



TIKKUN LEIL ROUND-UP

This year's Tikkun Leil program was a great success. The night started with Rabbi Gordon giving a shiur to a large group of men on Biblical personalities.

This was followed by the feature panel on the topic of vaccinations and the measles outbreak through the perspective of Halacha.

Rabbi Johnson presented the historical Torah sources addressing the permissibility and imperative to take the smallpox vaccine.

Dr Goldman shared medical insight as to the nature of measles, how the vaccines work and addressed many of the arguments raised against vaccination.

Rabbi Michael Stern walked the audience through 2 Teshuvos of the contemporary Poskim on the Halachic obligation to vaccinate one's children and the right of schools to barr access to non-vaccinated children.

The program continued with a beautiful display of Achdus as Anash came together to learn the Rebbe's Maamarim on Shavuos. As a community we successfully learned all 91 of the Rebbe's Shavuos related Maamarim.

In the Kollel Rabbi Gordon, Rabbi Winner, Rabbi Yossi Wolf and Rabbi Michael Stern gave shiurim on a variety of topics. Rabbi Doobie Lisker gave a demonstration on making coffee on Shabbos and Yomtov using a variety of different techniques and equipment. Rabbi Yossi Gopin concluded the nights with an indepth Maamar Shiur.

A collection of Torah thoughts produced by Kollel Menachem



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The Service of Facing Challenges

Count the sons of Gershon, them too, following their fathers' houses, according to their families.

At the end of Parshas Bamidbar, Moshe was asked by Hashem to take a census of the family of Kehos, one of the three families that comprise the Tribe of Levi. Parshas Nasso begins with the command to count the sons of Gershon as well.

Tiferes Shlomo offers a Chassidic insight into this passage, showing how it contains a deeper message for us in our own spiritual lives and in dealing with suffering.

The name Levi means to be attached. Therefore the Leviim represent the Tzaddikim, the righteous who are attached to Hashem. Like the different families within the Tribe of Levi; Gershon, Kehos and Merari, there are different levels of Tzaddikim.

Some of the Tzaddikim are referred to as Bnei Kehos. Kehos was the greatest of the Levite families. Kehos represents the greatest Tzaddikim.

The Tzaddikim who are referred to as Bnei Gershon are the Tzaddikim who are 'driven away' and experience suffering in this world. The word Gershon is related to the word Megurash, meaning to be expelled. These are the Tzaddikim who live lives of suffering. They are like strangers who do not enjoy any satisfaction and goodness in life.

In the opening of this Parsha, the Torah teaches that even these Tzaddikim should be counted according to their father's house. The term used in the Torah for counting *אֶת־רִאשׁוֹ*, literally means to "lift up the heads". The message is that these Tzaddikim will also be lifted up and elevated through their service.

The Torah teaches us what the service of Bnei Gershon was; *"This is the service of the family of the Gershonites, to serve and to carry the load."*

The purpose and mission of the Tzaddikim who are likened to Bnei Gershon, is to 'serve' Hashem and to 'bare the load' by showing patience and acceptance of everything that Hashem has placed upon them in life, without questioning. Instead, they accept everything from Hashem with love.

This is reflected two Pesukim later when the Torah describes their responsibility in transporting the Mishkan which included carrying the walls of the courtyard and the altar. The Posuk concludes *אֶת־כָּל־אֲשֶׁר יַעֲשֶׂה*

לָהֶם וְעָבְדוּ - "And everything that is made for them, and thus shall they serve."

The word *יַעֲשֶׂה* can mean "made" but it can also mean "to be done". The final words of the Posuk *וְאֵת כָּל־אֲשֶׁר יַעֲשֶׂה לָהֶם וְעָבְדוּ* can be read as "everything that is done to them and they shall serve". The Torah teaches that despite everything that has been done to them i.e. the suffering that they have experienced in life, they nonetheless continue to serve Hashem and do not forsake their Divine service.

This is alluded to in the words in the Shema *וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ* - "and you shall love Hashem your G-d with all of your heart and with all of your soul and with all of your might."

