



Acharei Mos - Kedoshim

מתוך "ליקוטי שמואל"

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An Enabler or Facilitator Gets Credit As if He Was the Doer

Parshas [Acharei Mos Kedoshim](#)

Rabbi Yissocher Frand

The *pasuk* in the beginning of Parshas Acharei Mos says, "From the assembly of the Children of Israel he shall take two he-goats for a

sin-offering and one ram for a burnt-offering." (Vayikra 16:5)
 The *Kohen Gadol* brought *korbanos* for himself, for the *Kohanim*, and for all of *Klal Yisrael*. The two goats that the *pasuk* mentioned include one that was offered on the *mizbayach* (altar) and one that was sent to be thrown off the Azazel cliff.

I saw an interesting observation in the *sefer* Shemen HaTov. I was amazed that I never thought of this question myself: Why does the Torah say that two goats are taken for a *chatas* (sin-offering), when, in fact, only one of them is offered as a *chatas*? A *chatas* has very specific *halachos*. It needs to be *shechted* by a *Kohen*, and it needs to be *shechted* in a very specific place. The second goat, the *sair l'Azazel*, even though it is called a "*chatas*," was not really a "*chatas*." It is not brought on the *mizbayach*, it is not *shechted*, and the blood is not sprinkled. It is thrown down a mountainous cliff. It has few if any of the *halachos* of a *chatas*, and yet the Torah says "take two he-goats for a *chatas*". Why is the *sair l'Azazel* called a *Korban Chatas*?

The Shemen HaTov suggests the following: The Gemara says that these two goats need to be identical – matching in value, in voice, and in appearance. Basically, they need to be twins.

The *Kohen Gadol* drew lots between the two, with the result being that one would go to *Hashem* and one would go to Azazel. This procedure of drawing lots to determine the fate of each was essential.

If both goats are not present, the one to be offered on the *mizbayach* cannot become a *Korban Chatas* either. The only way one of them becomes a *Korban Chatas* is by having the other one present and going through the lottery process so that the true *Korban Chatas* can be identified and designated. Since the *sair l'Azazel* **causes**, **enables**, and **facilitates** the other goat becoming a *Korban Chatas*, it too is called a *Korban Chatas*.

When you are essential for something else happening, then you receive the same status as that other thing. We can readily see the *hashkafik* implications of this in so many areas of life. If I enable someone else to sit and learn Torah, then it is as if I am sitting and learning Torah. This is not news to us: "...Rejoice Zevulun in your excursions, and Yissocher in your tents." (Devarim 33:18). Chazal say that the Torah not only gave **equal** billing but actually gave **primary** billing to Zevulun because he enabled Yissocher to be able to sit and learn. The facilitator of something has the same *halacha* as the person who actually does it. So, the *sair l'Azazel*, without whom you could not have a *sair l'Hashem* – that *sair l'Azazel* also has the status of a *Korban Chatas*.

Based on this idea, the Shemen HaTov answers a question. (Later on in our second piece, we will give a different answer to this question.) The Shemen HaTov's answer may not be "*p'shat*" but it certainly has a homiletical message which should resonate with us. The Gemara says that according to Rabbi Akiva, the pasuk "And you shall love your neighbor as yourself" (Vayikra 19:18) is the "*Klal gadol baTorah*" (the "great rule" of Torah law). This was Rabbi Akiva's mantra. However, there is another statement of Rabbi Akiva in *Shas* that appears to contradict this rule. The famous Gemara (Bava Metzia 62a) is about the case of two people walking in the desert with only one jug of water between them. If they share the jug, there will not be enough water for either, and they will both die. If the one holding onto the water drinks it all, he will live, and the second person will die. What should be done? Ben Petura opines that they should share the jug even though neither person will then remain alive. Rabbi Akiva, who elsewhere famously says "Love your neighbor as yourself," says over here "Your life takes precedence" (i.e., whoever is holding onto the water should drink it all himself).

We might ask, what happened to Rabbi Akiva's mantra of "Love your neighbor like yourself?" Why did he now rule that a person should drink all the water himself, even though his companion would thereby die of thirst? On the surface, these appear to be opposed positions.

To answer this question, the Shemen HaTov cites a beautiful observation from the Chidushei Harim: There is no contradiction because one dictum applies to *ruchniyus* (spiritual matters) and the other dictum applies to *gashmiyus* (physical matters).

