



Parshat Metzora

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שבת

תשס"ה

STARTING POINT

Differences Between a Male and a Female "Zav" - by Rabbi Amnon Bazak

After the laws of Tzara'at, the Torah in Chapter 15 turns to the laws of "zav," a man or woman with impure bodily flows. This includes several types of ritual impurity, but the most prominent categories in the chapter are a man, who is described in verses 1-15, and a woman "whose blood flows for many days, not at the time of her regular period" [Vayikra 15:25]. The detailed laws are written in verses 25-30. In both cases, there are similar processes of purification and atonement. They must both count seven clean days and then on the eighth day, they must take "two doves or two young pigeons" [15:14,29] and bring them to the Kohen who will offer one as a Chatat and the other as an Olah, as atonement for their impurity.

However, there is one clear difference between the verses for the man and for the woman. With respect to a man, it is written, "And when the zav will become pure from his flow, he shall count seven days for his purity, and he shall wash his clothing and bathe his flesh in spring water, and he will become pure" [15:13]. For a woman, it is written, "When she becomes pure from her flow, she shall count seven days and then become pure" [15:28], but there is no mention of bathing in water or washing her clothing. As is well known, a woman is also required to immerse herself, but there remains a difference between a man and a woman: "A man must bathe in spring water, while this is not required for a woman" [Tosefta Megilla 1:14].

In addition, there are parallel laws that appear with respect to both men and women, such as the fact that beds and seats on which they sit become impure, but some of the laws appear only with respect to men. For example, only for a man is it written, "If the zav spits on one who is pure, he must wash his clothing and bathe in water, and he will be impure until nightfall. And any carriage on which the zav rides will be impure." [15:8-9]. There is no corresponding rule with respect to a woman. What is the reason for these differences?

Evidently, even though the phenomenon is given the same name, there are fundamental differences between a man who is a "zav" and a woman who is a "zava." For a man, the entire process is outside the bounds of usual natural events, similar to tzra'at (leprosy), and therefore the situation requires stringent laws and a process of complete and total purification. For a woman, on the other hand, the Torah has divided the phenomenon into two categories. It starts with the laws pertaining to a regular menstruation, where there is no mention at all of a need for atonement and purification, as is written by the Ramban: "The Torah was lenient with respect to the flows of a woman during her regular menstruation and there is no need for her to bring a sacrifice, since this is part of her nature and not a cure of a malady." Only afterwards are the laws given pertaining to a woman "whose blood flows for many days, not at the time of her regular menstruation." And now the Torah is indeed referring to a sickness, similar to the case of a man. "But if she has a flow for many days, not at her usual time... this is an illness similar to the case of a man, and in this case she is required to offer a sacrifice when she is cured, just like a man" [Ramban]. In spite of the fact that this is considered a sickness, it is still the continuation of the natural process of a regular menstruation, which has continued for an extra length of time. This is completely different from the process for a man, which is unusual from beginning to end, as noted above.

Thus, in order to emphasize the essential difference between a man and a woman, the Torah described the laws of a man in a more stringent way than it describes the laws of a woman.

POINT OF VIEW

Ritual Impurity and Purity - by Prof. Shalom Rozenberg

I will take this opportunity to discuss the significance of ritual purity and impurity in Jewish thought. To do this, I will relate the matter to the three basic concepts of the Torah: creation, revelation, and redemption.

We believe that Creation lowered the natural physical world from the realm of G-d's absolute authority. According to the approach of the idol worshippers, both mankind and the deities are subject to the vagrancies of fate. Our belief in a Divine power established an alternative approach to the concept of creation. According to this approach, the Almighty is not part of the world and is not under its control. He created it. And this leads us to revelation, the giving of the Torah.

Archimedes was showing great wisdom when he claimed that according to the laws of physics if he had a balance point outside of the earth and a long enough lever he could move the

earth from its position. When the Almighty said to Moshe, "here is a place, with me" [Shemot 33:21], he gave man just such an Archimedean point. Resting on this point with the use of the lever of prophesy, it is possible to move the world from the point of view of ethics. According to the approach of the idol worshippers, mankind should learn ethics from nature, where the law of the jungle is the supreme rule. The Torah has given us a different perspective, that of the Almighty. We must be critical of nature and sometimes struggle against its indifference to suffering. The Torah "preceded" the world and takes priority over it.

