

No'ach is the 33rd day (of 354); the 5th Shabbat (of 50) of 5766

וְזָכַרְתִּי אֶת-בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינְיֹכָחַם... בראשית ט:טו

Acknowledging our Grandparents

We tend to look to the Avot and Imahot - Avraham, Yitzchak, Yaakov, Sara, Rivka, Rachel, and Leah - as our significant ancestors, which is perfectly true when we ponder our identities as Jews, members of Klal Yisrael. [The name YISRAEL symbolically makes that point, being the initial letters of our Patriarchs and Matriarchs - YUD Yitzchak, Yaakov; SIN Sara; REISH Rivka, Rachel; ALEF Avraham; LAMED Leah.]

We tend to forget or at least bypass our older ancestors, whom we should recognize as our Grandparents in our identities as human beings. Not only do we sometimes ignore Adam, No'ach, Sheim, and Eiver (and others), but we also tend to forget that a Jew is a human being, member in good standing of the human race, even though others throughout our history have attempted to de-humanize us. And, differently, we ourselves too often ignore this aspect of our identity.

There is plenty of time from Lech Lecha onward, that we see ourselves in an "us and them" situation. At least in the weeks of B'reishit and No'ach, we should relate to the Family of Man (and Woman) as active, caring members.

The ZICHRONOT bracha of the Rosh Ha-Shana Musaf includes a pasuk and passage relating to G-d's remembering No'ach and all with him in the TEIVA. Earlier in the Amida there is reference not only to the People of Israel, but to all those created by G-d. This is not just because we view RH as a Judgment Day for all people, it is also because we are part of "all people".

Floods especially be they Biblical or contemporary, tend to put all of us in the same boat (so to speak). Parshat No'ach gives us a glimpse of our origins. Not just theirs.

But just as we are introduced to Avram and Sarai at the end of the sedra, we must always be aware of our special challenges as Jews to rise to higher and higher levels of Kedusha.

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...

The molad of Cheshvan was after 11:00pm on Tuesday, Nov. 1st. First opportunity for Kiddush L'vana is 3 full days after the molad (one opinion). That makes it Friday night well after the moon sets. (And we don't say KL on Friday night unless it is the last opportunity for the month.) Therefore, Motza'ei Shabbat Parshat No'ach will IY"H be our first op for KL. Unless one follows the other opinion: 7 days after the molad. Their first op will be Tue. Nov 8th, after 11:21pm. Some 7-day people hold that you can say KL at the beginning of the 7th night after the molad. Some hold that during the rainy season, you can take an earlier op if it presents itself. Others are firm 7-full-days people.



We start saying V'TEIN TAL U'MATAR on Tue. night, Nov. 8 - eve of 7 Cheshvan.

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OTHER Z'MANIM
Correct for Jerusalem

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Halachic Times for Jerusalem
Israel Winter Time (Standard Time)

Correct for TT 689 • Rabbeinu Tam (J'm) - 6:00pm	
4:12pm	Jerusalem 5:24pm
4:28pm	Raanana 5:25pm
4:28pm	Beit Shemesh 5:25pm
4:27pm	Netanya 5:25pm
4:28pm	Rehovot 5:26pm
4:08pm	Petach Tikva 5:25pm
4:27pm	Modi'in 5:25pm
4:29pm	Be'er Sheva 5:27pm
4:27pm	Gush Etzion 5:24pm
4:27pm	Ginat Shomron 5:24pm
4:12pm	Maale Adumim 5:24pm
4:28pm	K4 & Hevron 5:25pm

Ranges are FRI-FRI 2-9 Cheshvan (Nov 4-11)

Earliest Talit & T'filin - 5:06-5:12am	RANGE CHANGE from now, Fri-Fri
Sunrise - 5:58-6:04am	
Sof Z'man K' Sh'ma - 8:40-8:43am (7:54-7:57am)	
Sof Z'man T'fila - 9:34-9:36am (9:04-9:06am)	
Chatzot (halachic noon) - 11:23-11:23½am	
Mincha Gedola (earliest Mincha) - 11:53-11:54am	
Plag Mincha - 3:40-3:36pm	
Sunset - 4:52-4:47pm (4:47-4:42pm)	

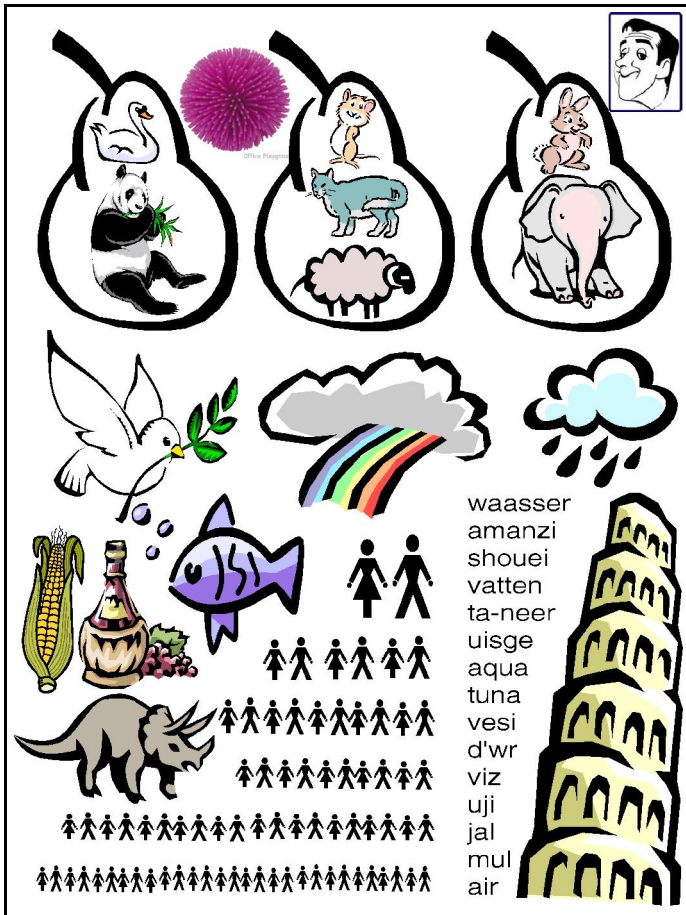
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In the Wolinetz Family Shul
OHEL SHMUEL (entrance floor)
Shabbat afternoon Shiur
3:00pm, followed by Mincha
at 4:00pm
Rabbi Binyamin Wolff



14 p'sukim - 6:9-22

The sedra of B'reishit began with the glorious account of creation and "went downhill" from there: The exile of Adam and Chava from Gan Eden, Kayin and Hevel, the continuous degeneration through successive generations until G-d's "regret" for having created the world and his "decision" to destroy it.

The only high note of this universal downslide comes at the end of the sedra: "But No'ach found favor in G-d's eyes".

[P> 6:9 (4)] The sedra of No'ach continues this thread and tells us that No'ach was "completely righteous IN HIS TIME".

SDT *Rashi presents the divergent opinions as to whether "in his time" is complimentary or derogatory. Was No'ach great EVEN in his very wicked generation, or was he great only by comparison to the generation in which he lived. Although Rashi does not seem to favor one possibility over the other, it seems obvious that No'ach was not as great as Avraham Avinu. A look at the fifth chapter of Pirkei Avot will reveal a significant difference between No'ach and Avraham. Ten generations between Adam and No'ach and between No'ach and Avraham, both to teach us about G-d's long patience. Same. Yet when the first full run of ten generations was up, the Flood came. When the second one was up, the Mishna tells us, that Avraham's merit sustained the whole world. No'ach's merit seems to have been only enough only to save his own family. On the other hand, there was a significant difference between the generations of No'ach and Avraham that cannot be ignored, and make comparisons unfair.*

NO'ACH STATS

2nd of 54 sedras (2nd of 12 in B'reishit)
 Written on 230 lines in a Sefer Torah, rank: 15th
 18 Parshiyot; 5 open, 13 closed; rank 12th
 153 p'sukim - ranks 4th
 Largest in B'reishit - tied with Vayishlach
 1861 words - ranks 11th (6th in B'reishit)
 6907 letters - ranks 13th (6th in B'reishit)
 Drop in ranking for words and letters is due to No'ach's very short p'sukim. No'ach ranks 49th in words/pasuk and 51st in letters/pasuk. No sedra in B'reishit has shorter p'sukim.

