



904
אזרי-קדשים
 י' אייר, ה'תש"ע • Apr 23-24



From the Torah Tidbits Dept. of Statistics • Topic: MAFTIR

(Warning: this presentation is not for everyone. But, we hope you are one of those for whom it was done.)

The regular maftir portions of the Torah's sedras range from 3 to 6 p'sukim in length. Specifically, 34 sedras (63% of the total) have 3-pasuk maftirs, 11 (20%) have 4-pasuk maftirs, 6 (11%) have 5-pasuk maftirs (Vayeira, Yitro, P'kudei, Sh'lach, R'ei, Haazinu), and only two (3.7%) have 6-pasuk maftirs - Pinchas and Nitzavim. V'Zot HaBracha has no maftir of its own since it is read on Simchat Torah, which has a special maftir.

Here are the lengths of the "special" maftirs throughout the year:

Shabbat Rosh Chodesh: 7 p'sukim (2 for Shabbat + 5 for Rosh Chodesh)

Chanuka: If the first day is Shabbat, so is the last day. The maftirs for the two Shabbatot Chanuka are 17 and 40 p'sukim long. **The maftir of Zot Chanuka is the longest of all maftirs.**

When any other day of Chanuka falls on Shabbat (i.e. the 2nd, 3rd, 4th, 6th, or 7th day - the 5th day of Chanuka is never on Shabbat in our fixed calendar), the maftir is 6 p'sukim long.

Four Parshiyot: Sh'kalim - 6 p'sukim, Zachor - 3, Para - 22, HaChodesh - 20

First day of **Pesach** (doesn't matter if it is Shabbat or otherwise) - 10 p'sukim. Maftir for Shabbat Chol HaMoed and the 7th day of Pesach - 7 p'sukim.

Shavuot has a 6-pasuk maftir.

Rosh HaShana, each day - 6 p'sukim. **Yom Kippur** has a 5-pasuk maftir.

Sukkot: First day (Shabbat or Chol) - 5 p'sukim. Shabbat Chol HaMoed - 3.

Sh'mini Atzeret (which is Simchat Torah in Israel) - 6 p'sukim

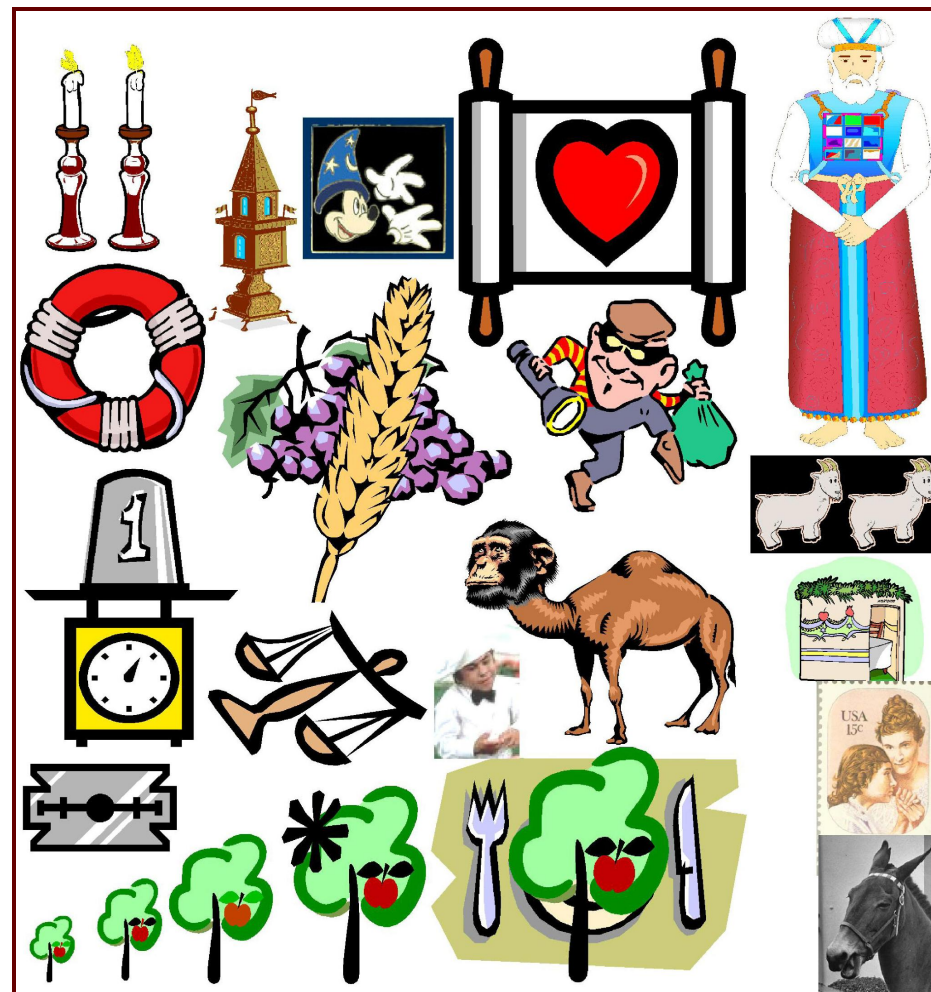
"**Purim M'shulash**" in Yerushalayim has a 9-pasuk maftir.

That's all folks!

J'lem Shabbat in/out times for **Acharei-K'doshim**

6:38pm (plag: 5:51) / **7:53pm** (see page 3 for other zmanim)

ParshaPix Explanations on p.37



Word of the Month

A weekly feature to help clarify practical and conceptual aspects of the Jewish Calendar, thereby enhancing our appreciation of G-d's gift of HaChodesh HaZeh Lachem...

With the molad of Iyar being early on Wednesday morning, the first opportunity for Kiddush L'vana according to Minhag Yerushalayim (which is 3 days after the molad) is Motza'ei Shabbat Tazri'a-M'tzora, April 17th. Those who are "makpid" to wait 7 full days will have their first op on Wednesday night, April 21st.



Candle Lighting and Havdala Times

Candles (earliest)	Acharei/K'doshim	Hav	Next week
6:38pm (5:51)	Yerushalayim	7:53pm	6:43 (5:55) 7:58
6:55pm (5:53)	S'derot	7:55pm	7:00 (5:57) 8:00
6:53pm (5:52)	Gush Etzion	7:53pm	6:58 (5:55) 7:58
6:55pm (5:53)	Raanana	7:55pm	7:00 (5:57) 8:01
6:54pm (5:52)	Beit Shemesh	7:54pm	6:59 (5:56) 7:59
6:55pm (5:53)	Rehovot	7:55pm	6:59 (5:57) 8:00
6:55pm (5:53)	Netanya	7:55pm	7:00 (5:57) 8:01
6:52pm (5:52)	Be'er Sheva	7:53pm	6:57 (5:56) 7:59
6:54pm (5:52)	Modi'in	7:54pm	6:59 (5:56) 7:59
6:38pm (5:53)	Petach Tikva	7:55pm	6:43 (5:57) 8:00
6:38pm (5:51)	Maale Adumim	7:52pm	6:43 (5:55) 7:58
6:54pm (5:52)	Ginot Shomron	7:54pm	6:59 (5:56) 8:00
6:53pm (5:51)	Gush Shiloh	7:53pm	6:58 (5:55) 7:58
6:53pm (5:51)	K4 & Hevron	7:53pm	6:58 (5:55) 7:58
6:53pm (5:52)	Giv'at Ze'ev	7:53pm	6:58 (5:55) 7:59
6:54pm (5:53)	Yad Binyamin	7:54pm	6:59 (5:57) 8:00
6:55pm (5:54)	Ashkelon	7:55pm	7:00 (5:57) 8:01
6:43pm (5:51)	Tzfat	7:54pm	6:48 (5:55) 8:00

Rabbeinu Tam havdala Acharei-K'doshim (J'lem) - 8:31pm

Ranges are 10 days. WED-FRI
7-16 Iyar (April 21-30)

Earliest Talit & T'filin	5:12-5:01am
Sunrise	6:05-5:56am
Sof Z'man K' Sh'ma (Magen Avraham: 8:33-8:26am)	9:21-9:15am
Sof Z'man T'fila (Magen Avraham: 9:54-9:49am)	10:26-10:22am
Chatzot (halachic noon)	12:38-12:36¼pm
Mincha Gedola (earliest Mincha)	1:11-1:10pm
Plag Mincha	5:50-5:54½pm
Sunset (based on sea level: 7:11-7:18pm)	7:16-7:23pm

LEAD TIDBIT A Special Category of Mitzvot

The 613 mitzvot in the Torah subdivide into 248 positive commandments and 365 prohibitions.

