

OHRNET

THE OHR SOMAYACH TORAH MAGAZINE ON THE INTERNET

PARSHA INSIGHTS

A SWELL PARTY

“Let them (the Children of Israel) take for Me a portion.” (25:1)

“What a great wedding this is! The food! The flowers! The bridesmaids’ dresses! (Was that real silk?)”

“Ah, this is nothing. You should have come to the wedding I went to last week. This guy wanted to make some impression I’ll tell ya! He rented the Space Shuttle, and the ceremony was performed while the bride and groom were floating in space wearing space-suits!”

“Wow! That must have been great.”

“Yeah, it was okay, but somehow there was no atmosphere...”

All the preparations for a wedding are for one purpose only: To bring joy to the *chassan* (groom) and *kallah* (bride). But there are those who focus on the trappings and miss the essence, those who come only to eat and drink, and ignore the essential point.

Similarly, this world is no more than a wedding-hall bedecked with food and flowers and streamers and musicians. All for one purpose. To bring the *Chassan* and *Kallah* together. That the soul of Man be wedded to the Creator. But there are those who wander through life like guests at a wedding banquet, picking up a chicken drumstick here and an egg-roll there, and completely miss the point. *“Let them (the Children of Israel) take for Me a portion.”* Let them separate themselves from what is superficial and superfluous in life and connect themselves constantly to the essence. To wed themselves constantly to the Divine Presence.

GIVE AND TAKE

“And they shall make for Me a sanctuary, and I will dwell within them.” (25:8)

An entity and its parts have a symbiotic relationship. They both must give and take from each other. Take the body of a man. Without limbs there can be no body. The limbs comprise the body. But when the limbs are all connected and the current of life flows within them, the body itself now takes on an existence which is greater than the sum of

“...Torah and *mitzvos* are an indivisible team. The flow of influence is in both directions.”

its parts. And then it gives back to the limbs the power of life.

It’s the same way with Torah and *mitzvos*. The Torah is the body which comprises the limbs, the *mitzvos*. Without the Torah, the *mitzvos* have no value, no point, for we would have no idea how to do even one *mitzvah* without the Torah to teach us. But, on the other hand, without *mitzvos*, the Torah itself loses its value, for without action, the grandeur of Torah study loses its greatness.

“And they shall make for Me a sanctuary, and I will dwell within them.” Sometimes, the Torah mentions the construction of the *Mishkan* before its vessels and implements, and sometimes the reverse. This is to teach us that Torah and *mitzvos* are an indivisible team. The flow of influence is in both directions. One cannot function without the other.

THE FURNITURE WAS DIVINE

“They shall make an ark...” (25:10)

In the desert kingdom of Mukhtar, things changed a lot after they discovered the oil.

The sheik, eager to benefit his people and to add to his own prestige, built roads and hotels, palaces and airports. They had everything. Everything, that is, except water. The only liquid that was abundant in Mukhtar was black and viscous. It may have been black gold — but you still couldn’t drink it.

Short of towing an iceberg from the Antarctic (a idea which was under consideration), no one had yet found a solution.

The sheik decided that he himself would go to America, for America was a country where there were solutions for people who didn’t even know they had problems.

The sheik stayed in the Waldorf Astoria for under a week. When it was time to leave, he summoned the bell-hop to take down his luggage.

The bell-hop’s jaw dropped when he opened the door to the sheik’s

PARSHA OVERVIEW

Hashem commands Moshe to build a *mishkan* (sanctuary) and supplies him with detailed instructions. *Bnei Yisrael* are asked to contribute precious metals and stones, fabrics, skins, oil and spices. In the *Mishkan's* outer courtyard is an altar for the burnt offerings and a laver for washing. The Tent of Meeting is divided by a curtain into two chambers. The outer chamber is accessible only to the *kohanim*, the descendants of Aharon. This

contains the table of showbreads, the menorah, and the golden incense altar. The innermost chamber, the Holy of Holies, may be entered only by the *kohen gadol*, and only once a year, on Yom Kippur. Here is the ark that held the Ten Commandments inscribed on the two tablets of stone which Hashem gave to the Jewish nation on Mount Sinai. All of the utensils and vessels, as well as the construction of the *mishkan*, are described in extraordinary detail.