MITZVOT:

None of TARYAG are counted from No'ach, yet there are mitzvot in the sedra, specifically (but not only) references to the Noahide laws. So too is P'RU URVU repeated to No'ach - it's counted as a mitzva from B'reishit, when it was commanded to Adam and Chava.

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.

Kohen - First Aliya -

The Torah essentially repeats that No'ach had three sons - Sheim, Cham, and Yefet, and that the world was totally corrupt.

[S> 6:13 (48)] Then No'ach is informed by G-d of His plans to destroy the world and is commanded to build an ark, bring into it two of every kind of animal and sufficient food for his family and the animals.

Commentaries point out that No'ach was given ample time to try to influence his generation to mend its ways. He either didn't succeed or didn't try too hard. He did exactly as he was told (and not more?).

Think about this...

G-d could have destroyed the world and saved No'ach and family and the pairs of animals with a miraculous snap of His finger. In no time. With no human involvement. He could have, but He didn't. He could have left No'ach on his own, to do the whole job of saving his family and sample pairs of all the animals. He didn't do that either. (It probably would have been humanly impossible for No'ach to have done the whole job on his own.)

What G-d did do is command No'ach to build an ark of a specific size, a three-tiered floating structure, and to gather all the food necessary to feed many, many animals and his family for a year. This, say some commentaries, cannot be done without a heavy dose of miracle, of suspension of the laws of nature.

But it wasn't all supernatural. No'ach was part of it. And that is what G-d usually wants when it comes to miracles. We, as humans, relate so much better to that kind of miracle. Nachshon b. Aminadav needed to jump into the Sea before it would split. We need to see some

familiar nature inside a miracle... and we also need to see the miracle inside nature.

SDT *Baal HaTurim points out that the Torah says EILEH TO-L'DOT... four times (as opposed to VEILEH -PC), and each time it comes to negate what came before it. EILEH TO-L'DOT SHAMAYIM VA'ARETZ... nullifies the TOHU VAVOHU (chaos and emptiness that preceded formation of this world). ...NO'ACH, to negate the generations that came before him. ...SHEIM (No'ach's son), to negate CHAM and YEFET. ...YAAKOV, to negate EISAV.*

The MABUL was KEITZ KOL BASAR, the END of all "flesh"... KEITZ, KUF-TZADI is 190, corresponding to the 40 days of rain and 150 days of surging water that made up the destructive aspect of the Flood.

Levi - Second Aliya - 16 p'sukim - 7:1-16

G-d tells No'ach and his family to go into the Teiva (ark) and to take with him seven pairs of each kind of kosher animal and bird. No'ach is told that in seven more days it will rain for 40 days and nights during which time all life on earth will be wiped out. No'ach was 600 years old at the time of the Flood. And so it happened.

G-d's commands to No'ach to take pairs of animals as well as 7 pairs of kosher animals and birds, are two separate matters. The pairs of animals were for the survival and continuation of the species. These animals, we are taught, came on their own by instinct of self-preservation. On the other hand, No'ach had to bring into the Teiva the other animals, whose destiny, so to speak, was the Altar and the dinner table.

How many deers were in the Ark?

Seven pairs because the deer is a kosher animal, or only two (one pair) because the deer is never brought as a Korban? Since some say that the reason for the seven pairs was because of sacrifices, and others say it was to provide kosher food, what's the answer for deer? Similarly, how many chickens? Sacrifices? No. Food? Yes. So which was it?

Rabbi Zev Leff explains that B'nei No'ach are permitted to offer sacrifices from ANY kosher animal or bird; No'ach was not restricted to cow, goat, sheep, and two types of doves - the only acceptable animals and birds for Korbanot of a Jew in the Mikdash. Hence, for either reason, it would seem that there were seven pairs of deer, giraffe, gnu, chicken, sparrow, peafowl, etc.

Shlishi - Third Aliya - 22 p'sukim - 7:17-8:14

The rains fell and the waters of the deep surged for 40 days and nights, but the Flood remained at its highest for an additional 150 days. G-d 'remembered' No'ach and all with him in the ark, and the waters began to recede. The ark settled on Mt. Ararat and 40 days later (Remember the first 40 days? This time the 40 represents the rebirth of those who survived the Mabul), No'ach opened the "window" of the ark and sent out a raven. Then he sent out a dove, and again, and finally after a full (365 day) year, the earth was ready to receive its new inhabitants.

R'vi'i - Fourth Aliya - 15 p'sukim - 8:15-9:7

[S> 8:15 (15)] G-d tells No'ach to leave the ark with his wife, his sons and their wives, and all the animals and birds. No'ach builds an altar and sacrifices upon it from all the kosher species. G-d's "reaction" to No'ach's offerings is that in spite of the basic evil potential of human nature, He will not destroy in the "wholesale fashion" of the Flood (but rather punish on a more restricted and specific basis).

The laws of nature are altered to provide the world with a never-ceasing cycle of seasons and climactic conditions.

HERE'S A THOUGHT... We can see in the account of the Flood and its aftermath, a continuation of creation. It is as if stage 1 of creation was recorded in Breishit and here we have stage 2. In other words, the world as we know it came into existence during the 6 days of creation AND during the Flood which took place 10 generations later. Sort of like a rough draft and a further revision. And we, by the way, constantly affect the continuous further dynamic revisions.

G-d blessed and commanded No'ach and his family (and all of mankind) to "be fruitful and multiply".

No'ach receives permission to eat meat (this was denied to the previous generations), but was warned not to eat from a live animal. Murder and the other Noahide Laws are referred to and/or inferred, at this point. Again (third time?), No'ach and family are told to be fruitful and repopulate the world.

Chamishi - Fifth Aliya - 10 p'sukim - 9:8-17

[S> 9:8 (10)] G-d makes a promise to mankind that He will never again destroy the world as He did with the Flood. The rainbow will serve as sign and reminder of this promise.

We acknowledge the significance of a rainbow by reciting a bracha when we see one "...He Who remembers the Covenant, is faithful to it, and keeps His word." Of the 10 items mentioned in Avot as having been created at the instant between the Six Days of Creation and the first Shabbat, all but the rainbow are supernatural. The rainbow, then, can be seen as a bridge between the natural and the super-natural. Put differently, we should see G-d's handiwork in all the elements of nature, not just in obvious miracles. "The mouth of the Earth" was a one-time creation to dispose of Korach and his gang. But regular rocks and hills, crags and clefts are no less part of G-d's handiwork.

Some say that a rainbow is a sign that G-d is angry with the world and would want to destroy it - except He promised not to. On the other hand, Yechezkel describes the Heavenly Throne as like a rainbow, and the radiance of the Kohen Gadol upon leaving the Holy of Holies on Yom Kippur is also likened to a rainbow in the sky. And it's beautiful, too.

Shishi - Sixth Aliya - 44 p'sukim - 9:18-10:32

Second longest Shishi in the Torah.

[P> 9:18 (12)] Some time after leaving the ark, No'ach becomes a tiller of the soil and a grape grower. He produces wine and becomes drunk. One of his sons, Cham, behaves immorally with his father in his drunken state; Shem and Yefet behave admirably in the situation. When No'ach realizes what has happened, he curses Cham and Cham's son Canaan, and blesses Shem and Yafet. No'ach lives 350 years after the Flood, and dies at the age of 950.

The arithmetic of No'ach's years (600 before + 350 after = 950) seems not to take into account the year of the Flood. There is a good case to be made for not considering the duration of the Flood in calculations of the chronology of the world. We might look at the Flood as a period of "suspended animation" - laws of nature were not in effect; perhaps time as we know it cannot apply to that interval. The animals in the ark did not function in their normal ways. No'ach had no sleep during the whole period (if we take statements made as literal).

[P> 10:1 (14)] The Torah next outlines the generations that followed No'ach including mention of Nimrod, the mighty rebel against G-d, and the nations that came from Sheim, Cham and Yefet.