On the words "with all of your soul" our sages teach that one must serve Hashem even if He will take your life *אֶת־נַפְשְׁךָ*. The word Nefesh (soul) can also mean desire (Ratzon). Each person has an inner desire to serve Hashem, but challenges and obstacles come against us. The verse is teaching us that even if one's desire to serve Hashem is taken away G-d forbid, one should contemplate that even in these circumstances, Hashem wants us to serve him.

The words of Torah can only be acquired through challenges and difficulty. The great Rabbi Shimon bar Yochai was only elevated to his lofty level through having suffered in the cave for 13 years.

At Matan Torah, Hashem told Moshe "Go down, warn the people not to break through to the Hashem to gaze, lest many of them perish" *וַיֹּאמֶר ה' אֶל־מֹשֶׁה רַד הָעַד וְנִסַּח בְּעֵינֶיךָ אֶת־הָרְשָׁוָה לְרֵאשִׁית הָעָם כִּי יִרְאוּ וְנִסַּח מִמֶּנּוּ רַב.*

The word *יִרְשָׁו* (break through) has the combined gematria of the words *גְּבוּרָה* and *אֶל־דְּנִי* - Hashem's name. The attribute of Gevura is the source of Dinim. On a deeper level we are being warned not to gaze upon Hashem's attribute of judgement and question His conduct towards us.

When Moshe was at the burning bush, the Torah says *וַיִּסְתֵּר מִשְׁפָּה פָּנָיו כִּי יִרְאֵהוּ אֱלֹהִים* - "And Moshe covered his face because he was afraid to gaze upon Hashem." The name of Hashem used in this Posuk is Elokim. This name is associated with Hashem's judgements. Moshe did not gaze to question Hashem's judgement, because ultimately everything that comes from Hashem is for the good.

Eating meat after cheese - part 1

Rabbi Yonason Johnson

According to the Gemara¹, one is only required to wait after eating meat before eating dairy. If one ate cheese, one is allowed to eat meat immediately and they are not required to wait. Nonetheless, there is a stringency which is brought in the Shulchan Aruch that even after eating cheese there is basis to wait.

The earliest source for this stringency found in Poskim is the Mahara"m Rotenburg. In a Teshuvah² he writes that when he was young he would mock those who were stringent. However, once he checked and found cheese stuck between his teeth. From then on he himself would be machmir.

Darkei Moshe quotes the Issur V'heter³ that after eating soft cheeses that have not been aged for 6 months and other dairy products one may eat meat immediately. After eating hard cheeses, even though min hadin one may eat meat straight away, it is appropriate to be stringent.

The main source for the stringency is the Zohar⁴. The Beis Yosef⁵ quotes the Zohar which teaches that one who eats meat and milk at the same meal or the same time arouses unholy Dinim. The Zohar writes about the great spiritual harm that this causes, including that one who has a child on the day that they eat meat and milk at the same meal, the child will have a soul from the Sitra Achara.

Generally when there is a dispute between the Talmudic and Kabbalistic sources, the Halacha follows the Gemara. Nonetheless, the Vilna Gaon⁶ explains that this stringency is not considered to be arguing with the Gemara, because we are being stricter than the Gemara. We find that even some of the Amoraim recorded in the Gemara acted more stringently in between meat and milk, waiting a full 24 hours!

The Shach⁷ records the Maharsha"l⁸ who strongly protested those who were Machmir. He considered this like heresy as it is going against the Gemara. However the Shach concludes that this is not necessarily so.

Eating chicken after dairy

The Mahara"m wrote that one only needs to be stringent with meat and not with chicken. The rationale is possibly because chicken is only Rabbinically considered as meat. Therefore one does not need to be so stringent after eating cheese, because some are lenient and permit even meat. However the Beis Yosef⁹ based on the Zohar writes that the stringency applies to eating chicken as well. He asserts that if the Mahara"m had seen the Zohar, he would also have been machmir on chicken.

The Pri Chadash¹⁰ however understands that the Zohar was specifically speaking about meat and not chicken.

Some Poskim write that after eating milk one need not wait before eating a Tavshil Shel Basar – Parev food that had been cooked with meat¹¹.

