forbid in the spirit of the Torah's prohibitions.

**[S> 19:1 (22)]** BE HOLY! - HOW? In light of the exceptionally large number of mitzvot in this sedra (K'doshim), one can fairly assume that the answer to that question is - by the observance of mitzvot. This means more than "just going through the motions". It means a Torah way of life, mitzvot for the right motives and with the right enthusiasm.

One must revere his parents **[212, A211 19:3]**, yet keep the Shabbat, meaning (among other things) that if one's parents tell him to violate the Shabbat (or any other mitzva - Torah ordained or rabbinic), he may not listen to them. (Neither may he be disrespectful in his refusal to obey.) Parents and their children are all commanded by G-d to keep the Shabbat (and all mitzvot).

We may not "turn towards" idolatry in thought or words **[213,L10 19:4]** nor may we make idols **[214,L3 19:4]**. This specifically prohibits making idols for others. Both these mitzvot are among the many that are designed to keep the Jew far away from idol worship.

Korbanot must be offered in the Beit HaMikdash in a proper and pleasing manner. Specifically, one must keep to the time limits presented for eating sacred meat **[215,L131 19:8]**. Violation carries a death penalty from heaven.

Watch this next set of mitzvot: Leave the corner of your field uncut, so that poor people might come and find grain to reap **[216,A120 19:10]**; do not reap your entire field **[217,A210 19:9]**. A positive mitzva and a

prohibition that basically say the same thing. Here's another pair: Leave the gleanings of the field for the poor [218,A121 19:10]; do not take the gleanings [219,L211 19:9]. And then these two pairs of mitzvot are doubled again - each pair of mitzvot is counted separately as applied to a vineyard [220-223; A123-124 ,L212-213 19:9-10].

Stealing [224,L244 19:11], denying holding that which belongs to someone else [225,L248 19:11], and swearing to that effect [226,L249 19:11] are all forbidden. Swearing falsely [227,L61 19:12] is forbidden.

Two observations: "A" lent his laptop to "B" and later B denies that he has A's laptop, and then swears (in Beit Din, let's say) that he doesn't have it. One might think that there are two violations here. But actually, there are three. Mitzva [226] overlaps both [225] and [227].

Second observation: Swearing falsely is different from swearing in vain. Both are serious prohibitions. Take the following example as an interesting distinction between the two. If some- one swears (with G-d's name) that a banana is an apple, that is NOT a false oath; it is an oath in vain. Of course, it is not true that the banana is an apple, but everyone knows that and can see it for himself. The oath did not falsely convince anyone that it was an apple. Such an oath is a frivolous misuse of G-d's name and the sanctity of an oath and is a violation of "Thou shalt not take G-d's name in vain". A false oath is one that people accept as truth, since they have no first-hand knowledge of the issue. When the lie deceives others, then there is falsehood.

That the Torah says one who swears falsely disgraces G-d's name by doing so, is echoed by Rambam when he distinguishes between "serious" sins and "light" sins. Rambam puts into the serious category all sins that carry a death penalty... and swearing falsely. So destructive are false and vain oaths to the underpinnings of society, that it is placed with the capital offenses.

Withholding someone's property [228, L247 19:13], robbery [229,L245 19:13], and delaying payment of a laborer [230,L238 19:13] are prohibited. Most people would probably rationalize the situation and not consider delaying payment as a form of theft. The Torah implies that one is (can be?) as serious as the other.

It is forbidden to curse a fellow Jew [231,L317 19:14]; and one may not place a stumbling block before the blind [232,L299 19:14], meaning [not exclusively] that one may not mislead or entrap others. Care must be taken not to mislead anyone, even inadvertently. This can include stretching the truth or saying something that is not actually a lie, but it will convey to others that which is not really so. (Helping someone do the wrong thing is part of this prohibition - even if the other knows what he's doing and wants to do it.)

## Chamishi - Fifth Aliya - 8+10 p'sukim - 19:15-32

Do not pervert justice [233,L273 19:15], nor show

honor to a prominent person during a trial [234,L275 19:15]. We must always carry out true justice [235,A177 19:15]. Once again, notice that we have a positive mitzva which, in essence, is the "flip side" of several prohibitions, the violation of which results in distorting and perverting justice.

Technically, this positive command is directed to the judges and courts. However, the individual Jew must draw from these mitzvot the importance of being fair and apply some of these rules on an informal basis, to everyday life.

Neither gossip nor slander (regardless of whether what you say is true or false) [236,L301 19:16]; do not stand by while your fellow is in danger of life, limb, or property [237,L297 19:16]. Do not hate your fellow Jew in your heart [238,L302 19:17]; reproach SENSITIVELY your fellow [239,A205 19:17] being careful to avoid embarrassing him [240,L303 19:17] (even while reproaching him).

Do not take revenge [241,L304 19:18] nor bear a grudge [242,L305 19:18]; "Love thy neighbor..." [243,A206 19:18] Notice the constant reminder: "I am G-d", or words to that effect. Being nice to others is not just nice; it is part of Torah and the fulfillment of G-d's commandments.

It is forbidden to cross-breed animals of different species [244,L217 19:19], to sow mixed seeds [245,L215 19:19], and to wear Shaatnez, mixtures of wool and linen in a garment. Note that in this one pasuk, there is a forbidden animal-animal mix, a plant-plant mix, and an animal/plant mix, making the point (among others) that G-d allows us a dominance over nature that has restrictions and limits.

Next we find the complicated issue of the atonement for improper relations with a maidservant who is partially freed and partially still a slave.

[P> 19:23 (10)] Fruits of the first three years of a tree's life are forbidden, i.e. ORLA [246,L192 19:23]. The fourth year's yield is sacred [247, A119 19:24] and must be eaten only in Yerushalayim, or redeemed and the money used for food and drink in Yerushalayim. From the fifth year on, the fruits are permitted. One may not eat gluttonously [248,L195 19:26]. One may not consult and rely on omens, divination, conjuring, or some aspects of astrology [249,250; L32,33 19:26]. Shaving the temple area of the head is forbidden [251, L43 19:27] as is shaving the face with a razor [252,L44 19:27]. These 2 prohibitions apply to men only. They are unique in that all other prohibitions apply to both men and women. (Actually, there are some other exceptions, but this is the classic example.) Permanent tattooing is forbidden [253,L41 19:28]. Protect your daughters from loose behavior. Keep the Shabbat and respect the place of the Mikdash (even when no Beit HaMikdash stands there) [254,A21 19:30]. Ov and Yid'oni (mediums and wizards) are forbidden [255,256; L8,9 19:31]. One must rise and otherwise respect the elderly and Torah scholars [257,A209 19:32].

