

This Shabbat is the 257th day (of 354); the 376th Shabbat (of 50) of 5766 • We read/learn the THIRD perek of Avot
(Chu"l: Parshat B'ha'alo'tcha; 2nd perek) ... וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם... במדבר טו:ל

The Real Early Edition

Variation on a theme. Parshat Sh'lach is one of those sedras that evokes the heavy handed, pushy pitch for Aliya and living in Israel. Here's an interesting way to look at this sedra in particular, and maybe all of Tanach and more, in general.

There was an American TV show in the late 90s - it aired on Israel television too - called Early Edition. It was the continuing story of a man (named Gary Hobson from Chicago) who received a newspaper on his doormat every morning. What made this unique, rather than mundane was the fact that he received tomorrow's edition, today. He had access to news that hadn't happened yet, and he had the opportunity to change things for the better. If the newspaper reported a fatal fire in an apartment building, he had 24 hours or so to prevent it from happening and save many lives. Interesting piece of fantasy and imagination. but totally fictional, of course.

But it made you think. What if we could read an Early Edition telling us what will happen - or might happen - tomorrow, and what if we could do something about it?

Well, we really do receive an early edition of sorts. It's called the Torah. You think the Torah is only telling you what happened in the past?

No, it does more than that. Take Parshat Sh'lach, for example. Imagine if you had advanced knowledge of what was to happen on that fateful Tish'a b'Av so long ago. What would you do, what could you do, being forewarned about the sin of the spies? Maybe you could have joined your voice to those of Kaleb and Yehoshua, Moshe and Aharon - and made a difference.

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 20th of Sivan is a dark date in Jewish History. 34 Jewish men and 17 Jewish women were burned at the stake in Blois France, 1171, as a result of the first ritual-murder trial in Europe. Rabbeinu Tam declared a fast day to mark the event. The day was confirmed as a fast day centuries later, in Poland, following the murder of 6000 Jews of Niemirow during the Chmielnicki massacres, 1648. Many Siddurim have Slichot for Kaf Sivan.

In our own time, another tragedy was added to 20 Sivan. The battle of Sultan Yacoub during the Lebanon war was the most costly battle of that war. Among the casualties of that 20 Sivan in 1982, was Yair Landau HY"D, who was supposed to be a madrich for NSCY rather than a fighter in the IDF. Our library is named in his memory. Zacharia Baumel and others went MIA on that day, as well

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Regular and (earliest)

CANDLE LIGHTING & Havdala times
Israel Summer Time

Correct for TT 719 • Rabbeinu Tam (l'm) - 9:14pm

7:11pm (6:18)	Jerusalem	8:29pm
7:28pm (6:20)	Raanana	8:32pm
7:27pm (6:19)	Beit Shemesh	8:30pm
7:29pm (6:21)	Netanya	8:33pm
7:28pm (6:20)	Rehovot	8:31pm
7:08pm (6:20)	Petach Tikva	8:32pm
7:27pm (6:19)	Modi'in	8:31pm
7:26pm (6:19)	Be'er Sheva	8:29pm
7:26pm (6:18)	Gush Etzion	8:29pm
7:27pm (6:19)	Ginot Shomron	8:31pm
7:11pm (6:18)	Maale Adumim	8:29pm
7:26pm (6:18)	K4 & Hevron	8:29pm
7:18pm (6:19)	Tzfat	8:32pm
7:28pm (6:20)	Tel Mond	8:32pm

Ranges are FRI-FRI • 20-27 Sivan • (Jun 16-23)

Earliest Talit & T'filin - 4:34-4:35am
Sunrise - 5:33-5:34½am
Sof Z'man K' Sh'ma - 9:06-9:07 am (8:10-8:12am)
Sof Z'man T'fila - 10:17-10:18am (9:40-9:41am)
Chatzot (halachic noon) - 12:40-12:41pm
Mincha Gedola (earliest Mincha) - 1:16-1:17pm
Plag Mincha - 6:18-6:20pm
Sunset - 7:52-7:53½ (7:46-7:48pm)

14th anniversary issue

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a separate fear concerning Yehoshua. He could imagine Yehoshua joining the ten Meraglim in discouraging the People from entering the Land so that Moshe's life would be prolonged. Eldad and Meidad had prophesied that Moshe would die and Yehoshua would lead the people into the Land, Yehoshua heard that and was quite agitated. Moshe's bracha to Yehoshua was to keep Yehoshua honest, so to speak, so that he would not join the "evil advice" for any reason, even one to benefit Moshe himself.

