

This Shabbat is the 229th day (of 354); the 33rd Shabbat (of 50) of 5766 • We read/learn the FIFTH perek of Pirkei Avot

מה ענין שמטה אלל הר סיני? רש"י על ויקרא כה:א

The Price of Tea in China

We've done this topic before; we're doing it again. A little differently, but again. And don't be surprised to see it every once in a while, each time dressed up differently, but essentially making the same point. Why the focus? Because the more Jews who get this point - and do something about it - the better things will be for Klal Yisrael and the closer we will be to the Geula.

[Bold statement, but I believe it with all my heart and soul - PC.]

One of the colloquial expressions for "What does one thing have to do with the other?" is "What does that have to do with the price of tea (or rice) in China?" Hence, the title of this Lead Tidbit. If you look a little above the title (in the hard copy or PDF version of TT), you will see the famous quote from Rashi, what does Shmita have to do with Har Sinai? The question is prompted by the unusual introductory pasuk, which instead of just saying, And G-d spoke to Moshe saying, this time it has WHERE He spoke to him - Har Sinai. Weren't all mitzvot taught by G-d to Moshe at Sinai - why mention it here, at the beginning of Parshat B'har? And why specifically with the command of Shmita?

Check Rashi for his answer. we'd like to suggest another answer to what Shmita is doing next to Har Sinai. (No replacement or even competition to Rashi's answer, just something else to ponder.)

The first time that G-d spoke to Moshe Rabeinu was at the Burning Bush. G-d said that He was descending to Egypt to take the people out in order to bring them to a good and expansive land, a land flowing with milk and honey... G-d's purpose in taking us out of Egypt was to bring us to Eretz Yisrael. He never intended for us to live anywhere else. To make us His nation and Him our G-d, He gave us the Torah, which is to be our way of life. He could have waited for us to get to Eretz Yisrael first and then to

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...

Clarification:

When Yom HaAtzmaut falls on Friday or Shabbat, it is pulled back to Thursday, lock-stock-and-barrel. That means not only national ceremonies, observances, and festivities, but davening and any other aspects of a religious nature. This was purposely built into the shaping of Yom HaAtzmaut to avoid Shabbat violations connected with the national observances AND to not separate the religious Zionist community from the rest of Israeli society. Or vice versa.



Yom Yerushalayim is the 28th of Iyar, regardless of what day of the week it falls. When it is on Thursday night Friday (as it is this year), national ceremonies are pulled back a day, but Yom Yerushalayim stays put.

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Correct for Jerusalem

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Regular and (earliest)
CANDLE LIGHTING & Havdala times
Israel Summer Time

Correct for TT 715 • Rabbeinu Tam (I'm) - 8:56pm

6:56pm (6:05)	Jerusalem	8:13pm
7:13pm (6:08)	Raanana	8:16pm
7:12pm (6:06)	Beit Shemesh	8:14pm
7:14pm (6:08)	Netanya	8:16pm
7:13pm (6:07)	Rehovot	8:15pm
6:53pm (6:07)	Petach Tikva	8:15pm
7:12pm (6:07)	Modi'in	8:15pm
7:12pm (6:06)	Be'er Sheva	8:14pm
7:11pm (6:05)	Gush Etzion	8:15pm
7:12pm (6:07)	Ginot Shomron	8:15pm
6:56pm (6:05)	Maale Adumim	8:13pm
7:11pm (6:05)	K4 & Hevron	8:13pm
7:03pm (6:06)	Tzfat	8:15pm
7:13pm (6:07)	Tel Mond	8:16pm

Ranges are FRI-FRI 21-28 Iyar (May19-26)

Earliest Talit & T'filin - 4:44-4:39am
Sunrise - 5:40-5:36½am
Sof Z'man K' Sh'ma - 9:07-9:06 am (8:15-8:12am)
Sof Z'man T'fila - 10:17-10:16am (9:42-9:40am)
Chatzot (halachic noon) - 12:35½-12:36pm
Mincha Gedola (earliest Mincha) - 1:11-1:12pm
Plag Mincha - 6:05-6:09pm
Sunset - 7:37-7:41 (7:31½-7:36pm)

In the Wolinetz Family Shul
OHEL SHMUEL (entrance floor)

Early Shabbat Minyan
Mincha 5:50pm (before PLAG)

Shabbat Shiur 5:00pm Mincha 6
Yaakov Moshe Poupko

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give us the Torah. But He didn't. He purposely gave us the Torah BEFORE we entered the Land. G-d gave the Torah to the Jewish people in Chutz LaAretz. This is very significant. Even more so, since en route to Sinai we received several preliminary (so-to-speak) mitzvot, that could have been the case but with Matan Torah in Eretz Yisrael. And remember, it's not that we would need the Torah for the period of time before we would enter the Land; it wasn't yet going to be 40 years - only a matter of days. Let's say that one of the reasons G-d gave us the Torah both outside of Israel and before we got there, is to teach us that if it were to come to pass that we would be exiled from Eretz Yisrael - and sadly it did come to pass - that the Torah would still be ours and that we would still live by it in the farthest places of our dispersion. In hindsight, it was a good thing that we knew the Torah was to remain ours even in exile, because we have spent far too long outside of Eretz Yisrael.

The problem is that we have done so well with creating a Torah context for our lives in Galut that we have psychologically minimized the significance of Eretz Yisrael to a Torah and a Jewish life. We have, in some instances, relegated Eretz Yisrael to singing "Next Year in Jerusalem" without the pain of its lack, or the commitment to our return to it. This, even though G-d's plan for us always was and is Torah and Eretz Yisrael.

What does Shmita have to do with Har Sinai? It is a reminder of the Torah's connection to Eretz Yisrael. It is a statement that says: Even though we received the Torah outside of Eretz Yisrael, we were taught Shmita with all its details at Har Sinai, to emphasize the significance of Eretz Yisrael to all mitzvot.

There's one other lesson from the specific choice of Shmita to represent the mitzvot of Eretz Yisrael. Shmita violation is a focus of the Tochacha in B'har's partner sedra of B'chukotai, to remind us that our hold on Eretz Yisrael is dependent upon our keeping the Torah, Shmita and all other mitzvot.

So it really isn't only Aliya and Israel that these Lead Tidbits seen to harp on. It is a complete commitment to G-d, His Torah, and His Will for each of us and for all of Klal Yisrael.



B'HAR-B'CHUKOTAI STATS

	B'har	B'chu	B&B
of 54 sedras in Torah	32nd	33rd	-
of 10 Sedras in Vayikra	9th	10th	-
lines	99	131	263
rank	50th	47th	-
Parshiyot	7	5	19
P'tuchot	1	3	6
S'tumot	6	2	13
P'sukim	57	78	144
rank (Torah/Vayikra)	50/10	46/7	-
Words	737	1013	2038
rank (Torah/Vayikra)	50/10	47/7	-
Letters	2817	3992	7523
rank (Torah/Vayikra)	50/10	47/7	-
MITZVOT (pos/prohib)	7/17	7/5	14/22

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 - 13+5 p'sukim - 25:1-18

[P> 25:1 (7)] One of the most famous sedra openers in the Torah: "And G-d spoke to Moshe AT HAR SINAI saying..."

The Israel Center Family
extends its heartfelt condolences to
Rabbi Tzvi Hersh Weinreb
and family
on the passing of his
MOTHER ע"ה
המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

The unusual nature of the pasuk is based on the rare additional words in the otherwise very familiar pasuk: And G-d spoke to Moshe saying. The mitzvot that follow deal with Shmita, the Sabbatical year. A basic element of our belief is that the whole Torah was revealed by G-d to Moshe (and by him to us) at Sinai (and not just the Ten Commandments, as many people - Jews and non-Jews - would claim). Why then mention the location of this particular set of commands? One of the principles by which the Talmud teaches us the Oral Torah is "when one issue is singled out for special treatment, the teaching not only applies to the one issue, but to the whole group from which it came". Here the teaching is this: Just as Shmita with its details was given at Sinai (it says so specifically right here), so too were all mitzvot given at Sinai with their details (and not just "chapter-headings"). This idea is an important feature of the Chain of Tradition, and is an essential component of "Emunat Chachamim", the trust, faith, and confidence we must have in each link of the chain.

On another level we still can ask the question: "why was this particular set of mitzvot chosen by G-d, so to speak, to teach us the general rule?" One commentator offers the following insight: The mitzva of Shmita teaches us (among other things) that G-d is concerned with the mundane things of this world. He cares about us and our earthly fields and trees. And He exists, not only in the lofty realm of the heavens, but His Essence fills the world. G-d's choice of lowly Har Sinai as the venue for giving us the Torah, was meant to teach us the same idea. How appropriate that the Torah tells us that it was at Sinai that G-d commanded us the laws of Shmita. See the Lead Tidbit for other insights.

"When you come to the Land..." The Land is to be rested each seventh year. For six years one works the fields, and on the seventh there is to be a Shabbat to HaShem for the Land; neither land [326,L220 25:4] nor trees [327,L221 25:4] may be worked. Even that which grows on its own, may not be harvested (in a normal manner) from the land [328,L222 25:5] or trees [329,L223 25:5]. (The Torah uses the term "vineyard", but means to include all trees.) Shmita year is for all to benefit from the land (without the usual sharp distinction between land-owner and others); and for the animals. (Shmita gives the land a chance to restore itself, and gives us a chance to put our relationship with the environment and with the other creatures who share the Earth with us, in perspective. It helps us get our priorities straight.) Shmita reminds us of who created and still rules.