The Talmud in Eiruvin (13:) tells us of an ongoing dispute (two and half years) between Beit Shammai and Beit Hillel as to whether we would have been better off not having been born than to have been born... or vice versa. They finally concluded that it would have been better not to have been born, but since all of us (that we know of) have been born, we should constantly examine our deeds (to make sure we act properly).

The conclusion is (in part) based on the preponderance of prohibitions over positive commands (60%-40%) and the concomitant larger number of opportunities to disobey G-d than to obey Him.

However, since we have been born and are alive, we must scrupulously avoid transgressions of the prohibitions. And, of course, we must also actively pursue lives of mitzva-observance.

The command of K'DOSHIM TIHYU, "be holy!" is, as the expression goes, easier said than done.

Clearly, our aspirations towards Torah observance and towards the holiness requires a combination of avoiding the prohibitions and fulfilling the Mitzvot Asei.

Within the 248 positive commands, we can single out an interesting sub-category - those positive commands that basically command the same thing as a specific prohibition does.

Before some examples, let's look at the other two categories of mitzvot first.

The main motivation, to oversimplify matters, for abstaining from violating prohibitions is YIR'A, fear. YIR'AT HASHEM, fear of G-d, YIR'AT SHAMAYIM, YIR'AT HACHEIT, fear of Heaven, fear of sin, fear of punishment.

The main motivation, again to simplify matters, for performing a mitzva, is AHAVAT HASHEM, love of G-d.

Still oversimplifying... If we have a positive command that is already "covered" by a prohibition, then that positive command can help us add the element of AHAVAT HASHEM to what otherwise might remain a mitzva with the "lesser" motivation of YIR'A.

Example from Parshat Acharei (okay, it's actually from Emor, but mentioned first in Acharei, so it counts). There is a prohibition, a serious prohibition, against eating and drinking on Yom Kippur. So serious, in fact, that many non-observant Jews in Israel (and elsewhere) fast on Yom Kippur, if not much more than that, mitzva-wise. AND, there is a mitzvot asef, a positive command, to fast on Yom Kippur. Without that command, it would still be seriously forbidden to eat and drink on Yom Kippur. But that Mitzvat Asei gives observance of Yom Kippur a higher dimension. We fast on Yom Kippur because G-d asked us to. Not just because He prohibited us from eating and drinking under penalty of KAREIT. The positive command makes a qualitative difference in our attitude and in our observance.

From K'doshim: It is forbidden for a farmer to cut the produce from his entire field. He may not cut the corner

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of his field. AND, he is required to leave the corner - PEI'A - uncut. Prohibition and positive command.

Why should a Jew abstain from eating a cheeseburger? Because it is forbidden to do so.

Why should a Jew take the Four Species in hand on Sukkot? Because it is a mitzva to do so.

Why should a Jew keep Shabbat? Because it is forbidden to violate Shabbat and a command to abstain from Melacha on Shabbat. Two mitzvot - one of each - a "fuller" command and a more complete motivation package for the Jew.

There are areas of mitzva that only involve prohibitions. There are areas of mitzva that only involve positive commands. And there are areas that are covered on both sides.

A final thought on this subject. There really aren't any mitzvot that are purely in the realm of prohibition. Because we have several super-mitzvot" in the Torah, commands that are not necessarily numbered among the Taryag, but are no less members of the body of Torah mitzvot. One such example - and there are quite a few more - is K'DOSHIM TIHYU. Rashi explains the command as "separate yourself from immorality and from sin". This command and the others like it, add an element of a positive command to all prohibitions.

Conclusion: A healthy combination of fear of G-d and love of G-d makes our best motivation for a life of Torah and mitzvot. (This, in addition to the fact that each of them - YIR'AT HASHEM and AHAVAT HASHEM is a mitzva among the Torah's 613.)

Acharei-K'doshim

STATS	Acharei	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	-
MITZVOT (pos/prohib)	2+26	13+38	15+64

K'doshim with 51 mitzvot is in 5th place on the Mitzvot per Sedra Chart. But if we look at Mitzva Density, a statistic that takes into account the size of a sedra in addition to its mitzva-count, K'doshim takes first place.

Let's define mitzva density (MD) as the number of mitzvot per 100 p'sukim.

The overall MD of the Torah is 613 divided by 5846 times 100, which comes to about 10.5 - that's about 10 and a half sedras for every 100 p'sukim.

Ki Teitzei, with 74 mitzvot in 110 p'sukim has an MD of 67.3. But K'doshim has 51 mitzvot in only 64 p'sukim for an MD of 79.7. Now add the following: There are many more mitzvot in K'doshim besides the ones that are counted among Taryag. This further increases K'doshim's hold on its title of the most mitzva-dense sedra. And this gives us a clear answer to the question as to how are we supposed to K'DOSHIM TIHYU, be holy. Answer: With Mitzvot!

Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-counts of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition) - Rambam counts positives (248) and prohibitions (365) separately. X:Y is the perek and pasuk from which the mitzva is counted.

[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=24 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 Kod'shei HaKodashim).

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 taken out 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, on the one hand, and violating His commands in an attempt to get closer to Him, on the other. Most sins are 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. (based on a shiur by RYMKO)

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 t'shuva and vidui 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. Over-simplified, 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]**.

MitzvaWatch

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'HEIMOT - 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 turtle-dove - 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 statues of G-d and live by them.

SDT: *From the term V'CHAI BAHEM, "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 than 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 called a step-sister, because 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 his wife 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

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 idolatry.

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 video camera to "B" and later B denies that he has A's camera, and then swears in Beit Din that he doesn't have it. One

might think that there are two violations here - theft and false oath. But actually, there are three - theft, false oath, and swearing falsely to cover up keeping something that belongs to someone else. This last violation is an exact overlap of the first two. Perhaps it is the misuse of G-d's name in the oath in order to cover up your theft that explains the extra sin in this case.

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.

There are many everyday situations for which the prohibition of delaying wages apply: hair-dresser or barber, taxi driver, babysitter...

In most cases, people pay for services rendered when they are expected to. We all pay a cab driver at the conclusion of a ride. No one says to the driver, "Sorry, I haven't got the money for the fare; I'll pay you tomorrow."

But take this example: Your regular cleaning lady finishes a few hours of work and you are supposed to pay her, let's say, 140₪. You don't have change. Only a 200₪ note. If you tell her that you don't have change and that you'll pay her the next time she comes, you are in possible violation of mitzva 230, above, and in non-fulfillment of the positive command to pay a laborer on time (counted elsewhere). If the worker freely agrees, without any hard feelings, to wait for payment - then the issur was not violated, but the positive command was not fulfilled either. And if the worker only half-heartedly agrees to the delay - because she is, perhaps, embarrassed to tell you that she needs the money now, then the prohibition is also violated. Rather, take steps to get the change, or give her the 200₪ and ask her to bring you change the next time she comes. No violation on your part and a mitzva has been performed by your hand.

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 5th 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.

SDT The gemara says that if two parties to a dispute appear before a Beit Din and the wealthier one is dressed in fancy clothes and the poorer one, in shabby garb, the court is to say to the rich one: Either dress like yourself or you dress like him. The goal being fairness in judgment.

Technically, this positive command is directed to judges and the 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];

Even plain gossip is prohibited - it's called R'CHILUT. Malicious gossip is worse - it's called LASHON HARA. The prohibition is from the same words in the Torah - LO TEILEICH RACHIL B'AMECHA. An even worse level of the same prohibition is spreading a lie to

defame someone - this is called MOTZI SHEIM RA.

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 your fellow SENSITIVELY [239, A205 19:17] being careful to avoid embarrassing him [240, L303 19:17] (even while reproaching him).