The next step is redemption. Nature is not moral and it is not a proper model. The command "Do not kill" that descends from heaven will in the future bring peace to the entire world, including the animal kingdom. The ruthless wars of the jungle will in the future come to an end. Redemption is similar to returning to the Garden of Eden, a world of peace, as is written by Yeshayahu: "A new baby will play at the hole of a serpent, and a weaned child will move his hand toward a snake's nest" [11:8]. Even the serpent, the symbol of evil, will make peace with mankind and will have respect for the weak and vulnerable. The world can be different, without sickness or death, a place where "death will be eliminated forever, and G-d will erase the tears from every face" [Yeshayahu 25:8].

Death and the Temple

This ideal world is reflected in the Temple. Ritual impurity represents tragic reality, described in the Torah as expulsion from the Garden of Eden. At the center of the tragedy is the concept of death. This serious impurity is related specifically to man, because of his greatness and glory. Man is "gavra," a person, subjective and active. Death transforms him into "cheftza," an inanimate object. This steep descent is symbolized by the concept of "tum'a," ritual impurity.

A dead body is indeed at the highest level of "tum'a," but there are other phenomena that are symbols of death, such as tzara'at – leprosy – and zav – an impure flow – in addition to blood flow of a woman and the sperm of a man. These are not absolute death but only partial. Tzara'at is a symbol of the death of organs of the body. The blood of nida and misdirected sperm represent the death of a potential life. The main details of the laws of ritual impurity stem from these principles.

How does one become impure? One becomes impure when he becomes involved with death. The type of involvement is set by the normal life style. The greatest expression of social living with another person is dwelling together in the same tent or house. A person becomes impure when he is in a "tent" together with a dead body. Material objects mainly become impure through their normal use, every object in its own way, leading to the acts of touching and carrying. In general, it can be said that when death, total or partial, interferes in the normal sequence of human life, ritual impurity occurs.

Purification, on the other hand, is linked to a return to the original world, before the sin. This primal world is characterized by water in different forms: it is always water that was not drawn by man, and in some cases it is the fresh water of a spring. It is as if we return to the water which covered all

the earth before the dry land was revealed, before man was created. This water is a symbol of renewed birth, of rejuvenation that G-d provides for man. The Temple is a model of the Garden of Eden, a model of the world of the future, and this explains the connection between the laws of ritual impurity and the Temple. Death is not allowed to enter into the Temple. It is forbidden for a chain of events that included death to leave any impression on the Temple. Death must remain outside the Temple.

We must be careful not to categorize ritual impurity according to the common classifications of science and nature. It should rather be considered more of a legal concept than as a dangerous negative energy. But it is really much more than that. Tum'a is a phenomenon that ideally should not have appeared in the world at all. In some ways, the laws of ritual impurity are a protest against cosmic reality. Morality cannot be derived from nature. Morality stems from revelation, from the Divine point of view. Nature must be redeemed, and ritual impurity should disappear from the world. It is wrong to accept the unredeemed reality as it is and to surrender to it. Nature as it exists is not a judge but rather should itself be judged.

And this leads us to the existential principle so well expressed by the Chassidic approach: "As long as the candle continues to burn, it can be repaired." And the world is in need of repair. This is also a principle that we can learn from the laws of ritual impurity and purity.

SERMON BY A GUEST

Tzara'at and the Land - by Rabbi Eliad Sekori, Head of Torah Mitzion Kollel, Kansas City

"When you arrive in the Land of Canaan... I will place the malady of tzara'at in a house of your heritage" [Vayikra 14:34]. Our sages taught us, "this is good news, that these blemishes will happen to them" [Horayot 11]. Rashi adds, based on the Midrash, "This is because the Amorites hid treasures of gold in the walls of their houses, and when there is a blemish the house must be broken, and the treasures are found." However, early commentators have asked: Doesn't the Almighty have easier ways to make Bnei Yisrael rich, must the good news come about by having the house torn apart?

Evidently, the destruction of the house has an intrinsic value of its own. We have been taught, "Blemishes are the result of pride and slander" [Arachin 16], two traits that lead to a separation between people. "Since he caused a division between man and wife and between one person and his friend, the Torah commanded 'Let him sit alone outside the camp' – outside all three camps" [Rashi, Vayikra 13:46].