MITZVA WATCH

Note that there are four prohibitions here in Bhar pertaining to Shmita, and there is a positive command to rest the land in the seventh year, in Parshat Mishpatim. It is noteworthy, though not that unusual, that an area of Jewish Law is presented to us by the Torah in this way - with both positive mitzvot and prohibitions (and not necessarily from the same portion of text). Shabbat, Shmita, Yom Kippur, Yom Tov, kashrut (to an extent), et al all are heavy with serious prohibitions. As such, we are duty-bound to "toe the mark" lest we violate G-d's Law. Our motivation would tend to be "fear of heaven", fear of punishment. Strong motivations, but not as beautiful and powerful as the

motivation of "Love of G-d" that is at play when one strives to scrupulously fulfill G-d's commands. One should not see Shmita merely as a series of "don't do this", don't do that". We should rejoice in the opportunity to serve G-d, demonstrate our faith and confidence in Him, be freer to study His Torah and perform mitzvot. Observing Shmita is not just avoiding the prohibitions. It is a positive statement of our belief in the Creator and Master of the World.

[P> 25:8 (17)] (When the majority of Jews are in Israel and the infra- structure of Torah life in Israel is intact,) the Sanhedrin is required to count seven successive seven-year cycles - 49 years [330,A140 25:8]. On the Yom Kippur of the 50th year, the Shofar is to be sounded (as we do each year on Rosh HaShana, and as we do in symbolic fashion at the conclusion of Ne'ila each year) [331,A137 25:9]. This 50th year is to be proclaimed "kodesh" as Yovel - the Jubilee year [332,A136 25:10]. Farming the land is forbidden [333,L224 25:11] (as during Shmita), as are harvesting that which grows on its own [334,L225 25:11] and gathering the fruit of the trees in a normal manner [335,L226 25:11]. Yovel is holy; we "eat of the land". During Yovel one returns to his estate.

There is an important connection between the blowing of the Shofar on Yom Kippur of the Yovel year, and the annual Shofar-blowing on Rosh HaShana - the fact of the matter is that we learn about the blowing of Shofar on Rosh HaShana from that of Yovel. The word SHOFAR is not used in the Torah in the context of Rosh HaShana. Rosh HaShana is to be a T'RU'A DAY, but we would really have a difficult time knowing what to do on Rosh HaShana had it not been for the Oral Torah teaching us the parallels to Yom Kippur of Yovel. Comparing the texts of the two days, we find a Tishrei-Tishrei match and a T'RU'A- T'RU'A match. The Gemara teaches us that we answer the question as to how to make a T'RU'A in Tishrei (Rosh HaShana), by doing it the same way as the other Tishrei T'ru'a is produced - with a Shofar. This method of learning Rosh HaShana from Yom Kippur of Yovel is known as a G'ZEIRA SHAVA. It is one of the methods by which the Written Word and the Oral Law are linked. G"Sh is part of the Tradition passed down through the generations.

In business with others, one must deal ethically [336,A245 25:14] (the mitzva is actually the command to the courts to carefully carry out the rules of business conduct); it is forbidden to cheat in business [337,L250 25:14] (since land returns to its original owners at Yovel, real estate purchases are only for a specific period. Prices therefore, should reflect the number of years remaining until the next Yovel. This is the context of the general mitzvot regarding proper business practices.)

MITZVA WATCH

Rambam describes certain situations in business in which one can technically get away with something, but he is considered not to have acted in "a proper Jewish manner". Perhaps the positive commandment (in addition to all the prohibitions) comes to teach us not to take advantage of the technical loopholes, but rather to conduct ourselves with the highest standards of

business ethics.

There is more than one way of explaining what a positive command adds to our observance of mitzvot, when the prohibition(s) are already on the books. This was one explanation.

On another note... Let's say that an art dealer passes off a good-quality fake as an original master. To be sure, the art dealer has violated the halacha against cheating. But whose law has he violated? Is this type of cheating a rabbinic prohibition inspired by the Torah's statements regarding cheating vis-a-vis the years remaining until Yovel. No. It's more. Oral Law teaches that Yovel is the particular context for a wide category of prohibition. In other words, in this case, we are not dealing with Torah-inspired rabbinic extension of Torah Law. We are dealing with Talmudic DEFINITION of Torah Law. There's an important difference.

Not only must one not take unfair advantage of his fellow in money- matters, he must be careful not to "oppress" or deceive others with words [338,L251 25:17]. This prohibition is very serious, as evidenced by the link the pasuk makes between it and the mitzva to revere (fear) HaShem.

Safeguard and obey the statutes and laws of the Torah and dwell in security on the Land. (This link between observance of Torah and continued peaceful, secure living in Israel, is an oft-repeated theme, one that must be kept in mind in modern Israel.)

Levi - Second Aliya - 6+4 p'sukim - 25:19-28

The Land will yield its bounty and we will eat our fill and dwell in the Land in security. No one should question where food will come from (with two years in a row of Shmita restrictions). G-d promises to bless the land during the sixth year (two years before Yovel) so that the land will yield enough for three years; the planting of the year after Yovel will supply our needs thereafter.

The land must not be sold forever [339,L227 25:23] since it is to return to its original owners during Yovel [340,A138 25:24].

MITZVA WATCH

Rambam defines the prohibition against selling the land "forever" in the context that we find the prohibition. The basis here is that land returns to its original owners in Yovel. An owner isn't really an owner; he's a guardian of the property until Yovel. So here's a person who ATTEMPTS to sell a piece of land forever. Intending that it should not revert to its original owners. Guess what? That cannot be done. The land goes back to its original owners regardless of a transaction to the contrary. The ISUR here is really "attempted" selling of land in E.Y. forever. It cannot actually be done. Rambam.

Ramban takes the mitzva out of its context and explains the ban as forbidding the selling (or giving away, converging, consolidating...) of land in Eretz Yisrael to non-Jews, who we can assume will not abide by the

Yovel rule of reversion of ownership.

[S> 25:25 (4)] If a person were forced to sell off hereditary land because of poverty, he or a relative may redeem the land by paying a proportional amount (depending upon how many years remain until Yovel). If not redeemed before Yovel, the land reverts to its hereditary owners with Yovel.

Rashi says that we learn from these p'sukim that ordinarily, one should not sell a field in Eretz Yisrael, except for the extenuating reason of poverty.

Shlishi - Third Aliya - 10 p'sukim - 25:29-38

[S> 25:29 (6)] If someone sells a house in a walled city (walled, that is, from the time of Yehoshua, i.e. original conquest), he has up to one year to redeem it; if not, it remains the new owner's forever. Redemption during the year is by returning the full amount paid, i.e. no deduction for the time that the buyer lived there. (This is technically an exemption from the Torah's ban against interest.) Redemption of a house in a walled city is a mitzva [341,A139 25:29]. On the other hand, houses in non-walled cities have the same rules as land - viz., redemption is possible until Yovel, at which time the house reverts to its original hereditary owners. Houses in Levite cities (even walled cities) are redeemable beyond the one-year limit, and do revert to the Levi at Yovel. The Levi has hereditary rights to those special (42+6) cities. It is forbidden to alter the areas around those cities by selling off parts of the land on a permanent basis [342,L228 25:34].

[S> 25:35 (4)] We are obligated to help our fellow who has fallen on hard times. We may not take interest for personal loans made to help him out [343,L235 25:37]. "I Am G-d Who took you out of Egypt, to bring you to the Land, to be your G-d."

(This emphasizes G-d's desire, so to speak, for His People to care about each other. Remember what I did for you. Now you be nice to your fellows.)

R'vi'i - Fourth Aliya - 8, 11, 3, 4 p'sukim - 25:39-26:9

[S> 25:39 (8)] If a Jew sells himself into servitude because of poverty (or any other reason), his master may not treat him contemptibly [344,L257 25:39]. He shall be treated like an employee, and stays with his master only until Yovel. (This is the maximum; under normal circumstances, the Jewish manservant goes free much sooner.) At Yovel, he and his family return to their hereditary land. We are servants of G-d (and should not be subservient to other people); no Jew shall be sold in the degrading way of the slave market [345,L258 25:42]. Do not subject him to hard, spirit-breaking labor [346,L259 25:43].

Jews (according to Torah law) may own non-Jewish slaves, who become hereditary property. They are not released at Yovel, but remain permanent property of their owners [347,A235 25:44].

[S> 25:47 (11)] If a Jew becomes a slave to a non-Jew, we may not permit him to remain so [348, L260 25:53]. Redemption should be by his close relatives, or himself if he obtains the means. Equitable calculation should be made for compensating his master. We must not let his master break his spirit. All this is because Israel is subservient to G-d, Who redeemed us from Egyptian slavery. We are to be committed to Him; we may not make false gods nor idols or sacred pillars; nor may we kneel on a "decorated stone" [349,L12 26:1].

"Keep My Shabbat and revere My sanctuary, I Am G-d. Shabbat here might refer to Sh'mita. If so, it makes a matched bookend with the beginning of the sedra. If however, Shabbat means Shabbat, then the juxtaposition to idolatrous prohibitions also makes the point that desecration of the Shabbat is tantamount to idolatry.

