

Weekly Parsha : B"HALOTCHA

Rabbi Wein's Weekly Blog

Human beings are by their very nature creatures who are eternally dissatisfied and fearful. It is a rare person that, even at a joyous family occasion, can grasp the moment and fully enjoy it. Even as the bridal couple stands under their marriage canopy, observers and the families of those concerned are already fretting about what the future will hold for the young couple. Rarely can a person truly live and enjoy the present.

In the Torah reading of this week the generation that left Egypt, received the Torah on Sinai and witnessed all of God's miracles on a first-hand basis, nevertheless begins to fray and fall apart. Their main concern, the doubt that hovers in their minds throughout the 40 years of existence in the Sinai desert, is how they will fare when they finally do reach and settle the promised land of Israel.

This task appears to be so daunting that it frightens them. The reassurance given them by Moshe, that God will continue to perform miracles on their behalf does not resonate with them. Their frustration will eventually burst forth in the Torah reading of next week with the story of the spies and their evil report regarding the land of Israel. The father-in-law of Moshe himself leaves them and no arguments or persuasions can change his mind. In its way, this was a crushing blow to the morale of the Jewish people and only confirmed their doubts as to whether they have a future in the land of Israel.

In effect, the mindset of the people was that today's miracles do not guarantee the presence of miracles tomorrow and that the land of Israel is too risky an adventure to entertain.

The fear and disaffection for the land of Israel lies at the root of all of the upheavals and rebellions that we will read about this Shabbat and in the coming Torah readings as well. They may complain about food, their leaders and all sorts of other gnawing issues that trouble them but that is only a cover for their fear of the future and for the unknown that the land of Israel represents to them.

This is a situation that exists even today in the Jewish world. It is a lack of self-confidence that we paper over with bravado. Deep down we are aware of the precarious nature of our situation and of the hostility of the world towards our state and us. To a great extent we whistle when passing the graveyard because of our lack of faith in ourselves, our future and even in the God of Israel.

We cannot be satisfied with the moment because of our concerns, no matter how unwarranted they may be regarding the future. Naturally, we are somewhat traumatized by our past and it is not a simple matter to simply ignore the problems and enemies that loom over us. Nevertheless, we are bound to rely upon our faith that all will yet turn well for the Jewish people and the state of Israel and we attempt to live our lives and order our priorities accordingly.

Shabbat shalom
Rabbi Berel Wein

Beha'alotecha: Praying 'Against' God

Rav Kook Torah

Defending the People

The newly-freed slaves found it difficult to adjust to the harsh realities of life in the wilderness:

"The people began to complain... When God heard, He displayed His anger; God's fire flared out, consuming the edge of the camp" (Num. 11:1).

The people cried out to Moses for help, and Moses defended them before God: "Moses prayed to God, and the fire died down."

The Torah does not record Moses' prayers. But the Sages wrote that Moses spoke out forcefully in defense of the people. In fact, the Talmud suggests that Moses' prayers were valiant, even bold. Moses didn't pray to God - he prayed "against God" (Berachot 32a).

Praying Against God?

Rav Kook noted that the Torah rarely uses the expression "to pray to God." Often, the Torah simply states that a person "prayed." It is understood that prayer is directed towards God.

Yet there is an additional reason why the phrase "to pray to God" is surprising. The Hebrew verb *lehitpaleil* ("to pray") is in the reflexive

tense. This grammatical form emphasizes the emotional impact of prayer back on the soul. The introspective nature of prayer brings out an outpouring of enlightened emotion within the soul.

It is fitting to speak of praying *lifnei Hashem* - a prayer which is "before God" or "facing God." This phrase indicates that we have directed our heart and mind to contemplate God in prayer. As the Sages taught: "Know before Whom you are standing in prayer."

However, it is unrealistic to speak about praying "to God." The clarity of enlightenment attainable by intellectual inquiry and contemplation goes far beyond the emotional inspiration experienced in prayer. To "pray to God" would indicate that one attained a heightened awareness of the Creator, and through concentrated prayer was somehow able to achieve an emotional uplifting of the soul at this lofty cognitive level.

Moses' Remarkable Prayer

Therefore the Sages emphasized the tremendous struggle in Moses' extraordinary prayer. It was as if he had prayed "against God." Moses defied the natural limitations of prayer. This explanation is reinforced by a literal reading of the Midrash, which says that Moses "hurled words towards Heaven." This projects the imagery of a person who forcefully heaves an object upwards, fighting against the laws of gravity, as he throws an object higher than he can reach.

What enabled Moses to attain such a remarkable level of prayer? His lofty soul flowed with such passionate yearning to perfection that his prayer was able to surpass his intellectual grasp of God's providence of the universe. This unusual phenomenon sometimes occurs with spiritual giants - a testimony to the purity of their inner longings for good and perfection.

Faith and Friendship (Beha'alotcha 5778)

Covenant & Conversation

In this week's parsha Moshe reaches his lowest ebb. Not surprisingly. After all that had happened – the miracles, the exodus, the division of the sea, food from heaven, water from a rock, the revelation at Sinai and the covenant that went with it – the people, yet again, were complaining about the food. And not because they were hungry; merely because they were bored. "If only we had meat to eat! We remember the fish we ate in Egypt for free—and the cucumbers, melons, leeks, onions and garlic." As for the miraculous "bread from heaven," although it sustained them it had ceased to satisfy them: "Now our appetite is gone; there's nothing to look at but this manna!"[1]

Any leader might despair at such a moment. What is striking is the depth of Moses' despair, the candour with which he expresses it, and the blazing honesty of the Torah in telling us this story. This is what he says to God:

"Why have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me? Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant, to the land you promised on oath to their ancestors?... If this is how you are going to treat me, please go ahead and kill me—if I have found favor in your eyes—and do not let me face my own ruin."[2]

Every leader, perhaps every human being, at some time in their lives faces failure, defeat and the looming abyss of despair. What is fascinating is God's response. He does not tell Moses, "Cheer up; pull yourself together; you are bigger than this." Instead he gives him something practical to do:

"Gather for me seventy of the elders of Israel... I will take some of the spirit that is on you and put it on them; and they shall bear the burden of the people along with you so that you will not bear it all by yourself."

It is as if God were saying to Moses, "Remember what your father-in-law Jethro told you. Do not try to lead alone. Do not try to live alone.[3] Even you, the greatest of the prophets, are still human, and humans are social animals. Enlist others. Choose associates. End your isolation. Have friends."

What is moving about this episode is that, at the moment of Moses' maximum emotional vulnerability, God Himself speaks to Moses as a

friend. This is fundamental to Judaism as a whole. For us God is not (merely) Creator of the universe, Lord of history, Sovereign, Lawgiver and Redeemer, the God of capital-letter nouns. He is also close, tender, loving: “He heals the broken hearted and binds up their wounds” (Ps. 147:3). He is like a parent: “As a mother comforts her child, so I will comfort you” (Is. 66:13). He is like a shepherd; “Though I walk through the valley of the shadow of death I will fear no evil for You are with me” (Ps. 23:4). He is always there: “God is close to all who call on Him – to all who call on Him in truth” (Ps. 145:18).

In 2006, in the fittingly named Hope Square outside London’s Liverpool Street Station, a memorial was erected in memory of Kindertransport, the operation that rescued 10,000 Jewish children from Nazi Germany shortly before the outbreak of war. At the ceremony one of the speakers, a woman by then in her eighties who was one of the saved, spoke movingly about the warmth she felt toward the country that had given refuge to her and her fellow kinder. In her speech she said something that left an indelible impression on me. She said, “I discovered that in England a policeman could be a friend.” That is what made England so different from Germany. And it is what Jews discovered long ago about God Himself. He is not just a supreme power. He is also a friend. That is what Moses discovered in this week’s parsha.

Friends matter. They shape our lives. How much they do so was discovered by two social scientists, Nicholas Christakis and James Fowler, using data from the Framingham Heart Study. This project, started in 1948, has followed more than 15,000 residents of Framingham, Massachusetts, examining their heart rate, weight, blood levels and other health indicators, on average every four years. Its purpose was to identify risk factors for heart disease. However, Christakis and Fowler were interested in something else, namely the effects of socialization. Does it make a difference to your health whether you have friends, and if so, what kind of people they are?

Their discoveries were impressive. Not only does having friends matter; so too does having the right ones. If your friends are slim, active, happy and have healthy habits, the likelihood is that so will you, and the same is true of the reverse. Another study, in 2000, showed that if at college, you have a roommate who works hard at his or her studies, the probability is that you will work harder. A Princeton study in 2006 showed that if one of your siblings has a child, you are 15% more likely to do so within the next two years. Habits are contagious. They spread through social networks. Even your friends’ friends and their friends can still have an influence on your behaviour.[4]

Jordan Peterson, in his 12 Rules for Life, marshals his own experience and that of his contemporaries, growing up in the small, isolated town of Fairview, Alberta. Those who chose upwardly mobile individuals as friends went on to success. Those who fell into bad company fared badly, sometimes disastrously. We can choose the wrong friends, he says, precisely because they boost our self-image. If we have a fault and know we do, we can find reassurance in the fact that the people we associate with have the same fault. This soothes our troubled mind but at the price of making it almost impossible to escape our deficiencies. Hence his Rule 3: Make friends with people who want the best for you.[5]

None of this would come as a surprise to the sages, who pointed out, for example, that the key figures in the Korach rebellion were encamped near one another. From this they concluded, “Woe to the wicked and woe to his neighbour.” In the opposite direction, the tribes of Yehudah, Issachar and Zevulun were encamped near Moses and Aaron, and they became distinguished for their expertise in Torah. Hence, “Happy the righteous and happy his neighbour.”[6] Hence Maimonides’ axiom:

It is natural to be influenced in character and conduct by your friends and associates, and to follow the fashions of your fellow citizens. Therefore one ought to ensure that your friends are virtuous and that you frequent the company of the wise so that you learn from the way they live, and that you keep a distance from bad company.[7]

Or, as the sages put it more briefly: “Make for yourself a mentor and acquire for yourself a friend.”[8]

In the end that is what God did for Moses, and it ended his depression. He told him to gather around him seventy elders who would bear the

burden of leadership with him. There was nothing they could do that Moses could not: he did not need their practical or spiritual help. But they did alleviate his isolation. They shared his spirit. They gave him the gift of friendship. We all need it. We are social animals. “It is not good to be alone.”[9]

It is part of the intellectual history of the West and the fact that from quite early on, Christianity became more Hellenistic than Hebraic, that people came to think that the main purpose of religion is to convey information (about the origin of the universe, miracles, life after death, and so on). Hence the conflict between religion and science, revelation and reason, faith and demonstration. These are false dichotomies.

Judaism has foundational beliefs, to be sure, but it is fundamentally about something else altogether. For us, faith is the redemption of solitude. It is about relationships – between us and God, us and our family, us and our neighbors, us and our people, us and humankind. Judaism is not about the lonely soul. It is about the bonds that bind us to one another and to the Author of all. It is, in the highest sense, about friendship.

Hence the life changing idea: we tend to become what our friends are. So choose as friends people who are what you aspire to be.

Shabbat shalom.

Rabbi Jonathan Sacks

Parshat Behaalotcha(Numbers 8:1 – 12:16)

Rabbi Shlomo Riskin

Efrat, Israel — “The nation was ‘kvetching’ evilly in the ears of the Lord, and the Lord heard, and His anger inflamed” [Num. 11:1].

Why is there a marked difference between God’s reaction to the complaints recorded here in the Book of Numbers compared to His reaction to the Israelites’ complaints in the Book of Exodus? After all, merely three days after the splitting of the sea, they found only “bitter” waters to drink [Ex. 15:24]. God immediately – and without comment – provides Moses with the bark of a special tree that sweetens the waters.

Then, only thirty days after the exodus, upon their arrival at the Tzin Desert, they complain because they have no food [ibid., 16:1-3]. God immediately – and without comment – provides the manna.

And finally, when they encamp in Rephidim, they again quarrel with Moses over their lack of water, God tells Moses to strike a large boulder at Horev with the same staff used to strike the Nile River and turn it into blood; this time water would flow from the rock [ibid., 17:1-7]!

And although Moses names this place “Testing and Strife” (Masa u’Meriva), what immediately follows is the successful war against Amalek, won for the Israelites by the Divine response to Moses’ hands upraised in prayer to God.

How different is God’s reaction to the similar complaints only one year later [see Num. 1:1], when a fire consumes the edge of the camp and a plague results in mass graves. Why the change?

Rabbi Moshe Lichtenstein suggests that it is because the requests and complaints in Exodus were for the basic necessities of life, water, and bread. Although the Israelites should have had greater faith, one can hardly fault them for desiring their existential needs.

In our portion, Beha’alot’cha, however, they complain not about the scarcity of water, but about the lack of variety in the menu! The verse even introduces the subject by stating that the nation was kvetching evilly in the ears of God – without even mentioning what they were complaining about [Num. 11:1]. And it is for this unspecified complaint that God’s fire flares.

After this punishment, the nation cries out, “Who will give us meat to eat?” and then continues with, “We remember the fish we ate for free in Egypt, and the cucumbers and the melons, and the leeks, and the onions, and the garlic; our spirits are dried up with nothing but manna before our eyes” [ibid., v. 4-6]. What do they want – meat, or fish, or melons, or garlic?! All of the above for the sake of variety? That it what it seems to be!