HAFTORAH: KINGS I 5:26-6:13

BUILT TO LAST

"This Temple that you build — if you follow My decrees, perform My statutes, and observe all My commandments..." (6:12)

Just as in this week's parsha, the Torah speaks of the construction of the *mishkan*, the Divine "residence" in the desert, so too the Haftorah describes the first *Beis Hamikdash* which was built by Shlomo Hamelech 480 years after the Exodus.

Even though the physical statistics of Shlomo's construction are staggering, what is important to Hashem is that the real construction should be built from the giving heart.

This is what Hashem is saying to Shlomo in the above verse: Don't think that the construction of My house is by mere material means; by the lavishing of silver and gold. All these are mere illusions — not the real *Beis Hamikdash*. Rather, "if you follow My decrees, and perform My statutes" — this is what the *Beis Hamikdash* is really built of.

And since the "materials" of its construction are really spiritual, so the *Beis Hamikdash*, even after its physical destruction, even after its material components have disintegrated, continues to exist:

"I will dwell within Bnei Yisrael, and I will not forsake My people Israel..."

• Kochav M'Yaakov

OHRNET

THE OHR SOMAYACH TORAH MAGAZINE ON THE INTERNET

Published by
OHR SOMAYACH
TANENBAUM COLLEGE
POB 18103, Jerusalem 91180, Israel • 02-581-0315

General Editor:
Rabbi Moshe Newman
Editorial & Web Advisor:
Rabbi Reuven Lauffer
Associate Editors:
Rabbi Mordechai Becher,
Rabbi Reuven Subar
Contributing Writers:
Weekly Daf, Love of the Land:
Rav Mendel Weinbach
Insights, Overview, Haftorah:
Rabbi Yaakov Asher Sinclair

Web Production: **Eli Ballon, Michael Treblow**

Produced and Designed by the Office of Communications
Rabbi Eliezer Shapiro, Director

© 1999 OHR SOMAYACH INSTITUTIONS - ALL RIGHTS RESERVED
PRINTED IN ISRAEL AT OLD CITY PRESS 02-651-1529
• THIS PUBLICATION CONTAINS WORDS OF TORAH. PLEASE TREAT IT WITH DUE RESPECT.

The OHR SOMAYACH WEB SITE is Hosted by VIRTUAL JERUSALEM
www.virtualjerusalem.com

OhrNet is available from several sources:
• E-MAIL VIA INTERNET: Write to info@ohr.org.il for information.
• WORLD WIDE WEB: Our address is: www.ohrnet.org
• REGULAR MAIL WITHIN ISRAEL:
To subscribe, mail or fax your name, address & phone to 02-581-2890.

• Submit your questions to ASK THE RABBI at www.asktherabbi.org
or E-Mail info@ohr.org.il — set subject to "ASK THE RABBI."

OHRNET MAGAZINE

To the Ohrnet Staff,
This enclosed check shall enroll me as a "Supporter of Ohrnet." My family awaits the weekly arrival with anticipation. Ohrnet brightens our Shabbos with the learning process when we are reading the Parsha Insights and other related stories. May Hashem bless your efforts.

Sincerely appreciative,
A Bayit V'gan, Jerusalem resident

Please send in your gift today.

\$36 MEMBER
 \$180 SUPPORTER
 \$360 SPONSOR
 \$720 BENEFACTOR
 \$_____ OTHER

Contributions should be made payable to
Ohr Somayach
and mailed to
P.O.Box 18103
Jerusalem 91180

PARSHA INSIGHTS

suite.

There, sitting in the middle of the state-room, was an enormous sea-trunk. It was so improbably large that it looked almost like a stage-prop. Realizing that he was easily out-manned by such an object, he retreated and returned with reinforcements.

It finally took six able-bodied porters and a truck to move the trunk out to Kennedy airport. Sure enough, the trunk caught the eye of a watchful customs officer.

“Good morning, sir! May I ask you what you have in this trunk?”