This last parsha is presented here as one paragraph to give the flavor of the way these mitzvot "fly at you" without the

parsha-breaks you might expect. One gets the feeling that there is something holding these diverse mitzvot together. K'doshim Tih'yu, Be Holy, perhaps.

## **Shishi - Sixth Aliya - 5+7 p'sukim - 19:33-20:7**

[S> 19:33 (5)] One must not take advantage of the newcomer to the Land (convert and/or stranger). The convert shall be treated with love; we must learn from our Egyptian experience. It is forbidden to cheat with any false measures [258,L271 19:35]; one must be honest in weights and measures [259,A208 19:36]. Keep all of G-d's statutes and laws.

[P> 20:1 (27)] The punishment for Molech (a perverse idolatrous practice involving child-sacrifice) is death by stoning. G-d will cut off the one who serves Molech. If society does not punish the violator, G-d will. So too for the practice of Ov and Yid'oni.

Sanctify yourself and be holy.

## **Sh'vi'i - Seventh Aliya - 15+5 p'sukim - 20:8-27**

Preserve the statutes and do them, for G-d sanctifies us because of our deeds.

Cursing one's parents, even after their deaths, is forbidden [260,L318 20:9], a capital offense.

The Torah reiterates the forbidden relationships that were presented at the end of Acharei. They are all capital offenses. The specific death penalties vary, but it is in the context that Rambam learns the command to Sanhedrin to carry out the punishment of "internal burning" when called for [261,A208 20:14].

Rambam holds that each of the four death penalties is counted separately among the 613 mitzvot.

Again, the Torah commands us to preserve all of the mitzvot, thus preventing the Land from expelling us.

It is forbidden to follow the practices of the nations amongst whom we find ourselves [262,L30 20:23]. This ISUR applies to idolatrous practices, immoral acts, and that which has no apparent reason. IOW, there is no prohibition of following a non-Jewish practice that is reasonable and constructive.

In order to inherit the land of Israel, we must not behave in the abominable ways of nations who preceded us. We must distinguish between kosher and non-kosher animals (and life-styles); we must be holy and distinct from others. We are not automatically different from anyone else. Torah makes us different. Torah gives us our unique identities.

Every Jew must play a dual role. We are each individuals and we are part of Klal Yisrael. We are exhorted to keep the Torah as individuals, but we are also "advised" to be faithful to G-d so that tragedies will not happen to the

People of Israel as a whole.

Ov & Yid'oni are punished by stoning.

Maftir is the final 3 p'sukim. They make a powerful summary of all the mitzvot of Acharei-K'doshim. There is a repeat of the command to be holy, and the reason: that G-d is holy. And we find G-d's promise that He will keep us apart from the other nations, to be His.

## **Haftara - 9 p'sukim - Amos 9:7-15** Very short haftara

The haftara basically clarifies the "deal part" of the command to be holy. Amos stresses that we will be just like all other of G-d's children on Earth, no different from the Ethiopians, the Philistines, etc. That is, of course, if we don't remain faithful to G-d. Because if we do, and keep the mitzvot sincerely, then the promises of the Torah will be realized and we will be unique among the nations. It's really up to us. That's our challenge.

## **THE JERUSALEM INSTITUTE OF JEWISH LAW - Rabbi Emanuel Quint, Dean**

Lesson 329

### **Settling disputes in secular courts**

This lesson is based in part on a response of the great Gaon, R. Moshe Feinstein, zt"l (Igress Moshe, Vol. 4, p. 22). There was a wicked man who had a butcher shop that he advertised as being kosher, when in reality he sold non-kosher meat, and many Jewish people of the community (Baltimore) ate the meat that they purchased there. He somehow obtained seals that were used on kosher meat and he placed them on the non-kosher meat. The question that was asked whether this butcher should be brought before the civil authorities to punish him with heavy fines and possible prison sentence for these false sales or to summon him to a Rabbinic committee? Also the butcher was not penitent.

It was held that they should not go to the civil authorities. Rather the Rabbis should handle the matter themselves. As long as there was no reason to think that the Rabbinic court could not handle the matter, they should attempt to handle it and not invoke the jurisdiction of the secular courts. Even if the secular courts would follow halachic precedent, it is forbidden to go to these courts. He cites Shulhan Aruch Choshen Mishpat 26, without setting forth its provisions. I will set forth some of its provisions as follows: There it states that it is prohibited to invoke the jurisdiction of the Gentile courts to settle a dispute. Employing Gentile courts rejects the entire Torah Beth Din system. The prohibition extends even to those places where the Gentile law is similar to or even the same as halacha. The prohibition applies even if both parties agree to use the Gentile courts. The prohibition applies even if they had prior binding agreements to go to those courts. The prohibition applies even if their agreement agreeing to go to the secular courts provided for penalties if one of the parties refused to go. The penalties will not be enforced by the Beth Din. However, if the money paid as the penalty was to be given to charity, the agreement would not be enforced but the penalty to charity would be. The

prohibition applies even if the judges of the Gentile courts are Jews. Every effort should be made by the friends of the litigants and by the Jewish community at large to avoid the litigants resorting to the Gentile courts. If a person invokes the jurisdiction of the Gentile courts and loses his case there, he may no longer commence an action in Beth Din. (There is also an opinion to the contrary that permits the Beth Din to hear his claims.) If the litigation in the Gentile court is discontinued before a final decision is reached there, then the action may be recommenced in a Beth Din if the plaintiff reimburses all the defendant's expenses in the Gentile court, and upon such other terms and conditions as the Beth Din deems appropriate. There is an opinion that if the decision in the Gentile court is appealable and the time to appeal has not expired, the decision is not deemed to be final and the action may still be brought to Beth Din. The defendant is not precluded from instituting an action in the Beth Din even if he has appeared in the plaintiff's action in the Gentile court.

If a party invokes the jurisdiction of the Gentile courts and obtains a judgment larger than the one that he might have won in a Beth Din, then the overage must be returned to the defendant. He must also reimburse all the defendant's litigation expenses.

All that has been said notwithstanding, if two Jews do go to the Gentile courts, then the decision of the court will be recognized. The winning party's penance for having gone to the Gentile courts should be compliance with the provisions of this paragraph. That which has been paid by the losing party to the winning party in the Gentile court is not considered unlawfully acquired property in the hands of the winning party.