Think about this! Intentionally putting someone down in front of others is the terrible sin of Embarrassing someone. Inadvertently embarrassing someone is also a terrible sin. How far does this go? Even when one is intending to fulfill the mitzva of reproaching a fellow for a wrong-doing, if it is not done with sensitivity and concern for the other's feelings - this too is a Torah violation of embarrassing someone. We must go to great lengths to avoid embarrassing someone. (There are situations where this rule might not apply - but we have to be very certain that the circumstance is really "exempt" from this grave prohibition.)

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 maid-servant 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. they are 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 two prohibitions apply to men only. They are (almost) unique in that all other prohibitions apply to both men and women. (Actually, there are some other exceptions, but this is the best 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.

As the sedra started with the command to Be Holy, the major section of mitzvot in Parshat K'doshim concludes with the same command (different wording).

Sh'VII - 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], and is a capital offense.

Our Sages point out that this fact makes cursing parents stricter than striking them - which isn't allowed after death either, but it doesn't carry the same penalty.

The Torah reiterates the forbidden relationships that were presented at the end of Acharei. They are all capital offenses. The specific methods of execution vary, but it is in this 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. Ramban groups them under one prohibition. This is one

of MANY differences between Rambam and Ramban in the way of counting the 613 mitzvot.

Again, the Torah commands us to preserve all of the mitzvot, thus preventing the Land (of Israel) 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. In other words, there is no prohibition of following a non-Jewish practice that is reasonable and constructive.

Classic example of this last statement is the practice of medical personnel wearing white. A Jewish doctor or nurse may do so without running into the problem of B'CHUKOTEIHEM.

A more modern example is the standing still for the siren on Yom HaShoa and Yom HaZikaron. It has been suggested by some that such a practice is a violation of following the non-Jews. This suggestion does not "hold water" in that it is a perfectly respectful and meaningful gesture towards honoring the memory of the fallen. It does not fall into any of the criteria of the prohibition of B'CHUKOTEIHEM. Furthermore, we would be hard put to find any other country that does the same thing quite like we do.

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 and 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.

Parsha Points to Ponder

Acharei-K'doshim

1) Why does the Torah identify Aharon as Moshe's brother in the beginning of the Parsha (16:2)? Surely, we already know about their relationship!

2) Why does the Torah specify twice that the command to fast on Yom Kippor is a LAW FOREVER (CHUKAT OLAM), something which it does not teach regarding other mitzvot even once (see 16:29 and 31)?

3) Why does the Torah specifically forbid making MOLTEN GODS (ELOHEI MASEICHA) (19:4)? Wasn't this included in the general prohibition against idols in the first part of that same verse?

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is prepared by

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Answers are somewhere else in this issue
Look for them, but only after a good pondering

14th word is the latest...

After Zecharia's grandfather

ah-oo - yes • ee-oh - no (TKM)

REPORT

Yom HaAtzmaut day started in a very special way for over 130 men and women who came to the Israel Center for a beautiful and meaningful Shacharit in the Wolinetz Family Shul - OHEL SHMUEL.

Yom Tov-style davening with a song-filled Hallel was led by Rabbi Eddie Abramson.

Rabbi Sholom Gold gave a stirring "drasha" on the significance of Medinat Yisrael as a manifestation of Hashgacha Pratit, a true gift from G-d en route to the Geula Sh'leima.

The idea that we have much to thank G-d for, while we recognize how much more there is to still be achieved, is a theme that was emphasized in several ways.

Thank you Rabbi Wasserman for leading us in a moving and beautiful Prayer for the State.

Davening was followed by a "falafel bar" brunch in the Teichman Family Youth Center.

To be sure, those in attendance continued their day in different ways - from Bible contest to mangal to the Mamila "Live Museum" to family gatherings... but all would agree that their day began in grand style at the Israel Center.

Correction... and more

Last week, we mistakenly wrote that the rhea (of South America) is the world's second largest bird, after the ostrich (of Africa). Not so. The second largest bird is Australia's emu. Either the rhea is third, or perhaps fourth, after another Australian ratite (the group of flightless birds which include the ones mentioned here), the cassowary. Although it is shorter than the emu, it is thicker and more powerful - considered by some to be the most dangerous bird in the world.

In addition to the ostrich, emu, rhea, and cassowary - another, much smaller, member of the ratite group (not only flightless, but without the place that flight muscles are anchored in most birds) are the species of kiwi.

ARE PARENTS AND MIKDASH TRANSITIVE?

Vayikra 17, the "slow" perek

"Wait until your father gets home!"

If all sedras were like B'reishit, Vayikra, and Haazinu, how many would be just like the former K'doshim?

Drummers use three different "things" to strike their drums and cymbals: sticks, mallets, and wire brushes. In Hebrew:

מקושים or מקלות-תופים
פטישי-תופים • מברשות-תופים

Divrei Menachem

Parshat Acharei introduces us to the solemn service which Aharon, the Kohen Gadol, was to conduct on Yom Kippur. The peak of this ceremony was Aharon's entry into the Kodesh Kodashim (the Holy of Holies), which, if not prepared for in the most meticulous of manners, could cost him his life!

The preparatory stages included sacrificial elements that atoned for Aharon, his family, and the people, respectively, and culminated in the bringing of incense, the very act that had caused the death of Aharon's sons but weeks earlier. The Torah introduces this whole complex ceremony with the words, "Bezot Yavo Aharon el HaKodesh" - 'In this way shall Aharon come into the Sanctuary.'

On the surface these words seem unnecessary: Surely after the demise of his sons, Aharon would have been scrupulous in attending to every instruction! However, the Chasidic masters draw our attention to ten merits associated with the word ZOT: Shabbat, Mila, Torah, Yerushalayim, the Tribes, Yehuda, Yisrael, Teruma, Ma'aser, and Sacrifices.

And the Baal Avnei-Nezer of Sochtehov notes ten corresponding aspects of Kedusha associated with Eretz Yisrael of which the Kodesh Kodashim is the highest (cf. Mishna Kelim 1). So now we might understand that to reach the highest levels of spirituality one needs the merits associated with both ZOT and Eretz Yisrael.

Rabbi Weinreb's Weekly Column: **ACHAREI-K'DOSHEM** **It's All Commentary**

I am proud of my large library of Jewish books.

My collection, which my wife half-jokingly refers to as my addiction, began on my 11th birthday with a gift from my maternal grandparents, may they rest in peace. They bought me the then recently published Shulzinger edition of the Chumash surrounded by numerous traditional commentaries. Those volumes became the cornerstone of my personal library of many hundreds of Judaic works on the Bible, Talmud, philosophy, history, and codes of law.

These books line the walls of my private study from floor to ceiling.

Over the years, I have had many visitors who were struck by the overwhelming number of books and who reacted with awe and curiosity. Some, particularly non-Jews, would ask, "Have you read all of these?" When I confessed that I hadn't read more than very few of them, they often proceeded with yet another question:

"What are they all about? Why are so many books necessary just to explain one religion?"

They could not fathom why so much commentary was written on just a few basic biblical texts.

Often, as I responded to their inquiries, I found myself resorting to an old story of one of our greatest sages, Hillel. To most of you, this story is probably well-known, perhaps even trite. But for many of my visitors, the story was novel, instructive, and almost revelatory.

In this story, Hillel, known for his scholarship and commitment to Torah study but particularly famous for his patience, is provocatively challenged by a heathen who demands to be taught the entire Torah while standing on one foot. Hillel accepts the challenge and says, "What is hateful to you do not do unto others. That is the entire Torah, the rest is but commentary. Now go out and study the commentary."

I would then explain to my inquisitive visitors that Hillel's remark was based upon a verse in this week's double Torah portion, Acharei-K'doshim. There in Vayikra 19:18, we read, "...and thou shalt love thy neighbor as thyself."

Now, I would continue, loving one's neighbor as oneself is no easy task. We are likely to have numerous and diverse neighbors in the course of a lifetime, and myriad circumstances arise which pose great barriers to our love for them. And so, Jewish scholars throughout the ages have recorded their advice, suggestions, and guidelines for just how to love one's

neighbor in every conceivable context and condition. That's what all these books are about, and that's why we need so many of them.