These are the descendants of No'ach (numbers in brackets count the 70 nations of the world).

We'll call NO'ACH the zero generation. That makes SHEIM, CHAM, and YEFET, the first generation after No'ach.

The Torah starts the genealogy with Yefet. Generation 2 from Yefet are:

[1] Gomer, [2] Magog, [3] Madai, [4] Yavan, [5] Yuval, [6] Meshech, and [7] Tiras (who Rashi says is Paras, which partners him nicely with his brother Madai).

Third generation from Noach via Yefet's children:

From Gomer: [8] Ashkenaz, [9] Rifat, and [10] Togarma.

From Yavan: [11] Elisha, [12] Tarshish, [13] Kitim, and [14] Dodanim.

2nd generation from No'ach via Cham:

[15] Kush, [16] Mitzrayim, [17] Put, and [18] K'na'an.

3rd generation via Cham's children:

From Kush: [19] S'va, [20] Chavila (who starting UPS - just kidding), [21] Savta, [22] Ra'ma, [23] Savt'cha

Ra'ma had [24] Sh'va and [25] D'dan. (These two being 4th generation.)

Kush also fathered Nimrod, not numbered among the 70.

From Mitzrayim: [26] Ludim, [27] A-namim, [28] L'havim, [29] Naftuchim, [30] Patrusim, [31] Kasluchim, (from either 30 or 31 came [32] P'lishtim - according to Rashi, Patrusim and Kasluchim swapped wives a lot and the P'lishtim came from both of them), [33] Kaftorim (who might also have come from Patrusim/Kasluchim or from Mitzrayim - this is disputed by commentaries).

No one from Put.

[S> 10:15 (6)] From K'na'an: [34] Tzidon, [35] Cheit, [36] the Yevusi, [37] the Emori, [38] the Girgashi, [39] the Chivi, [40] the Arki, [41] the Sini, [42] the Arvadi, [43] the Tz'mari, and [44] the Chamati.

So far, 25 from Yefet, 19 from Cham.

[S> 10:21 (12)] From Sheim: [45] Eilam, [46] Ashur, [47] Arpachshad, [48] Lud, [49] Aram.

From Aram: [50] Utz, [51] Chul, [52] Geter, [53] Mash. From Arpachshad came [54] Shelach and from him came [55] Eiver. Eiver is 4th generation. He had [56] Peleg and [57] Yaktan (5th generation).

From Yaktan: [58] Almodad, [59] She-lef, [60] Chatzarmavet, [61] Yerach, [62] Hadoram, [63] Uzal, [64] Dikla, [65] Oval, [66] Avima'el, [67] Sh'va (same name as 24), [68] Ofir, [69] Chavila (same name as 20), and [70] Yovav.

That's 26 from Sheim. Total 70.

It should not be lost on us that the birth of the world population is describe as the 70 nations, and the birth of Israel begins with "70 souls".

Sh'vi'i - Seventh Aliya - 32 p'sukim - 11:1-32

This is the longest Sh'vi'i in the Torah

[P> 11:1 (9)] The Torah tells us of the attempt to build the "Tower of Babel", the symbol of rebellion against G-d. G-d thwarted the plans, confused the languages of mankind and scattered the people far and wide.

SDI *Commentaries contrast the two sinful generations in this sedra. Dor HaMabul was destroyed because their sins included the destruction of society by total disregard of a person for his fellow. Dor HaPlaga sinned against G-d alone, not against each other. Such a society (albeit altered) can survive; G-d can permit it to continue under these circumstances.*

[P> 11:10 (2)] The sedra returns to the lineage of No'ach, this time tracing only through Sheim. We find for each generation, the name of the "main" person, his age when his "main, named" son was born, how many years he lived after his "main" son was born, and the fact that other sons and daughters were born.

Note that the total length of life for these second "10 generations" is not given, as it was in the first set of 10 generations. For example, Yered (back in B'reishit) was 162 years old when Chanoch was born. Yered lived for 800 more years after Chanoch was born. Yered's total number of years was 962 - doing the arithmetic for us. Here, in No'ach, we get the two numbers and have to add them up on our own.

Sheim was 100 when he had Arpachshad (two years after the Flood). He lived a further 500 years (600).

[P> 11:12 (2)] Arpachshad had Shelach at 35. Lived 403 more years (438).

[P> 11:14 (2)] Shelach was 30 when he had Eiver. Then another 403 years (same as his father). (Total: 433).

[P> 11:16 (2)] Eiver was 34 when Peleg was born. He lived another 430 years (464).

[P> 11:18 (2)] Peleg was 30 when R'u was born. He lived another 209 (239).

[P> 11:20 (2)] R'u was 32 when S'rug was born. Plus another 207 yrs (239).

[P> 11:22 (2)] S'rug was 30 when he had Nachor. He lived another 200 years (230).

[P> 11:24 (2)] Nachor was 29 when Terach was born. He lived 119 more years (148).

[P> 11:26 (7)] Terach was 70 (there's that number again, and also notice how much older Terach was when he had children, compared with all previous generations back to Arpach- shad.) Terach had three sons, Avram, Nachor, and Haran. Haran had Lot. Haran died. Avram married Sarai and Nachor married his niece Milka, Haran's daughter.

The Torah makes a point of telling us that Sarai was barren.

Terach takes his son Avram, his grandson Lot, his daughter-in-law Sarai, they leave Ur Kasdim and head out for the land of K'naan. They make it as far as Charan and settle there. Terach dies in Charan at 205 years of age (the only one since No'ach with a recorded age at death).

The events the Torah mentions at the end of Parshat No'ach did not happen in the sequence recorded. Commentaries explain why.

The sedra thus ends with the stage set for the next major phase of world development - the return to belief in one G-d and the "birth of Judaism".

Haftara - 22 p'sukim - Yeshayahu - 54:1-55:5

Yeshayahu draws a comparison between the covenant that G-d made with all mankind via No'ach and the promises to the People of Israel concerning their future. Just as G-d promised never to flood the whole Earth again, so too does He promise not to rebuke and punish Israel (in the future).

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

Lesson # 305 (part two)

TORTS

We began the last lesson describing that in halacha, a person is always responsible for his acts. .

It was stated that there were two views regarding when a person who has committed a tort (civil wrong) is not liable. That lesson described one view; in this lesson we begin by setting forth the second view.

The second view of exception to liability for causing injury or damage asserts that Reuven is almost always liable and the accident exception is very limited in scope. Reuven cannot hope to be free of liability unless: (a) the result of his accidental conduct occurs after his act; or (b) Shimon, the victim, was partially responsible for the damages. If Shimon is partially negligent then Reuven is free of liability, since under a doctrine

of comparative negligence, Reuven who performed his act accidentally, is less negligent than Shimon. From the language of some of the commentators, it is not clear if they hold the doctrine of contributory negligence in which event Reuven is not liable no matter how minimal Shimon's negligence is; or if they hold the doctrine of comparative negligence then, whereby only if Shimon is more negligent than Reuven is the latter free of liability. Some examples that were not set forth previously.

Example 1: Reuven, while carrying a jug of water in a public domain, trips, the jug falls from his hands and breaks and the water spills out over the ground. Some time thereafter Shimon comes by and slips in the water. Reuven is not liable if it can be shown that when Reuven tripped it was an accident on Reuven's part and Reuven was not negligent.

Example 2: Reuven trips while walking (not over Shimon's jug) and then while falling breaks Shimon's jug. Reuven is liable since the damage to the jug occurred while Reuven was falling. Although slipping or tripping is not negligent conduct, Reuven is liable since a person is always liable for his actions.

Example 3: Reuven falls from a high place, such as a roof, and lands on Shimon's jug, which he breaks. Reuven is liable.

Example 4: Reuven falls from a high place, such as a roof and lands on Shimon, injuring him. Reuven is liable. The resulting liability is the same whether he was blown off the roof by an extraordinary wind or just fell while an ordinary wind was blowing. (There is an opinion that Reuven is liable even if he was blown off the roof by an extraordinary wind, and this applies only to the situation where he went up on a roof that did not have a parapet.)