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

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

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

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

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

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

It might be said that people who tell other Jews about terror attacks and other difficulties that we face in Israel are "guilty" of "first-stage" Meraglim-talk. Those who add "you gotta be crazy to live there" or words to that effect, are repeating and perpetuating what is maybe the greatest communal sin in the history of the Jewish People. The sin of the Meraglim created the blackest day

on our calendar, Tish'a b'Av. The destructions of the two Batei Mikdash and the various causes of the CHURBAN were "merely" add-ons to Tish'a b'Av. When we totally repudiate - by action, not just by word - the Sin of the Spies, and embrace - by action, not just by word - the righteous behavior of Kalev and Yehoshua, then we can hope for the fulfillment of the prophecy of Zecharya that will see Tish'a b'Av and the other Churban-related fasts become YAMIM TOVIM.

Shlishi - Third Aliya - 18 p'sukim - 14:8-25

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

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

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

Compare and Learn

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

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

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

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

We must not "put down" Israel, its people, life here, etc. We must object when others do. And one should avoid

saying something negative even in a joke.

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

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

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

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

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

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

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

Chamishi - Fifth Aliya - 9 p'sukim - 15:8-16

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

Furthermore... It seems obvious that this area of mitzva was purposely put here in the aftermath of the Sin of the Spies. There are at least two other places in the Torah where the topic is presented, where the

mitzva is counted, and where it fits well in the context. It seems superfluous here except as a message for the post- Meraglim period. Note also, that it is not merely a mitzva that will apply in Eretz Yisrael, but one that is part of the Beit HaMikdash service.

Shishi - Sixth Aliya - 10 p'sukim - 15:17-26

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

MITZVA WATCH

Two major aspects of this precious Mitzva are:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lesson 335

Trials at Night

Following up on last week's lesson that dealt with Beth Din procedure, namely should the Beth Din break for lunch, we shall now discuss a matter that some of the litigants and/or their attorneys, ask about, can we schedule trials at night when it is more convenient for some of the litigants and their attorneys?

A Mishna in T. Sanhedrin (4:1) states that civil trials are conducted during the day and concluded at night. The Talmud (Sanhedrin 34b) shows that this is based on verses in the Torah discussing the trials. One verse states "They shall judge the people at all times" (Sh'mot 18:22) and another verse states "And in the day he causes his son to inherit" (D'varim 21:16). In order to reconcile the verses, the Talmud demonstrates that the first verse refers to the rendering of the decision, that is the conclusion of the trial may take place day or night. The second verse refers to the beginning of the trial, that is, the entire trial until the decision, which must be held during the day. (There is an opinion in the Talmud, that of R. Meir, who holds that the rendering of the decision as well as the trial must take place during the daytime.) Based on these statements, there are many commentaries and codes that deal with this issue. In our Beth Din at the Israel Center, we have offered the litigants the option of having the trial held at night if it would be more convenient. How could we offer such an option? All authorities agree that a trial may commence at night if the litigants agree. Moreover, if the litigants are summoned to come to Beth Din at night, and they appear, it is as if they have stipulated to have the trial take place at night. Both sides may stipulate (agree) to have the trial take place at night since they may agree to waive other procedural rules. Thus, for example, the father of one of the litigants is not legally competent to serve as a judge in his son's lawsuit. However, if the parties stipulate that he may act as one of the judges, then his judgment is valid.

Yet we see that many 'Din Torahs' (trials before the Beth Din) do take place at night, either they begin at night or go

into the night, especially on the short days of the year. What is the basis for such procedure? There are several ways that this is done.

1. The litigants agree that they want this done, that is to have sessions of the Beth Din held at night. . Many of the litigants have jobs or businesses to run during the daytime and prefer to have the Beth Din sessions held at night so that they do not lose income by having daytime sessions. When the trials are held at night, we have the parties enter into an agreement permitting their trial to be held at night or if commenced during the daytime to continue into the night.

2. There are some Beth Dins (Batei Din) whose judges have daytime jobs and it would entail a loss of income to the judges to meet during the daytime. (In some of those Beth Dins the judges receive remuneration, paid by the litigants to compensate them for the time they took off to judge the case. In our Israel Center Beth Din none of the judges or staff get paid so that is not a consideration.)

3. Many of the witnesses whom the litigants intend to call do not want to lose time from their work to testify during the day before Beth Din.

4. We encourage the litigants to have lawyers and/or pleaders with them to help them with their case and these pleaders charge the litigants less or often the lawyers are friends of the litigants and do not charge them at all, and having the trial at night does not involve a financial loss to the lawyers.

Thus in most circumstances, holding the trials at night would be perfectly valid. What if a Beth Din without making the parties aware and without have a stipulation stating that the trial can take place at night, nevertheless did hold meetings of the Beth Din at night? What if Beth Din did not know that the trial cannot be held at night, unless as is stated herein?

R. Moshe Isserles in his emendation to Shulhan Aruch Hoshen haMishpat 5, states: "There are those who hold that if the judges violated the law and held a trial at night, then their judgment is valid."

There are long lists of authorities on both sides of the question, may a trial be held at night, if the litigants did not so agree?

Many great authorities suggest that the community leadership adopt regulations providing for trials at night, then this procedure becomes binding upon all of the inhabitants of the community.

