

This Shabbat is the 129th day (of 383); the 19th Shabbat (of 55) of 5765
וַיֹּאמֶר מֹשֶׁה אֶכְלְהוּ הַיּוֹם כִּי־שֵׁשֶׁת הַיּוֹם לָהּ... שמות טז:כה

But is it a Basis of Belief?

When G-d was sending Moshe into Egypt to demand that Par'o let the Children of Israel out, Moshe repeatedly hesitated and did not seem to want to go. Rambam says that part of Moshe's reservations were the signs that G-d gave him to display before the people and before Par'o. Moshe felt (knew?) that belief that is based on supernatural signs, miracles, etc. leave room in a person's heart for doubt. G-d said that Moshe will speak to the people and they will believe him. (Par'o will resist, but that's another thing.) Moshe says the people might not believe him. So G-d goes through the staff-to-snake and back again, the hand with tzora'at and healthy again, and the water to blood sign. G-d says if they won't believe the first sign, then they will believe the second. If not the second, then the third. Obviously, belief based on signs is not guaranteed nor is it firm.

Rambam states in Hil. Y'sodei HaTorah that our belief in Moshe is not based on the miracles he performed. Those miracles were for practical purposes, not to base belief upon.

On the other hand, the wonders Moshe performed did impress the people and did form some kind of belief. Which is exactly what Moshe was afraid of.

G-d assured Moshe that the miracle-based belief was a temporary measure - just until the people left Egypt. Then they would return to Chorev (Sinai) and receive the Torah, and that would be the solid foundation upon which Jewish belief in G-d is based. An everlasting belief.

We still have to understand the state-ment in this week's sedra, that as a result of the Splitting of the Sea the people "believed in G-d and in Moshe His servant". It can be suggested that the experience at the Sea was much more a GILUI SH'CHINA (Divine Revelation) than what had happened up to that point, but not like the Sinai Experience was to be. (Based on Rambam and a conversation with Rabbi Yaakov Moshe Poupko.)

Word of the Month

A weekly feature of Torah Tidbits to help clarify practical and conceptual aspects of the Jewish Calendar, thereby better fulfilling the mitzva of HaChodesh HaZeh Lachem...

Molad of Shvat was Mon. Jan. 10, 3:51pm Israel time. Deadline for Kiddush L'vana this month is Tue. Jan.25 (TU BiShvat) at 10:13am - meaning all Monday night, Leil TU BiShvat. It is likely that when your shul went out to say KL last Motza"Sh, they found a cloudy sky and you were unable to say KL then. In case you haven't said it yet this month, and forgot that you didn't say it (that happens too), then let this be a reminder. If you are reading this on Thursday, don't wait for Motza'ei Shabbat - it might be cloudy again. Say it tonight - even alone. If not, try for Sat. nite. If not then, you still have Sunday and Monday nights, but that's it.

TU BiShvat falls on Shabbat most often (30%). Mon. almost as often (28.6%). Then Thu. and Wed. (20% and 18%). On Tue. only 3.9%. Never on Sun. or Fri.

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Candle Lighting and Havdala Times
Standard (Winter) Time

Correct for TT 652 • Rabbeinu Tam (I'm) - 6:20pm

4:28pm	Jerusalem	5:43pm
4:47pm	Gush Katif	5:47pm
4:44pm	Raanana	5:44pm
4:44pm	Beit Shemesh	5:44pm
4:43pm	Netanya	5:44pm
4:44pm	Rehovot	5:45pm
4:24pm	Petach Tikva	5:44pm
4:44pm	Modi'in	5:44pm
4:46pm	Be'er Sheva	5:46pm
4:43pm	Gush Etzion	5:43pm
4:43pm	Ginot Shomron	5:43pm
4:28pm	Maale Adumim	5:43pm
4:35pm	Tzfat	5:40pm
4:44pm	K4 & Hevron	5:44pm

Ranges are THU-THU 10-17 Shvat (Jan. 20-27)

Earliest Shacharit - 5:45-5:43am
Sunrise - 6:38-6:35am
Sof Z'man Sh'ma - 9:14-9:13am (8:27-8:27am)
Sof Z'man T'fila - 10:06-10:06am (9:35-9:35am)
Chatzot (halachic noon) - 11:50-11:52am
Mincha Gedola (earliest Mincha) - 12:21-12:22pm
Plag Mincha - 3:57-4:03pm
Sunset - 5:07½-5:14pm (5:02-5:09pm)

In the Wolinetz Family Shul
OHHEL SHMUEL (entrance floor)
Shabbat afternoon shiur 3:15pm
Yaacov Peterseil
Mincha 4:15pm
Motza'ei Shabbat, 8:30pm
David Bedein on Abu Mazen

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Menachem Persoff, Director of Programs, Israel Center
Phil Chernofsky, Educational Director and TT editor

22 Keren HaYesod • POB 37015 • Jerusalem 91370
phone: (02) 566 7787 • fax: (02) 561-7432
email: tt@ou.org • website: www.ou.org/torah/tt

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B'shalach Stats

16th of 54 sedras; 4th of 11 in Shmot

Written on 215.33 lines in a Sefer Torah, ranks 17

14 parshiot; 9 open, 5 closed

116 p'sukim - ranks 23rd (6th in Sh'mot)

1681 words - ranks 19th (4th in Sh'mot)

6423 letters - ranks 18th (4th in Sh'mot)

Mitzvot:

B'SHALACH contains a single mitzva of the 613, the prohibition of leaving one's Shabbat boundary — T'CHUM SHABBAT (see MitzvaWatch)



Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition). X:Y is the perek and pasuk from which the mitzva comes.

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Kohen - First Aliya - 14 p'sukim - 13:17-14:8

[S> 13:17 (6)] "When Par'o sends the People...", G-d leads them along a circuitous route to prevent them from panicking and returning to Egypt. Moshe, in fulfillment of the promise made to Yosef by his brothers, takes Yosef's remains out of Egypt with the People.

SDT The Midrash tells us that Yosef's bones had been hidden by the Egyptians in the Nile in order to prevent the Israelites from leaving the country. Yosef's coffin miraculously

surfaced just at the right time, so that the People could take it with them when they left. We are taught that Yosef merited being taken out of Egypt for burial in Eretz Yisrael because he had arranged for his father's burial there. Moshe, in turn, was accorded the highest honor - G-d Himself took care of Moshe's burial, in reward for the attention he paid to Yosef's remains.

[FYI] The Gemara teaches us that a dead body itself - and certainly one who is defiled to a dead body - is allowed into the "Levite Camp", and is only banned from the Mikdash area. This we learn from the fact that Moshe took Yosef's bones "with him". This halacha has significance today concerning halachic permissibility of ascending Har HaBayit in those areas that are outside the Mikdash area. That part of Har HaBayit has the status of the Levite camp, and one may go there following immersion in a Mikve to rid oneself of "the defilement that comes from the body". (Defilement to a dead body cannot be removed without the Para Aduma potion.) - and with other restrictions. A person should consult a Rav with Har HaBayit experience before going there.

G-d provided an escort for the People in the form of a pillar of cloud by day and a pillar of fire at night.

[P> 14:1 (14)] G-d tells Moshe of His plan to lead the People in such a way that Par'o will pursue them in the misguided hope of bringing them back to Egypt.

When Par'o is notified (by spies whom he had sent to accompany the Israelites) of the People's whereabouts, he (with G-d's help in making his heart "heavy"/strong) takes a tremendous force with him and chases after the People of Israel.