Example 5: Reuven climbs a ladder, the rungs of which are not firmly fixed or are worm eaten. A rung slips from under him and it falls and causes damage to Shimon's object or injures Shimon. Reuven is liable. However, if the rungs were firmly fixed then Reuven is not liable, as this is close to being an act of G-d.

As was stated above, the halacha presumes that a person is always responsible and liable for his actions, whether asleep or awake, when the act is committed, whether intentionally, unintentionally, inadvertently or accidentally. However, this depends upon the domain in which the tort occurred.

Halacha divides the physical area's of man's existence into four domains regarding torts, although the legal consequences entail only three different laws. There is much disagreement among the great authorities in which domains each of the laws apply. I set forth the views of Rabbi Yosef Karo, as they appear in chapter 378 of Shulhan Aruch, Hoshen haMishpat. The four domains are: (1) the domain of Shimon, the victim (or injured person); (2) the domain of Reuven, the person causing the injury; (3) a domain in which both Reuven and Shimon have the right to walk; and (4) a domain in which neither Reuven nor Shimon have the right to be. Domains (3) and (4) are treated alike in the halacha regarding torts or personal injury or damage to personal property. In a discussion of the domain of Shimon, the victim, Reuven enters upon Shimon's domain without authorization. In discussing the domain of Reuven, the tortfeasor, Shimon is on Reuven's domain without authorization. A discussion of the domain of both Reuven and Shimon includes situations where: Reuven and Shimon are partners in the ownership of the domain; or Reuven gave Shimon authorization to enter Reuven's domain; or Shimon gave authorization to Reuven to enter Shimon's domain; or Levi the owner of the domain gave both Reuven and Shimon

authorization to enter his domain; or both Reuven and Shimon are walking in a public street or in a side alley adjoining a public street. Examples of domains in which neither Reuven nor Shimon has the right to be include situations where they are both running in the public street - where neither has the right to be - because people have no right to run in the public domain; or they both entered upon Levi's property without Levi's authorization. We shall discuss these situations in order. First, (1) the domain of Shimon, the victim of the tort. All the liabilities apply to Reuven in the domain of Shimon. Whether it was Reuven and/or his objects that injured Shimon and/or damaged Shimon's property; or Reuven, without Shimon's permission enters Shimon's domain and places his objects in that domain. Shimon and/or his objects intentionally injure Reuven and/or damage Reuven's objects. Shimon is liable for the injury and/or the damage caused. The reason for this is that Reuven can successfully plead that Shimon should have removed Reuven's object or evicted Reuven but did not have the right to injure him or his objects. However, if Reuven was injured and/or his objects were damaged inadvertently or by accident, Shimon is not liable. If Shimon is injured by tripping over Reuven's object, Reuven is liable. There is an opinion that Reuven will be liable in this last case only if Shimon did not know that Reuven had placed his object there. But is Shimon knew, Reuven is not liable.

The facts presented in this lesson are everyday common types of facts, where people live in proximity to one another. Anyone attending Small Claims Courts in America or even in this country will know that so many of the cases deal with property damage as described above. IYH in the next lesson we will discuss the other domains and injuries occurring there to Shimon.

The subject matter of this lesson is more fully discussed in volume X chapter 378 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

Carrying between Private and Public Domains

The Torah forbids carrying between a public domain and a private domain.

On the one hand, this seems like the most insignificant of all the thirty-nine forbidden labors; it is hard to see exactly what constructive outcome is achieved. The Tosafot (beginning of Shabbat) call it an "inferior labor."

Yet in our sources it seems to be by far the most important labor of all: in tractate Shabbat itself it occupies far more space than any other labor, and on top of that there is an additional tractate, Eiruvin, which is devoted almost exclusively to this labor. Likewise the Shulchan Arukh has an entire section devoted to *toeiruv*, which is related to making carrying permissible.

Indeed, tractate Shabbat begins with this *melakhah*, through the example of a rich man within the house and a poor person

standing without. Each one is capable of either bringing in or taking out objects in a forbidden way.

Rav Natan of Breslav explains that the essence of this *melakhah* is BERUR, or clarification. The private domain, in Hebrew "the domain of the one", represents the domain of the One, the realm of holiness and God's oneness. The public domain, "domain of the many", represents the realm of division and discord, like idolatry, which acknowledges a variety of discordant forces in the world. Carrying from one to the other represents a kind of clarification of values. This type of clarification is the very essence of our mission as Jews: to know to find our way in the confusion of the material world and know to distinguish between those aspects which can be elevated to holiness and those which are inherently far from holiness and need to be distanced.

Rav Natan further explains that the aspects of taking out and bringing in represent two ways of serving Hashem. A person who is "inside", in the domain of holiness, is rich in spirituality, but he is sometimes obligated to venture out into the perilous "domain of the many" and face the trials of material existence, for example those of the workplace, in order to find the aspects of holiness found in mundane activities. Conversely, the person who is outside, enveloped in worldly concerns, is impoverished; he is obligated to find times to venture in, to find refuge in the study and observance of Torah and in the presence of righteous individuals.

But Shabbat is the day when we view the world as perfected, not only materially but also spiritually, so on this day we refrain from carrying. - (Likutei Halakhot Shabbat 7:30)

Rabbi Asher Meir has two wonderful books in print - Meaning in Mitzvot (ask for it at your local s'farim store) and The Jewish Ethicist, available at some bookstores and through the Business Ethics Center of Jerusalem, (02) 632-0222. Both works are highly recommended

TANACH

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

Lot Rejects the Abrahamic Way [3]

There cannot be Divine Revelation in the presence of evil or impurity, so it was only when Lot had separated from him that G-d revealed Himself to Avraham. "How can this be, since we know that Hashem had revealed Himself previously twice even though Lot was still with Avraham? However, then Lot was still kasher, but the wealth he got in Egypt caused him to change; not everyone is able to withstand the challenge of wealth" (Ktav Sofer). In this third revelation, Hashem said, "Lift up now your eyes and look, for the whole Land that you see to you and your seed do I give it". What a contrast to Lot who lifted up his eyes and saw evil Sodom and chose to settle there.

Now, for the first time in Mankind's history, war erupts, and this only a short time after the dispersion of the builders of the Tower of Babel. The brotherly love and unity that had characterized that generation was insufficient to restrain and counterbalance the immoral and corrupt effects of the political organization and social structure that Mankind developed. Nimrod had begun to rule over men and establish an empire based in Babylon. "His system was to misuse the joint potential

of the nation for his own needs at the cost of the happiness and welfare of the individuals. In contrast the Torah introduced safeguards in order that "the king's heart not be raised above his fellows" (D'varim 17:20). Nimrod's philosophy spread rapidly so we see already a history not of People but of Kings. At the time of Yehoshua, there were 31 kings, notwithstanding the size of Eretz Yisrael, and our text shows that in the Plain of the Jordan there were five kings, one for each city. The super-abundance and luxury of these five was responsible for this. The more comfortable, the more sensuous, the more luxury, the less people have to worry about the conditions of things in general, the readier they are to sacrifice their rights" (Rabbi S. R. Hirsch, Bereishit 14:1).

Nimrod, in alliance with other kings of the lands between the Tigris and the Euphrates, had expanded their empires until they made the countries that lay to the West, vassal states. So the kings of Sodom and the four neighboring cities, the sons of Ham, agreed to be subservient to them, the sons of Shem, and pay them tribute; as Noah had said, "And Ham shall be a servant to his brethren" (B'reishit 9:25). "Then in their evil, these five reneged on their treaty and revolted. Hashem Who is Truth and Justice punished them for breaking their word and promise, just as we read in Amos that He punished Edom for their crimes against Moav" (Abarbanel). Although, the empire of Nimrod or as the text refers to him here, Amrafel, had declined and leadership was taken by Chedorlaomer of Eilam [Assyria] that lay to the North, yet Nimrod's hatred of the Abrahamic way led him to unite the others in retaliation and revenge, and to attack Sodom and Lot, and thus Avraham. "They, in addition to despoiling Sodom, took Lot, the brother of Avraham and went their way" (B'reishit 14:12).