“Oh it’s nothing officer, just a few presents for my people back home.”

“Yes sir... Would you mind opening it up, please?”

When the lid of the trunk opened, the officer’s eyes widened in disbelief. The entire trunk was filled with taps, faucets of all kinds and shapes, stain-

less steel, copper, modern, antique. Nothing but faucets. Faucets and faucets...and more faucets.

“You see officer, in my country, we have no water. On my first day in this country, I went into the kitchen and turned one of these things, and miracle of miracles, water just started to pour out of it! So now, I am taking home to my people this brilliant invention. You westerners know a thing or two, I have to admit!”

Hashem told Moshe to tell Betzalel “make Me a *Mishkan* (Sanctuary), an ark, and *kelim* (the furnishings of the Sanctuary).” When Moshe told Betzalel, he reversed the order and told him to build an ark, *kelim* and a *Mishkan*.

Betzalel said to Moshe, “Moshe, our teacher, the way of the world is that a person builds a house, and then afterwards furnishes it. You’re telling me to build the furnishings first.

Where am I supposed to put them?”

Why *did* Moshe change the order?

Moshe wasn’t giving Betzalel building instructions. He wasn’t talking to him like an architect to a building contractor. Moshe was speaking conceptually — stressing the essence and purpose of the *Mishkan*.

The *aron* was the centerpiece of the *Mishkan*. The word *aron* comes from the Hebrew word for light, “*ohr*.” The *aron* was the light of the *Mishkan* for it contained the Holy Torah, which is the light of the world. Without the *aron*, the *Mishkan* would have been merely a shell, merely a dry faucet — without the living waters of the Holy Torah.

Sources:

A Swell Party - Degel Machane Efraim

Give and Take - L'Torah U'Imoadim

The Furniture Was Divine - Talmud Berachos 55a, Rabbeinu Bachya, Rabbi Uziel Milevsky zt"l

LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

EIN GEDI

Ancient Ein Gedi was the wilderness area where David and his men found refuge from the pursuing forces of King Saul. It was there that David waived the opportunity of slaying his royal adversary who had inadvertently entered alone into the cave where David was hiding. Rather than slay his pursuer, David contented himself with secretly snipping off the edge of King Saul’s coat in order to later prove that such a situation had existed.



Modern Ein Gedi is a small settlement established in 1949 as a stronghold near what was then the border with a hostile Jordan.

The natural beauty of the area finds expression in *Shir Hashirim* (1:14) where King Solomon describes the vineyards of Ein Gedi covering the surrounding mountainsides. Although the Roman historian Pliny later lamented that Ein Gedi was, like Jerusalem, “a heap of ashes,” the Prophet Yechezkel (47:10) foresaw an Ein Gedi blessed with an abundance of fish, symbolic of the eventual restoration of the Holy Land.

I DIDN'T KNOW THAT!

“They shall make me a mishkan and I will dwell (v’shachanti) amongst them.” (Exodus 25:8)

The word *v’shachanti* (I will dwell) hints at the number of years that both the First and Second Temples stood, as follows: Read as two words, *v’shachan ti* means “He dwelt 410.” This hints that Hashem’s Presence dwelt in the First Temple for 410 years, until its destruction. Rearranged, *v’shachanti* spells *v’sheni kaf tav*, which means “and the Second, 420.” This hints that the Second Temple stood for 420 years.

•Ba’al Haturim

WEEKLY DAF

YOMA 44 - 50

SAVED BY THE BELLS

“No one shall be in the *ohel moed* (literally ‘tent of assembly,’ but in the *Beis Hamikdash* this referred to the Sanctuary area), from when he (the *kohen gadol*) enters to achieve atonement in the Sanctuary until he goes out.” (*Vayikra 16:17*)

This passage is part of the Torah’s instructions for the sacred service on Yom Kippur. It refers to the *kohen gadol* entering the *kodshei kodashim* (inner Sanctuary, Holy of Holies) to offer the incense. No one was permitted to be present in the *heichal* (Sanctuary area which contained the table, menorah and golden incense altar) while the *kohen gadol* was in this most sacred area which contained only the holy ark.