In our Beth Din, Ita Rochel, who is our marvelous administrator, asks the litigants to give her preferred dates and times which are most convenient to them. After hearing both sides, or their lawyers if they are represented by lawyers and getting preferred dates, she asks the judges if that is convenient to them. So far the dates that Ita Rochel has set have been the dates on which the trials have taken place. Once the trial date and time have been set, the judges convene on the third floor conference room at the Israel Center. The judges are always early so that they can be seated, the trial room arranged with the chairs set up in such a way that the parties and their lawyers have adequate space allotted to them. Provision is made for chairs outside the room so that witnesses who will be called to testify will feel

comfortable while waiting.

There are times when we had to adjourn when some of the litigants or their attorneys had to ask for an adjournment to daven Mincha. The judges daven Mincha in the Israel Center in the second floor Beth Midrash, at the regular Mincha time there, as organized by Mr. Phil Chernofsky at 1:20 PM.

In the Shulhan ARuch it states : There are those who say that if the judges made a mistake and violated the law and held a trial at night, Then their judgment is valid.

The subject matter of this lesson is more fully discussed in volume I chapter 5 of A Restatement of Rabbinic Civil Law by E. Quint. Copies of all volumes can be purchased via email: orders@gefepublishing.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

"Creating Beit Yaakov" [1]

"And Lavan ran towards him, embraced him and kissed him". Rachel, as her aunt had done, ran home to tell of the stranger-kinsman; but to her father rather than to her mother. This was either because at that time Rachel was an orphan or because she was closer to her father (Abarbanel). He, as our verse tells us, reacted just like he had done with Eliezer. This seems to be normal laudable behavior towards relatives, however, to all our other sources Lavan had an ulterior motive; to search for his wealth. "Ran towards him -- to see what riches he had with him as an heir since, after all, the servant Eliezer had come laden; embraced him-- to feel if he had them hidden beneath his clothes; and kissed him -- to see whether he had jewels beneath his tongue" (B'reishit Rabba 170:13). "When Lavan departed from Yaakov after 20 years, he kissed and embraced his daughters and his grandsons but neither embraced nor kissed Yaakov since his wealth was obvious and well known" (Chafetz Chaim). This running and display of affection in the pursuit of wealth is not something limited to people like Lavan nor is it limited in time, but it is relevant to us as well. "It is common for the average person in every generation to embrace and kiss in a show of affection when the real purpose is their own material benefit" (Meilitz Yosher). Judaism has an alternative value system regarding the pursuit of wealth. After dealing with the laws of daily prayers, Beit Knesset and Beit Medrash, the Shulchan Arukh goes on to talk about going about earning a livelihood: "A person should then set about his livelihood since the pursuit of Torah is fit together with Derech Eretz. However, always the study of Torah should be paramount and parnasa secondary" (Orech Chayim 156). "The Talmud (Sanhedrin 7a), that says that a person's final judgment is sealed depending on their Torah study, refers to those people who busied themselves with a livelihood whereas Shabbat (31), that places earning a livelihood righteously as the primary question in judgment, refers to those who studied Torah and then set out for their livelihood" (Tosafot, Sanhedrin). So a Torah framework for earning and spending is set.

However, it is not avarice that seems to be the main spiritual defect of Lavan bothering our sages. Rather it was the duplicity, fraud and inability to keep his contracts, as is characteristic of the smoke and mirrors of a society of magicians, soothsayers and hidden persuaders such as was Charan. Yaakov stayed with Lavana month then Lavan said, "you are my brother should you work for free? Tell me what shall be your wage". "Lavan had an evil intention even in offering Yaakov a salary. Once he became a shomer sachar [a paid bailee] he would be liable for losses and theft and then have greater legal responsibility than when he labored for nothing. So by paying a minor sum, Lavan was actually getting the job for free" (Baalei Hatosafot). He did not quote a sum, knowing that the penniless refugee fleeing from his brother's murderous intention would not dare to demand a realistic price. Lavan expressed his brotherly love in taking in the penniless relation, but also exploited him by allowing him to be his free shepherd during that month. "Lavan was deceitful, for he first welcomed Yaakov as one who is being merciful to his own flesh and blood but then when he saw that Yaakov prolonged his stay, he told him that as a moral person he should work for a fee and not live off others" (Ramban). Perhaps that is like the communities who admitted refugees and then wished to forbid them to compete; halakhic authorities would only sanction limiting their livelihood, but even that only where they seriously threatened the local's parnasa. Furthermore, "There was guile in Lavan's words as by not making an offer of wages, he was later able to change the salary" (R. Yitschak Shmuel). Indeed that was Yaakov's complaint later to Lavan "You changed my salary 20 times" (Ber., 31:41). When Yaakov stipulated his wages as marriage to Rachel he carefully phrased his demands as, "Rachel, your younger daughter" to prevent the substitution of any other girl named Rachel or another daughter not named Rachel. To no avail; as Lavan used the subterfuge of a great public wedding and the giving of the younger handmaiden Zilpa that normally would accompany Rachel, to substitute Leah. Lavan philosophy is a disregard for the fulfillment of contracts whenever this is inconvenient or unprofitable.