SDT "And G-d did not allow them to go DERECH ERETZ P'LSHTIM. Literally, they did not take the straight route to the territory of the Philistines. One commentator suggests an interesting DRASH based on a play on words. G-d did not take the People out of Egypt in DERECH ERETZ, in the normal, natural way of things, but in a miraculous way. Normally, bread comes from the ground; for the People of Israel, G-d sent them bread from above. Normally, water comes from below, from the miraculous Well that accompanied them on their journeys, in the merit of Miriam. Not taking us out in a natural manner, leaves us with no doubt that it was indeed G-d Who took us out of Egypt. This is a crucial foundation stone of Judaism. Not only did we get out of Mitzrayim, but it was G-d Who took us out. Not only did He take us out, but the people knew and know it well.

Levi - Second Aliya - 6 p'sukim - 14:9-14

The mighty Egyptian army pursues the People. When the People of Israel see them coming, they are greatly frightened because there is no place to flee. They complain to Moshe that it would have been better to have died in Egypt. Moshe reassures the People, encourages them not to fear, promises them that G-d will fight on their behalf, and tells them that Egypt will soon cease to exist.

SDT It seems that Par'o actually thought that he let the People go - that he expelled the People from Egypt. That's even what it seems to say at the beginning of this week's sedra (When Par'o sent the people out...). G-d arranged to have Par'o run after them. Then the events make it crystal clear to him - and to us - that G-d, and only G-d took us out of Egypt.

[P> 15:20 (2)] Following the Shira portion is a 2-pasuk parsha describing Miriam's rallying of the women to join in the Shira in their own way.

[S> 15:22 (5)] The People continue their journey and fail to find water for three days. When they do find some, they complain bitterly (pun intended) of the inability to drink it. G-d directs Moshe to perform a miracle by throwing a special piece of wood into the water whereby the water becomes sweet.

SOT *Aside from the literal meaning of the text, this episode is considered an allusion to the primacy of Torah in the life of a Jew. Both Torah and water sustain life - spiritual and physical. In the same vein, "three days without water" resulted in our reading the Torah on Monday and Thursday, so that in our wandering in the spiritual desert of life, we will not go 3 days without spiritual water. This is but one "use" of the well-known analogy between Torah and water. This idea is not just a matter of DRASH. The last pasuk of this parsha tells that if we will harken to G-d's Voice and follow the Torah, keep the mitzvot... then all the ills that befell Egypt will not be put upon us...*

Chamishi - 5th Aliya - 11 p'sukim - 15:27-16:10

[S> 15:27 (4)] The People next travel to Eilim and from there to Midbar Tsin, en route to Sinai. This time, they complain about the lack of food.

[S> 16:4 (7)] G-d tells Moshe about the MN (manna, mahn, מַן) which He will soon provide for the People. Moshe tells the People that they will soon see how G-d hears and listens to their complaints. MN is not just the food that sustains the people throughout their wandering, it is also a crucial test of the faith that the people should have in G-d. The MN was to fall daily except for Shabbat, and was not allowed to be left over night (except for what fell on Friday). This facilitated a constant strengthening of our faith in G-d - the need to "trust" Him every single day.

Shishi - 6th Aliya - 26 p'sukim - 16:11-36

[P> 16:11 (17)] The account of the MN continues...

Quail miraculously appear in the evening, and the people eat "meat". On the next morning, the MN - protected by a layer of dew above and below it - appears. The People are fascinated by it and when they question Moshe, he explains the rules and procedures set down by G-d. Nonetheless, there were people who left over MN from one day to the next, and this angered Moshe. And, despite being told that the MN will NOT fall on Shabbat, there were individuals who went out to search for it.

[S> 16:28 (9)] G-d "takes note" of this display of lack of faith and "asks" how long we will continue to refuse to keep His commands.

The parsha of the MN is our first real introduction to Shabbat. This is the meaning of the line in DAYEINU, had You given us the Shabbat and not brought us near Har Sinai, DAYEINU. Although Shabbat is an integral part of Revelation at Sinai, it actually preceded Matan Torah.

Several customs and practices come from the Parsha of

the MN. Our use of two Challot at each Shabbat meal (ideally, at Seuda Shlishit, too) is a commemoration of the MN which fell in double quantity on Friday, in honor of Shabbat. The covering of the challa is partially due to the layer of dew that covered and protected the MN. We learn the important lesson that Shabbat is honored by being prepared for. It is not just a corollary of the prohibitions of Shabbat that we prepare our food in advance, it is an essential feature of Shabbat and the role of the days of the week. The requirement of having three meals on Shabbat, Shalosh Seudot, is inspired by the pasuk that describes what Moshe said to the people about their first (and all subsequent) Shabbat. And Moshe said, eat it (the MN) today, for today is Shabbat to G-d, today you will not find it (MN) in the field. The three instances of TODAY in the pasuk with eating and Shabbat, inspired (shall we say) our Sages to require three meals on Shabbat. (It's more complicated than that, but we'll suffice with this explanation.)

Included in the instructions about the MN is the command not to "leave our PLACE on the seventh day (to collect the MN)". This was not just a rule for that generation; it is a mitzva among the 613 - the mitzva of T'chum Shabbat [24,L321 16:29]. Briefly, the point of T'CHUM is not about how far we may walk on Shabbat. It is about how far AWAY FROM HOME we may go. This is obvious from the halachic details of T'CHUM. The weekdays are for going. Shabbat is for staying put (as defined by halacha) and being able to "relax" and ponder G-d's Creation and Mastery over all.

A sample of the MN was stored as a remembrance for future generations.

MITZVA WATCH

According to Rambam, the prohibition of T'CHUM SHABBAT has two phases. The Torah prohibits going outside a 12 MIL boundary, that distance being related to the size of the encampment in the Midbar. This is "logical" because it was in the context of the encampment of Bnei Yisrael that the prohibition was first commanded. The Sages drastically reduced the distance one may go outside his "place of dwelling", to a mere 1 MIL or 2000 AMOT (approx. 1 km.). This measure was "borrowed" from the Torah's description of the Levite cities (the 6 cities of refuge and an additional 42 cities to be given to the Leviyim after conquest and settling of Eretz Yisrael) and their city-limits. This too has a "logic" to it.

Ramban holds that the whole topic of T'CHUM is Rabbinic; that the Torah does not have such a restriction, and that the pasuk in this week's sedra from which Rambam learns T'CHUM, is talking about other Shabbat matters.

It is important to realize that the prohibition of T'CHUM, be it D'Oraita or D'Rabbanan, was not meant to put a limit on physical exertion or the distance a person may walk on Shabbat. A person who lives in a house in the boondocks (yenemsvelt) which is located on a small plot of land with a fence around it, is restricted to a distance of about a kilometer outside his fence. Another person who lives in a big city can walk from one end to the other - from Gilo to Ramot and back again - miles and miles - and not have a problem of T'CHUM at all. And even the first guy with the house near no others can

walk around and around his property all Shabbat long. As long as he does not go outside his T'CHUM, he's okay. (Not really, because he has to figure out why he spends all Shabbat walking in circles around his home.) The topics of T'CHUM and EIRUV are complex. This only touched on a few points.

Sh'vi'i - 7th Aliya - 16 p'sukim - 17:1-16

[P> 17:1 (7)] The People journey to Refidim and again complain about the lack of water. (It is not the complaint itself that "angers" G-d - it is the apparent lack of faith and the doubt in the value of the Exodus that casts a negative light on the People.) In response, G-d tells Moshe to gather the Elders and People and strike a rock in their presence with his miraculous staff. The result is water for the People.

