

This Shabbat is the 276th day (of 383); the 40th Shabbat (of 55) of 5765 • We read/learn the FIRST perek of Avot
...כָּכֹל אֲשֶׁר צִוָּה ה' אֶת-מֹשֶׁה פֶּן עָשׂוּ בְנֵי יִשְׂרָאֵל: במדבר ט"ה

Hard Lessons to Learn

There are two possible reactions we can have to the Torah's accounts of the people's complaining in the Midbar. We can shake our heads and think, "How could those people have said those terrible things to Moshe and to G-d, about taking us out of Egypt to kill us in the Midbar, or in complaint about food and water, etc." And possibly to think that if we were there things would have been different. After all, look at all the miracles and wonders they witnessed. If G-d told them not to worry about the Sea, and as it turned out, they didn't have to worry, then why should they have worried about any of the other things? They knew what G-d is capable of. Why the terrible complaints, to the point that G-d counted ten times that the people vexed Him (so to speak) in the Midbar?

That's one way to react to the second half of B'ha-alo-t'cha, and much of the following sedras. Not a healthy or constructive way to look at things. Far better would be this kind of reaction:

Realize, first of all, that we are talking about a special generation of Jews. People who witnessed Y'tzi'at Mitzrayim, and the Splitting of the Sea and the events of Matan Torah at Sinai. They were not stupid and they were not unaware of the greatness they were experiencing.

But they were hungry. And thirsty. And scared. And they were subject to suggestion and corruption by individuals and by peer pressure.

And so are we. We would like to think that we would be the Nachsons and the Kalevs, Yehoshuas, Leviyim, etc. But the odds more favor that we would fail many of the tests, as they seem to have.

Rather, we must draw from these parts of the Torah, the strength to handle today's situations correctly. Our lives are filled with vexing issues. Parnasa, family, health, current events... Enough to keep us busy. Every situation is a

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...

Between last Motza"Sh, Mota'ei Yom Tov, and Tuesday night, the Kid-dush L'vana period for this month has begun for all customs. For those who missed the first opportunities for KL, you've got until Tuesday night (actually, early Wednesday morning), 2:53am, June 22.



FYI, there are other opinions for the deadline for KL, but there is a strong p'sak that one should not make the bracha beyond 14d 18h 22m after the molad, this being the earliest of the various opinions. The reason for that p'sak is that after that time, there is a SAFEIK (doubt) as to whether a bracha should be said; in case of doubt with brachot, we opt for NOT saying them. So the deadline should be strictly adhered to. This, even though there are different starting points for different opinions (without a SAFEK problem, apparently).

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regular and (earliest)
CANDLE LIGHTING
HAYDALA TIMES
Israel Summer Time (DST)
Correct for TT 672 • Rabbeinu Tam (I'm) - 9:14pm

7:12pm (6:183)	Jerusalem	8:30pm
7:29pm (6:21)	Gush Katif	8:32pm
7:29pm (6:20)	Raanana	8:33pm
7:27pm (6:19)	Beit Shemesh	8:31pm
7:29pm (6:21)	Netanya	8:33pm
7:28pm (6:20)	Rehovot	8:32pm
7:09pm (6:20)	Petach Tikva	8:32pm
7:28pm (6:19)	Modi'in area	8:31pm
7:27pm (6:19)	Be'er Sheva	8:30pm
7:26pm (6:18)	Gush Etzion	8:29pm
7:28pm (6:19)	Ginot Shomron	8:32pm
7:12pm (6:18)	Maale Adumim	8:29pm
7:24pm (6:20)	Tzfat	8:33pm
7:26pm (6:18)	K4 & Hevron	8:30pm

Ranges are THU-THU 9-16 Sivan (June 16-23)

Earliest Talit & T'filin - 4:34-4:35am
Sunrise - 5:33-5:34½am
Sof Z'man Sh'ma - 9:06-9:07am (8:10-8:12am)
Sof Z'man T'fila - 10:17-10:19am (9:40-9:41am)
Chatzot (halachic noon) - 12:40-12:41pm
Mincha Gedola (earliest Mincha) - 1:16-1:18pm
Plag Mincha - 6:17½-6:19pm
Sunset - 7:52-7:53½pm (7:46½-7:48pm)

1-day tiyul to Gush Katif
MON, July 11th, 8am-8pm
A must for people who have never been there, or not in a long time, also suitable for people who have visited recently. 100₪ incl. lunch.
Reservations 566-7787 ext 261,244

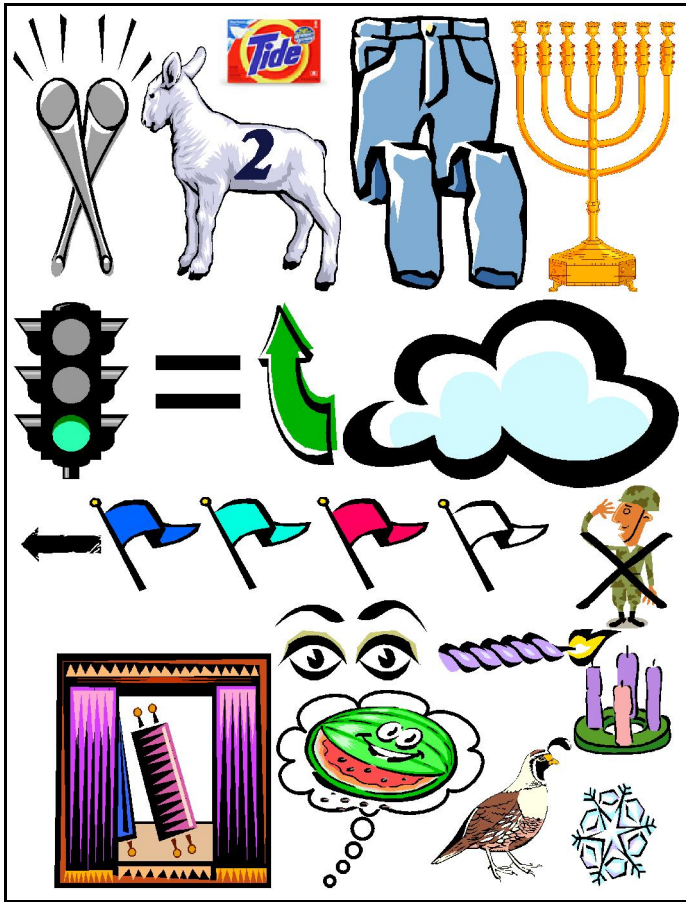
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challenge to maintain proper behavior and attitude. "Good" stories AND "bad" stories can both inspire us to the Good. Use hindsight to serve you well in all that happens now.



SDT Rashi explains the connection between this portion and that of the gifts of the N'SIIM at the end of Parshat Naso. Aharon, as leader of the tribe of Levi, was embarrassed that he had not offered gifts for the dedication of the Mishkan as did the other leaders. G-d is telling him that his gift - daily service in the Mishkan - is far greater than the other gifts. Theirs are material and transitory; his is spiritual and permanent.

The MITZVA to tend and light the Menora is recorded and counted elsewhere in the Torah. This fact makes the DRASHOT explaining the connection to Parshat HaN'si'im stand out all the more, since the P'SHAT is sort of redundant (not quite). Ramban sees in this portion an allusion to a future generation when Aharon's descendants (the Hasmoneans) (re)dedicated the Mikdash by lighting the Menora.

If we look at the two topics that flank Bamidbar 7, we find the two Temple practices that survive until this day (as opposed to the short-lived nature of the gifts described in chapter 7) - Birkat Kohanim, still practiced daily as commanded by the Torah, and the Menora, commemorated by the yearly observance of Chanuka. This perhaps is part of G-d's message to Aharon.

All-in-all, this opening parsha is a strong "REMEZ to Chanuka from the Torah".

The Menora is described again with specific reference to the wicks (flames) of the lamps facing the "face (central stalk) of the Menora".

[P> 8:5 (18)] Next G-d commands Moshe to separate the Leviyim from among the People and to purify them. Ritual waters, shaving their hair (Rashi explains that as an atonement for the firstborns whom the Leviyim replaced, they were considered to have a ritual impurity akin to that of M'TZORA, hence the shaving of all bodily hair as part of their purification process), cleansing their clothes, and various sacrifices and ceremonies accomplish this command of "separation of the Leviyim".

Levi - Second Aliya - 12 p'sukim - 4:38-49

After the above procedures, the Leviyim are qualified to perform their holy tasks in the Mikdash as aides to the Kohanim. They, instead of the first-borns of Israel, shall function in the Mikdash.