In contrast, our whole relationship to G-d is one of fulfilling mutually binding covenants. The antidote to the teaching of Lavan is "Gives truth to Yaakov" (Michah 7:20):

"Whosoever, wishes to change their mind, buyer or seller, does an act that does not befit a Jew. He now becomes liable to Mi Shepara; the guilty party is arraigned in Beit Din and cursed saying: "He who demanded payment [mi shepara] from the generation of the Flood, from that of the Tower of Bavel, from the people of Sodom, and from the Egyptians, will surely punish one who does not keep his word" (Choshen Mishpat 4). "A storekeeper in New York displayed the prices of articles, when prices in the market changed he also changed his prices as is permitted, but forgot to remove the advertisement, so the question of keeping his word applies. Even though the agreement was made in writing [rather than verbally which is considered more binding], by changing his prices he shows a lack of faith in Hashem to provide a livelihood [even if he maintains his promise], so he has to sell at the advertised price. This is in accordance with Rabbi Safra who insisted on accepting the lower original

price although the buyer had made a higher offer due his misunderstanding of Rabbi Safra's silence during the negotiations (Makot 24a, Bava Batra 88a), that was due to prayer and not to price bargaining" (T'shuvot Bet Avi 4:185). "It is forbidden to conduct oneself with words of flattery and undue compliments and he should not say one thing and think another. And it is forbidden to mislead [literally steal their minds] people, even a non-Jew... even one word of flattery and deception is forbidden" (Mishneh Torah, Hilkhot Deot 2:6).

This is installment #132 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...



Is it permitted to learn Torah with your sefarim on the bimah, given that it is a place meant for a sefer Torah?



In general, your concern is correct. A Sefer Torah has a higher level of kedusha than simple sefarim from which we learn. The halacha is that one cannot use something set aside to serve an article with a certain level of kedusha (tashmish kedusha) for something with a lower level (Megila 26b). To be more accurate it is not the bima (podium) itself but the table that the Torah sits on and especially the table's covering, which comes in direct contact with it, which are tashmishei kedusha. (The Mishna Berura (154:10) says that the table is a tashmish kedusha because at times the covering is (partially) removed and the sefer sits directly on the table.)

Yet, that is only when the kedusha is allowed to take full effect. There is a concept of making a condition to limit kedusha and allow use for other purposes. A source for this concept is the Yerushalmi (4th perek of Megila, cited by the Rosh, Megila

4:11). The Yerushalmi talks about various items that service Sifrei Torah on/in which mundane things were placed. It explains that there was a condition made from the outset to allow such joint use. Other sources take the matter a step further and indicate that no explicit condition is needed to limit the scope of kedusha in cases where circumstances indicate an implicit condition. For example, there is no violation of me'ila (misappropriating) for the holy garments of the kohanim because the 'Torah was not given to angels', who could be careful to use them only for their service and not at all beyond it (Kiddushin 54a).

Terumat Hadeshen (I, 273) used these ideas to explain the common practice that people use objects that serve a Sefer Torah for personal use. In regard to holy articles that are under the auspices of the community, he says that we can apply the concept of lev beit din matneh aleihem (literally, the heart of the court makes a condition about them). In other words, when dealing with matters that affect the masses and it is difficult to avoid use of the tashmish kedusha for other purposes, the normal 'rules of engagement' that enable mundane use can be assumed without stipulation. In contrast, we must be concerned that an individual who owns a holy article may want full kedusha, which he may be capable of adhering to (Mishna Berura 154:35). Only when the individual has in mind to promptly transfer it to the community do we say that he intends to incorporate their needs (Bi'ur Halacha on 154:9).

One should be aware of a few limitations on the application of the rule of lev beit din matneh. Firstly, it must be a case where the practice of using the holy article for lesser kedusha is clear (Mishna Berura 154:36). Even in such a case, the Terumat Hadeshen was not enthusiastic about relying on the leniency. Therefore, it is preferable to state explicitly when donating the object or starting to use it that its kedusha will be limited (Magen Avraham 154:15). One should in any case not use the holy article in a disgraceful manner (ibid. 151:14). Lev beit din matneh can work to allow even mundane use of the object and the leniency can be quite broad. However, there are strong indications that a given object may be permitted for certain uses, which are customary in its regard, but not in other uses, which are conspicuously different (see Yabia Omer VII, OC 26).

Going back to your question, the Terumat Hadeshen (ibid.) already addressed the matter of putting sefarim on the BIMA and even leaning on it. He said that the widespread practice was permitted because of lev beit din matneh. Since that time, it does not appear that the practice has become less prevalent. Therefore, one may still learn at the bima.