Two stringencies

The Ram"o in Shulchan Aruch records the stringent opinion in the following words; *There are those who are stringent even when eating meat after cheese and this is what we follow that if the cheese is hard, we do not eat even chicken after it just as we do with regards to eating cheese after meat. There are those who are lenient and one need not protest, as long as they rinse and clean their mouths and wash their hands. However it is preferable to be stringent.*

The Ram"o is actually referring to 2 separate stringencies. The first stringency is that of the Zohar and it applies after eating any cheese, whether hard or soft. It also applies to other dairy products.

When the Ram"o writes that this is what we follow if the cheese is hard, this is a stringency which has halachic basis. (The Aruch Hashulchan writes that there is only one stringency and that the Zohar too was referring to hard cheese).

Chochmas Adam explains that since the stringency of hard cheeses is min hadin, it applies even to eating chicken afterwards and also to eating a Tavshil shel basar.

When the Ram"o concludes that it is preferable to be stringent, he is referring to the second stringency on hard cheeses and not to the stricter position of the Zohar¹².

Hard cheeses

The Rishonim provide 2 reasons why one has to wait after eating meat before eating milk. One is because meat gets stuck between one's teeth. The other reason is that meat (because of its fattiness) leaves a taste residue.

The Poskim write that the same 2 concerns apply to hard cheeses. The Ta"z¹³ writes that aged cheeses are fatty and they also leave a taste residue. Other Acharonim¹⁴ write that it is because hard cheese becomes stuck between one's teeth just like meat. This is based on the wording of the Rishonim themselves on this issue.

What cheeses?

The earliest sources¹⁵ write that the stringency applies to cheeses that have been aged for 6 months or longer. This is recorded by the Shach¹⁶.

Because the Ta"z is concerned about the taste residue from fatty cheeses, he writes that Gevina Metulaas, cheese that developed worms within it

due to aging, is also subject to this stringency.

Cooked cheese

Yad Yehuda rules that aged cheeses that have been cooked, fried or otherwise melted, are no longer subject to the stringency of hard cheeses. The rationale is that the cheese has now softened and there is no longer a concern of it becoming stuck between one's teeth. Others argue with this leniency because the concern of the Ta"z of a fatty residue still remains even after the cheese has been melted.

How long?

The Pri Chadash¹⁷ writes that whilst after eating meat we wait 6 hours before eating milk, after eating hard cheese one need only wait one hour. Perhaps this is because there are those who are lenient completely and also because waiting 6 hours after meat for Ashkenazim is also a stringency.

However most Poskim rule that the amount of time one needs to wait after eating hard cheeses is the same amount as the time one needs to wait after eating meat. Therefore since it is widely accepted even for Ashkenazim to wait 6 hours after meat, the same applies after hard cheeses.

Ben Ish Chai¹⁸ records that the minhag in Yerushalaim was not to wait at all after eating cheese, even if the cheese was hard. Presumably this follows the opinion of the Mechaber. However, in Bagdad the custom was to wait 6 hours after cheese that had been aged 6 months and for cheeses that were aged for less than 6 months, they would wait 1 hour for each month that the cheese was aged.

The Ariza"l is recorded to have followed the Zohar very strictly. After eating even light dairy foods in the morning, he would not eat meat until the evening.

1. Chullin 105a
2. Shu"t 615 quoted in Mordechai Chullin Siman 687
3. Klal 40
4. Parshas Mishpatim 125a
5. OC 173
6. Biur Hagr"a 89:11
7. YD 89:17
8. Yam Shel Shlomo 25:6
9. OC 173
10. See Sifsei Daas 89:16
11. Badei Hashulchan
12. Chochmas Adam, Aruch Hashulchan and Mishna Berura OC 494:16 who writes that on Shavuos after eating dairy one need not wait unless they ate hard cheese.
13. YD 89:4. This is also the understanding of the Aruch Hashulchan
14. Pri Chadash, Yad Yehuda, Darkei Moshe based on Mahara"m
15. Isur V'heter ibid
16. YD 89:15
17. 89:6
18. Parshas Shelach