

This Shabbat is the 283rd day (of 383); the 41st Shabbat (of 55) of 5765 • We read/learn the SECOND perek of Avot
... וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם... במדבר טו:ל"ט

TT's Bar Mitzva Drasha

The first issue of Torah Tidbits made its modest appearance in two shuls back on Shabbat Parshat Sh'lach, 26 Sivan 5752, June 27th, '92 (that was in the last decade, century, and millenium). To maintain the analogy of this being the Bar Mitzva issue (13th anniversary), we can say that the very first Dvar Torah was for TT's Shalom Zachor. (Of course, who says TT is male - but if not, then last year's Sh'lach issue was the Bat Mitzva one.) we have always felt it very significant to have launched Torah Tidbits with a message from Parshat Sh'lach. The Israel Center is about twice the age of TT, and for over 25 years has striven to strengthen the bonds between the Jew and Torah, Eretz Yisrael, and the Jewish People. So too, do we continue to encourage Aliya and facilitate Klita. With that in mind, TT's Bar Mitzva Drasha might sound familiar, but the idea needs to be expressed every so often.

The ARI Z"L says that the mitzva of Bikurim is the Tikun (repair and atonement) for the Sin of the Scouts. Rav Menachem Zemba HY"D brings a beautiful demonstration of the truth of that notion.

The Meraglim "toured" Eretz Yisrael and returned to the people of Israel who eagerly awaited their report. They brought with them fruits of Eretz Yisrael and proceeded to malign the Land and instill fear in the hearts of the people that resulted in their panic at the thought of entering the Land. G-d punished the adult males of that generation for their reaction to the report of the scouts. And for their refusal to listen to Moshe, Yehoshua, and Kalev who tried to convince them that Eretz Yisrael was the place for them.

The Mishna asks how one "takes" Bikurim (first fruits). One goes into his field and sees - for example - a fig ripening, or a cluster of grapes, or a pomegranate and he marks them and designates them as Bikurim. When he subsequently brings his Bikurim to Jerusalem, he too displays the fruit of Eretz Yisrael and he too speaks out.

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...

In 4931 (1171ce) there was a terrible blood libel in France that led to the execution by sword and fire of dozens of Torah scholars who were first given the option of forsaking their Judaism. This episode was one of many during the Crusades. Rabbeinu Tam declared the 20th of Sivan as a day of fasting... like Yom Kippur. Slichot and Kinot were composed for the 20th of Sivan. Almost 500 years later, in 5408-5409 (1648-49ce - dark years that became known as TACH V'TAT), the 20th of Sivan became associated with the pogroms of Chmielnicki, that claimed tens of thousands of Jewish lives and resulted in the destruction of hundreds of Jewish communities. The Council of the Four Lands reconfirmed Sivan 20 as a fast day. 332 years later, On June 23rd, 1982, the Battle of Sultan Yaqub claimed 21 of our soldiers - including Yair Landau HY"D - in the costliest battle of Operation Sh'lom HaGalil. 3 soldiers are still missing from that battle.



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CANDLE LIGHTING HAVDALA TIMES
regular and (earliest)
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 16-23 Sivan (June 23-30)

Earliest Talit & T'filin - 4:35-4:38am
Sunrise - 5:34½-5:37am
Sof Z'man Sh'ma - 9:07-9:09am (8:12-8:14am)
Sof Z'man T'fila - 10:19-10:20am (9:41-9:43am)
Chatzot (halachic noon) - 12:41-12:43pm
Mincha Gedola (earliest Mincha) - 1:18-1:19pm
Plag Mincha - 6:19-6:20pm
Sunset - 7:53½-7:54pm (7:48-7:49pm)

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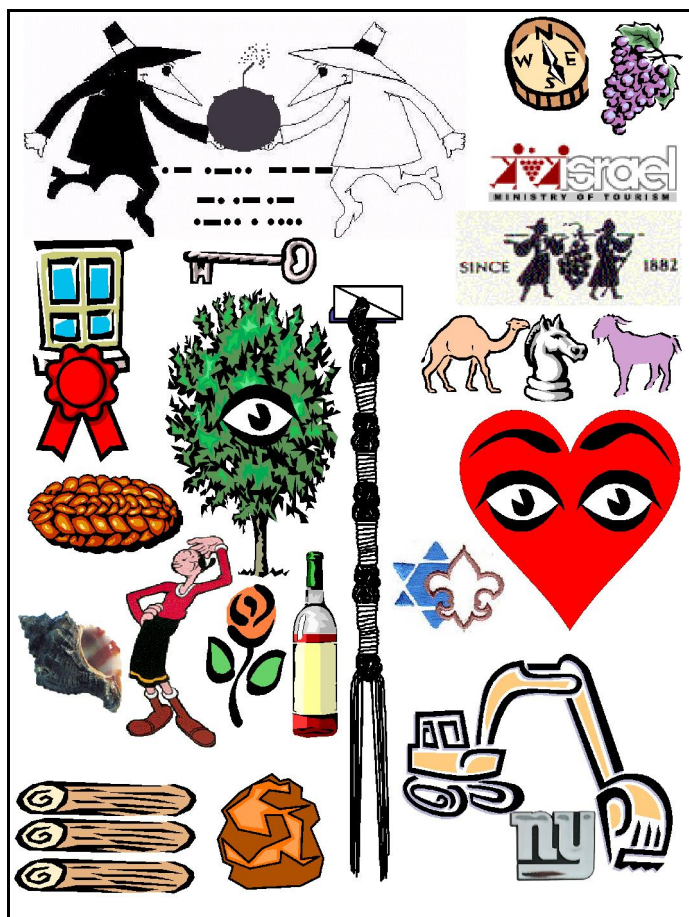
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The Mishna asks how one "takes" Bikurim (first fruits). One goes into his field and sees - for example - a fig ripening, or a cluster of grapes, or a pomegranate and he marks them and designates them as Bikurim. When he subsequently brings his Bikurim to Jerusalem, he too displays the fruit of Eretz Yisrael and he too speaks out. But he does NOT speak like one of Meraglim; he basically says, BARUCH HASHEM that I have come to this wonderful land that G-d that HaShem promised our ancestors that He would give to us. Thank G-d that I live in this Land flowing with Milk & Honey. That same "classic" description of the Land that the Meraglim also used, but they used it as a launchpad for saying: A nice place to visit, but who would want to live there? A terrible thing said then, over 3300 years ago, and STILL being said by today's Meraglim.

So our message to Torah Tidbits readers on the occasion of the Bar Mitzva of TT - whether you are here already, or not yet - Love this Land, believe the HaShem wants us to live here, and to thrive as Torah Jews in the Land He gave to us. Keep all the mitzvot, and do it in the Place that G-d wants us to be. Help build and develop this Land to its fullest physical and spiritual potential, with all of Klal Yisrael.



SH'LACH STATS

37th of the 54 sedras; 4th of 10 in Bamidbar
Written on 198 lines in a Sefer Torah (ranks 25th)

10 Parshiyot; 7 open, 3 closed

119 p'sukim, ranks 21st, 6th in Bamidbar

1540 words, ranks 27th, 5th in Bamidbar

5820 letters, ranks 27th, 4th in Bamidbar

Sh'lach has shorter than average p'sukim, which explains the drop in ranking for words and letters, yet the rise in rank within Bamidbar indicates that there are sedras with even shorter p'sukim

MITZVOT:

3 of 613 mitzvot; 2 positive, 1 prohibition

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 - 20 p'sukim - 13:1-20

[P> 13:1 (43)] G-d tells Moshe to send "people" to "scout out" the Land. ("People" is in quotes because commentaries point to the word ANASHIM and say that it means people of high calibre and repute - on the other hand...) The emphasis in the wording of the pasuk is on Moshe being the one sending the Meraglim, not at G-d's command nor by His "desire".