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

[2] Candle by Day

The very existence of the word "mood" in our vocabulary shows how insensitive we are to our

emotions. A feeling whose cause we cannot explain, we call a "mood". If its cause were suddenly sensed, it would be a mood no longer. We use the word "mood" as we use the word "virus", not a label for some known causative factor, but a euphemism for "cause unknown".

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

One of the most disturbing details of the horrible sin of the "Meraglim" is the identity of the main transgressors. The Torah tells us that the "nesi'im", the leaders of the generation, were responsible for this terrible deed. What brought these great leaders to do something so terrible?

The Zohar explains that the leaders were afraid that they would lose their jobs once they entered Eretz Yisrael, and therefore they tried to prevent the people from entering. This is very difficult. These great individuals slandered Eretz Yisrael, because they were concerned about job security?!

The Rosh HaYeshiva of Kerem B'Yavne, HaRav Chayim Yaakov Goldvicht ???, gave the following explanation:

Am Yisrael's way of life in the desert was totally spiritual: manna from heaven, water from Miriam's well, the Clouds of Glory surrounding and protecting them – in essence, a life similar to Olam Haba.

All that was about to change upon their entrance into Eretz Yisrael. The manna would cease, they would have to start digging wells and planting food, and if they wanted protection, they would have to establish an army.

It was this transition that worried the leaders. This is what the Zohar means when it explains that they were afraid of losing their jobs. They knew that this new lifestyle would require a new type of leader. They didn't care about their own personal status. They were expressing their concern for the entire nation's wellbeing.

But God put us in this world, where our job is to live a "normal" life, and incorporate His Holiness into that life. The ideal place to accomplish that goal is in the Holy Land. When a tree is planted in Eretz Yisrael, various mitzvot pertaining to that tree help us make it holy. The army in Israel is God's army, protecting Am Yisrael in Eretz Yisrael. Through

Torah and mitzvot, we are able to sanctify everything we do in this world.

The spies didn't see it this way, and therefore, acted as they did. Every generation must somehow correct the spies' mistake. This past year has been a very difficult year for Am Yisrael in Eretz Yisrael. We must stand up to the challenges and overcome the difficulties. Just as Yehoshua and Kalev didn't give up, but convinced the people otherwise, so must we follow in their footsteps.

May God give us the strength to spread the true message of Eretz Yisrael: "Aloh Na'aleh Ki Yachol Nuchal La."

Rabbi Ari Katz, Kerem B'Yavne

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**

When R' Eizel was the rabbi of Slonim, another man was appointed by the Russian government to be the official rabbi of the town. This man was an ignoramus, and no one paid him any attention. Such was the fate of government-appointed rabbis.

The government rabbi once met R' Eizel and said to him: "I don't understand it. We both serve as rabbis in the same town, but you are honored by everyone, whereas everyone ignores me."

"On Pesach", said R' Eizel, "we are required to eat both matza and maror. If we do not eat either, we have not fulfilled our obligation. Yet there is a difference between the two. The matza that we use is prepared carefully, weeks and weeks before the festival. We make sure and doubly sure that no water ever touches the flour before it is baked, and when we finally bring the matza home, we take scrupulous care of it, guarding it in a safe place. As far as the maror is concerned, though, we don't do anything about it until the very last minute. Then, on the day of the seder, we grind up the horse-radish one two three - and we have maror. The reason for this is that we do not eat the maror because we like it; in fact it is really bitter. We nevertheless force ourselves to partake of the maror because it is a positive commandment, a decree by the King."

I am like the matza; you my dear sir, are the maror.

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 - SH'LACH**

1) How could the generation which was redeemed from Egypt through incredible miracles not believe that G-D would be able to miraculously defeat the nations living in Canaan?

2) Why didn't Yehoshua join Kalev in trying to quiet the people when they accepted the negativity of the other ten spies? (See

13:30)

3) Why does the Torah state the seemingly obvious AND THE CHILDREN OF ISRAEL WERE IN THE DESERT (15:32) as an introduction to the story of the man who gathered wood on Shabbat?

THESE ARE THE ANSWERS

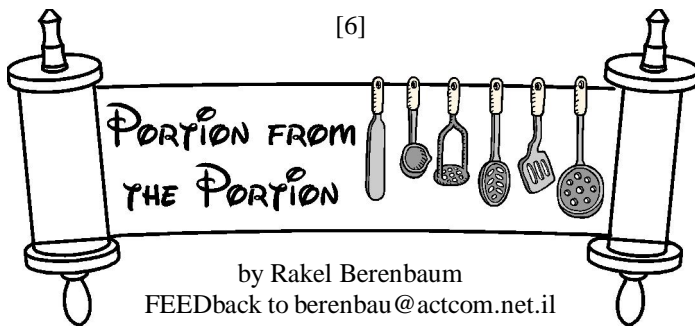
Ponder the questions first, then read here

1) Rabbi Moshe Feinstein teaches that these people had only seen G-D's supernatural miracles - the Ten Plagues, the splitting of the sea, the manna, etc. They had never seen G-D's clear hand and miracles in more natural circumstances as the wars and battles with these nations would be. Since they had not seen this kind of miracle, they could not fathom of G-D functioning in this fashion.