By *Gashmiyus*, a person's own life takes precedence. My life takes precedence over yours, and I have every right to drink those last drops of water myself. However, by *ruchniyus* "Love your neighbor like yourself" – we are both the same. The Shemen HaTov explains that by *ruchniyus*, when I enable you to sit and learn, it is like I am also learning. When I offer someone else the opportunity to achieve spiritual accomplishment, I will not lose as a result because someone who enables someone else to fulfill a *mitzvah* receives the same reward and status as someone who did the *mitzvah*.

The Shemen HaTov infers this distinction by taking careful note of Rabbi Akiva's exact words: "And you shall love your neighbor as yourself" – this is the great rule **ba'Torah** (by Torah)". By learning Torah or by other matters of *ruchniyus*, the rule is "Love your neighbor like yourself." This is because in *ruchniyus*, the facilitator or enabler gets credit as if he himself did it. The *sair l'Azazel* has a status of a *Korban Chatas* because it is a facilitator: Without it, the real *chatas* could not be offered!

The Ramban's Definition of Loving One's Neighbor Like Himself

The resolution of the apparent contradiction between the two statements of Rabbi Akiva shared above is *al pi derush* (homiletic).

However, at least according to the Ramban, there is a more straightforward answer. In Parshas Kedoshim, there is a very important Ramban on the *pasuk* "And you shall love your neighbor like yourself. I am Hashem." (Vayikra 19:18). The Ramban says something that only a *rishon* could say: "This statement of the Torah that someone should love his neighbor as himself is somewhat of an exaggeration!" It does not mean that I literally need to love you as I love myself. The Ramban says that such a *mitzvah* is not realistic. It is not possible for a person to love his fellow man as much as he loves himself. Perhaps I can aspire to love my wife as much as myself, perhaps my children, but not just any other Jew.

Furthermore, the Ramban cites Rabbi Akiva's dispute with Ben Petura (cited above; Bava Metzia 62a) where he insists, "Your life comes before the life of your friend." What then does "*Vahavta l'rayacha kamocha*" mean? The Ramban defines the *mitzvah* as follows: I should want good for you just as much as I want good for myself! Just like I want to make a good living, so too I want you to make a good living. Just as I want *nachas* from my children, so too, I want you to have *nachas* from your children.

The Ramban continues: Some people say, "Okay, you can be as rich as me, but you can't be as smart as me." Even if a person says "I want you to be as rich as me and as smart as me, and I want for you all those things that I want for myself – **but** I still want to be a little smarter, richer, etc.," that attitude is precluded by the *mitzvah* of "*Vahavta l'rayacha kamocha*" because it is a function of *kinah* (jealousy). The Torah is telling us to get rid of that *midah* (attribute) of *kinah*.

I will mention as an aside that I recently heard on the radio (NPR) of a very interesting study that was done at the Kolar School of Management in Tel Aviv University. The conclusion of this study

was the following: “We find that Facebook usage increases users’ engagement in social comparison and consequently decreases their happiness.” On Facebook, everyone is noticing how great the next person has it, and they become jealous. Ironically, this social media where everyone shares what they are doing with everyone else creates the impression that everyone is having a great time, **except me**. This is because people don’t put on Facebook the times that they are in terrible moods or have *tzores*, etc., etc. Life appears to be all fun and games.

There was an example of a woman who spoke on the radio and she said that she lives in the Blueridge Mountains, so she posted a picture of her house with the majestic Blueridge Mountains in the background. People think, “Beautiful, look at that! I live across from an apartment building!” However, she admitted that the picture did not show the fact that she lives right next to a factory in the Blueridge Mountains. What she **did** post causes *kinah*.

Another woman said that she was invited to a wedding. Exactly that same day, her friends were having a beach party. She decided to go to the wedding, but during the entire wedding, she kept looking at Facebook to see what was going on at the beach party, so she couldn’t enjoy the wedding. That is the *midah* of *kinah*.

That is what this *mitzvah* is about – that you should want for your friend exactly what you want for yourself. The Ramban continues that the classic example in *Tanach* of appropriate fulfillment of the *mitzvah* of *V’ahavta l’rayacha kamocho* is the love of Yonosan to Dovid. Yonosan totally removed the *midah* of *kinah* from his personality and told Dovid, “You will be King of Israel.” Yonosan, son of Shaul, who was the heir to the throne, wanted his friend Dovid to become king. This is the gold standard, says the Ramban, of loving your neighbor as yourself. “I want you to have it just as

good as me, and it does not matter whether you will be the king or I will be the king.”