[P> 17:8 (6)] The final 9 p'sukim (it is also the Torah reading of Purim morning, and this year it is the Maftir of Shabbat-Purim in Yerushalayim) tell of the attack by Amalek on the fledgling nation of Israel. It is the arch-typical fight against those who would seek to destroy us. This battle repeats itself - differently - throughout Jewish History.

[P> 17:14 (3)] G-d tells Moshe to write down and tell Yehoshua that I (G-d) will wipe out the memory of Amalek... This is not just Israel's battle, but G-d's as well.

Haftara 52 p'sukim - Sho'tim 4:4-5:31

In the time of the Judges, Bnei Yisrael found themselves cruelly oppressed. In the sedra it was Par'o; in the haftara it is Yavin and his general, Sisra. Devorah enlists Barak to lead an army against them. With the success of the battle, Devorah sang a song of praise and thanks to G-d, similar in nature to that of Moshe and Bnei Yisrael in the parsha. So too, the People's faith in G-d had similar "ups and downs" to those in the sedra. Devorah was key to restoring a high level of faith in G-d among the People and in leading the People to great victories.

S'faradim read the Song of Devorah as the haftara for B'shalach. Ashkenazim start earlier and include in the reading the story of Sisra's temporary escape from Barak and his army, only to find his demise at the hand (and tent peg) of Yael, wife of Chever HaKeini.



Upper-left are the Pillar of Cloud by day and the Pillar of Fire by night. Below them is the Davka Judaica Clipart scene of the splitting of the sea.

The tambourine in the middle is TOF MIRIAM.

The tire with a blow out represents the wheels of the Egyptian chariots that fell off and caused the chariots to become bogged down in the sea bed. Part of the destruction of Egypt took place when their supreme arrogance turned to shock and panic when the wheels came off the chariots. Soon thereafter, the waters of the Sea drowned them, but the demoralizing effect of the wheel-losing was part of their punishment.

Upper-right is the water coming from a rock that Moshe struck with the Staff.

The bird under the stream of water is a quail, as in quail - S'LAV, that preceded the MN (i.e. manna).

The two challot to the left of the quail is LECHEM MISHNEH, which commemorates the double portion of MN that fell on Friday in order to provide for Shabbat. We not only use double challot on Shabbat to remember the MN, but we cover them top and bottom to remind us of the two layers of dew that protected the MN. The MN was our introduction to Shabbat. See the candle sticks top-center.

The worm ate the left over MN - there should not have been any.

Three facets of the battle against Amalek (bottom-left & center): Moshe's upraised hands, Yehoshua's sword, and the pen with which the account of the battle was written down.

Lower right is the representations of the Haftara. The singing bee is Dvora. Thunderbolt = BARAK, Devorah's associate. Milk that Yael gave to Sisra, and the tent peg with which she killed him when he fell asleep.

The piece of a brick wall represents the brick pattern of words in the Torah for AZ YASHIR.

The upside-down heart refers to the phrase VAYEIHAFEICH L'VAV... Par'o had a change of heart... again.

The stop sign with Shabbat on it is for placing at the limit of one's T'CHUM SHABBAT - Stop! Do not walk further in this direction.

THE JERUSALEM INSTITUTE OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson # 268 (part one) • Labor Law

The laws that regulate the relationship between an employer and an employee are similar to laws regulating an owner and a lessee, the subject matter of our last few lessons. The employer leases the employee to do work for him. In most societies there are laws, customs, contracts, and agreements that govern the relationship between an employer and an employee. The halacha recognizes these as being binding on Jewish people covered thereby. However, there are situations where there may not be an agreement or custom or laws or regulations to govern their relationship, or some aspects thereof; or the parties may

wish to abide by the law as it exists in halacha in preference to formal agreements, or laws or customs; or the workplace is small and the relationship between the employer and the employee is such that industry-wide or even company-wide policies and agreements either do not exist or do not apply; or there are exemptions under the law for such small businesses.

The concept of strikes is of recent origin in halacha. Since the right to strike is often recognized by governmental legislation, the halacha recognizes such rights with a few exceptions. I have added a section regarding strikes.

Agreements and the laws of the land govern

Halacha recognizes agreements, contracts, and the laws, regulations, and customs of the land regarding the employer/employee relationship as being binding. The contracts

may be industry-wide, company-wide, or individual. To the extent any exists, it may govern all aspects of such relationships such as term of the agreement ;hours to be worked; wages, bonus, and overtime to be paid; vacations; sick leave; promotions; grievances; uniforms to be worn and/or supplied; working conditions; whether meals are to be provided by the employer; issues such as portal-to-portal pay, seniority; retirement funds, medical funds, and hospitalization; harassment; discrimination; and any other matters that come within the area of labor relations.

If there is no minimum wage law for a particular class of workers, the employee must be paid a wage at least equal to the minimum received by others in like employment.

When the employment begins

The best method to bind the employer and the employee is to have an agreement made binding by a kinyan. (The term kinyan has been defined many times in these lesson. It consists of the promisor taking hold of an item owned by the promisee, most of the time a handkerchief is used. Absent such agreements, practices recognized by the community as binding in such instances will be binding. However, it is not necessary to have a kinyan or a written contract to make binding the relationship between the employer and the employee. Absent a specific agreement, Halacha recognizes that the employment commences when the employee begins to work pursuant to the request of the employer. This is not similar to the agreements described in some prior lessons where agreements can be binding by mere words. In this case the agreement becomes binding on the employer when the employee commences to work. As soon as he commences, both parties are bound.

The Hours to Be Worked

The agreements between the parties will govern the hours to be worked. Most often there are laws or regulations, or custom in the community or trade, controlling the length of hours. If there is a new community without custom as to hours to be worked, but the majority of the workers are from a community where there was a custom, such custom is followed.

Absent the foregoing, Halacha recognizes a 12-hour day commencing when the employee leaves his home for work until he leaves the place of employment. During that span, he is to receive time for eating his lunch and time for prayers. If the employee is paid by the hour of work, then he is not paid for prayer time and he may say the full prayers. However, if he is praying on the employer's time, he must shorten his prayers.

From this it can be seen the importance that Halacha attaches to the employee's putting in an honest day's work. On Friday and the days before Holy Days, the workday is shortened to permit the employee to reach home and make proper preparations for the Sabbath or Holy Day.

When Meals Are Supplied by the Employer

If there is no agreement between the employer and the employee as to whether the employer will furnish meals or snacks for the employee, the custom of the community or trade, if any, is followed. If there is a community practice to supply meals and/or snacks, and as to the quality and types of meals and/or snacks, this must be followed. Absent any agreement or custom, the employer is not obligated to furnish meals and/or snacks to his employees.

If the employee is employed to work as a servant or waiter in a home and if there is an agreement to furnish meals and/or

snacks, the employee is entitled to the same type of snack that the employer reserves for himself. The servant is technically responsible for breakage of things when he is working in the house; however, Halacha pleads with the employer not to enforce this right in most instances, since the value of the items broken is usually small and the employer can absorb this loss better than the employee. It will be an even greater act of kindness on behalf of the employer if the broken object is of great value.

The Right to Strike

As will be seen in a future lesson, in a section that will IYH be entitled "The Employee's Right to Terminate the Employment," the employee may leave the employment in most instances. The striking employee does not leave the employment, but temporarily leaves the employment to obtain a certain goal, most often an economic gain. The employee has the right to strike as are governed by the legislation of the community where he works. In Halacha the right is restricted in certain areas such as a Torah teacher of children; his right to strike must be weighed against the rights of the children to have uninterrupted Torah study; before embarking on a strike, such teachers must obtain approval from a prominent rabbi who should try to obtain a peaceful settlement of outstanding disputes between the employee and the school where the strike is to take place. Unfortunately, there is a long history of schools where Torah is taught where teachers have sometimes not been paid for long time periods due to lack of funds or in some schools where the wages of the teachers are below par. Sometimes the outstanding rabbis have sanctioned strikes to sound the alarm to the lay leadership of the school to raise more funds to pay the Torah teachers of the children a living wage.