Note that Hillel himself does not choose to use the Torah's original phrase to explain the essence of Judaism to the heathen. He does not say, "Love your neighbor". Rather, he says, "Do not harm your neighbor". Perhaps this is because, as the medieval commentator Ramban suggests, loving one's neighbor as oneself is an exaggerated expectation, just too tall an order, and the most Hillel could do was to urge the heathen to do no harm.

Whether one uses the biblical formulation commanding us to love our neighbor, or chooses Hillel's version which asks us to refrain from harming him or her in a way in which we ourselves would not want to be harmed, the essence of our Torah is this ethical imperative. And the many hundreds of volumes in my personal library, and the hundreds of thousands of similar tomes written throughout the centuries, can all be understood as the constant and perpetual struggle of our sages to develop a "database" sufficient to enable us to realize this ethical imperative.

One such commentary deserves mention, particularly in our age and culture, which has been diagnosed as narcissistic, as overly self-loving.

This commentary takes the form of a story about a disciple of Rabbi Mendel of Kotzk who eavesdropped upon his master as the latter was reviewing this week's Torah portion aloud. Rabbi Mendel read, "...and thou shalt love thy neighbor... as yourself???" Yes, as yourself!!!" First as a question, and then as a forceful declaration.

The disciple was puzzled by the manner in which his master read the passage. He asked the master's chief disciple, Reb Hershel, for an explanation. This was his answer:

"The master first asked a question. Can it be that we are asked to love our neighbor as ourselves? Are we to understand that it is permissible to love oneself? Is it not a basic teaching here in Kotzk that one dare not love oneself, lest he thereby become blind to his own faults?" In our terminology, Rabbi Mendel could not accept the slightest suggestion that narcissism was acceptable.

"Then the master realized a deeper meaning of the verse. Namely, we ought to love our neighbor to the same extent that we are critical of ourselves. The mitzva is that we put in as much effort loving our neighbor as the effort that we should be investing in our own personal spiritual and moral perfection."

In an age of "me first", it is even more important that we direct our

love outwards towards the other, and not inward toward ourselves. We must, at all costs, avoid self-adulation and self-worship.

That is just one small sample of the vast treasure of commentary that is in our Jewish library. No wonder that our sages refer to the "ocean of the Talmud", and to our Torah as deeper than the sea.

VEBBE REBBE

QUESTION

I found a credit note of an Israeli supermarket in that supermarket. May I use it?

ANSWER

First one needs to determine from whom the note likely fell. The gemara (Bava Metzia 26b) talks about finding lost items in a store and distinguishes between the part of the store that is frequented by customers and the proprietor's area. Assuming you found it in the customer area and especially considering that credits are usually ripped up after being redeemed, you can assume it fell from a customer (unless you found it next to some counter on the worker's side).

Next, we must discuss whether you should try to return the note to the person who lost it. This depends on whether it has a siman (a distinguishing characteristic, so that one can prove that it was he who lost it).

Assuming the credit note is for an amount that corresponds to the value of a specific item (as opposed to a coupon that is like a gift certificate of a set denomination), it seems that this is a siman (based on Bava Metzia 23b). If so, you should put up a note in an appropriate place in or around the store or give a customer service worker your phone number in case someone comes to look for it. If the store is being unhelpful or it is clear from the type of store it is that you will not be able to return it, you can assume that the person who dropped the note will give up hope of finding it. (It would have been nice if you waited a few moments to see if someone was looking around the store for it, although this was probably not halachically required.)

The credit note is like a partially open check (i.e., regarding its recipient) of the store. This type of "document" was prevalent in previous centuries, and the poskim called it a mamrani. It was usually written by a borrower who gave it to a lender to ease collecting the loan, as he could collect directly from the borrower or easily sell it to someone else. The Pitchei Teshuva (Choshen Mishpat 54:1) has a lengthy discussion of the Acharonim's opinions about a case where a lender was given a mamrani, lost it, and asked the borrower, who knew he had not paid to pay him even though he was unable to return the mamrani. One of the main issues was whether the lender could write a shovar (receipt) that effectively said that whoever would present the

mamrani for payment would no longer be able to receive payment, thus saving the borrower from paying twice. He cited the Tzemach Tzedek as acknowledging a custom that in such cases, an announcement would be made in the local shul/community that anyone who possessed this mamrani of the borrower in question must produce it within a certain amount of time or no longer be able to. The poskim's general orientation is that a mamrani is not like cash or an object of value but a device for having loans paid, either to the lender or to the person who bought the mamrani from him. Thus, it was improper, albeit possible, for a finder to receive payment.

This situation is likely to continue to exist regarding credits at local or small stores, where there is a relationship between the proprietor and at least many customers. In such a case, if the customer said he lost the note, the proprietor is likely to believe him and honor it. If that happens, the note is not like money, which if lost is lost, but rather is a reminder of a debt. In that case, one who uses someone else's credit is cheating the store. In contrast, in large, impersonal supermarkets, if one loses the note, he will not receive the credit, and the supermarket has "gained" by not paying its debt to the customer. Another who redeems it just replaces the deserving recipient and is not causing the store a loss. The store views their note as something of value, which can be used, sold to someone else, ... or lost and found. If the finder

cannot return it to the one who lost it, he may keep it and use it as he does if he finds a normal object that has no simanim.

Ed. note: As to possible simanim on different types of credit notes in stores... If the note in question is a voucher from the store, usually sold in booklets, it might have a serial number on it, in which case the store can trace it to the one who bought the credits. This would constitute a siman that requires the finder to attempt to locate the one who might have lost it.

So too, if the credit was processed through a charge card, which can also be traced to its origin.

In other words, some credit notes can be traced and therefore we cannot assume that the one who lost it would give up hope of recovering it. For this reason and others, we would not have halachic permission to use such a credit note.

The finder needs to be "honest with himself" before using such a "find", since no one will know if he uses it improperly or not.

Furthermore, we should keep in mind that in addition to the halachic details of the mitzva of HASHAVAT AVEIDA, there is a further potential of KIDDUSH HASHEM (in many circumstances) if one goes beyond the letter of the law in an attempt to restore someone's lost item. May all our actions be L'SHEIM SHAMAYIM.

The third of Av has a unique claim, unless we use the Tanach's other name for this month, in which case, what date will share the claim?

Parsha Points to Ponder **Acharei-K'doshim**

1) Why does the Torah identify Aharon as Moshe's brother in the beginning of the Parsha (16:2)? Surely, we already know about their relationship!

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ArtScroll Series • Mesorah Publications Ltd. **WISDOM & WIT** by Shmuel Himelstein

Why did the Torah specify that the path leading up to the altar should be a ramp rather than steps? R' S.Y. Zevin explained it as follows: if one is climbing steps, he can rest on a given step before going up higher. On the other hand, if one is climbing a ramp, he must always be poised to go up higher and higher until he reaches the top. If one would place a ball on a step, it would remain there, whereas if one would put it on a ramp it would roll downward.

This, said R' Zevin, is symbolic of how one must serve Hashem. A person must always strive to go higher and higher in his service of Hashem, for if he does not do so, he is bound to "roll down."

• In the temporary absence of R' Yitzchak Meir of Zinkov, the community chose a chazan. When the Rav returned, he observed that the chazan was not as G-d fearing as he would have liked, and he asked the people: "Why didn't you first consult with me, as is the custom?"

"Rebbe," they answered, "this chazan was passing through and has a magnificent voice. We didn't want to pass up the chance to employ him, so we immediately offered him a job."

"Well, you certainly chose a chazan who knows how to pray before the community," said R' Yitzchak Meir. "However, I would have chosen a chazan who knows how to pray before Hashem."

R' Moshe of Kobrin said:

Any day that you have not helped another person is a wasted one, and it is as if you had not lived that day at all.

Pirkei Avot perek 3

[ט] רבי שמעון אומר: המהלך בדרך ישונה, ומפסיק ממשנתו ואומר: מה נאה אילן זה ומה נאה ניר זה, מעלה עליו הכתוב כאלו מתחייב בנפשו.