"One escaped from the battle and told Avraham that his nephew had been captured. That was Og king of the Bashan. Later, Moshe feared that this mercy that he had done for Avraham would make him invincible" (B'reishit Rabba).

Despite Lot's desertion of the Abrahamic way of life, Avraham nevertheless set about to free his nephew and his wealth. He armed his disciples and pursued the superior forces of the attackers until the outskirts of Damascus. There, at midnight he battled and defeated them even as Hashem later passed over Egypt and at midnight smote the first-born to redeem Avraham's descendants (Sh'mot 12: 29).

We should not imagine that it was only kinship that prompted Avraham's reaction to the captivity of his nephew. Admirable as it was, this would merely have been the reaction of any descent human being. Rather it was an intrinsic part of the Abrahamic way; something that he bequeathed to all the later generations of Israel just as he taught us chesed and also through the lesson of the Akeida, the willingness for Kiddush Hashem. Like them, this act has been codified as binding in our sources; Hilkhos Pidyon Sh'vuyim, the redemption of captives.

"There is no mitzva greater than that of Pidyon Sh'vuyim, so that the charitable officers can divert any monies that they have for this purpose, even those collected for the building of a Beit Knesset; if the site and raw materials have been bought, if necessary then they must be sold for this purpose. Whoever, evades this mitzva transgresses "You shall not harden your heart nor shut your hand from your needy brother" (D'varim 15:7), and "you shall not stand idly over the blood of your neighbor" (Vayikra 19:16), and "you shall not rule over him with rigor". Furthermore, such a person also annuls the positive mitzva of "You shall love your neighbor" (Vayikra 19:18), and the mitzva of "your brother shall live with you" (25:36), and the mitzva of

"you shall surely open your hand for him" (D'varim 16:8), and many others.

We may not pay excessive ransoms because of Tikun Olam, as then the enemies will make a constant policy of capturing Jews and holding them to increased ransoms. [This halakha was the basis for Israel's policy of not surrendering to the demands of highjackers].

One who sold himself to gentiles or borrowed from them and was then captured by them for repayment, it is a mitzva to redeem him once and even twice [even though he is to blame for his predicament. This is the basis for halakhot obliging assistance to needy people even when they caused their own poverty]. The third time we are not obligated; yet if there is danger to their lives, then even after many times" (Rambam Matnot Aniyim 8; Shulkhan Aruch, Yoreh Deah 252).

In this spirit Avraham went to redeem Lot and refused any part of the rescued wealth of Sodom even though they were his spoils of war and even though Lot returned to live in Sodom. Because Lot's descendants, Ammon and Moav proved themselves unable to reciprocate Avraham's chesed on Israel's way to Eretz Yisrael, their male descendants were forever forbidden in marriage (D'varim 23:4).

This is the 101st installment in Dr. Tamari's series on "Tanach and its messages for our times"

MISC section - contents:

[1] Vebbe Rebbe

[2] Candle by Day

[3] From Aloh Naaleh

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

[5] Torah from Nature

[6] Parsha Points to Ponder

[7] Micro Ulpan

[8] Portion from the Portion

[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: Why is it permitted to eat fruit that were made from kil'ayim (mixed species - regarding fruit, by grafting)? Shouldn't we boycott them?

A: The Rabbis derive the prohibition to create new fruit varieties by grafting branches of one type onto the tree of another from the comparison between kil'ayim of animals and of

agriculture (Kiddushin 39a, based on Vayikra 19:19). While man is instructed to harness the world for his needs (Bereishit 1:28) the limitations on meddling with the natural order of creation are at the heart of the laws of kil'ayim (see Ramban to Vayikra 19:19). Halacha teaches us which actions are forbidden and which are permitted. It also teaches us the repercussions of forbidden actions, including grafting. We are not required to boycott when the Torah and the Rabbis did not take the prohibition that far.

There are two main halachic reasons to distance oneself from aveirot (violations of prohibitions). In some cases, a food that was created or processed in a forbidden manner is forbidden to eat (e.g. food that was cooked on Shabbat, Ketubot 34a). Sometimes it is forbidden even to benefit from it (e.g. milk and meat that were cooked together and a vineyard that was involved in kil'ayim (Chulin 115a)). The gemara (ibid.) derives from p'sukim that neither is the case for kil'ayim not involving grapes. So the same Torah that forbids grafting permits one to eat or sell its fruit afterward.

Another reason to stay away from aveirot is that it is forbidden to facilitate (lifnei iver - from the Torah) or even aid (m'sayei'a l'ovrei aveira - from the Rabbis) in aveirot. However, these laws apply primarily before or as an aveira occurs, as one's involvement has some- what direct impact. Fear of post facto justifying an aveira or allowing the sinner to gain is not included.

The feeling of disgust at the existence of fruit that should not have been produced is discussed regarding the b'racha of Shehecheyanu, which may suggest our happiness that the fruit exists (see Yabia Omer V, OC 19.)

The question of boycott is pertinent on a public scale in Israel, where the religious community makes up a sizable share of the market. Might a boycott affect how much grafting will occur in the future? While we cannot give a full answer to this question, let us point out that it is unclear how many farmers from whom we buy fruit are sinning. We will introduce some factors without ruling when a given farmer can actually rely on them. (You are asking us to address consumers, who do not really have a halachic problem.)

Kil'ayim is not one of the seven Noachide laws. Yet, Rambam (Kilayim 1:6) says that one cannot let a non-Jew graft his trees. Commentaries (ad loc.) disagree as to whether this is because there is a lower level prohibition for a non-Jew to graft or because a Jew may not ask a non-Jew to do something that is forbidden for Jews. In any case, if a non-Jew does the original grafting, there is more room for leniency. Regarding more severe forms of kil'ayim, it is forbidden to maintain the kil'ayim. However, it is not unanimous that this applies to grafting. We rule stringently (Shulchan Aruch, Yoreh Deah 295:7). Yet, the Chatam Sofer (VI, 25) says that once it is not recognizable that branches were grafted onto the tree, these halachot fall off. Rambam (ibid.:7) and Shulchan Aruch (ibid.) agree that one may cut a shoot off a grafted tree and plant it as a new tree. Furthermore, poskim point out that since grafting is forbidden only between two species, it is not always clear which of our modern applications involve halachically distinct species. One can see a summary of the practices that rabbis permitted to religious farmers in Eretz Yisrael in Eretz Hemdah II, 5:14.

In summary, a consumer may eat grafted fruit. In fact, most farmers who grow the fruit have grounds for leniency due to a combination of factors.

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**

Why is it that thinking is not considered as important a release as emoting? Why do we assume that only the heart and not the brain need release?

From A Candle by Day by Rabbi Shraga Silverstein

[3] **CHIZUK and IDUD**

(for Olim & not-yet-Olim respectively)

B'reishit

A look back at the first Rashi on Chumash has a most important message to impart. The Torah should have begun with the first mitzva ("Hachodesh hazah lachem"); why then does it start with "Bereishit"? The answer: G-d "has declared to his people the power of his works, that he may give them the inheritance of the nations" (Psalms 111:6). The nations of the world accuse Israel: "You are robbers; you have taken the land of the Seven Nations"! But Israel responds: "The entire land belongs to the Almighty; He created it and gave it to whom He saw fit".

Rabbi Charlap in his "Mei Marom" notes that this happens whenever the Jews return to the Holy Land, the nations say we are robbers (or in modern parlance they say that this is "occupied territory"), and that this is their land and not ours.

It is only when we appreciate the fact that this land is our land, received from Hashem, that the claims of the nations are silenced. Only when the Jew realizes and knows that, He "has declared to his people the power of his works, that He may give them the inheritance of the Nations." Indeed the verse from Psalms does not read "He has declared to the nations" as we might expect; rather, "He has declared to His people (amo)"! If we do not behave as if this land is ours, how can we expect others to respect our claim?

Aloh Na'aleh has been founded with the mission of helping Jews realize that Eretz Yisrael is G-d's gift to us, and it becomes ours when we actually possess it and dwell in it. Join us to make this dream come true!