2) The Meshech Chochma explains that the reason the people were afraid was because of the prophecy they heard from Eldad and Meidad that Moshe was going to die prior to their entry into Israel. Without Moshe as their leader they could not believe that they would be successful. (A different approach than that of Rav Feinstein mentioned in #1) Yehoshua, who would be replacing Moshe as the leader, could not join in to reassure the people that G-D would continue to help them after Moshe's death since this could have been taken as self-aggrandizement and self-serving. Thus, it was left to Kalev alone to reassure the people that they would be victorious even under their new leader.

3) The Ohr HaChayim answers based on the Gemara in Masechet Shabbat (96) which teaches that the violation of this Shabbat desecrator was carrying four amot in a public domain. A desert is only viewed as a public domain in halacha if the Jewish people live there. Thus, it was critical to emphasize that the Jews were living in the desert thereby designating it as a public domain which sets the stage for his Shabbat violation.

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



The Spies and Bikurim

In this week's portion, 12 spies are sent into the land of Israel. Before they leave, Moshe instructs them:

See what kind of land it is. Are the people who live there strong or weak, few or many? Is the inhabited area good or bad? Are the cities where they live open or fortified? Is the soil rich or weak? Does the land have trees or not? Make a special effort to bring back some of the land's fruits." (12:18-20)

What was the purpose in sending out the spies? Was it a usual way of armies before conquering a land in order to prepare the best battle plan? Or was there another reason?

Hashem wanted to show the nation that the land of Israel is a special land that is supernatural, i.e. that the fruits and inhabitants were unusually large. He wanted them to understand that this land isn't governed by the normal rules of nature but has the unique supervision of Hashem. He wanted to awaken and ignite their desire to enter and conquer the land.

The spies did as they were told. They toured the whole land and even brought back some of its fruits. They cut a cluster of grapes that according to tradition was so big it required eight men to carry (Sotah 34b). They also brought back some pomegranates and figs.

They came back to the people showed them the fruit and gave their report about the land:

"We came to the land where you sent us, and it is indeed a land flowing with milk and honey, as you can see from its fruit. However, the people living in the land are aggressive, and the cities are large and well fortified. We also saw the giant's there." (12:27-28).

They seem to be telling the truth, so what was their great sin?

They turned everything upside down. What G-d had intended to be a benefit of the land - that it wasn't governed by regular natural laws, they thought of as a detriment. They couldn't understand how they could possibly conquer a land that was so strange and wasn't ruled by the laws of nature. Hadn't G-d made the world to be managed by natural rules? They slandered the land HOTZI DIBA, by labeling a good trait of the land as a bad trait. How many times are we guilty of a similar sin whether about the land or people around us? (Iturei Torah)

The Ari HaKadosh says that our TIKUN, repentance (repair) for this sin is by bringing BIKURIM - first fruits. The mishna in Bikurim says (3:1) "when a man goes into

his field and sees the first fig, the first cluster of grapes, or the first pomegranate he should tie a string around it and say this is the first fruit. This will be BIKURIM." These three fruits are the three fruits brought back by the spies and that they used as a reference to speak badly about the land. We bring the same fruits to the Temple to tie us back to our land and see its greatness.

Here's a recipe for a pie made from grapes. You can serve it with pomegranate nectar and figs for the whole effect.

Grape Pie

Green grape filling:

1 cup of grapes

1 cup of sugar

enough water to dissolve sugar

Simmer grapes until the skins are tender. Pour into any homemade or ready-made pie shell and bake at 350°F (175°C) until crust is light brown.

Ed. note: Since one of the points Rakel raised in her column was the basis of the Lead Tidbit of the first Torah Tidbits from 14 years ago, this week - and several anniversary issues since then - allow us to elaborate.

If the essence of the Sin of the Spies is that they discouraged Bnei Yisrael (to put it mildly) from going into Eretz Yisrael, then any mitzva that is linked to the Land, that can only be observed in the land, can be seen as our TIKUN for that great sin. However, the ARI Z"L's choice of BIKURIM is particularly appropriate to single out from among the Mitzvot Hat'luyot ba-Aretz. That mitzva uniquely requires doing some of what the Meraglim did - up to a certain point. They took fruits from the land - so does the Bikurim bringer. They made a statement; so does the Bikurim bringer. They referred to the fruit that they brought in their statement, and so does the Bikurim- bringer. But they slandered the land. They panicked the people into not wanting to live - or even enter the Land. The Bikurim-bringer uses his power of speech, that same power that was so terribly misused by the Meraglim, to say before G-d, that he is thrilled and delighted to be living in Eretz Yisrael. And he expresses his joy at the blessed bounty of the Land that he is privileged to benefit from. How different his demeanor and words are from those that condemned a generation to die out in the Midbar.