In this connection, I would like to share what I think is a fantastic Targum Yonoson ben Uziel. Yonoson ben Shaul was killed, and Dovid, his *yedid-nefesh* (soul-buddy) eulogized him. “I am distressed over you, my brother, Yonoson, you were so pleasant to me! Your love was more wondrous to me than the love of women!” (Shmuel II 1:26) The Metzudas there interprets the final phrase of this *pasuk* to mean that Dovid’s love for Yonoson was as strong and powerful as the desire men have for women whom they strongly desire. This is, in fact, the *p’shuto shel mikra* (the straightforward intent of Scripture).

But listen to how the Targum Yonoson ben Uziel interprets this phrase: “Your love to me is greater than the love of **two** women.” What does the Targum mean? The way the term “*ahavas nashim*” is translated literally is, as the Metzudas says, “the love of women.” What is the meaning of Targum Yonoson’s translation: “the love of **two** women”?

Someone quoted a *vorte* from the Bobover Rebbe: Apparently, the Targum Yonoson had something specific in mind when he said “two women.” He was speaking about two specific women – namely Rochel and Leah. Rochel was willing to give the *‘simanim* to her sister, Leah, so that Leah could marry Yaakov, leaving Rochel potentially stuck with marrying Eisav. These “two women” had a love that was so great that Rochel wanted for her sister the very thing that she wanted for herself. Just like Yonoson was willing to tell Dovid, “You will be king over Israel and I won’t,” so too Rochel was willing to tell Leah “You will marry Yaakov and I won’t”. Those are the “two women” to which the Targum is referring.

This, says the Ramban, is what the *mitzvah of* “*V’ahavta l’rayacha kamocho*” is all about. It is not so easy to accomplish.

The Power of Speech—Rather Than Hurt Feelings—Is the Lesson of “Lo Sekalel Cheresh”

Parshas [Kedoshim](#)

Rav Frand

The *pasuk* in Parshas Kedoshim says, “You shall not curse a deaf person, you shall not place a stumbling block before a blind person, you shall fear your G-d, I am Hashem.” (Vayikra 19:14). The vernacular expression “to curse someone out” is **not** the Torah prohibition of “*Lo sekalel*”. The halachic definition of “*klala*” does not coincide with what someone might do to another driver when he cuts him off in traffic. Without getting into the specific Torah definition of “*Lo sekalel*,” it is forbidden to do it to a deaf person. There is a question regarding this mitzvah. It would seem that the last person in the world whom we need to be concerned about “cursing out” (however that is to be defined) is a person who cannot hear. Why does the Torah specifically legislate this prohibition of cursing vis-à-vis a deaf person?

The *Rishonim* address this question. Rashi quotes a Sifrei: “I learn from here only that one cannot curse a deaf person. How do I know I cannot do so to any person? For that, we have another *pasuk*: “...In your nation, you shall not curse.” (Shemos 22:27), which implies that it is forbidden to curse any Jew. If so, why does the *pasuk* here in Parshas Kedoshim specify a deaf person? The Torah qualifies the more general *pasuk* to teach that just as a deaf person is alive, so too, the general prohibition applies only to living people, to the

exclusion of those who are dead.” In other words, if someone goes to the grave of a dead person and utters a halachic curse against him, that is not included in the prohibition.

The Ramban also asks this question and quotes Rashi, as he normally does. However, the Ramban takes a different approach: The above-cited *pasuk* in Mishpatim, which reads in full: “Do not curse a judge, and a prince in your nation you shall not curse,” is speaking about cursing the elite of society – judges and princes. The *pasuk* here in Kedoshim refers to cursing the lower echelons of society. The Torah wants to warn us against cursing the entire range of society, from the highest man on the totem pole to the least fortunate members of our nation. From this end-to-end prohibition, we can infer that it is prohibited to curse anyone in between these two extremes as well.

The Ramban says further that the deaf person was singled out in this area to teach us a *kal v'chomer*. If it is even forbidden to curse a *cheresh* who cannot hear what we say about him, and is neither embarrassed nor hurt by what we say, it is certainly forbidden to curse someone who can hear and be offended by what we are saying.