The Torah explains that the sacred functions were originally to be performed by firstborns who were sanctified as a result of their being spared in Egypt. (The special position of the firstborn actually predates the Egypt experience.) As a result of the sin of the Golden Calf, the Leviyim, who unilaterally reacted in defense of G-d's honor, were taken by Him in lieu of the firstborns of all the Tribes.

Moshe, Aharon and the People of Israel did to/with the Leviyim as Moshe was instructed. After purification, the Leviyim were to come to the Mishkan to "report for duty".

[S> 8:23 (4)] From age 25 until 50, the Levi was eligible for Mishkan service. (From 25-30 the Levi studied and trained for Temple service, at 30 he began serving. Age 50 was the retirement age for the "carrying chores", but

B'HA-ALO-T'CHA STATS

36th of the 54 sedras; 3rd of 10 in B'midbar
Written on 240 lines in a Sefer Torah, ranks 10th
16 Parshiyot; 11 open, 5 closed

One of the parshiyot (a S'TUMA) is separated from the parshiyot before and after it by more than blank space (as is usual) - namely, backwards NUNS. Consequently, this parsha is the most isolated of all parshiyot in the Torah.

136 p'sukim, ranks 11th, 4th in B'midbar
1840 words, ranks 12th, 3rd in B'midbar
7055 letters, ranks 12th, 4th in B'midbar

MITZVOT:

5 mitzvot; 3 positives, 2 prohibitions

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 - 8:1-14

[P> 8:1 (4)] Aharon is instructed to tend the lamps of the Menora.

the singing and guarding functions of the Levi continued beyond that age).

Shlishi - Third Aliya - 14 p'sukim - 9:1-14

[P> 9:1 (8)] G-d spoke to Moshe in the Sinai wilderness during Nissan of the second year from the Exodus. He commanded (reminded) him to tell the People to bring the Korban Pesach. The Torah records that on the 14th of Nissan in the afternoon, the first annual Korban Pesach was indeed brought as was commanded.

[This Pesach and Pesach Sheni episode occurred before the counting of the People recorded in the opening portion of Bamidbar. It was not placed at the beginning of the book because it is embarrassing to the People of Israel that they (we) only brought this one Korban Pesach in the entire Wilderness period.]

Then the Torah tells us that there were people who were ritually unclean and thus unable to participate in the Korban Pesach. They approached Moshe and complained that it was unfair that they were unable to join in this mitzva with the rest of the People.

Moshe called upon G-d to answer their "complaint".

It is important to understand that the laws of Pesach Sheni are a part of the original Torah miSinai. However, they were not revealed to the People until this point. And it was done at this point to honor those who "complained". BTW, contrast this kind of complaining with the other kind that unfortunately occurs too many times in the Book of B'midbar.

[P> 9:9 (6)] A person who is "tamei" or far away from the Mikdash and is unable to bring K.P. shall bring a K.P. on the afternoon of the 14th of Iyar [380, A57 9:11] and eat it that night [381, A58 9:11] with matza and maror. Nothing of it may be left over for the morning [382, L119 9:12] and no bone of it may be broken [383, L122 9:12]; all rules of K.P. apply to this Pesach Sheni (actually there are differences concerning peripheral details, but the korbanot themselves are the same). Intentionally not bringing K.P. is punishable by "karet" (excision).

Note: This is potentially confusing; read carefully:

A person who missed P1 (Korban Pesach on the 14th of Nissan) because he was TAMEI or "far away" (in other words, the Torah's two stated "excuses"), is not liable to KARET even if he intentionally misses P2 (KP on the 14th of Iyar).

A person who missed P1 inadvertently, because of illness, forgetfulness, accident, and a variety of other reasons (other than intentional), is not liable for KARET (of course), and is required to bring P2. If he misses P2 also, inadvertently - no KARET, but if intentionally, he is subject to KARET.

If a person missed P1 intentionally, he is subject to KARET, but if he brings P2, the KARET is removed, so to speak. However, if he misses P2 (having intentionally missed P1), then he is liable to KARET, even if he has a good excuse for missing P2.

Another note: Although the Torah mentions two specific "excuses" for not bringing K.P., anyone who did not

bring K.P. for any reason - including someone who intentionally did not bring it - is eligible and obligated to bring Pesach Sheni. This Divine "second chance" is available EVEN to the intentional violator.

The Torah once again emphasizes that there is one law for the born-Jew and the convert.

MITZVA WATCH

- RAMBAM says (seems to say) that a boy or girl who reaches the age of mitzvot after Pesach but before Pesach Sheni, should preferably not participate in the first Pesach (as a child) but rather should bring Pesach Sheni (as a halachic adult). If, however, they were included in (and did eat) Pesach Rishon, then they do not bring P2.

- A non-Jew who converts between the Pesachs, would not have been part of the first Pesach. He must bring Pesach Sheni as a (new) Jew. This might be surprising, if one thinks of P2 as a make-up for P1. Rambam's point is that P2 is its own set of mitzvot.

- A woman is obligated on Korban Pesach (the first one, on the 14th of Nissan), just as a man is obligated. Even though it is time-related, it is part of the package deal of Pesach mitzvot, which includes the prohibitions of Chametz, and we are dealing with THE set of mitzvot at the hub of Jewish life - "everything" is related to Y'tzi'at Mitzrayim - women are obligated. Pesach Sheni is different. It is more the "classic" time-related positive mitzva, and women are exempt. However, a woman who wants to bring P2 (if the conditions for P2 are present, of course), may do so. But not on Shabbat. That is, on her own or with a group of women only. But if she is part of a CHAVURA that includes a man, then she can participate in P2 on Shabbat (in which case it is eaten on Motza"Sh). This is so because an optional korban cannot push aside Shabbat; only a required one can (the man's P2 is a requirement; the women's is not).

R'vi'i - 4th Aliya - 19 p'sukim - 9:15-10:10

[S> 9:15 (9)] From the day that the Mishkan was erected, it was covered by a heavenly Cloud during the day and a fiery cloud at night. Only when the cloud would lift would the People travel. And when the cloud rested, the People would camp. It happened that sometimes the People traveled a few hours after they had camped; sometimes they stayed in one place for a period of days or months or years. By G-d's command the People camped and by G-d's command the People would travel.

SDT *The pasuk (9:18) says: "AL PI HASHEM (by the word of G-d) the People of Israel shall travel, and by G-d's word they shall camp." The SHLA" H HAKADOSH writes that this is the source for the concept that a person should use the phrases Im Yirtzeh HaShem, Baruch HaShem, B'ezrat HaShem, and the like whenever he speaks of doing something. Our travels and every activity should also be AL PI HASHEM.*

[P> 10:1 (10)] G-d commanded Moshe to fashion two silver trumpets to be used to assemble the People (or their leaders) and to signal their movement. The T'KI'A sound on both trumpets was a call for everyone to gather to Moshe. The T'KI'A on one trumpet was a call to the leaders of the people. The TRU'A sound indicated that

traveling was to commence - one TRUA for each camp (of three tribes each). Kohanim are charged with the mitzva of sounding the trumpets when appropriate.

The above-mentioned purposes of the trumpets applied to the generation of the wilderness only, but the mitzva for future generations concerning the trumpets is as follows:

When the People enter the Land of Israel, the trumpets are to be used during times of troubles and on festive occasions during Temple service [384, A59 10:9,10].

MITZVA WATCH

Let's clarify the issue of the applicability of the CHATZOTZROT mitzva. The uses of the Silver Trumpets in the Midbar were for that generation only, and are therefore not part of the mitzva. (A requirement of a mitzva being counted among Taryag (the 613) is that it be a command in perpetuity. G-d's command to No'ach to build the TEIVA is an obvious example of a non-mitzva. If the CHATZOTZROT were only for Midbar purposes, then they would not constitute a mitzva either. But they do have other functions - functions that the people are commanded to perform. And this command is forever. Mitzva.

When does the mitzva apply? The blowing of the CHATZOTZROT in the Beit HaMikdash, to accompany certain korbanot, obviously applies when the Beit HaMikdash is standing.

What about the blowing during times of crises? Some authorities hold that the mitzva does not apply in our time - only at the time of the Mikdash. Some say that this aspect of the mitzva would apply in our time except that we do not know how to make the CHATZOTZROT, and therefore we cannot fulfill this mitzva on a "technicality". Others disagree and hold that the mitzva of blowing in times of trouble DOES apply and we use CHATZOTZROT made today to the best of our knowledge and ability.

Rabbi J. David Bleich in his Contemporary Halachic Problems mentions a fascinating opinion on this topic. Rather than Eretz Yisrael per se or the Mikdash being a pre-requisite for this mitzva (the blowing in times of national crisis aspect of the mitzva), it is Jewish sovereignty in Eretz Yisrael that activates the mitzva. Therefore, according to this opinion, we are dealing with a mitzva - maybe the only one - that reactivated for us in 1948.