God’s response is also curious; He tells Moses to appoint seventy elders [ibid., v. 16], and sends the Israelites quails to eat. They ask for meat and God gives them rabbis! And while they eat the quail, they are smitten by the severe plague. Why are they complaining, and why is God so angry? And if, indeed, He is disappointed, even upset, by

their finicky desires, why give in to their cravings? And why send them the seventy elders?

Herein lies the essential difference between the complaints in Exodus and Numbers. In Exodus, the nation had a clear goal; they were committed to the mission of becoming a kingdom of priests and a sacred nation, and were anxiously anticipating the content of that mission, a God-given doctrine of compassionate righteousness and moral justice which they must impart to the world.

In order to receive and fulfill their mission they had to live, and so they (legitimately) requested water and bread, survival food. If they did not survive, they would certainly not be able to redeem.

One year later, in Numbers, they had already received the Torah. And, since their necessities were provided for, they were complaining, kvetching, without having substantive issues about which to complain. And they had various gourmet cravings, from meat to garlic.

God understood that had they still been inspired by their mission, had they remained grateful for their freedom and the opportunity it would afford them to forge a committed and idealistic nation, they would not be in need of watermelons and leeks, foods that they themselves had never even tasted. They were really searching for a lost ideal, for their earlier inspiration of becoming a holy nation and kingdom of kohen-teachers.

No wonder God was disappointed and angry. And so he sent them the quails, knowing that once they received it, they would cease craving for it, just as once they gained their freedom from Egyptian servitude they took their freedom for granted, and once they received the Torah at Sinai, the Torah lost its allure.

The Almighty therefore felt that it would be necessary for many religious role models – seventy wise and sensitive men – to hopefully become the adjutant generals under Moses, who would personally reach out to large numbers of Jews and re-charge their batteries as members of a holy nation and a kingdom of kohen-teachers!

Shabbat Shalom

Symphony of the Soul

By Rabbi Yirmiyohu Kaganoff

Question #1: Trumpets

"Can there be a mitzvah in the Torah of blowing trumpets if this instrument was not invented until relatively recently?"

Question #2: Bugles

"Someone told me that the correct translation of chatzotzeres is "bugle." Can that possibly be true?"

Introduction:

The association between music and Torah is not usually explored in halachic articles, which is an oversight, since several mitzvos demonstrate this relationship. Among those mitzvos are the singing of select chapters of Tehillim by the levi'im that accompanies the korbanos in the Beis Hamikdash, and the rendition of Hallel on joyous days and occasions. There are also the mitzvos of blowing shofar and of blowing the chatzotzeres, which will be the focus of this week's article.

The Sefer Hachinuch counts five mitzvos in parshas Beha'alos'cha, Mitzvos #380-384, four of them related to the offering of the korban Pesach on Pesach sheini. The offering of korban Pesach was accompanied with a joyous rendition of Hallel. The fifth mitzvah mentioned by the Sefer Hachinuch is that of blowing trumpets, and can function as a commentary on the following verses:

"And Hashem spoke to Moshe saying, 'Make for yourself two trumpets of silver; make them (out of silver) by hammering them. And their purpose shall be for calling the community and having the camps embark on their journey. When they are blown a continuous blast, all the community shall gather to the entrance of the ohel mo'ed. But if one trumpet is sounded, then the leaders, the heads of the thousands of Yisra'elites, shall gather to you. Upon blowing a staccato sound, then the camps that are easternmost shall embark. Upon blowing a second staccato sound, then the southernmost camps shall begin the journey. They shall blow a staccato sound to begin their journey. And when you gather the congregation, blow a continuous sound and not a staccato one. The sons of Aharon, the kohanim, shall blow the horns, and this should be for them a law for all generations. Furthermore, when you enter into a war in your land against an oppressor who afflicts you, you shall blow a staccato sound on the trumpets. Thereby, you will be remembered before Hashem, your G-d, and you will be saved from your enemies. And on the days that you celebrate -- your festivals and your new moons -- you shall blow a continuous sound on the trumpets upon your ascent offerings and your peace offerings and it will be a remembrance for you before your G-d, for I am Hashem, your G-d'" (Bamidbar 10 1-10).

What does the Torah mean in the last verse we quoted: "You shall blow a continuous sound on the trumpets upon your ascent offerings and your peace offerings?" This means that when these korbanos are offered, they are accompanied by the tekiah blasts (the continuous sounds) of the two silver trumpets.

The Sifrei adds that, when the staccato teruah was sounded, it was accompanied by a tekiah sound before and after, and that this is done three times, similar to the order that we blow on Rosh Hashanah. (We blow more than nine sounds on Rosh Hashanah, but that is not the topic of this article.) However, this is only when blowing the teruah sounds that announce the traveling of the camps. When the trumpet blows a tekiah to beckon the elders or the people to come, it is sounded alone (Sifrei). Horn or trumpet?

Above, I translated the word chatzotzeres as trumpet, as does every translator that I have seen, although it is not fully accurate. The modern trumpet contains valves that allow it a range of pitch which the chatzotzeres does not have. The modern instrument that resembles the chatzotzeres most closely is probably a bugle, which has no keys or valves. However, since most people associate the bugle with such melodious pieces as taps and reveille, neither of which has halachic significance, translating chatzotzeres as bugle will raise a lot of eyebrows. Instead, I decided to use the word trumpet, and we will assume that we are referring to the ancient version of this instrument, not its modern update.

At this point, let us spend a few minutes discussing some of the technical halachos of this mitzvah of blowing trumpets.

Identical

Although I have found no halacha describing the size or the appearance of the trumpets, the halacha is that the two trumpets should be manufactured in such a way that they appear identical -- they should have the same exterior form, size, height, and beauty (Sifrei).

Hammered from silver

The mitzvah of the Torah is that each chatzotzeres be hammered from a solid piece of silver. It may not be manufactured the easy way -- by melting the silver and pouring it into a mold -- which would also

make it quite easy to have identical instruments. By comparison, no two handcrafted Stradivarius violins are identical, whereas standard, commercially-made instruments, including the Chinese-made, full-sized, plastic shofaros ubiquitously sold in the Arab shuk in Yerushalayim in Elul, are identical, down to their natural-looking scratch marks, except for their color and whether they are curved towards the right or towards the left.

The chatzotzeres could not be made of copper, brass (a copper-zinc alloy often used for the manufacture of musical instruments), or any other metal, but only of silver (Menachos 28a). If fashioned from any metal other than silver, it is not kosher for fulfilling the mitzvah.

How many trumpets?

In addition to the function of the trumpets mentioned in this week's parsha, they were also played as part of the orchestra that joined the levi'im's singing when korbanos were offered. The Mishnah (Arachin 13a) teaches that this orchestra had many instruments, including at least two trumpets, but it could have as many as 120 trumpets. Based on the report (Divrei Hayamim II 5:12) that when Shelomoh Hamelech dedicated the Beis Hamikdash, the orchestra included 120 chatzotzeres as well as many other instruments, the Gemara (Arachin 13b) rules that the orchestra performing with the levi'im singing the shira could add as desired, as many as 120 trumpets! Tosafos (Arachin 13a) discusses whether one could actually have more, but that the Gemara means that once one's orchestra has 120, there is no need to seek more.

However, germane to the mitzvah of blowing the chatzotzeres, the Sifrei writes explicitly that one may use only two trumpets.

Who blows?

The posuk that we quoted above states explicitly that "the sons of Aharon, the kohanim, shall blow the horns" and this point is noted by several authorities (Sefer Hachinuch; Turei Even, Rosh Hashanah 26b s.v. ushetei; Maharam Shik Mitzvah #385). The Rambam (Hilchos Klei Hamikdash 3:4-5, as explained by Sefer Hachinuch) draws a distinction between the blowing of the trumpets that was a special mitzvah performed on the festivals, when they were blown only by kohanim, and the orchestra that accompanied the daily korbanos, when the trumpets were blown by levi'im.

The tana'im dispute whether a kohein who is a baal mum, blemished and therefore not permitted to perform the avodah in the Beis Hamikdash, may blow the chatzotzeres when it is required to be blown by a kohein. Rabbi Akiva rules that he may not, and that it must be blown by a kohein who may perform the avodah, whereas Rabbi Tarfon permits it (Sifrei).

A master blaster

In this context, the Sifrei quotes an interesting anecdote. After Rabbi Tarfon and Rabbi Akiva each demonstrated the halachic source for his position, Rabbi Tarfon exclaimed: "I can no longer take this! You keep gathering and creating new laws! I know that I saw my mother's brother, Shimon, who was a kohein with a severe blemish in his leg, blow the chatzotzeres in the Beis Hamikdash!" To this Rabbi Akiva calmly answered, "Perhaps he was blowing the trumpet on Rosh Hashanah or on Yom Kippur of the yoveil year," when the blowing of the trumpet could be performed even by a Yisroel and certainly by a blemished kohein. Rabbi Tarfon then replied, "You are correct! How fortunate are you, Avraham Avinu, that you produced a descendant, Akiva! Tarfon sees things and misunderstands them, whereas Akiva figures out what is the correct halacha! One who separates himself from you, Akiva, is separating himself from life!"

(Although Rabbi Akiva's father was a geir tzedek, he was descended from Avraham Avinu on his mother's side, since she was born of a Jewish family.)

Two mitzvos of shofar

Thus far we have been discussing the mitzvah of blowing the trumpets. There is also a different mitzvah of the Torah, or actually two, to blow the shofar, which is, of course, an animal horn. Most people are surprised to discover that the 613 mitzvos include two mitzvos of shofar. In addition to blowing shofar on Rosh Hashanah, there is a mitzvah to blow the shofar on Yom Kippur of the yoveil year, the fiftieth year of the calendar cycle. This is to fulfill what the Torah teaches in parshas Behar, V'eha'avarta shofar teruah bachodesh hashevi'i be'asor lachodesh beyom hakippurim, "And you shall blow a staccato sound on the shofar in the seventh month on the tenth of the month -- on Yom Kippur" (Vayikra 25:9).

This blowing of the shofar announces that the Jewish slave, the eved ivri, now goes free, and that the land returns to the ownership of its previous inhabitants. It is, of course, made famous to non-Jewish inhabitants of the United States by its use on the Liberty Bell in Philadelphia, where the end of this posuk in parshas Behar (Vayikra 25:10) is quoted, "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof."

The shofar is blown on Yom Kippur of the yoveil year the exact same way that it is blown on Rosh Hashanah (Rambam, Hilchos Shemittah Vayoveil 10:10-11). This mitzvah, which the Rambam counts as mitzvas aseih #137 and the Sefer Hachinuch counts as mitzvah #331, applies only when each sheivet of the Jewish people lives in Eretz Yisroel on its own land (Rambam, Hilchos Shemittah Vayoveil 10:8). The custom of blowing the shofar at the close of Yom Kippur is so that we remember the mitzvah of blowing shofar on Yom Kippur of the yoveil year.

Bell versus shofar

It is interesting that the founders of the American republic decided to proclaim liberty with a bell, albeit one that cracked the first time it was used, rather than with a shofar, as the Torah states. However, this does not mean that bells were never used in the Beis Hamikdash. As a matter of fact, a bell was used as part of the orchestra in the Beis Hamikdash (see Mishnah, Arachin 13a).

Trumpets with shofar

The Mishnah (Rosh Hashanah 26b) and Gemara (ibid. 27a) record that, in the Beis Hamikdash, the trumpets were accompanied by the shofar, and, vice versa, when there was a mitzvah to blow shofar, the trumpets accompanied the shofar. Whichever was the primary mitzvah on that day was blown in the middle, and the other instrument was blown alongside (Mishnah Rosh Hashanah 26b). Thus, on Rosh Hashanah and Yom Kippur of the yoveil year, the shofar was in the middle with two trumpets, one on each side, whereas on a fast day, the trumpets were in the middle and two shofaros were blown, one on each side (Rashi ad locum).

This practice of blowing the shofar and the trumpets simultaneously is derived from the posuk in Tehillim (98:6): Bachatzotzaros vekol shofar heiru' lifnei hamelech, Hashem, "With trumpets and the sound of the shofar, call out before The King, Hashem." The Gemara explains that only "before The King," that is, in the Beis Hamikdash, should one blow both trumpets and shofar at the same time. Outside the Beis Hamikdash, one should blow either a shofar or the trumpets, but they were never both blown on the same occasion (Rosh Hashanah 27a).

Celebration or fast?

All of this important discussion also serves as an introduction to the following. When the Rambam counts blowing the chatzotzeres as one of the 613 mitzvos, he includes as one mitzvah both blowing them on the festivals and blowing them during times of travail. Let me quote his words in the Sefer Hamitzvos:

"Mitzvah #59 is that He commanded us to blow the trumpets in the Mikdash when we offer the korbanos on the festivals... Similarly, we are commanded to blow the trumpets during times of necessity and difficulty." We see that the Rambam extends the Torah's requirement to blow the trumpets when an enemy threatens to include any communal difficulty.