R. Shimon (possibly, R' Yaakov) said, He who is walking by the way and reviews what he has learned, and breaks off from his learning and says, How fine is that tree, how fine is that field, Scripture regards it as if he were putting his life in jeopardy.

The key phrase in this mishna is "breaks off". When one's admiration or study of nature and science is a break from his Torah learning, then he indeed puts his life in danger. Science, nature - really all human knowledge - must be integrated with and filtered by one's Torah learning. Without doing so, one runs the great risk of distorting all his knowledge.

TBDATR mini-lesson

HA-SA-IR HACHAI, the live goat. CHAI, alive, has a PATACH under the CHET, and therefore, a PATACH under the HEI HAY'DI'A that is prefixed to it. When the word is at a SOF PASUK, the vowel under the CHET becomes a KAMATZ, and the HEI's vowel becomes a SEGOL - HECHAI

CHIZUK AND IDUD
*Divrei Torah from the weekly sedra
 with a focus on living in Eretz Yisrael -
 Chizuk for Olim & Idud for not-yet-Olim*

Many of our great sages have sought to anchor the mitzva of aliyah la'aretz in different Biblical texts. The Ohr Ha'Chayim HaKadosh (Italy, 18th cent.) finds such a source in Vayikra 19:23. "When you come into the Land and plant all fruit-bearing trees..." What is quite fascinating, though, is the ingenious and insightful way he connects this mitzva with the two that follow: the prohibition of orla (the requirement to wait three years before eating the fruit of newly planted trees), and the obligation of bringing the fruit of the fourth year (neta revai) to Yerushalayim to be eaten there. My summary of his commentary speaks for itself with the implication for us moderns quite challenging and promising.

"Our desire to enter the Land should not primarily be motivated by the anticipated physical pleasures. Rather, it should be inspired by our deep love and yearning for the holiness of the Land which G-d Himself chose. This, of course, is not to say we should ignore the settling and cultivating of the Land. The Torah specifically commands us to plant. Rather, the critical factor that must shape our fulfillment of this mitzva must be our wanting to connect with the sanctity of Israel."

The Ohr Ha'Chayim then sees the

commandments of orla and neta revai as metaphors of this idea. (Again, my summary).

"In addition to the trees, we must also plant Torah scholars in the Land, for the very air of Israel facilitates the acquisition of wisdom and cleanses the soul (Bava Batra 158b). Indeed, a talmid chacham is much like a tree in that both provide necessary nourishment, one for the body and one for the soul... And if, like orla, we have to wait a few years for this spiritual sanctity to ripen and mature, our patience will be amply rewarded by this treasure we will enjoy."

May HaShem grant us the courage to remember that even as we build up the Land, we must never forget why it is this Land and no other. Only here are "G-d's eyes upon it ...". Only here may we merit blessings that cannot be found elsewhere. We were drawn - pulled here - by the kedusha of this Land. May it always remain so..

Rabbi Yehoshua Bienenfeld, Jerusalem

LO TAAMOD AL DAM REI'ECHA
 requires us not only to try to save someone's life, but to save him from injury, and from material loss as well.

Vayikra 19:18 is a Gimatriya Match with Yeshayahu 11:2. Can we suggest that the former develops the qualities in the person who will be the Moshiach?

**TRUTH AND JUSTICE IN
 THE MARKET PLACE [part 4]**

by **Dr. Meir Tamari**

Is there any responsibility on the parties, beyond that of just weights and full disclosure of defects, for any damage caused by the goods and services sold or rendered? Should such responsibility cover merely the physical and material aspects or do the parties have to be protected against spiritual and moral harm? If there are responsibilities, would they apply if the injured party knew of the harm caused and welcomed it? It seems that the answers to all these questions lie in the Torah's admonition, "you shall not place a stumbling block in the path of the blind - v'lifnei iver lo titein michshol" (Vayikra 19:14). Chazal's understanding of lifnei iver as referring to those that blind themselves or in their ignorance are blinded to the moral issues, is clearly the real meaning of the verse. In the wide-open economy of the modern global village, for all those engaged in marketing, consultancy, advertising, communications or the information industries, this lifnei iver constitutes a constant warning of non-kosher, even when perfectly legal, actions.

We become guilty of lifnei iver when we encourage or enable others to do things that are forbidden to them by halakha, even though such sales and actions are perfectly legal. This aspect of lifnei iver as mesayia l'ovrei aveira, helping others to sin, applies. For instance, selling non-kosher food to

Jews or even something kosher but forbidden foods like chametz on Pesach, to the buying of stolen goods, to selling people things which cause them physical harm like cigarettes and drugs or spiritual damage like pornography. It should be obvious that the concept of mesayia l'ovrei aveira includes advertising, facilitating or even just transporting the forbidden articles or actions. The concept applies both to Jews regarding their halakhic obligations and to non-Jews regarding the 7 Noachide laws, as the following examples may show regarding a wide range of business, monetary and commercial actions.

"It is forbidden to sell to the gentiles, weapons or anything which may cause damage [Rambam extends this to Jewish brigands as well]" Hilkhos Rotze'ach Ushmirat HaNefesh 12:12-13). They are assumed to use them to kill and a ben no'ach is forbidden to shed blood. The sale and everything connected with it enables them to transgress and therefore the Jew is guilty of lifnei iver. This halakha poses a serious spiritual dilemma in the light of Israel's role in the international arms trade; it has been suggested that perhaps limiting sales to multi-national organizations such as NATO could be a solution. Irrespective, the question of lifnei iver in the arms trade arises not only for those actively engaged in it but even for the high tech industries and the training and maintenance contracts connected to that trade.

"It is forbidden to buy goods from a thief [or a robber]; it is forbidden to

buy anything that may be presumed to be stolen [even if the seller is not the thief]; one may not buy from an artisan [scraps, remnants, and so on] which according to the law [or custom] do not belong to him because there is suspicion that such are stolen; one may not have any benefit from a robbery: since this strengthens the hands of the evil-doers [if there would be no market nobody would steal]" (Hilkhot Geneva 5-6). "People who are known thieves or those whose wealth is regarded as having its source in theft... it is forbidden to have a benefit from them even for free... even to accept money for the charitable funds" (Shulchan Arukh Ba'al Hatanya, Hilkhot Gezeila 12). These examples of lifnei iver would have to apply equally to goods on which import duties or taxes have obviously not been paid: these are theft from the public purse (Choshen Mishpat 369 :15; Harav Ovadiah Yosef Yechveh Daat 5, 67).

The fact that the buyer or seller knows that these goods are forbidden or harmful but does not mind, even perhaps enjoys the benefits, does not absolve us from being bound by lifnei iver. Perhaps the most outstanding example is the case of ribit. Here, as the Torah Temima remarks, both borrower and lender benefit from the transaction and both want it to exist. Yet, halakhically, "the borrower and the recording scribes and the witnesses are all guilty of lifnei iver" (Yoreh Deah 160:1).

The essence of lifnei iver is what our

sages taught so succinctly, "it is not the mouse that steals but the hole".

Praying with Passion

Giving more meaning to our T'fillah
One Week at a Time

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MA TOVU part 2

מה טבו אהליך יעקב, משכנתך ישראל.
ואני ברב חסדך אבוא ביתך, אשתחווה
אל היכל קדשך ביראתך. ה' אהבתי מעון
ביתך, ומקום משכן כבודך. ואני
אשתחווה ואכרעה, אברכה לפני ה' עשי.
ואני תפילתי לך ה', עת רצון, אלהים
ברב חסדך, ענני באמת ישעך.

Translation: (Koren/OU Siddur)

How goodly are your tents, Yaakov, your dwelling places, Yisrael. As for me, in Your great loving-kindness, I will come into Your House. I will bow down to Your holy Temple in awe of You. HaShem, I love the habitation of Your House, the place where Your glory dwells. As for me, I will bow in worship; I will bend the knee before HaShem my Maker. As for me, may my prayer come to You, HaShem, at a time of favor. God, in Your great loving-kindness, answer me with Your faithful salvation.

Visualize:

Images that bring the prayer to life

Yaakov, our forefather, sets out on the road from Beersheva to Haran. On his long journey, he passes Har Moriah - the exact spot upon which his father,

Yitzchak, was brought to be sacrificed by Avraham. Through this seminal event, the mountain was imbued with a great emanation of G-d's presence. Despite that, Yaakov did not stop there.