The superficial interpretation of this passage presents a difficulty understanding what our great commentaries write regarding one of the *kohen gadol*’s eight sacred garments, the *meil*.

The bottom hem of the *meil* was belled. The purpose of these bells was “that the sound should be heard when he enters the Sanctuary” (*Shmos 28:35*). Rashbam explains that the bells served as an alarm to warn all present in the sanctuary to depart when the *kohen gadol* entered to perform his service. Ramban adds that there is a hint in this passage that the bells summoned even the heavenly angels to leave the Sanctuary, allowing the *kohen gadol* to be alone with his King.

The problem with their approach is that the *kohen gadol* did not wear the *meil* when he entered the *kodshei kodashim* to offer the incense; rather he wore only the four garments worn by an ordinary *kohen*. How could the bells which the Torah assigned only to the *meil* serve as a warning for everyone to leave the *heichal*?

This problem disappears, however, when we learn in our *gemara* that the requirement for vacating an area of the *Beis Hamikdash* while sacred service was being performed was not limited to the *kohen gadol*’s entry into the *kodshei kodashim* on Yom Kippur. The blood of the bull brought as the *kohen gadol*’s special sin offering (*Vayikra 4:6*), or brought for the community to atone for a mistaken court ruling (*ibid. 4:17*), or of the goat brought by the community when such a mistake involved idol worship (*Bamidbar 15:26*), had to be sprinkled in the *heichal*. When the *kohen* entered the *heichal* for this purpose, everyone had to depart not only from there but also from the area between the altar in the courtyard and the entrance to the Sanctuary. The *gemara* derives this from the word “atonement” used regarding such a need for removal on Yom Kippur, which teaches us (through a “*gezeirah shavah*” according to Tosefos, or a “*binyan av*” according to Rambam) that this rule applies to all situations when the *kohen* enters the Sanctuary for atonement purposes. The above mentioned commentaries are, therefore, referring to a situation where such service is being performed by the *kohen gadol*, and the bells on his *meil* do indeed sound a warning for all to clear the area and enable this servant with a higher degree of spirituality be alone with his King.

• Yoma 44b

FEMININE DIGNITY

Kimchis was a remarkable woman. She had seven sons and each served as *kohen gadol*. When asked how she had merited such great honor, she explained that even the beams within her own home never saw her hair exposed.

The connection between such modesty and its reward is explained in the Jerusalem Talmud cited by Rashi: “The dignity of a princess is in her modesty,” writes King David (*Tehillim 45:14*), “and her garment is made of gold embroidery.” A woman of such outstanding modesty deserves children who will wear the golden garments of the *kohen gadol*.

But how does one woman see seven sons achieve this honor when there can be only one *kohen gadol* at a time? It can hardly be that one succeeded the other upon his death, because this would mean that this righteous woman buried six of her sons!

The answer is supplied by the *gemara*’s account of what happened to one of the sons of Kimchis by the name of Yishmael. One year he became spiritually impure just before Yom Kippur and his brother Yeshaiyov substituted for him until he regained his purity. On another occasion the same thing happened to him, and his brother Yosef took over for him. Although these incidents are mentioned only in regard to three of the sons, we can infer, says Tosefos Yeshanim, that this happened more than twice to these brothers, and eventually all seven of them had at least a momentary opportunity to serve as *kohen gadol*, to the delight of their righteous mother.

Maharsha raises an interesting question regarding the Yishmael mentioned in these two stories. The stories imply that he served as *kohen gadol* from before one Yom Kippur until the next Yom Kippur, a period of at least one year. An earlier *gemara* (*Yoma 9a*) informed us that during the Second *Beis Hamikdash* unscrupulous people bought the position of *kohen gadol* from corrupt kings, even though they were not suited for it. Because of this, none of them, except for three or four, lived out the year of his appointment. How then could Yishmael, son of Kimchis, have been around for two successive Yom Kippurs as a *kohen gadol*?