There are times that the Beth Din will give a party to litigation the right to invoke the jurisdiction of the secular courts. For example, the plaintiff commenced an action in Beth Din and the defendant has disregarded many summonses to appear before the Beth Din. There is authority that the summons to appear in Beth Din must be personally served upon the defendant by two persons who can testify that he was served, and he still refuses to come to Beth Din. If the defendant appears and asks for additional time to plead then he is certainly not a recalcitrant defendant. Similarly if the defendant states that he wishes to select a different Beth Din, in those situations where he may do so, he is not a recalcitrant defendant. The majority of authorities hold that if a community has appointed a lone person to be its judge, then his authority in granting permission to the plaintiff to invoke the Gentile courts is the same as that of Beth Din of three judges. If a plaintiff has a claim against a powerful person and the Beth Din is powerless to compel the defendant to appear before it, then the plaintiff must nevertheless commence an action before the Beth Din. If the defendant fails to appear, the Beth Din will give permission to the plaintiff to sue in the Gentile courts. Some authorities hold that permission will be granted only if the plaintiff is able to show to the Beth Din that he has a good case that is winnable. If Beth Din is not convinced that he is entitled to win the case, then they will refuse him permission to go to the secular courts. If Beth Din is convinced that he will surely win the case in the Gentile court, they may assist him in the Gentile court and may instruct witnesses to testify there on behalf of the plaintiff. If a party has obtained a judgment in the Beth Din and the other party refuses to abide by the terms of the judgment, then the winning party may apply to the Beth Din for permission to apply to the Gentile court to enforce the judgment or to commence his case anew there. If the parties to the litigation ask the Beth Din to

decide the case according to the Gentile law, Beth Din may do so, if it does not transgress Jewish law. This would be the case where, for example, a Jew purchased a promissory note from a Gentile that provided that any dispute concerning the promissory note be brought to the Gentile court. Assuming that the Gentile court would give a more favorable result to the holder of the note than would a Beth Din, the holder of the note can insist that the Beth Din apply the Gentile law. Another example would be (when I was practicing law, I was involved in this type of case) a case in which a woman would not inherit property under halacha but would under Gentile law. If the property has been left to her by her deceased husband, the Beth Din will instruct the heirs who would have inherited under halacha to effect a compromise with her.

*The subject matter of this lesson is more fully discussed in volume I chapter 26 of A Restatement of Rabbinic Civil Law by E. Quint. Copies of all volumes can be purchased via email: orders@gefepublishing.com and via website: www.israelbooks.com and at local Judaica bookstores. Questions to quint@inter.net.il*

## TANACH

### SPIRITUAL AND ETHICAL ISSUES IN THE BEREISHIT STORIES by Dr. Meir Tamari

#### "These are the Generations of Yitschak" [6]

The essential spiritual differences between Yaakov and Eisav become clearer when we consider the eternal war between Israel and Amalek, who is not only the grandson but also the spiritual heir of Eisav.

"Amalek in his TUM'A is the opposite of Yaakov's K'DUSHA. His very name reflects this essential TUM'A, since it is derived from deviousness and crooked - AKAKAL, whereas Yaakov is Yisrael and Yeshurun, both meaning straight and correct; even as we read, "You show truth to Yaakov" (Micha 7:20). In contrast, Amalek is thoroughly falsehood and concealment. [The punishment for falsifying weights and measures that is always done in secret is attacks by our enemies (Devarim 25:13-16, Rashi, explaining the sequence of the commandment to wipe out Amalek following that of just weights)]. Our sages taught that Amalek stood outside the Clouds of Glory that surrounded Israel in the Wilderness and announced out that he came to trade with them, when his real purpose was war" (Avnei Nezer).

This falsehood and concealment was inherited from his grandfather, Eisav and bequeathed to his descendant Haman. After the episode of Yitschak's blessings, Eisav said secretly, "in his heart", that he would kill Yaakov. Haman too, concealing his intentions, said in his heart that there was nobody else that Achasverosh would desire to honor than himself. Eisav is likened by Chazal to the CHAZIR, who sleeps with its leg outstretched so that the sign of kasrut, the cloven hoof is visible to all, but with its mouth closed, hiding that it does not chew the cud, the other sign of kashrut. "When Yaakov was making his way to Eretz Yisrael, Eisav traveled all the way from Se'ir to do battle with him. So did Amalek come from afar to make a sneak attack on the stragglers on the edge of Israel's encampment" (Mechilta, Beshalach).

Both Amalek and Yaakov had the MIDA of DA'AT, the ability to know the value of one's self, yet simultaneously how far

removed one is from Hashem. We see this ability in Moshe, who even though he built the Mishkan, nevertheless held himself apart from its holiness and only went there when he was summoned. However, Amalek used his DA'AT to spread spiritual coldness, despair and the equating of one's self with negativism; his humility leading to nihilism and ultimately to nothingness. In regard to Amalek it is written, ASHER KORCHA, coldness, that is the absence of wonderment, ecstasy and spiritual fulfillment. His DA'AT does not bring with it the power, sovereignty and striving to control and master one's thoughts and passions, but rather arrogance and cheekiness, while his humbleness brings nihilism and despair, rather than a desire to draw closer to Hashem. So his DA'AT is the very converse of Ya'akov's.

"Israel was commanded three mitzvot to be observed when they entered the Land; to appoint a king, to eradicate the memory of Amalek, and to build the Bet Hamikdash" (Sanhedrin 20b). First, the appointment of a king, then afterwards, war with Amalek and finally a House for G-d. This sequence was observed - king: Moshe, Shaul, Mordechai; war against Amalek: Yehoshua, Shaul, and David, and in the days of Purim; and then the Mishkan, Bayit Rishon and Bayit Sheni.

"Eretz Yisrael is the trait of submission and modesty and the entry of Israel into the land created in them a desire to submit themselves to Hashem and to draw close to Him. A king is rule and majesty, yet he is the heart of Israel, so he induces in them the trait of power and sovereignty to control and rule over their desires and emotions, while simultaneously submitting themselves to Hashem. Therefore, in order to be able to overcome the two traits of Amalek that are the essence of variance with those of Ya'akov and to transform them from TUM'A to K'DUSHA, the eradication of Amalek had to be preceded by the entry of Israel into the Promised Land and the appointment of a king. Furthermore, the Throne of Hashem is not complete as long as Amalek exists since he (Amalek) does not believe that Hashem intervenes in the affairs of mankind, and thereby separates Israel from Hashem. Therefore the building of a House for G-d that will be a meeting place between us and Him, can only take place after Amalek is destroyed.

We still need to appreciate why the Purim reading concerning the war with Amalek (Shmot 17:8-16) should have to be preceded by Parshat Zachor. Aharon required the sprinkling of the blood and of the oil, whereas the Mishkan, its vessels and its utensils did not require sprinkling of blood at all. The oil symbolizes CHESED that draws people to K'DUSHA, and the blood, DIN that leads Israel from unholy things. CHESED creates love that in turn creates anger against that which disturbs K'DUSHA; the greater the love for the Divine, the greater will be the abhorrence of any one that comes to destroy or disturb it. So it is fitting to kindle the anger and the abhorrence against Amalek from the Shabbat before Purim, since Shabbat is the day of Israel's love of their Father in Heaven and as a result the hatred for Amalek and the desire for his eradication will grow" (Shem Mi Shmuel).