The Rambam explains the law at greater length in the Mishneh Torah, where he writes:

"One of the mitzvos of the Torah is to cry out and to blow the trumpets for any travail that comes on the community... whether it is drought, plague, locusts, or anything similar... This is one of the steps whereby one does teshuvah. When a difficulty occurs, they should cry out... They must all realize that the difficulties are a result of their misdeeds... and that teshuvah is what will relieve the difficulty. However, should they not cry out nor blow the trumpets, and, instead, attribute the malady to happenstance and coincidence -- this is a cruel way to live one's life that causes one to entrench himself in his evil ways. This results in increased strife. This is precisely what the Torah describes when it refers to vahalachtem imi bakeri... The Rabbis extended this idea to include fasting on every malady that happens to the community, until Heaven has mercy. During these fast days, one cries out in prayer and beseeches and blows the trumpets. In the Beis Hamikdash, one also blows shofar... Blowing trumpets and shofar together take place only in the Beis Hamikdash..." (Rambam, Hilchos Taanis 1:1-4)

Thus, we see that the Rambam understands that the mitzvah of blowing trumpets is not simply a specific single act of blowing the horns, but it is a mitzvah used to create days which the community devotes to collective teshuvah.

Altogether, the Rambam counts three different mitzvos that involve sounding instruments: Blowing shofar on Rosh Hashanah, blowing shofar on yoveil, and blowing the trumpets on festivals and fast days.

The Rambam (Sefer Hamitzvos #137) explains why he counts the mitzvos of shofar as two separate mitzvos. "It is known that this shofar blowing, which is in yoveil, is intended to publicize the freedom. It

is a type of a declaration, as said, "And you shall call out freedom in the land to all the inhabitants of the designated land." And it is a different theme from the blowing on Rosh Hashanah, which is to provide a commemoration of ourselves before Hashem, whereas this one (of yoveil) is to free the slaves" (See Pri Megadim, Orach Chayim, Mishbetzos Zahav 576:2.)

One mitzvah or two?

A very basic question is raised by the primary commentary on the Rambam, the Magid Mishnah: Why does the Rambam count shofar as two mitzvos, one on Rosh Hashanah, and one in the yoveil year Yom Kippur, yet he counts the blowing of the trumpets for the festivals and for the fast days as one mitzvah? Several answers are provided to this question; I will share with you some of them:

Tooting a different mitzvah

The Maharam Shik, who wrote a book on the 613 mitzvos, explains that the Rambam, indeed, did not combine the two types of horn blowing as one mitzvah. Rather, the Rambam considered blowing trumpets as a detail that would be included as part of the laws of offering each korban. In other words, the offering of each type of korban is counted as a mitzvah of the Torah. However, the specific details and steps involved in offering each korban are not counted as separate mitzvos. Similarly, explains the Maharam Shik, blowing the trumpets to accompany the offerings is included as a detail in the offering of that particular korban, rather than as a separate mitzvah (Maharam Shik, Mitzvah #385).

A similar approach is suggested by a different commentary (Mirkeves Hamishneh, Hilchos Taanis 1:1), which explains that blowing the trumpet is not counted as a separate mitzvah but is included under the mitzvah that the levi is responsible for his tasks in the Mikdash, which includes also singing the psalms, guarding the Mikdash and opening the gates (see Rambam, Hilchos Klei Hamikdash 3:2).

These two approaches can be used to explain how a different rishon, the Semag, understood these mitzvos. When in parshas Beha'aloscha he quotes the mitzvah of blowing the trumpets, he limits it to the blowing that transpires when the offerings are brought on the festivals (Semag, Mitzvas Aseih #170). He counts as a separate mitzvah the levi'im carrying out their responsibility in the Mikdash, and includes the laws of their blowing of the trumpets there (Semag, Mitzvas Aseih #169). Furthermore, he counts a different mitzvas aseih (#17), which the Rambam does not, that might include the observance of days of public teshuvah. He defines mitzvas aseih #17 as a positive mitzvah of the Torah to recognize that everything that happens is divinely controlled, and to understand that when difficult situations arise it is Hashem's admonition to us to return to Him. This would seemingly include the same mitzvah as the Rambam's extended responsibility to the community that they cry out "rather than attribute the malady to happenstance and coincidence."

Although we have rallied support for such an approach to the organization of these mitzvos, the Rambam himself did not explain the organization of the mitzvos this way, since he states very clearly that mitzvah #59 includes blowing the trumpets both for the festivals and for the fast days. Allow me to quote him again, "Mitzvah 59 is that He commanded us to blow the trumpets in the Mikdash when we offer the korbanos of the festivals... We are also commanded to blow the trumpets in times of difficulty and trouble, when we cry out to Hashem." Thus, we see that the Rambam felt that these two aspects of trumpet blowing count as one mitzvah, notwithstanding his position that the two mitzvos of blowing shofar should be counted as two different mitzvos. Thus we revert to the Magid Mishnah's question: Why did the Rambam count the two occasions that we blow shofar, Rosh Hashanah and yoveil as two different mitzvos, yet he counted the two occasions that we blow the trumpets, for korbanos and in times of travail, as one?

Difference between shofar and trumpets

The Sefer Hachinuch explains that blowing the trumpets, whether to accompany the korbanos on the festivals or on the days of travail, has the same purpose: To get people to focus on why they are offering korbanos or fasting – they serve as a wake up call.

Conclusion

Rav Hirsch explains that, notwithstanding the doubled letter tzadi, the root of the word chatzotzeres is the same as the word chatzeir, which means court or courtyard. The verb chatzeir means to form a court around oneself. The word chatzotzeres means an instrument whose purpose is to draw together people to form a court. Thus, the entire meaning of the Hebrew word for trumpet is its use to bring Klal Yisroel together. As we now understand, this function might be because it is a time of difficulty, but it might also be in a time of joy to celebrate as a community. May Hashem help us come together to celebrate, as an entire community, ultimate happiness!

Ohr Somayach :: Torah Weekly :: Parshat Beha'alotcha

For the week ending 2 June 2018 / 19 Sivan 5778

Rabbi Yaakov Asher Sinclair - www.seasonsofthemoon.com

Insights

Against the Tide

"Take the Levi'im" (8:6)

One of my least favorite experiences is to be part of a large crowd.

A multitude of humanity can all too easily lose its humanity. It can so easily become an untamed beast. The herd instinct is ever-present in man, albeit lurking beneath the surface.

And this herd instinct has its more subtle forms as well. Most of us don't like to be out of step with our peers, be they clad in torn jeans or black suits. To step out and be a little different is very difficult and uncomfortable.

"Take the Levi'im." The Midrash Tanchuma (Beha'alotcha 8) associates this verse in our weekly portion with the verse "G-d will test the righteous one" (Tehillim 11:5), and says: "The Holy One, Blessed is He, never elevates a person to a position of authority until He examines and tests him first. You find this also with Avraham Avinu: G-d put him to the test with ten trials and he withstood them all. Subsequently G-d chose him, as it says: 'And G-d chose Avraham from all...' Similarly, the Tribe of Levi gave up their lives to sanctify the Name of the Holy One, Blessed is He, lest the Torah be negated, for when the people of Yisrael were in Egypt they despised the Torah and brit mila, and they were all idol worshippers... But the Tribe of Levi were all righteous and kept the Torah."

This Midrash seems difficult to understand. There was no physical danger to a person for keeping Torah in Egypt. How can the Midrash teach that the Tribe of Levi gave up their lives just by observing the Torah?

Though there is no mention that the Jews of Egypt physically oppressed the Tribe of Levi or tried to seduce them to spurn the Torah, the Midrash is telling us that the mere fact that the Tribe of

Levi stood against the overwhelming majority is also called "giving up your soul."

There's a lesson here for our times: When many of the Jewish People despise the Torah and are very far from keeping mitzvot, to be able to stand against the tide takes tremendous strength. But that's also called Kiddush HaShem — sanctifying the Name of Heaven — and there is no greater merit than that.

Source: based on the Chidushei HaLev

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OU Torah

Rabbi Dr. Tzvi Hersh Weinreb

A Candle of God Is the Soul of Man

I no longer remember which Israeli artist colony I was visiting. Perhaps Jaffa. But I will never forget the crude, almost primitive paintings, which were on exhibit. They were all very different in color, style, and size. They varied from somber dark browns and grays to tropical oranges, reds, and yellows. Some were very realistic, some impressionistic, some totally abstract. One was a large mural. But in the corner, there were postcard-sized miniatures. In every painting, a candle predominated.

The artist was obsessed with the image of the candle. A tall, slim candle, wax dripping down its side, the wick erect, the flame flickering. Somehow, each candle evoked the picture of a person.

I made a note of the artist's name, hoping that one day I would be able to afford one his works, and would then find him, but I lost the scrap of paper with his name and address long ago.

The memory of the candles bedecking his workroom walls has remained with me. As long as I can remember, I have been fascinated by candles and by their human-like quality. In my early teens, I was taught to meditate in front of a burning candle, and to associate my meditation with the biblical phrase, "A candle of God is the soul of man".

"What are some ways that human beings resemble candles?" This question was assigned to me by the old rabbi who was my first spiritual guide. In my early adolescence I was part of a group of six or seven peers who met with this rabbi once a month in a dark and, you guessed it, candlelit room.

It was our task to gaze at a burning candle and imagine the affinities between candles and men. At the end of the month, we were to report on our findings.

I never returned at the end of that month. Without that closure, it is no wonder that I still reflect, over sixty years later, on the resemblances between people and candles.

This week's Torah portion speaks of the candles that Aaron lit in the ancient Tabernacle. The Bible speaks not of the "lighting of" the candles, but of the "raising up" of the candles. The commentaries eagerly point out that it is not sufficient to kindle the candle; one must see to it that the flame will continue to burn on its own.

The candle thus becomes a metaphor for the process of teaching: parent to child, or master to disciple. It is never sufficient to merely touch the child with the flame of knowledge. Rather, one must "raise up" the flame so that it will grow and will nurture the student for a long time. The task of the teacher is to ensure that the flame will continue to burn on its own, that knowledge will be a lifetime process. There is another traditional Jewish saying which inspires me: "A little bit of light can dispel much darkness". The little candle teaches us how much good a single person, or even a single act, can accomplish. It is not necessary for one to try to ignite powerful floodlights. If all that one can do is light a match, that paltry act can achieve unforeseen illumination.

Finally, there is a Talmudic dictum, "A candle for one is a candle for a hundred". There are certain things in life, an item of food for example, which can only meet the needs of one person. There are other things, certain tools for example, which can only meet the needs of one person at a time. But one candle can benefit the single individual who needs illumination, and it can shed equal illumination for many others in the room. A candle for one is a candle for a hundred.

And so it is in the human realm. There are things that we can do which will benefit not only a single particular other but an entire

group, an entire community, an entire world. If we teach, for example, lessons that are useful practically and that are spiritually uplifting, those lessons are not limited to who hears them. Rather, they can benefit many unseen others. Intellectual accomplishments and religious achievements are candles not just for one, but for hundreds. I have listed but three of the infinite number of ways in which the soul of man is the candle of God. Candle lighting symbolizes the teaching process; the single act can have massive consequences; and we can affect a much wider circle than we think.

The opening verses in this week's Torah portion render the candle image so central to the Tabernacle and Temple service, because the Torah wishes us to think about the candle, to meditate on it, and to discover for ourselves the manifold analogies which lie embedded in the candle image.

"Behold the candle," the Torah exclaims. It is one of the oldest, and certainly one of the simplest, human tools. But it can be a metaphor for the power and the potential of the human soul, which is no less than the candle of God.

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Rabbi Buchwald's Weekly Torah Message

"The Seventy Elders: The Challenge of Jewish Leadership"

Among the many interesting themes found in this week's parasha, parashat B'ha'lot'cha, is the appointment of seventy elders. In response to Moses' complaint (Numbers 11:14), that he could not carry the burden of leading the people alone, the seventy elders are called upon to assist Moses in leading the nation.

According to tradition, these new elders were selected to replace the seventy elders who served the people in Egypt (Exodus 3:16, 4:29) who died in a heavenly fire (Numbers 11:1) because of sinfully and disrespectfully eating and drinking while perceiving the revelation at Sinai (Exodus 24:11).

In Numbers 11:16, G-d says to Moses, אָסַפָּה לִי שִׁבְעִים אִישׁ מִזְקְנֵי יִשְׂרָאֵל, "Gather to Me seventy men from the elders of Israel whom you know to be the elders of the people and its officers; take them to the Tent of Meeting and have them stand there with you."

G-d then explains to Moses that He intends to inspire these seventy men with His spirit so they shall carry the burden of the people together with Moses, so that he would not have to bear the community's burdens alone.

Rashi commenting on the phrase, "Gather for Me the seventy men from the elders of Israel whom you know to be the elders of the people and its officers," explains that these seventy men are people whom Moses already knows because they had served as guards of the Israelites in Egypt during the peoples' crushing enslavement. Rather than beat the Jewish slave-laborers to produce more bricks as the Egyptians demanded, the guards themselves were beaten. G-d tells Moses to select these heroic guards to serve as the elders of Israel, because of the great sacrifices they made on behalf of the people in the time of Israel's enslavement.

Rabbi Chaim Dov Rabinowitz in his commentary on the Bible, Da'at Sofrim, notes that the elders of Israel were not only required to be astute, learned and wise men, but must also be known to the people as popular and sympathetic leaders and advisors. Rabbi Rabinowitz further maintains that this standard was employed when choosing leaders for Jewish communities in all future generations. Utilizing their wisdom and generosity of spirit, these insightful, G-d-fearing, humble and pleasant people were called upon to lead the nation.