Rabbi Yerachmiel Roness, Jerusalem Director of Aloh Naaleh

No'ach

The penultimate verse of Parshat No'ach informs us that Terach took his family from Ur and journeyed towards the Land of Canaan: "And Terach took Avram his son and Lot, the son of Charan, his son's son, and Sarai his daughter-in-law, his son Avram's wife, and they departed with them from Ur of the Chaldees, to go to the Land of Canaan, and they came to Charan and dwelled there" (B'reishit 11:31).

Alshikh notes that the structure of this verse is problematic. At first glance, neither the information that Terach had left from Ur

nor that his destination was the Land of Canaan seems relevant. The verse should simply have stated that "they reached Charan and dwelled there". To Alshikh's comment we can add our own fascination with the fact that Avram's father chose as his destination the land to which God would later guide Avram.

Alshikh explains that our verse comes to stress the difference between Terach's journey and that of his son. Terach's motivation was to escape Ur, rather than to reach Canaan. The verse teaches us that in order to merit reaching and staying in Israel, one must journey to it for its own sake. Because Terach had an external motive, he did not reach Canaan; rather, he ended up staying in Charan. Avram, on the other hand, set out for the Land of Canaan "through love of the land" [Alshikh's words], and therefore merited reaching the Land, as the verse in next week's sedra states: "And they departed to go into the Land of Canaan and they came into the Land of Canaan" (B'reishit 12:5).

A Jew must be able to appreciate the Land of Israel for its intrinsic value, not for any tangible reason.

David Magence, Jerusalem

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

R' Zundel of Salant was very insistent on having everything clean and in its proper place.

He had a young man from the yeshiva eating at his table on a regular basis, as was the custom. One day, the young man came for his daily meal, and R' Zundel's wife was not home. The table had been set and the meal was waiting for him. The young man washed, ate, recited the birkat hamazon, and rose to leave.

"My son", said R' Zundel, "you have not acted properly."

"Why, Rebbe?" asked the young man. "Didn't I wash properly? Didn't I recite the grace properly?"

"One who acts properly," replied R' Zundel, knows that just as a person should wash and recite grace, he should also clear the table, and especially when the woman of the house is not present."

R' Elyakim Getzl of Bialystok would say:

One is forbidden to speak ABOUT a fellow Jew; but it is a mitzva to speak TO a fellow Jew.

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] **Torah from Nature - BOTO**

Not one of No'ach's Arkmates, the boto is the largest of five species of river dolphins in the world. The boto, a.k.a. Amazon River Dolphin, can vary in colour from a memorable bright pink through to a murky brown, grey, or creamy white. Adults are typically 2.5m in length and weigh 150kg. It is believed that the boto's pink color comes from capillaries close to the surface of the skin that give it a rosy flush. Flippers are large compared with body size and are curved back... does not have a dorsal fin, though a bumpy raised ridge on the back... It has a prominent,

long, thin beak with 25-35 pairs of teeth in both the upper and lower jaws... front teeth are peg like, whereas the rear teeth are flatter with cusps... different functions: seizing prey and crushing... generally feed from the bottom of the river... diet consists of crabs, small fish, small turtles... not often seen in groups larger than 2... able to move their head in any direction, which is due to the unfused vertebrae in the neck... Though their eyes are small they can see quite well, except for their bulging cheeks hampering downward view. This, however, is overcome by swimming upside-down... readily associates with man and is playful, sometimes retrieving thrown objects and even soliciting physical contact. When swimming, dolphins may nip divers, play tag or take the diver's hand under its flipper and tow him or embrace him. Wild botos grasp fishermen's paddles, rub against canoes, and may become quite tame. Botos have never been directly hunted. However fishermen are known to have occasionally killed them to protect their catch and fishing gear, and some are drowned accidentally in gill nets or are killed by mercury poisoning of their environment...

[6] **Parsha Points to Ponder - NO'ACH**

1) The Torah indicates that the final determination to bring the flood came because of CHAMAS which is robbery (see 6:11 and Sanhedrin 108a). Given the other sins which were being committed at the time such as idolatry and adultery, how could something like robbery have been the final straw?

2) Why did G-d demand that Noach and his family have the difficult task of caring and feeding so many animals during the flood?

3) Why did G-D choose the rainbow as the symbol for the covenant that He would not destroy the world?

THESE ARE THE ANSWERS

Ponder the questions first, then read here

1) Rav Gedalya Schorr explains that while CHAMAS does literally mean robbery, it does not refer to one person stealing from another. Rather, it means that by committing all of these terrible sins, the people were robbing from G-d so to speak since He gave them life to serve Him and now they were misusing this gift.

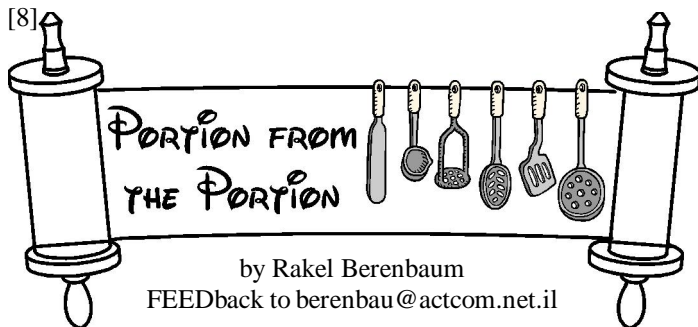
2) Rav Dessler explains that the basis of the sins of that generation was selfishness. Thus, to provide merit for the salvation of the world, Noach and his family had to rectify this flaw through the complete selflessness required to care for so many animals for such a long period of time.

3) Ramban explains that the rainbow represents a bow which is normally used as weapon that is now turned around as sign of peace. The arc of the bow faces toward heaven to symbolically indicate that G-D no longer intends to do battle and destroy the world.

Parsha Points to Ponder is prepared by Rabbi Dov Lipman Mashgiach Ruchani, Yeshivat Yesodei HaTorah in Bet Shemesh, author of "DISCOVER: Answers for Teenagers (and adults) to Questions about the Jewish Faith", soon to be republished by Feldheim,ppp@israelcenter.co.il

[7] MicroUlpan

Thin layer of sponge cake (or the like) spread with jam or chocolate and rolled up, makes the pastry called ROULADE or in pretend-Hebrew, ROLADA. The term is also used for meat rolled around a filling (or even without filling). So too for some ice cream. In real Hebrew? G'LILA



The ark was filled with all types of animals - dogs and cats, mice and elephants, wolves and sheep... For the whole time in the ark, animals, who otherwise would be at odds with each other, lived peacefully. Rav Meir Shapira of Lublin (who started daf yomi) asked a question. Yeshayahu in the prophecy about the time of the Moshiach (11:6) relates that then "the wolf will live with the lamb..." Only then, in the time of Moshiach, will there be peace between the animals. But we see that during the flood the animals were at peace? What is different about the time of Moshiach? Rav Shapira answers that during the flood the animals got along because they knew they had to - there was a common enemy - the Flood. If they didn't cooperate, they would be doomed. In the time of Moshiach, the animals will get along with each other because they want to, not because they have to. They will actually like each other. (That is something for humans to strive for as well).

After a year the land is finally dry. Noach waits for a Divine command to leave the ark. On exiting he sees a world that is totally destroyed. He is a true survivor of a Shoah. He and his family must rebuild and repopulate the new world. Noach is afraid. What is the purpose? Will his efforts be for naught? Will it all be destroyed again?

Therefore Hashem makes a covenant, with Noach promising that He will never destroy the world again with a flood. He chose a rainbow as a sign for this covenant. Rav Hirsh says that there is a good hint to G-d's promise in the choice of the rainbow as the sign. The rainbow is white sun light broken into many different shades of light. This symbolizes the variances between people in their closeness to Hashem. Some people are so spiritual that G-d's presence shines out through them. Other people are farther away from Hashem and are much darker. Both these type of people as well as others are all included in the rainbow - all protected by Hashem's covenant.

Whenever we see the rainbow it should remind us that if not for the covenant G-d would destroy us because of our sins. It should act to awaken us to repent.