The Sefer haChinuch (Mitzvah 231) has a different take on the entire prohibition: Even though we don't really understand how the utterance of a curse affects the object of that curse, we realize that inevitably, people fear being cursed. The universal assumption is that words **do** have power. This apprehension of being cursed applies equally to both Jews and non-Jews. The reason for this mitzvah is that we are warned not to harm people with our words, just like we are warned not to harm them with our deeds. This is not necessarily about making a person feel bad. The Torah is teaching us the power of speech: It is an *aveira* (sin) if I give a *klala* to someone – even if he may not be insulted, embarrassed,

or even hear what I said (as in the case of a *cheresh*) because words have power – however that works. That is why the Torah picked the deaf person. Had the Torah picked a person who hears, we would assume that the *aveira* is making someone feel bad. However, that is **not** the rationale of this mitzvah, so that is why the Torah picks a *cheresh*.

The *Chinuch* continues with an attempt to explain how this all works: Speech is a gift from G-d. It is a "*chelek elyon*" – "higher power" because it comes, as it were, from the Almighty. We see this from the *pasuk* in Bereshis (2:7) "And He blew into his nostrils *nishmas chaim* (literally, the soul of life)." The famous Targum Onkelos on this *pasuk* interprets the words *nishmas chaim* to be *ruach memalela* – a spirit that speaks. The *koach hadibur* (power of speech) comes directly from the *Ribono shel Olam*. Man was granted great strength to speak, even of matters outside his own being.

This, says the *Chinuch*, is why people go to *tzadikim*, to *rebbe*s, and to holy people to receive *brochos*. The closer a person is to the *Ribono shel Olam*, the stronger his power of speech is. The rationale for going to someone for a *bracha* is that **words count**. Even the *bracha* of a simple person (*hedyot*) is not to be treated lightly. When a simple Jew gives you a *bracha*, you should respond with a resounding "*Amen!*"

The power of speech is not to be underestimated. That is the lesson of *Lo sekalel cheresh*.

A Grammatical Insight Into the Mitzvah of Giving Rebuke

The *sefer HaKesavv'Hakabbalah* is a Chumash commentary with a forte (like that of the Malbim and Rav Samson Raphael Hirsch) of analysis of nuances of the Hebrew language.

The *pasuk* in Parshas Kedoshim says: "Do not hate your brother in your heart, you shall reprove your fellow and do not bear a sin because of him." (Vayikra 19:17) There are times when someone needs to give rebuke because someone who is doing something wrong needs to be chastised. We have spoken in the past about when and how this is to be done, whether it applies in our time, and whether we still know how to give proper halachic chastisement. That is not the subject for tonight.

The Kesav v'HaKabbalah wonders about the grammatical use of the term "*es*" in the phrase "*Hochayach tochiach **es** amisecha.*" Based on the rules of *Dikduk* (Hebrew grammar) the *pasuk* should read "*Hochayach tochiach **l'**amisecha*". The Kesav v'HaKabbalah explains the difference: Had it said "*Hochayach tochiach **l'**amisecha,*" it would mean that the rebuke is being directed **to** the person. However, "*Hochayach tochiach **es** amisecha*" implies that there is an OBJECT over here, not a SUBJECT. The OBJECT is the *aveira*. The Torah is saying to discuss with this person the ACT which he did. This means that you should go over to the person and say something like "You know, I don't know whether **that** is permissible." Leave **him** out of it. Don't attack him personally. That, says the Kesav v'Hakabblah, is how it is possible to reach people. Attacking a person directly (which is called an *ad hominem* attack in Latin) is counterproductive. Human beings outright reject personal attacks. A person's defense mechanism is immediately activated when he is personally criticized. However, when someone discusses the impersonal act that was done, rather than the person who did the act, the recipient of the "chastisement" lets his defenses down. At that point, it is possible to have a reasonable and constructive discussion with him.

In our day and age, we do not generally give *tochacha*. In fact, the Chazon Ish writes in *Hilchos Shechita* that "We do not know how to

rebuke.” However, there are two exceptions to this rule. There are two categories of people who **need** to give *tochacha*: (1) Rabbis and *Rebbeim*, (2) Parents.

Consequently, the Kesav v”Hakabbalah is giving us a lesson in how we need to chastise our students and our children: Do not attack the person. Do not attack the child. Do not say “How could **YOU** do that?” Once “**YOU**” is involved, there will be resistance. It is much more effective to talk about the act – “Is THAT nice?” or “Is THAT right?” or “How would you feel if someone did THAT to you?” Take whatever approach might seem appropriate, but do not start with the person. That is how to achieve success with the mitzvah of *tochacha*, if and when it applies today.