May we be privileged to the reactivation of the full mitzva of CHATZOTZROT, and may we soon hear their happy blasts in the Beit HaMikdash, במהרה בימינו, אמן

Chamishi - 5th Aliya - 24 p'sukim - 10:11-34

[P> 10:11 (18)] On 20 Iyar in the year following the Exodus, the Cloud lifted from the Mishkan. The People of Israel travelled through the Sinai wilderness and the Cloud rested in the Paran Desert. First in line to travel was the "flag-camp" of Yehuda consisting of the Tribes of Yehuda, Yissachar and Zevulun. The Mishkan was dismantled and the Levi-families of Gershon and M'rari followed with their laden, covered wagons. Then came the grouping of Reuven, Shimon and Gad. Then the Levi

family of K'hat carrying the sacred vessels followed. Next came Efrayim, Menashe, and Binyamin followed by the "camp collectors", Dan, Asher and Naftali. (This description conforms to the simple reading of the text and one of the Talmudic opinions.)

[S> 10:29 (6)] Moshe informs his father-in-law Yitro (here called CHOVAV) of Israel's traveling plans and asks him to come along. Yitro declines the invitation and returns to his home.

The People travel from Sinai for 3 days, led by the Aron which was searching for a resting place, so-to-speak. G-d's Cloud accompanied and protected them.

At this point in the Torah, we are 13 months out of Egypt and neither the people nor Moshe Rabeinu have done what later caused them to be barred from entry into Eretz Yisrael. After Moshe talks to Yitro, it was supposed to be a three-day trip (condensed into one day) to bring us WITH Moshe, into the Land of Israel. But then we started messing things up.

Shishi - 6th Aliya - 31 p'sukim - 10:35-11:29

[*S*> 10:35 (2)] The two special p'sukim about the moving and resting of the Aron are quoted in our davening when the Torah is taken out and returned to the Ark. In the Torah this 2-pasuk portion is flanked by the letters "nun" written backwards. This serves to "split the Book of BaMidbar into separate books". Rashi indicates that this portion does not belong here and the unusual "scribal parentheses" indicate its abnormal placement.

[P> 11:1 (15)] Next follows another "black period" in the early history of the Nation - the Complaints. The People complained and were punished by fire. Moshe pleaded for the people and G-d stopped the punishing fire. They complained about the Manna and demanded meat. With great chutzpa, they remembered the fish and other "fine foods" they ate in Egypt. And they disparaged the wonderful, miraculous sustenance from G-d. This angered G-d greatly. Even Moshe Rabeinu complained about G-d's anger with the People and expressed his difficulty in handling the People alone. Moshe also questioned where he would possibly be able to get enough meat to satisfy the People's demands.

[P> 11:16 (7)] G-d told Moshe to gather 70 elders who would help ease the burden of leadership. G-d would instill in them the Divine Insight so that Moshe would not have to lead them alone.

To the People, G-d promised meat (quail) which would descend in such great quantities for a sustained period of time (a month) until the People would become "sick of them". Moshe expressed doubt as to how so many people could be thus fed.

[P> 11:23 (13)] G-d reproaches Moshe for the doubt. Moshe speaks to the People and gathers the Elders who were given the gift of prophecy by G-d.

Two of these "new prophets" (Eldad and Medad) remained within the camp and prophesied amongst the People.

[The g'matriya (numeric value) of ELDAD U'MEIDAD is 103, the same as N'VI'IM, prophets.]

(Commentaries tell us that they prophesied Moshe's death and Yehoshua's accession to leadership.) Yehoshua, protective of his mentor Moshe, pleads with Moshe to punish them. Moshe assures Yehoshua that it is G-d's will that they should prophesy.

About 18 times in the Tanach, it says "And G-d got angry with..." Yisrael / Bnei Yisrael / His people. When the People complained about the Manna, etc., the Torah says VAYICHA AF HASHEM M'OD, G-d got VERY angry. Why? Kedushat Levi explains that usually when G-d got angry at the People, Moshe would rise to their defense and persuade G-d, so to speak, not to punish them. This time, the Torah says that "and in Moshe's eyes it was bad". Moshe Rabeinu was more upset with the people than usual. This "angered" G-d all the more, and Moshe did not defuse G-d's anger as in the other instances.

Sh'vi'i - 7th Aliya - 23 p'sukim - 11:30-12:16

Moshe and the Elders gather the People. G-d sends the quail, as He has promised, carried by a Divine wind. The supply is overwhelming. The People spend day and night collecting the quail. No sooner had they started eating, then G-d's anger was manifest in a devastating plague that struck the People. The location became known as Kivrot Ha'ta'ava, because that is where the "complainers" were buried.

[P> 12:1 (3)] Miriam speaks critically against Moshe to Aharon by belittling Moshe's unique stature among prophets and people.

[S> 12:4 (10)] G-d rebukes them and clearly states how unique Moshe is among all prophets, past and future. Miriam is stricken with Tzora'at. Moshe offers a short but eloquent prayer on behalf of his sister.

[P> 12:14 (3)] The People delay their travels for the week of Miriam's isolation.

[81 years previously, Miriam had stood by the Nile protectively watching over her baby brother Moshe in the basket. Her "reward-in-kind" is this 7-day delay. The Mishna points out that good deeds are thusly rewarded.]

On the other hand, the Torah in D'varim 24:9 tells us to remember what G-d did to Miriam on our way from Egypt. This becomes a warning against speaking LASHON HARA.

The People move to the Paran desert.

These last 3 p'sukim are Maftir.

Haftara - 21 p'sukim - Zecharya 2:14-4:7

As if to offset the depressing sequence of events from the sedra, and to answer the question as to how it is possible for the People of Israel to rise from the depths of their iniquity, the haftara provides us with the optimistic prophecies of messianic times, when G-d will once again be completely in our midst.

The haftara contains Zecharya's vision of the Golden Menora flanked by olive branches. This serves as an appropriate counterpoint to the description of the Menora

in the Mishkan at the beginning of the sedra. The Haftara also tells about a Kohen Gadol (Yehoshua in the haftara; Aharon in the sedra).

This vision of the Menora was borrowed by the State of Israel to be the national emblem (not exactly, but close). Wouldn't it be wonderful if our leaders would heed the words of the prophet in explaining that vision: "Not by might nor by power, but by My spirit..." Only when we act properly, which also means differently from other nations, then will we merit redemption.

THE JERUSALEM INSTITUTE OF JEWISH LAW - Rabbi Emanuel Quint, Dean

Lesson # 288 • Not to Buy Objects from a Thief

One may not buy objects from a notorious thief. If Levi purchased an object from Reuven a notorious thief, who stole it from Shimon, Levi must restore the object to Shimon without compensation. The fact that Levi did not know that this particular object was stolen by Reuven does not change the situation. Levi should have suspected that it was a stolen object.

There are certain objects that the purchaser may presume do not belong to the seller and are being sold without authority of the owner. It is prohibited to purchase such objects. Even if the purchaser does not suspect that this particular object being offered for sale is stolen by the seller, if it is in one of such classes, he may not purchase the object. If the seller sells the object in a concealed manner the purchaser should suspect that it may be stolen. If the purchaser is not sure whether the object is stolen he should obtain advice from Beth Din. The following classes of sale are set forth to show the Talmudic and halachic background. We may learn how to apply these examples in our own days when purchasing objects from individuals as distinguished from purchasing in most stores.

Shepherds If a shepherd sells an object that the owner will likely know if it is missing, then it may be purchased. If it is the type of object that is noticeable if missing, it is assumed that the shepherd will not sell it if the owner will notice it is missing and realize that the shepherd is the cause of its loss. Thus one may purchase four goats or sheep or fleeces of wool from a small flock or five from a larger flock, since the owner will notice that they are missing, it is unlikely that they will be stolen without the owner knowing. Except as stated above, one should not purchase goats, sheep, wool or milk from shepherds even if the shepherds also own sheep of their own. However, if the sale takes place in a desert or some other faraway place where the owner realizes that the milk or cheese cannot be sent to market quickly, and be spoiled then they may be purchased since it is presumed that the shepherd is selling on behalf of the owner.

Watchmen One may not purchase wood or produce from a watchman unless they sit and sell it and have the basket and scale in front of them. The transaction must be open and public and the objects are thus assumed to be owned by the seller and not stolen. If it is sold in this manner it is assumed that the seller owns or is the authorized agent for the owner. However, if he sells it surreptitiously, one may not purchase from him.