Zecher Amalek: Our Torah presents a picture of Israel as a nation that avoids harming any of G-d's creatures and therefore observes the purest honesty in all dealings with our fellow-men. Amalek is the personification of an opposing philosophy, a continuation of the legacy of Nimrod, who sought to find renown by the force of arms, to the destruction of humanity. They used their power to pounce upon the stragglers, the weakest of the weak without mercy, to meet their plight with

scornful mishandling. So long as humanity covers the heroes of the sword with glory; so long as those who throttle and murder the happiness of mankind are not buried in oblivion, so long will the generations desire to emulate these 'great ones' of violence and force. Only when the divine laws of morality have become the sole criterion of greatness, the demands of morality grow in proportion to the status and power of the great, and no lapse of morality is excused, only then will the reign of Amalek cease forever" (Rabbi Hirsch).

*This is installment #125 in Dr. Tamari's series on "Tanach and its messages for our times"*

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### [1] From the virtual desk of the OU **VEBBE REBBE**

*The Orthodox Union – via its website – fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and the Israel Center. The following is a Q&A from Eretz Hemdah...*



Someone made a standard Birkat HaGomel because his young grandchild was saved from danger without his father being aware. Does one make HaGomel on behalf of a child?



Regarding a question on something that already happened, we like to consider the matter from two perspectives: what is best to do if the matter arises again and if what was done appears to be less than optimal, can we legitimize it, after the fact?

The first question is whether Birkat HaGomel applies to a katan (minor) who is old enough to perform mitzvot. The Maharam Mintz (5, accepted by the Magen Avraham, introduction to 219) says that it is inappropriate because of the beracha's language. We say "...hagomel l'chayavim tovot (Who does favors for those who deserve punishment)." In other words, the one who makes the beracha acknowledges that had the danger been

actualized, it would have been Divinely just because of his sins. However, a child is not culpable, and it is improper for him to suggest that it is his father who was guilty. The Maharam Mintz also did not expect the father to recite the beracha because it is far from clear that a tragedy, Heaven forbid, would have been his fault. Note that in our gemaras, HaGomel's text omits the word, chayavim. Nevertheless, the Maharam Mintz did not deem it possible to alter the beracha's form to give thanks while avoiding the issue of culpability.

Despite the existence of dissenting opinions, the consensus of poskim is to not require a child who is saved to make a beracha (Mishna Berura 219:3) and even to discourage it (see Tzitz Eliezer XIV, 20). Furthermore, you refer to a child who is too young to be obligated, and the poskim do not obligate anyone in his stead. Realize that Birkat HaGomel is modeled after the Korban Toda (sacrifice of thanksgiving). Beyond specific halachic obligations, there are various ways to show thanks to Hashem. These include making a seudat hoda'a (meal of thanks) and giving tzedaka, which are appropriate here. On the other hand, some may feel a lack of fulfillment or fear a bad omen if no one recites HaGomel. It is not always wise to argue with people who feel this way. Thus, let us see if a voluntary beracha is possible.

The gemara (Berachot 54b) tells that when Rav Yehuda recovered from illness, disciples who visited him noted their gratitude to Hashem for returning Rav Yehuda to them without using the HaGomel formula. Rav Yehuda responded that (as he had answered Amen) he was exempted from reciting HaGomel. The Rosh (cited by the Tur, Orach Chayim 219) explains that people other than the one who was saved are permitted to make a beracha. The Beit Yosef (ad loc.) does cite the Rashba that this is an exception for disciples regarding their rebbe. (Rav Ovadya Yosef, Yechave Da'at II, 25 thus rules that others should not recite HaGomel on behalf of those saved from Entebbe.) However, Ashkenazim should note that the Rama (OC 219:4) says that anyone who feels the happiness may make the beracha. The Mishna Berura (219:17) assumes that this is so even if the one who was saved is not present (or is too young to understand). While one should not make a rule of making berachot for others, one can justify the grandfather you mention.

Admittedly, we saw that it is not clear one should change the beracha's text. However, one who makes HaGomel for others should ostensibly omit, "chayavim", to avoid implicating others (Sha'ar Hatziyun 219:13). He also should change the text (composed in first person) and indicate who was saved (Mishna Berura, ibid.). However, there is some logic to keeping the standard text. The Taz (ad loc.:3) suggests that only one who feels the joy of the other's salvation may make HaGomel. We then consider it that he is thanking Hashem on his own behalf for saving someone close to him. Therefore, he says, talk of culpability can refer to the blesser. In the same vein, use of the first person in describing the favor bestowed can also be justified.

Thus, while not recommending the course of action taken, we need not reject it either.

*Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet published by Eretz Hemdah. You can read this section or the entire Hemdat Yamim at [www.ou.org](http://www.ou.org) or [www.erezhemdah.org](http://www.erezhemdah.org). And/or you can receive Hemdat Yamim by email weekly, by sending an email to [info@erezhemdah.org](mailto:info@erezhemdah.org) with the message: Subscribe/English (for the English version)*

*or Subscribe/Hebrew (for the Hebrew version). Please leave the subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel*

## [2] **Candle by Day**

One of our great mistakes is to assume that if we have read something and understood it, the mere re-reading without rethinking will suffice to cause us to understand it at a later time.

From "A Candle by Day" by Rabbi Shraga Silverstein

A Candle by Day • The Antidote • The World Of Chazal by Rabbi Shraga Silverstein • Now available at 054-209-9200

## [3] **CHIZUK and IDUD**

for Olim & not-yet-Olim respectively

The Parsha of Acharei Mot surrounds us once again with the high drama of the Yom Kippur service observed in the Mishkan and later in the Bet ha-Mikdash. A fascinating phrase appears in Vayikra 16:3: "B'zot yavo Aharon el haKodesh...", "with this shall Aharon enter the holy place..." The verse goes on to say that Aharon brings an ox for a sin-offering and a ram for a whole-burnt-offering. But the verse is strangely structured: why does the Torah use the word B'ZOT, "with this", rather than simply stating with which animals Aharon would enter?

Midrash Rabba suggests an answer. The Midrash points out that the Kohen Gadol had to enter the holy place with, as the Midrash puts it, "bundles of mitzvot". Each "bundle" is a quote from Scripture which uses the word ZOT, "this." With each ZOT did Aharon enter the holy place to show God that the Jewish people merit forgiveness. The Midrash quotes verses which show that the word ZOT alludes to Torah, to circumcision, to Shabbat, and to many other meritorious activities of the Jewish people.

Among all of the wonderful entities which will help G-d forgive the Jews is "Zot Yerushalayim", "this is Jerusalem", a quote from the prophet Yechezkel (5:5). Certainly through the merit of Jerusalem should the Jewish people be forgiven!