Rainbow jell & animal cookies

This recipe should be made in a transparent glass pan, or small individual glasses or transparent plastic cups.

Get as many different color jells that you can find. If you can't find many different colored jells you can add food coloring to

the ones you have.

Place the purple jell at the bottom and let set (about an hour).

Continue adding other colors of jell one after the other, being sure to let each layer of jello set before adding the next layer.

This will give you a very nice rainbow effect. You can also add layers of fruit - bananas, berries, grapes... for added color and texture.

Serve with animal cookies.

[9] Divrei Menachem

Parshat Noach opens with the well known description of Noach as a righteous man in his generation. Rashi notes that the commentators were split in their assessment of Noach. In his generation he was a righteous individual but had he lived at the time of Avraham, he would not have been considered so.

This brings us to the question of by what standards should we judge people, if at all? We are reminded of the line in "Julius Caesar" that, "The evil that men do lives after them; the good is oft interred with their bones." Should we recall people's failings so that we can learn from them or do we better invoke the good deeds so that we can emulate them?

Our rabbis cautioned us in the matter of judging others. In Pirkei Avot (2:5), the wise Hillel taught: "Do not judge another until you find yourself in his place." Since we are unlikely to ever be in exactly the same circumstance as another, we might best conclude that we should not judge others at all.

Perhaps we should start by judging ourselves. Then we might want to ponder the daily prayer found in Birkat Hamazon in which we declare: "May we find grace and good standing in the sight of G-d and Man." For surely if, through our righteous actions, we find favor with others, we will surely be on the right path to finding favor with G-d.

Shabbat Shalom, Menachem Persoff

Towards better Davening and Torah Reading

Sometimes, you can't win... but you cannot lose either

So that's not too bad...

Check out B'reishit 10:13,14 in Parshat No'ach. The context is the descendants of No'ach after the Flood. A few p'sukim earlier we are told that No'ach's son Cham fathered Kush, Mitzrayim, Put, and K'naan. Our p'sukim tell us that Mitzrayim fathered the Ludim, the Anamim, the L'havim, and the Naftuchim. So far, so good. And (Mitzrayim fathered) the Patrusim and the Kasluchim, from whom the P'lishtim descended, and the Kaftorim. And here's the difficulty.

Who fathered the P'lishtim? Rashi says that the p'lishtim came from both the Patrusim and the Kasluchim, for they used to sleep with each other's wives...

Where'd the Kaftorim come from? Rashi says they also came from the Patrusim and the Kasluchim. According to Ibn Ezra, the Kaftorim came from Mitzrayim. Therefore, says the author of EIM LAMIKRA HASHA- LEIM, one must pause well after reading the word P'lishtim, and then finish the pasuk with V'ET HAKAFTORIM. Ramban (and others, perhaps Rashi included) does not recommend a pause there, because according to them, both P'lishtim and Kaftorim came from the Patrusim and Kasluchim.

The TIPCHA under P' LISHTIM seems to favor the pause, which favors the opinion that Kaftorim did come from Mitzrayim, as did Ludim, Anamim, L'havim, Naftuchim, Patrusim, and Kasluchim. Got it?

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.

"Inner Sin-Offerings" - Par Kohein Mashiach [2]

"G-d spoke to Moshe after the death of Aharon's two sons, when they approached before G-d, and they died. And G-d spoke to Moshe: Speak to Aharon, your brother that he shall not come at all times to the Sanctuary, within the curtain, in front of the cover that is on the Aron, so he should not die..." (Vayikra 16:1,2). Various Midrashim tell us that Moshe, upon receiving this command, was saddened. He asked, "Is it possible that my brother Aharon has fallen into divine disfavor? Maybe G-d will permit him to enter the Kodesh HaKodashim only once in twelve years, or once in seventy years or maybe not at all!" However, G-d calmed Moshe's fears and said that Aharon would enter the Kodesh HaKodashim every year on Yom Kippur to perform the Avoda, but before he did so, he would first have to make certain preparations that would evoke the merits of the Avot, the Imahot and the 12 Tribes, the sons of Ya'akov. Only by depending on the Zechu'ot (merits) of these righteous people could the Kohein Gadol dare enter the Kodesh HaKodashim without fearing the angels who normally filled the holy place. In fact, as Moshe Rabeinu found out, the earthly Kohein Gadol is on a higher level than the archangel Micha'el, the High Priest of the Heavenly Sanctuary! The celestial Kohein Gadol only praises G-d with words; the earthly Kohein Gadol praised G-d with deeds (the Avoda). The Midrash tells us that while Moshe Rabeinu was on Har Sinai, G-d vouchsafed him the privilege of visiting the seven heavens. In his supernal journey, Moshe entered the fourth heaven and actually saw the Celestial Temple! "The pillars thereof were made of red fire, the staves of green fire, the thresholds of white fire, the boards and clasps of flaming fire, the gates of carbuncles and the pinnacles were made of rubies." There he saw the Malachei HaShareit - ministering angels - entering the Sanctuary and intoning praises to G-d. Nevertheless, the angels told him that their prime responsibility was to weave precious garlands before G-d out of the prayers of Am Yisrael and that in reality, even after the "destruction", though invisible, the earthly Beit HaMikdash continues to exist. "When the exiles returned from Bavel and began rebuilding the Mikdash, they did not know where the new Mizbei'ach should be. Said R. Eleazar, 'they (the Nevi'im who were with them) saw (in a vision) the altar rebuilt in its place and Micha'el, the great prince, was standing on it and ministering before G-d.'" (Zevachim 62a).

"B'ZOT - With THIS shall Aharon come into the Sanctuary (Kodesh HaKodashim); with a Par - young bullock - for a sin offering and a Ayil - a ram - for a burnt elevation offering" (ibid 3). The bullock of the Kohein Gadol evoked the merit of hospitable Avraham Avinu of whom it is written, "Then Avraham ran to the cattle..." (B'reishit 18:7) to select a tender calf to prepare for his (angelic) guests. Despite his age and weakness, Avraham did not simply give orders to his servants;

he personally chose the best animals (Vayikra Rabba 21:10). The Ayil reminds us of Akeidat Yitzchak; Avraham's binding of Yitzchak on the altar, and its joyous conclusion. "Avraham went and took the ram and offered it up as an offering instead of his son (Yitzchak) (B'reishit 22:13). The merit acquired by the Kohein Gadol by offering up these two Korbanot (the Par and the Ayil) made him worthy to enter the Kodesh HaKodashim. The two Korbanot - encapsulated in the one word B'ZOT, reminded the Kohein Gadol (and us) of the merit of the Mitzva of Mila before the G-d, as it is said (referring to Mila), "Zot Briti, (This is My covenant...)" The two Korbanot evoked the merit of Shabbat as it is written. "Happy is the man who will do this (ZOT - referring to the observance of Shabbat). The two Korbanot recall the glory of Jerusalem as it is written "ZOT Yerushalayim..." In fact, the merit of all the Tzadikim and the Mitzvot of the entire Torah is encapsulated within that one short word, as it is written, "v'ZOT HaTorah..." - "And THIS is the Torah..." Since the Kohein Gadol was going to confess his personal sins over this bullock as well as those committed by all the Kohanim, it was necessary that the sacrificial animal be his own personal property. He put his hands between the horns of the bullock, pressed down and made the first of two confessions of sin. He said, "O G-d, I have committed iniquity, transgressed and sinned before Thee, I and my house. O G-d, forgive the iniquities and transgressions and sins which I have committed and transgressed and sinned before Thee, I and my house..." (Yoma 3:8). In this first confession of sin, the Kohein Gadol atoned for himself and his wife and asked forgiveness if they had inadvertently entered the Mikdash, ate or touched Kodashim (e.g. sacrificial meat) while in a state of impurity (Shevu'ot 1:7). Particularly instructive is the fact that the Kohein Gadol's wife is included in this first confession ("I and my house"). The Tanna R. Yehuda interpreted the Pasuk, "He shall make atonement for himself and for his house (Vayikra 16:6); 'his house' - that is his wife" (Yoma 1:1). Surprisingly, the Kohein Gadol's own children are not included in this first confession; they are included in the Kohein Gadol's second confession along with the other Kohanim. The Pasuk in B'reishit 2:24, "Therefore a man ... shall cling to his wife and they shall become one flesh." had "metamorphosed" into Mikdash Halacha! Since they were "one flesh", how could he not include her in his personal confession of sin? After his first confession, the Kohein Gadol proceeded to the eastern gate of the Azara, "and two (identical) he-goats were there and there was also an urn containing two lots." Standing between the goats, "he shook the urn and took the two lots. One lot had written on it LaShem ('To G-d') and on the other was written 'To Azazel.'" The Kohein Gadol drew the lots simultaneously, placed them on the goats and then "bound a thread of crimson wool on the goat that was to be sent to Azazel." Returning to his bullock, "he laid his hands upon it and made confession" for the second time. "I have committed iniquity I and my house and all the children of Aharon"

