



פרשת קדושים
אייר תשפ"ב

DOR LEDOR

Dor Ledor learning will be restarting this week on Motzai Shabbos.

All boys are invited to join us in the Mezzanine from 7:15-8:00pm for learning while enjoying a nush and a cup of the Rebbetzin's hot soup.

To sponsor a week of Dor Ledor learning, please contact Rabbi Y. Johnson or Rabbi S. Barber.

SHABBOS SHIUR

All men and women are invited to join the Shabbos afternoon Shiur.

Each week features a different speaker addressing different topics.

This week Rabbi Yossi Gordon will talk about Lag Baomer, the day on which the sun stopped.

Between Mincha & Maariv Shabbos afternoon in the Yeshiva Shule.

A CHASSIDISHE VORT

One of the Mitzvos in this week's Parsha is לא תעמוד על דם רעך, do not stand over the blood of your friend.

A Jewish person is called אדם. The word אדם is made up of דם - blood, with an Alef at the beginning.

Blood, the life force of a person, represents the physicality of a person, their body. The Alef represents the Aluf Shel Olam - Hashem, the Master of the world - the Neshama within us that is a part of Hashem.

The Posuk is telling us that when we stand over and view our fellow Jew, we should not see them for their דם. Rather we should see and value them for the Alef that is inside of them.

A collection of Torah thoughts produced by Kollel Menachem



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Finding peace through rebuke

One of the Mitzvos in Parshas Kedoshim is the Mitzvah of "Hocheiach Tochiach". We usually associate it with rebuking someone who we see doing something wrong.

But the Rambam defines a more primary dimension of this Mitzvah which is a very important skill to apply in our relationships:

When a person sins against his fellow, one should not remain silent. Rather it is a Mitzvah to inform the person and ask "why did you do that? Why did you wrong me by doing X?"

If someone hurts you or does something that offends or upsets you, it is natural to feel negative feelings towards them. At this point you have one of two options. Either you say nothing and bottle up the feeling inside. Or you can bring it to their attention and talk about it.

The easier path is to say nothing. We'll keep things civil and polite rather than raise what could potentially be an awkward or difficult conversation. We will dismiss it as being nothing and brush it off.

Why do we bottle up our feelings rather than raise difficult issues?

- * We are uncomfortable facing conflict
- * We feel like we are creating conflict
- * We don't want to offend the other by bringing it up
- * We want to keep the peace – no messy confrontations

Immediately before the Mitzvah of Hocheiach Tochiach, the Torah tells us that we should not harbour hatred in our hearts towards our fellow. This is a very significant sequence.

The Torah is teaching us that the way to avoid negative feelings in our hearts is through verbalising those feelings and bringing it up for open discussion.

There are many advantages that can be achieved by discussing hurt feelings rather than bottling them up.

There is benefit in just speaking out the issue and expressing one's hurt. Even if the other person is not receptive, just verbalising our feelings lightens the load.

It may give them the opportunity to explain from their side. We may have interpreted or perceived something as being done deliberately when it was not. We may have sensed a wrong where none was intended. Because we are so close to the situation, it is hard to think objectively and judge the other favourably.

If we raise the issue, the other person has the opportunity to explain. If we don't raise the issue, we will forever carry the negative sentiment that just may be totally unfounded.

This is the intent of the concluding words of the Posuk Velo Tisa Alav Cheit, "do not ascribe sin to him". Don't jump to conclusions that it was intentional or malicious. Rather bring up the issue to clarify and get a better understanding of what happened.

If the action was indeed hurtful, be it deliberate or unintentional, raising the issue allows the other person to recognise the result of their words or actions. We give them the opportunity to genuinely apologise and make up and allow the relationship to heal.

The overriding objective of the Mitzvah Hocheiach Tochiach is to restore peace. The Torah understands that openly discussing issues is the only way towards peace and reconciliation.

If this is the purpose, it is understood that issues should be raised in a manner which seeks to restore peace and is conducive to doing so. The one raising the issue should not be just venting or complaining but should be willing to listen and genuinely and accept the justification or apology of the other.

Pushing feelings aside may be a temporary way of dealing with hurt, indeed things should never be discussed in the heat of the moment when emotions run high. But at some point, sooner rather than later, as awkward as it may be, we have to have the discussion. If we don't, the feelings remain there. And they fester.

Eventually they will come out and may do so in harmful ways, especially if such negative feelings accumulate over time. Like the proverbial bottle, bottled-up feelings will eventually explode. Keeping feelings to yourself also takes a toll on your own wellbeing.

If you can genuinely forget and forgive, and not just superficially brush it off, that's great. There is no need to go through this exercise. But most of us are not on that super-human level and we do feel pain, hurt and insult. Pretending that it is all good and that everything is ok, when it clearly is not, does not help at all.

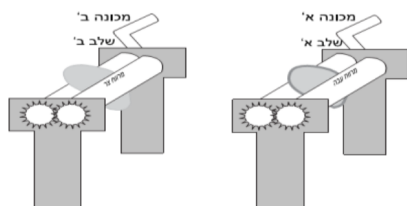
Try it! Next time you are offended or hurt by someone else, take a moment to compose yourself and understand your hurt. Then approach the other person and give them the chance to reflect and explain, by expressing how it affected you. You may be pleasantly surprised with the results.

The weekly Halacha analysis

Matzah-roller controversy—part 2

Rabbi Yonason Johnson

One of the hand-Matzah bakeries that produces Matzah that is available around the world, utilizes a mechanism to roll the Matzos. The mechanism operates like a “pasta-roller”, where one worker turns a manual crank that turns two rollers through which the dough is fed. The question which we are exploring is whether these Matzos can be considered hand-Matzos.