But a closer look at the context of this phrase is puzzling. The full verse reads: "Thus says God: This is Jerusalem; I have set her in the midst of the nations, and countries are round about her." Why is this a verse about Jerusalem that will convince God to forgive us for our sins? Rashi solves the problem with his succinct comment on the verse: "In the middle of the world."

In order for us - as a nation and as individual Jews - to retain our moral compass and our authentic identity, Jerusalem must be the center of our world. It is not only a wonderful place to visit or an important historical location; it is the focal point of our universe. How fitting is it, then, that when the Kohen Gadol entered (and will yet enter!) the holy place, Jerusalem itself pleaded our case, for we have made it the center of our existence.

**Rabbi Eddie Abramson, Jerusalem**

*TORAH THOUGHTS as contributed by Aloh Naaleh members for publication in the Orthodox Union's 'Torah Insights', a weekly Torah publication on Parshat Ha'Shavuah*

## [4] A Touch of Wisdom, A Touch of Wit

A man who loved to go to the theater came to R' Moshe Mordechai Epstein of Slobodka and said to him, "I have a complaint against you religious Jews. You forbid people going to the theater. Everyone knows that the entire purpose of the theater is to have people think about the play and work to better themselves."

"Let me tell you a story", said R' Moshe Mordechai.

"There was a man who spent his entire life going to the theater. When he died, he came to Heaven and said, 'Prepare me a place in the Garden of Eden.'

"Why do you deserve a place?' he was asked.

"I helped the public,' he said, 'for I spent my entire life with the theater, and made people better themselves.'

"Wait,' they told him, 'at the entrance to the Garden of Eden until someone comes who was bettered as a result of going to the theater, and then you can both together enter the Garden of Eden.'

"And that man is still waiting at the entrance to the Garden of Eden," R' Moshe Mordechai concluded.

Ed. note: Not as much a criticism of theater as of an mind set that attributes too much to it.

*Shmuel Himmelstein has written a wonderful series for ArtScroll: Words of Wisdom, Words of Wit; A Touch of Wisdom, A Touch of Wit; and "Wisdom and Wit" — available at your local Jewish bookstore (or should be). Excerpted with the permission of the copyright holder*

## [5] Parsha Points to Ponder - ACHAREI-K'DOSHEM

1) Why does the Torah state LIKE THE ACTIONS OF THE LAND OF EGYPT... AND LIKE THE ACTIONS OF THE LAND OF CANA'AN... YOU SHOULD NOT DO (18:3), if it then goes on to give a detailed list of the prohibited actions? What purpose do those introductory words serve?

2) Why does the Torah specifically say the word ISH when commanding to fear parents? (19:3)

3) There is a principle that the word ET comes to include someone or something in the law being taught. What is the word ET in the command to rebuke a fellow Jew - HOCHI'ACH TOCHI'ACH ET AMITECHA (19:17) - coming to include?

### THESE ARE THE ANSWERS

Ponder the questions first, then read here

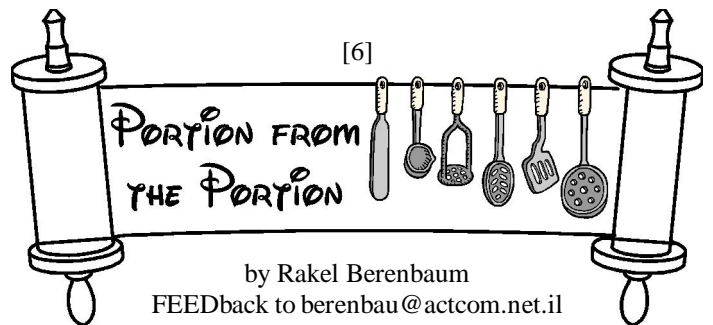
1) The Sfat Emet teaches that the introductory words come to forbid actions not mentioned in the list of prohibited activities which follows. The Torah is teaching that even when it comes to permissible activities, one must make sure not to follow in the ways of the cultures around us and to maintain our unique Jewish culture and identity.

2) The Ktav Sofer answers that this comes to teach that the command to fear one's parents doesn't only apply to the years when one is dependent on parents and in their domain. Even

when one is an ISH - a grown adult, the command still applies.

3) Rav Yisrael Salanter explains that the ET comes to include the person himself. We tend to be ready to rebuke others for their flaws and improper actions and overlook the need to be critical of ourselves. Included in the command is the responsibility to rebuke oneself as well.

*Parsha Points to Ponder is prepared by Rabbi Dov Lipman Mashgiach Ruchani, Yeshivat Yesodei HaTorah in Bet Shemesh, author of "DISCOVER: Answers for Teenagers (and adults) to Questions about the Jewish Faith", soon to be republished by Feldheim - ppp@israelcenter.co.il*



## A Taste of Kil'ayim

In Vayikra 19:19 (Parshat K'doshim), Hashem tells us to keep His decree (CHOK) of Kil'ayim. This prohibition is repeated in the book of D'varim (22:9-11).

These verses warn against five types of combinations .

1) **שָׂדֵךְ לֹא-תִזְרַע כְּלָאִים** We must not plant two different types of seeds (e.g. wheat & barley) together in the same field (Vayikra 19:19);

2) **לֹא-תִזְרַע כִּרְמֶךָ כְּלָאִים** We must not plant anything else but grapes in a vineyard (D'varim 22:9);

3) **בְּהֵמְתֶךָ לֹא-תִרְבֵּעַ כְּלָאִים** We may not crossbreed livestock (Vayikra 19:19);

4) **לֹא-תַחַרֵּשׁ בְּשׂוֹר-וּבְחֶמֶר יַחְדָּו** We must not do work (e.g. plow) with two different types of animals together (D'varim 22:10);

5) **וּבְגָד כְּלָאִים שַׁעֲטָנוֹ לֹא יַעֲלֶה עֲלֶיךָ** We must not wear garments made of wool and linen (shaatnez, Vayikra 19:19), and **לֹא תִלְבַּשׁ שַׁעֲטָנוֹ צִמְרֵם וּפְשָׁתִים יַחְדָּו** (D'varim 22:11).

(Kehati).

Rashi says that these rules are "decrees of the King without any obvious reason for them. The Ramban disagrees and feels that there is a reason for the prohibition of KIL'AYIM. In Parshat Breishit, in describing the creation of the world the word **למינהו** "particular species" is mentioned numerous times. Hashem made it clear that He created the world with different types of creatures and plants, each with their own characteristics and mission. In the prohibition of KIL'AYIM He tells us that He doesn't want the things that He created as separate entities to be mixed together. A person who plants different species together or crossbreeds animals is going against Hashem's laws (**חוק**) of nature. It is as if he is saying that the way Hashem created the world wasn't good enough. The person feels that he can do it better than Hashem.