The representatives of each tribe are named and the Torah, further testifies to the high caliber of each man.

SDT Back in Bamidbar, when the Tribal leaders were named, Efrayim and Menashe were identified as the sons of Yosef - within the same pasuk. Here, only Menashe is identified with Yosef, and Efrayim's scout, Yehoshua, is listed 3 p'sukim earlier, without reference to Yosef. Commentaries note that Yosef had been involved in "negative reports" (against his brothers), as was the scout of Menashe. Yehoshua remained clear of the taint of DIBA RA'A and is therefore not mentioned together with Yosef, in this context.

And Moshe called Hoshea bin Nun, Yehoshua.

SDT Rashi says that by adding a YUD to Hoshea's name, he was giving him a bracha that he should be saved from the group decision of the other Meraglim. Question: MIMA NAFSHACH (whichever way you want to look things) - Why did Moshe not "bless" the others scouts similarly? And why would Yehoshua need a bracha when Kalev apparently did not?

Whether a Scout will come back with the proper attitude or not was based on each individual's personality, perceptions, and conclusions. That was up to each of the 12 individuals. That's not why Moshe gave a special bracha to Yehoshua. Moshe had a separate fear concerning Yehoshua. He could imagine Yehoshua joining the ten Meraglim in discouraging the People from entering the Land so that Moshe's life would be prolonged. Eldad and Meidad had prophesied that Moshe would die and Yehoshua would lead the people into the Land, Yehoshua heard that and was quite agitated. Moshe's bracha to Yehoshua was to keep Yehoshua honest, so to speak, so that he would not join the "evil advice" for any reason, even one to benefit Moshe himself.

Moshe gives the scouts instructions and an itinerary, hoping that they will return with an encouraging report for Bnei Yisrael. It was the time of the ripening of the grapes, Bikurei Anavim.

Levi - 2nd Aliya - 20 p'sukim - 13:21-14:7

The Torah describes the 40-day "tour" of the scouts. When they returned, they reported to the People about the truly beautiful land to which they had been sent. They showed the samples of the fruits they brought back with them. They described the apparent strength of the inhabitants (in an attempt to scare the people). And they mentioned Amalek and other nations (knowing it would have a discouraging effect).

Kalev silenced the people and tells them that they should go to the Land; "we can do it!". The other ten scouts objected and spoke further against the Land, causing widespread panic among the people. Moshe, Aharon, Kalev, and Yehoshua are greatly troubled by the words of the Meraglim and by the reaction of the people. Kalev and Yehoshua proclaim the goodness of the Land.

SDI ...and we were in our eyes like grasshoppers (compared to the giants of Canaan) and so we appeared to them. The Kotzker Rebbe and others define two components of the Sin of the Spies from this part of the pasuk. First, that we saw ourselves as small and insignificant, compared with the nations in Eretz Yisrael. Second, that we were concerned about how others perceived us. With G-d obviously on our side (we know what happened to Egypt and we witnessed so many miracles performed on our behalf), we should not have viewed ourselves that way. And, how others perceive us is their problem, not ours. Each of these attitude-problems sadly exist in our own time.

SDI Rashi says that when the Meraglim stressed how strong the people in K'na'an were, they were including an insult to G-d as well, as if to say, they are stronger even than G-d.

Notice how the first time the Meraglim spoke to the people, they did not say that we shouldn't go into Eretz Yisrael. They "just" described some of the difficulties we would face and apparently hoped that their report would scare off the people. After Kalev took the microphone, so to speak, and gave a brief but enthusiastic "Aliya pep-talk", the Meraglim dropped the subtle approach and spoke out openly against going into Eretz Yisrael. This is what the Torah described as DIBA RA'A AL HA-ARETZ, Lashon HaRa, against the Land.

It might be said that people who tell other Jews about terror attacks and other difficulties that we face in Israel are "guilty" of "first-stage" Meraglim-talk. Those who add "you gotta be crazy to live there" or words to that effect, are repeating and perpetuating what is maybe the greatest communal sin in the history of the Jewish People. The sin of the Meraglim created the blackest day on our calendar, Tish'a b'Av. The destructions of the two Batei Mikdash and the various causes of the CHURBAN were "merely" add-ons to Tish'a b'Av. When we totally repudiate - by action, not just by word - the Sin of the Spies, and embrace - by action, not just by word - the righteous behavior of Kalev and Yehoshua, then we can hope for the fulfillment of the prophecy of Zecharya that will see Tish'a b'Av and the other Churban-related fasts become YAMIM TOVIM.

Shlishi - 3rd Aliya - 18 p'sukim - 14:8-25

"If G-d wants us to go there, then we will obviously be able to prevail. Just don't rebel against Him" The people wanted to stone Kalev and Yehoshua for those words.

[P> 14:11 (15)] G-d is "angered" by the people and "suggests" to Moshe that He will destroy them. Moshe argues on behalf of the people. His (main) argument is that other nations will say that G-d did not have the ability to bring Bnei Yisrael into K'na'an, so He killed them in the wilderness. This would be a Chilul HaShem. Moshe then invokes a modified version of the Divine Attributes and pleads for forgiveness for the people. (Part of Moshe's words at this point have been incorporated into our davening.) G-d agrees to Moshe's pleas. (G-d's response to Moshe also becomes part of the Yom Kippur davening.) G-d declares that this is the tenth time that the People have "tested" His patience (so to speak). He promises that the men of this generation will not enter the Land - except Kalev (and Yehoshua).

The People are told that Amalek and the Canaanites occupy the valley and that they (the People of Israel) will have to divert towards the Midbar.

Compare and Learn

Towards the end of last week's sedra, we have the episode of Miriam's talking about Moshe and her punishment for her relatively mild transgression of LASHON HARA. Commentaries point out the juxtaposition of the episode of the spies.

There is more to this than "simply" two examples of Lashon HaRa, one about a person and one about Eretz Yisrael. There are important elements and details to be learned one from the other.

For example, it is not just the speaker of Lashon HaRa that transgresses. Those who listen to LH passively, without objecting, those who accept the LH as truth - they too transgress. The Sin of the Spies was not restricted to 10 people. Thousands of those who heard what was said and accepted it, and panicked because of it, they too were guilty. And they were punished, as we know.

Translate this into our time. It is not enough for one to refrain from bad-mouthing Eretz Yisrael, one cannot stand by idly when others do it. Kalev jumped up as soon as he heard what the Meraglim said. He did his best to repudiate the words of the Meraglim and then made his own impassioned pitch for Aliya.

We must not "put down" Israel, its people, life here, etc. We must object when others do. And One should be avoid saying something negative even in a joke.

One commentary turns the question of juxtaposition around. Something has to follow something else in the Torah. Going to ask about every two things that come together? He answers based on the explanation of the function of the parsha that is bracketed with the backwards NUNS (in last week's sedra). It was to separate between tragic episodes. If so, then why not separate between the episode of Miriam and that of the Spies? Answer: To note the parallels.

R'vi'i - 4th Aliya - 27 p'sukim - 14:26-15:7

[P> 14:26 (20)] The Torah elaborates upon the devastating pronouncement by G-d. The People shall roam in the Midbar for a number of years equal to the number of days of the spies' trip.

Clarification: The Sin of the Spies occurred on Tish'a b'Av 2449, more than a year out of Egypt. The total time in the Midbar from Exodus to entry into the Eretz Yisrael is 40 years (less a few days). So the punishment is really for less than 39 years, not 40. The answer is that the Sin of the Spies is the culmination of the "angering" of G-d. We can say that it began back at the Sin of the Golden Calf (or even before that - we "complained" when were hardly out of Egypt). The 40-year punishment is retro-active to Cheit HaEigel (or earlier).