QNEr-n →“° ÈrÈ! á

Written by Amir Ellituv

In the first of this week’s two parshiot, the pasuk states:- “You shall observe my statutes and my laws so that a person may do them and live by them” (18:5). Nachmanidies comments on this that this refers specifically to those Mitzvot which are *bein adam l’chaveiro*, between man and man which establish the moral fabric of society since they allow the community to ‘live’ properly in peace and harmony. According to the Talmud (Yoma 85b), the Torah values human life above the keeping of the Mitzvot so that, for example, in a case of *piku’ach nefesh* (endangered life), one may break Shabbat to save someone’s life. Having said that, however, there are three “biggies” for which death is preferable, these being idol worship, murder, and immorality.

The great Rabbi of Kotzk suggested an entirely different interpretation of the verse: “You shall observe my statutes and my laws so that a person may do them and bring life into them.” Rather than the Mitzvot being principles learned parrot fashion and followed blindly, they should be living facts in every

Jew's life. He writes that "they must appeal to head and heart, to reason and emotion". We are told "Rachmana liba ba'ah" "G-d seeks the heart".

We are not supposed to simply carry out His commandments with no enthusiasm. Observance of the Mitzvot must literally be lively. Rabbi Dr Abraham J. Twerski explains the Kotzker's interpretation by comparing Mitzvot to food. Food nourishes the body while Mitzvot sustain the soul. Whilst it is possible to survive on tasteless food which provides adequate vitamins and minerals, we prefer to enhance our food with creative recipes, and presentations which whet our appetites. Since Mitzvot provide nourishment for our soul, they should be infused with the same enthusiasm and creativity as we devote to making our food more appealing. When we are about to perform a mitzvah, we should pause to consider how to make it more interesting and delightful. If we can succeed in taking the Mitzvot that we have to do and bring life into them, then our Judaism and our life in general will be a much more pleasant experience.

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Written by Daniel Shasha

One of the *mitzvos* listed in Parashas Aharai Mos is that of *kisuy hadam*, covering the blood of a bird that had just been slaughtered. What is the reason behind this mitzvah? A fascinating Midrash relates that when Kayin killed Hevel, Hashem sent birds to help bury him, ensuring that he was buried in an honorable manner. In reward for this, the birds merited to have the mitzvah of *kisuy hadam*, and each time one slaughters a bird, he must ensure that its blood is covered, an honorable burial. (Bereishis Rabbah 22)

We see from this Midrash that out of gratitude for burying Hevel, the birds received an eternal reward of *kisuy hadam*. So, the basis for this mitzvah is rooted in *hakaras hatov*, phenomenal!

This really sheds light on the far-reaching effects of *hakaras hatov*. After all, for an action that the birds did such a long time ago, not long after the

creation of the world, to one of the first men that ever lived, we are still obligated to express our gratitude even nowadays. Furthermore, in addition to just remembering what they did, we are obligated to do an action, covering their blood, as a way of expressing our appreciation.

This can be a model for all of us. We benefit from others in so many ways. Even long after, we should strive to always remember and appreciate what they have done for us, and to try to do something to express our heartfelt appreciation.

When Rabbi Yitzchak Elchanan Spector was in his younger years, he lived in abject poverty and only had a pair of torn shoes. A generous man who hosted him insisted on purchasing him a new pair of shoes until he finally agreed. He eventually became one of the gedolei hador, and his reputation spread around the world.

One time, he went to a certain city, and throngs went out to greet him, to the extent that it was impossible to get even close. Rav Elchanan heard about his host, who was in attendance and immediately invited him into his residence, telling him: “You should know that everything I have accomplished was in the merit of those shoes that you gave me all those years ago.”



Written by Daniel Shasha

The gift of life is priceless. Each second Hashem causes our heart to beat and pumps blood around our body, replenishing us with vital nutrients. Our lungs help us inhale air and exhale excess substances, ensuring that we can breathe. There are, in fact, countless processes that help us stay alive—all due to Hashem’s great love and concern for us.

It goes without saying that we need to do whatever we can to express our appreciation for this gift. One way we can do this is by looking after our body correctly. We see this idea in our Parashah where we are told “... And you shall keep My decrees...and you shall live by them” (18:5). Our Rabbis teach

that this verse shows us that it is a mitzvah to guard our health. (*Seder Hayom* and other *Sefarim*)

Rav Yisrael Salanter teaches that when we reflect on the privilege that we are given, the precious gift of life, we will be motivated to look after our health. If someone is given a precious gift and he does whatever he can to ensure it stays in good condition, it shows he values this present. So, when we live a healthy lifestyle, such as refraining from harmful foods and dangerous activities, we are expressing that we value the gift of health and life and do not wish to squander it. We are showing that we appreciate the countless processes that occur for us to stay healthy and that all our limbs and organs are functioning properly.