[P> 26:3 (11)] If we keep the Torah and mitzvot, then HaShem will provide beneficent, timely rainfall and bountiful crops. The yield of the Land will be so great, that each agricultural season will blend into the next one. And we will have plenty to eat - on our own Land.

The Gemara says that IM B'CHUKOTAI TEILEICHU is more than just stating the facts: If this, then that; if not this, then something else. The Gemara says that HaShem is asking us, pleading with us, to keep the mitzvot and immerse ourselves in Torah. If He asks, how can we not do what He wants - He created us, He put us into this world.

The promises of prosperity from the opening p'sukim of the parsha are made for Jews who live in Eretz Yisrael. This, says Torat Kohanim, in analyzing the word - B'ARTZ'CHEM.

Further reward for (or results from) following the Torah and keeping the mitzvot, will be peace and tranquility in the Land (of Israel). Both natural disasters (wild beasts) as well as human enemies (sword) will be kept at bay by HaShem. And when we do encounter our enemies, G-d will grant us the ability to vanquish them mightily. If we keep to our side of the deal (so to speak), we will be blessed with fertility and G-d will keep His covenant with us.

Chamishi - Fifth Aliya - 37 p'sukim - 26:10-46

This Aliya begins with the last four p'sukim of the "good" part - the promises for our proper Torah behavior. G-d will be with us; He is the One Who took us out of Egypt, broke the yoke of our oppression, and led us out with heads held high.

[P> 26:14 (13)] But then we get to the "Tochacha" containing G-d's detailed admonition to the People,

warning of the dire consequences that will result from disregard of Torah and mitzvot. Because it is so painful to hear these terrible words - especially realizing how often they have come true - the custom developed to read this portion in a low voice. We are ashamed that G-d needs to threaten us in so graphic a way. The minhag is to call the Rabbi, Gabbai, or the Baal Korei himself for this portion, so that no one can feel slighted by receiving this harsh Aliya.) The Tochacha is always contained within one Aliya which begins and ends on "cheerier" notes.

A significant theme of the Tochacha is the connection between the keeping of the laws of Shmita and our hold on the Land. We must always realize that we do not keep Eretz Yisrael without any strings attached. We have a clear commitment and responsibility to keep the Torah and fulfill the mitzvot as individuals AND as a community. Shmita was commanded in B'har. In B'chukotai, we are presented with the dire consequences of the disregard of this important mitzva.

[S> 26:27 (20)] Continual reference is made of both physical and spiritual benefits from observance of mitzvot, and the opposite, for disregard of the mitzvot. This combination of promise of good and threat of bad, together with the body of mitzvot of the Torah, constitutes the covenant between G-d and the People of Israel at Sinai via Moshe.

Shishi - Sixth Aliya - 15 p'sukim - 27:1-15

[P> 27:1 (8)] In pledging funds to the Mikdash, it is possible to offer the "value" of an individual [350,A114 27:2]. The Torah lists amounts for individuals depending on sex and age. In the event that the donor is poor, a kohen may reduce the amount.

[S> 27:9 (26)] If a person pledges an animal to the Mikdash which qualifies as a korban, he may not exchange or redeem that animal (even for one of greater value) [351,L106 27:10]. If he attempts to do so, then both the original animal and its substitute (t'mura) are consecrated to the Mikdash [352,A87 27:10]. That means that he has not really done anything wrong, since the exchange doesn't work. It is the attempt that is the sin. And it's punishable in Sanhedrin with MAKOT. Further unusual, since no act was performed.

An animal not fit for the Altar is to be evaluated by a kohen [353,A115 27:11], and can be redeemed by adding 1/5 of its valuation.

A person can also offer the value of a house [354,A116 27:14], in which case a kohen (expert in matters of real estate) determines its value, and the house is redeemable by adding 1/5.

Sh'vi'i - Seventh Aliya - 6, 7, 6 p'sukim - 27:16-34

If a person dedicates the value of his property to the Mikdash, it is to be evaluated by a kohen based on quality and number of years to the next Yovel [355,A117 27:16]. It then becomes redeemable by adding a fifth. If a person did not redeem the land, then Yovel does not release it to him, but rather to the Mikdash, as consecrated property. The same applies if the officials at the Mikdash sold the property before redemption. At Yovel, it reverts to the Mikdash.

If the property in question is not hereditary, but rather purchased, then the rules differ. The land is evaluated in the same way, but at Yovel it reverts to its original owners, and not to the Mikdash.

A firstling is automatically sanctified to the Altar; one may not consecrate it as another korban [356,L107 27:26], because it is already Kodosh. This rule of not switching one sanctity for another, applies to other categories of korban as well.

A non-kosher animal offered to the Mikdash is sold off.

If something itself is consecrated to the Mikdash (rather than its value), it cannot be redeemed; it remains holy.

Consecrated property goes to the kohanim [357,358,359; A145,L110, L111 27:29].

A person under a death penalty has the status of "Cherem" (non-redeemable items). The land's tithe (here referring to Maaser Sheni), is sacred; it is (either to be eaten in Jerusalem or) to be redeemed.

The tithe of the animals (cows, goats, sheep) are to be separated by counting every tenth one regardless of the quality of the animal [360,A78 27:32]. These animals are sacred and must be eaten only in Jerusalem and under conditions of ritual purity. Maaser B'heima may not be redeemed [361,L109 27:33]. Violation of this rule results in both animals being considered holy.

"These are the mitzvot... at Sinai." This final pasuk of the sedra (and book of VaYikra), closes the section that was opened by the first pasuk of B'har, the usual partner sedra to B'chukotai.

Haftara - 17 p'sukim - Yirmiyahu 16:19-17:14

The words of the prophet contain warnings and admonitions which echo the Tochacha contained in the sedra. The haftara ends with a prayer for G-d's help in keeping us faithful to Him and His Torah.

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

Lesson 331

Marital (Marriage and Divorce) Cases

In the State of Israel, by Knesset legislation, many of the matters dealing with marital cases are adjudicated by the official State Beth Din. In the halachic system the Beth Din of three judges, in addition to all the other cases under their jurisdiction, (as seen in previous lessons) also had jurisdiction over marital cases. The hardest of the marital cases is the situation of compelling a husband to divorce his wife under certain circumstances. In halacha, this was most common in cases where the couple had contracted a prohibited marriage. There are in halacha, situations where the Beth Din can compel the husband to authorize the writing of a divorce ("GET"). (See Shulhan Aruch Eben haEzer 154.)

The Talmud in T. Gittin 88b discusses situation of compelling a husband to divorce his wife. The Talmud discusses whether the non-ordained judges in Babylonia are authorized to compel a husband to divorce his wife. (We are discussing a situation where the Beth Din has authority as contemplated in halacha.) Can a Beth Din consisting of non-ordained judges compel the husband to divorce his wife? As has been discussed throughout these lessons, all the judges of the Beth Din are nowadays non-ordained, since ordination ceased in the 4th century c.e. The Talmud states that if the divorce that was compelled by the Beth Din accords with Torah law, it is valid; if not, the coerced GET is not valid. The Talmud has an opinion that if a Gentile courts compelled the husband to divorce his wife, under certain circumstances the GET would be valid. The Talmud states that the reason that the Sages rule invalid a GET coerced by the court of Gentiles is the wives would go to those courts who would threaten the husband to granting the GET. From this passage there are certain rules derived: 1) according to Torah law only ordained judges can compel a man to divorce his wife. 2) non-ordained judges have, at present, been give jurisdiction over this matter. One reason given by the major codes is that there is a need to protect a Jewish woman, who might not ever be able to be free to remarry without this divorce. But regardless of the reason given, the authorities agree that, where circumstances are such that halacha requires it, non-ordained judges have jurisdiction to compel a man to give his wife a divorce. Many of the reasons deal with his physical condition that renders him repulsive to his wife; sometimes it may be his occupation that he now works in that makes him repulsive to his wife. In those situations where the Beth Din compels the husband to divorce his wife, at her request, he usually has to pay her the ketuba settlement. This power of a Beth Din of three persons can, of course, be abused. Theoretically, a woman can tell some friend that she wishes to be divorced from her husband, for a reason known only to her. The friend tells her own husband and he calls two other men and they give a summons to the husband to appear and the husband not knowing why he is summoned to the Beth Din is ordered to divorce his wife. He was not even aware that that he was having family

difficulties. This, of course, could lead to ridiculous situations. Any three men could bust up marriages by convincing the husband they had the jurisdiction to compel him to give his wife a GET. I suggest that the situation should go before great scholars who would then determine if there is even a basis for having a sitting of a Beth Din to hear the complaint of the wife. If the scholars saw no reason for the convening of such a Beth Din, that should be the end of the matter. If, however, the scholars see justification to her complaints, they can authorize a special Beth Din to summon the husband and have both parties, the husband and wife, and their attorneys and experts appear, and then Beth Din can have a full trial of the issues. If after such a trial Beth Din decides to grant her a divorce, it will instruct the husband to authorize the writing of the bill of divorce (the GET). What is unique in this situation is that the Beth Din consists of non-ordained judges who cannot under ordinary circumstances compel a husband to grant a divorce to his wife. If the non-ordained judges could not compel a divorce there would be situations where the only thing to do for the battered wife is to compel continue her life of drudgery. In these circumstance the Beth Din must have the authority to act. Every community, where there is no fixed Beth Din, whether by law or by custom, should make rules to have a Beth Din that can compel the husband, subject to the laws of the land, to authorize the writing of a divorce.