The subject matter of this lesson is more fully discussed in volume IX chapter 332 of A Restatement of Rabbinic Civil Law by E. Quint. Copies of all volumes can be purchased via email: orders@gefenpublishing.com and via website: www.israelbooks.com and at local Judaica bookstores. Questions to quint@inter.net.il

MEANING IN MITZVOT by Rabbi Asher Meir

Each week we discuss one familiar halakhic practice and try to show its beauty and meaning. The columns are based on Rabbi Meir's Meaning in Mitzvot on Kitzur Shulchan Arukh

Games on Shabbat

Last week we discussed the general disapproval of a hasty stride, as well as the particular requirement to avoid a "broad stride" on Shabbat because of the prophetic commandment to avoid weekday "ways" on Shabbat. (Shabbat 113 based on Isaiah 58:13. Some commentators say that it is because of the demand to "turn away your foot", mentioned in the same verse.) This prohibition is suspended in the face of a mitzva. "Rebbe Zeira said, When I would see the scholars running to shiur on Shabbat I used to say, These scholars are desecrating the Shabbat! But since I heard Rav Tanchum say in the name of Rebbe Yehoshua ben Levi, A person should always run to hear the law, even on Shabbat, as it is written 'They will go after Hashem like a roaring lion' (Hoshea 11:10), I run too." (Berakhot 6b.)

What kind of mitzva is important enough? The Semak writes that it is permissible to run even for Shabbat delight, oneg Shabbat. This includes games that involve running, or running

to see something interesting. And so rules the Shulchan Arukh: "Youngsters who take pleasure in jumping and running, it is permissible. And also to see something they enjoy". (SA OC 301:2. This definitely does not include jumping and running for training, as stated explicitly in Tosefta Shabbat 16:22.) This includes also playing ball. While the Shulchan Arukh rules that playing ball on Shabbat is forbidden (SA OC 308:45), the reason is not the game per se but rather the concern of forbidden melakha, and in any case the Rema writes that the custom is to be lenient.

So far it seems that playing games on Shabbat is not only permissible in itself, but is actually a mitzva, one that can permit running, which is otherwise forbidden. However, as the Beit Yosef points out (OC 308), there is another prominent source bearing the opposite message. The Yerushalmi on Taanit describes in great detail the destruction of Beitar in the time of Bar Koziva. (Today he is often called Bar Kokhva, but to the best of my knowledge the Talmud never uses this name.) Why was it destroyed? One of the explanations is that they used to play ball. Most commentators explain that they played on Shabbat, as mentioned explicitly in Midrash Eikha Rabba (on Eikha 2:2).

One explanation is that they used to desecrate Shabbat in their games, but even this explanation seems to single out game playing as particularly blame-worthy, since presumably there were other kinds of Shabbat desecration in the city as well.

I haven't found any source that explicitly deals with this paradox, but from a few commentators it seems that an important distinction is the element of competition. A number of Rishonim explicitly mention that running and jumping are permitted "because they don't do so in order to earn". Apparently professional sports are nothing new and even in the time of the Rishonim it was common to put money on sports competitions. The Bach on OC 301 rules that the permission to run and jump for fun is only *bediavad* for this reason.

This also seems to be implicit in the words of the Shulchan Arukh, which permits youngsters who enjoy jumping and running, not youngsters who enjoy winning. Competition for its own sake contradicts the spirit of Shabbat, which is entirely a spirit of harmony and cooperation.

Playing sports is a positive occasional pastime for active youngsters, as long as the enjoyment is in the activity itself. But when the competitive urge becomes dominant, and the physical activity secondary, this is an inappropriate delight, one that is not considered an *oneg* Shabbat and doesn't justify haste on Shabbat.

Publication Update: Both volumes of the book have already been through page design, type-setting, and proof reading. It won't be long now, IY"Y, that we will see it IN PRINT.

Rabbi Meir authors a popular weekly on-line Q&A column, "The Jewish Ethicist", which gives Jewish guidance on everyday ethical dilemmas in the workplace. The column is a joint project of the JCT Center for Business Ethics, Jerusalem College of Technology - Machon Lev; and Aish HaTorah. You can see the Jewish Ethicist, and submit your own Qs at www.jewishethicist.com or www.aish.com

Simultaneous Rallies to mark 1000 Shabbatot

that **Jonathan Pollard** has been in prison
Motza"Sh (Jan.22) from 7:30pm
Jerusalem: Opposite US Consulate, Agron
T.A. Opposite U.S. Embassy, HaYarkon
Details: 054-568-4481, 054-522-8506

TANACH

Spiritual and Ethical Issues in the Historical Books of Tanach; JOSHUA, JUDGES, SAMUEL, KINGS (Nevi'im Rishonim) by

Dr. Meir Tamari

The Glorious Renaissance - A Jewish King! - Part 4

Yoshiyahu had restored the Davidic kingdom, both spiritually and politically. The remnants of the 10 tribes that remained in the land came under his rule and all of Israel turned to Yerushalayim and its Temple. In contrast to the Pesach that Hezekiyahu had made when many people did not come to Yerushalayim, the masses from Judah, Shomron, and the Galill poured into the Temple when Yoshiyahu called them to celebrate the chag. The king went to Bet El and Shomron and destroyed the altars and *asheiroth* of idolatry, including the altar that Yeravam ben Nevat had erected when he seceded from Yeushalayim. He burnt the bones of the idolaters there, as foretold by the prophet to Yeravam when he set up the altar. "There was none so righteous as Yoshiyahu before him neither did anyone arise after him" (Melachim Bet 23:24-27). Yet Hashem did not send a miracle to save this pious king as He had done for Hezekiyahu when Sennacherib king of Assyria besieged Yerushalayim. This poses a question that takes many different forms both in Jewish history and in that of the nations of the world. Our Sages differed in their explanation of this seeming injustice, however, none of them even considered that Hashem was not involved nor that G-d is not always just.

The Middle East was in chaos as the major power, Assyria, was crumbling before the revolt of the Babylonians and Medes. Pharaoh Necho, one of the few kings of Egypt whose personal name has come down to us, brought his army to try to assist Assyria and thereby reassert Egypt's former power in the region. In order to reach Carchemish on the Euphrates, Necho had to lead his army along the coastal plain of Eretz Yisrael till Hadera and Wadi Ara of today, then through the Jezreel Valley and on to Mesopotamia. Yoshiyahu took his own troops to head them off at Meggido, the western point of entry to that valley. There is evidence to show that Meggido had for centuries in the past served as a base for Egyptian troops and that also explains Necho's going there. Hearing of Yoshiyahu's move, Necho sent diplomats to dissuade him, saying that he was no threat to Judah; all he wished to do was to pass through to Carchemish. Furthermore, he claimed that G-d Himself had sent him and therefore it was futile for Yoshiyahu to try and prevent him. His reference to G-d has been taken by some simply to refer to his idol, while others have seen this as referring to Hashem. Such recognition of the One G-d by gentiles are common in the Tanach e.g. Cyrus saying that Hashem had commanded him to rebuild the Temple; similarly, early 20th century Englishmen were moved to Zionism by their belief in Hashem's Tanach.