According to tradition, the most salient reason for the selection of these leaders was because (Exodus 5:14), וַיִּכְפוּ שַׂרְיֵי בְנֵי יִשְׂרָאֵל, at great personal cost, the guards of the Children of Israel defied the orders of the Egyptian taskmasters and were beaten when they refused to beat the Israelite slaves.

While Jewish leaders often face difficult challenges, the challenges of Jewish leadership are not always external. All too often, they are internal. While it is true that in this particular instance, the Hebrew guards were beaten by the Egyptian taskmasters, we know only too well that the multitudes of Israelites could be very mean and cruel to their leaders. When Pharaoh decreed after his encounter with Moses

and Aaron that the Israelite slaves were no longer to be given straw (Exodus 5:21), the guards themselves confronted Moses and Aaron and condemned them for making things worse and for "placing a sword in the hands of the Egyptians to murder the people."

Being a Jewish leader at any time and in any age is not an easy task, especially to lead people who are prone to complain and are rarely satisfied. Leadership, in general, is hardly ever truly rewarding or fulfilling. In fact, the idea of term limits for political leaders is based on the assumption that leaders who stay in power too long, are bound to lose favor, even in the eyes of their most ardent supporters.

That leaders will make mistakes is inevitable. However, their followers often go well above and beyond what is justified when criticizing them.

A good friend of mine, who is involved in outreach and, who at great personal sacrifice, has influenced many hundreds, if not thousands, of Jews to live more Jewish lives, told me that a particular person, whose family he had previously helped, came up to him recently and angrily berated him, "What do you have to show for all your work? You have no wife, no children, no family. You're wasting your time!" The cruelty of that remark shocked me to the core. And, although I too have been subjected to abuse in my long career in Jewish engagement, I, fortunately, have never experienced that degree of venom.

In my attempts to console my friend, I reminded him of the guards in Egypt who eventually became the seventy elders of Israel, because they were beaten for refusing to beat their brother Israelites who had failed to produce sufficient bricks.

Unfortunately, this is often the price that one pays for serving in a Jewish leadership position.

I only hope that the person who said those hurtful words will come to his senses and ask forgiveness in the not too distant future.

While leadership is always challenging, Jewish leadership is often profoundly challenging.

May you be blessed.

Rav Yissocher Frand - Parshas Behaalosch

The Definition of the Term 'Chareidi'

In Parshas Beha'aloscha, we are introduced to the laws of Pesach Sheni (the "Second Passover"). There were certain individuals who were unable to bring the Pesach offering in its proper time (on the 14th of Nissan) for very legitimate reasons. They were Tameh Meis (impure by virtue of contact with a dead body). They approached Moshe Rabbeinu with the famous words, "Why should we miss out (on the opportunity to bring the Korban Pesach)?" (Bamidbar 9:7)

At this point in time, the Ribono shel Olam told Moshe about the mitzvah of Pesach Sheni. This is a rare exception in Torah where people have a "make-up opportunity" to compensate for having missed fulfilling a given commandment in its proper time. The Sifrei notes here that this shows that these individuals were upright and righteous individuals (tzadikim and kesheirim) who trembled (chareidim) to do the mitzvos.

In America, Jews who are exceptionally "frum" are often labeled "ultra-Orthodox." Whether we know it or not, the vast majority of us are "ultra-Orthodox" in the eyes of most American Jews and the general public at large. In Eretz Yisrael, the popular terminology for describing such "ultra-Orthodox" individuals is "Chareidi." I always wondered where that expression came from. I have my doubts about the theory that it came from the Sifrei in Parshas Beha'aloscha.

Chareidi is actually a curious title. Chareidi really means a person who trembles. Why was this adjective chosen to describe someone who is 'frum'? Perhaps there is a different twist to what the word Chareidi really means.

I would like to explain this by citing an incident I saw in one of the sefarim of Rav Yitzchak Zilberstein. A few days before Yom Kippur, a Jew came to Rav Zilberstein and told him that he would not be able to fast on Yom Kippur. Many times, for various medical reasons, a person must eat on Yom Kippur. If a person is well enough to abide by such a protocol, the specified halachic dispensation for eating on Yom Kippur is a process known as pachos, pachos, m'k'shiur (consuming less than the amount for which a person is culpable for breaking his fast — pausing a certain length of time — and then again

eating less than the specified amount). In this way, the person is able to get the nutrients he needs without having been in strict violation of the mitzvah of fasting. This process can be a bit complex — how many ounces one consumes at a time, how long he waits between each eating, etc.

Rav Zilberstein sat down with the fellow and explained to him in detail how much to eat and how much to drink, and how to pause appropriately between the various food intakes, and what further leniencies are allowed if he is feeling exceptionally weak, etc. The fellow thanked Rav Zilberstein for the information and went home. However, he came back the next day and said, “I forgot what you told me, could you go over it with me again?” Rav Zilberstein went through the entire set of halachos again with him. Rav Zilberstein asked him if he now had it clear in his mind. The fellow confirmed he had it, and went home. The third day, the entire process repeated itself. This happened four or five times.

Finally, the person who had the query admitted to Rav Zilberstein, “I am nervous about this matter.” In other words, he was not an imbecile, but rather the tension caused by the thought of eating on Yom Kippur was so great, that it made him keep forgetting exactly how he was supposed to do it. He was so upset about not being able to fast, that he kept needing reassurance that what he needed to do was okay. Rav Zilberstein wanted to console him so he told him, “It is a wonderful thing that you are so nervous.”

In this connection, Rav Zilberstein referenced a Rashi at the end of the Torah. On the last day of Moshe’s life, he told the Jewish people, “And Hashem did not grant you a heart to understand and eyes to see and ears to hear until this day” (Devarim 29:3). In other words, finally today — on the last day of my life — you have been given the capability to understand my message to you. Rashi comments: What happened “on that day?” Rashi explains that Moshe Rabbeinu gave a Sefer Torah that he wrote to the Tribe of Levi, and then representatives of all the other tribes came before him to complain. “Why should only the Sons of Levi receive a Sefer Torah? What about the rest of us? We too stood on Sinai and were given the Torah. We too deserve our own copies of this holy scroll!” They were afraid that maybe in a year or two, the descendants of the Tribe of Levi would say that it was only their tribe who received the Torah at Sinai. Rashi says that Moshe rejoiced when he heard this complaint. Concerning this request, Moshe told them, “On this very day you have become a nation” (Devarim 27:9). “It is today that I realize that you appreciate and cling to the Omnipresent.” Their complaint demonstrated their passion for the Torah. For the previous 39 or 40 years, they kept the mitzvos that they were supposed to keep, but Moshe Rabbeinu never witnessed to what extent it went to their whole being. The opportunity to perform mitzvos was always there for them, so they never had the opportunity to demonstrate this passion: What do you mean, we do not get to have our own Sefer Torah!? This was a gut level reaction that Moshe now witnessed and appreciated for the first time.

Rav Zilberstein explained that when a person is so upset about eating on Yom Kippur that he cannot remember the instructions from one day to the next, it does not say anything about his mental capabilities. It says something about the importance he attaches to proper mitzvah performance, and how much the lack of the ability to perform them bothers him.

We see this regularly when people spend hours picking out an Esrog. People buy a beautiful Esrog, paying a fortune for it, and then taking it to a posek (i.e. — a person with halachic expertise in being able to rate the quality of the Four Species) to ask him — is this mehudar (“exceptionally beautiful”)? The posek looks at it for three seconds and proclaims it “mehudar.” The fellow comes back a day later and asks the same posek, “But, did you see this little ‘pimple’ over here...?” The posek looks at it again and says, “It’s fine. It’s mehudar.” The person comes back on the third day and says, “But, you missed this...”

What is going on with such people? The word to describe such people is chareidim. Chareidim are not “tremblers.” Chareidim are people who are passionate. They are passionate about their Yiddishkeit (Judaism). They are passionate about their performance of mitzvos. They feel deprived when they cannot do a mitzvah. “Why should we be left out?” The Sifrei says these people are chareidim. That is the

real meaning of the term. A chareidi is a person to whom it makes a difference, who cares about his Divine Service.

“Goodness” is a Quality Which Counts when Picking Judges for the Sanhedrin

In the sefer *Zahav MiShvah* from Rav Moshe Shmuel Shapiro (1917-2006), the author (a disciple of the Brisker Rav) comments on the pasuk “...Gather for Me seventy men from the elders of Israel, whom you know to be the elders of the people and its officers; take them to the Tent of Meeting and have them stand there with you” (Bamidbar 11:16). This event marked the formation of the first Sanhedrin (Supreme High Court) in Israel.

Rashi notes the qualifications which granted these individuals eligibility to become members of this distinguished judicial body: They had been appointed as guards over the Israelites in Egypt during the “crushing labor.” They would take pity on them, and be beaten by the Egyptians because of them, as it says, “The guards of the Children of Israel were beaten” (Shemos 5:14). Rather than smite the Jews to do the work of the Egyptians, they allowed themselves to absorb the Egyptian lashes. Rashi continues: “Now let them be reappointed to positions of authority in Israel’s state of greatness, just as they suffered in Israel’s time of distress.” The Medrash says that from here we see that whoever sacrifices for Israel’s welfare merits honor, greatness, and that the Divine Spirit should rest upon them.

Rav Moshe Shapiro asks: This is all well and good that one who sacrifices for Israel in their time of distress should be rewarded. However, it seems odd that this should qualify them for the Sanhedrin. A person needs to know something to be eligible for appointment to the High Court. If the sole criteria for appointment to the Sanhedrin would be empathy, then they would certainly qualify. But clearly there was an intellectual requirement for membership in the Sanhedrin as well. Furthermore, the Gemara says that members of the Sanhedrin must understand all seventy languages (so they can hear any testimony without having to rely on interpreters). Beyond that, the Yalkut lists other requirements such as “they never spoke idle speech in their lives and their entire conversation always consisted of matters of Torah.”

No one questions the righteousness of the Jewish guards in Egypt, but that per se does not make them into Gedolei Torah (outstanding Torah authorities). How, suddenly, did they become worthy of being members of the Sanhedrin?

The answer is that one of the 48 qualities that the Mishna (Avos 6:6) lists as necessary to acquire Torah is “carrying his friend’s burden” (nosei b’ol im chaveiro). This attribute is a path through which a person acquires Torah knowledge. The Talmud says (Menachos 53b), “Let one who is good come and receive that which is good; from He who is Good to good ones.” The Gemara then parses the implication of this teaching: “Let one who is good come” refers to Moshe, about who it is written, “And she saw him, that he was good” (Shemos 2:2). “And receive that which is good” refers to Torah, about which is written “for a good teaching I have given to you” (Mishlei 4:2). “From He who is Good” refers to the Holy One Blessed Be He, about whom it is written, “Hashem is Good to all and has Mercy over all his creatures” (Tehillim 145:9). “To good ones” refers to Israel, as it is written, “Hashem does good things for those who are good...” (Tehillim 125:4).

In order to be a member of the Sanhedrin and to merit the type of Torah needed to be a member, a person needs to be a ‘Tov’ (good person). In Yiddish, this is what we call “a gu’tir.” A good person is someone who cares about other people. He cares about people to the extent that he is willing to be hit on their behalf. When someone becomes that “Tov,” he will receive “Tov” (i.e., Torah) from the One who is Tov (Hashem) for the sake of the “Tovim” (i.e., Yisrael).

There are many examples thereof, but Rav Moshe Shmuel Shapira cites his Rebbi, the Brisker Rav (Rav Yitzchak Zev Soloveitchik (1886-1959)). There was an incident involving Jewish children from Teheran at the time of the founding of the State of Israel. The Government wanted to put the children into situations which would cause them to abandon their adherence to traditional Jewish religious practice. The Brisker Rav raised a ruckus. He moved mountains in his attempts to save these children. Rav Shapira writes that the Brisker Rav once called a meeting of Gedolei Yisrael and insisted that something be done about these youngsters from Teheran. When the

meeting was over, everyone went back home to their regular lives. Rav Soloveitchik told Rav Shapira “How can anyone just go back home to their regular life? What will be with these children?” The Brisker Rav cared for them so much that he was willing to move mountains for them.

Rav Moshe Shmuel Shapira cites another example of a Rav Noach Shimanowitz, who was on one of the boats that tried to run the British blockade around Palestine in the pre-State period. The British interred him in one of their internment camps on Cyprus. Again, the Brisker Rav left no stone unturned in order to try to gain the freedom of another Jew. This is the idea of *noseh b’ol im chavero*. This is the “goodness” of character that brings a person to have Divine Help in becoming a receptacle of Torah wisdom. Such a person is appropriate to sit on the Sanhedrin.

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Rabbi Mordechai Kamenetzky
Drasha - Parshas Behaaloscha
Sweet Memories

Sweet memories do not fade fast. And neither do pungent ones. That is why the Jewish nation complained bitterly about their miraculous fare, the manna. The manna was a miraculous treat sent daily from heaven to sustain a nation of more than two million people in a barren desert. It was shaped like coriander seed, shone like crystal, and had a miraculous property. It would assume the flavor of any cuisine that its consumer would think about! If a person wanted steak, it tasted like steak. If ice cream was on the menu of the mind, then ice cream it was. My teachers, though I can’t imagine they had Midrashic sources, claimed that it could even taste like Cookie Dough Ice Cream! There was a small catch, however. Though the manna had the miraculous ability to transform into a palette of delicacies, merely on the whim of its consumer, it was not able to transform into every imaginable taste. It could not assume the taste of onions, garlic, and a variety of gourds. The divine ability was of course there, but Hashem’s compassion overrode His culinary metamorphosis process. Onions and garlic are not the best foods for nursing mothers. And if a pregnant or nursing mother would think of the pungent flavors of those foods, it would, perhaps, maltreat the child.