The people deeply regret their behavior and NOW decide to enter the Land immediately. Moshe warns them not to, because G-d no longer wants them to do so (at this point). Some of the people went anyway - without the protection of the Aron, so to speak - and are defeated and repelled by Amalek and K'na'an.

[P> 15:1 (16)] The Torah next sets down the details of the flour and oil offering and libation of wine that are to accompany most korbanot.

It is important to note the context of these laws. Right after being told that the older generation (males) will not enter the Land, G-d comforts the people by teaching procedures that will apply in Eretz Yisrael, specifically mitzvot that are to be "pleasing to G-d". It is as if G-d says, "Don't be too dismayed; your children will live in Eretz Yisrael and will serve Me in the Beit HaMikdash" in this special way. Note also that the Aliya-break comes in mid-topic, leaving us, at the break, to ponder and savor the fact that we will yet bring about **ריח ניחח לה**.

Chamishi - 5th Aliya - 9 p'sukim - 15:8-16

The details of the MINCHA & NESECH are completed in this portion, finishing with a reiteration and emphasis on the equality of Torah law for all Jews.

Furthermore... It seems obvious that this area of mitzva was purposely put here in the aftermath of the Sin of the Spies. There are at least two other places in the Torah where the topic is presented, where the mitzva is counted, and where it fits well in the context. It seems superfluous here except as a message for the post- Meraglim period. Note also, that it is not merely a mitzva that will apply in Eretz Yisrael, but one that is part of the Beit HaMikdash service.

Shishi - 6th Aliya - 10 p'sukim - 15:17-26

[P> 15:17 (5)] The mitzva of Challa is presented [385,A133 15:20].

MITZVA WATCH

Two major aspects of this precious Mitzva are:

It is performed with THE essential food of humans - Bread is the staff of life. This elevates the mundane physical necessity of food to a spiritual level.

Which, by the way, fits the idea of "Man does not live by bread alone". This idea, presented in the beginning of Parshat Eikev, referred to the Manna as that which indicated to the People that it is "by the mouth of G-d, that man lives". That being so during the years of wandering in the Midbar, the concept continues in perpetuity via the mitzva of CHALLA and the other mitzvot associated with bringing bread to our tables, as well as washing for HaMotzi, HaMotzi and Birkat HaMazon.

Secondly, the fact that we are to give Challah to a Kohen - specifically after most of the work has been done, meaning that we give Challa from ready-to-pop-into-the-oven dough rather than the raw produce of other gifts to the Kohen - indicates that it is not merely the gift that is significant, but the service to the Kohen that we perform that is important as well.

Challah is one of the Mitzvot that our Sages have kept active by rabbinic decree since the destruction of the Beit HaMikdash, so that its practice and lessons should not be lost to us. Furthermore, Challah is rabbinically required in Chutz LaAretz, although the Torah introduces the mitzva with, "with your coming to the Land". This too helps keep "Torat Challa" alive among the Jewish People. Often, reciting and learning appropriate Torah passages is sufficient to remember a "suspended" mitzva. Not with this one. Actual performance of the mitzva continues.

[S> 15:22 (5)] Next the Torah presents the details of the Chatat (sin offering) of the community (in cases where the leaders of the community inadvertently misled the people (in Avoda Zara related matters.) Here again it seems obvious that this topic is brought up because of the Sin of the Spies. This mitzva is not counted here, but it certainly conveys G-d's attitude (so to speak) about Cheit HaMeraglim. We recognize that sometimes our leaders must bear the responsibility of leading us astray (but not always - often we must be accountable and not claim that we were just following orders). The ideas (and text) of this portion form part of our Yom Kippur service.

Sh'vi'i - 7th Aliya - 15 p'sukim - 15:27-41

[S> 15:27 (5)] On the other hand, many times each individual must be accountable for his own actions; we cannot always blame our leaders. The Torah in this portion discusses the Chatat of the individual. These offerings are appropriate only for inadvertent violation; intentional violation (idolatry is implied) is punishable by KAREIT (excision, being cut off...), and is atoneable by other methods.

Following Cheit HaMeraglim and preceding the episode of the wood-gatherer, the Torah presents us with both types of Chata'ot - communal and individual. These topics are dealt with (and counted among Taryag) elsewhere. Again, we are seeing (perhaps) an example of repeating something in a specific context or juxtaposition in order to make a point and deliver an important message to us.

[P> 15:32 (3)] The Torah next tells us of the woodgatherer (Tradition identifies him as Tz'lofchad) who was locked up pending details from G-d as to how a public desecrator of Shabbat is to be executed. (That it is a capital offense was already known.)

[S> 15:35 (2)] G-d's command was to stone the violator. And so it was done.

[P> 15:37 (5)] The final portion of the sedra is the third passage of the Sh'ma - the portion of Tzitzit. It contains the mitzva to put Tzitzit on the corners of a four-corner garment **[386,A14 15:38]** and that one of the strings of each corner should be dyed t'cheilet, the special blue dye.

Our Sages went out of their way to involve us in the mitzva of Tzitzit - with Talit Gadol and Talit Katan - although we could technically not be required to fulfill this mitzva because our regular clothing does not usually have four corners. Perhaps they did so because Tzitzit is not merely a mitzva that we "perform", it is a mitzva that we wear. It is an integral part of our everyday lives. It is part of our Jewish uniform. What a shame to be without this inspirational mitzva because the style of clothing has changed and we no longer wear 4-cornered garments.

Furthermore, the Torah links the mitzva of tzitzit with all the mitzvot of the Torah; tzitzit (and/or the P'til T'cheilet) serve as a reminder of the Jew's all-encompassing commitment to G-d. This is followed by the warning not to follow the evil temptation of the eye (mind) or heart (emotion) **[387,L47 15:39]**. The Torah then reiterates the importance of belief in G-d in general, and in His having redeemed us from Egypt, in particular. Thus, the twice daily recitation of the Sh'ma constitutes the fulfillment of the mitzva to remember the Exodus "all the days of your life", in addition to its own mitzva, the recitation of the Sh'ma. It follows that when one recites the Sh'ma, one should have specific KAVANA at the end of the third passage to fulfill the mitzva to remember the Exodus all the days of our lives.

These last 5 p'sukim, Parshat Tzitzit, are reread for the Maftir.

Haftara - 24 p'sukim - Yehoshua 2:1-24

Paralleling and contrasting with the sedra, the Haftara tells us of two other spies (Kalev and Pinchas) who were sent by Yehoshua into Yericho. Rahav, who had heard of the wonders that happened to the People of Israel, protects the spies from the men who are searching for them. In exchange for her protection, Rahav receives a promise that she and her family will be spared when the Israelite army attacks the city. Tradition tells us that Rahav subsequently became a sincere convert to Judaism and the wife of Yehoshua. In one case, the Spies were our undoing. In the other, they served a very positive function. Ironic.

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

Lesson # 289 • Laws of Robbery, Coveting, and Desiring and Restoring the Robbed Object

In these lessons, as in the lessons dealing with theft, we do not deal with the criminal aspects of robbery, but rather with the

civil laws, that is, between the robber and the victim.

As stated in previous lessons there is a difference between robbery and theft. The thief does not want the victim to know that he is stealing the victim's property. The robber, usually blatantly faces the victim when he robs him; the victim knows that he is being robbed.

In these lessons, as in previous lessons, the robber shall be called Reuven and the victim shall be called Shimon.