Sharecropper One may purchase from a sharecropper since he has a share in the produce. This holds true only if the sharecropper has already made a division of the crops, for the sharecropper owns the share that is his. But prior to the division one may not purchase from the share-cropper for he may be

selling a part that belongs to the owner and not give the owner his share of the proceeds. If one does not know if the sharecropper has already divided the crops, it is assumed that he has divided them. Similarly, if the sharecropper sells from his property, if it is assumed that he sells his own.

Host Assume that Reuven comes to the home of Shimon. Shimon is not home and Levi invites Reuven in and serves Reuven some refreshments or a meal. Reuven should not eat what Levi offers to him because he may be doing so without authorization of Shimon. This holds true even if Reuven knows that Shimon will be pleased when he comes home and finds that Levi has served Reuven his food and liquor. However, if Levi is accustomed to acting as Shimon's host when he is not present, then Reuven may partake of what is offered to him.

Wives A person may not purchase objects from a woman in her house in her husband's absence because the possibility exists that the husband owns all or part of the object. If it is the type of object that one knows belongs to the wife or women generally own such things, he may buy the object from her. If a wife works in a husband's store and sells merchandise, there is no such fear that she is selling his merchandise without authorization since he set her up in the business.

Processed foods It is permissible to buy olives or olive oil from olive press operators. This holds true only if the operator has a substantial amount; if the amount is small, it is suspected that perhaps he stole this from the owner. The foregoing is one example of many. The purchaser should examine each case.

Kidnapping Whoever kidnaps a human being transgresses one of the Ten Commandments where it states, Thou shall not steal (Sh'mot 20:13). The mode of execution is by strangulation. A kidnapper, a man or a woman, becomes liable to the death penalty if he (1) kidnaps a Jew or proselyte, male or female, regardless of age; (2) takes him into his own property; (3) uses him for work; and (4) sells him to a non-relative. If the kidnapped person is still on his own property, there is no death penalty. Or if the kidnapper uses the victim and does not sell him or sells him without using him, there is no death penalty. There is no death penalty if he sells him to a relative of the victim, such as to his father or brother. There is no death penalty if one kidnaps his own son or his minor brother; or a guardian who abducts his ward; or a teacher who abducts his student. These are all prohibited and Beth Din should mete out proper punishment, but the automatic death penalty is not present.

Residue situations Local custom is controlling as to what belongs to the owner and what belongs to the craftsman. A tailor is given fabric to sew clothes for the owner of the fabric. After he finishes the clothes there is enough fabric left to equal three by three finger breadths or large enough to draw a needle through it; he must return such residue to the owner. If less than that, he may keep it.

A carpenter is given wood to manufacture furniture. The wood fragments that he planes off with an adze belong to him; those that he removes with an axe belong to the owner. If the carpenter is working at the owner's home, everything belongs to the owner. Most often local knowledge will prevail. The populace knows who the thieves are and which merchants are suspect of selling stolen merchandise. I was told of the following incident that happened in New York, in a Jewish neighborhood. A lady was walking past a silver shop and saw what looked like her stolen candlesticks in the window. She entered the shop and told the store owner that those candlesticks looked like the ones stolen from her and she wanted to examine

them. The store owner said "Lady take them and please leave."

The subject matter of this lesson is more fully discussed in volume IX chapters 358 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

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 by **Rabbi Asher Meir**

Money Worries

In a number of places in halakha, we find either leniencies or strictures based on the psychological assumption that "a person is panicked over his possessions". For example, normally it is permissible to move food on Shabbat without limit. Yet if there is a fire in the house, a person is allowed to remove only enough food for his family and his guests for the rest of the Shabbat. We are worried that if a person becomes absorbed in saving his possessions, he will get into a panic and extinguish the fire (Shabbat 117b, SA OC 334).

Conversely, normally a person is not allowed to ask a non-Jew to labor for him on Shabbat. But there is a leniency allowing someone who got delayed on the road to ask a non-Jew to carry his money. The reason is that "a person can't control himself when it comes to his possessions" and he would otherwise be tempted to carry it himself, involving a Torah prohibition. (Shabbat 153a, SA OC 266. This expression seems very similar to the expression "a person is panicked over his possessions.")

The same principle applies to the assumption that "a person is in panic over his [relative's] corpse", and this principle also leads to both stringencies and leniencies. A parallel principle is that medical treatment for a minor ailment is forbidden because we are concerned that a person will become preoccupied with this health and prepare medicine in a forbidden way (See MB 303:49).

In a previous column (as well as in the forthcoming book) we suggested that behind the concern for Shabbat desecration is another consideration: that Shabbat, a day of calm and delight, shouldn't become a day of panic or of preoccupation with worries. The object is not only to keep panic from leading to prohibitions, but also to avoid panic in the first place by creating clear guidelines as to what we may worry about.

Here we will elaborate on this idea specifically regarding panic over money and possessions. The underlying idea is that the prohibition on saving food, as well as the leniency to ask a non-Jews help with a purse, are meant not only to prevent Shabbat desecration but also to keep a person from becoming preoccupied with his possessions on Shabbat, a day when we should must be free from money worries. Indeed, we learn from the words of Yishayahu (58:13) who blesses one who guards himself "from seeking his objects" on Shabbat that a person must avoid all such concerns on the holy day (SA OC 306).

By permitting saving only as much food as a person needs for Shabbat meals, he is reminded that the true purpose is our possessions is enjoyment, not accumulation. Accumulating wealth is not forbidden or discouraged, but it is a weekday pursuit, that is - a means toward an end. Shabbat, which is

likened to the world to come, is the end itself, and we are supposed to put accumulation out of our consciousness.

In this way we can understand the view of Rebbe Yosi bar Yehuda who provides a loophole that a person may invite guests purposely in order to be able to save more food (See MB 335:11). It's hard to see how this will make a person less preoccupied with saving his possessions, but it does remind him that the proper use of his possessions is the sanctified enjoyment of Shabbat delight.

This can also explain an apparent anomaly in the above approach. If the idea of all the special rulings made because a person is panicked or pre-occupied is to maintain Shabbat as a day of calm, we wouldn't expect to find this principle applied on a weekday. It is true that almost all the applications of this principle are on Shabbat or Yom Tov, but one (at least) is on weekdays as well. The gemara in Pesachim (11a) discusses the case of a first-born animal (bekhor). Such an animal is designated for a sacrifice, and so may not be slaughtered for eating unless it develops a blemish (SA YD 306); yet it is forbidden to deliberately cause a blemish (SA YD 313). According to Rebbe Yehuda, it is forbidden to leech a bekhor even when necessary to save its life; the concern is that out of panic to heal the animal the owner may induce a blemish. The Sages, by contrast, are concerned that if we do not permit saving the animal, panic over the loss will cause him to induce a blemish. In any case, all agree that the consideration of "money panic" applies also to a bekhor.

Although it is not forbidden to be occupied, even a little preoccupied, with money matters on weekdays, this is inappropriate regarding a bekhor. The commandment to sanctify the first-born animal is intimately connected to the idea of the sanctified use of our possessions. (This also was discussed at length in a previous column and in the book, based on the explanation of Rav Natan of Breslav.) Animals are the primary symbol of wealth; our sages say that even the name for cattle is cognate with the word for wealth (Chullin 84b). The idea that the beginning of this productive process is specially sanctified creates a precedent to remind us that all productive economic activity is meant to be elevated and sanctified. So the laws of bekhor, like those of Shabbat, are an appropriate place to remind us that we should not be overly panicked over our possessions, and should always keep in mind that wealth is not an end in itself but rather the means to the end of sanctified enjoyment of our possessions.

TANACH

Spiritual and Ethical Issues in the Bereishit Stories

by **Dr. Meir Tamari**

What is the Message of Sefer B'reishit?

Not only are there no mitzvot in B'reishit, but it is completely different in content, persona and style from the rest of the Chumash. There would thus seem to be other reasons over and above the morality of our claim to Eretz Yisrael that the first Rashi sees as the reason for B'reishit. It also cannot be the Creation, since that is described in only a few verses, while there are 67 verses telling of the shidduch of Yitzchak and Rivka; as many as the telling of the Creation, Adam and Chava, Gan Eden, and their sin and expulsion. There is also nothing about the nature of G-d in the book, so the reason cannot be theology.

"This is the Book of the generations of Man" (Gen. 5:1); said Ben Zoma, "This is a greater principle in Torah" (Yerushalmi Nedarim 9:4). "This is the only place in Tanach where the generations are spoken about, as a book" (Ramban); and that is what B'reishit is about, men and women. According to Rambam, originally Hashem considered Mankind to be a suitable vessel for His Holiness, and only when they were not capable of this did He narrow it down to the family of Avraham. B'reishit then is the story of that narrowing down to one special nation. Ramban argues that a priori Israel was chosen to be the vessel for the world to learn of Hashem and to keep His ways. The purpose of B'reishit was to show that Israel came from a pure and holy seed; so it is the story of how they came from Seth, Noah, Avraham, Yitzchak, Yaakov and his 12 sons.