There is another matter regarding marital cases where the Beth Din of non-ordained judges has jurisdiction. Of course they have jurisdiction over the ketuba which is an undertaking by the husband at the time of the marriage that he will pay to his wife a set sum of money in the event of a divorce. (The ketuba also contains stipulations that in the event of the death of the husband, the wife will be paid a set sum by the estate of the husband in addition to other rights that she has in the estate of the deceased husband.) That is marriage contact settlements. This is in addition to the ketuba. The husband and wife entered into pre-marital agreements settling upon the wife a set sum and other rights in case of a divorce. The Beth Din of three non-ordained judges may adjudicate such cases in the event of a dispute. Ramban states that if the non-ordained judges did not have jurisdiction over marriage contracts (and the ketuba) and debts arising there from, a wife would be at her husband's mercy. That is, he would be able to divorce her with impunity since she would have no Beth Din to turn to in order to collect the sum provided for in the ketuba and the marriage contracts. This might, in some cases, close the door to marriage, that is they were ready to get married and the bride-to-be inquired of her rights in case of a divorce or death of the husband and the husband refused to offer any contract to protect her. She learned from a friend of hers who was in that position and suffered as a result, and this bride to be does not desire to be in a similar position. Since as has been pointed out by the great authorities, the collecting of the money provided for in these agreements are of a frequent nature and certainly entail a potential loss of money for the wife if she cannot collect her ketuba and other money matters, she might be reluctant to marry this man. Consequently, non-ordained judges have been granted jurisdiction over marriage-contract and ketuba settlements.

The subject matter of this lesson is more fully discussed in volume I chapter 4 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

TANACH

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

"Megilat Yaakov" [1]

Yitschak and Rivka were pained by the wives that Eisav had taken, so Yaakov set out to find a wife from the daughters of his uncle Lavan in Haran, according to their wishes. This is a journey ostensibly like that undertaken by Eliezer on Yitschak's behalf, yet how different! Eliezer had the status of servant of Avraham when he went to bring a wife for Yitschak, with 10 camels laden with wealth and accompanied by servants. Yaakov went alone as a penniless refugee fleeing from the murderous intentions of Eisav.

It was not merely a shidduch trip but very much a step to galut, presaging the galut of his descendants as foretold in the Brit Bein HaBetarim. His was galut, slavery and oppression that atoned for the deception, suffering and fraud used to obtain the blessings; mida keneged mida. His deception was repaid by Lavan's substituting Leah for the beloved and promised Rachel; "Leah answered Yaakov's angry accusation against her for being part of Lavan's deception: "Did you not tell your father, 'I am Eisav your first born'" (Bereishit Rabba 70:18). The material bounty promised him in Yitschak's blessing, only came to him through his own labor, subjected to the fraud of Lavan's repetitive changes in his salary and to the physical suffering, as he tells Lavan (Ber. 31:38-43). "Instead of the realization of the prophecy that the elder son would serve the younger, he prostrated himself seven times before his older brother and called him, my lord "(Radak). For the fear and trembling that his deception caused Yitschak, Yaakov was filled with fear and sorrow at the sight of Yosef's bloodied coat that was also the subject of deception (Zohar). All this suffering served to purify and cleanse Yaakov, so that the blessings of Avraham of Nation and of Land he was to receive directly from Hashem Himself; once now before his first galut and later before going down to Mitzraim.

The most direct way from Beer Sheva, where Yaakov lived together with his parents, to Haran lies to the South of the Dead Sea, however, he goes on the path Beer Sheva - Bet El - Haran along which Avraham had come from Haran some 150 years earlier; later he was to make the same way via Shechem back from Haran. However, it was not merely because that way was well known to them but rather out of desire to gain spiritual guidance from Bet El that Avraham had sanctified, the way that passed through Har HaMoria sanctified by the Akeida. Knowing that he was going into galut and needed religious strengthening, he broke his journey to spend 14 years there in the yeshiva of Shem and Ever (Pesachim 87b).

We could understand what happened to Yaakov on coming to Luz, that he renamed Bet El, in the simple sense of the text: "He stopped at the place". "Makom is the name of the place set aside in the town for visitors" (Soforno) or "A place well known, as Bet El was already known as a holy place in the days of Moshe" (Ibn Ezra). However, Chazal (Hulin 96b) pointed out that Makom refers to Har HaMoria as we know from, "Avraham saw the Makom from afar" (Ber. 32:4), when he went to the Akeida on Har HaMoria; as evidence of reverence for 'Makom' used in this sense, it appears here 5 times. Furthermore, 'vayifga' translated as particular or chanced, is used elsewhere in Tanach to mean prayer; Rabbi Hirsch translates this as impressed. The spiritual aspects of this place, irrespective of how we understand its naming, made it appropriate for Divine Revelation

"He dreamt and beheld a ladder set up towards the ground and the top reached to heaven, angels were ascending and descending the ladder. ...And G-d stood beside him". At Sinai, at Matan Torah, we read that the people stood at the bottom of the mountain, the mountain was aflame until the very heavens, Moshe went up and then it is written and Moshe descended the mountain, and Hashem descended on Sinai. "The gematria of Sinai is sulam" (Bereishit Rabba 68:12)

"The angels of Eretz Yisrael who came to take leave of Yaakov ascended and those of Chutz laAretz descended in order to accompany and protect him" (Bereishit Rabba 68:12); "Why do we say, go in peace to the angels on Shabbat? Shabbat itself is protection, so when the Jew comes home on Shabbat he has no need of the angels. So too, when Yaakov came back home after the accompanying angels of Chutz laAretz departed there were no angels, since Eretz Yisrael itself protects" (Shem MiShmuel). "The ladder was only set on the ground, nitzav, not fixed there, motzav, for this ladder man himself has to erect and then when it stands fully erect then he himself is the ladder, for his body is below and the root of his soul above" (Sefat Emet). "Angels ascend with our prayers and descend with Hashem's answers; as Yaakov said: 'this is the gateway to heaven'" (Abarbanel). In the Sifri (Bamidbar 119) Rabbi Elazar HaKapar taught that the ladder represents the Temple and the sacrifices reach heaven and G-d is above the altar. "Hashem showed him the four kingdoms - Bavel, Greece, Persia and Rome - that would persecute and oppress Israel, arising to great power and descending into oblivion, but Malchut Shamayim would always be eternal" (Tanchuma). "The gematria of Sulam is 130 which is equal to mamon. Wealth is merely a ladder, if one's making and using wealth is kosher, then one raises it to heaven, but if not, then one merely remains with it on the ground" (Aharonu of Belz). "The sulam characterizes the cause and effect of all that happens in the world [to individuals, to nations and to Israel] and shows the connection between the upper [spiritual] and lower [material] worlds. They are all held and united in His hands, for in His will they arise and in His will they fall, as it is written: And Hashem was above him" (Baal HaBiur).

In this revelation G-d re-affirmed to Yaakov that He would give to him the promise made to Avraham and to Yitschak, of a great nation and of Eretz Yisrael but also that He would protect Yaakov in galut and return him to the land from his

exile; promises that were later made to Israel before galut Mitzrayim and before the destruction of the Temple, and that have sustained us in all our galuyot.

This is installment #128 in Dr. Tamari's series on "Tanach and its messages for our times"

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

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



We want to open a kosher slaughter house in South America and were wondering if it is permitted to sell the non-kosher parts of the animals to non-Jews. That makes economic sense, but is it permitted to benefit from forbidden foods?



You are apparently early in the planning process. Obviously, in order to produce kosher meat, you will need an expert rabbinic staff not only to carry out the shechita but to ensure that the other necessary halachic steps are done properly. The head of that staff should be able to answer this and a host of other questions responsibly. We are glad to help with your feasibility check.

Almost all forbidden food is permitted in benefit. Exceptions include meat and milk that were cooked together, chametz, and orlah (fruit from new trees). Nothing that is related to a slaughter house should be forbidden to benefit from, whether it is a neveila (an animal that died without proper shechita), tereifa (an animal with life-threatening blemishes), cheilev (certain fatty sections of cattle), blood, or gid hanashe (certain veins in the animal's hind legs).

However, it is prohibited to deal commercially with non-kosher food. The mishna (Shevi'it 7:4) says that hunters may sell

non-kosher animals they chanced upon. The gemara (Pesachim 23a) derives this from the pasuk, "Vesheketz yihyu lachem (and they shall remain defiled for you)." In other words, one may benefit from most non-kosher foods ("for you") and yet is forbidden to do so commercially ("remain defiled"). Most Rishonim posit that the prohibition of trading in forbidden foods is a Torah law (see Shut Chatam Sofer, YD 104-106, 108; Yabia Omer VIII, YD 13). The Rashba (Shut III, 223) says that the reason is to minimize the possibility of eating forbidden foods, while others say it is a gezeirat hakatuv (heavenly decree without a known reason).