Pride and slander lead to divisions, to exaggerated individualism, and to giving precedence to personal interests over a general viewpoint that takes into account the needs of others. This is the meaning of the words of the sages, "No house will become ritually impure until after the conquest of the land and the division" [Yoma 14]. This sin will occur only when the land has been divided, and private property exists. In addition, "Jerusalem does not become impure because of

blemishes. Why is this so? The Biblical text speaks about, "house of your heritage" [14:34]. But Jerusalem was not divided among the tribes. That is, whenever there is no division and no private property, there cannot be a case of tzara'at, because this is an educational punishment for man showing that exaggerated emphasis on private property, something that is good up to a point, can harm the general public.

Another question to be asked is why the land outside of Eretz Yisrael never becomes impure with tzara'at, as is written, "the land of your heritage" [14:34] – see Nega'im 12:4. Perhaps we can answer that outside of the land it is impossible for Bnei Yisrael to be united in a complete way, and there is thus no demand for unity, backed up by the punishment of tzara'at. "Who can be compared to your nation Yisrael, one nation in the land?" [II Shmuel 7:23]. The sages explained, when they are in the land, they are a unified nation. Therefore, tzara'at is only relevant within Eretz Yisrael. It will not occur in Jerusalem, where there is no private land, or outside the land, where there is no demand for unity.

Arrival in Eretz Yisrael leads to spiritual elevation and makes it possible to rise up to a very high level of unity and a decrease in the importance of private property. That is why it is necessary to shatter the boundaries of the house which define privacy and to become more open to the community, in an effort to achieve unity. Perhaps this is the real treasure, the good news brought by a blemish that is revealed by the shattering of the walls of the house.

As this summer approaches, we may begin to feel that the strength of our attachment to Eretz Yisrael might harm the unity of the nation. But this is not true. Rather, the revelation of the true face of the land is related to "nega'im," blemishes, which lead to deeper levels of understanding. Let us hope and pray that we shall be worthy to hold on all parts of the land, and that we are able to maintain the unity of our people and love for all of Yisrael.

TORAH, SOCIETY, AND GOVERNMENT

"The Left Earlobe of the One Being Purified" - by Rabbi Uri Dasberg

Deaf people have a special status in the halacha. There are many mitzvot which require a sense of hearing in their observance, such as sounding a shofar, reading the Megilla, reading the Torah, reciting a blessing, and prayer. It is true that there are different levels of hearing needed for various mitzvot – for example, shofar cannot be observed by hearing an echo, while one who is in a pit is permitted to listen to the Megilla. One general question that can be asked is whether listening to something through a hearing aid can be considered as hearing within the requirements of the halacha. Hearing aids are used not only by people who cannot hear at all but also by some people with partially impaired hearing, and it has been claimed that such people can hear as well as normal people when they use the proper hearing aid. On the other hand, there are those who feel that the sound from a hearing aid is not the true voice of the reader or the one who blows the shofar but rather the

vibrations of a mechanical membrane, since basically a hearing aid is a tiny microphone and a speaker.

In Jewish sources, the deaf are usually lumped together as a group with a minor and a fool, in that they are all considered as not having a proper understanding of their surroundings. (In this article, we will not go into the differences between various cases, such as whether one is deaf from birth or has become deaf during his lifetime, or between deafness that stems from a mental defect as opposed to deafness caused by a mechanical fault of the organs of hearing, such as a hole in the eardrum.) So far we have been discussing a hearing aid that is external to the body (even if it is well hidden deep inside the ear canal or the folds of the ear). The law might be different for a cochlear implant, which is surgically inserted into the head of the patient. People with an implant, even if they have been deaf from birth, are able to hear as well as any normal person, they often do not need to see the lips of the person speaking, and they can even hold conversations over a telephone, just like anybody else. This mechanical device transfers the sound to the brain in a direct way, without any intervening membranes. It is true that a training period is often necessary when the implant is first inserted, and that at first many people may not understand the sounds they hear at all, but this can probably be compared to an immigrant who hears a new language for the first time. Both the person with the implant and the new immigrant will eventually learn to translate the new signals in the brain into meaningful sounds. Such a new immigrant is not considered "deaf" in halachic terms, and perhaps the same can be said about a person with a cochlear implant.