The Chida teaches us a lesson in good conduct from the laws of KIL'AYIM. He says we should be careful not to mix in a sin when we do a mitzva. For example when giving Zedaka (a mitzva) we shouldn't mix in a sin by embarrassing the person that we are giving the charity to or by speaking Loshon HaRa about him.

Here is a recipe for something that if planted together would be KIL'AYIM. There is nothing wrong with eating them together when they are grown separately. [Ed. note: Even if the grains were planted together in violation of the prohibition of KIL'AYIM, the resulting produce is not forbidden to eat. (This is not so in the case of grapes - they become forbidden to eat and derive any benefit from. The laws of KIL'AYIM are varied and many. This column just barely scratched the surface.

## Wheat and Barley Salad

- ½ cup bulgar wheat
- ½ cup barley
- 2 scallions
- 1 tomato
- 2 lemons
- ¾ cup chopped parsley
- ¼ cup olive oil
- Salt and pepper

Pour 1½ cups boiling water over wheat. Let stand at room temperature ½ hour until softened. Drain.

Meanwhile, cook barley in 3 cups of water until tender, about ½ hour. Drain the barley and add to wheat.

Cut scallions into thin strips. Chop tomato. Squeeze ½ cup juice from lemons. Add the scallions, tomatoes, lemon juice, parsley, oil to grains. Add salt and pepper to taste.

Chill at least 30 minutes before serving.

Serves 4

## [7] MicroUlpan

Do you know your polygons? **מצלעים**  
 Triangle **משולש**; quadrilateral **מרובע**;  
 pentagon **מחמש**; hexagon **משש**;  
 octagon **מתמון**. Among the quadrilaterals  
 are the square **רביע**; rectangle **מלבן**;  
 parallelogram **מקבילית**; rhombus **מעון**; and more.

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How do you say enamel  
 (as on teeth) in Hebrew? **זגוגית**!

## [8] Torah from Nature • Goats again

We've written about goats in the past; you might find some new facts here. Both males and females can have beards. Goat milk is sweet and highly digestible and is therefore often given to children and adults with difficulties digesting cow milk. Goat

hair is used to produce two types of fibers, cashmere and mohair. Goats have no upper teeth. They do not eat tin cans, but do like to eat paper. More people drink goat milk than cow milk worldwide. Goat meat is the most widely consumed meat in the world. Top goat countries (inventory - about 180 million - and consumption) are China, India, Pakistan, Sudan. Largest importer of goat meat: USA.

## [9] Pirkei Avot

The large number of mitzvot in K'doshim, and there more than occasional overlapping of application brings to mind the Mishna from Masechet Makot that is read at the conclusion of each perek of Pirkei Avot.

רבי חנניא בן עקשיא אומר, רצה הקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצוות, שנאמר (ישעיה מב) ה' חפץ למען צדקו יגדיל תורה ויגדיר:

R' Chananya b. Akashya says: G-d wanted to give merit to Israel, therefore he "heaped upon them" Torah and mitzvot. Not, He gave them Torah and mitzvot, but HIRBA LAHEM, He gave them (us) many, many mitzvot. Of course, in order for that to benefit us, we have to observe them. If not, then we are talking about demerits. But we get credit for doing positive mitzvot AND for no violating prohibitions. And sometimes a single act is a multiple mitzva. That is one of His gifts to us. Let us be worthy of it.

## [9] Divrei Menachem

Parshat Acharei Mot revisits the death of Aharon's two sons caused by their unbidden approach to G-d. In their enthusiasm to serve Hashem, they had ventured into the Kodosh Kodashim, the unique reserve of the holiest of Hashem's servants, the Kohen Gadol.

Previous accounts ascribe the death of the sons to the strange fire and incense that they offered. In any event, one aspect of their behavior is clear: they were over zealous in their desire to serve Hakadosh Baruch Hu.

So now, prior to the Yom Kippur service in the Sanctuary (the Avoda service), Aharon is reminded of his sons' errors. Yes! - Aharon will reach seemingly unassailable spiritual heights that will trigger the atonement of the people. Yet, along with the multitude of sacred acts on this holiest of days, he is also to take care of the seemingly irrelevant task of atoning for his immediate household.

For at the end of an arduous day of intense service to Hashem, amidst much pomp and rejoicing, the High Priest will return directly to his home. It seems then that, like the Kohen Gadol, our most zealous efforts to achieve the highest levels of piety must be tempered by our involvement in the relatively mundane matters of the real world. For it is through the routine and bidden tasks of our daily lives that we truly serve Hashem.

Shabbat Shalom,  
 Menachem Persoff

## Towards Better Davening and Torah Reading

### HaSa'ir HaChai

The live goat. The word HaChai appears 15 times in Tanach. 14 times it is an adjective (meaning live or alive) and once, in No'ach, it is a noun, meaning all living creatures. The standard NIKUD is PATACH/PATACH. HaChai. Three times, the word is at a SOF PASUK or an ETNACHTA. Then the PATACH under the CHET becomes a KAMATZ. And that causes the PATACH under the HEI to become a SEGOL. The word is now HeChoi (Ashkenazis) or HeChai. When CHAI is a noun, the HEI is voweled with a KAMATZ, HawChai (Ashkenazis). Not sure why. HeChai (or HeChoi) shows up twice in the Friday night Z'mira TZOM'A NAFSHI. Both times at the end of the line.

### SHEYIBANEH BEIT HAMIKDASH...

*A series of articles on Beit HaMikdash-related topics by Catriel Sugarman intended to increase the knowledge, interest, and anticipation of the reader, thereby hastening the realization of our hopes and prayers for the rebuilding of Jerusalem and the Beit HaMikdash.*

#### The Cracked Mizbei'ach - A Story of the Future

Dear Catriel, Have you written anything about the stones of the Mizbei'ach? How were they quarried and brought to their perfect dimensions without iron? Have you any ideas how it could be done using today's technologies? - Eric Bitcover

The receipt of this email inspired me to give my old friend Meir Hakohein, "Mikdash trouble shooter", a call that happily led to him inviting us over. It was always a pleasure visiting Meir and his gracious wife Yehudit. We would sit on their spacious veranda in the Upper City (aka "the Jewish Quarter") and eagerly drink in the most spectacular view in the world - the restored Beit Mikdash. We would feast our eyes on the gold and white form of the Bayit - the main structure of the Beit HaBechira - the Chosen House. Massive and magnificent, it soared high above the sacred complex of walls, courtyards, chambers, and columned porticos. "You know", Meir opened, "when the wind is right, we can actually hear the Leviyim and smell the Rei'ach Nicho'ach - the "sweet savor" - of the Korbanot from our Mirpeset. Why, we can even smell the Ketoret. Do you remember the Gemara? 'R. Eleazar ben Diglai used to say, "My father's house kept goats in the mountain of Machwar (east of the Dead Sea) and they used to sneeze from the smell of the compounding of the incense' (Yoma 39b)." I smiled. I did remember it. As we sat under the stars that hung over Yerushalayim like clusters of luminous grapes waiting to be picked, there was a soft breeze whispering in the verdant olive trees. It was eerie but at that very moment, I could have sworn that I did smell the perfumed fragrance of the Ketoret. It was then that Meir Hakohein, a veritable encyclopedia of Mikdash lore, began his story.