One of those few exceptions, explains Maharsha, was Yishmael the son of Pavi who served for ten years. He and the Yishmael mentioned in our *gemara* are one and the same. In the earlier *gemara* he is identified by his father’s name, as is customary. Our *gemara* mentions only his mother, Kimchis, because it was the merit of her modesty that gained this honor for him.

• Yoma 47a

www.ifyouarelookingforinteresting
informativeanddownrightgoodliterature
andinformationonthousandsofJewishand
contemporarytopicsvisitourwebsite.org
THE OHR SOMAYACH WEB SITE
www.ohrnet.org • www.ohr.org.il
www.ohrsomayach.org

PARSHA Q&A ?

1. How many types of items were the Jews to donate?
2. The donation of silver for the *mishkan* differed from the donation of the other items. How?
3. What property do *techeles* and *argamon* share that *oros eilim m'adamim* do not share?
4. What property do the above three share that *shesh* and *oros techashim* do not share?
5. Onkelos translates "*tachash*" as "*sasgona*." Why?
6. What kind of trees did Yaakov plant in Mitzrayim?
7. Describe two uses of: a) oil; b) spices; c) jewels.
8. The *aron* was made with three boxes, one inside the other. Exactly how tall was the outer box?
9. Why is the Torah referred to as "testimony"?
10. What did the faces of the *keruvim* resemble?
11. On what day of the week was the *lechem hapanim* baked?
12. What does *miksha* mean?
13. What was the purpose of the menorah's *gevi'im* (cups)?
14. How did Moshe know the shape of the menorah?
15. What designs were embroidered into the tapestries of the *mishkan*?
16. What is meant by "standing wood"?
17. How long was the *mishkan*?
18. How wide was the interior of the *mishkan*?
19. Why was the altar coated with *nechoshes*?
20. Which function did the copper *yeseidos* serve?

SHERLOX

SHERLOX HOLMES AND THE MYSTERIOUS CROWN

“I’m perplexed,” said Watstein. “Regarding the *aron* (holy ark) the verse says: ‘And make for it a gold rim all around.’ (*Exodus 25:11*) Rashi says that this golden rim surrounding the *aron* represents the ‘Crown of Torah.’ Why does Rashi make this comment?”

“The *aron*,” said world famous detextive Sherlock

Holmes, “housed the Two Tablets of the Torah. How beautiful that it be crowned with gold, as if to say: Whoever is dedicated to Torah merits a golden crown!”

“It brings tears to my eyes,” said Watstein. “Yet, it does not answer my question.”

“What is your question?” asked Sherlock.

“All aspects of the Temple and its vessels are infused with ethereal symbolism; however, Rashi does not make it his business to explain them all. Why specifically here does Rashi do so?”

“Indeed, it is a mystery, Dr. Watstein, yet I think I have an answer...”

answer on page eight

PARSHA Q&A!

Answers to this Week's Questions!

All references are to the verses and Rashi's commentary unless otherwise stated.

1. 25:2 - 13.
2. 25:3 - No fixed amount of the other items was required. The silver was given as a fixed amount: A half shekel.
3. 25:4,5 - They are wool, *oros eilim* are not.
4. 25:4,5 - They are dyed; *shesh* and *oros techashim* are not.
5. 25:5 - The *tachash* delights (*sas*) in its multi-colors (*gvanim*).
6. 25:5 - *Arazim* — cedars.
7. 25:6-7 - a) The oil was lit in the menorah and used for anointing. b) The spices were used in the anointing oil and for the incense. c) The precious stones were for the *ephod* and the *choshen*.
8. 25:11 - The outer box was one and a half *amos* plus a *tefach* plus a little bit, because it rose a little bit above the *kapores*. [The *kapores* was a *tefach* thick (see 25:17)].
9. 25:16 - It testifies that Hashem commanded us to keep the *mitzvos*.
10. 25:18 - The faces of children.
11. 25:29 - Friday.
12. 25:31 - Hammered.
13. 25:31 - Purely ornamental.
14. 25:40 - Hashem showed Moshe a menorah of fire.
15. 26:1 - On one side a lion; on the other side an eagle.
16. 26:15 - The wooden beams were to be upright and not stacked one upon the other.
17. 26:16 - 30 *amos*.
18. 26:23 - 10 *amos*.
19. 27:2 - To atone for brazenness.
20. 27:19 - They secured the curtains against the wind.