Yoshiyahu refused to listen to Necho's diplomacy either because he did not believe that indeed he only wanted passage through Israel and was not using this as an excuse for conquest or because he thought that Hashem would protect him. Irrespective, the king of Judah hastened with his army to Meggido to head Necho off. Before the actual battle began, the Egyptian archers fired a volley of arrows - 300 of them, which pierced the Jewish king "like a porcupine". His servants hastened to carry their dying king on his chariot to Yerushalayim, but he died on the way. As he was dying, he whispered in Yirmiyahu's ear; "Hashem is righteous, I have disregarded His Word" (Eicha Rabba 1).

Parshat Bo which tells of Egypt's collapse at the 10 plagues, has as its haftara, the victory song that Yirmeyahu sung on the subsequent defeat of Pharaoh Necho by Nebuchadnezzar at Carchemish (Abarbanel on Yirmiyahu 46:10). Only two of our pious kings merited eulogies expressed in the Tanach: Israel's first king, Saul who was mourned by David when he fell on the Gilboa - "How are the mighty fallen?" (Shmuel Bet 1:17-27) and Yoshiyahu by Yirmiyahu when he died in battle at Meggido - "And he and all the singing men and women mourned him in their lamentations to this day and made them a chok in Israel (Divrei HaYamim Bet 35:25. Also Zechariya 12:11). According to Josephus, Yirmiyahu wrote Lamentations as a dirge on Yoshiyahu's death; Chazal at least attribute the first of the kinot in Eicha to his death.

Yoshiyahu's death and defeat despite his saintliness and piety have been ascribed by our sources to two possible causes, both of which have great bearing on our own religious and spiritual behaviour.

"He did not consult the prophet Yirmiyahu"; rather trusting in his own interpretation of the promise, 'the sword shall not rise in your land' to mean that Israel would always be victorious. Often, religion leads us to smugness, to pride and to arrogance. Yeho'ash, notwithstanding his piety and good deeds in rededicating the Temple and purifying it from the Tum'a introduced by his father and his grandmother, nevertheless arrogantly allowed himself to be convinced that he was a deity. Hezekiyahu boastfully showed off with his treasures before the emissaries of Bavel; thereby leading Isaiah to prophesy that they would be the ones to destroy Yerushalayim and the Temple. The Admor of Kotsk explained the verse wherein Moshe reminded Israel, "Anochi, I stood between you and Hashem" (D'varim 5:5), to teach that the I, the ego, keeps a person from G-d.

The Aggada tells us that Yoshiyahu died because of the sins of his generation, who were not worthy of such a righteous king (Pirkei D'Rabbi Eliezer 17). Despite all their outward manifestations of piety and their public demonstrations of observance, many of the people in their private lives and behind that facade, were evil and continued their idolatry. Since the practice of Judaism entails many external acts, but without our ability to monitor the holiness or the purity of these mandatory religious acts, false-hoods may easily occur. The Torah writes, "A person shall not defraud his fellow" (Vayikra 25:17), l'amito - spelled with an AYIN; R' Menachem Mendel of Kotsk taught that a person should not defraud, l'amito with an ALEF, his own truth.

This is the 68th installment in Dr. Tamari's series on "Tanach and its messages for our times"

MISC section - contents:

- [1] Vebbe Rebbe
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[1] From the virtual desk of the OU **VEBBE REBBE**

The Orthodox Union - via its website - fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and the Israel Center. The following is a Q&A from Eretz Hemdah...

Q My son has a wooden train-track set [the questioner included a link to the product's site]. Is it forbidden for me to help him put it together on Shabbat?

A The gemara (Shabbat 122b) comes to the conclusion that there is not (usually?) a prohibition of BONEH (building) in regard to keilim, which we will understand as not overly large objects that are not connected to the ground (see Beit Yosef, Orach Chayim 314). However, the gemara adds in that if one is TOKEI'A (which we will translate as firmly force one piece into another) then there is a Torah prohibition. Rashi posits that even in that case, the prohibition is not BONEH but MAKEH B'PATISH (the final action to create a usable object); others say there is BONEH by keilim when built strongly. The Shulchan Aruch (OC 313:6) indeed rules that one can put together (or at least return to one piece) utensils that are made of different parts when the connection is flimsy.

While even a moderately strong connection is forbidden (rabbinically) (Mishna Berura 313:43), there are different opinions as to where to draw the lines between the categories, which are anyway difficult to quantify (see Magen Avraham (313:11) and Bi'ur Halacha (ad loc.)). There is also a question whether one is allowed to assemble an object that is usually connected firmly, if he does so in a flimsy manner. The Shulchan Aruch (ibid.) is lenient, whereas the Rama (whose opinion is most important for Ashkenazim) is stringent.

Upon visiting the Internet site you supplied, it appears to us that the interlocking tracks are not strongly connected but may belong to the middle category, which could make it problematic. It also appears that the set can be used in two ways, with different halachic implications. One can set up the tracks so that the child will run the train along them without changing the tracks for days. Alternatively, the child may enjoy or the parents may require that the tracks be taken apart and reassembled daily. According to most poskim, the latter case is permitted, even if the connection is not flimsy. This is based on the Magen Avraham (ibid.:12) and Taz (ibid.7) that things whose use is by constantly opening and closing them are not bound by the usual parameters of building. Although there may still be a rabbinic prohibition despite one's intention to undo the assembly, several poskim say that if we are talking about a child's game which is regularly taken apart, it is permitted (Shemirat Shabbat K'hilchata 16:53); see also Piskei Teshuvot 313:4). This is the main point behind the machloket regarding "Lego" on Shabbat (upon which there is a lack of consensus among poskim and practice), and our distinction is pertinent there, as well.

Our case has elements of stringency and leniency compared to Lego. On one hand, not only is forming the track a game itself, but it also functions as a kli, a track and even a bridge for the train. Thus, putting it together may be significantly "building." On the other hand, the connections appear to be significantly weaker than Lego. There is certainly room for leniency, especially for a child. However, if you want to be involved in making tracks that will last for an extended period of time, then it is both halachically prudent and practically logical to do so on a different day.

Let us briefly address the matter of your son, generally. Has he reached the age when he can be educated in mitzvot? In regard to forbidden actions, this is from the time that he understands on a reasonable level what it means that something is forbidden for him. One should teach a child at that stage of development not to do that which is forbidden for adults. (In this and other cases, there is much more room for leniency, since the correct halachic ruling is unclear). It is also forbidden to give a child of any age something that is forbidden to eat or to play with. It is only that when a small child takes for himself we need not intervene (see Shulchan Aruch, OC 343).

Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet published by Eretz Hemdah. You can read this section or the entire Hemdat Yamim at www.ou.org or www.erezhemdah.org. And/or you can receive Hemdat Yamim by email weekly, by sending an email to info@erezhemdah.org with the message: Subscribe/English (for the English version) or Subscribe/Hebrew (for the Hebrew version). Please leave the subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel

[2] Candle by Day

Though many of our rationalizations may be true, they are not real truths to us as long as we are employing them as rationalizations.

- From A Candle by Day by Rabbi Shraga Silverstein

[3] CHIZUK and IDUD

(for Olim & not-yet-Olim respectively)

The children of Israel are trapped between the sea in front of them and the Egyptians pursuing them from behind, and they call out to God to save them. Several verses later, God says to Moshe, "Why are you praying to me, speak to the children of Israel, and tell them to move forward." Rashi is perplexed by God's response to Moshe, for we were not told that Moshe had been praying to God. Rashi explains that Moshe was in fact engaged in prayer, and God's answer was, "Now is not the time for lengthy prayer, now is the time to move forward." Evidently, there is a time for prayer and a time for action. But how does one know how and when to choose between these two alternatives?