Irrespective, both Rambam and Ramban agree that B'reishit is an introduction to the other four books in which the central player is Am Yisrael, their meetings with Hashem, and their historical experiences which become spiritual revelations.

In B'reishit we are told of pious and saintly personalities whose lives, stories and meetings with G-d have inspired and served as religious models for millions of people, Jewish and others, for thousands of years. They have sons and daughters, populate a physical world and earn their livelihood. These are spiritual giants and even their wrongdoings are those of people on a high spiritual level. They are exposed to severe and trying moral and spiritual dilemmas, yet overcome them. Hashem guides and teaches them, doing acts of Chesed to them, but also judges them, albeit always in love. They in turn have spiritual and religious experiences, pray to Him and He speaks with them and grants them glimpses of His Glory. All this demonstrates conclusively and repetitively that human men and women can reach the highest ethical and moral levels through being in contact with HaShem, directly, without an intermediary in any form, celestial, natural or human.

However, they are all individuals and their spirituality, morality and religious experiences are those of individuals; individuals who are obligated by the Seven Noachide Laws only, laws that are the basis for any human society. Even when those of them like the Patriarchs and the sons of Ya'akov kept all the mitzvot of the Torah, that was done voluntarily, the results of their own individual intelligence and morality. Our Sages taught, however, "One who is commanded and observes is preferable to one that has no such command".

The religiosity and spirituality of individuals that is a need and an achievement sufficient for all mankind, is not the purpose and mission of Judaism. Therefore, B'reishit is only an introduction, a necessary condition yet an insufficient one for Jews. For us there is, "And I shall take you to Me [G-d] to be a nation" (Exodus 6:7). Rabbi S. R. Hirsch explains that in Judaism we do find also what is understood normally as religion; gods have temples, churches, priesthood and congregations, while the nations are built on utilitarian relationships between people and kings, rulers and governments. However, only in Judaism do we find religion as expressed through the social, political and commercial activities of a whole people. Judaism envisages an 'Am' creating on its destined Land a complete social structure devoted to G-d, beyond what 'Goyim', a collection of individuals, can achieve in their spiritual and moral strivings.

Usually a faith is continued through disciples or through relatives but here it was to be carried on through children who would constitute a biological basis for Avraham's faith - 'Am'.

That 'Am', like any other nation required a land. However, unlike all other nations, their chosen land preceded the formation of the people; "Hashem said to Avraham, 'Go unto a land that I will show you. And there I will make of you a great nation'" (Gen.12:1-2). At first the promise was a vague one but gradually, the specific country and its boundaries were identified step by step with the definition of the Abrahamic family-nation. When his nephew Lot separated from him, Avraham was told, "Look northward, southward, eastward and westward. All the land that you can see to you and your descendants I shall give it". When his disciple Eliezer was discarded, the boundaries of the land were given and Avraham was promised a son. A further refinement was made by the exclusion of Ishmael, the son of Hagar in favor of a son to be born to Sarah and to Avraham. Later, Eisav, envisaged by the mystics as the dross of Avraham and Yitschak, was cast off, and the land became the inheritance of the 12 sons of Jacob.

In all other religions and spiritual movements the founders are given the teachings of that religion and then the faith is spread to others. However, as befits the nation to G-d, our Torah was only revealed to Am Yisrael after leaving Egypt and not to the Founder Patriarchs. Even the promise "And I shall be a G-d to you" (Gen. 17:7) was only revealed to Avraham, after the promises of a clearly defined land and of the offspring that would constitute a nation.

The story of the realization of those promises is the story of B'reishit.

This is the 86th installment in Dr. Tamari's series on "Tanach and its messages for our times"

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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: It is important for my small children that we make "early Shabbos" (daven Ma'ariv an hour or so before sunset). I feel funny doing so, because it compromises the correct time of davening, which I am careful about. What should I do? Is it better to accept Shabbat early, make Kiddush, eat, and catch

Ma'ariv with the late minyan?

A: There is a machloket among Tanna'im whether the cut-off between the times of Mincha and Ma'ariv is nightfall or Plag haMincha (=PLAG - a proportional hour and a quarter before night) (Berachot 26a). There is also a post-Talmudic machloket whether night begins basically at sunset (G'ra) with *bein hash'mashot* (halachic twilight) or around an hour later (Rabbeinu Tam). Our communities primarily follow the G'ra that sunset is the main cut-off time. We regularly daven Mincha until sunset and Ma'ariv somewhat afterward.

The gemara (ibid. 27a) is flexible regarding the earliest time for Ma'ariv, saying that one can follow either opinion in the machloket of whether the cut-off is night or PLAG. The Shulchan Aruch (OC 233:1) says that one should be consistent about which opinion he follows. Places that daven Mincha until night, should not daven Maariv at that time, barring a situation of specific need (*sh'at had'chak*). We admire that you try to avoid using a leniency that was accepted only in a *sh'at had'chak*. However, let us discuss your specific question.

The Shulchan Aruch (267:2) says that at Shabbat's entrance, we daven Ma'ariv earlier than during the week. The Mishna Berura (=MB) (ad loc.:2) explains that we rely on the lenient opinion regarding the earliest time for Ma'ariv to gain the halachic benefits of accepting Shabbat early. The Magen Avraham (ad loc.:1) suggests that because of changes on Shabbat in the service in the Beit HaMikdash that Ma'ariv mirrors, there is an inherent reason to daven Ma'ariv earlier. If we accept the concept that it can be done before halachic night, it should be permitted from PLAG. The MB (233:11) does warn that on a day that we allow Ma'ariv to be done from PLAG, we should be careful to daven Mincha before PLAG to avoid an internal contradiction (*tarti d'satri*). Even though he raises the possibility of allowing *tarti d'satri* in certain cases of need, especially on Shabbat, he objects to it being as early as we are discussing (MB 267:3).

Let us move on to practical halacha. We believe that if starting one's Shabbat early during the summer brings significant enhancement, this is sufficient grounds to make "early Shabbos." If this is the only practical way to meaningfully include one's children, this is reason to prefer, if not require, doing so. Every father, or probably better, mother, should decide what works for the family. Furthermore, realize that there is an old minhag to make Shabbat Ma'ariv relatively early and a wide-spread minhag in many communities to do so from PLAG. Just as we take a minhag of strictness seriously, so too we take one of leniency (or one with elements of leniency) seriously.

Your idea of accepting Shabbat (after having davened Mincha), eating, and joining a late minyan for Ma'ariv will solve some time problems. (Why Kiddush can be done early is beyond our present scope). The MB (271:11) says that one may do this, if he starts eating a half-hour before night, as otherwise he should wait to daven Ma'ariv. (There is an issue for standard "early Shabbos," of eating a half-hour before the time for Kri'at Shema, which one recited too early. However, there may be relatively more room for leniency there - see *Shemirat Shabbat K'hilchata* 47:(106). Other ideas for leniency in the matter are beyond our scope). Kaf HaChayim 272:3 does cite the Ari's kabbalistically-based objection to switching the order of Ma'ariv and Kiddush. To us, a greater issue is that the minhag in our communities is to do early Shabbat one way, and going out of one's way to do it differently can potentially be divisive.

If you want to use your system discretely, you have the right to do so, but we should not be the one's to teach new minhagim.

Ed. note: One taking Shabbat early should be meticulous in the saying of the Sh'ma in its proper time. We recommend saying it during the meal (after Tzeit HaKochavim) or at least right before benching, rather than waiting for later, risking forgetting it.

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

The hardest and easiest things about having a job is being forced to work.

From A Candle by Day by Rabbi Shraga Silverstein

[3] CHIZUK and IDUD

(for Olim & not-yet-Olim respectively)

Parshat B'ha'alot'cha contains much optimism and disappointment. As Bnei Yisrael prepare for travel, Moshe Rabeinu entreats his father-in-law to participate in their journey to Eretz Yisrael which is bound to be "good" (mentioned five times by Moshe). Yet, the ideal journey is quickly offset by complaints, highlighted by the word "ra", bad (also mentioned five times in ch.11). The story of Kivrot Hata'ava highlights the nature of the challenges the people will pose to Moshe Rabeinu over the next 39 years. As Bnei Yisrael complain for meat, Moshe explains that he is meant to be a nursemaid for them - he can provide for milk, but not meat.