The Maharal writes, “A person’s physical strength is the foundation of all blessings. For when a person is strong and healthy, he is a complete being, and ready to accept further blessing” (Chiddushei Aggados, Yevamos 110a). So when we try our best to remain healthy, we are in a position to receive many more blessings!

We also express our gratitude for the gift of life when we try to use it productively. In fact, Rav Shach teaches that one who truly appreciates life will use their time carefully. They will try to use every opportunity to serve Hashem in the best way. In fact, when commenting on the verse, ‘...And you shall live by them. Rashi explains that it is referring to life in the next world. When we try our best to use our time for Torah and mitzvos, we are using the gift of life correctly, helping us acquire eternal life. Each second has such endless potential.

When the legendary Tzadik, the Vilna Gaon, was on his deathbed, he was in tears. His talmidim, who surrounded him, didn't understand why he was crying so deeply. The Gaon explained that this world is just so precious since we can achieve great heights through Torah and Mitzvos. Yet in the next world, no matter what one sacrifices, he cannot perform a single mitzvah! In contrast, in this world, just for a small amount of money, one can perform mitzvos such as Tzitzis, which draw one close to the Shechinah! Is this not a reason to cry? (Adapted from Shem Olam ch. 19)

Humor

Too Much Mazal

Two women meet on the street.

"Molly, I understand you have a mazal tov coming to you."

"Oh yes -- my daughter is getting married."

"Isn't that wonderful! And who's the lucky man?"

"David is the chief surgical resident at Cedars-Sinai Hospital."

"That's wonderful. But wait -- I thought he was a professor."

"Oh no, that was her previous husband -- a law professor at Yale."

"My goodness, that's really something. Then why do I seem to remember a psychiatrist?"

"You must be thinking of Saul, her first husband."

"Oh Molly, you're a lucky woman. Imagine, having so much naches from just one daughter!"

Tough Talk

Yossi and Rivkah are recently married and Yossi goes to his Rabbi to discuss some issues.

"Rabbi, I could sure do with your help," Yossi says to Rabbi Epstein.

"Of course, what seems to be the problem Yossi?" replies the Rabbi.

"My wife Rivkah is very nice but...well...she won't stop talking. She's a motor mouth. I can't get in a word edgewise!" says Yossi, clearly very frustrated.

"It's very common for such a thing to happen," says Rabbi Epstein stroking his beard, "but thank God, there's a sure fire solution to your problem."

"Baruch Hashem," says Yossi. "What is it?"

"Start talking in your sleep."

Tradition!

A young Jewish mother is preparing a brisket one Friday for Shabbat dinner. Her daughter watches with interest as the mother slices off the ends of the brisket before placing it in the roasting pan. The young girl asks her mother why she did this. The mother pauses for a moment and then says, "You know, I am not sure....this is the way I always saw my mother make a brisket. Let's call Grandma and ask her. "

So, she phones the grandmother and asks why they always slice the ends off the brisket before roasting. The grandmother thinks for a moment and then says, "You know, I am not sure why, this is the way I always saw MY mother make a brisket."

Now the two women are very curious, so they pay a visit to the great-grandmother in the nursing home. "You know, when we make a brisket," they explain, "we always slice off the ends before roasting. Why is that?"

"I don't know why you do it," says the old woman, "but I never had a pan that was large enough!"

True Love

A man was walking across the road when he was struck by a car. The impact was on his head, which caused him to be comatose for two days before he finally regained consciousness. When he opened his eyes, his wife was there beside him.

He held her hand and said meaningfully: "You have always been beside me. When I was a struggling university student, I failed again and again. You were always there beside me, encouraging me to go on trying".

She squeezed his hands as he continued. "When I went for all the major interviews and failed to clinch any of the jobs, you were there beside me, cutting out more ads for me to apply..." He continued, "Then I started work at this little firm and finally got to handle a big contract. I blew it because of one little mistake. And you were there beside me. Then I finally got another job after being laid off for some time. But I never seem to be promoted and my hard work was not recognized. As such, I remained in the same position from the day I joined the company till now. And you were there beside me".

Her eyes brimmed with tears as she listened to her husband. "And now I had an accident, and when I woke up, you were here beside me.....There's something I'd really like to say to you..." She flung herself on the bed to hug her husband, sobbing with emotion.

He said, "I think you really bring me bad luck."