Reference: Dr. Yisrael Berma, "Techumin," volume 24, pages 173-178

A LESSON FOR THE CHILDREN

Stringency in Baking Matzot - by Rabbi Yikhat Rozen, Merkaz Neria, Kiryat Malachi

The most difficult labor in the preparations for Pesach is the baking of the matza. Removing chametz, replacing the dishes or kashering them to be fit for Pesach, are all relatively simple actions, even if they involve a lot of work. Baking the matzot is much more difficult, because we take flour and water and mix them in the same way that we usually bake bread. Only a person with great skill can be sure that the resulting product is truly kosher for Pesach, without even a small amount of chametz.

Those who bake matzot are true experts. They measure out exact amounts of flour and water. They knead the ingredients, taking great care to make sure that they are perfectly mixed. They must roll out the dough very thin, so that it will bake quickly. They are used to cleaning the utensils over and over again, so that there will not remain even a small amount of dough that can turn into chametz and then become attached to the matzot of the next batch. In short, they are very much aware of the serious nature of the mitzva of matza and the prohibitions of chametz, and they make every effort humanly possible to provide matza completely kosher for Pesach to their clients.

In order to make sure that everything is done properly, supervisors are also present, making sure that the process proceeds in a proper fashion, and at times the rabbi of the community himself supervises the workers. This was the usual practice of Rabbi Yisrael Salanter. Every year he would free his schedule for several days before Pesach, and he would go to the bakeries to make sure that the work was done properly, following all the stringent rules of baking matzot. He also maintained some special stringent customs that he had added to the usual practices, and he would make sure that these matters were also observed when he came to supervise the baking.

One year, Rabbi Salanter was sick, and he could not go to the bakery. He did not know what to do. How could he be sure that the work proceeded properly? His lack of knowledge did not let him rest, and he turned in his sick bed from side to side.

Finally, some of his students came to him, and said: Rabbi, do not worry. We will take your place and supervise instead of you. You can be sure that the baking will be done properly, just as if you were there yourself. We know all the laws pertaining to baking matzot, from your teaching us all these years, and with G-d's help we will take your place. But just to make sure, please tell us in what way you take special care in your supervision.

Rabbi Salanter knew his students well, and he knew that they were very stringent. He realized that because of their worry that the matzot should succeed they would be nervous, and that they might therefore be angry with the workers in the bakery over each and every move that they felt was improper. So Rabbi Yisrael Salanter answered as follows, knowing that the students were paying strict attention to what he said: "The most important thing is to make sure not to upset the poor widow who kneads the dough of the matzot. The next thing is not to upset the orphan boy who rolls out the dough. The third thing is not to upset any of the other workers. Aside from these matters, there are some specific laws pertaining to the matzot..."

THE WAYS OF THE FATHERS (Pirkei Avot)

Chapter 6 Mishna 1 - by Rabbi Yehuda Shaviv

"Rabbi Meir said: Anybody who is involved with the Torah for holy motives will be given substantial rewards; in addition, the creation of the world was worthwhile because of him. He is called a colleague and beloved. He loves the Almighty and all the creatures, he gives pleasure to the Almighty and to all the creatures. He is clothed in humility and fear of G-d. This makes him fit to become righteous, kind, straightforward, and faithful. It keeps him far away from sin and close to privilege, and he can be expected to provide the benefits of advice and resourcefulness, understanding and courage..."

The second phrase above evidently implies that even though one who is involved in Torah receives many rewards (listed in the continuation of the Mishna, not all of which is quoted above), this has not exhausted the full list of benefits that he provides to the world. They can be summarized briefly by the statement, "the creation of the whole world was worthwhile because of him." It is as if the entire world was created for no

other reason than to honor such a man. This is similar to the commentary in the Talmud about the verse about a person who fears G-d: "Fear G-d and observe His mitzvot, for that is the entire value of man" [Kohellet 12:13] – "The entire world was only created for him... He is the equivalent of the entire world" [Berachot 6b]. However, in this Mishna the man is not hidden in an ivory tower of Torah, wanting to enjoy the benefits of the world, which was created for him, rather he contributes to the world by "providing benefits."