The practical distinction is that one may not purposely acquire food which is forbidden from the Torah. However, if the non-kosher food came into one's possession accidentally or as a by-product of permitted activity, he may sell it (Shulchan Aruch, Yoreh Deah 117:1). The Rama (ad loc.) urges not to leave the food in his possession longer than necessary. It is not always clear whether a specific situation is considered purposely acquiring non-kosher food. However, in the case of a slaughter house, kosher, live animals come by necessity with non-kosher parts. Therefore, after shechita, when it is necessary to discard of much of the hind section of the animal and the udder (for a combination of absolute halachic reasons, minhagim and a desire to simplify the process) they can be sold to non-Jews. Even if a whole animal turns out to be not kosher, the Torah says explicitly that one can sell a neveila to a non-Jew (Devarim 14:21); the same is true of a tereifa. This arrangement enables producers to sell the meat of animals regarding which halachic questions arose rather than search for difficult solutions to prevent great loss.

Must one be concerned that the non-kosher meat will end up being resold to Jews? The Torah law of lifnei iver, not to put a "stumbling block" before others, does not apply for a few reasons. Whoever ends up eating it could have obtained the same type of forbidden food elsewhere (see Avoda Zara 6b). Also, the food would go from one Jew to another only through an independent intermediary; this is too indirect to be lifnei iver. There is sometimes a rabbinic prohibition to sell non-kosher food to a non-Jew out of concern that it might end up by a Jew (see Pesachim 40b). However, that was said in cases where one might not realize the food is problematic (e.g., flour infested with bugs - Rama, YD 84:5). In our case, one may not buy meat without a hechsher.

What would be problematic is to sell non-kosher food to a Jewish merchant to resell, for this would be aiding him to violate the prohibition of dealing commercially with non-kosher food. Under certain circumstances, there are grounds for leniency (beyond our present scope), but seeking a non-Jew is a simpler idea.

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 Rebbe is partially funded by the Jewish Agency for Israel

[2] Candle by Day

Silence is golden only when it speaks.

From "A Candle by Day" by Rabbi Shraga Silverstein

A Candle by Day • The Antidote • The World Of Chazal by Rabbi Shraga Silverstein • Now available at 054-209-9200

[3] CHIZUK and IDUD

for Olim & not-yet-Olim respectively

In the middle of the Tochacha, the Torah states: "I will make the Land desolate; and your enemies who dwell in it will be desolate upon it" (26:32). Chazal see this verse as a "silver lining" in the dreadfully dark cloud of Jewish suffering throughout the exile: "This is a good measure. [It means] that the Jews will not say: 'Now that we have been exiled from our Land, our enemies will come and find satisfaction on it.' For [the verse] says: 'And your enemies who dwell in it will be desolate upon it' - even your enemies who come afterwards will not find satisfaction in the Land" (Torat Kohanim [Sifra], ibid.)

What is most striking about this Midrash is its historical accuracy. For close to 2000 years, Eretz Yisrael was in a state of ruins. No nation was able to make it flourish, until the Jews began to return around 150 years ago. In the mid 1200's, the Ramban wrote: "Ever since we left it, it has not accepted any other nation; and they all try to settle it, but are unsuccessful." And in the mid 1800s, Mark Twain described the Land as follows: "It is a hopeless, dreary, heart-broken land... Palestine sits in sackcloth and ashes... (The Innocents Abroad, chap. 56).

The fact that this prophecy has come true in our times is more than just historically impressive. According to Chazal, the rejuvenation of Eretz Yisrael is the clearest sign of the imminent redemption (see the words of R. Abba, Sanhedrin 98a, and Rashi's comment, ad loc.)

It is a great privilege to be living at a time when the clearest signs of redemption are coming to pass before our very eyes. This privilege, however, comes with some obligations, like appreciating what God has given us and returning to His Land to help it flourish even more.

Rabbi Moshe Lichtman, Ramat Beit Shemesh

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

Once R' Yaakov Zeline, a distinguished resident of Yerushalayim, came to R' Shmuel Salant, the rabbi of the city at midnight, with a big problem:

"Rebbe," he said, "as I was lying in bed, I realized that I hadn't recited the grace after meals after finishing my supper. What must I do?"

"Don't worry," R' Shmuel told him, "you don't have to recite the grace because you never ate supper."

R' Yaakov was astounded. He was sure that had eaten supper and had forgotten to recite the grace after meals. However, out of respect for R' Shmuel he said nothing, and went home.

As he entered his home, he went to the kitchen and saw his supper awaiting him on the table, uneaten.

The next day he approached R' Shmuel and said to him: "Rebbe, I'm really sorry for having bothered you last night. You were right. I found my supper untouched on my table. You must have ru'ach hakodesh to have known that I hadn't eaten."

"Nothing of the kind," R' Shmuel said. "I assumed that a God-fearing person such as yourself would not forget to recite the grace after meals after you ate, and if you didn't, it is proof that you hadn't eaten."

Shmuel Himmelstein has written a wonderful series for ArtScroll: Words of Wisdom, Words of Wit; A Touch of Wisdom, A Touch of Wit; and "Wisdom and Wit" — available at your local Jewish bookstore (or should be). Excerpted with the permission of the copyright holder

[5] Parsha Points to Ponder - B&B

1) Why does the Torah rule that a sold home in a walled city cannot be redeemed after a year and that it does not return to the original owner at Yovel? (See 25:29)

2) Numerous verses in Parshat Behar were in plural and then the Torah suddenly switches to singular to teach that we should take care of poor people who need our help. (see 25:35) Why does it make this switch?

3) Why does the Torah use the double language AND YOU WILL EAT THE FLESH OF YOUR CHILDREN AND THE FLESH OF YOUR CHILDREN YOU WILL EAT?" (26:29)

THESE ARE THE ANSWERS

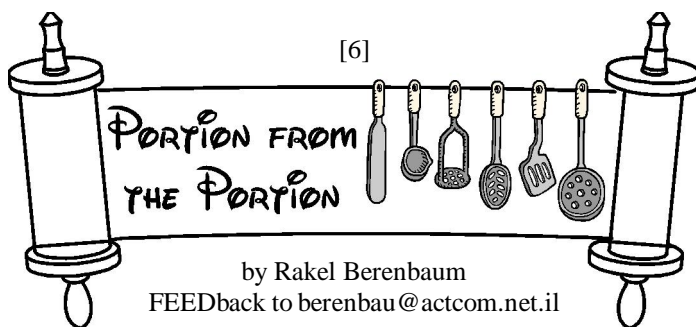
Ponder the questions first, then read here

1) The Meshech Chachma teaches that residents of walled cities, people who clearly had a need and a desire to defend themselves, had to be experts regarding the gates, the walls, the streets, the alleys, and the hidden places of their cities to insure that they could defend them properly. They also had to be familiar with one another to enable a group effort to defend themselves if attacked. If sold homes in these cities were returned to the owners at Yovel like other homes, these cities would suddenly be infiltrated by new faces who hadn't lived in them for years and were unfamiliar to the residents and to any physical changes. That would put the residents of these cities at great risk of an inability to properly defend themselves against attack. Thus, the Torah mandated a short time period for redeeming the sold homes, which would deter people from selling these homes, thus protecting the inhabitants of these cities.

2) The Alshich explains that when people are aware of others in need, they often rationalize that others should assist the needy. Rationalizations include that others are close relatives, others have more money, and the like. The Torah teaches this specific law in the singular to emphasize that each individual should view the responsibility to assist the needy as his own without deflecting the responsibility to others.

3) The Ohr Hachayim answers that the double language teaches that this curse means that when people first eat their child, they will not even feel regret and pain over the loss of their child and they will continue to eat the flesh of their other children without hesitation.

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



Trusting Hashem in the 7th Year

Let's try to imagine what the Sabbatical year, Shmita, would be like for a purely agrarian society. None of the fields would be ploughed, planted or harvested. The farmers, being free from all their labor with the crops, would have extra time to study Torah. But for a farmer this mitzva requires a great level of trust in Hashem. He must sit back and do nothing the whole seventh year and count on G-d to provide food and sustenance. What if they do not have the trust in G-d that this mitzva requires? The nation might spend the whole year worrying that they won't have enough to eat. This fear might even be heightened in the Jubilee year since there are two consecutive years when the land must not be worked - the 49th, a sabbatical year, and the 50th - the jubilee year

The verses in this weeks portion of BEHAR relate just such a fear (25:20). "In the seventh year, you might ask, 'What will we eat [in the jubilee year]? We have not planted nor have we harvested crops.'"

One of our goals in life is to try to develop BITACHON, a trust in Hashem and a consciousness that G-d is actively involved in our lives. While true acquisition of BITACHON is the goal of every Jew, it is also very hard to achieve. We live in a world where our daily routines actually may lead us to forget about G-d. How many of us would quit our job for a year just because Hashem commanded us to? How many of us are truly able to trust that Hashem will provide?.

For Shmita, Hashem gives us a promise that He will provide. "I will direct My blessing to you in the sixth year, and [the land] will produce enough crops for three years. You will therefore be eating your old crops when you plant [after] the eighth year. You will still be eating your old crops until the crops of the ninth year ripen" (25:21-22).