The Transgressions There are five commandments regarding robbed property; four negative and one positive. (1) not to commit robbery; (2) not to withhold due obligations; (3) not to covet; (4) not to desire; and (5) to restore objects obtained by robbery. If one robs another of his objects, it is regarded as if he took his life. "So are the ways of everyone that is greedy of gain, he takes the life of the owner's thereof." (Mishlei 1:19).

Robbery If Reuven robs Shimon of an object worth at least a p'ruta, (the smallest coin at the time of the Talmud) he transgresses the Torah command, "You shall not cheat your fellow and you shall not rob." (Vayikra 19:13) The prohibition applies to robbing Jews or Gentiles. A G-d-fearing person will not take anything even if the owner is not particular as to the thing taken. One example given is passing by a wooden fence that has loose splinters and taking a splinter to clean one's teeth. If everyone will continue to do this, after some time the fence will no longer be standing. Other examples, (1) Shimon invites Levi to his home and serves him tea and Reuven comes uninvited. Shimon is embarrassed not to offer Reuven tea and Reuven accepts, knowing that if Shimon did not offer tea to Levi he would not have offered tea to him, and; (2) to take snuff or a cigarette from his pack if it is on his table or to use his matches. These examples are subject to being worth at least a peruta.

Robbery includes Reuven's taking Shimon's object by force, by seizing an object from Shimon's hands, by entering Shimon's premises without permission and taking objects, by seizing Shimon's animal and making use of it, by entering Shimon's field and eating produce, or by any similar acts. Robbery includes taking the object without the knowledge of the owner, with the intent to return it or to pay for it, or to return an object worth more than the robbed object. One must not rob using a ruse; for example a person going through the marketplace and tastes something from each store, pretending he is tasting food to decide if he wants to buy it. Shimon owes money to Reuven and Reuven enters Shimon's house to seize an object as collateral for the debt. The prohibition is compounded if the money due from Shimon to Reuven arises from an unpaid loan. In such an instance Reuven transgresses additional commandments of a lender not being permitted to enter the house of a borrower to take collateral.

Withholding obligations Reuven comes into possession of Shimon's money with his consent. He withholds it forcibly and does not return it when Shimon demands its return. For example, Reuven owes Shimon money from a loan or for wages, and when Shimon claims the money, Reuven refuses to turn it over, and Shimon cannot obtain it because Reuven is an overbearing and tough person. Reuven transgresses the Torah command, "You shall not cheat your fellow."

Covet Reuven covets an object belonging to Shimon that is possible for Reuven to purchase from Shimon, and he pesters and annoys Shimon until he sells the object to him. Reuven has transgressed the Torah command "You shall not covet". This holds true even if he pays a high price. The transgression takes

place when he buys the object; it must entail an act by Reuven.(2) Shimon has a trade and Reuven wants to learn the trade. Shimon refuses to teach the trade to Reuven. Reuven pressures Shimon's friends to pressure Shimon to teach Reuven the trade. This is a transgression of the commandment not to covet.

Desire Reuven transgresses the Torah command "You shall not desire" as soon as he thinks in his mind how he will acquire the desired object from Shimon and allows his mind to think of this over and over. Desire leads to coveting and will lead to robbery, and if Shimon protects himself from robbery, it may lead to bloodshed. It may be that Reuven commences by transgressing only one prohibition by desiring Shimon's object; and then when he acquires it by pressuring Shimon to sell it to him, he transgresses the second prohibition. And if Reuven is not successful in pressuring Shimon to sell and then he robs him of the object, Reuven transgresses three commandments.

Seizing an object from Shimon Reuven seizes an object from Shimon's hand and there is one witness to the seizure. Shimon brings a lawsuit to recover the object, and Reuven pleads that the object is his. Reuven pleads that Shimon is holding the object for him, or he purchased it from Shimon, or Shimon told him to take the object in payment of a debt, or any other reason why Reuven would be seizing the object. The witness does not know if the plea of Reuven is true. Since the witness has not contradicted Reuven, Reuven is not permitted to take an oath. And therefore he must restore to Shimon the object that he seized.

The Torah Command to Restore the Robbed Object The Torah commands a robber to restore the very object that he robbed as it is written, "He shall restore the robbed object that he robbed" (Vayikra 5:23). If the object is lost or altered he must pay its value. According to Torah law if Reuven robbed a beam from Shimon and placed it in his roof, he must now restore the beam to Shimon, even if it means pulling down his entire house. He does not have the option to restore money in place of the object. He does not have the option to pay money instead of the object.

Rabbinic decree The Rabbis of the Talmud, in order to encourage transgressors to repent, decreed that in such a circumstance Reuven need not tear down his house but may pay for the value of the robbed beam. When Reuven is ready to repent, or was adjudged by Beth Din to be the robber of the object, since it did not undergo any physical change, he is ordered to restore the object that which he robbed. Or Beth Din will determine if he must restore the robbed object if it is in the state it was robbed, or may make a money payment in its place.

The subject matter of this lesson is more fully discussed in volume IX chapters 359 & 360 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

Two Dishes for the Shabbat Meal

The very first chapter in the Shabbat section of the Shulchan Arukh is entitled "To be careful with the honor of Shabbat", and

the chapter itself tells us to honor the Shabbat with sufficient food, even if it means scrimping during the week (SA OC 242). The Mishna B'rura (MB) elaborates that if possible we should try to have at least two different dishes. (It is interesting to note that in the laws of charity the Shulchan Arukh rules that even an anonymous beggar should be given a number of dishes for Shabbat meals - SA YD 250:4.)

This custom is also hinted at in the Shabbat zemirot, for example in Ma Y'didut which tells of the need "to set out a number of varieties" of food (La'aroch kama minim).

The source for the MB is the Zohar, evidently the following passage: "And on Shabbat night, a person should eat from all [he has prepared], to show that this canopy of peace comprises all, as long as he does not detract any dish from the day... It is enough if he leaves two dishes."

The way the Zohar envisions tasting a number of dishes is to taste a bit at night of the dishes which are prepared for the day. At the most basic level this is just a practical consideration; if someone has limited resources he may have prepared only one dish for each meal, but even so he can have a variety of dishes by tasting a tiny bit at night of the dish designated for the daytime. At this level, showing that "the canopy of peace encompasses all" just means that the repose and delight of Shabbat encompasses a range of bodily enjoyments, that all worldly delights can be elevated to holiness.

However, the clear intention seems to be to show that specifically the evening meal includes an aspect of the daytime meals. This is after all the specific example given, and besides the "canopy of peace" is a description of Shabbat used specifically at night (in the Sh'ma b'rachot of Shabbat Maariv).

Many sources testify to the fact that each period on Shabbat - evening, morning, and afternoon - represents a different aspect of Shabbat. The passages from the Zohar printed in many siddurim following the Shabbat prayers provide a kabbalistic classification. The wording of the Shabbat prayers in many prayer books provides a simpler but related one: the special benediction for Shabbat in the Amida requests just before the closing that Israel should rest "on it", but at night we say BAH (feminine), in the morning BO (masculine) and at minchah BAM (plural). Night is the feminine aspect, morning the masculine, afternoon the unification.

The Tur, explaining why each Shabbat Amidah prayer has a completely different opening, states that evening refers to the Shabbat of the Creation, morning the Shabbat of the giving of the Torah, and afternoon to the future Shabbat, the aspect of Shabbat which is "like the World to Come" (Tur OC 292).

Basing ourselves on this understanding, the injunction to eat from each meal on Shabbat evening reminds us that the Shabbat of Creation already includes an aspect of the giving of the Torah and the final repose of the World to Come.