2000 WORRIES

Email@Withheld wrote:

Dear Rabbi,
I am a new internet user. I have been exploring everything I (usually accidentally) click on. Anyway, I have been reading a lot of y2k [year 2000] doomsday info and it has caused me much anxiety! I realize much of it is a hysterical messianic reaction. My question (finally!) what is the Jewish response to y2k?
What is the Jewish response to "the end of the world?" I am a reform Jew by choice, living in a rural Appalachian area. My only Jewish contact right now is the Hillel at the local university and I've not been very involved yet. Thank you for your time!

Dear Email@Withheld,

The Jewish people have survived for 3,500 years and we have experienced much worse than the Y2K bug. The destruction of our Temple and worldwide exile of an entire people was quite a cataclysm, the Crusades, the Spanish Inquisition, the Black Death, the Holocaust, etc. And yet, here we are. I am a Jew living in Jerusalem (a miracle in and of itself), son of a holocaust survivor (another miracle) actively teaching Judaism to thousands of Jews around the world (another miracle). So our attitude would be that of Alfred E. Neuman in Mad Magazine which is "What, me worry?"

The Torah guarantees that there will always be Jews around observing, studying and teaching Judaism — the only thing that you have to worry about is will you be one of them?

FRIENDLY FAMILY

Email@Withheld wrote:

Dear Rabbi,
My husband and I have been increasing our level of Jewish observance. We have a Jewish home, try very hard to keep kosher, and lately I have begun studying the Torah and going to a beginners' service on Shabbat. My husband sometimes accompanies me. He is dyslexic, and with some difficulty has learned the brachot for bread and wine, and makes them on Shabbat. He buys

the wine in our house, and it is generally non-kosher wine. Our friend told us you shouldn't make a bracha over non-kosher wine. When I repeated this to my husband (as he blessed non-kosher wine this past Shabbat) he became angry at me, and said don't you want to have a nice Shabbat? We are becoming more observant at different rates, and while my husband is happy and proud that I am studying the Torah, he is not as interested in studying as I am. I feel that our shalom bayit is at stake. Do you have any ideas about how to avoid the pitfalls on the road to becoming observant? I am sure that others have experienced this before us. Thank you.

Dear Email@Withheld,

What you really need is a mentor to speak with. Find a rabbi sensitive to these issues with whom you can freely talk. If you would like help in finding someone, tell me where you live and I can suggest someone.

However, I can offer some words of advice:

- Never criticize or preach regarding religious observance.
- Discuss any step that you plan on taking with your husband first.
- Try to involve him in study with you or at a class.
- Make anything to do with Torah as unthreatening, pleasant and non-imposing as possible.
- Be extra-careful in other areas of marriage to create and foster harmony.

In addition, I recommend the book *After The Return* by Mordechai Becher and Moshe Newman, Feldheim Publishers.

WHY IN THE WORLD IS THERE A WORLD?

Daniel Rabchinsky from
Mexico City, Mexico
<derej@hotmail.com> wrote:

Dear Rabbi,
Hello, first let me extend my gratitude for sharing your wisdom in this way. The life we live is not only made for the 80 or so years that we are here; as I have been taught, it is like a passage for the world to come. But why did G-d give us this life instead of giving us our direct existence in the world to come, where we

will experience pleasure multiplied by the millions? The reason is so that we appreciate what we have fought to get to. The thing is, why don't we appreciate things if they did not cost us anything? I'd say that it is because G-d made us that way; He can do it all. So the question is: Why didn't G-d make us in a way that we would appreciate everything even if we did not work for it, so that we could be "born" from the beginning in the world to come? Shalom.