Moshe understands the complaint about food as an attempt to undermine his leadership, for the core is the same: the people seek meat - a physically-based value system, more than ru'ach - the spiritual, religious ideology presented by Moshe. Hashem suggests to Moshe that he solve the problems of the "asafuf" ("collection" of complainers) through two asefot ("collections") - collecting elders for leadership, and collecting quail to satisfy and ultimately to punish their craving. This story is meant to teach us how leadership must act against a wild, non-ideological, meat-craving nation. Both collections begin through ru'ach (spirit, wind). A spirit shall rest upon the elders, transforming them into leaders, and a wind shall bring the quail of punishment. "Ruach" (6x) must counter "basar" (8x). The challenge for leadership is to recognize the power of "ru'ach" and with it to instill proper values and vision.

This week's haftara (Zecharya 2:14) tells of the revelation of a golden menorah to Zecharya who served as a prophet during the period of Shivat Zion. The candelabra is surrounded by two olive trees which symbolize the two models of leadership - monarchy and priesthood. The connection with Parshat B'ha'alot'cha seems to involve the Menora that Aharon is commanded to light at the beginning of the parsha. Yet, the message of the Menora is also one of leadership that echoes the story of Kivrot Hata'ava - "Lo bechayil velo beko'ach ki im beruchi amar Hashem Tzevakot" - a message to Zerubabavel, the leader then - and to the leadership of the future: Hashem's

strength is not in the physical, but once again 'in the ru'ach'.

As the State of Israel was established, the Menora and its olive branches became the symbol of what our state and leadership is all about. No one can deny, in the spirit of the past few national holidays (Yom Ha'atzmaut, Yom Yerushalayim), that we survive not through 'basar' - physical strength - but through "ru'ach Hashem." The parsha and haftara emphasize to the leaders of the Jewish people that negative values must be replaced with an ideology of ru'ach - one that today has been embodied through the symbol of the State. May we merit proper leadership to live up to these values.

Shani Taragin, Alon Shvut

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

R' Yisrael of Ruzhin would say: "Why is the law that if a person gives up hope of recovering what he lost, and another subsequently finds the object, then it belongs to the finder?"

"That rule was meant as a penalty to the one who gave up hope. This teaches us that a Jew may never give up hope."

R' Chaim of Brisk would say:

"We are told that Moshe reached the forty-ninth rung of understanding. Why didn't he reach the last, fiftieth rung?"

"So that he would still be able to fulfill the mitzva of having faith in God."

Shmuel Himmelstein 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). Excerpted with the permission of the copyright holder

[5] Parsha Points to Ponder B'HA-ALO-T'CHA

1) Rashi explains (8:2) that the command for Aharon to maintain the Menora specifically follows the dedication offerings of the leaders of each tribe since Aharon was saddened that he and his tribe were not involved in the dedication ceremony. Why was Aharon the one who was upset and not the Nasi of Levi, Elitzfon ben Uziel (according to the Midrash)? Wasn't he the one who was actually deprived of participating in the dedication ceremony?

2) Rashi comments that the section dealing with Pesach Sheni (9:6-12) should in reality have been initiated by Moshe. However, these men who came forward to ask to fulfill the Pesach offering merited to have it taught through them instead since they were the impetus for this mitzva. Why doesn't the Torah actually mention their names to truly give them the merit of having it taught "through their hands" in Rashi's words?

3) The Torah describes a conversation between Moshe and Yisro regarding whether Yisro would join the Jewish people on their journey to Israel. (10:29-32) Why doesn't the Torah actually relate whether Yisro chose to join the Jewish people or not at the end of this conversation?

Last week's Parsha Points to Ponder (NASO)

(1) Why does the Torah mandate counting all those who COME to the army for the count of the Leviyim (4:23) while stating to count all who GO OUT to the army regarding the count of the

entire nation in Parshas Bamidbar (1:3)?

Commentaries explain that the concept of going 'out' to war in the Torah refers not only to actual battles with our enemies, but also, to our personal battles with the yeitzer hara. Therefore, the notion of going out to war relates to all Jews since all Jews must do battle with their internal desires as well as the external temptations. In fact, they have the obligation to go out and confront them. The Leviyim, however, had another responsibility. They were charged with forging a constant connection to G-d, thereby serving as the spiritual spark for the rest of the people. Thus, they had the additional internal battle. This inner struggle is captured in the 'coming' to fight the war.

(2) Rashi (6:2) teaches that the laws regarding the Nazir and the Sotah are placed adjacent to each other to teach that ONE WHO SEES THE SOTAH IN HER DISGRACE SHOULD ABSTAIN FROM WINE LIKE A NAZIR...

Rav Yaakov Yitzchak Ruderman explains that the message of this Chazal is that if people are inspired to change they should not procrastinate assuming that at some future point they will draw from this inspiration. Instead, they must seize the moment and immediately do something tangible. That is why Chazal specify that the person who actually sees the sotah in her disgrace should become a nazir.

3) The Torah states simply ET KORBANO - HIS SACRIFICE WAS, regarding the sacrifices of the Princes (see, for example, 7:25). Why, however, when describing the sacrifice of the Prince of Yissaschar, does it add the extra word HIKRIV ET KORBANO meaning HE BROUGHT HIS SACRIFICE WHICH WAS... (7:19)?

The tribe of Yissaschar represents Torah study. Chazal teach that for a person to truly grow in Torah learning he must be completely devoted to and immersed in this pursuit. Commentaries teach that the Torah alludes to this when it states HIKRIV connoting his completely giving himself over to his sacrifice, which, for the tribe of Yissaschar, symbolically refers to the learning of Torah.

Parsha Points to Ponder is prepared by Rabbi Dov Lipman of Beit Shemesh ppp@israelcenter.co.il • Answers will appear in the next issue of TT

[6] **MicroUlpan**

Double micro-Ulpan again. The stalk by which a leaf is attached to a branch: petiole in English, ,P'TO'TERET in Hebrew.

פִּטּוֹטֶרֶת

[7] **Pirkei Avot**

The original custom, it seems, was to read/learn a chapter of Pirkei Avot on each Shabbat between Pesach and Shavuot. Somewhere along the Chain of Tradition, many communities took on the custom of recycling Pirkei Avot throughout the summer months, with their long Shabbat afternoons with plenty of time to nap AND to learn. And so, Pirkei Avot's 6 chapters are reread/learned again, and again, and again, until the Shabbat before Rosh HaShana.

The setting for each cycle is different, and each contributes to the way the chapters are studied.

The first round, of course, is during the Omer, that period when we should relive the spiritual growth of the People from slave at

a deep level of Tum'a until able to stand at Har Sinai - physically and spiritually - to receive the Torah. Pirkei Avot is a perfect choice to help us during that experience.

This Shabbat, we begin round two, made up of 6 "regular" Shabbatot, when we can approach Avot as a text for learning for its own sake - without the extra "baggage" of the calendar.

The following cycle will take us through the Three Weeks of Mourning the Churban and the first weeks of the Nechama, the comfort and the hopeful anticipation of the Geula. This setting gives us yet a fresh perspective with which to learn these special Mishnayot.

The fourth time around, we will be doubling up the chapters to finish Avot before Rosh HaShana. This time, our setting is the month of Elul and the imminent Days of Awe. Learning Perek again will not just be repetition, but a new learning experience because of the period of time - and mind set - in which we will find ourselves.

Hillel did not only say to be a lover and pursuer of peace, one who loves people and brings them closer to Torah. He said all those things in the context of being a student of Aharon HaKohen. Good qualities are easier to attain when you have a role model.

[8] **Torah from Nature**

Bushy-Tailed Jird, In Hebrew, Y'FEI ZANAV

Included in a list of mammals of Israel, the bouncy bushy tailed jird (a rodent) closely resembles a giant gerbil with a fluffy tail. It is very inquisitive and playful... rarely bites or nips... live up to five years in captivity but three years is the average life expectancy... The single species of bushy tailed jird is found in eastern Egypt, southern Israel and Jordan, and in central Saudi Arabia. Adult jirds are of 3-5 inches in length (7½-12½ cm) and another 5-6 inches of tail, and weigh an average of 45-85g... jirds gestation is 24-30 days and they can have 1-6 babies per litter... are weaned at 20-30 days... eat fruits, seeds, vegetables, some insects ...about twice as large as a gerbil... head is long and slender, with extremely long white and black whiskers, round eyes and pretty big ears. The body is getting wider towards the tail (broad hips). The hind legs are very long and slender. The hind feet soles are bare. The nails are very light colored. The fur is of a chamois leather colour, yellowish, with quite some black ticking. The hairs are bluish grey near the skin followed by a yellow band and most hairs end with a black tip. The belly is clear white. There is a clear line between the top colour and the belly. ...hairs on the tail are brownish grey. The tip of the tail is often white. More than half of the tail is covered with long hairs which stand out in a feather like way, making the tail bushy. Mostly the animals wear their tails curled up on their backs... very good climbers. ...nocturnal ...sexually mature at about 3 months old. They can produce their first litter when they are 4 months old.