In last week's edition, we explored the background to the topic of machine-Matzos and the reasons behind the position of those who forbade their use.

Many Jews, particularly Chassidim, are careful to only use hand-Matzos throughout Pesach. Others will eat machine-Matzos during the duration of Pesach but will only use hand-Matzos for the Mitzvos of the Seder night.

The Rebbe writes that since Matzah is called “bread of faith” and therefore influence Emunah, we are extremely careful to not use machine Matzos. Even children should not be given machine Matzos. The Rebbe also encouraged the distribution of hand-made Shemurah Matzos to non-observant Jews to use.

As discussed last week, the primary concern is the issue of Lishma, that there is a requirement that the dough be kneaded and the Matzos shaped and baked, with active Kavanah by the person working on them, that it is for the sake of Pesach and the Mitzvah of Matzo.

For this reason, it is customary for those involved in making and baking Matzos to say L'sheim Matzos Mitzvah - for the sake of the Matzos that will be used for the Mitzvah – at various intervals during the process.

The opponents to machine-Matzos argue that a machine cannot have Kavanah and that the actions of kneading, rolling and baking must be actively done by a Jewish adult who will have Kavanah at the time of their action. The Kavanah of a Jewish adult operating a machine does not suffice.

In the case of our question, the Matzah is rolled into shape using a manually-operated mechanical device that is operated manually by a Jewish adult. The question is whether the rolling is considered to be done by the hand of the operator and therefore his Kavanah works, or wheth-

er it is considered as though the machine is rolling the dough and the machine does not have Kavanah.

The answer to this question depends on what level of direct physical involvement is required for Matzah for the rolling to be attributed to the person.

Kocho and Koach Kocho

In many areas of Halacha, an action that results from the “Koach Rishon” of a person, is directly attributed to the person as though they have done it directly themselves. Koach Rishon means the direct and immediate result of a person's action.

In contrast “Koach Kocho” literally the Koach coming from one's (initial) Koach i.e. a secondary result or follow-on result from one's initial action, is not attributed directly to the person and considered as their action.

One area where we see this is in the laws of Netilas Yadayim, where the water must come onto one's hand through the Koach of a person – מנכח נותן.

Halacha rules that if one washes with the water that comes as a result of opening the tap on a barrel, it is considered כח הנותן. However this only applies to the initial flow of water as a result of opening the tap. The subsequent continued flow is considered Koach Kocho which is not considered the action of a person and so one must open and close the tap each time.

We also see this principle in the Biblical requirement of Shechita. Shechita also requires Koach Gavra – that it be through the action of a person.

The Shulchan Aruch rules that if a person attaches the Shechita knife to a wheel and they turn the wheel with their hand or foot, Shechting with this device would be Kosher. This is because it is coming through the Koach of the person, even though they are not directly holding the knife.

If the wheel is turned by water, the Shechita will be invalid as it is not being done through the Koach of a person. However, if a person opens a tap that causes the wheel to spin and perform the Shechita, the Shechita is considered to be through the Koach of a person and will be valid. As above, this only applies to the initial spin as a result of the initial opening of the water tap. The subsequent spinning from the flow of water is no longer attributed to the person's Koach.

Applying to the Matzos

Based on this principle, many Rabbonim argue that Kocho Rishon, such as turning a wheel, is considered as the direct action of the person themselves (גופו). Therefore, the Kavanah of the one manually turning the rollers with a crank would be affective.

They argue that the even though the early Poskim

who forbade machine-Matzos were discussing manually operated machines, it was where the Koach of the person ends and the machine continues to operate, which would be Koach Kocho. This is why the intention of the manual operator is insufficient, because they are not constantly involved.

In our case, where the Koach of the person is directly and constantly involved throughout the process, even those Rabbis would agree that the Kavanah is effective.

Is Kocho the same as Gufo?

Others Rabbis say that the early Poskim were talking about similar types of machines and that they forbade the Matzos even though the Koach of the person was direct and constant. In their view, for Matzah, the Koach of a person is insufficient and that it must be direct involvement with the Matzah with one's hands. This is classified as Begufo as opposed to Bekocho.

However, according to this position, how is the use of this machine any different to using a rolling pin? When using a rolling-pin the rolling is also happening through the Koach of the person that “operates” the stick. Yet throughout the generations, Matzos have been shaped using rollers and the holes are also made by manually operating a hand-held tool?

Some suggest that there are differences based on the type of Keili and how it is used. Some Keilim are considered as merely an extension of one's hand. This is because one is holding the actual Keili in one's hand. A rolling-pin would fall into this category and would be classified as Gufo. In the case of the roller-mechanism, since one is turning a crank as opposed to manually rolling the rollers, it is classified as Kocho.

This article is not to issue a Psak Halacha, but rather to explore the discussion and issue involved. One should ask their personal Halachic authority for a definitive Psak on the use of Matzos made in this manner.

1. As discussed in Chassidus
2. Toras Menachem 3 p7
3. Likutei Sichos 1 p243
4. Those who forbade machine-Matzos throughout Pesach – even on today's machines where there is no concern of Chametz – was so that people do not come to use them on the Seder night as well.
5. See Shulchan Aruch Harav 159:18
6. Yoreh Deah 3:1
7. Yoreh Deah 7:1
8. See Shu"t Maharsham 9:31. Piskei Teshuvos 460:1
9. According to the opinion that also requires Kavanah for the making of the holes
10. Such a distinction applies in the laws of Shabbos, where taking desired food from undesired using a fork is permissible because it is considered as דא אריכותא, like a long hand, as opposed to being Borrer with a Keili which is Ossur.