"He will be given substantial rewards." The Mishna lists some of these rewards, which are evidently focused on contrasts between two central items: the Almighty, and humanity. This can be seen with respect to several themes: Humility with respect to the creatures (see: "And the man Moshe was the most humble of all men on the face of the earth" [Bamidbar 12:3]), and the fear of G-d. One who is engaged in the Torah may be humble but this does not make him lowly and in fear of everything else. Rather, one who is truly humble is not afraid of other men, he fears only the Almighty. Another pair of elements is righteousness with respect to the Almighty (see the words to Noach: "And I have found you to be righteous before me in this generation" [Bereishit 7:1]), as compared to kindness with respect to mankind, acting kindly towards man. He is "far away from sin and close to privilege," in mitzvot between man and G-d. This is in contrast to his providing the benefits of "advice and resourcefulness," between man and his fellow man. "He has been given authority and leadership" – between man and man – and "the secrets of the Torah are revealed to him" – between man and G-d.

At first, such a righteous man studies Torah for its own sake. Later on, the secrets of the Torah are revealed to him, and the Torah becomes his own personal possession. He then becomes "an overflowing spring, and a river that never stops." And he is in need of an increased measure of humility and patience, in addition to the trait of humility that he first received.

(This article appeared in the Hebrew edition for last week, Tazria.)

LAND OF MY BIRTH

Rabbi Kook at the Dedication Ceremony of the Hebrew University- by Zev Wallack

The opening of the Hebrew University in Jerusalem (Nissan 5685, April 1925) was celebrated in a festive and impressive ceremony. This was a highly emotional event, since for the first time a university would begin to operate in Eretz Yisrael in Hebrew. The Chief Rabbi, Rabbi A.Y. Kook, was given the honor of opening the event with a blessing and a prayer. He was followed by Chaim Weizmann and Lord Balfour, among others, and by Chaim Nacham Bialik, who was the last one to speak.

Rabbi Kook stood out in his traditional garments, including a large-brimmed fur "shtreimal" and a long black coat, as was the custom of the Ashkenazi Chareidi sector. However, this does not mean to imply that he represented this sector, the opposite is true. The people of the old settlements, led by Rabbi Yosef

Chaim Sonnenfeld, fought a desperate struggle against the Hebrew University, even going so far as to declare a day of fasting and mourning when the institution opened.

My father, Prof. Yosef Wallack, researched and published an article about the different reactions to the ceremony, and what I write below comes from this source. Many of the reporters present found a strong similarity between the opening words of Rabbi Kook and the closing remarks of the poet Bialik. One of the authors praised both men, as follows:

"Here on the stage, at the opening of the first Hebrew graduate institute, the two 'studious men' of Volozhin met: Rabbi A.Y. Kook and Chaim Nachman Bialik. In some ways, each one complemented the words of the other. Both spoke of the Torah, both brought proofs from explicit verses... The head of the rabbis in Eretz Yisrael and the father of modern Hebrew poetry both brought their greetings to the great house that was opened today..."

However, not everybody joined in the praise. Rather, others criticized these two men of the spirit, both for the length of their remarks, which disrupted the schedule, and for their Torah-based style, which they thought was not appropriate for the respected academic spirit of the gathering. For example, here is what Avraham Almaliach wrote in the newspaper "Doar Hayom:"

"There was a great uplifting and unlimited enthusiasm in hearing the speeches and the visionary predictions... of the High Commissioner on one hand... and disappointment... to hear the Midrashic sayings and the convoluted logic of Rabbi Kook and of Bialik on the other hand. The head of the rabbis peppered his listeners with psalms, and the leader of the poets presented segments from the Aggada... The head of the rabbis of Eretz Yisrael struck the ceremony the first blow at the beginning, and the head of the Hebrew poets struck the final blow, at the end... What was the point of all this length? ... In spite of all this, I respect Rabbi Kook very very much..."

It should be noted that the longest speech at the ceremony was the one given by Lord Balfour. Evidently Rabbi Kook had been expected to give a short blessing, and he not only gave a blessing but continued with a wide-ranging speech, where he noted that the university was a respected institution, but it should not be considered an end in itself, rather a tool that could be used to serve holy objectives.

The journalist Channa Ton struggled with the problem of combining the traditional values with the new national reality. As an example, here is how she discussed the appearance of Rabbi Kook on Mount Scopus:

"At the opening ceremony of the university, the Ashkenazi Chief Rabbi presented his greetings... It can be said that ninety percent of his listeners... did not understand what was undoubtedly the rabbi's true religious enthusiasm. The root of this reaction... did not stem from an approach of mockery towards the respected rabbi... but rather from a feeling of a total lack of a valid link between the rabbi's prayer and the reason for the ceremony."