The Shabbat of Creation occurred because Hashem rested - He desisted from the work of creation, even though the world was yet incomplete. The Torah states that Hashem blessed and sanctified the seventh day, because on it He rested from all his work "which G^d created to make" (B'reshit 2:3). The Midrash states that "created to make" means that Hashem created the world incomplete, "to make" it complete by human endeavor. Yet this seeming incompleteness really encompasses the world's ultimate perfection. The future giving of the Torah was already "built-in" to the Creation, as Rashi explains only a few verses previously, on B'reshit 1:31. The "incompleteness" of the original Creation left room for the giving of the Torah, which

would enable mankind to perfect the world with our own efforts ultimately leading us to the World to Come. So the Shabbat of the Creation already includes a "taste" of the entire process of the ultimate perfection of the world.

TANACH

SPIRITUAL AND ETHICAL ISSUES IN THE BEREISHIT STORIES by Dr. Meir Tamari

Free Will, Divine Punishment and Divine Mercy

The very first encounter between Hashem and Man centers on the commandment not to eat of the tree of Knowledge. It appears throughout Western culture, featuring as a dominant motive in theological literature, art, folklore and idiomatic speech. The Garden of Eden prior to Man's Fall, innocent Man and Woman, Forbidden Fruit, Eve the Temptress, and the Serpent the evil seducer, G-d's anger, Paradise Lost; all are questions about the cause of sin, human depravity and the lack of harmony within the individual's themselves, between one and another, and between them and the rest of nature. Irrespective of some similarities in the questions and in the answers between those of other faiths and philosophies and Torah, Judaism has both questions and answers that are specific to it and different from all of them.

The Tree of Knowledge according to our Sages was either the Grape, the fruit of which brings happiness [good] and drunkenness [evil], or the Fig from which they made themselves clothes to hide the new knowledge that they had after eating of it, or the Wheat that is the symbol of knowledge since a child is considered able to study at 3 years old when he is able to taste wheaten food. It is unclear where the idea held so widely in non-Jewish lore, of the Apple as that fruit came from. Irrespective of what tree was involved, all our sources agree that Adam and Chava had knowledge of good and evil. To assume differently would make punishment for their disobedience, unjust.

We can distinguish 4 major Jewish approaches to their change in knowledge:

[1] Their knowledge of good and evil was clear and distinct, before they ate of the fruit, whereas now the differences between them were confused and blurred.

[2] Their innate being was good and perfect without a Yetzer HaRa before eating from the tree, so that this Yetzer could only have been brought to them by an external factor, the Nachash.

[3] "And G-d saw all that He had made and behold it was very good" (B'reishit 1:31). Chazal taught that very good included the Yetzer HaRa (Chizkuni). Yetzer HaRa is the ability to choose evil (S.R.Hirsch). So even before they ate, they had the choice between good and evil. In this they were radically different from animal wisdom, represented by the serpent, that has instinct, a G-d given knowledge of good and bad that does not allow them to do evil. This instinct tells them what is good for them - what to eat, when to mate, when to hibernate or to migrate to protect themselves from danger or from the seasons.- and what is evil - the opposite of their instincts. For Adam and Eve there was the superior knowledge of Free Will guided by Divine Wisdom. Hashem had told them not to eat of this tree and His Word should have sufficed for them to distinguish between good and evil. Despite this, they elevated the distinction taught by their knowledge over His, and arrogantly

chose to eat (Rabbi S.R.Hirsch). Chava knew that the fruit of the tree was good for eating, that it was a delight to the eyes and desirable as a means to wisdom. When she saw the snake, guided by his legitimate instinct, eating of the fruit she said to herself that if the snake could eat and not die so she could chose to also eat of it, and would not die despite G-d's command (Abarbanel). Parallel to these views, we can understand the Midrash that Adam and Chava's sin was that of theft, defined as taking anything that does not belong to them; the fruit that belonged to G-d.

[4] "Man was created to use his Free Will to elevate the animal instincts in him and thereby become a partner with Hashem in Creation. Now the Midrash tells us that Kayin and Hevel were born before the first Shabbat. Had Adam and Chava waited for that Shabbat, they would have succeeded in transforming their relationship from something akin to the animal instinct into Kiddushin (sanctified marriage). The fruit of the Tree of Knowledge, blurring the difference between god and evil prevented that" (Shem Mi Shmuel).

The reverse side of the coin to Man's Free Will is the consequences of that choice - reward or punishment for obeying or disregarding His Will. So the three participants were punished each according to their misdeeds. "To the serpent He said, 'You shall eat of the dust of the earth'. Take your livelihood of dust that is plentiful and get out of My sight" (The Admor of Kotsk). A livelihood is assured to him, but without any need or help from G-d, in contrast to the whole of Creation that looks to G-d for its sustenance and receives it, so that a connection exists between them and Hashem. "The difficulties and pain of childbirth are not the punishment, as they simply flow from the physical structure of a woman. However, Chava had used her sexuality to influence Adam and thereby rule him, so she was told, 'Your lust shall be to him, and he will rule you'" (Abarbanel). "Adam had negated his subjection to G-d's Will and thereby violated the world's harmony that exists by virtue of that Will. Being out of harmony with His Creation means a constant struggle with other people and with the natural world to earn and safeguard his that his livelihood and his wealth" (S.R.Hirsch).

The non-Jewish world speaks about the Old Testament, G-d of stern Justice without Mercy; there are Jews whose reading of history is basically the same. Yet Tanach is replete with examples that this not so, rather that always Hashem's Justice is tempered with Chesed and Rachamim. The Torah tells us of the generation of the Flood 'Vayigva kol basar', vayigva is not used to describe death through suffering and pain but through the kiss of G-d. When Noah goes into the Ark, Hashem Himself closes the Ark. At the end of the Torah, Hashem does Chesed Shel Emet and buries the dead. When Adam and Chava hide because of their nakedness, showing that they retain their embarrassment and shame at their wrongdoing, Hashem made clothes of skins to clothe the naked.

"In the Torah of Rabbi Meir it is written, 'He made them clothes of light (spirituality)'; 'BIGDEI OR' - 'or' written with an Alef-light, rather that with an Ayin-leather" (Midrash).

This is the 87th installment in Dr. Tamari's series on "Tanach and its messages for our times"

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[9] **From the desk of the director**

[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: In the case of tequila with a worm in the bottle, is the worm batel b'shishim (nullified by the presence of 60 times more permitted material than forbidden)? Does the fact that a worm is repulsive to eat make a difference, as appears in Yoreh Deah 104:3?

A: We assume your question is based on halachic curiosity. An article on the OU website, "Hard Truths About Hard Liquor," explains that tequila requires a hechsher (rabbinic supervision) irrespective of the worm that some brands put in. If there is a hechsher, there will not be a worm. Your question raises interesting issues in the rules of ta'arovet (mixture between permitted and forbidden materials), some of which we will discuss.

We will distinguish between two situations. Let us first deal with a case that the worm was removed, and the question is about taste that might have been absorbed in the drink. There is a rule of kavush k'mevushal, that when a solid soaks in liquid for 24 hours (in some cases, less) they exchange taste (Shulchan Aruch, Yoreh Deah 105:1). However, in this case, this is not a problem, because the volume of the tequila is certainly 60 times the volume of the worm.

There is a concept of berya, that a whole organism, dead or alive, is not batel b'shishim (ibid. 100:1). However, that applies only to the organism, which has a special importance because it is a whole unit, not to the taste that it emits (ibid.:2). We now move to another issue. One may not set up a situation where bitul is needed to render the food kosher, and if he does so purposely, no one may eat the food (ibid. 99:5). Here the worm should not have been put in. However, assuming non-Jews, who are not obligated in the laws of kashrut, set up the situation without Jewish encouragement, this is not a problem (Rama, YD 122:6). Therefore, if the worm was removed, the fact that it had been there would not deem the tequila non-kosher.