"At the conclusion of every Aliyat Regel, after everyone returned home, the Bedek HaBayit Committee goes over the physical plant of the Mikdash with a fine-tooth comb to make sure that nothing was damaged. Five years ago, they found a loose stone in the Azara floor. If a Kohein had performed the Avoda while standing on that stone, it would have invalidated it. Fortunately, the loose stone was behind the Bayit in a corner,

so there was no real problem. This year however, after a thorough inspection of the Mizbei'ach, they were surprised to find that three stones had developed tiny cracks. They immediately called the members of the Sanhedrin's "Mikdash Maintenance Committee", who are delegated to give Halachic guidance when questions like this arise. "If the Mizbei'ach is damaged, all sacrifices slaughtered there - in the Azara - are unfit" (Zevachim 59a). The construction or repair of the Mizbei'ach presents particular problems because iron tools are not permitted to be used in its construction (Sh'mot 20:25, D'varim 27:5). In fact, iron was forbidden to touch the very stones of the Mizbei'ach! "For iron was created to shorten man's days, while the Mizbei'ach was created to prolong man's days. What shortens man's life may not be rightly lifted up against what lengthens life." If iron did touch the Mizbei'ach stones, the Mizbei'ach would be disqualified. For this reason, an iron trowel was not used for re-plastering the Mizbei'ach (Midot 3:4)."

"The Tanach gives an account of the building of Bayit Rishon. Constructed by King Solomon over four centuries after the completion of the Mishkan, I Melachim 6:7 reads, "For the house when it was in building, was made of stone made ready at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house while it was being built." We know that that the stones used to construct the Mikdash were hewn (I Melachim 5: 31), but they were cut to size at the quarry, not at the actual building site. They chiseled the stones to be used in the Mikdash exactly to size in the quarry and only then transported them to the building site (as per the opinion of R. Nechemia, Sotah 48b)." Sipping orange juice, Meir Hakohein continued, "The Torah's prohibition forbidding the building of the Mizbei'ach with hewn stones was expanded to include the entire Beit Hamikdash, but only partially. It was forbidden for iron to come into contact with the stones in the Mikdash area but not in the quarry. And so the Rambam rules" (Hilchot Beit HaBechira 1:8). Shaking his head with admiration, Meir added, "Incidentally, one can only wonder at the skill of the engineers and masons who shaped the stones and were able to implement the specifications of the architectural drawings and plans with such exactitude at the quarry. 'All' that remained was 'merely' to fit the various elements together at the building site like a giant puzzle without recourse to iron tools. However, the Mizbei'ach was different. It made no difference whether the stones were touched by iron in the quarry, while being transported or in the Mikdash itself. The prohibition was all-encompassing. No iron. Period! The Mishna reads, "Both the stones of the ramp and the stones of the Mizbei'ach were (taken) from the valley of Beit Kerem where they were quarried from below virgin soil and brought up from there as whole stones upon which no tool of iron had been 'lifted' up." (Beit Kerem was a city in Judah 7 miles southeast of Beit Lechem. "The stones brought from there were smooth without defects." Midot 3:4, Tiferet Yisrael 34). The Rambam suggests raising them up from the bottom of the sea" (ibid. 1:14). "Anyway, when the "Mikdash Maintenance Committee" arrived, the Kohanim showed them the cracks in the Mizbei'ach. The Sages from the Committee just about needed a magnifying glass to see them! It was a real sight. Shaking their heads, they took turns running their nails over the "damaged" stones and found that their fingernails stuck in the crack of only one of them. That was the sign.(ibid. 1:14-16). The offending stone had to be replaced and quickly! They immediately called the Mikdash Chief Engineer and explained the situation to him. Bringing their equipment (kept in a state of purity), the Chief Engineer and his efficient staff arrived within

minutes and went right to work. Setting up their "cameras" and using the latest technology, they were able to take a computerized "CT scan" of the damaged stone. Instantly, the "specs" were emailed to the master computer in the "ironless", ultra hi-tech plus ritually pure "workshop". A duplicate stone for the Mizbei'ach would be prepared - not by using the fabled Shamir of King Solomon's day - but rather by using extra powerful computer controlled concentrated laser beams capable of cutting stone. At the same time that the Chief Engineer was removing the damaged stone from the Mizbei'ach by means of laser beams, his proficient assistant was preparing an exact duplicate in the "workshop" to replace it! Within the shortest possible time, the Kohanim were able to continue the Avoda."

When Mier Hakohein finished his tale, I was silent. There, under the stars, gazing at the luminescent gold and white Bayit, opalescent under the silver moon, I thanked the Kadosh Baruch Hu that I was living in Yerushalayim and was worthy of seeing "the great and holy house" in its glory. Bimheira V'yameinu! Kein Yehi Ratzon!

*Catriel's book in progress: The Temple of Jerusalem, A Pilgrim's Perspective; A Guided Tour through the Temple and the Divine Service*

## from page 3 PARSHA PIX

From Acharei...

- Kohen Gadol and two identical goats, over which lots are drawn (coin flip).
- The pairs of numbers are the counting of the blood-sprinkles on Yom Kippur. Familiar from Yom Kippur Musaf repetition.

The rest is from K'doshim...

- House on fire. Potential life-threatening situation allows making a phone call (etc. on Shabbat - note the Shabbat candles nearby).
- Shabbat candles also reminder to keep the Shabbat, which is attached to Reverence for parents and to Reverence for the Mikdash.
- B'samim is for Havdala, not from Shabbat to Chol but between kosher and non-kosher animals and between us and other nations - mentioned at the end of the sedra.
- Hands and crystal ball represent the prohibitions of divination, omens, and other "black arts".
- The heart in the Torah is a pictogram for Love thy fellow being a great Torah rule.
- Lifesaver is for the mitzva not to stand by idly while someone is in danger.
- Grapes and wheat refer to many agricultural mitzvot in the sedra - PE'AH, LEKET, and others.
- Thief is various prohibitions related to theft.
- The camel with the monkey-head is a reminder of the prohibition of cross breeding animals.
- Scales of justice knocked over are for the prohibitions related to perverting justice.