The Lev Eliyahu (Rav Eliyahu Lopian) asks a question on these verses. It seems that since the people ask "what will we eat?", Hashem gives them a blessing. When they seem to have a lack in their trust in Hashem He gives them extra bounty. Would there be a bracha if they wouldn't ask?

He explains that if Shmita is kept properly, Hashem would bless the produce no matter if the people fear where they will get food from or not. The difference would be in the type of blessing. Would it be a blessing of quality or quantity. If the nation has true trust in Hashem and

doesn't worry what will be in the future, then the land will produce the normal amount but it will be of superior quality and will provide for all the people's needs until they are able to harvest again. They will be free to learn Torah.

If, on the other hand, they worry about how they will survive (symbolized by the question of "what will we eat?") the produce will be blessed in quantity. The land will put forth more produce in the sixth year and therefore the people will have to work harder to harvest it, transport it, store it. They will have less time to learn. God always provides for us, but this provision comes in accordance with how much we have reached a level of true BITACHON.

The Shaare Simcha says that this mitzva can help the rich be more sensitive to the poor. If they also have the feeling of "what will we eat?" "where will our food come from?" they will be more apt to take care of the needs of the less fortunate in the future.

During the shmita year and the beginning of the eighth year, the nation ate "old" produce. Here is a sweet recipe to use up some of the old dry bread that we all are left with at home. This way we can also fulfill the mitzva of "bal tashchit" by not wasting.

SWEET (OLD) BREAD PUDDING

- 2 cups crumbs from old dry bread, cake, or cookies
- 2 cups milk, fruit juice, parve cream, or almond milk
- 3 eggs
- 1 cup sugar (or to taste; use less if using cake or cookie crumbs)
- 2 tsp. vanilla
- 1 tsp. cinnamon
- ¾ cup raisins, or other dried fruit, diced and softened in a bit of water

Preheat oven to 325 F.

Process all ingredients except for fruit in a blender or food processor, until smooth. Grease and flour an 8" square glass baking dish. Pour the bread mixture in the dish. Drain the fruit and scatter it over the bread mixture.

Place on the middle rack of an oven and bake for about an hour. It is done when it has risen and is firm when the oven rack is moved gently. The top usually has some cracks in it. It will fall somewhat when removed from the oven. Serve hot or cold. (Adapted from Eddy Robbey)

[7] MicroUlpan

Here's a combination Hebrew and Latin lesson.

Bow-leg and Knock-knee

The opposite conditions. Medical terms are Genu Varum and Genu Valgum respectively.

In Hebrew, the terms are:

BERECH ALUKA and BERECH KLUVA

בְּרֵךְ עֲלוּקָה • בְּרֵךְ קְלוּבָה

[8] PESACH SHENI

Four weeks ago or two weeks hence? Or what?

The Ramban, based on the Tanchuma in Parshat Pinchas, states that just as Shmini Atzeres is the cap, the crown, the culmination of Sukkot - its ATZERES, so too is Shavuot, a.k.a. ATZERES the crown and culmination of Pesach. Besides both being called ATZERES, there is the Torah Factor in common (Simchat Torah and Zman Matan Torateinu) and the fact that each is a one-day holiday following a 7-day (or 7-week) period.

Hagaon Rav Mordechai Yoffen, Rosh Yeshivas Navaradok of NY asks the following question. It's a nice comparison, but the Torah explicitly calls the 7th day of Pesach ATZERES. Why the need to compare Shmini Atzeres with Shavuot, when the more obvious "candidate" for the role of ATZERES of Pesach is its final day?

His answer is based on the famous dispute in the Talmud as to the meaning of the Mishna's instructions to us, that when we tell the story of the Exodus, we "start with G'NUS (demeaning description) and finish with SHEVACH (praiseworthy situation). Shmu'el says that we use a context of the physical experience of the Exodus: "We were slaves to Par'o in Egypt (G'NUT) and G-d took us out from there with a mighty hand and an outstretched arm (SHEVACH)." Rav says that it should be in a spiritual context: "Originally, our ancestors were idolaters (G'NUS) and now the Holy One Blessed Be He has brought us close to His service (SHEVACH)." As we know from the Hagada, we speak of both aspects of the Redemption. We say both AVADIM HAYINU and MIT'CHILA. The seventh day of Pesach, the anniversary of the Crossing of the Sea, represents the climax of the physical redemption. And the 7th day of Pesach is called ATZERES. Shavuot, with the receiving of the Torah, represents the climax of the spiritual Exodus. And Shavuot is the ATZERES of Pesach too.

It is a SEGULA and Z'CHUS for a REFUA SH'LEIMA to repeat and spread Torah which the person who is not well has taught. Please daven for a REFUA SH'LEIMA for Mordechai Ze'ev ben Yocheved.

Generations of Lomdei Torah have benefited from the Torah & G'milus Chesed of this eminent Torah family; let's do our best to restore his health.

[9] Torah from Nature • Kiwa hirsuta

1) Recent news report: Marine biologists have discovered a crustacean in the South Pacific that resembles a lobster or crab covered in what looks like silky fur.

Kiwa hirsuta is so distinct from other species that scientists have created a new taxonomic family (not just species) for it. A US-led team found the animal last year in waters 2300m (7540') deep at a site 1500km (900 miles) south of Easter Island... The "Yeti Crab", as it has been dubbed, is white and 15cm (6") long... It seems to reside around some Pacific deep sea hydrothermal vents, which spew out fluids that are toxic to many animals. ...observations of its behavior suggest it may be a general carnivore... saw the animal fighting with two crabs over a piece of shrimp... K. hirsuta is blind; the researchers found it had only "the vestige of a membrane" in place of eyes...

Mitten crabs

...the characteristic strands, known as setae, that cover the crustacean's pincers are similar to those found on Chinese mitten crabs and some other crustacean species... "Whether these setae are for growing or cultivating bacteria, I've no idea, but that could be one explanation... The team that found the crustacean said that while legions of new ocean species are discovered each year, it is quite rare to find one that merits a new family.

[10] **Divrei Menachem**

Parshat B'chukotai introduces us to the blessings that befall us for walking in the ways of G-d's statutes and for observing His commandments (Vayikra 26:3). At first glance, the idea of receiving a prize for good behavior, as it were, seems simplistic. However, the rabbis were quick to note that one should relate particularly to the finer issues of how the reward is attained.

In this respect, the Tiferet Yonatan distinguishes between the angels who are called "Omed" (Standing) and Man who has the Hebrew designation of "Holech" (the one who walks). Angels know and understand exactly what they have to do and expedite their tasks perfectly; but their reward is minimal. Man, in contrast, has to continually tread the path of Torah study to gain an understanding of what is expected of him. And even when those reasons are elusive, he nevertheless serves the King. For that Man receives a much greater reward.

Rashi, commenting on the phrase, "If you keep My commandments," suggests that it refers to one's being immersed in Torah with a view to maintaining an observant lifestyle. To which the Chafetz Chaim noted that, unlike the material world that pays only by results, Hashem's world of Torah also bestows blessings for the effort expended in Torah study. Clearly, this is one of the principle means to walk in Hashem's ways and one of foremost reasons why Limud Torah is weighed against all the other mitzvot.

Shabbat Shalom, Menachem Persoff

Towards Better Davening and Torah Reading
KEDUSHA revisited

We did something like this a long time ago, but people still remember it and every so often we get a request for a reprint due to worn out or lost pages.

This gives us an opportunity to redo it, rather than just reprint it.

The essence of Kedusha are the p'sukim KADOSH KADOSH KADOSH, BARUCH K'VOD, (and YIMLOCH).

N'KADEISH (or NAKDISHACH) and the Musaf equivalent is an invitation of the Shali'ach Tzibur (a.k.a. chazan, cantor, reader, leader, hereafter SHA"TZ) to the Kahal (congregation) to come together to say Kedusha (it being one of the things that require a minyan). As such, this opening statement of invitation was meant to be said by the SHA"TZ alone. Somewhere along the way, the Kahal started saying the SHA"TZ's parts either with him or, more commonly, before he says them. But essentially, they are for the SHA"TZ.

The same goes for the SHA"TZ's introductions to each pasuk.

Some people follow the opinions of the GR"A (Vilna Gaon), Aruch HaShulchan, and others, and say only the p'sukim of Kedusha, not the SHA"TZ's introductions for each pasuk. That is, SHA"TZ finishes M'CHAYEI HAMEITIM, then says N'KADEISH (or the equivalent) by himself, and then the Kahal says KADOSH KADOSH... And so on.

The SHA"TZ, by the way, is supposed to say the p'sukim with - and preferably louder than - the Kahal, or at least begin the p'sukim before the kahal finishes them. Leave that for now.

Here's the point. If you say only the p'sukim, then they work equally well in all NUSCHA'OT. Ashekaz, S'fard, Eidot Mizrach, Yemenite. We all say the same p'sukim.

But the SHA"TZ parts differ. And if you (as part of the Kahal) say them, you are supposed to use the text of the kahal rather than your own.

If you personally daven Nusach Ashkenaz and find yourself davening in a Nusach S'fard minyan, you daven the quiet parts of the davening your way, but Kedusha should be said the S'fard way. And vice versa.

That's why, on the other side of this page, you will find SHABBAT KEDUSHA for Ashkenazim, both Nusach S'fard and Nusach Ashkenaz. Shacharit (in the solid-line boxes), and Musaf (in the broken-line boxes).