But when he arrived in Haran, he was troubled by a nagging thought: "Is it possible that I passed the place where my fathers prayed and I did not pray there?" He turned around and headed back out on the road, burning with desire to pray in that holy place.

As a reward for his willingness to reembark on an arduous journey solely to have the opportunity to pray at Har Moriah, G-d performed a miracle and shortened the way. Upon arriving at the mountain, Yaakov was overcome with reverence and declared, "How awesome is this place. This is none other than the Home of G-d and this is the gate of the heavens." It is partly in the merit of Yaakov's recognition of the holiness of this spot on earth that it became the site of the two Holy Temples.

By entering shul in the spirit with which Yaakov approached Har HaMoriah, longing to deliver our tefillos in a place imbued with holiness, we too can awaken our recognition that "This is none other than the Home of G-d."

Take It With You:

Your personal connection to the prayer

If you are like most people, you can pass by stunning scenery every day on your way to work, and not notice a thing. You can come home to a house full of active, healthy, beautiful children and not really register what a blessing this is. You can sit down to a full plate of hearty food and eat it so fast that you barely taste it.

What happens when you walk into shul? If you're like most people, you're just happy to have made it on time. MA TOVU is your moment to relish the experience of entering your shul. "How good!" you must say in this tefillah... and "How good!" is the feeling that you can, at that exact moment, really experience.

How good that we're free to practice our religion without fear in a public venue. How good to have enough Jews to make a minyan. How good to have this thrice daily opportunity to stand before G-d in a place where the Shechina dwells.

How good to enter a Beit Midrash and see the 3300-year-old Torah still being learned with vigor.

As Rav Yechezkiel Levenstein said, "Tefillah is not merely the fulfillment of a commandment: Rather, tefillah is a Jew speaking with his Creator, may He be blessed, enabling him to approach Hashem Yitbarach and cling fast to Him, and this is the reason why Hashem desires our prayers." MA TOVU!

Kavana builder: Exercising mind, memory and imagination to carry kavana into your davening

Think about one aspect of your shul that arouses your sense of awe; the sound of everyone saying Y'HEI SH'MEI RABA together; the facial expression of someone who prays with a great deal of kavana; the physical appearance of the Torah scroll or the holy ark, or some other sight or sound. Imagine it vividly and let the image arouse your emotions. This week, when you recite the words MA TOVU as you enter the shul, flash upon this image and let it awaken your heart.

The Puah Institute

for Fertility and Gynecology in
Accordance with Halacha

Snitch or Savior?

Last week we introduced a question about confidentiality, raised by Rabbi Yisrael Meir Lau, the former Chief Rabbi of Israel, at the recent Annual Puah Conference held in Jerusalem. If a Rabbi or medical professional is aware of medical information about a family or individual and is aware that they are seeking shidduchim, is he permitted or even obliged to disclose this information to the potential match?

The major issue is one of lashon hara and what the specific parameters of this prohibition are. However, for doctors there is an additional complication. Each doctor is bound by the Hippocratic Oath not to reveal medical secrets of his patients without their permission.

In his lecture, Rabbi Lau quoted a case of the Tzitz Eliezer, HaGaon HaRav Eliezer Waldenberg. A doctor approached Rav Waldenberg for guidance on how to handle the case of one of his patients, a woman with Rokitansky Syndrome. Rokitansky patients are born without a uterus and can never bear children. The doctor asked Rav Waldenberg whether he should reveal this information to her potential husband, or if doing so was forbidden as lashon hara.

As put forth in his sefer, it is understood that both the doctor and Rav Waldenberg understood that the woman had no intention of sharing this vital information with her perspective groom. Therefore, he wrote that the severe prohibition of dishonesty annuls any concern of lashon hara. Thus Rav Waldenberg told the doctor that he must tell the chattan of her condition and this is not at all a question of lashon hara.

As regards his Hippocratic Oath, Rav Waldenberg said that the Hippocratic oath is not intended to be used as a means to be dishonest and cause potential harm to others. It cannot be possible that the prohibition of disclosure would supersede the obligation to prevent dishonesty. However, in order to ensure that there could be no question regarding violation of his oath halachically, Rav Waldenberg suggested that it may be appropriate to gather a Beit Din and to annul the oath in this case.

It is clear that, depending on the circumstance, there are definitely times when a person must act and disclose confidential information.

Rabbi Lau commented that in practice he would not reveal such information directly to the prospective husband. Instead, he would call the family of the bride and speak to them to encourage them to reveal the information. In this manner one can still maintain his personal commitment of confidentiality,

while at the same time making sure that the proper disclosures are made in a responsible manner.

Rabbi Lau added that in such cases he does not necessarily recommend that a couple not marry. He simply wants to ensure that both sides can make educated decisions regarding the upcoming marriage. The information will eventually come out in any case and the presence of dishonesty at the beginning of their relationship could have disastrous impact upon their long-term future when it is revealed.

When dealing with such cases, it is important to note that the timing of disclosure and the information that needs to be shared varies in each case. Some medical issues have more significance to potential spouses than others. Additionally, with today's modern technology, we have the ability to deal with such issues so that they should not automatically serve as a deterrent to making a shidduch.

Now that we have concluded our review of Rav Lau's remarks, next week we will discuss the practical applications of these principles in real life terms for both rare and more commonplace illnesses, and how we at the PUAH Institute recommend disclosure should be handled.

Parsha Points to Ponder

Suggested answers

1) The Kli Yakar answers that G-D wanted to make sure that Moshe understood that Aharon would not have any special protection because he was Moshe's brother and he was at risk of dying if he entered the Holy of Holies when he was not supposed to enter.

2) The S'forno teaches that since the entire focus of Yom Kippur is the Kohein Gadol in the Beit HaMikdash, one might have thought that the command to fast does not apply when there is no Temple. Thus, the Torah emphasizes that the fasting is obligatory at all times, even when there is no Mikdash standing.

3) The Ohr HaChayim explains that through these words the Torah is actually explaining the damage which one does to himself when serving idols. MASEICHA refers to a screen, a block which a person creates between himself and G-D when turning to idols. The Torah thus teaches that one should not turn to idols because in doing so one is making a god which creates even further distance from the true G-D.

Sacrifices of the Mizbei'ach: Symbol of the Soul

Guest article by **Rabbi Ephraim Sprecher** Dean of Students, Diaspora Yeshiva

The Book of Vayikra is taken up with sacrificial laws and rituals. For many people, it is easier to relate to narrative portions of the Torah or commandments that apply in our day than to those dealing with Temple sacrifices. The last sacrifices were offered in 68 C.E., before the Second Temple was destroyed. Many people would find it hard to conceive how the sacrificial system could actually be restored in practice in the foreseeable future. Nothing could seemingly be more remote from the sensibility of contemporary Jews and Gentiles alike than the daily ritual of slaughtering animals, sprinkling their blood and burning their fat on the altar with a meal offering of flour and oil and libations of wine on the Temple Altar.

While meat, fish, fruits, vegetables and other gifts of G-d's bounty are consumed in homes and restaurants throughout the world every day, how many pause for a moment before they eat in order to bless the Giver of that bounty? How many stop to thank G-d after eating and enjoying their food, before continuing with other activities?

The Temple Altar may be more understandable if we think of it as a metaphor for the actual table at which we ourselves eat every day, containing lessons about the attitude with which we should go about satisfying this vital natural function. The daily "diet" of animal, wheat, oil and wine offerings

on the Temple Altar corresponds to man's daily diet, be it of animal and grain products, fruits, and vegetables or any of the other foods and beverages that go onto his table and into his mouth. Maybe the reason why some feel uncomfortable about the sacrificial ritual is precisely because it presents our existential situation so starkly in the form of the animal blood, fat and other offerings on the Altar. It is a fundamental law of creation that higher life forms consume lower forms of life in order to subsist. When a lower form of life is eaten and ingested by a higher form, the lower life form is "elevated" in the sense of actually turning into the body and feeding the activities of the higher life form. As humans, our blood and fat are made up of materials derived from other, lower levels of existence, mineral, vegetable, and animal. Our physical life-functions come to "feed" and serve a higher life form: the soul.