In his seminal work, *Eim Habanim Semeicha* (1943, Budapest), R' Yissachar Shlomo Teichtal deals with the unbelievable tragedy unfolding in Europe, but moves forward to a prophetic analysis of the Jewish people after the Holocaust, rebuilding their future in the Holy Land. On page 471 (of the English edition), he deals with the subject of "faith without action," and relates to the question posed above. He quotes the Rambam who states that, "every belief needs an action to strengthen it." Thus, he concludes, God was saying to Moshe, "Move onward toward the sea and show Me the unfailing belief in God Who will perform a miracle, as was done in previous trying moments."

Rav Teichtal continues by applying this rule to the belief in the coming of the Mashiach. "A person waiting for the Mashiach to come and transport him to Eretz Yisrael indicates a lack of total faith in the Mashiach."

The message is clear: Now is the time for action.

Rabbi Yaakov Zev, Jerusalem

TORAH THOUGHTS as contributed by Aloh Naaleh members for publication in the Orthodox Union's 'Torah Insights', a weekly Torah publication on Parshat HaShavua

[4] MicroUlpan

Rather than a word or two this week, we're presenting some rules of HaAcademiya. Abbreviations in Hebrew are marked with a GERESH (or GERSHAYIM), apostrophe or double quote, not a period. E.g.

טל, not ט.ל (telephone)

רח' קרן היסוד, not רח.

מס. אישור מס' 1300

ת.ד.ת, not ת"ד 37015 (P.O.B.)

ת.ג., not ת'ג

[5] A Touch of Wisdom, A Touch of Wit

A poor man came to R' Menachem Mendel of Rimanov and told him of the bitterness of his lot and how he was in need of money for even the most basic necessities. The Rebbe was very moved and gave him a sizable gift. After the poor man had left, R' Menachem Mendel called him back and gave him an additional sum of money.

"Rebbe, why did he give him money twice?", asked those who were close to him.

"When the poor man came to me and told me all his woes, I was very moved and gave him money. That, however, was not charity. It only helped alleviate my distress. I therefore called him back and the second time gave him charity."

Shmuel Himelstein has written a wonderful series for ArtScroll: Words of Wisdom, Words of Wit; A Touch of Wisdom, A Touch of Wit; and Wisdom and Wit" - available at your local Jewish bookstore (or should be).

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[6] Gematriya Twins

HASHEM YIMLOCH L'OLAM VA'ED = 376 = SHALOM

This pasuk which proclaims G-d's everlasting rule is quoted in davening frequently. Its numeric value matches that of one of G-d's names, and a word filled with many meanings - SHALOM

[7] Torah from Nature

Thorny Devil, a.k.a. Moloch, is a strange looking, slow-moving lizard of Australia...Not at all aggressive, it defends itself by changing color to match its surroundings... tucking its head under its body and exposing the false head (a knob on its neck)... feeds exclusively on ants, eating them one at a time using its fast moving tongue...50 ants/minute... a meal can reach 3000 ants and take an hour... absorb water through their skin... collecting dew on the ridges of their body... live 15-20 years... endangered species...

[8] Erev Shabbat Shira - Take a bird to lunch

There are two reasons (at least) for the custom of feeding birds on Erev Shabbat Shira. (Although the minhag is associated with Shabbat Shira, there is a halachic problem in feeding birds - other than one's own birds) on Shabbat. Therefore, the "transfer" of the custom to Erev Shabbat.

The Torah (in Parshat B'shalach) tells us that some people went out looking for MN on Shabbat, even though G-d (through

Moshe) had told then that no MN would fall on Shabbat and that they were to stay put. We have a Tradition that the people were Datan and Aviram, and that they had scattered MN around the camp late Friday night and were planning to "make a liar" out of Moshe by "finding" the MN on Shabbat morning. Their plan was thwarted by birds that had eaten up the MN. This preserved the integrity of G-d's word and Moshe's. In grateful acknowledgment, the custom came about to feed birds (who food supply during the winter is skimpy, at best) on (Erev) Shabbat Shira.

A different reason - but one that also is based on HAKARAT HATOV, is that we "borrowed" Song from the birds in order to thank G-d and acknowledge Him for the miraculous events of the Exodus, which culminated with the Splitting of the Sea. Song is the bird's method (so to speak) of praising the Creator. Since we used that medium at the Sea, we feed birds on (Erev) Shabbat Shira.

One way or the other (or another), we need to be sensitive to the needs of other creatures, and to teach our children about HAKARAT HATOV.

[9] **Divrei Menachem**

This Shabbat, Shabbat Shira, we sing Shirat Hayam, the Song of the Sea (Shmot 15:1-19). The song, which extols Bnei Yisrael's miraculous deliverance from the Egyptians at the Red Sea, must surely be one of the most poignant and enduring in the annals of our holy literature.

A pivotal declaration of the Song is the proclamation by the Jewish people that, "This is my G-d and I shall glorify Him!" (ibid 19:2).

Rabbi Mendel Lewittes z"l records that this all-encompassing, incisive recognition of G-d was an amazing feat, considering that philosophers tend to render the concept of G-d as remote and inaccessible. Indeed, so mysterious is G-d that the Kabbala describes the Almighty in terms that, "No thought can grasp Him at all". Moreover, when we consider Moshe's struggles to perceive the Divine Presence, we are considerably moved by the Midrashic observation that even the most humble Jew who came up from the sea was able to point to G-d and make the profound commitment to exalt Him.

The opening words of the Song are written in the future tense - "Then shall Moshe and all the Children of Israel sing" And indeed, thousand of years later, we, the children of those children, still chant, "This is my G-d" in our daily prayers. It seems to reinforce what our sages said in the Haggada that each of us should see ourselves as having left Egypt.

Shabbat Shalom, Menachem Persoff

SHEYIBANEH BEIT HAMIKDASH...

A series of articles on Beit HaMikdash-related topics by Catriel Sugarman intended to increase the knowledge, interest, and anticipation of the reader, thereby hastening the realization of our hopes and prayers for the rebuilding of Jerusalem and the Beit HaMikdash.

When Kohanim Ate Kodshei Kodashim cont.

Where in the Mikdash complex did the Kohanim eat Kodshei Kodashim? The Mishna in Zevachim 5:3 notes that the "male kohanim" ate their Kodshei Kodashim "within the curtains" which was equivalent to Ezrat Yisrael and Ezrat Kohanim

further to the west. It included adjoining chambers which were built in non-sacred areas and opened onto the Azara as well as the Bayit itself. But entrance to the Bayit was restricted and the Kohanim certainly did not turn it into a dining hall. It is also not likely that they ate in the open air, especially in winter. Which chamber located in a non-sacred location but opening out on the Azara fulfilled these conditions and also possessed the facilities which enabled the Kohanim to eat their Kodshei Kodashim there? The Mishna in Midot 1:6-9 describes Beit HaMokeyd ("the Chamber of the Hearth") on the north side of the Azara as a domed spacious chamber where Kohanim who had the "early shift" slept. "There were two gates to Beit HaMokeyd: one opened to the Cheil (the rampart - a non-holy area) and (the other) one opened towards the Azara" which made Beit HaMokeyd a suitable place for Kohanim to eat Kodshei Kodashim. And as the Mishna tells us, "ends of flagstones divided the holy from what was not holy". (The Kohanim slept in the non-holy area, they couldn't even sit down in the holy area, let alone eat or sleep there!) "There was a large fire fed by massive logs in Beit HaMokeyd where Kohanim who went barefoot on the marble floor would come and warm themselves" (Midot 1:1, Tiferet Yisrael 3). This fire was also used to prepare food for the Kohanim.