And thus the men complained, “we remember the fish that we ate in Egypt – and the gourds and onions and garlic! But now there is nothing, we look forward to nothing but the manna!” (Numbers: 11:5-6).

Though the complaint seems slightly ludicrous, for many years I wondered: Supernatural Divinity was able to transform the dough-like fare into the most sumptuous of meals – all according to the whim and fancy of the individual taster. Why, then, didn’t Divinity let the manna discern? Let a garlic taste manifest itself only for the men and women who it would not affect, and not for the women who were with child, whose babies would be harmed by the pungent effluvia?

Rabbi Dr. Abraham Twerski in Not Just Stories tells the legend of Rabbi Moshe of Kobrin, whose disciple, Reb Yitzchok, was in dire straits. Impoverished, he had hardly any food to feed his children, and in addition he had two daughters to wed. Reb Yitzchak’s wife pleaded with him to ask the Rebbe of Kobrin for a blessing, but alas, each time Reb Yitzchak crossed the saintly Rebbe’s threshold, he forgot about his own necessities.

Finally, Reb Yitzchak mustered the courage to ask for a blessing of wealth.

Rabbi Moshe promised him the blessing of great wealth, but he made one provision. He gave Reb Yitzchak two gold coins and ordered him to buy the finest food and drink.

“However,” added the Rebbe, “your wife and children may not partake in any of this food. Not a morsel. Not under any circumstance. After you use the money,” concluded the Rebbe, “return back here.”

The next days were mere torture. As his starving wife and children looked on, Reb Yitzchak only nibbled on the food he had bought. He was sick to his stomach. The fine delicacies had no flavor. He could not bear to see the pain of his starving family while he enjoyed the finest food. The pain added a gall-like flavor to the normally delicious

food. Reb Yitzchak pleaded with the Almighty to take his soul so that he would not bear the pain.

Reb Yitzchak quickly returned to the Rebbe.

“Yitzchak,” said the Rebbe. “I could have blessed you immediately, but are you ready to enjoy the abundance of wealth, while knowing that other Jews do not have? Your recent experience is a lesson for those who have, while others are deprived. Now, Yitzchak, are you ready for wealth?”

Reb Yitzchak exclaimed, “Never!” and returned home.

Eventually, the blessing rested upon Reb Yitzchak and his wife, but they never forgot the plight of others.

Manna fell with inherent qualities; and it had the potential to explode with a bounty of delicious flavors. But it would not be fair to limit its pleasures only to a portion of the people. If expectant and nursing women could not partake in certain foods, their spouses and the entire nation had to share the restrictions too.

And though there may be no great pain in abstaining from onion and garlic for a while, it is important to find commonality even in life’s little inconveniences. Because true sharing is feeling the pain of even the minutest discomforts. It is a lesson that Klal Yisrael had to learn as they trekked together in the desert, striving to become one large unit. They learned to unite by joining together while missing out on some of the spices of life. Because the nation that blends together – bands together!

Good Shabbos!

Dedicated by Karen and David Eisner in memory of Jamie Lehman of blessed memory L’iloy Nishams R’ Chaim Menachem ben R’ Menashe Refael O”H 14 Sivan

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Rabbi Mordechai Willig
The Menorah: Symbol of Unity

I

“When you kindle the lamps towards the face (the center, Rashi) of the menorah the seven lamps will shine” (Bamidbar 8:2). The conventional interpretation groups the middle phrase – “toward the face of the menorah” – together with the end of the passuk, placing a comma after the introductory phrase - “when you kindle the lamps.” The Seforno, however, disagrees. He combines these aforementioned first and second phrases and inserts two explanatory words, as follows: “When you kindle the (six) lamps toward the center of the menorah, (then) the seven lamps will shine.” The right candles represent those who deal with eternal life. i.e. learning Torah. The left candles represent those who deal with temporal life, i.e. earning a livelihood, who help those who learn Torah. Both must intend to fulfill Hashem’s desire and exalt His name together, just as they accepted, “The entire people responded together and said ‘Everything that Hashem said we shall do’” (Shemos 19:8), i.e. between all of us we will complete His intention.

The Seforno quotes the Gemara (Chulin 92a) that compares Am Yisrael to a grapevine. The branches are earners (*ba’alei batim*) who support the poor and the government so that their brothers can survive (Rashi). The clusters (grapes) are the Torah scholars, and the leaves are the masses (*amei ha’aretz*) who produce the food that Torah scholars eat (Rashi). Let the clusters pray for the leaves, for if not for the leaves the clusters would not survive. Even though the masses work for their own benefit, the Torah scholars should be grateful and pray for them (Be’er Yitzchak).

The status of earners who work in order to support Torah is much higher than that of the masses. “Rejoice, Zevulun, when you go out (for trade, Rashi) and Yissachar in your tents” (Devarim 33:18). Zevulun earned and supported Yissachar, who learned Torah. Zevulun precedes Yissachar since Yissachar’s Torah was made possible by Zevulun. The Seforno’s reference to the masses includes them in the unified Am Yisroel as well. The Seforno adds that the reason the menorah must be made from a single block of gold (8:4, see Rashi) is to teach that unity is the purpose of lighting the menorah.

II

Aharon felt badly that neither he nor his shevet (Levi) were with the *nesi'im* who brought *korbanos* to dedicate the *mizbeach*. Hashem said

to him “Yours is greater than theirs, because you kindle the lamps” Why is Aharon’s role greater?

The Eim Habanim S’meicha (p. 497) explains that preservation is more important than construction. Preserving the Mishkan and the Beis Hamikdash depends on peaceful coexistence between all segments of Am Yisroel. Aharon, who loved and pursued peace (Avos 1:12), lit the lamps of the menorah, which, as Seforno explains, represents unity. Unity is especially critical when we face mortal danger (the sefer was written in Budapest in 1943). Torah Jews must maintain their religious observance but can unite with all Jews in Yishuv Eretz Yisrael (ibid p. 500).

The Rav zi”l expresses a similar idea (The Day - Jewish Journal November 12, 1954 pg. 6). Torah Jews may and must cooperate with all Jews to defend the Jewish people and land against outside forces (k’lapei chutz). But there may not be joint religious activities with groups that deny the fundamentals of Torah belief and practice (k’lapei p’nim).

Striking the proper balance between unity and separation involving various groups and sub-groups is difficult, and, itself, the subject of dispute. We must, like Aharon, love and pursue peace, love all creatures and bring them close to Torah (Avos 1:12) while simultaneously safeguarding our Torah heritage and transmitting it to our children. May we succeed in both endeavors and thereby hasten the day when the menorah will be lit in the rebuilt Beis Hamikdash.

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Shema Yisrael Torah Network

Peninim on the Torah - Parshas Beha’alosecha

פרשת בהעלתך השעשע

ידי בנוסע הארון

When the Aron would travel. (10:35)

The well-known pesukim, which are recited when the Torah is removed from the Aron Kodesh, are placed in our parsha and are separated from the rest of the parsha by two inverted nuns. Chazal (Shabbos 115b) teach, “Hashem placed a symbol before and following these pesukim in order to underscore that this is not the rightful place for these pesukim to be recorded in the Torah.” The more appropriate place is in Parshas Bamidbar where the Torah records the nation’s masaos, journeys. Why were they placed here? Chazal explain that the Torah seeks to differentiate the first puranios, punishments, from the next ones. Two punishments, one following the other, is not a good sign. Thus, the Torah separates them.

What were the two punishments? Chazal consider the first one to be, va’yisur mei’har Hashem, “They (the nation) traveled from the Mountain of G-d” (10:32). They traveled quickly, fearing that if they tarried much longer at Har Sinai, Hashem might give them more Torah laws. So they “ran” away, like a tinok ha’boreach mibais hasefer, “like a child running away from school.” (Out the door when the bell rings.)

The second punishment was the misonemim, vayehi ha’am k’misonemim, “The nation was moaning.” The Ramban explains that when the Bnei Yisrael left Har Sinai, they were sent deeper into the wilderness. Had they acted appropriately, they would have had faith in Hashem and followed his call to move with joy and alacrity. Instead, they complained, kvetched and moaned. They worried about surviving in the wilderness. They expressed their fear and lack of faith via their moaning. Hashem became angry and punished them with a fire that consumed some of the complainers.

When we think about the punishments, we wonder what punishment the nation received for “running” away from Har Sinai? Certainly, it was not of a caliber comparable to that suffered by the misonemim. The Chasam Sofer explains that leaving the Torah has immediate consequences. Leaving the Torah is in and of itself a punishment. Other sins catalyze punishment in the following manner: the sin is evaluated, and a suitable punishment commensurate with the sin is decreed. Bitul – leaving, wasting time- from Torah study effects punishment immediately.

This may be compared to two buckets that hang over a well (or a see-saw). When one comes up – the other goes down. The “reaction” is immediate. Thus, Chazal teach (Pirkei Avos 3:6) that

when one carries (upon himself) the yoke of Torah, the yoke of (subservience to) a king, the yoke of working for parnassah, earning a livelihood, are removed from him. On the other hand, whoever rejects and throws off the yoke of Heaven from himself is compelled to carry upon himself the yoke of the secular monarch (who will subjugate him) and the yoke of parnassah. In other words, leaving Torah causes an immediate, automatic reaction.

Furthermore, an individual who is aligned and suffused with Torah approaches life’s emotional and physical challenges – the travail, the uncertainty, the constant issues that comprise contemporary societal life – in a calm, reassured manner. His faith and trust in Hashem, coupled with the support that comes with Torah study, transform his outlook, and, hence, his life.

The concept of ol Torah, the yoke of Torah, requires elucidation. Torah study is life; it is love. What is the meaning of yoke, a term which connotes being compelled, restricted in a negative manner, rather than something one does out of deep and abiding love? While all of this may be true, one must realize that human nature tends to gravitate to that which appears sweet and pleasurable – while simultaneously disregarding the bitter consequences of falling prey to the allure of sweet, temporary pleasure. In order to have the tools for counteracting the wiles of the yetzer hora, evil inclination, the Jew must live a life of imperatives that restrain him from overindulging and gratifying his immediate desires. The yoke of Torah and mitzvos compels us to live a life of restraint – even if we do not understand why. Temptation is overwhelming; the yetzer hora is wily; we are only human. Our protection is the yoke of Torah. Those who feel that restraint cramps their style have sadly succumbed to the allure of temporary gratification. By the time they realize that the nature of their satisfaction is ephemeral, it will be too late.

The other day, I had occasion to peruse some of the earliest Peninim in the growing series. I came across two vignettes concerning legendary Roshei Yeshivah who impacted thousands of students. Both Roshei Yeshivah were Lithuanian/Polish born and bred, having studied in the European yeshivos under rebbeim who literally breathed Torah. The following vignettes represent their inextricable bond with the Torah.

Horav Simcha Wasserman, zl, was a trailblazer on the American chinuch, Jewish education, scene. His efforts in the field of Jewish outreach laid the foundation upon which others built their spiritual edifices. He had a loving, caring personality, which was his greatest asset. In his quiet, self-effacing, warm and sensitive manner, he was able to bring thousands to embrace the Torah way. He taught that learning Torah was in and of itself the most powerful kiruv, outreach, tool. We should not waste time arguing about Yiddishkeit, since arguing only solidifies the position of the subject of our outreach. Arguing about Yiddishkeit only alienates. It does nothing constructive to communicate to the individual that the life he has been leading is of no value and going nowhere. Such words will only serve to alienate him – forever.

The first step towards transforming the spiritual persona of a prospective “client” is to take out a sefer, Torah book, and begin to learn. “Learn with them!” Rav Simcha would declare. “Learn with them and their eyes will open up as they see what you see.” Once they perceive it the way that we see it, explaining will not be necessary. The yetzer hora does not want to lose this client. The Torah is tavlin, the antidote, against the wiles of the yetzer hora, and, until one studies Torah, he still imbibes the poison. Without the antidote, he will become the yetzer hora’s property until he becomes altogether spiritually extinct. If one works with a prospective baal teshuvah, but does not learn Torah with him, his frumkeit, religious observance, will not endure.

When Rav Simcha wanted to encourage Shabbos observance, he taught the laws of Shabbos. Talking and singing are nice, but without Torah study, the poison has yet to be expunged. It is still there – waiting for a time when it can flare up and completely destroy the person.

Rav Simcha taught Shabbos – and people began observing Shabbos on their own. When queried how his students became Shabbos observant when he had, in fact, not uttered a word about Shabbos, he replied, “The Torah taught them; the Torah transformed them.”

A young, soon-to-become father asked Rav Simcha, “Rabbi, I am about to become a father. I need some advice.” Rav Simcha told him, “The first thing is to see that your child has a father.” “Does that mean I must close my store on Shabbos?” Rav Simcha told the man, “Start learning Torah.” By learning Torah, he would experience its sweetness and fall under its transformative spell. We cannot force religious observance on the unaffiliated. We can only open up their eyes and, once they see, they will realize what it is they are missing – and return: no forcing of the issue; no imperatives; no arguing – just Torah study, like a blood transfusion that energizes and rejuvenates.