We now move to the case that the worm remains. If it is a full

worm, there is the issue of berya, which we mentioned. We cannot accept your suggestion that bitul should occur because of a worm's repulsiveness for three fundamental reasons. The Shulchan Aruch you refer to goes as follows; "Unseemly things that a person is repulsed by, such as ants, flies, and mosquitoes, which everyone stays away from because they are unseemly, even if they are mixed into a stew and their body dissolves into it, if the permitted food is more than the forbidden food, it is permitted. However, if one can check and pass through a strainer, he should check and pass through a strainer."

Firstly, this halacha applies only when the object does not remain as a berya (see Beit Yosef ad loc., Shulchan Aruch 101:4 and Shach 101:7). Secondly, a food's status as repulsive depends on the context and the medium in which the forbidden food is mixed. Although we find a worm repulsive in an alcoholic beverage, there are apparently people who do not mind it. (There are halachic discussions about the status of a worm, the medium of alcoholic drinks, and the issue of something that is repulsive to some and not others, but we will skip them.)

The most fundamental point is that in when one can discern the forbidden object within its medium, there is no ta'arovet at all. After all, why do the laws of bitul apply? It is because the Torah did not require us to discard a lot of permitted food because a little forbidden food "infested" it. However, in a case that one can remove the forbidden food, the rationale for bitul is missing. This concept is almost certainly Torah law and is at least a rabbinic requirement for ta'arovet (see Taz, Orach Chayim 632:3 & Sdei Chemed, vol. I, pg. 443). That is why the Shulchan Aruch (104:3) required straining the food to remove flies. This is even clearer when one can easily identify and remove the worm. So no matter how repulsive a worm might be, just as one cannot eat it by itself, one cannot drink the bottle of tequila if the worm may also be ingested.

Ed. note: Surfing the web, we discovered that tequila is not the drink that traditionally has the worm, but another Mexican, related drink called mezcal. Legend has it that the worm (really a caterpillar) has hallucinogenic, magical, and/or aphrodisiac properties. Those in the know claim it is a relatively recent marketing ploy. The worm, by the way, is intended to be eaten.

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**

We must learn to live IN the present without living FOR it.

From A Candle by Day by Rabbi Shraga

[3] **CHIZUK and IDUD**

(for Olim & not-yet-Olim respectively)

Giants and Grasshoppers

And then we saw the Nefilim, the sons of Anak who come of the Nefilim: and we were in our own sight as grasshoppers, and so were we in their sight" (B'midbar 13:33).

The scouts sent by Moshe to tour the Promised Land returned

with a terrifying report. The inhabitants of the land are formidably huge - giants - similar in proportion to the fruits of the land. "There is but one conclusion", they said. "One must be a giant in order to live in the Holy Land. There is no place for us, little grasshoppers, in a land that demands stature and nobility. Better that we live a quiet, secure life as grass-hoppers in the wilderness than to aspire to great moral and spiritual heights."

Interestingly, Targum Onkelos translates chagavim, "grasshoppers," as kamtzin. The Talmud (Gittin 55a) attributes the destruction of the Second Temple to petty, little people who looked upon others with disdain and contempt. Such is the tragic story of Kamtza and Bar Kamtza.

To be a giant or to be a grasshopper? That is the question!

Rabbi Reuven Grodner, Kfar Adumim

...a graduate of Yeshiva University, RIETS, made Aliya 21 years ago, after having been congregational rabbi for 18 years. He is the director of the Hillel-Hecht Beit Midrash at the Hebrew University, for the past 20 years... lecturer at Pardes Institute... author of the two-volume work "The Spirit of Mishnaic Law". He lives with his wife, Chaya, in the community of Kfar Adumim.

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

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

R' Yisrael Salanter stayed at a village inn. The innkeeper saw a distinguished looking man, and asked, "Are you by any chance a shochet?"

"Why?" asked R' Yisrael.

"I have an animal to be slaughtered, and it's a real nuisance to bring it to the city to be slaughtered," the man replied.

"No", said R' Yisrael, "I am not a shochet."

A few minutes later R' Yisrael said to the innkeeper, "Would you mind lending me a ruble?"

"I can't lend you any money", said the innkeeper. "I don't know you at all."

"Listen to what you've just said", R' Yisrael told the man. "You are not willing to trust me with even a ruble, yet you would have trusted me without any qualms to slaughter an animal, an act which involves many Torah laws and prohibitions."

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). Excerpted with the permission of the copyright holder

[5] Parsha Points to Ponder - SH'LACH

1) Rashi (13:16) quotes the Midrash which teaches that Moshe prayed for Yehoshua to be saved from the plot of the spies. Why did Moshe pray for Yehoshua alone, to see Israel in a positive light and not for all the other spies?

2) The Gemara (Sota 34 quoted by Rashi 13:26) says that just as the spies returned to the people with evil plans, so too, they originally left the people with evil plans. How can this be understood in light of Rashi's earlier comment (13:3) that when they left to perform the mission they were righteous?

3) Why didn't Yehoshua join Kalev in trying to calm the fears of the nation in 13:30?

Last week's 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?

Rav Elimelech Fischman (my great-grandfather) answers that the tribal leaders chose to use wagons (AGALOT) during the Mishkan's dedication in order to atone for the sin of the golden calf (similar word - EIGEL). The tribe of Levi did not sin with the golden calf, and therefore, did not need to participate in the dedication ceremony. Aharon, however, was at a loss since he was the one member of the tribe of Levi who had been involved with the sin of the golden calf. He had no leader representing him to atone for his sin. Thus he, and not the leader of Levi, was agitated. G-d, therefore, charged Aharon with taking care of the candles which could serve as his atonement for his own involvement with the sin of the golden calf.

(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?

Rav Moshe Feinstein teaches that the Torah does not write their names because they were great people outside of this particular action and we should not think that the mitzva was done through them because of this general greatness. Now that their names are not mentioned, we know that the mitzva was given through them only because of their love and desire for the mitzva, teaching us the high levels one can reach from complete love for a mitzva alone.

(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?

Rav Moshe Eisenmann explains that since the Torah does not mention the end result of the conversation, the message for all generations must be just that the conversation took place regardless of its conclusion. What is that message? Rav Eisenmann points to the fact that no matter what Moshe, himself, promised him, Yisro managed to come up with reasons why he should return to Midian. Others can try to do incredible things to help us change and grow but if we do not want the change, we will find excuses and reasons for it not to happen.

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

Last minute rush

Phil edits all night

Micha'el and Ya'akov arrive

Printing begins

Morning folding starts

Folders chat

Fingers flick, pages checked

Some out of order, others found blank

Hours go by, boxes filled

Toni keeps track, distribution supervised

D'var Torah given, Menachem explains

More to be organized, Ita Rochel calls down

Interval time, Lunch served

Printer breaks down, technician on the way

Afternoon prayers said, more Tidbits ahead

Time wasted, folders complain

Phil comes down, wasted time forgotten

Technician arrives, printing continues

Time moves on, folding continues

More people come, others go

Last minute drinks, café closes

The sun sets, cellphones ring

Pile recedes, only one hour is left

All good things come to an end

Torah Tidbits accomplished!

One of the many poems in the booklet produced by the Pri Hadash Women's Writing Workshop

[7] Pirkei Avot

Concerning all that is said about the charges and challenges of Judaism: to learn and teach Torah, to keep the mitzvot and do them with a motivation of Love of G-d, to live in Eretz Yisrael, encourage others to do so, to excel in Bein Adam LaMakom and interpersonal behavior - Rabbi Tarfon said in the end of Perek 2 in Avot: It is not up to us to do it all, nor are we free to abandon the challenges...