The Sefer HaChinuch explains "that we are commanded to show great respect and honor with reference to anything having to do with the Beit HaMikdash. This way we learn awe, deference, and humility when we are in the Mikdash and remember it wherever we may be. True respect is shown to that Korban which has the power of effecting atonement when it is eaten by the servants (of G-d), the Kohanim, themselves, and not just given to their slaves or dogs or sold to anybody. And certainly it is a mark of honor if it is eaten in a holy place", i.e. on Mikdash grounds (Mitzva 102). The question arises. What is the difference between Kodshei Kodashim which must be eaten by the Kohanim "within the curtains", and Kodashim Kalim which, as we recall, can be eaten by the Kohanim and their households anywhere within the walls of Jerusalem? Sefer HaChinuch explains, "The eating of Kodashim Kalim cannot be (compared) to the eating of the meat of Kodshei Kodashim - the Chatat and Asham. When Kohanim eat Kodshei Kodashim meat, the process of effecting atonement is completed. As our sages of blessed memory have said, '(When) the Kohanim eat (Kodshei Kodashim), those who have brought the sacrifices attain atonement.' The difference is that when the Kohanim ate Kodashim Kalim or Teruma ("priest's due"), this neither added nor detracted from the merit of the person bringing the sacrifice or giving Teruma."

Korban HaGer - The Korban of the Proselyte

The Torah says, "When a Ger - convert to Judaism - sojourns with you or one who is among you throughout your generations and he shall prepare a fire offering, a satisfying aroma to G-d, as you do, so shall he. For the congregation - the same decree shall be for you and for the Ger who sojourns, an eternal decree for your generations; like you, like the proselyte shall be it before G-d" (Bamidbar 15:14,15). The Gemara comments, "Like you, like your fathers', just as your fathers entered the Covenant only by Brit Mila, Tevila (immersion), and the sprinkling of blood (the offering of Korbanot, Shemot 24:5-8), so shall they (Gerim) enter the Covenant and the sprinkling of blood" (Keritot 9a). Rambam summarizes the Halacha, "In three stages did Yisrael enter into the covenant Brit Mila, Tevila, and a Korban It is written, "And He sent the youths of the Children of Israel and they offered up Olot and they slaughtered sacrifices as

Shelamim... (Shemot 24:5). Therefore in the future, a non-Jew who wants to enter the Covenant and take refuge under the wings of the Shechina and take upon himself the yoke of the Torah, requires Mila, Tevila and a Korban. A woman requires Tevila and a Korban. And what Korban does a Ger bring? One animal sacrifice (a male goat, calf or sheep) for an Olah or (if he chooses) two turtle-doves or pigeons; both birds are offered as Olot. Today, in the absence of a Korban, the Ger still requires Mila and Tevila. When the Mikdash is rebuilt, (then), he will bring his Korban (Hil. Isurei Bi'ah 13:1-5). An interesting Gemara reads, "if a Ger was converted on Erev Pesach, Beit Hillel rules, 'One who separates himself from the state of uncircumcision (i.e. a Ger) is (compared to) one who separates himself from the grave (Therefore) lest he becomes defiled the following year by coming into contact with a corpse and say, 'Did I not perform Tevila last year and eat of the Korban Pesach? In the same way, this year too, I will perform Tevila and eat of the Korban Pesach. He (the Ger) does not realize that in the previous year, (before his conversion) he was not Jewish and therefore was not susceptible to ritual impurity. However this year (since he converted), he is a Yisrael and therefore is susceptible to ritual impurity" (Pesachim 92a). We derive from this Gemara that in Mikdash days, the Ger was required to be sprinkled with Mei Chatat, spring water mixed with the ashes of the Para Aduma (red heifer). And after the Destruction when there is no Korban? "One who becomes a proselyte must set aside a quarter (Shekel? Dinar?) for his Korban HaGer in case the Mikdash is rebuilt. R. Yochanan ben Zakkai rescinded this rule because it could lead to wrongdoing" i.e. the set-aside now-sacred money might be used for secular purposes (Rosh Hashana 31b). But can Gerim really be accepted in the absence of a Korban? The Pasuk (Bamidbar 15:15) reads, "Throughout your generations". This means that (Halachic) conversions are valid in all generations whether the Mikdash is standing or not (Note Emek Hadavar).

"It is written, 'And let not the alien who has joined himself to the Lord speak saying, 'The Lord will surely separate me from His people (Yeshiyahu 56:3)... The Holy One Blessed be He rejects no one; He accepts everyone' therefore He says, "The Ger did not lodge in the street" (Iyov 31:32). R. Berechiya says, 'What did He mean when He said that? In the future, Gerim will be Kohanim serving in the Beit HaMikdash as it is written. 'and the Ger shall join himself with them, and they (the Gerim) shall cleave (Venispechu) to the house of Jacob" (Yeshiyahu 14:1). And "Venispechu" only refers to "priesthood" as it is said, 'I put me (The Hebrew word used Sefacheini - "put me"- has same the root as Venispechu.), I pray thee into one of the priest's offices. In the future, Gerim will eat of the Lechem Hapanim" (Shemot Rabba 19:4).

Catriel's book in progress: The Temple of Jerusalem, A Pilgrims Prospective; A Guided Tour through the Temple and the Divine Service

Towards Better Davening and Torah Reading

Mini-column this week. Same point will serve both davening and laying.

The word MIKDASH, the stand-alone **מקדש** and the connective **מקדש** have a SH'VA NACH under the KUF and a DAGESH KAL in the DALET. The word would be broken into syllables as MIK and DASH. There is one exception to this form. In SHIRAT HAYAM, Sh'mot 15:17, **מִקְדָּשׁ אֱלֹהֵינוּ קֹדֶשׁ יְדִידֵנוּ**. Notice that the KUF has a DAGESH CHAZAK in it, making its

SH'VA a SH'VA NA. The DALET does not have a DAGESH KAL. The word is pronounced MIKK'DASH. The KUF is stressed, the DALET would be pronounced differently if we distinguished between the two forms of the letter, as the Teimanim do. MIQ-DASH and MIQQ'THASH (TH as in the). It's a small point, but this form of **מִקְדָּשׁ** is unique.

TTRIDDLES... are Torah Tidbits-style riddles on Parshat HaShavua (sometimes on the calendar). They are found in the hard-copy of TT scattered throughout, usually at the bottom of different columns. In the electronic versions of TT, they are found all together at the end of the ParshaPix-TTriddles section. The best solution set submitted each week (there isn't always a best) wins a double prize a CD from Noam Productions and/or a gift (game, puzzle, book, etc.) from Big Deal

Last issue's (BO) TTriddles:

- [1] Lavan, Aharon, and Par'o many times
- [2] Connection between this week's sedra and King Achav
- [3] #Point of Departure and Bruto Duration
- [4] The 114 connection
- [5] Savana, Banana... among others
- [6] Par'o said it thrice; David HaMelech twice; and someone else said it once. Who?
- [7] plus 2 elements from the ParshaPix

And the envelope, please...

[1] LEV (heart). The word is used in the sense of "the heart of so-and-so" for only three people in the Torah. Lavan, Aharon, and Par'o. Lavan's heart was "stolen" by Yaakov when Yaakov left without telling Lavan. The breastplate of the Kohein Gadol (CHOSHEN) was to be worn on "Aharon's heart". From Sh'mot 7:3 to 14:8, the phrase LEV PAR'O appears 13 times.