Dear Daniel Rabchinsky,

Your question is asked by Rabbi Moshe Chaim Luzzatto in *The Way of G-d*, and is also addressed by Rabbi Yosef Karo in *Maggid Meisharim*. The gist of what they say is as follows: The purpose of Creation is *chesed*, kindness. G-d wants to bestow the greatest possible good upon created beings. The ultimate and greatest good is G-d Himself. Therefore, the ultimate good available to created beings is closeness to G-d. Closeness to God requires compatibility and *similarity* to G-d. Therefore beings must have free will and not be created already similar, as this would be *dissimilar* to G-d (i.e., G-d acts because He chooses to do so, not because He is coerced). So that the creatures (humans) must be in a world in which there is choice so that the human can be as "G-d-like" as possible. The good has to be internal not external, just as God is intrinsically good. The only way for us to internalize and be intrinsically good is to do it through challenge and free will, and therefore, this world was created.

CAREFUL DRESSER

Ira Widman from Widman, NJ
<widman@idt.net> wrote:

Dear Rabbi,
Why is it prohibited to put on and take off two garments at the same time? It seems that it comes from a kabbalistic idea that I don't quite understand.

Dear Ira Widman,

The Ben Ish Chai explains that this is because a certain spiritual existence is situated around the human body and between the layers of garments he wears. It is a sort of shielding against any spiritual mishap. One has to remove pieces of clothing one at a time for this entity to

depart, and to put them on also one at a time for it to take its place again. If one removes two pieces of clothing at once he is "trapping" this entity which after being submitted to such a humiliation will not return again. Subsequently the human will be unguarded against spiritual mishap, i.e., forgetfulness.

SAY CHEESE!

Julia Gomberg from Brooklyn, NY
<jgomberg@collegeboard.org> wrote:

Dear Rabbi,
Please explain the halachot that are related to certain hard cheeses that require one to wait 6 hours before eating meat. If possible, please give the specific categories and names of such cheeses, and the reasons behind this halacha. Many thanks.

Dear Julia Gomberg,

Dairy products such as milk, cream cheese, cottage cheese, yoghurt, ice-cream, and butter require no waiting period before partaking of meat. However the mouth should be cleaned first.

According to Ashkenazic custom, one must wait about six hours after cheddar, Dutch or Swiss cheese, or other strong fla-

vored cheeses before eating meat.

It is universally accepted that after *meat* there be a waiting period before eating dairy. Two reasons are given for this: Either because the meat exudes a taste for about 6 hours, or because meat stuck between the teeth is still considered meat until about 6 hours afterwards.

According to the first reason, the Ashkenazic (European Jewish) decisors (Rema, Mordechai, Maharam) maintain that one should also wait after eating cheeses that have a strong taste. Some authorities limit this to a cheese that has matured for at least 6 months, or that has worms in it, even if it is less than 6 months mature. In both cases the cheese is considered "strong tasting" and will give taste for 6 hours. Other authorities maintain (and this is the common custom) that one should wait after any strong tasting cheese even if not matured 6 months. Dutch, Swiss and cheddar cheeses are examples of this.

The Sephardi Jews (Middle Eastern and North African Jews) do not wait after cheese, as this stringency isn't mentioned in the Talmud.

Sources:

- *Shulchan Aruch, Yoreh Deah, 89:2*
- *Rema 89:2 & Aruch HaShulchan*
- *Turei Zahav ad loc. 4*
- *Shach and Taz, Yoreh Deah, 89:1*

PUBLIC DOMAIN
Comments, quibbles and reactions concerning previous "Ohrnet" features

Re: Only 16 (Ohrnet Vaera):

In response to Yakov, the 16 year old NY City high school student who became observant after a summer in Israel: His letter struck a chord in me, since I went through virtually the same scenario...33 years ago! At that time there was very little around in the *baal tshuvah* movement, and it was a very difficult predicament, especially as a teenager, to have to give up one's friends who want to play ball or go to movies on Shabbat. This problem is exacerbated by the fact that as yet one has no new observant friends to take the place of old friends. This is a true test. I am happy to say that I now have 5 children, ranging in age from 11 to 21, all *b'nei Torah*, but I still remember how it felt to be in Yakov's position....