The Par (and the Sa'ir) offered by the Kohein Gadol on Yom Kippur fall into the category of Chata'ot Penimi'ot - "inner sin-offerings" - because unlike other Chata'ot, the blood applications were made not on the sacrificial altar but rather in the Bayit itself. The Mishna reads, "...the Par and the Sa'ir offered on Yom Kippur were slaughtered on the north side and their blood was received in a Mikdash vessel - on the north side (of the Mizbei'ach). Their blood was required to be sprinkled between the staves (of the Aron HaBrit. During Bayit Sheini, when there was no Aron, the blood was sprinkled between where the staves of the Aron would have been.) and upon the

veil (separating the Heichal from the Kodesh HaKodashim) and upon the Mizbach HaZahav, the golden incense altar). (The omission) of a single act of sprinkling impaired (the validity of the atonement)" (Zevachim 5:1). "He (the Kohein Gadol) slaughtered the bullock and received its blood in a Mizrak (Mikdash bowl) and gave it to one who would stir it... so it would not coagulate." After leaving behind the firepan with Ketoret, (incense) in the Kodesh HaKodashim, he retrieved the Mizrak containing the blood of his slaughtered Par from the Kohein who had been stirring it all this time. <to be continued>

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

from page 3 **PARSHA PIX**



The top row is based on an old joke about the worm coming in an apple, but all the other animals coming in pears (pairs). So a sample of animals are to be found in pears. They represent the animals that came into the Teiva.

There is also a fish to remind us that fish were not taken on the Teiva, but survived the Mabulin a column of water under the Teiva that did not have the destructive forces of the rest of the floodwaters.

There is also a Triceratops, which was a rhinoceros-like dinosaur. One possible explanation for finding fossil remains of pre-historic animals is that they existed in antediluvian times, but did not survive the Flood.

Then there are the famous dove with olive branch, cloud with rainbow and cloud with rain.

The grapes and wine flask are references to No'ach post-Flood occupation.

The people figures represent the proliferation of human beings after the Flood.

The ear of corn, TIRAS in Hebrew, a KUSH ball, and GOMER Pylein the upper-right corner, are three of the 70 nations that came from No'ach.

The Tower of Babel is accompanied by words of many languages. The words all mean WATER, the main theme of the first part of the sedra. languages are: Luxembourgish (similar to the German word, but with an additional a), Zulu, Chinese, Swedish, Tamil, Gaelic, Italian (and Latin), Carib, Finnish, Welsh, Hungarian, Albanian, Bengali, Korean, and Indonesian.

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 (The BIG one) TTriddles:

- [1] **The most significant day for Chag**
- [2] **The symbol stands apart from what it represents**
- [3] **Hamantash turnovers**
- [4] **borrowed by 3 of 5 two days earlier**
- [5] **They were 766, 636, 531, 441, 371, 306, 144, and 79; two not yet**
- [6] **Like major, like minor - almost, and one short**
- [7] **plus two elements from ParshaPix of Haazinu**

And the envelope, please...

[1] This TTriddle combines Sukkot with Parshat B'reishit (part of what was covered by the first quadruple issue of Torah Tidbits ever). On Chag (i.e. Sukkot), the world is judged for water. There is the mitzva of Nisuch HaMayim in the time of the Beit HaMikdash. Simchat Beit HaSho'eiva. And other issues of Sukkot that are connected to water. Therefore, the most significant day of Creation to Sukkot is Yom Sheini. And let's not forget the Arba'a Minim and the s'chach for the Sukka. That makes Yom Sh'lishi very significant to Chag. Both are solutions to this TTriddle, which should have been worded day(s) rather than day.

[2] The letter HEI is one of the symbols we use for G-d's name. In Parshat Haazinu, there is the word HAL-ADO-NOI, with the HEI standing apart from what the HEI symbolizes - G-d's name.

[3] In D'varim 32:20 (Haazinu), we find one of the Torah's references to Hester Panim (G-d's working behind the scenes, so to speak) - VAYOMER ASTIRA PANAI MEIHEM, I will hide My face from them. ASTIRA has the name ESTHER in it, and is considered a REMEZ (hint, clue, allusion) to ESTHER from the Torah (because the Purim story is a clear example of HESTER PANIM). The pasuk continues, ...KI DOR TAHAPUCHOT HEIMA, they are a generation that flips itself over. The warped mind that makes TTriddles combined Purim with TAHAPUCHOT to get a new pastry called HAMANTASHEN TURNOVERS.

[4] Two days before Shabbat Parshat Haazinu was Yom Kippur. The pasuk KI SHEIM HASHEM EKRA... from Haazinu is borrowed to begin the Amida of Musaf, Mincha, and Ne'ila (but not Arvit or Shacharit) - KI SHEIM is borrowed by three of the five YK davenings from the Torah reading of two days later.

[5] The correct designation of the year which began on Rosh HaShana is HEI' TAV-SHIN-SAMACH-VAV, 5766. The HEI represents 5000, but is often left out and the year is simple called TAV-SHIN-SAMACH-VAV - which is 766. In the year 766, 5000 years ago, Adam was 766 years old. His son Sheit was 636, Enosh was 531, Keinan was 441, Mahalaleil was 371, Yered was 306, Chanoch was a young 144, and M'tushelach was a mere 79 years old. Lemech and No'ach, the last two of the "ten generations from Adam to No'ch" mentioned in Parshat B'reishit, were not yet born in 766.

[6] Torah reading is an example of music in a major key. Haftara reading is an example of minor key. Like major, like minor = like the sedra, so too the haftara (of Haazinu), both written in an unusual format by Sofrim, but they are only almost the same, since the form of Haazinu is different from the form of Shirat David, the haftara for Haazinu (when it is read between Yom Kippur and Sukkot). Shirat David, by the way, is

written in the same form as Shirat HaYam in B'shalach and Shirat D'vora in Sho'tim. And one (pasuk) short refers to the fact that Haazinu has 52 p'sukim and the haftara has 51.

[7] TT 688 also holds the record for ParshaPix, with four different ones. All elements of the four Parsha- Pix (that is the correct plural for ParshaPix, not Pixes or Pixi) were explained except for two from the Haazinu ParshaPix. There was the leaning tower of Pisa which stands for the word MIGDOL (tower) in the haftara. But we only pronounce the word MIGDOL; it is written as if it were MAGDIL. Thus the leaning of the tower. The two forms of the word (MIGDOL and MAGDIL) should be familiar from Birkat HaMazon. In the T'hilim chapter that mirrors Shirat David from Shmuel Bet, 18, which also has 51 p'sukim, the word is pronounced MAGDIL but spelled without a YUD, which leaves it readable as MIGDOL (with a CHOLOM CHASEIR).

[7] Which brings us to the logo of the well-known Israeli company T'NUVA. The logo appears three times, making it plural, of T'NUVOT, a word that appears only once in Tanach - in Parshat Haazinu.

This week's TTriddles:

[1] None and far too much on the same date

[2] two years before and after

[3] 7th a.k.a 3rd

[4] 600 = 1047 = 756 = Washington's final initials

[5] Right! What's a cubit?

[6] yak, divi, tatu, patru, pet, vets, yedi, otto, ni, deset - Appropriate for whom?