Tristram's Jird is another jird found in Israel. In Hebrew it is known as a MERYON MATZUY

[9] **Divrei Menachem**

In parshat B'ha'alotcha we find the following proclamation: "And on the day of your rejoicing and your appointed days... you shall blow on the trumpets" (B'midbar 10:10). Curiously,

the commentators differ in their interpretation of the terms, "Days of rejoicing" and "Appointed days."

For the Sifre, the days of rejoicing are the Shabbatot, clearly different from the Mo'adim. The Vilna Gaon, however, singles out the Shloshet Haregalim of Pesach, Shavu'ot and Sukkot and sees the appointed days as Rosh HaShana and Yom Kippur.

In contrast, Ibn Ezra and many later Poskim citing Rabbeinu Tam, connect the verse above with that which precedes it, referring to the people going to war. Thus, for those rabbis, these special days actually commemorate the miraculous defeat of our enemies - days like Purim and Chanuka. Harav Yehoshua Ehrenberg, a former Chief Rabbi of Tel Aviv-Yaffa, consequently saw in the injunction to blow the trumpet on the days of rejoicing and the appointed days, a precedent to say Hallel, not only on these minor holidays but also on Yom Ha'atzma'ut (and Yom Yerushalayim).

In our days we have been privileged to witness the overt hand of G-d saving us from the hands of our enemies. May we be blessed in the near future to have many more reasons to say Hallel for such occasions.

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.

Back to Basics, a Brief Description

A "couple" of questions from Mike: "Do we know what was in the Temple? I mean, was it just a giant empty hall, or were there seats and benches to sit on like a shul, or carpets to prostrate ourselves on like (lehavdil!) a mosque? On Yom Kippur, we are supposed to put something on the floor when we bow down, right? So in the Temple...? How long did the "service" last? Did everyone just come in, the Kohanim did their job and everyone filed out? The everyday bringing of sacrifices - where did it take place? Was the "giant hall" used only during the Chagim?"

The "Mikdash Compound" was comprised of two large courtyards with adjacent buildings and chambers. The courtyard to the east was called the Ezrat Nashim, the "Court of the Women" but the Mizbei'ach (the altar) and the Bayit, the main Temple building (the "giant hall") were located in the larger western courtyard, the Azara, the "Temple Court". The Azara was divided into two parts. The much smaller part to the east was called the Ezrat Yisrael, the "Court of the Israelites". Unless a Yisrael had a valid reason (e.g. to offer a Korban), that was as far he could go. No one was permitted to enter the Mikdash compound unless they were in a state of ritual purity. The Ezrat Yisrael could be very crowded especially during the Shalosh Regalim, the three festivals when untold numbers of Am Yisrael came on pilgrimage. Masses of Olei Regel (pilgrims) waited patiently (?) in the Ezrat Yisrael with their sacrificial animals. There were no "seats and benches to sit on like a shul" because no one, including the Kohanim, were permitted to sit in the Azara, with the single exception of "kings from the House of David." Nor were there "carpets to prostrate on like, lehavdil, a mosque". The entire Mikdash compound was considered holy ground and everyone, Olei Regel and Kohanim alike, went barefoot. The whole point of putting something on the floor when we prostrate on Yom Kippur, is to differentiate

between the shul which is not holy ground and the Beit HaMikdash which is holy ground. The Ezrat Yisrael was set off from much the much larger western portion of the Azara, the Ezrat Kohanim, the "Priest's Courtyard", by the Duchan, a step-like structure upon which the Levitical Choir stood. The Mizbei'ach and the Bayit were located in the Ezrat Kohanim, to the west of the Ezrat Yisrael.

The Korbanot were offered from the early morning to the early afternoon. The first and last Korbanot of the day were the morning and afternoon Temidin which were completely burnt on the Mizbei'ach. (Only Korban Pesach was after the afternoon Tamid.) Once the morning Tamid was offered, the people were able to offer their own Korbanot. The Korbanot were divided into two groups, the Kodshei Kodashim, sacrifices of a higher level of sanctity, and Kodashim Kalim, sacrifices of a lower level of sanctity. The most well-known Kodshei Kodashim are the Olah and the Chatat. The Olah, the "burnt offering" or "elevating offering", was completely consumed on the altar. An Olah could be offered as a thanksgiving offering but it could also be offered as an atonement for inadvertently violating Mitzvot Asei. The most important Avoda associated with the Korbanot was the blood offering on the Mizbei'ach because that, together with repentance, is what effected atonement. A Chatat, a sin offering, expiated for sins committed inadvertently which, had they been done purposely, would have entailed the spiritual punishment of Kareit, "being cut off". Another Korban, which atoned for specific sins, was the Asham, the "guilt offering." Only part of the Chata'ot and Ashamot were burnt on the Mizbei'ach, the rest was given to the Kohanim to eat as part of the atonement process. "The Kohanim eat and the Ba'alei Hakorban, people who brought the Korban obtain forgiveness." Sh'lamim and the Korban Pesach were Kodashim Kalim, and unlike Kodshei Kodashim, could be slaughtered anywhere in the Azara. (The Kodshei Kodashim could be slaughtered only north of the Mizbei'ach.) Sh'lamim were unique among all the Korbanot; part was burned on the Mizbei'ach, part was given to the Kohanim, and the rest was eaten by the Ba'alei Hakorban. They took the sacrificial meat home (Jerusalem only) and made a festive banquet inviting families and friends to join them. Once the Oleh Regel's personal Korban was offered, there really was no reason for him to remain. And since it was so crowded, it was in his interest to come early so he could leave relatively early.

The Bayit had two floors. The first floor was divided into three parts. The entrance, leading into the Ulam ("entrance hall"), was in the eastern side of the building. Further to the west was the Heichal, the sanctuary. Part of the daily Avoda took place there; the Kohanim lit the Menorah, offered Ketoret (incense) on the golden Mizbei'ach, as ordained in the Torah. On Shabbat, new Lechem HaPanim, (the 12 loaves) were placed on the Shulchan; what was removed was distributed among the Kohanim. With the exception of Yom Kippur, the daily Avoda within the Bayit never varied. Non-Kohanim were not permitted to enter the Bayit to view the proceedings. To the west of the Heichal was Kodesh Hakodashim where only the Kohein Gadol was allowed to enter during the Avoda of Yom Kippur. The highlight of the Avoda of Yom Kippur was when the Kohein Gadol offered Ketoret in Kodesh Hakodashim. To summarize. The Beit HaMikdash was just not a "big shul"; the Avoda of the Beit HaMikdash was totally different from the "davening" in a Beit K'nesset. Unlike the Avoda of the Mikdash, Kohanim had almost no special role to play in the Beit Knesset service. And even though there was a Beit Knesset in the Azara for the use of the Kohanim, and the Leviyim sang T'hilim while the communal

Olot were offered, the Avoda of the Mikdash, unlike the service of the Beit K'neset, was not marked by prayer. The Kohein sprinkling the Ketoret upon the glowing coals on the Mizbach HaZahav did so in total silence; he did not audibly recite a prayer of special supplication or even say words of praise. Similarly, the lamps of the Menora were trimmed, cleaned and then lit in silence. When the sacrificial animals were slaughtered and the Kohanim received the blood, conveyed it to the Mizbei'ach and performed the blood application, they chanted no prayers or hymns. The Ba'alei Korban confessed sin and begged forgiveness but they did not pray in the sense that we do today. While the Nisuch HaMayim - water libation poured on the Mizbei'ach during Sukkot - was seen as a silent prayer for rain, no one recited an audible prayer for rain. Nor is it recorded that Kohanim prayed on behalf of the farmer who brought his Bikurim to the Mikdash. They read with them the required P'sukim and afterwards silently placed the fruit by the side of the Mizbei'ach. True, the Kohein Gadol did say a "short prayer" on Yom Kippur but it was only after he had exited the Kodesh Hakodashim. The author of the Letter of Aristeas, written some 150 years before the destruction, notes the extreme awe felt by visitors in the Mikdash because of the total silence of the ministering Kohanim.

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

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Review within a review. These 14 words (and probably others we missed, not to mention the ones in other sedras) are all accented on their last syllable. Not doing so changes the meaning of the word and is therefore a serious error in Torah reading. Each of these words without the VAV is past tense. As past tense verbs, they are correctly accented on the next to the last syllable. With the VAV and a shift of the accent to the last syllable, the word becomes future (or command) tense. Without shifting the accent, the word stays past tense, thereby changing the intended meaning of the word. E.g. di-BAR-ti, I spoke. v'di-BAR-ti, and I spoke. v'di-bar-TI, (And) I will speak.