The Temple Altar and sacrificial system guide us to elevate our own blood, fat and energy to fuel the fire of the Service of G-d on the Altar of our own bodies. The Altar fire is a metaphor for the human soul, which indeed can only survive in the human body through a daily diet of "offerings", the various foods that "keep body and soul together". Our bodies "burn up" the various nutrients we take in, just as the Altar "consumes" the sacrifices.

The body requires tending in order to serve as an "altar" for the service of G-d, just as the Temple Altar had to be tended.

The opening Mitzva of the day in the Temple – removal of the ashes of the consumed sacrifices – may be compared to what is normally the first physical functioning in a person's day: elimination of wastes to cleanse the body for the service of G-d. Keeping the Altar fire stoked was the daily task of the kohanim. So each one of us has the task of keeping the "altar" of the body, the digestive system and the liver, properly stoked with the right nutrients in the right quantities. As kohanim of our own bodies, our aim must be to keep the fire of the soul burning brightly every day - "as a fire offering, a sweet savor for Hashem."

The fact that the kohen can eat from a sin or guilt-offering and thereby accomplish atonement for the sinner is a wonder. So too is the eating of the animal to make peace between man and G-d. What distinguishes holy eating from animalistic eating for the sake of pure self-gratification is the motive of the person who is eating - his intention. Having the correct intention is a recurrent theme in all sacrifices. The kohen has to have the correct intention at every stage in the sacrificial ritual.

When we eat, everything depends upon our intention. The Torah is teaching us to eat with the intention of stoking the Altar of G-d with nutrients that we can elevate to His service by using this energy for our prayers and our Mitzvot

day by day. The blessings we make before and after eating serve us to focus upon this intention.

Eating may serve as a means of celebrating, as in the case of the Thanksgiving offering. May we be worthy of offering the Thanksgiving offering in the rebuilt Temple very soon in our times.

ParshaPix explanations

📖 Kohen Gadol is the main individual in Parshat Acharei, because of his obligations in doing all of Avodat Yom HaKippurim.

📖 Below the Davka Graphic of the Kohein Gadol are two identical goats, upon which the KG drew lots to determine which one was to be a korban whose blood was brought into the Holy of Holies and which goat would be sent out into the Midbar alive to be dashed to piece in its tumble down a mountainside.

The rest of the ParshaPix relates to Parshat K'doshim.

📖 Shabbat candles are 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 -

The PEI and SHIN are each this

mentioned at the end of the sedra. [Some hold that this IS the source of the mitzva of havdala on Motza"Sh.]

- 📖 Mickey Mouse in his famous role as the Sorcerer's Apprentice represents the prohibitions of divination, omens, and other "black arts". (No offense, Mickey)
- 📖 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. When this can be done with not too great risk, it is a Torah obligation. When there is a significant risk to the potential rescuer, there is no requirement, but it is considered praiseworthy to take the risk in order to save the other person. If the risk is very great, it would be forbidden to give up your own life to save another's.
- 📖 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 first three trees with fruit stand for ORLA, then the fourth year has an asterisk - the fruit is KADOSH. 5th year's fruit is to eat.
- 📖 Picture is of the actor Herve Villechaize who played the character Tattoo on Fantasy Island - "De plane, boss, de plane". Here he reminds us of the prohibition of tattooing.
- 📖 In the lower-right is a picture of a mule. This is a more practical illustration of the prohibition of cross-breeding animals than the monkey-headed camel. If a horse and a donkey mate on their own, there is no prohibition in raising the resulting mule and benefiting from it. In fact, even when the prohibition is violated, there is no issur in using the mule. The prohibition is the actual causing of the two different animals to mate. There might be problems of "encouraging another to sin", but that is for another time.
- 📖 The 15¢ stamp above the mule is of Helen Keller and her teacher, Annie Sullivan. Helen Keller was both deaf and blind, which we find in a figurative sense in the pasuk that prohibits cursing the deaf and placing a stumbling block before the blind.

- 📖 Between the goats and the stamp is a Sukka. On Sukkot we add into Birkat HaMazon a petition to G-d, HARACHAMAN, that He should restore the fallen SUKKAT DAVID. The Sukka of David is the Beit HaMikdash. The origin of this mini-prayer for Sukkot is found in the haftara this week.
- 📖 On page 3 is the name of the month IYAR, presented in a way that it represents two special dates in the month: ALEF-YUD is Eretz Yisrael, reminding us of Yom HaAtzmaut, 5 Iyar (or the 6th, this year; or the 3rd or 4th in other years), and YUD-REISH is for Yerushalayim, as in Yom Yerushalayim, the 28th of the month.

Portion from the Portion

V'AHAVTA L'REI'ACHA KAMOCHA

Here we are in S'firat HaOmer when we are not allowed to cut our hair, go to weddings or say shehechyanu (Ed. note: not all agree re Shehechyanu) because we are in mourning. What exactly do we mourn? The death of 24,000 of Rabbi Akiva's students who the Gemara in Yevamot (62b) tells us died between Pesach and Shavuot. This is a tremendous number of students - basically Rabbi Akiva's life work of teaching was decimated with these deaths. Where would Torah be today if those students had not died?

Why did so many of his students die? The same Gemara in Yevamot answers this question, but leaves us with other questions. It states that they died because, LO NAHAGU KAVOD ZEH LAZEH - they didn't have the custom to act with respect to each other. How could this be? We would expect Torah students to be on a higher level than the average person and that they would act nicely to each other - especially those who were learning with Rabbi Akiva. Rabbi Akiva epitomizes love - He says on the verse from this week's portion, V'AHVTA L'REI'ACHA KAMOCHA (19:18) Love your neighbor as yourself - that this is a K'LAL GADOL BATORAH, a major precept of the Torah. Rashi, the commentary of p'shat, even brings these words of Rabbi Akiva as his commentary on this verse of the Torah. Rashi believes that Rabbi Akiva can teach us all what it means V'AHAVTA L'REI'ACHA KAMOCHA. This was the basis of all his teachings. So how could it be that his students didn't respect each other? Isn't that part of V'AHAVTA L'REI'ACHA KAMOCHA?

The time between Pesach and Shavuot is one of DIN - Judgement (Eiduyot 2:10). That is when the produce is judged (Rosh HaShana 1:2). Since the world is being watched through the eyes of judgement, as opposed to mercy, at that time one must be extra careful how they act and not do any type of improper deed. Rabbi Akiva's students were judged at this time of extra judgement for not living up to the conduct that they should have learned from their great master Rabbi Akiva. This answers the question of the timing of

their punishment, but it still doesn't explain how could these students who spent so much time with Rabbi Akiva who was the master of love for his fellow Jew - how could they be disrespectful to each other? Is that what they learned in Rabbi Akiva's Beit Midrash?

Rabbi Shlomo Aviner, in his book TAL CHERMON, says that it must be that these students had this bad character trait before they came to learn with Rabbi Akiva. Actually they chose specifically to learn in Rabbi Akiva's yeshiva because they knew that they were weak in the area of caring for others and they wanted to learn to improve themselves from Rabbi Akiva. Unfortunately, remnants of their past qualities remained and they were punished at this time of judgement for that.

This is the message that we should take with us this S'fira time - the message of Rabbi Akiva, V'AHAVTA L'REI'ACHA KAMOCHA - ZEH K'LAL GADOL BATORAH - we must constantly work and improve our relationships with our fellows to love them and respect them in every way.

ONE WAY to learn how to respect other people is to learn more about the people we encounter. When we know who they are, why they do things, where they come from we are more inclined to treat them nicely - as one of us. Here is a soup recipe from another culture, Africa, as an example of getting to know those that are different than us. What people eat affects who they are. It's a bit different from chicken soup for Friday night.