- The scale is weighing a 1 kilo weight, but reads less than one. Either the weight is off or the scale is. Whichever, that would be ASUR, to use false weights and measures or even to possess them.
- Razor blade for the prohibition of shaving one's face with one.
- The trees with fruit stand for ORLA, then fourth year being special, the fruit is KADOSH. 5th year's fruit is to eat.

## TTRIDDLES...

are Torah Tidbits-style riddles on Parshat HaShavua (sometimes on the calendar). They are found in the hard-copy of TT scattered throughout, usually at the bottom of different columns. In the electronic versions of TT, they are found all together at the end of the ParshaPix-TTriddles section. The best solution set submitted each week (there isn't always a best) wins a double prize a CD from Noam Productions and/or a gift (game, puzzle, book, etc.) from Big Deal

### Last issue's (Tazri'a-M'tzora) TTriddles:

[1] Enterprise's speed & Britain's dogfish

The Enterprise is a space ship from the Star Trek television series. It referred to its extremely rapid speed as WARP speed. That's the word this TTriddle is looking for. Although the term warp speed originates with Star Trek, it has entered informal English to describe the rapid speed of some animals, for example. Several species of small sharks are called dogfish. They are among the most common of sharks worldwide. In British English (especially in northern England), the dogfish is called a WOOF. That too is a word this TTriddle is looking for. WARP is defined as "The threads that run lengthwise in a woven fabric, crossed at right angles to the woof." Which already tells you that the WOOF (or weft) is "The horizontal threads interlaced through the warp in a woven fabric. In Hebrew, the warp and woof are SH'TI and EIREV (not necessarily in that order). These words are paired nine times in Tanach - all in Vayikra 13, towards the end of Parshat Tazri'a, all within 12 p'sukim, in the context of NIG'EI BEGED, "afflictions of the garment.

[2] They're in the sedras, but on vacation after that

The answer is/are M'TZORA'IM, people afflicted with TZORAAT. They are in both Tazri'a and M'tzora, and are the theme of the regular haftara of M'tzora. This past Shabbat they took a vacation for Rosh Chodesh, when they were pre-empted by the Shabbat-Rosh Chodesh haftara.

[3] 2 in 1x and 1 in 2y. What are x & y?

$x = st$  and  $y = nd$ . Now redo the TTriddle and get 2 in the first and one in the second. This, of course, refers to the Torah reading this past Shabbat. We read two portions (Tazri'a and M'tzora) in the first Torah, and the Shabbat & Rosh Chodesh portion in the second Torah.

[4] The big camel had a narrow escape - Prize for this TTriddle on its own

Another term for narrow escape is "close shave". This is something the one afflicted with certain skin blemishes had to have done around the NETEK (patch) itself. Take a close shave. The word V'HITGALACH is written with a big GIMEL. GIMEL, GAMAL, CAMEL. The one word answer to this

TTriddle is V'HITGALACH.

[5] All 14 occurrences are in this week's reading; 8 different TROP pairs!

V'RA'A HAKOHEN, and the kohen saw... That's the two word phrase that exists nowhere else in Tanach but Tazri'a and M'tzora. 14 times total. (Not counting V'RA'AHU HAKOHEN - another 5 times in Tazria, and nowhere else, and other variations.) What makes the phrase(s) become the nightmare of a Bar Mitzva boy with T&M as his sedra, is the 8 different TROP pairs (and three different ones for V'RAAHU. Experienced BKs (Baal Korei) might not be unanimous, but there seems to be a consensus that Tazri'a-M'tzora is the most difficult LAYNING of all.

[6] The Mazal TTriddle

The Mazal of Iyar is the SHOR, the BULL, Taurus. BULL is a slang term for policeman or detective. The picture in the Word of the Month box is actor Peter Falk (no relation that we know of to the founders of the Israel Center, George & Ilse Falk) who has played the part of Lieutenant Columbo (no known first name), a homicide detective for the LAPD, for many, many years.

[7] A 3-letter hidden TTriddle

On BackPage C, in the box announcing the video to be shown at 12:30pm on Monday, May 1st, there appear the letters SOS at the end of the date line. SOS is a Morse code call for help, standing for Save Our Ship or Save Our Souls. The radio-telephone signal word for distress, by aircraft or ships, is mayday. May 1st is also called May Day, a holiday in socialist countries in honor of labor and labor organizations.

## NachKwestion of the Week

What is forbidden on Yom Tov and permitted on Shabbat.

This was an open-ended question, with one answer in mind, but with the assumption that other answers exist and that TTreaders would supply us with some of them.

Section 512 of Shulchan Aruch Orech Chayim states that one may not invite a non-Jew to a meal on Yom Tov, lest one purposely cook extra food for him. (Interestingly, if a non-Jew pops by your house on Yom Tov at lunchtime, you can invite him to stay; it is only an advance invitation that is banned. Further- more, if one has a non-Jew in his household, he may even add extra food to the same pot that he is cooking for his family.) One may invite a non-Jew for a meal on Shabbat. Since cooking is forbidden, no similar ban was necessary.

Several people submitted that answer.

Here's another answer submitted by TTreader EG. It concerns the Melacha of BOREIR, selecting. Without going into the whole topic, let's look at an interesting difference between Shabbat and Yom Tov. You are having company come over on Shabbat afternoon. Among the different snacks you are preparing is shelled walnut pieces. When you finish shelling the nuts, the bowl into which you have put them has lots of tasty nut pieces and a few stray pieces of the hard membrane between sections of the nut. The permitted way to separate the nuts from the waste is to pick out the OCHEL (food) from the P'SOLET (chaff), even though this entails extra work. As easy as it would be to pick through and remove the few pieces you want to discard, on Shabbat one is permitted to take OCHEL from P'SOLET only. (And specifically by hand, and for immediate - or soon - use.) On Yom Tov, in the above situation, it would be forbidden to take the OCHEL from the P'SOLET, as is not only permitted on Shabbat, but is the only way to accomplish your goal. The reason is that it involves extra TIRCHA (bother). On Yom Tov, you would take out the few offending pieces and move on to the fruit platter. Not the greatest answer, but technically correct. It is too situation-specific.

If other answers come in, we'll share them with you.

## This week's TTriddles:

[1] 5 doubles (out of 20), 4 singles of >1000

[2] They are at 10 Belilius Street

[3] This week's haftara & next week's Torah reading

[4] K'doshim, Iyov, Mishlei, Yechezkeil, 1 First Street NE

[5] Anagrams: on it and in front of it

[6] Spring & Katy

[7] The woman gossips with them

[8] Yearly on Yom Kippur; who took the first pair on a Pesach long before?

## NachKwestion of the Week

Two items - one is permitted to eat and the other is forbidden to eat.

When combined, it is forbidden to eat them.

When separated again, the one that was forbidden is now permitted and the one that was permitted is now forbidden.