Call your attention to v'hik-hal-TA. It is very easy to swallow the second HEI and say v'hikal-TA. It takes extra effort to pause very briefly after v'hik and then to say hal-TA.

Call your attention to v'ha'mad-TA and v'ya-rad-TI. The SH'VA under the DALET in each is NACH, meaning it has no vowel sound at all. mad, rad. It is very common to give the DALET/SH'VA before a TAV a short vowel sound as if it were a SH'VA NA, which it is not. Takes practice. And we've got some of these in davening too, so don't think this is only a Baal Korei problem. E.g. in Sh'ma, we have va-a-vad-TEM.

Here's another "heads up" with verbs and their tenses. In Bamidbar 9, we have the

"report" of the first annual celebration of Pesach with the bringing of the Korban

Pesach. Pasuk 2 says V'YA'ASU, and they (B'nei Yisra'el) shall do the Pesach in its time.

Then in pasuk 5, the Torah tells us that they did it, V'Y'A'SU. The word YAASU is future tense and means "they will/shall do". With a VAV/SH'VA prefixed to the word, it remains future/command and means, "and they shall do". With a VAV/PATACH (and a DAGESH in the YUD), va-ya-a'SU, the word switches to past tense and means (and) they did. The rules for the tense-switching-VAV are different for past-future and future-past switches. For example, there is no accent shift with a future-past switch, as there is (in most cases) for the past-future switch.

Here's another B'HA-ALO-T'CHA pointer. The ASAFSUF were the EIREV RAV, non-Jews who joined B'NEI YISRA'EL when we left Egypt. This word appears only once in Tanach, in this week's sedra. v'ha-saf-SUF. The ALEF is not heard at all (it has no vowel), so the word is pronounced v'ha-saf-SUF (not v'ha-a-saf-SUF).



Menora from beginning of the sedra.

Lamb labeled 2 is for Pesach Sheni.

Above the lamb is a box of Tide, so that the Leviyim can wash their clothes. The Tide is also for Yehoshua Kohein HaGadol in the haftara, who is described as having soiled clothes. Jeans, a.k.a. Levy's for the Leviyim.

Silver trumpets.

2nd row, "reading" right to left, you have: when the cloud lifts, that is a sign to travel. Hence the green light.

The next row pictures the result of the Cloud's lifting and the go-ahead for traveling:

The four flag-camps are marching in the direction of the arrow.

Lower-left is an Aron Kodesh. Refer to the NUN-bracketed p'sukim.

Smiling watermelon refers to Bamidbar 11:5.

Quail.

Snowflake is a reminder of Miriam's punishment for Lashon HaRa.

The eyes are Yitro. That's what Moshe wanted him to be for us on our journeys.

The candle lighting other candles is an analogy to Moshe giving of his Ru'ach HaKodesh to the 70 elders he gathered, to share his burdens of leadership.

The X-ed out soldier is from the haftara, when it says, LO B'CHAYIL.

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 (NASO) TTriddles:

- [1] Shavuot 2, N'si'im 12, Yom Kippur
- [2] the animal of the Galician future
- [3] A name in Sh'mot, B'midbar has 7 of them
- [4] 4.56% and 21.67% more
- [5] Kehati, yes; Ger'shuni, no
- [6] 830 times without a VAV; only 3 with
- [7] Double term common only to this week's readings
- [8] zav, "blessing", sota, Pesach Sheni

And the envelope, please...

[1] S'IR IZIM ECHAD, a single goat. This exact phrase appears 15 times in Tanach, all in the Torah. 12 of those occurrences are in Parshat Naso, in the description of the gifts of the N'si'im to the dedication of the Mizbei'ach. And all 12 times, it is followed by the word L'CHATAT. The phrase appears twice in the context of the korbanot brought on Shavu'ot. Once in Vayikra 23, where it too is followed by L'CHATA. The other Shavuot context is in Parshat Pinchas, where it is followed by L'CHAPEIR ALEI- CHEM, to atone for you. The other time the phrase appears is also in Pinchas, among the korbanot of Yom Kippur.

[2] ATUD, ATUDIM is/are male goat(s). Jews from Galicia would pronounce the word ATID, ATIDIM, which means future. So the animal of the Galician's future is the goat.

[3] The phrase EILEH F'KUDEI appears 7 times in Tanach, all in the Torah. We also find V'EILEH F'KUDEI once. EILEH F'KUDEI is the name of the last sedra in Sh'mot. The other 7 times the phrase appears are all in B'midbar.

[4] In Naso we have the counting of the Levite workforce, males between 30-50 years old. Family unit Gershon was the smallest, with 2630. K'hat counted in at 2750, which is 4.56% more than Gershon. Merari was the largest family unit at 3200, 21.67% more than Gershon.

[5] Parshat Naso begins with, And G-d said to Moshe saying, NASO ET ROSH B'NEI GEI-R'SHON... count the Gershon family group... The phrase NASO ET ROSH B'NEI appears only one other time - 20 p'sukim earlier, when the command is to count the K'hat family group. There, towards the end of Parshat B'midbar, the words are preceded by, And G-d spoke to Moshe and Aharon saying, NASO... For Kehati, yes (Aharon is mentioned); for Ger'shuni, no (he is not mentioned).

[6] ALEF-MEM-REISH with various vowel arrangements, occurs in Tanach 830 times. With a VAV, i.e. ALEF-MEM-VAV-REISH, occurs only 3 times. The word is pronounced AMOR (aw-more) and occurs in NASO (the Pirkat Kohanim portion), and in Shmuel Alef and Yirmiyahu.

[7] The term MIGEFEN HAYAYIN, from the wine vine, sounds like a double term, with both GEFEN and YAYIN both sort of referring to the same thing. The phrase is rare in Tanach, appearing only twice - in Parshat Naso and in Shoftim 13:14, in the haftara for Parshat Naso.

[8] ISH ISH as a two-word phrase, occurs 18 times in Tanach. Too many times for a smooth TTriddle. So the KEY to the

solution of this TTriddle is to add the word KI (KEY, KI - get it?). The 3-word phrase ISH ISH KI occurs only four times - with zav, one who "blesses" G-d (the opposite is intended), sota (from Parshat NASO), and Pesach Sheni.

This week's TTriddles:

- [1] Speaking of resuscitation
- [2] Chananya, Yehoshua, Iyov, and whose son?
- [3] For us, same date (sort of) as the first appearance of David and Ricky on the Adventures of Ozzie & Harriet
- [4] From Shavuot to Chanuka... twice
- [5] 3 forms of the same word within 11 words- What does each form mean?

Praying and Planting, Planting and Praying

The decisive hour has come. The farmers of Gush Katif are facing a difficult decision, perhaps the most momentous of their lives: to plant for the next harvest, or not.

Logic says - "It's ridiculous to plant, soon everything will fall apart, our investment will be lost...".

But values, hearts and faith say otherwise:

"We MUST plant, ESPECIALLY now, to let everyone know that we will not abandon the land, that we cannot be bought. We cannot be bought off.

As we do every year, we will believe and plant, believe and plant."

But - how? The banks and partners that used to extend credit have vanished. No one is backing the farmers. They are alone.

With this situation in mind, Gush Katif residents generated the idea of turning to the wider public to request support. If every family mobilizes to finance loans for the farmers, to enable them to plant as they always do - then, if the expulsion decree is averted, God willing, the harvest will be sold and the money will be returned. If, God forbid, the worst happens, the loans will be re-classified as donations.

Keren Ma'amin Vezorea is asking families to join the farmers' as "partners", by lending 1000₪ (\$250). Remarkably, there has been an overwhelming response.

A gentleman from Ma'ale Adumim gave 100,000₪ - which, we learned, is his pension!

"Take it", he insisted. "Now! There is no time to lose!" A woman from a low-income Tel Aviv neighborhood, whose sole income is 2300₪ from Bitu'ach Le'umi, gave 1000₪. "This is for my dear brothers in Gush Katif", she said.

Moving from community to community, we sense faith and resoluteness everywhere. People say, "If they stand firm, there is a chance that we will win; but if they topple, God forbid, all is lost".

This is the time to let our brothers know that we are behind them, that we will not abandon them at this ominous time. All of us, together, will believe and plant.

The government expects us to go - but that's an idea that goes nowhere. Instead, Gush Katif will flower and grow green.

To make a real difference, the Fund needs 20 million shekel as soon as possible. So far, the public has given over 3 million shekel; but collecting the rest is urgent.

This past week, the first loans were given to farmers who grow tomatoes and peppers. No less important than money, they have received hope. They can lift their heads with pride and with the faith and knowledge that we are behind them.

Please join us in this enormous endeavor!

To contribute, please phone 1-800-202-288. For more details, contact Nechemia Krakower at 052-8990422 or by email - krakower@walla.com