

Re: Beth HaWaadh Permits Eating of Kitniyoth by all Jews in Israel During Pesah

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Source: <http://newsgroups.derkeiler.com/Archive/Soc/soc.culture.jewish.moderated/2007-04/msg00492.html>

- *From:* "meir b." <meir251@xxxxxxxxxxxx>
 - *Date:* Sat, 7 Apr 2007 20:22:32 +0000 (UTC)
-

On Apr 6, 9:35 am, yacova...@xxxxxxx wrote:

On Apr 6, 7:06 am, "meir b." <meir...@xxxxxxxxxxxx> wrote:

On Apr 5, 10:34 pm, yacova...@xxxxxxx wrote:

On Apr 5, 1:39 pm, "Henry Goodman"
<henry.good...@xxxxxxxxxxxx> wrote:

<yacova...@xxxxxxx> wrote in message

news:1175792092.625758.13640@xx

On Apr 2, 3:11 pm,
"Eliyahu"
<lro...@xxxxxxxxxxxx> wrote:

On Apr 2,
7:39 am,
"Jonathan J.
Baker"
<jjba...@xxxxxxxxxxxx>
wrote:>

In <> yacova...@xxxxxxx writes:

Re: Beth HaWaadh Permits Eating of Kitniyoth by all Jews in Israel During Pesah

The
Bavliim
have
mostly
won;
why
begrudge
us
the
last
bits
of

EY

tradition?

Qotniyoth
has
nothing
at
all
to
do
with
EY
or
its
tradiiton,

which was

incorporated
into
the
Babli.
That
part
you
leave
out.

Bullcarp.
See
my
blog
post
referenced
above.

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If
you
must

resort to

insults,
at
least
be
accurate.

Have
no
idea
at
all
what
the
above
says.
AND
THERE
WAS
NO
GODDAMN
INSULT.
Jeezuz!!!!

I assume
that you
disagree
with the
prohibition
against
using the
names of
heathen
gods as
oaths?

Eliyahu

I assume you imagine
"Jeesus" is a deity's name.

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And show me the
prohibition to which you
refer!

If you pay attention to the kariat hatorah
tomorrow morning (Friday
Nissan 18) you will hear the pasuk "vesham
elohim acherim lo tazkiru
lo yishoma al picha" (Ex 23:13)

And Jesus is a Jewish name. Hear of Ben Sira?

I suggest instead of trying to "chap" me, as if I am unaware
of the
pasuq, ask me why I do not think writing (not even
pronouncing, mind
you) "Jeesus" is a problem.

Is writing an Internet post "al pikha"? Since when do you just
imprecisely lump pesuqim as covering things explicitly
outside yede
peshutam????

Next please tell me which misvath lo ta'aseh this is, and by
whose
count?

You people are always telling everyone here that the Written
Tora
cannot be read without the Oral Law. Nu, show me the Oral
Law that
says this pasuq is a negative commandment.

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Precision, precision, precision.

Since when must an act be one of the 365 negative commandments for it to be prohibited? It could be a detail of a commandment, in which case (as Rambam points out) it does not get listed, but is nonetheless prohibited.

In any event, Rambam (Hilchot Avoda Zara 5:10), after citing the negative commandment not to make a vow or an oath in the name of an idol, adds, "Afilu l'hazkir shem avodat kochavim shelo derech shevua asur, shne'emar 'lo tazkiru.' "

What is the definition of "shem "? What is the definition of "lehazkir"?

Rambam himself gives an example of what the words mean, citing the gemara in Sanhedrin 63, not to say "Meet me alongside avodah zarah pelonit."

Can I write "Christ" in a scholarly article, or in an advertisement?

Irrelevant to the discussion. In your comment to which I was reacting, you made two points: (a) "Is writing an Internet post 'al pikha'?" and (b) "Next please tell me which misvath lo ta'aseh this is, and by whose count?" My comment was restricted to (b), so that whether or not writing is prohibited is irrelevant.

You use language as weapons to win a debate with little care as to what the words mean. No legal system allows such seat of the pants frivolous imprecision.

Where in this post have I displayed such a proclivity? I used the word "shem" to mean "name" and "lehazkir" to mean "mention." The Talmud and the Rambam use them that way as well. And where did you get the idea that I am engaging in debate? I had the temerity to point out that you made an error, and you ridiculously imply that "shem" and "lehazkir" have some esoteric meaning. If it is your contention that "shem" and "lehazkir" mean anything other than their standard definitions, then explain what you think they mean, instead of just implying that I misinterpreted them. Otherwise, you are

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playing games to avoid saying the three words that apparently your vocabulary lacks: "I was wrong."

This is not the first time. It is a style, as I see it.

And you wonder why I fail to address you as a talmid hakham

I never wondered why you fail to address me as a talmid chacham. The reason is obvious: I am not one, nor did I ever claim to be. All I wonder is why you fail so often to avoid gutter language, which even an am ha'aretz such as I am does not deserve.

Shabbat shalom and moadim lesimha.

Meir

.