• *Name@Withheld*

Ohrnet Responds:

The above is one of hundreds of responses we received regarding Yakov, each with information and offers of help. Ohrnet thanks each and every person who responded. The suggested resources are far too many to list, so we will

offer just one. The overwhelming consensus of the respondents was that Yakov should contact NCSY, the National Conference of Synagogue Youth, under the auspices of the Orthodox Union, at 212-613-8233 or email: <ncsy@ou.org>. For other organizations and resources worldwide, see Jeff Seidel's Jewish Student Information Center's *Jewish Traveler's Resource Guide*.

Several people suggested that when he finishes high school, Yaakov should check out Ohr Somayach's post high school program, DERECH, which is tailor-made for people of his background. Now why didn't we think of that?

Re: Link to Us:

I am a *talmid* at Torah Academy. Thank you for helping me with my halachic questions. I could see how logging into the computer and seeing a question from someone many times could often pose an imposition. I have a request, if I may: I have a web page at ncsyphilly.homepage.nu, the official Philadelphia NCSY web page. I was thinking of setting up an "Ask the Rabbi" section. Would you mind if I linked your email with it?

• *Feivel Elfman <InstantELF@aol.com>*

Ohrnet Responds:

Dear Feivel Elfman,

Thanks for your appreciation. We receive over 120 questions every day with only a few Rabbis answering! However we would be happy to try to accommodate you. We ask that you credit the section as "OHR SOMAYACH'S ASK THE RABBI." Others wishing to link to us, please contact us at <info@ohr.org.il> and list subject as "ASK THE RABBI".

When we judge favorably, not only do we fulfill a mitzvah, but we also avoid sowing the...

APPLES OF DISCORD

It was my usual shopping day at the open-air market at Mahane Yehuda. I was standing at a stall picking apples and placing them in a plastic bag. Alongside was a small, elderly woman similarly occupied. Suddenly, she reached into my bag and pulled out an apple! I turned on her, full of righteous indignation, ready to berate her. As I opened my mouth to speak, she held up the apple she had retrieved from my bag. It had a large worm-hole in it! So much for righteous indignation.

• Submitted by an Ohrnet Reader
Concept based on "The Other Side of the Story" by Yehudis Samet, ArtScroll Series

Do you have a story to share?

Share your stories with us for inclusion in future columns of *The Other Side of the Story*.

To submit your story, send it to <info@ohr.org.il>
or write to Ohrnet POB 18103 Jerusalem or Fax 02-581-2890.

YIDDLE RIDDLE

I enjoy Ohrnet very much, and always share it with a few friends at *shul*; we work on the *Yiddle Riddle* together, and (proudly) got the correct answer to the one a few weeks ago regarding the five fast days. Anyway, here's my entry:

"What verse in the Torah contains the same *shoresh* (root) four times in a row?"

Thanks, and keep up the good work *l'hagdil* Torah!

• Catriel Blum, Toronto <catriel@stellapharm.com>

Answer next week...

continued from page five

SHERLOX ANSWER!

"Was the rim part of the *aron*?" asked Sherlock.

"Apparently," said Watstein.

"Then why wasn't it made of wood?"

"What do you mean?" asked Watstein.

"The *aron* was wood covered with gold. The rim was just gold. Why?"

"Hmm, I think I see your point," said Watstein. "If the rim was an integral part of the *aron*, it should have been made of wood like the rest of the *aron* and then covered with gold. The fact that it was not made of wood indicates that it was separate from the *aron*, that it served some other function. Thus, Rashi explains its purpose: To symbolize the 'Crown of Torah.'"

"Majestic insight, Dr. Watstein."

• *Sherlox* is by Reuven Subar
Inspired by "What's Bothering Rashi" by Rabbi Avigdor Bonchek

RECOMMENDED READING LIST

RAMBAN

25:1 The *Mishkan*, a "Portable Sinai"
25:10 Universal Torah Involvement
26:33 Making and Placing

IBN EZRA

25:3 The Need for Silver
OHR HACHAIM HAKADOSH
25:8 The *Shechina* Within Jewry

SEFER HACHINUCH

95 Our Need for a *Mishkan*
96 Utility and Form
97 Blessings and Benefit