The man started learning Torah, and shortly thereafter, he became an observant Jew, who today enjoys Yiddische nachas, true Torah satisfaction and pleasure, from his children and grandchildren who are all bnei Torah.

My second vignette concerns the legendary Rosh Yeshivah Horav Mendel Kaplan, zl. Both in Chicago, and later in Philadelphia, he taught a generation of yeshivah students the true meaning of Torah study. It was not a panacea – it was very life itself. He once had occasion to spend the summer at a camp which catered primarily to boys from non-observant backgrounds. The rebbeim and counselors did yeomans’ jobs in their attempts to reach out and inspire these youngsters. Nonetheless, Rav Mendel disagreed with their educational approach. He questioned the need to constantly provide fun-filled activities for the campers. Why not something constructive, such as picking fruit?

One day, as the camp was about to take the boys to a county fair, the Rosh Yeshivah questioned the necessity of the trip. The camp director, who was himself a ben Torah and thoroughly understood where Rav Mendel was going with his question, responded, “This is the only way to bring these children to Torah observance. If we do not give them this trip, we will lose them.”

Rav Mendel countered, “So, you will lose them.” The camp director did not immediately understand the profundity of Rav Mendel’s response. He later realized that the camp’s mission statement and activities were on a collision course. On the one hand, the camp’s message was that Torah study and mitzvah observance are supreme, but, through its activities, it was undermining its own primary message. Instead, they were indicating that fun and pleasure superseded Torah study. At this rate, they might succeed in producing observant Jews, but such Jews that only pay lip service to Torah and mitzvos, while enthusiastically embracing any experience that promotes self-gratification. Our choicest offering, our time, must be dedicated to Hashem – not to ourselves.

וַיְהִי הַעַם כְּמִתְאֻנְנִים רַע בְּאוּזֵי ד' וַיִּשְׁמַע ד'

And the nation was complaining; and it was bad to Hashem’s ears. And Hashem heard. (11:1)

Simply, the pasuk teaches that the Bnei Yisrael complained, moaning about the long journey through the wilderness which was forced upon them. They were not happy about it, and their complaints reached Hashem’s “ears.” This led to Hashem’s punitive response to their complaining. The Chasam Sofer offers an alternative approach to these pesukim. Understandably, describing Hashem in anthropocentric terms – such as eyes, ears, hands – is purely figurative, since Hashem has no physical form. The nation (at this point) believed in the figurative “eyes” of Hashem, accepting that He sees everything. They also accepted the figurative “hand” of Hashem, believing that Hashem can and does do everything. His power is all-encompassing. They did not believe, however, in Hashem’s figurative “ears.” They were neither prepared to accept the fact that Hashem hears their tefillos, supplications, nor anything else which they said.

Why did they believe in Hashem’s figurative eyes and hand, yet reject His figurative ears? Perhaps we may suggest that, when a person prays to Hashem and does not receive a positive response (to his liking), it is easier to say, “Hashem did not hear,” or “Hashem does not listen,” rather than accept the notion that Hashem heard, but His reply was, “No.” No one likes rejection. It is more convenient to lay blame on the ability of the benefactor than to accept personal failure and rejection.

The Chasam Sofer provides a deeper insight into the complaints of the misonenim which “reached” the “ears” of Hashem. The nation complained that Hashem did not hear them, thereby

disbelieving the concept of Hashem’s “ears.” Hashem responded, Va’yishma Hashem, “Hashem heard,” and He punished them. He demonstrated that He hears their complaints, and, just as He hears their complaints, He also hears the sweet sound of their Torah study and prayer. The answer might not always be, “Yes,” but the supplication is always heard.

There are various ways for our supplications to make their mark, to go beyond the “hearing” step and achieve a positive response. Horav Elimelech Biderman, Shlita, cites Moshe Rabbeinu’s tefillah on behalf of his sister, Miriam HaNeviah: Keil na refa na lah, “Please Hashem, heal her now.” He quotes the Chida, who writes, “I heard in the name of early commentators that when Moshe was in Heaven to receive the Torah, he received (from the Melachim, Angels) the secret that when one says the word, na, please, twice in his tefillah, his plea will be answered.” Understandably, this is a profound esoteric statement whose explanation is beyond our grasp. We do not know why or how reciting na twice grants the tefillah greater efficacy. All we know is that we have avenues for spiriting our sincere and worthy prayers to Hashem.

Rav Biderman relates a story which teaches us another aspect of prayer that works – sincerity. A certain city was considering hiring one of the Chasam Sofer’s prime students as the Rav. This was a prestigious community, and, thus, a much-sought after position. There was another candidate for the position, also a scholar, and the committee was weighing the pros and cons of both candidates. The Chasam Sofer felt that his student was very competent and would make an excellent Rav for the community. To this end, he traveled to that community, together with his student, to lend his support in helping them to make a choice. [We must remember that the Chasam Sofer did this because he felt strongly that his student was far more erudite and would have a greater impact on the spiritual ascendance of the community.] In the end, the community’s search committee decided to go with the other candidate.

Obviously, the Chasam Sofer’s student was crestfallen. He had really looked forward to being selected – especially since his revered Rebbe, the gadol hador, preeminent leader of the generation, had personally vouched for him. Sensing his student’s pain, the Chasam Sofer looked at him and said, “I could surmount every (spiritual) barrier to help you become Rav, but I could not break through the wall of tears that the other candidate had shed in prayer to become the Rav.”

Tears are moving. They grant one’s prayers greater credence, since they are an indication of the sincerity and broken-heartedness of the supplicant. The Gates of Tears are always open. When all else seems to fail, one should pour out his heart and express his emotions. Hashem is listening. The tears might just serve as that added ingredient which can turn the tide by adding greater meaning and urgency to his prayer.

וְהָמֵן כֹּרֶעַ גַּד הוּא... וְהִיא טַעְמוֹ כְּטַעַם לֶשֶׁד הַשְּׂמֶן

Now the Manna was like coriander seed... and its taste was like the taste of dough kneaded with oil. (11:7,8)

The manna which descended daily from Heaven had varied tastes – as described by the Torah. In Shemos 16:4, it is referred to as bread from Heaven, with a taste “like a cake fried in honey” (ibid 16:31). Here it is described as having the taste of dough kneaded in oil. The Talmud Yoma 75b explains that for the young, it tasted like bread; for the elderly, it was like oil; and for the infants, its taste was similar to honey. These three tastes seem to contradict an earlier statement made by the Talmud (75a) that a person who ate the manna could taste anything he wanted. The taste varied with its consumer. Horav Shimon Schwab, zl, explains that the Torah’s description of the manna’s taste applies to one who ate the manna in order to satiate his hunger. Then the young tasted bread, the elders tasted oil, and the infants tasted honey. One who ate for pleasure, however, could taste to his heart’s content.

The manna had the spiritual ingredients within it to provide the most demanding food connoisseur with whatever taste he so desired. Otherwise, its taste catered to the various stages of life of the individuals. Rav Schwab writes that he had the zechus, merit, to spend Shabbos Parashas Vayakhel-Pekudei 1930, in the home of the saintly

Chafetz Chaim. He quotes the sage's drashah, lecture, that Friday night.

“Chazal teach that the manna provided any taste that the individual who consumed it had in mind. If this was the case, we wonder what taste the manna had if, in fact, the individual had no specific desire. He just picked up a plate of manna and ate from it. What taste did it have?”

“The Chafetz Chaim looked around at his guests, expecting someone to give a reply. Everyone remained silent, understanding that the sage was presenting a rhetorical question which he himself would answer. He looked at the gathering and said in Yiddish, *Az m'tracht nisht, hat kein taam nisht*, ‘When one does not think (specifically), then there is no taste.’ A spiritual entity receives its taste in accordance with the thought applied to it. For example, when one studies Torah, applying his mind to its profundities, going out of his way to understand the depth of the issues, the analytics behind the various logical deductions that are formulated and presented – then – and only then – does he experience the mesikus, sweetness, of Torah. The Chafetz Chaim then placed his fingers to his lips to demonstrate the concept of sweetness. ‘This is why we ask Hashem daily (in our morning blessings) *V'haarev na... es divrei Sorascha*, And sweeten for us... the words of Your Torah.

“However, when one merely repeats words without delving into their meaning, without proper thought to plumb the depths of the subject matter that he is learning – his studies have no taam – taste.’ The Chafetz Chaim stopped speaking for a moment and then added, ‘This will be the case when Moshiach Tziddkeinu arrives to herald the Final Redemption. Those who apply themselves to the experience will be privy to an unprecedented Revelation of the Kingdom of Hashem. They will sense this Revelation. It will have a taste so sweet, unlike anything else ever experienced. Otherwise, without thinking, he will feel nothing” (free translation).

Torah study demands consciousness, awareness of what one is studying and Who the Author is. Only then can one appreciate its depth and sweetness. While certainly every great Torah leader experienced the *V'haarev na*, sweetness, of Torah study, one Torah giant whose countenance manifest this euphoric sweetness was Horav Mordechai Gifter, zl, Rosh Yeshivah of Telshe. To the Rosh Yeshivah, learning was living. His greatest joy was derived from studying Torah. Indeed, when he was able to explain a difficult passage in the Talmud or in one of the commentaries, his joy was so palpable that he would begin to dance. In the nearly eighteen years that I spent in Telshe, I was privy to the joy that Rav Gifter had from studying Torah. It was evident in his entire demeanor. Recently, I was reading Rabbi Yechiel Spero's wonderful biography of Rav Gifter, and I came across a story that captivated me. Indeed, the story is very telling of the Rosh Yeshivah's abiding love for the Torah.

At the end of second seder, the afternoon session, a talmid, student, waited patiently to speak to Rav Gifter. The student had decided that he was leaving. He had learned “enough.” It was now time to move on. He felt that while during the decision process he had not consulted with the Rosh Yeshivah, he had to at least *gezegen zich*, say goodbye, to his revered Rebbe.

The Rosh Yeshivah continued learning. The talmid stood a few feet away – waiting patiently for the Rosh Yeshivah to close his Gemorah and prepare to leave the *bais hamedrash*. He did not look forward to the “goodbye,” since he was acutely aware that his Rebbe would not be pleased with his decision. He felt bad, but it was a decision which he had spent considerable time deliberating. His learning was no longer what it used to be. When one's learning begins to go downhill, it is time to move on – so he felt. Sadly, his learning had become the victim of personal problems which included much self-doubt.

A few moments went by, and Rav Gifter closed his Gemorah. The young man was about to go over when, suddenly, Rav Gifter planted a resounding, love-filled kiss on the Gemorah – as if he was saying goodbye to his best friend.

The kiss was magical. The love that exuded from the Rosh Yeshivah in that loving gesture was so palpable that it transformed the student from a spent, downcast young man into a newly-invigorated and rejuvenated person. He never said goodbye, returning to his Gemorah to continue his learning. He never stopped. Rav Gifter's kiss

was transformative. As a result of that magical kiss, that talmid continues to learn and teach Torah sixty years later. He was witness to the love of Torah!

In memory of Robert and Barbara Pinkis

ר' ברוך גימפל בן חיים יהודה ל' ואשתו אסתר חנה בת ר' אביגדור ל'ה

Michele and Marcelo Weiss and Family, Lisa and Eric Pinkis and Family

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prepared and edited by Rabbi L. Scheinbaum

Ohr Somayach :: Insights Into Halacha Weighty Waiting Options

For the week ending 6 June 2015 / 19 Sivan 5775

Rabbi Yehuda Spitz

We often find that the Torah's description of even simple actions of our great forefathers impart to us a treasure trove of *hanhaga*, *hashkafa*, and even *halacha*.^[1] Sometimes though, it is the exact opposite; a *halacha* is gleaned from the acts of those far from being paragons of virtue. In our *parshiyos hashuva* we learn fascinating halachic insights from people whom we would not consider role models by any stretch of the imagination.

Double Agents

Parshas Shelach details at length the grave sin of the *Meraglim*, the spies whose evil report about *Eretz Yisrael* still echoes, with repercussions continuing to be felt until today^[2]. Of the twelve spies sent, only two remained loyal to Hashem: *Yehoshua bin Nun* and *Calev ben Yefuneh*^[3]. The other ten chose to slander *Eretz Yisrael* instead, and consequently suffered immediate and terrible deaths. Due to their vile report, the Jewish people were forced to remain in the desert an additional forty years, and eventually die out, before their children ultimately were allowed to enter *Eretz Yisrael*.

Hashem called this rogues' gallery of spies an ‘*eidah*’^[4], literally a congregation. The *Gemara*^[5] famously derives from this incident that the minimum requirement for a *minyan* is a quorum of ten men, since there were ten turncoat ‘double-agents’ who were contemptuously called a congregation. If ten men can get together to conspire and hatch malevolent schemes, then ten men can assemble to form a congregation for ‘*devarim shebekedusha*’. This exegesis is duly codified in *halacha*^[6], and all because of the dastardly deeds of ten misguided men^[7].