RECIPE FOR RESPECT AFRICAN PEANUT SOUP

- 1 medium onion, minced
- 1 cup sliced celery
- ½ cup oil
- 2 Tbsp all-purpose flour
- 2 quarts chicken broth
- 1 cup creamy peanut butter
- 1 cup soy milk
- ¼ cup chopped parsley
- ¼ cup chopped salted peanuts

Sauté onion and celery in oil until tender. Stir in flour. Stir in chicken broth and cook, stirring frequently, until mixture comes to a boil. Reduce to simmer. Stir in peanut butter and soy milk. Simmer 5 to 10 minutes longer. Top with parsley and peanuts before serving.

THE JERUSALEM INSTITUTE OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson # 516

REMOVAL OF THE GUARDIAN

If there is a rumor that David, the guardian is eating and drinking beyond his means or way of life and spending more on things than he used to do and perhaps beyond his known means, Beit Din should examine him to see if he is spending the assets of the orphans on himself. Beit Din may impose an oath upon the guardian that he did not steal anything belonging to the minor. There is a difference depending upon whether the guardian was appointed by the father or the Beit Din. If he is appointed by the Beit Din, if it turns out that it is possible that the guardian may be spending moneys of the minor on himself, then he is removed as guardian and another guardian is named in his place. However, if David the guardian was appointed by the father, Yaakov, he is not removed on the basis of a rumor and all doubts are resolved in his favor. There is an opinion that even if Beit Din appointed the guardian, he cannot be removed unless there are witnesses to prove that the guardian used the assets of the minor. However, if it was shown to Beit Din by witnesses that the guardian has been using assets of the minor, he is to be removed even if he was appointed by the father. Beit Din has broad discretion whether to remove the guardian. There is an opinion that it makes no difference whether the

guardian was appointed by Beit Din or the father, the procedure is the same in both situations and the guardian is not removed unless there is clear proof that he misused the funds of his wards. Opinions differ whether it is necessary for the guardian to be present when Beit Din receives testimony from witnesses regarding the conduct of the guardian. If Beit Din finds that the guardian stole money or used for himself assets belonging to the minor, the guardian must make restitution to the minor. If the guardian when appointed has all of the virtuous qualities that are required and then changes his ways and no longer has these moral qualities, he is to be removed as a guardian. Beit Din is the final arbiter as to whether he is to be removed. Beit Din may impose an oath upon the guardian that he did not steal any of the assets belonging to the minor for himself. If Beit Din finds that the guardian stole or used for himself assets belonging to the minor, the guardian must make restitution to the minor. However, if the guardian was appointed by the father and at the time of his appointment was not honest or virtuous, and the father knew of his conduct and nevertheless appointed him, the guardian is not removed on the basis of not being honest, unless he stole from the minor. If the guardian is removed he must take an oath that he did not use assets of the estate, and failing to take such an oath he must compensate the estate for an amount that Beit Din shall assess.

TRIDDLES

Prizes for best solution sets are furnished by Noam Productions and/or Big Deal.

Last issue's (Tazria-M'tzora) TRiddles:

[1] Amitai's twin grandsons

Amitai was the father of the prophet Yona, as in "Vayhi d'var HaShem el Yona ven Amitai leimor" (Yona 1:1). Had Yona been the father of twin boys, they could have been known as SH'NEI V'NEI YONA. This is a phrase that means two young doves (or pigeons), an offering we find several times in Tazria and M'tzora. These two bird offerings (the other option being two turtle doves, SH'NEI TORIM) were offered (usually) when someone could not afford the animal offerings, as part of the process of purification from various types of TUM'A, ritual impurity. One of them was a CHATAT offering and the other was an OLAH.

[2] Done this before. Do you remember?

The shortest p'sukim in the Torah (and in all of Tanach) are of three words. In the Torah, there are 12 or 13 3-word p'sukim. Parshat M'tzora contains two of them, and they are consecutive. Specifically, Vayikra 14:55 and :56. This is unique. In past years we've had a TRiddle or two that consisted of two three-word sentences, with the solution being these two p'sukim. So when we state "Done this before. Do you remember?", we are once again giving two consecutive 3-word sentences alluding to the same two consecutive 3-word p'sukim.

[3] SIN-ALEF, SAMACH-PEI- CHET,
BET-HEI-REISH

And this TRiddle refers to one of those two 3-word p'sukim. Specifically, V'LAS-EIT (a white blotch, possibly raised, as a swelling of wart, possibly just appearing to be raised), V'LASAPACHAT (discoloration, maybe a scab), V'LA-BEHARET (spot) - 3 types of NEGA'IM. Three-word p'sukim seem to draw our attention. Some siddurim include the list of these short p'sukim in the passages some people recite on Motza'ei Shabbat. This particular pasuk is further of note in that each word begins with a VAV and LAMED and ends in TAV. The "wording" of this TRiddle are the letters between the VAV-LAMED and TAV of each word.

[4] Largest carnivorous marsupial meets
the largest South American bird

This TRiddle was "revealed" in the ParshaPix explanations of the Looney Tunes character TAZ, which is based on the largest (extant - that's the opposite of extinct) meat-eating pouched animal, the Tasmanian Devil, followed by the rhea of South America which sort of resembles the ostrich - it too, being a large flightless bird. It is not the second largest bird in the world - see correction and clarification on page 16.

[5] initially large

You've heard of a play-on-words, of course. This TRiddle is an example of words starting out to play with each other and ending up tripping all over the place. Large is GADOL. Initially large is the first letter of GADOL, a GIMMEL. In Parshat Tazria, there is a large GIMMEL in the word V'HITGALACH, And he shall be shaven... (Vayikra 13:33).

[6] Logs are usually solid, but...

Logs - "A usually large section of a trunk or limb of a fallen or felled tree" - are certainly solid. But a LOG in Hebrew, is a liquid measure, one twelfth of a HIN, approx. half a liter.

[7] Each type separately can "get into
trouble"; combined they are trouble!

Afflictions on garments, NIG-EL HABEGED, applied to wool and linen garments only (and leather). So each type - wool and linen, separately, can "get into trouble" by showing signs of NEGA'IM. Combined, wool and linen make SHAATNEZ, which is Trouble, with a capital T which doesn't rhyme with L or I for LAV and ISSUR.

[Old business] The forgotten TRiddle
from the Tripple Issue

When should the Bavli blow his horn? "Maybe the answer you were thinking of was: "When Aharon takes the sin-offering goat of the People"? At Vayikra 9:15, Onkelos translates "goat" as "tzfira" [TZADI-FEI-YUD-REISH-ALEF], which resembles the Hebrew word "tzfira" [ending in HEI rather than the ALEF], which can mean either siren or the honking of a car's horn. - MK" Ed. note: Could be! P/M: We owe you a CD. Be in touch.

[MazalPic] Holy Bagel & Dunkin' Donuts

Several people got this one. Here is one of the emails we received: I got it!!!! At least I think I did. Holy Bagel and Dunkin' Donuts both sell things in the shape of tori --- singular torus. This month's mazal is Taurus (the Bull, in Hebrew: SHOR), which sounds the same! - LH (CD for you. Be in touch)

The impressive collection of mitzvot in K'doshim are prefaced by the command of K'DOSHIM TIHYU and "summarized" by Vayikra 20:7, as follows:

וְהִתְקַדְשִׁיתֶם וְהֵייתֶם קְדוֹשִׁים
כִּי אֲנִי ה' אֱלֹהֵיכֶם:

How do we sanctify ourselves - through mitzvot, of course. This is an obvious point of Parshat K'doshim and of the whole Torah.

And, if one is so inclined, we can suggest a pasuk in T'hilim that is its own formula for our striving for K'dusha. It is a pasuk with the same gimatriya as the one above:

נִגְדַר לְשׁוֹנָה מִרְעֵ וְשׁוֹפְתִיךָ מִדְּבַר מִרְמָה:

CDs to HC, Zvi, H(S)M - we've done a beach in the past, and the sarcastic BDF for adding coffee to the torus. (And for anyone else who I forgot to mention as having submitted the correct answer to the MazalPic - remind us, please.) For those who still don't know what we are talking about, in solid geometry, the term for a donut (or bagel) shape is TORUS (which is defined as "A toroid generated by a circle; a surface having the shape of a doughnut"). In case you also want a definition of toroid: "A surface generated by a closed curve rotating about, but not intersecting or containing, an axis in its own plane. Also, a solid having such a surface."

Ross Andersen's NYS domain