[8] G'matriya Match

וּמוֹשֵׁב בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָשָׁבוּ בְּמִצְרַיִם שְׁלֹשִׁים

שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה: Sh'mot 12:40

After the 430 year period of Egyptian enslavement (all inclusive), look at what Yehoshua and Kalev correctly call out to the people.

וַיֹּאמְרוּ אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל לֵאמֹר הָאָרֶץ
אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֶתָּה טוֹבָה הָאָרֶץ מֵאֵד:

Bamidbar 14:7

These two p'sukim are G'matriya Twins at 4274 each. Makes you think...

[9] Divrei Menachem

In parshat Sh'lach L'cha we learn of the fateful tidings that ten scouts brought back to Moshe and Aaron in the Wilderness before the conquest of Canaan. Like all seasoned propagandists, they mixed the good with the bad (cf. Rashi on B'midbar 13:27).

Moshe had asked for a report first of the quality of the people and then of the Land, while the cunning messengers responded in the reverse order. The "spies" first declared that the Land flows with milk and honey but then added that the inhabitants are strong, their cities fortified and that, "we saw the giants". This distortion had disastrous effects.

Like the media moguls of our times, these self-serving reporters replaced their former true and positive description of Eretz Yisrael with a false and devastating negative impression: Having lulled the people, they now presented the enemy as undefeatable and injected fear and trepidation into the hearts of the people (Rashbam).

The scouts then declared of the inhabitants of Eretz Yisrael that, "We were as locusts in their eyes!" Like some observers in our times who identify with the aggressor, their perceptions were flawed. And as then, we today sorely need the rallying cry of the two dissenting "spies" Yehoshua and Kalev: "If Hashem... brought us to this land... then don't fear the local populace... for we can overcome them... for G-d is with us" (ibid, 14:6-9).

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.

Shivat Tzion, the First Return to Eretz Yisrael

After a long and protracted siege, Jerusalem fell to Nebuchadnezzar King of Babylon. (586 BCE). The fabulous Temple of Solomon was burnt to the ground, Tzedkiyau Melech Yehuda blinded, and masses of the people exiled to Babylon. Most of the sacred Mikdash vessels were taken to Babylon and those sacred vessels that could not be transported were destroyed. The exiles had to accustom themselves to life in their new alien surroundings. Yirmiyahu HaNavi tried to psychologically prepare them to face an exile which would last 70 years (Yirmiyahu 25:11). Once the shock of being uprooted and exiled had passed, the Judean exiles rapidly entered into the economic life of their new environment. As we can see from the portions of the Tanach written in that period, the economic situation of the exiles in their new milieu was not unfavorable. Yirmiyahu wrote the distraught exiles and urged them to "build houses and live in them, plant gardens and eat their fruit, take you wives and beget sons and daughters and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters and multiply there... (Yirmiyahu 29:5,6). Yirmiyahu's letter to the exiles gives the definite impression that Babylon was a land of economic opportunity. It is very likely that upon their arrival in Babylon, the exiles were warmly greeted by already established Israelite communities,

descendants of the northern tribes exiled by Assyria in 721 BCE. These Israelites, now joined by the recently exiled Judeans, had proven that foreigners could prosper in Mesopotamia. Daniel and his companions, and later Nechemiah and Mordecai, proved that it was possible for Jewish exiles to find employment in the highest echelons of government of the Babylonian and Persian Empires. The house of the prophet Yechezkel was spacious enough for the elders of Judah to come and sit "before" him (Yechezkel 33:30,31). After the proclamation of Koresh (Cyrus) permitting the exiles to return home, they brought with them: "7337 slaves, 200 singers, 392 Temple servants" and large numbers of animals. Exiles who did not return contributed large quantities gold and silver (Ezra 2, Nechemiah 7:66-69). They were not an impoverished community. (There is no question that descendants of the northern ten tribes maintained an independent existence and this is evident from Yirmiyahu 3:11-15 where he calls for their repentance. The prophet Yechezkel prophesied the coming amalgamation of the two exiles (37:15-22) which indeed happened to a great extent. The descendants of the "ten tribes" who lived between the Two Rivers became "Judaized" and later "men of the people of Israel", hailing from northern cities, joined Zerubavel when he returned to Jerusalem. (I D. HaYamim 9:3).

The exiles learned to speak Aramaic, the language of Mesopotamia and became acculturated to Babylonian culture, but the new generation born on foreign soil, refused to assimilate into the surrounding pagan culture. On the contrary, a veritable spiritual and religious reawakening occurred in Babylonia which many scholars and researchers are at a loss to explain. However, a close reading of the Tanach shows that the seed for the religious rival was planted well before the Destruction of Jerusalem. On foreign soil, in the land of the enemy, the exiles turned away forever from foreign idolatrous cults. They retained their religious and national identity and inculcated their children and learned "to sing the Lord's song" in a strange land. The new generation growing up in cosmopolitan Babylon chose to become part of a strictly religious exile community. Yechezkel never had to rebuke the exiles for sacrificing in pagan temples or participating in heathen rites. In ancient times a sacrificial rite was considered the only legitimate form of communal divine service; therefore it is even more astonishing that the exiles did not attempt to build some sort of substitute temple on foreign soil. The Judean exiles, like the exiled northern Israelites before them, did not create a "Babylonian Jewish sacrificial ritual". The Judean exiles, while developing vital institutions such as the Beit Knesset and Beit Midrash, remained loyal to the memory of the Holy Temple of Jerusalem. The Mikdash was held to be the only lawful place to bring sacrifices to the One G-d. (Hundreds of years later, 154 BCE, a schismatic temple was built by the High Priest Onias IV (V?) at Leontopolis - Yeiv - in Egypt. Closed by the Romans after the destruction of the Mikdash, this temple was modeled on the Mikdash though considerably smaller. Known in the rabbinical literature as "Beit Chonio", the Leontopolis temple was always secondary for Egyptian Jewry and did not play a major role in the life of the community. Philo of Alexandria, a contemporary of the Leontopolis temple, in his voluminous writing discusses the Beit HaMikdash in considerable detail but he never mentions the Leontopolis temple even once. It was basically a sanctuary for an isolated military garrison.)

Political circumstances changed with the sudden fall of the Babylonian Empire (538 BCE) and the rapid rise of a new world power, Persia, under the leadership of Koresh the Great. The

Persians, unlike the Babylonians, strived to preserve the ancient customs of their subject peoples. Judean exiles, with their undampened longing for the restoration of the sacred service in the Holy Temple of Jerusalem, were psychologically ready when Koresh permitted the rebuilding of the Temple of Jerusalem. "Thus saith Koresh King of Persia: All the kingdoms of the earth have been given to me by the Lord, G-d of Heaven; and He has charged me to build him a house in Jerusalem which is in Judah. Whosoever there is among you of all his people - his G-d be with him - let him go up to Jerusalem which is in Judah and build the house of the Lord..." (Ezra 1:2,3, II Divrei HaYamim 36:22). And in fact, there is a fascinating archeological relic on display in the British Museum called the "Cyrus-cylinder." It was found in the ruins of ancient Babylon and reads; "I am Cyrus king of the world... the great god Marduk rejoices at my pious acts... I gathered all their people and led them back to their abodes... and the gods... at the order of Marduk, the great lord, I had them installed in joy in their sanctuaries... ". There follows a list of celebrated destroyed temples in the ancient world which were restored by Koresh, the Beit HaMikdash, the only temple that really mattered in the long run, is not included. Perhaps Daniel and his friends, of whom it was said, "in all matters of wisdom and understanding... he (the king) found them ten times better than the magicians and the enchanters in his entire kingdom" (Daniel 1:20) - were, in their old age, able to influence Koresh, to include the Temple of Jerusalem in a revised list of temples to be restored. Daniel continued to serve in his role of advisor 'even unto' the first year of Koresh (ibid. 1:12). The benevolent Persian king also gave to the returning Judean exiles the gold and silver vessels from the first temple which he "inherited" from the Babylonians and urged the exiles who did not make the long trek back to Jerusalem to follow his example. The exiles responded generously, donating gold, silver and work animals and furnishing large sums for the reconstruction of the Beit Hamikdash. <to be continued>

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

from page 3 PARSHA PIX

Some straightforward items and some wordplays.