Covetous Carnivores

Another prime example of *halacha* being set by the actions of those less than virtuous^{[8],[9]} is the tragic chapter of the rabble rousers who lusted after meat, and disparaged Hashem's gift of the Heavenly bread called *manna* (*mun*), chronicled at the end of *Parshas Beha'alo-secha*^[10]. The *pasuk* states that “the meat was still between their teeth” when these sinners met their untimely and dreadful demise^[11]. The *Gemara*^[12] extrapolates that since the Torah stressed that point, it means to show us that meat between the teeth is still considered tangible meat and one must wait before having a dairy meal afterwards.

There are actually several different ways to understand the *Gemara's* intent, chief among them are *Rashi's* and the *Rambam's* opinions^[13]. The *Rambam*^[14] writes that meat tends to get stuck between the teeth and is still considered meat for quite some time afterward. *Rashi*^[15], however, doesn't seem to be perturbed about actual meat residue stuck in the teeth, but simply explains that since meat is fatty by nature, its taste lingers for a long time after eating.

Yet, the *Gemara* itself does not inform us what the mandated set waiting period is. Rather, it gives us several guideposts that the *Rishonim* use to set the *halacha*. The *Gemara* informs us that *Mar Ukva's* father would not eat dairy items on the same day that he had partaken of meat, but *Mar Ukva* himself (calling himself ‘vinegar the son of wine’) would only wait ‘*m'seudasa l'seudasa achrina*’, from one meal until a different meal^{[16],[17]}. The various variant *minhagim* that *Klal Yisrael* keep related to waiting after eating meat are actually based on how the *Rishonim* understood this cryptic comment.

Six Hours

This, the most common custom, was first codified by the *Rambam*. He writes that meat stuck in the teeth remains “meat” for up to 6 hours, and mandates waiting that amount. This is the *halacha* according to the *Tur* and *Shulchan Aruch*^[18], as well as the vast majority of authorities. The *Rashal*, *Chochmas Adam*, and *Aruch Hashulchan*^[19]

all write very strongly that one should wait six hours. The mandated six hours seemingly comes from the many places in Rabbinic literature where it mentions that the ‘meals of a Torah scholar’ are six hours apart[20]. Therefore, this fits well with Mar Ukva’s statement that he would wait from one meal until the next after eating meat, meaning six hours.

Five Hours and a Bit

The idea of waiting five hours and a bit, or five and a half hours, is actually based on the choice of words of several Rishonim, including the Rambam and Meiri, when they rule to wait six hours. They write that one should keep “k’mosheish sha’os”, approximately six hours[21]. Several contemporary authorities maintain that “six hours” does not have to be an exact six hours; waiting five and a half (or according to some even five hours and one minute) is sufficient, as it is almost six hours[22]. However, it should be noted that not everyone agrees to this, and many maintain that the six hours must be exact[23].

Four Hours

Waiting four hours is first opined by the Pri Chadash, who comments that the six hours mandated are not referring to regular “sixty minute” hours, but rather halachic hours, known colloquially as “sha’os zmanios”. This complicated halachic calculation is arrived at by dividing the amount of time between sunrise and sunset into twelve equal parts. Each of these new “hours” are halachic hours and are used to calculate the various zmanim throughout the day. The Pri Chadash asserts that at the height of winter when days are extremely short, it is possible that six hours can turn into only four halachic hours[24]! Although several authorities rule this way, and others say one may rely on this exclusively in times of great need[25], nevertheless, his opinion here is rejected out of hand by the vast majority of decisors, who maintain that the halacha follows six true hours[26]. The Yad Efraim points out that if one follows “sha’os zmanios” in the winter, then he must also follow it during the summer, possibly needing to wait up to eight hours!

One Hour

Waiting only hour between meat and dairy, a common custom among Jews from Amsterdam, is codified by the Rema, citing common custom, based on several great Ashkenazic Rishonim including the Maharil and Maharai[27]. The Rema himself, though, concludes that it is nevertheless proper to wait six hours.

Three Hours

Interestingly, and shocking to some, the common German custom of waiting three hours does not seem to have an explicit halachic source[28]. In fact, one who delves into the sefarim of great Rabbanim who served throughout Germany, from Rav Yonason Eibeshutz to Rav Samson Raphael Hirsch, will find that they all recommended keeping the full six hours! Yet, there are several theories[29] explaining how such a widespread custom came about. One, by the Mizmor L’Dovid, is that it is possibly based on the Pri Chadash’s opinion of sha’os zmanios. Another hypothesis, by Rav Binyomin Hamburger - author of Shorshei Minhag Ashkenaz, is that their original custom was to wait only one hour like the basic halacha cited by the Rema, following the majority of Ashkenazic Rishonim. Yet, when the six hours mandated by the Rambam and other Rishonim became more widespread, those in Ashkenaz decided to meet the rest of the world halfway, as a sort of compromise. According to this explanation, it turns out that waiting three hours is intrinsically a chumra on waiting one hour.

Bentch and Go

Another opinion, and one not halachically accepted, is that of Tosafos[30], who posit that “from one meal to another” means exactly that. As soon as one finishes his meat meal, clears off the table and recites Birkas HaMazon, he may start a new dairy meal. Some add that this includes washing out the mouth and palate cleansing (kinuach and hadacha). This is actually even more stringent than Rabbeinu Tam’s opinion, that all one needs is kinuach and hadacha, and then one may eat dairy - even while part of the same meal[31]! It is important to realize that his opinion here is categorically rejected by all on a practical level.

A Day Away

The most stringent opinion is not to eat meat and violate on the same day (some call this a full 24 hours, but it seems a misnomer according to most authorities’ understanding). First mentioned by Mar Ukva as

his father’s personal custom, several great Rabbonim through the ages have been known to keep this. Interestingly, this custom is cited by Rav Chaim Falag’i[32] as the proper one, and in his opinion, only those who are not able to stick to it can rely upon a ‘mere’ six hours.

Just Sleep On It

Another remarkable, but not widely accepted, custom is that of sleeping after eating a meat meal. The proponents of this, including Rav Yosef Shalom Elyashiv zt”l, maintain that sleeping causes the food to digest quicker, thereby lessening the required waiting period[33]. It is told that the Chasam Sofer wanted to start relying on this leniency, but upon awakening, every time he tried drinking his coffee it would spill. He concluded that this hetter must not have been accepted in Heaven[34]. The majority of contemporary authorities as well, do not rely on sleeping as a way of lessening the waiting time[35]. The Steipler Gaon zt”l is quoted as remarking that this leniency is the exclusive domain of Rav Elyashiv zt”l, as most people sleep six hours a night and he only slept three hours nightly.

Although there are many different and widespread opinions about the proper amount of time one is required to wait after eating meat, and “minhag avoseinu Torah hi[36]”, nevertheless, it is interesting to note that the core requirement of waiting is based on the actions of those with less than perfect intentions. As it is stated in Pirkei Avos[37] “Who is wise? One who learns from every one.”

[1] See article titled ‘Maaseh Avos = Halacha L’Maaseh’ at length.

[2] See Mishna Taanis 26b and following Gemara on 29a, that this, the first of five tragedies, occurred on Tishah B’Av.

[3] Calev’s father’s real name was actually Chetzron. See Divrei HaYamim (vol. 1, Ch. 2, verse 18) and Gemara Sota 11b.

[4] Bamidbar (Shelach) Ch. 14, verse 27.

[5] Gemara Megilla 23b, Brachos 21b, and Sanhedrin 74b. See Rashi at HaTorah ad loc. s.v. l’eidah.

[6] Rambam (Hilchos Tefilla Ch. 8, Halacha 5), Tur & Shulchan Aruch (Orach Chaim 55, 1 & 69, 1), Aruch Hashulchan (55, 6), and Kitzur Shulchan Aruch (15, 1). Many authorities cite this as the source for this law, including the Bach (Orach Chaim 55, 1), Taz (ad loc. 1), Levushei Srad (ad loc. 1), Chida (Birkei Yosef ad loc. 3), Shulchan Aruch HaRav (ad loc. 2), Mishna Berura (ad loc. 2), and Kaf Hachaim (ad loc. 6).

[7] For a full treatment of the Meraglim and their intentions, see relevant commentaries to Parshas Shelach, as well as Rabbi Moshe M. Eisemann’s excellent “Tear Drenched Nights - Tish ah B’Av: The Tragic Legacy of the Meraglim”.

[8] Another interesting example of this is a potential halacha we glean from Bilaam. The Gemara (Brachos 7a) explains that Bilaam knew the exact millisecond that Hashem got angry and knew how to properly curse during that time. Tosafos (ad loc. s.v. she’ilmalei et Avodah Zarah 4b s.v. rega) asks what type of curse was it possible for him to utter in such a limited time frame (a fraction of a second!) and gives two answers: 1) the word ‘kaleim’, ‘destroy them’ 2) once Bilaam started his curse in that exact time frame, he ‘locked it in’ and can continue as long as it takes, since it is all considered in that exact time. The Aruch Hashulchan (Orach Chaim 110, 5) takes the second approach a step further and applies this idea to Tefilla B’Zmana. As long as one starts his Tefilla before the Sof Zman, it is considered that he ‘made the zman’ even if the majority of his Tefilla actually took place after the Sof Zman. Although not everyone agrees with this [indeed, many poskim, including the Magen Avraham (Orach Chaim 89, 4 and 124, 4), Pri Megadim (Orach Chaim 89, Eshel Avraham 4 and 110, Eshel Avraham 1), and Mishna Berura (58, 5 and 89, end 5), are makpid that one must finish his Tefilla before the Sof Zman], nevertheless a similar logic (based on Bilaam) is presented by the Machatzis HaShekel (Orach Chaim 6, end 6), quoting the Bais Yaakov (Shu”t 127) in the name of the Arizal regarding Tefillas HaTzibbur. If such design worked for one as despicable and reprehensible as Bilaam to enable him to curse us, how much more so should it work for us regarding Tefilla B’Tzibbur which is an eis ratzon!

[9] An additional example of a halacha gleaned from the wicked actions of Bilaam is that of Tzar Ba’alei Chaim, causing living creatures unnecessary pain. Although the Gemara (Bava Metzia 32a-b) debated whether this halacha is D’Oraysa or DeRabbanan, according to most authorities, including the Rambam (Hilchos Rotzeach Ch. 13, 13), Rif (Bava Metzia 17b), Rosh (ad loc. 30), Sefer HaChinuch (Mitva 451, end s.v. kasav), Tur (Choshen Mishpat 272, 11), Rema (ad loc. 9), Bach (ad loc. 5), Gr”a (ad loc. 11), SM”A (ad loc. 15), Kitzur Shulchan Aruch (191,1), and Aruch Hashulchan (Choshen Mishpat 272, 2), as well as the mashmaos of the Gemara Shabbos (128b), Tzar Ba’alei Chaim is indeed D’Oraysa. According to the Rambam (Moreh Nevuchim vol. 3, end Ch. 17) and Sefer Chassidim (666) this can be gleaned from Bilaam’s actions of hitting his donkey. In fact, they maintain that since Bilaam remarked that if he had a sword in his hand he would have killed his donkey on the spot, that is why he eventually was slain b’davka by sword! Thanks are due to Rabbi Shimon Black of the London Beis Din for pointing out several of these sources.

[10] Bamidbar (Beha’alosecha) Ch. 11.

[11] Ad loc. verse 33.

[12] Gemara Chullin 105a, statements of Rav Chisda.

[13] For example, the Kreisi U’Pleisi (Yoreh Deah 89, Pleisi 3) and Chochmas Adam (40, 13) posit that the waiting period is actually dependant on digestion.

[14] Rambam (Hilchos Ma’achalos Asuros Ch.9, 28).

[15] Rashi, in his glosses to Gemara Chullin 105a s.v. asur.

[16] Although the Aruch Hashulchan (Yoreh Deah 89, 4) maintains that the waiting period starts from when one finishes theseudah that he partook of meat, nevertheless, most authorities, including many contemporary decisors, follow the Dagul Mervavah (ad loc. 1), and are of the opinion that the waiting period starts immediately after one finishes eating the actual meat product and not the entire seudah. These poskim include the Erech Hashulchan (ad loc. 3), Darchei Teshuva (ad loc. 4), Arzei HaOlah (Hilchos Basar Bechalav, Klal 3, 1), Shu”t Moshe Halsh (Yoreh Deah 16), and the Kaf Hachaim (ad loc. 9), as well as Rav Yosef Shalom Elyashiv (cited in Piskei Halachos, Yoreh Deah, Basar Bechalav 8, pg. 54), Rav Shmuel Halevi Wosner (Kovetz m’Bais Levi on Yoreh Deah, Basar Bechalav 2, pg. 33), the Debreciner Rav and Rav Asher Zimmerman (both cited in Rayach HaBosem on Basar Bechalav Ch. 3, Question 28), Rav Chaim Pinchas Scheinberg (cited in Shu”t Divrei Chachamim, Yoreh Deah Ch. 1, Question 6), Rav Chaim Kanievsky (cited in Doleh U’Mashkeh pg. 257), Rav Menashe Klein (Shu”t Mishna Halachos vol. 5, 97, 2), the Rivevos Efraim (vol. 5, 516), and Rav Shalom Krauss (Shu”t Divrei Shalom on Yoreh Deah, 25).

[17] For an elucidation of what exactly Mar Ukva and his father disagreed upon see Toras HaAsham (76, s.v. v’kasav d’nohagin).

[18] Tur and Shulchan Aruch (Yoreh Deah 89, 1).