It was Rabbi Menachem Zamba HY"D, of the Warsaw ghetto, who made the connection between the fruit mentioned in the Mishna in the context of Bikurim and the fruit that the Torah tells us the Meraglim brought back with them. This strengthens to notion that the mitzva of Bikurim is the TIKUN for CHEIT HAMERAGLIM. May we merit the Geula Sh'leima, the building of the Beit HaMikdash, and the bringing of Bikurim, so that we can express our gratitude and joy to G-d for all that He does for us.

[7] **Torah from Nature**

- An elephant tooth can weigh as much as 4 kilo!
- baby hippos are born under-water
- Horses often go to sleep standing up as well as lying down
- The stickleback is one of the few fishes that builds a nest

[8] **Divrei Menachem**

Parshat Sh'lach introduces us to additional commands regarding the bringing of offerings. In the whole scheme of things, these instructions seem to be just another in a string of directives concerning sacrifices. However, a second look at the nature and context of the specific elements of these laws leads to very incisive teachings.

Hashem tells Moshe that certain categories of offerings must now be accompanied by gifts of meal-offerings and libations. These include voluntary offerings such as the elevation offering (Olah) and Zevachim or feast-offerings (such as peace- and thanksgiving- offerings) and compulsory, private offerings brought in celebration of the festivals. The meal offering consisted of fine flour mixed with oil, while wine was used for the libation (cf. Bemidbar 15:1-16).

The elements of grain, oil and wine correspond to Dagan, Yitzhar and Tirosh, the three essential categories that incorporate the seven species identified with the Land of Israel. Although, only relevant 39 years later, this command was given to Bnei Yisrael immediately after that generation was told that they would die in the wilderness on account of the misplaced trust they gave to the spies who returned from touring the Land. According to Ibn Ezra and Ramban the timing was crucial: What better way to console the younger generation and to indicate that, despite the grave situation, Hashem still intended to give them Eretz Yisrael.

Shabbat Shalom, Menachem Persoff

SHEYIBANEH BEIT HAMIKDASH...

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

What about Beit Chonio?

“Last week you wrote, ‘Not surprisingly, when Am Yisrael went into exile, they did not build a temple... nor did they build Bamot when they returned to Eretz Yisrael. By then, Bamot were not even an issue.’ What about Beit Chonio? Wasn’t that an issue? --A TT Reader in Har Nof”

In ancient times, a sacrificial rite was considered the only valid form of communal divine service. Therefore, it was astonishing that the exiles, after the destruction of Bayit Rishon, did not attempt to build some sort of temple on foreign soil (“Hora’at Sha’ah” or “She’at Hadechak” etc.) While they developed important institutions such as the Beit K’nesset and the Beit Midrash on Babylonian soil, nevertheless, they remained loyal to the memory of the Beit Hamikdash. A “Babylonian Jewish

sacrificial ritual” did not evolve; the exiles were simply not interested. They firmly believed that the Beit Hamikdash, the Temple of Jerusalem, was the only lawful place to bring Korbanot. It was the vision of the restored Mikdash that sustained the people in exile; it was the Heaven-sent opportunity of rebuilding the Mikdash that motivated them to return to Eretz Yisrael. Even the Zoroastrian Cyrus, King of Persia, whom the prophet Isaiah called “the Lord’s anointed”, understood this. “...He [the Lord G-d of Heaven] charged me to build Him a House in Jerusalem. Whosoever there is among you of all His people – the Lord His G-d be with him – let him go up” [to Eretz Yisrael and rebuild the Mikdash] (II Divrei Hayamim 36:23). Centuries later, Antiochus IV (175-163 BCE) was the first alien ruler to actively interfere with the internal administration of Eretz Yisrael and play havoc with the Mikdash and the spiritual life of Am Yisrael. Antiochus believed that he could unify his polyglot kingdom by aggressively spreading Hellenism. This policy met with success elsewhere, but he met unexpected resistance in Jerusalem and in rural Judea. Antiochus, furious with the Jewish resistance to his Hellenizing policies, banished the legitimate Kohein Gadol Onias (Chonio) III, scion of the venerable House of Tzadok and a staunch defender of traditional Judaism. (King Solomon had appointed the “original Tzadok” Kohein Gadol 850 years earlier!) The meddlesome king then sold the office to Onias’ more “modern” brother Joshua, who took the Greek name Jason. Joshua-Jason was an enthusiastic supporter of Hellenistic culture and promised to be more “amenable”. However, the extreme Hellenists were not satisfied because “they were desirous to leave the laws of their country, and the Jewish way of living... and to follow the King’s laws and the Grecian way of living” (Antiquities, Bk. 12, ch. 5:1). At their request, the king replaced Jason with the even more extreme Hellenist, the apostate Menelaus. Antiochus IV had concluded that the Jews’ stubborn and inexplicable adherence to their ancestral religion was the root cause of their maddening rejection of his Hellenization program. By royal decree, Seleucid soldiers fanned out across the land, burning Sifrei Torah, preventing Brit Mila, constructing pagan altars to the many Greek gods, and enforcing Hellenistic worship. This first religious persecution in history only intensified resistance to the king’s program and precipitated the ultimately successful “Maccabean Revolution”.