Mad Magazine's Spy vs. Spy, which we can apply to the 10 black Meraglim vs. the 2 white ones. They are carrying a bomb... like a grenade, RIMON in Hebrew, one of the fruits that the Meraglim brought back.

The author of Spy vs. Spy always signed his name in Morse code. Here we have Kalev's call in Morse - ALO NA'ALEH.

The compass represents the directions that Moshe sent the Meraglim to explore.

The grapes refer to the timing: "...And the days were the days of the ripening of the grapes." (B'midbar 13:20).

The tree with the eye is a play on words: See if the Land has trees IM AYIN, or not. Switch the initial ALEFs of IM AYIN to AYINs and the question becomes: Is there a tree with an eye?

Towards the upper-right are the spies with the grapes as they

appear in the emblem of the Ministry of Tourism and the logo of Carmel-Mizrachi Wines. Interesting how both industries took the same emblem.

Among the names of the Meraglim (including fathers' names) are three related to animal names: Gadi b. Susi and (Amiel b.) G'mali.

Flour (flower), Olive Oyl, and wine are for the MENACHOT and N'SACHIM presented in the sedra.

The Challah stands for the mitzva of CHALLAH.

Tzitzit, obvious.

To Olive Oyl's left is Murex Trunculus, possible (probable)source T'cheilet, used by many people today for that aspect of the mitzva.

The heart with the eyes combine the two warnings of not to follow the evil temptations of your heart and your eyes.

Lower-left is the wood gathered on Shabbat and the stone used to execute the Shabbat desecrater.

The window with a red ribbon hanging from it is the sign for Yehosha's army to spare the lives of Rachav and her family.

Between the tzitzit and the heart is the emblem of Jewish Scouts, sort of a description of the Meraglim.

Steam shovel (earth mover) is a play on LACHPOR HAARETZ, to "dig" the land, also to scout it out (as in the haftara).

And 2 new visual TTriddles.

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 (B'HA-ALO-T'CHA) 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?

And the envelope, please...

[1] A nice cryptic crossword type of clue. G-d said to Aharon and Miriam that the way Moshe receives prophecy is different from all other prophets. PEH EL PEH ADABEIR BO. Mouth to mouth I speak to him. Mouth to mouth is a type of resuscitation, and ADABEIR refers to G-d's speaking.

[2] The phrase SH'MA NA, please listen, is found 9 times in Tanach. 3 times, it is followed by a person's name: Yehoshua (in the haftara for B'ha-alo-t'cha from Zecharia), Chananya, and Iyov. Once, it is followed by BEN and the name of a person, that being ACHITUV. Which is the answer to this TTriddle.

[3] David and Ricky made their first appearances on the Adventures of Ozzie and Harriet on February 20th, 1949. That would be written as 2/20/49. Our 2/20/49 could be the 20th of our second month, Iyar, in the year 2449. (Of course, it could have been any of our centuries, but the 25th century fits. On that day, the Torah in B'ha-alo-t'cha tell us, the people of Israel left Har Sinai for the first time.

[4] With Shavuot followed by Shabbat Parshat B'haalot'cha, we have the first obvious "from Shavuot to Chanuka". The other "from Shavuot to Chanuka" is the range of Bikurim. Shavuot begins the Bikurim-bringing season. One who brings Bikurim anytime until Sukkot reads the Bikurim-recital as well. After Sukkot, until Chanuka, Bikurim can be brought, but the passage is not said.

Praying, Planting and... Giving (2)

Barukh Hashem, the public has responded generously to the Gush Katif farmers' appeal. So far, 4.3 million shekel have been collected; but we need 20 million more!

(Yishar ko'akh to all the Torah Tidbit readers who loaned or contributed money after reading last week's article!)

It is important to note that the maximum grant a farmer receives is 50% of the total investment. In other words, when the Ma'amin Vezore'a Fund contracts with a farmer, it may invest 50,000NIS, whereas he may be investing 100,000NIS.

We are risking 1000\$, but he is risking much more.

Last week, two million shekels were disbursed, and the farmers began to sow.

We all want them to plant and to remain on their land, but we cannot expect them to do it alone. They need us. They are not wealthy; they are ordinary people like you and me, hard-working people whose only desire is to maintain the solid businesses they have built up over thirty years.

This is the time to say: "Dear friends, we are with you".

There are many ways to loan or contribute:

Phone the Donation Headquarters, 1-800-20-22-88. Credit card users can make up to ten installments.

Send a check to Keren Ma'amin Vezorea, Ganei Tal, D.N. Hof Aza 79792.

Ten monthly payments of 100\$ via your bank (hora'at keva). Phone Nechemia to obtain

the forms. 052-899-0422

Direct deposit into: Bank Mizrachi, Neve Dekalim branch (Branch 491), Account 115000.

We implore you to lend 1000NIS or more. If this is difficult to do alone, several friends can lend 1000NIS together, and send in one check to the fund.

All over Israel, people are hosting meetings in their homes (khugei bayit). If you are willing to do this, please let us know and we will send a speaker to explain the Fund's importance and how it works.

Furthermore, if you have ties with individuals or communities abroad, please let them know about the Fund or help us contact them.

We pray that all the loans will be returned after sale of the harvest. We are proud and pleased to lend a hand to these stalwart farmers who have served us for many years. It is now our turn to express our love and admiration in concrete terms.

This Shabbat is Shabbat Ma'amin Vezore'a throughout the country. Please bring this appeal for Gush Katif farmers to your community and spur the members of your shul to help the brave pioneers of Gush Katif and the northern Shomron.

Together, we will stand firm, and like Calev and Yehoshua, we will declare: "Let us go up and inherit the land, enabled by Hashem."

Khizku V'imtzu, lovers of Eretz Yisrael.

For more details: Nehemia Krakower, 052-899-0422. krakower@walla.com

[5] The word is YOM. The 11 word sequence spans p'sukim B'midbar 11:21-22. In describing the encampments of the people based upon the movement (or lack thereof) of the Heavenly Cloud, the Torah says that they might be in one place for a few hours, or...

O' YOMAM VALAILA V'NAALA HE'ANAN V'NAS'U: O' YOMAYIM O' CHODESH O' YAMIM:

a day and night - the word YOMAM is half a day, the daytime portion of the day, or YOMAYIM, two days, or a month, or YAMIM, meaning years. Three forms of the word YOM within an 11 word sequence, with three different meanings.

This week's TTriddles:

[1] Three groups: Dan, Asher, Gad - Z'vulun - the other tribes. On what basis?

[2] France's record holder at 4810.2 meters

[3] Today, it takes you past Beth Jacob and Pardes school in Ramot Eshkol

[4] This anomaly can help a famous Rosh HaShana-time g'matriya fit better

[5] OTOH, this is a different g'matriya problem in Maftir

[6] When 007 becomes M

[7] The third is first

[8] plus 2 visual TTriddles from the ParshaPix