[2] This was a trickier than usual TTriddle - now I'm sorry I put in the word "king" as a red herring. Some- one might have solved it without that word. King refers to Par'o, so that the word technically fits. Focus though on ACHAV. Not ACH-AV the king, but ACHAV spelled ALEF-CHET-BET with a " between the CHET and the BET. As in the end of Rabbi Yehuda's acronym for the 10 Plagues. D'TZACH, ADASH, BA-ACHAV. The connection is that ARBEH, CHOSHECH, and B'CHOROT are the three plagues found in Parshat Bo, the first 7 being in Va'eira. As expected, a couple of solvers found real connections between the infamous king and the sedra.

[3] This one was solved by a few people, even to the point of being on the easy side, especially with the # sign to lead a solver to G'matriya. The numeric value of the name of the city from which the people of Israel left Egypt - namely, RA-M'SEIS, is 430, which is the "gross" number of years of the duration of our Egyptian "experience". Actual time in Egypt was less; period of real slavery even shorter. But the Torah counts the time from the prophecy to Avraham Avinu through the Exodus as 430 years.

[4] This one should have been a piece of cake for our veteran solvers. T'hilim 114 is B'TZEIT YISRAEL MIMITZRAYIM... That's it.

[5] This was a fun TTriddle. Got by some of the expert TTriddlers, but not past YYW (but he's still working on two others). The answer is in Targum Onkeles. In Sh'mot 10:9, Moshe gives Par'o the famous answer to the question of who will be going out to serve G-d. Moshe said (in Aramaic

translation) - with ULEMANA (our youngsters) and with our SAVANA (senior citizens)... with BANANA (our sons) and B'NATANA (our daughters)... etc. SAVANA and BANANA jump out and said, "make us into a TTriddle" - so we did.

[6] IVDU ET HASHEM - Serve G-d. Par'o said it three times - first, right before ARBEH (locust), the threat of which almost had Par'o capitulating. Then again, after the plague of Darkness. And a third time right after MAKAT B'CHOROT. David HaMelech in T'hilim said it twice. Once, that we should serve G-d with fear and reverence. The other time, to serve Him with joy. The only other time the phrase appears in Tanach is in Divrei HaYamim, when Yoshiyahu said it during the celebration of the bringing of the Korban Pesach in Yerushalayim. Interesting how that connects with the times that Par'o said it. That's it - 6 times in Tanach.

[7] The unexplained plant in the ParshaPix is the hyssop, EIZOV, used to apply the blood of the Korban Pesach to the doorposts and lintels of the Jewish homes in Mitzrayim.

[8] The other unexplained element of the PP was a variation on a ParshaPixPuzzle of several years ago. Coke with the OKE in the font used by CocaCola and the C made from a snake, becomes a play on the words in the haftara of Parshat Bo - Yirmiyahu 46:22, KOLAH K'NACHASH... its sound like a snake... (or in TTriddle-talk, Cola like a snake).

Honors this week to YYW, RHM, and BYS (the new kid on the block).

This week's TTriddles:

[1] A dozen ballpoint pens have them - 5 Iyar thru 15 Tammuz

[2] Dalfon the Fuller Brush man

[3] All of Torah and two portions

[4] A question, good food, bad

[5] Lavan, Nevayot, Nachshon, Aharon - What and who else?

[6] Three did this in the Torah: Avraham, Lavan,

The Parsha Guide to Parenting by Amy Persky **B'shalach - Adapting to Change**

The holiday of TU BiShvat falls between the parashot of Beshalach, where the Israelites receive material sustenance, and Yitro, where they receive spiritual sustenance.

As Jews, we try to model ourselves on God's ways. As parents, we can see that we are responsible for our children's physical and spiritual growth. B'shalach gives us several hints about how to respond to one of life's frequent, but difficult challenges - adjustment to change.

In B'shalach, God has brought the people out of Egypt, in order to bring them to the land of Israel. But first, they must pass through the desert. The people are nervous, hungry and unsure of what will happen. They say to Moshe "for you have brought us into this wilderness to bring death to this whole assembly by starvation!" (Exodus 16:3). They have lost sight of the ultimate goal and also have lost faith in those who would lead them there. They are concerned only with their immediate physical need - food. God responds by giving them food (manna and quail), but His purpose is not to give them mere physical sustenance, but to bolster their faith - they shall eat flesh and bread, and "you shall know that I am HaShem your God" (16:12). He wants them to know that they can rely on Him to take care of them and to bring them safely to their

destination. When they learn not to collect manna on the Sabbath, He knows their faith has been restored.

As the people of Israel looked to Moshe to bring them through the great transition of the desert, our children look to us to bring them safely through the daily and sometimes trying transitions in our lives. This can be just a car trip ("are we there yet?") or a much larger transition - starting school, changing schools, moving to a new neighborhood. God, in His infinite wisdom, knows what the future will bring. We humans must rely on information that is already available to us and conduct research to best predict what the future will bring, and how to prepare for it. The more prepared we are the easier it will be to prepare our children and support them through this change. God clearly has an advantage, because He can perform miracles. When the people of Israel collect the manna, one omer per capita, according to God's instructions, "they gleaned, the-one-more and the-one-less, but when measured by the omer, no surplus had the-one-more, and the-one-less had no shortage; each man had gleaned according to what he could eat" (16:17,18). Here there are both an objective measure (the omer) and a contradictory subjective one (according to what he could eat). God was able to personalize the portions of manna so that they were at the same time objectively the same yet catered to the needs of each individual.

Although we do not have this divine ability, we may begin by giving each of our children the same objective preparation (an omer's worth) but we must also give them according to "what they can eat". Each child will have different anxieties about change; some may be more upset about what they are leaving, and some may be more concerned about what they are going to. We can explore these differing anxieties with them in order to know what fears to allay and what information or suggestion will help them cope. But, more importantly, each child has different strengths and skills that they can bring to the challenge of transition. Some may want to join in the preparations and planning; some may prefer to focus on the goal and not the process of getting there. Some may be able to adjust to the idea and the reality of change quickly; others may need more advance notice. Older children may remember previous experiences and remind us of what worked and what didn't work last time, and be able to learn from those experiences - both about their own temperaments ("I'm like that during changes") and about successful coping mechanisms ("it helped to read a book about it", "to bring my favorite doll", "to visit first").

The people of Israel seem to have a short memory - 17:3 they are again complaining about thirst. Moshe, whose memory of the last occurrence is fresh, and who comfortably relies on God's continuing sustenance, is understandably frustrated and losing patience - "What shall I do with this people? A little more and they will stone me!" (17:4). We, who must rely mostly on ourselves, will also experience frustration along the way. When our patience is eroding, it may help to ask our spouse (or other family member) to step in to handle a particular child or a particular situation. In many families, specific parent/child combinations run smoother than others. We should rely on the strength of this sympathetic bond to make the transition easier for all. (Sometimes Moshe speaks to the people and sometimes Aharon - both the message and the messenger have significance.)

Sometimes adjustments take a long time. The parsha tells us that "the Children of Israel ate the manna for 40 years, until they came to settled land" (16:35). (Note, in particular, the use of the word children here.) The burden is on us, the parents, to feed our children the "food" they require while building the security that comes from knowing that someone is in charge of their well-being, until they safely reach the land of adulthood.

Amy Persky, LCSW, is a psychotherapist living in Jerusalem. Her private practice includes children, adults and families. She came on Aliya from New York in 2001 and is a perennial student at Matan.