[19] The Rashal (Yam Shel Shlomo, Chullin Ch. 8, 9; quoted l’maaseh by the Shach - Yoreh Deah 89, 8) writes that anyone who has even a “scent of Torah” would wait six hours. The Chochmas Adam (ibid.) writes that whoever doesn’t wait six hours violates “Al Titosh Toras Imecha” (Mishlei Ch. 1, verse 8). The Aruch Hashulchan (Yoreh Deah 89, 7) writes that whoever doesn’t wait six hours is in the category of “HaPoretz Geder” who deserves to be bitten by a snake (Kohelos Ch. 10 verse 8).

[20] See, for example Gemara Shabbos 10a, Ritva (Chullin 105a s.v. basar bein), Rashba (ad loc.), Rosh (ad loc. 5), Baal Hatur (Shaar 1, Hilchos Basar BeChalav 13a-b), Lechem Mishna (on the Rambam ibid.), Biur HaGra (Yoreh Deah 89, 2), and Mor U’Ketzia (Orach Chaim 184 s.v. v’chein).

[21] Rambam (*ibid.*), Meiri (*Chullin 105a s.v. v'hadar*), Agur (223), Kol Bo (106, s.v. v'achar basar), Orchos Chaim (vol. 2, *Hilchos Issurei Ma'achalos* pg. 335, 73 s.v. v'achar).

[22] Several authorities make this *duyuk*, including the *Minchas Yaakov* (*Soles L'Mincha* 76, 1), *Butchatcher Gaon* (*Daas Kedoshim - Yoreh Deah* 89, 2), and the *Aruch Hashulchan* (*Yoreh Deah* 89, 2). Contemporary authorities who rely on not needing a full six hours include the *Dvirei Chaim* *zt"l* (cited in *Shu"t Divrei Yatziv, Likutim V'Hashmatos* 69; see also *Shu"t Yashiv Yitzchak* vol. 5, 14), *Rav Chaim Brisker* *zt"l* (cited in *sefer Torah L'Daas* vol. 2, *Beha'alochecha* pg. 229, Question 5), the *Matteh Efraim* (*Ardit*; pg. 28, 4), *Rav Aharon Kotler* *zt"l* (cited in *Shu"t Ohr Yitzchak* vol. 1, *Yoreh Deah* 4), *Rav Shlomo Zalman Auerbach* *zt"l* (*Kovetz Moriah, Teves* 5756 pg. 79), *Rav Yosef Shalom Elyashiv* *zt"l* (*Shu"t Yissa Yosef Orach Chaim* vol. 2, 119, 5), and *Rav Ovadia Yosef* *zt"l* (*Shu"t Yabea Omer* vol. 1, *Yoreh Deah* 4, 13 & vol. 3, *Yoreh Deah* 3).

[23] Including *Rabbeinu Yerucham* (*Sefer HaAdam, Nesiv* 15, vol. 2, 27, pg. 137), *Chamudei Daniel* (*Taaruvos* vol. 2, 15), *Shu"t Ginas Veradim* (*Gan HaMelech* 154), *Perach Shoshan* (1, 1), *Mikdash Me'at* (on *Daas Kedoshim* *ibid.*, 2), *Yalkut Me'am Loez* (*Parshas Mishpatim* pg. 889 - 890 s.v. shiur), *Yad Yehuda* (89, *Pirush HaKatzet* 1), *Chofetz Chaim* (*Nidchei Yisrael* Ch. 33), *Rav Yisrael Yaakov Fischer* *zt"l* (*Shu"t Even Yisrael* vol. 9, 126, 5), and *Rav Chaim Kanievsky shlita* (cited in *sefer Doleh U'Mashkeh* pg. 257). Several other contemporary authorities maintain that one should strive to keep the full six hours *l'chatchila*, but may be lenient in times of need, including *Rav Moshe Feinstein* *zt"l* (cited in *Shu"t Divrei Chachamim* *Yoreh Deah* 1, 1; and in private conversation with *Rav Moshe's* grandson *Rabbi Mordechai Tendler*), *Rav Yosef Shalom Elyashiv* *zt"l* (cited in *Shu"t Avnei Yashpei* vol. 5, 101, 3 & 4 and *Ashrei Halsh Orach Chaim* vol. 3, pg. 441, 10), *Rav Shmuel HaLevi Wosner shlita* (*Kovetz M'Beis Levi* on *Yoreh Deah* pg. 34, 3, & footnote 3) and *Rav Menashe Klein* *zt"l* (*Shu"t Mishneh Halachos* vol. 5, 97, 3).

[24] *Pri Chadash* (*Yoreh Deah* 89, 6). Others who rely on his opinion include the *Gilyon Maharsha* (*ad loc.* 3), *Ikrei HaDa'at* (*Ikrei Dintim* 10, end 5) and *Minchas Yaakov* (*Soles L'Mincha* 76, end 1).

[25] Including the *Yad Efraim* (*Yoreh Deah* 89, 1), *Yeshuos Yaakov* (*ad loc.*, *Pirush Hakatzet* 1), *Maharsham* (*Daas Torah* *ad loc.*) and the *Zeicher Yehosef* (*Shu"t* end 196), who allow one to rely on the *Pri Chadash* only if one is sick or in times of great need.

[26] Including the *Pri Megadim* (*Yoreh Deah* 89, *Mishbetzos Zahav* 1), *Pischei Teshuva* (*ad loc.* 3), *Knesses HaGedolah* (*Haghos on Tur*, *ad loc.* 6 - 7), *Kreisi U'Pleisi* (*ad loc.* Pleisi 3), *Chochmas Adam* (40, 12), *Chida* (*Shiyurei Bracha - Yoreh Deah* 89, 3 - 4), *Zivchei Tzedek* (*ad loc.* 2), *Ben Ish Chai* (*Year* 2, *Parshas Shelach* 9), and *Chaguras Shmuel* (*Yoreh Deah* 89, 8).

[27] *Rema* (*Yoreh Deah* 89, 1), *Maharai* (*Haghos Shaarei Dura* 76, 2), *Maharil* (*Minhagim, Hilchos Issur V'Hetter* 5, s.v. *achal*), *Issur V'Hetter* (40, 4). Although the *Rashal* (*ibid.*) and *Taz* (*Yoreh Deah* 89, 2) cast aspersions on this custom, the *Gr"a* (*Biur HaGr"a* *ad loc.* 6) defends it as the *Zohar's* *minhag* as well to wait an hour between all milk and meat meals. Relevant to the proper custom in Amsterdam see *sefer Minhagei Amsterdam* (pg. 20, 24 & pg. 52), *Shu"t Yashiv Yitzchak* (vol. 13, 25) and *Shu"t Shav V'Rafa* vol. 3, 114).

[28] There is no mention of a three hour wait in any traditional halachic source, save for one. And, although in *Rabbeinu Yerucham's* *Kitzur Issur V'Hetter* (39) found at the end of his main *sefer*, it does mention waiting 'Gimmel Shaos', it is an apparent misprint, as in the full *sefer* itself (*Sefer HaAdam, Nesiv* 15, vol. 2, 27, pg. 137) *Rabbeinu Yerucham* states unequivocally that one "must wait at least six hours"! Additionally, the source cited for his three hour quote is *Rabbeinu Peretz*, who also actually mandates waiting six hours (*Haghos on Sma"K* 213). Moreover, it seems likely that *Rabbeinu Yerucham* is not the author of the *Kitzur Issur V'Hetter* attributed to him (see *Rabbi Yisrael Ta Shma's* article in *Kovetz Sinai, Shevat - Adar* 5729). For more on the topic of *Rabbeinu Yerucham* and three hours, see *Rav Moshe Sternbuch's* *Orchos HaBayis* (Ch. 7, note 45), *Rav Chaim Kanievsky's* opinion cited in *Kovetz Nitzotzei Aish* (pg. 860, 32), and *Rav Asher Weiss's* *Shu"t Minchas Asher* (vol. 1, 42, 2, s.v. *u'mkivan*). Renowned *Rabbonim* who served throughout Germany who wrote to keep six hours include *Rav Yonason Eibeshutz* *zt"l* (*Kehillas AH"U - Kreisi U'Pleisi* 89, 3), the *Pri Megadim* (*Kehillos in Berlin* and

Frankfurt - Yoreh Deah 89, *Mishbetzos Zahav* 1), *Rav Yosef Yuspa Haan* *zt"l* (*Noheg K'Tzon Yosef - Minhag Frankfurt, Hilchos Seu dah* pg. 120, 4), and *Rav Samson Raphael Hirsch* *zt"l* (*Chorev* vol. 4, Ch. 68, pg. 30).

[29] *Mizmor L'David* (*Yoreh Deah* 89, 6). *Rav Hamburger's* explanation is found in a letter written to *mv"r Rav Yonason Wiener*. See *Shu"t Nachlas Pinchas* (vol. 1, 36, 7) for a similar assessment. For other sevaros, see *Rabbi Yaakov Skoczylas' Ohel Yaakov* (on *Basar BeChalav*, 89, end footnote 1, quoting *Rav Shimon Schwab* *zt"l*) and *Shu"t Mishna Halachos* (vol. 16, end 9).

[30] *Tosafos* (*Chullin 105a s.v. l'seudasa*), *Ravyah* (1108, cited by the *Rosh* and *Haghos Ashiri* to *Chullin* Ch. 8, 5), *Rema* (*Yoreh Deah* 89, 1).

[31] *Rabbeinu Tam's* opinion is found in *Tosafos* (*Chullin 104b s.v. oif*).

[32] *Kaf Hachaim* (*Falaj'i*; Ch. 24, 25 - 26). This was also known to be the *Arizal's* custom (*Taamei HaMitzvos* of *Rav Chaim Vital, Shaar HaMitzvos, Parshas Mishpatim*). See also *Shulchan HaTahor* (173, 2), *Ben Ish Chai* (*Year* 2, *Parshas Shelach* 15), *Shu"t Torah L'Shma* (212) and *Shu"t Shraga HaMeir* (vol. 7, end 105). Some say (see *Piskei Teshuvos* end 494) that based on his writings on *Parshas Mishpatim* (s.v. *lo sevashele*), the *Noam Elimelech* must have also kept this stringency. However, it is known that there were several *Gedolim* who held this to mean to wait an actual 24 hours from eating meat before allowing milk products, including the *Shla"h* (cited by his *chaver* *Rav Yosef Yuspa Haan* in his *Yosef Ometz*, 137; interestingly, he writes that he personally could not keep it and instead waited a mere 12 hours!) and the *Reishis Chochma* (in his *sefer Totzaos Chaim, Shaar* 2, *Hanhaga* 45, pg. 32). Thanks are due to *Rabbi Eliezer Brodt*, author of *Bein Kesseh L'Assor* and *Lekutei Eliezer* for pointing out these sources.

[33] See *Daas Kedoshim* (*Yoreh Deah* 89, 2), *VaYaas Avraham* (of *Tchechnov*; pg. 333, 51 & *Ateres Zekainim* *ad loc.* 155), *Piskei Teshuva* (vol. 3, 285), *Piskei Halachos of HaGri"sh Elyashiv shlita* (*Yoreh Deah, Basar Bechalav* pg. 53, 6; see also *Shu"t Yissa Yosef - Orach Chaim* vol. 2, 119, 6 and *Ashrei Halsh - Orach Chaim* vol. 3 pg. 442, 15, who claim that *Rav Elyashiv* *zt"l* only meant to be lenient after chicken and not actual meat).

[34] The story about the *Chasam Sofer* is cited in *Zichron L'Moshe* (pg. 79), *Shu"t Divrei Yisrael* (vol. 2, pg. 28, footnote) and in *Shu"t Siach Yitzchak* (399).

[35] Including *Shu"t Siach Yitzchak* (*ibid.*), *Shu"t Teshuvos V'Hanhagos* (vol. 1, 431), *Kovetz M'Beis Levi* (on *Yoreh Deah* pg. 34, 5; citing the opinion of *Rav Shmuel HaLevi Wosner*), *Shu"t Beis Avi* (vol. 3, *Yoreh Deah* beg. 108), *Shu"t Mishna Halachos* (vol. 7, 70), *Shu"t Shulchan HaLevi* (vol. 1, 22, 10, 1), *sefer Doleh U'Mashkeh* (pg. 257 - 258 and footnote 15; citing the opinion of *Rav Chaim Kanievsky*, as well as his father, the *Steipler Gaon*). This leniency is also conspicuously absent from the vast majority of earlier authorities.

[36] *Tosafos* (*Menachos* 20b s.v. *v'nifsal*).

[37] *Avos* (Ch. 4, *Mishna* 1).

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L'iluy Nishmas the *Rosh HaYeshiva - Rav Chonoh Menachem Mendel ben R' Yechezkel Shraga, Rav Yaakov Yeshaya ben R' Boruch Yehuda, and V'zchus for Shira Yaffa bas Rochel Miriam and her children for a yeshua teikef u'miyad!* *Rabbi Yehuda Spitz* serves as the *Sho'el U' Meishiv* and *Rosh Chabura* of the *Ohr Lagolah Halacha Kollel* at *Yeshivas Ohr Somayach* in *Yerushalayim*. He also writes a contemporary halacha column for the *Ohr Somayach* website titled "Insights Into Halacha"

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לע"נ

שרה משה בת ר' יעקב אליעזר ע"ה