For Musaf of Shabbat (and Yom Tov), SH'MA YISRAEL joins the p'sukim of Kedusha and is said by all.

The Kedusha on the other side of this page is useful for people who daven in shuls that have the other Nusach from their personal one, and especially if you daven in a Chazan-sets-the-Nusach kind of minyan so common in many neighborhoods.

Also, if you begin your Amida with the SHA"TZ, then you say Kedusha with him, including all his parts (in his Nusach), even if you usually say just the main p'sukim. So the Kedusha page can be useful in that case too.

נוסח ספרד	מוסף	שבת	שחרית	נוסח אשכנז
נקדישך את שמוך בעולם, בשם שמקדישים אותו בשמי מרום, ככתוב על יד נביאך, וקרא זה אל זה ואמרו:	נקדישך ונקדישך, כנעם שית סוד שרפי קדש, המשקלים לך קדשה, ככתוב על יד נביאך, וקרא זה אל זה ואמרו:	נקדישך את שמוך בעולם, בשם שמקדישים אותו בשמי מרום, ככתוב על יד נביאך, וקרא זה אל זה ואמרו:	נקדישך ונקדישך, כבוד שית שרפי קדש, המשקלים שמוך כקדש, ככתוב על יד נביאך, וקרא זה אל זה ואמרו:	נקדישך ונקדישך, כבוד שית שרפי קדש, המשקלים שמוך כקדש, ככתוב על יד נביאך, וקרא זה אל זה ואמרו:
קדוש, קדוש, קדוש, ה' צ'באות, מלא כל הארץ כבודו.	או בקול רעש גדול אדיר וקוק, משמיעים קול, מתנשאים לעפת שרפים, לעפתם משבתים ואומרים:	קדוש, קדוש, קדוש, ה' צ'באות, מלא כל הארץ כבודו.	או בקול רעש גדול אדיר וקוק, משמיעים קול, מתנשאים לעפת שרפים, לעפתם משבתים ואומרים:	או בקול רעש גדול אדיר וקוק, משמיעים קול, מתנשאים לעפת שרפים, לעפתם משבתים ואומרים:
כבודו מלא עולם, משרתיו שואלים זה לזה, איה מקום כבודו להעריעו, לעפתם משבתים ואומרים:	כבודו מלא עולם, משרתיו שואלים זה לזה, איה מקום כבודו להעריעו, לעפתם משבתים ואומרים:	כבודו מלא עולם, משרתיו שואלים זה לזה, איה מקום כבודו להעריעו, לעפתם משבתים ואומרים:	כבודו מלא עולם, משרתיו שואלים זה לזה, איה מקום כבודו להעריעו, לעפתם משבתים ואומרים:	כבודו מלא עולם, משרתיו שואלים זה לזה, איה מקום כבודו להעריעו, לעפתם משבתים ואומרים:
ברוך כבוד ה' ממקומו.				
ממקומו מלבנו תופיע, ותסלף עלינו כי מחכים אנהנו לך. סתי תסלף בציון, בקרוב במינו, לעולם ועד תשבון. תתנצל ותתקדש ברוך ורושנים עירך, דור ודור ולנצח נצחים. וענינו תראנוה מלכותך, בדבר האמור בשירי אגדה, על ידי דוד משיב צדקך:				
ממקומו הוא יפן ברחמים, ויהן עם המושכים שמו עמם ובסך ככל יום תמיד, פעמים באהבה שמע אומרים:				
שמע ישראל, ה' אלהינו, ה' אחד.				
הוא אלהינו, הוא אבינו, הוא מלכנו, הוא מושיענו וזוא ישמענו ברחמי שנית לעינו כל הן, להיות לבם לאלהים, אני ה' אלהיםם, וקדברי קדשך כתוב לאמרו:	הוא אלהינו, הוא אבינו, הוא מלכנו, הוא מושיענו וזוא ישמענו ברחמי שנית לעינו כל הן, להיות לבם לאלהים, אני ה' אלהיםם, וקדברי קדשך כתוב לאמרו:	הוא אלהינו, הוא אבינו, הוא מלכנו, הוא מושיענו וזוא ישמענו ברחמי שנית לעינו כל הן, להיות לבם לאלהים, אני ה' אלהיםם, וקדברי קדשך כתוב לאמרו:	הוא אלהינו, הוא אבינו, הוא מלכנו, הוא מושיענו וזוא ישמענו ברחמי שנית לעינו כל הן, להיות לבם לאלהים, אני ה' אלהיםם, וקדברי קדשך כתוב לאמרו:	הוא אלהינו, הוא אבינו, הוא מלכנו, הוא מושיענו וזוא ישמענו ברחמי שנית לעינו כל הן, להיות לבם לאלהים, אני ה' אלהיםם, וקדברי קדשך כתוב לאמרו:
ימלך ה' לעולם, אלהינו ציון, לדר ודר, הללויה.				

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.

Yehoshua bin Nun's Mizbei'ach! (Yehoshua 8:30,31)
(Do you know that it still exists? Have you seen it?)

To those of us who take the Tanach seriously, it can come as a great shock that most of the members of the "Israeli archeological community" have contempt for the veracity of our Kitvei Kodesh. How do archeologists read the Tanach? Do they see the Tanach - at the very least - as a book that contains valuable historical data or do they simply dismiss it as "metaphorical fiction"? In an article in Smithsonian Magazine, Jennifer Wallace points out that many Israeli archeologists are "so-called biblical minimalists, who argue that the Old Testament is literary rather than historical - the work of ideologues - who wrote it between the 5th and 2nd centuries b.c. (sic.) - and that Moses, Joshua, David and Solomon never even existed." Perhaps the most prominent propagandist of this "school of thought" abroad is Keith Whitelam, author of *The Invention of Ancient Israel: the Silencing of Palestinian History*. Required reading in all schools of archeology, the title of this nasty diatribe says it all. In Eretz HaKodesh, one of the most outspoken representatives of this trendy "post-Zionist" sentiment is Israel Finklestein of Tel Aviv University. In his book, *The Bible Unearthed*, Finkelstein claims that David and Solomon (if they existed at all CS), were simply "hill-county chieftains". (The myth of King David ruling a united Israel was the creation of a coterie of "priests trying to create for themselves a glorious history ... concocted by the authors of Samuel and Kings to validate Judah's expansion into the northern territory of Israel.") The left-leaning "chattering classes" immediately realized the usefulness of such a book to those who - for reasons of their own - strive to negate any link between Am Yisrael and Eretz Yisrael. The widely wine and dined Finklestein quickly "became the darling of a sympathetic media". Promoted by an unprecedented multi-media publicity blitz, the sales of *The Bible Unearthed* soared. Not surprisingly, it made the New York Times best-seller list.

Over the years, I have written quite a bit about the "Mikdash Mizbei'ach" but the brutal truth is that not a recognizable pebble of it remains. All we have are the bare-boned reminiscences of the Sages. Perhaps as a result of Kings Chezkiyahu and Yoshiyahu's zeal in destroying the Bamot - the notorious "high places" that were declared illicit after Shlomo HaMelech built Bayit Rishon (II Melachim 18:4,23), archeologists have succeeding in unearthing only two "field altars" in Israel. However, in 1985, archeologist Adam Zertal, after an extensive survey centering on Mt. Ebal north of Shechem, was able to announce the unearthing of the very altar that Yehoshua bin Nun erected on Har Eival when Am Yisrael entered Eretz Canaan. Zertal comments, "The cultic site on Mt. Ebal satisfies the three criteria necessary to identify a biblical site: chronological (beginning of the Israelite settlement), geographical, and the nature of the site (a cultic center with a burnt-offering altar). In view of this analysis, the identity of the biblical story and this site as the first inter-tribal center of the Israelite tribes can hardly be doubted." Before his death, Moses charged Joshua and Bnei Yisrael to build an altar on Har Eival upon crossing the Jordan (Devarim 27). After Am Yisrael

crossed the Jordan, "Then Joshua built an altar unto the Lord, the G-d of Israel, on Mt. Ebal, as Moses the servant of the Lord commanded the Children of Israel, as it is written in the book of the law of Moses, an altar of unhewn stones, upon which no man has lifted up any iron; and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings..." (Yehoshua 8:30, 31). (Centuries earlier, Avraham and Ya'akov had previously built altars in near-by Shechem [Ber. 12:6,7; 33:18-20]).

Zertal writes, "The central feature of the site, found under the heap of stones, is a rectangular, nearly square structure. Today it stands to a height of almost nine feet. Since it is so beautifully preserved, we conclude that this is probably close to its original height. It is constructed of large, unhewn field stones. The outside measurements are 24.5' by 29.5'. Its walls are 5' (1.5m) thick... The strangest feature of the structure was the filling, which, together with the structure, formed a kind of stage. When we excavated the fill within the structure, we found that it consisted of deliberately laid strata or layers of field stones, earth and ashes, one layer on top of the other. The earth and ashes contained pieces of pottery, all from Iron Age I, and animal bones. A sort of terrace about a yard lower than the structure was built adjacent to it, surrounding the platform on three sides... Attached to the structure on the southwestern side were two adjacent, stone-paved courtyards. In each courtyard were stone-built installations, three in one and four in the other. Some of these installations were paved with crushed chalk. They contained either ashes and animal bones, or complete pottery vessels ... one or the other, but not both. ... What at first glance appears to be a wall separating the two courtyards outside the rectangular structure actually rises from the far side up to the main structure at an incline of 22 degrees. This is in fact a ramp leading up to the stage on top of the main structure. This ramp is a bit over 3' wide and 23' long. It is made of medium-sized field stones. The highest point of the ramp indicates that the main structure was one layer of stones higher than its present elevation, rising to a height of approximately 10'... Adjacent to the northern side of the ramp is another small, narrow wall, somewhat lower than the one beside it. It turned out that this smaller ramp, which greatly intrigued us since we could find no constructional logic for it, was intended as a means of ascent... to reach... the above mentioned terrace..."