Thus, at the time many prominent people felt that the "traditional" appearance by Rabbi Kook was not appropriate for the opening ceremony. But two generations later, when the "secular" Rector of the Hebrew University, Prof. Natan Rotenstein, spoke at the Jubilee celebration of the university, he felt that it was proper to end his talk with a quote from the speech given by Rabbi Kook at the opening ceremony:

"The spirit of Yisrael has two approaches. One approach is internal and completely holy, useful for strengthening the spirit... All the institutions of Torah served this purpose... including the yeshivot that existed in the past, in the present and those that will exist in the future, in an effort to glorify and enhance the Torah... The second approach... has as its objective not only enhancing holiness... internally, but also... to transfer the concepts and values of Judaism... to the public areas of the general world. We stand here as a reflection of the other nations, in an effort to absorb the general knowledge of humanity, and to incorporate their best efforts into our treasure of life and purify it..."

THE CHAIN OF HALACHA

The Meals on Shabbat the Day Before Pesach - by Rabbi Yosef Tzvi Rimon, Rabbi of Southern Alon Shevut and a teacher in Yeshivat Har Etzion

Eating Bread on Shabbat

Last week we saw that on Shabbat some people eat "matza ashira" (matza made with fruit juice or eggs and not water), and we noted that others do not accept this but prefer to eat bread, following the Shulchan Aruch (444). Even those who want to eat bread should preferably prepare all the other food in a form that is kosher for Pesach (Maharil). Using utensils of chametz on this Shabbat can lead to various complications, such as the need to wash the dishes on Shabbat.

There are two possible ways to make sure that the bread does not touch any of the Pesach dishes on the table:

(1) Eat the bread at the beginning of the meal, clean the table, and only afterwards bring out the Pesach dishes. The amount of bread to be eaten should preferably be equal to an egg (Shulchan Aruch 291:1), but the size of an olive is sufficient if the larger amount presents a problem (Mishna Berura 639:23). One who wants to take this alternative should put a disposable tablecloth on the table. After the bread is eaten, he should remove the tablecloth, clean himself thoroughly and then serve the Pesach food. It is best that there be some bread on the table during the Birkat Hamazon, and this can be either a piece of matza or a small piece of bread in a plastic bag.

(2) Eat the entire meal on disposable dishes. In this way, it is possible to eat chametz during the whole meal. In the morning, it is best to eat chametz only at the beginning of the meal, so that the food at the end of the meal will help to clean the teeth (assuming one does not want to brush his teeth on Shabbat).

Since there are attractive disposable dishes available, this alternative is probably best for the Shabbat meals. Cooking can be done in Pesach pots or in disposable utensils. It will be simpler to cook in disposable utensils, since then there will be no need to wash the pots from the morning meal.

What Should be Done With the Remaining Chametz?

If some chametz remains after the morning meal, it should be crushed and flushed away in the toilet (Mishna Berura 444:21) or spoiled by having a harmful material poured on it. An alternative is to feed it to an animal for which we are responsible. It is important to clean the mouth thoroughly after eating chametz and shake out the garments that one wears (or change clothing). After the meal, the house should be thoroughly swept, and the broom should also be cleaned. It is best to put the broom away with chametz utensils and to use a different broom on Pesach.

It is recommended to buy small chalot for Shabbat, so that there will not be any bread left after the meals. It is also good to buy bread that does not make crumbs easily, such as pita.

Seudah Shlishit

Every Shabbat, we are required to eat a meal that includes bread after the time of Mincha (about half an hour after noon). This year it is impossible to do this, and there are three alternatives:

(1) One whose practice is to eat matza ashira after the fourth hour of the day (this is not acceptable to most Ashkenazi rabbis) can eat matza ashira for the third meal at the proper time (that is, half an hour after noon, but the meal must be finished by the tenth hour).

(2) It is possible to eat seudah shlishit at the proper time without any bread, consisting of meat, fish, or fruit (according to the RAMA). It is also possible to eat kneidels, made from cooked powdered matza. Some rabbis permit eating powdered matza that has been fried.

(3) Another common practice is to divide the morning meal into two parts. After the first half, one recites the Grace after Meals and pauses, then washes his hands again and eats either bread or matza ashira.

צוותי מדע ותורה



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