Zertal continues, "A friend of mine, a young archaeologist named David Etam visited the site, and I gave him a tour, I was explaining the site to him, especially the difficulty we were having understanding the function of the strange central structure that had been filled. David interrupted me: 'Why don't you think the opposite? Why don't you think that the filling is the important part, rather than the building?' For months, we had been trying to understand the structure by thinking of the filling as secondary. We were concentrating on the outside structure. David's insight stunned me. I grabbed a Bible and opened it to Exodus 27:8, which describes the portable Tabernacle altar the Israelites were commanded to build in the wilderness: 'Make it hollow, with boards. As you were shown on the mountain, so shall it be made.' ... "That evening, after a long day of excavating and washing pottery, I took a piece of paper and pencil and drew a rough sketch of what I thought the structure would have looked like, assuming it was an altar. I showed my sketch to one of the staff. He was dumbstruck. He ran from the room and soon returned with a Mishna. He opened the Mishna to a passage in tractate Midot that minutely describes the Second Temple and surrounding structures. The particular edition he was using contained a drawing of the

Second Temple altar as it was described in Midot. The drawing in the book was almost identical to the sketch I had drawn. Now it was I who was dumbstruck." <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

- Har Sinai, with a pair of Luchot at the top. Negation circle over someone planting a sapling. Question mark between them. - represents the famous question MA INYAN SHMITA EITZEL HAR SINAI?
- The abacus is for counting the seven years of each Shmita cycle and the seven Shmita cycles to Yovel. Also, to calculate the fair price of land, depending upon how many years remain until Yovel.
- The Shofar is blown on the Yom Kippur of Yovel.
- The Liberty Bell is inscribed with the partial pasuk: AND PROCLAIM LIBERTY THROUGHOUT THE LAND TO ALL ITS INHABITANTS.
- NOT FOR SALE sign is a reminder of the prohibition in the parsha which has two very different definitions. See Sedra Summary.
- There's a fellow lending money at the Torah-approved interest rate for personal loans between Jew and Jew - 0%.
- If you follow G-d's laws... then we will receive our rain in the proper time...
- and 5 will be able to repel 100 (of our enemies) and 100 will push away 10,000...
- And we will have peace (dove with olive branch).
- Anatot is from the haftara of B'har which we don't read this year. Ignore it please.
- Silhouette family is for ARACHIN with the baby's amt. unclear because we can't tell if it's a boy or girl.
- Price tag stands for Ona'a because mark up is more than a sixth.
- Steel pen point is in the haftara.
- Maaser B'heima, the 10th sheep under the rod.
- O DODO O BEN DODO.
- Plus one unexplained item (which represents 2 things)

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 (EMOR) TTriddles:

[1] 7 different ones; 2 female (1 in Emor), 5 male

At the end of Emor is the episode of the son of a Jewish mother and Egyptian father who "blessed" G-d's name. His mother is identified as SH'LOMIT b. DIVRI of Dan. The name Sh'lomit appears in Tanach for six other people: one other female and 5 men. In Divrei HaYamim, there is a Shlomit, daughter of Zerubavel, sister of M'shulam and Chananya. In Ezra, Shlomit is the son of Yosifya. He returned from Bavel to Eretz Yisrael leading a group of 160 men. The other 4 male Shlomits are also found in Divrei HaYamim - we leave it for you to check them out.

[2] Who actually carried this title? (Aharon did not)

The chief among the kohanim, of course, is the Kohen HaGadol. We are introduced to the term in Emor. Aharon, of course, was the first Kohein Gadol. But he is never identified as such in Torah or the rest of Tanach. He is called Aharon HaKohen. (The phrase appears 24 times in Tanach.) Aside from Emor, there are 17 other occurrences of the words HaKohein HaGadol in Tanach. Only three people are identified with that title. Yehoshua b. Y'hotzadak, Chilkiya(hu), and Elyashiv.

[3] OJO/KIJKER

OJO is EYE in Spanish. KIJKER is EYE in Dutch. The slash here is like in a fraction. A half, 1/2, is read as one over two. That means that two is under one would be the same thing. Anyway, here it comes together as AYIN TACHAT AYIN, literally an eye under an eye, as in "an eye for an eye", found in Parshat Emor (as well as in Mishpatim).

[4] Most immediate compliance - 31

Although we have been counting the Omer since the second night of Pesach, it is in Parshat Emor that we read of the command to count the Omer. The most immediate compliance with that command, after hearing it on Shabbat morning, took place on Motza'ei Shabbat, when we counted 31.

[5] Don't work new blood and fat on Yom Kippur

Let's break this apart correctly into three pieces: Don't work on Yom Kippur. New (grain, that is, as in CHADASH). Blood and Fat. Only three times in the Torah do we find the description of a mitzva as CHUKAT OLAM L'DOROTEICHEM B'CHOL MOSHVO- TEICHEM, an eternal law for all generations wherever you live. Twice, the phrase is found in Emor (for the prohibitions of CHADASH and MELACHA on Yom Kippur). Earlier in Vayikra, in Parshat Vayikra to be specific, we find the phrase used for the prohibition of eating DAM and CHEILEV.

[6] Washington Melville, NY3, Tishrei (separate)

These were Footer TTriddles, referring to the issue number, rather than the weekly sedra. The first two are culturally biased to favor American sports fans with warped minds. Washington is George Washington and Melville of Moby Dick fame is Herman. George Herman Ruth, nicknamed Babe Ruth, hit 714 homeruns in his MLB career. Hence these two footer TTriddles for TT issue 714. Tishrei (for which a separate prize was offered) was really tough. The other name for Tishrei is HaChodesh HaSh'vi'i, the seventh month. The numeric value of that phrase is $5+8+4+300 + 5+300 +2+10+70+10 = 714$. Sorry.

[7] 2 visual TTriddles from the ParshaPix

These were kind of easy. At least the dreidel (sivivon) was. Right after Parshat HaMoadim (Vayikra 23), we have the command to light the Menora in the Mikdash with pure olive oil. This is seen as a REMEZ, hint to Chanuka from the Torah. (One of several REMAZIM.)

The numeral 1 was intended to refer to the haftara, where reference is made to Bikurim, T'ruma, Challa, and other gifts of the FIRSTs to the kohanim.

Not a TTriddle; a CHALLENGE (with prize):

Sum of all numbers uttered in fulfillment

This referred to the fulfillment of the mitzva of counting the Omer. Anyone who makes it all the way through will have counted 1 through 49, which add up to 1225. In addition, from day 7-13, one week was also counted, as well as the number of days to the next number of weeks. 7 days, which are 1 week and 1 day... Etc. That's 7 each of 1-6 for the weeks, which is $7 \times 21 = 147$ and another 7 for the 49th day (7 weeks). That's 154 for weeks. Each of 6 weeks (all but the first) had another 1-6 days counted. That's another 126. Add them up and you get the total of 1505 for the sum of all numbers uttered in the fulfillment of the mitzva.

NachKwestion of the Week

Women in Tanach:

Name 3 beautiful sisters

3 women who dismounted animals

The wife of which Navi is referred to as a prophetess?

Several people got this one, all parts. In the end of the book of Iyov, we are told of what Iyov was blessed with after his whole ordeal. 14,000 sheep, 6000 camels, 1000 yokes of oxen, and 1000 donkeys. He also had 7 sons and 3 daughters, which he named Yemima, K'tzi'a, and Keren Hapuch. They are described as the most beautiful girls in the land. (And Iyov gave them property as well, among their brothers. Beauty and land made for attractive shiduchim (details of which, we do not have).)

In addition to the above, HC found three other beauties, unrelated to each other, but each identified as someone's sister. Rivka, Rachel, Tamar. A valid solution to this part of the NachKwestion.

Rivka (donkey), Achsa (b. Kalev, also donkey), and Avigayil (camel).

Yeshayahu's wife is referred to as a NEVI'A.

This week's TTriddles:

[1] Proportionally, 5 times stronger than 5

[2] Why would we hesitate buying a used car at the Osaka Nissan Auto Auction?

[3] Can be asked about korbanot, e.g. Tamid

[4] 5 times throughout Shabbat (incl. Motza"Sh), and an extra time this Shabbat

[5] The mixed up producer of my fields

[6] Equals its g'matriya's digit sum

[7] Eicha, Rice Lake

[8] plus an unexplained object from the ParshaPix

NachKwestion of the Week

What is the most common pasuk in T'hilim?
What is the second most common, and what is particularly interesting about it?

[submitted by EB]