Onias IV, son of Onias III, was the lawful heir of the legitimate high priests of the House of Tzadok. He had reason to hope that after the initial victories of the national party under Yehuda HaMaccabi, the nation would recall him to the office of his fathers. However, the Seleucids pushed forward Alcimus (Yakim), a “compromise candidate”. A Tzadokite, he was considered a “moderate” Hellenist. Because of his distinguished ancestry, he easily gained the confidence of the naive, credulous, peace-loving Chassidim who on principle opposed any conflict with the Seleucids. Exploiting their misguided trust, Alcimus showed his “moderation” by murdering quite a few of them at the first opportunity. During this stormy period, Onias IV, disappointed in his expectations by the appointment of Alcimus, fled to Egypt. Josephus writes, “...When this Onias saw that Judea was oppressed by the Macedonians (i.e. Syrian Greeks), he resolved to send to King Ptolemy... to ask leave that he may build a temple in Egypt like that in Jerusalem.” About 154 BCE, with the permission of Ptolemy VI (Philometor), he built a temple at Leontopolis, which was called Beit Chonio, after its founder. Josephus writes, “Onias built a fortress and a temple, not like that in Jerusalem, but such as

resembled a tower. He built it of large stones to the height of 60 cubits; he made the structure of the altar in imitation to that in our own country... he did not make a candlestick (i.e. the Menorah) but had a [single] lamp hammered out of a piece of gold, which illuminated the place with its rays, and which he hung by a chain of gold. The entire temple was encased with a wall of burnt brick, though it had gates of stone" (Antiquities 7:10). Perhaps forgetting his history, Onias probably expected that after the desecration of the Mikdash by the Hellenists, his shrine would become the new Jewish center. After the Maccabean victory, the Hasmonean family reserved for itself the High Priesthood.

The Mishna ruled, "If Kohanim served in Beit Chonio, they may not serve in the Temple of Jerusalem... for it is written, 'Nevertheless, the priests of the high places did not come up to the altar of the Lord in Jerusalem but they did eat unleavened bread among their brethren (II Melachim 23:9). Thus, they were like they that have a blemish; they may share [in the Kodashim] and they may eat [of the Kodashim but they may not offer sacrifice at the altar]" (Menachot 13:11). Even so, when you think of the unceasing polemics against Bamot that characterize some Sifrei Tanach, the Sages were surprisingly "accepting" of this schismatic shrine. Despite the fact that the altar of Beit Chonio had the Halachic status of an illicit Bamah, and the Sages never would have dreamed of authorizing anyone to offer sacrifice on it, nevertheless, they tacitly countenanced it as Halacha Lo Lema'aseh. And they had a case! They said (Menachot 109b), "He [Onias] went to... Egypt, built an altar there, and offered thereon sacrifices in honor of G-d; for so it is written, 'On that day shall be an altar to the Lord in the midst of the Land of Egypt, and a pillar at the border thereof to the Lord.'" (Yeshiyahu 19:19). In a manner of speaking, basing themselves on Yeshayahu's words, the Sages actually legitimized Beit Chonio! After the destruction of the Mikdash, the Romans looted and then closed Beit Chonio. They "made it totally inaccessible there remained no longer the least footsteps of any divine worship that had been in that place. Now the duration of the time from the building of this temple until it was shut up again was 343 years" (Wars, Bk. 7:10). However, Beit Chonio was always secondary for Egyptian Jewry and it did not play a major role in the life of the community. It became the cloistered sanctuary of an isolated military garrison in the boondocks. In his voluminous writings, the philosopher Philo of Alexandria, a contemporary of Beit Chonio, refers to the Temple of Jerusalem many times and in considerable detail, but he does not mention Beit Chonio even once.

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

Some straightforward items and some word plays.

- ☛ Mad Magazine's Spy vs. Spy, which we can apply to the 10 black Meraglim vs. the 2 white ones. They are carrying a bomb... like a grenade, RIMON in Hebrew, one of the fruits that the Meraglim brought back. The author of Spy vs. Spy always signed his name in Morse code. Here we have Kalev's call in Morse - ALO NA'ALEH.
- ☛ The compass represents the directions that Moshe sent the

Meraglim to explore.

- ☛ The grapes refer to the timing: "...And the days were the days of the ripening of the grapes." (B'midbar 13:20).
- ☛ The tree with the eye is a play on words: See if the Land has trees IM AYIN, or not. Switch the initial ALEFs of IM AYIN to AYINs and the question becomes: Is there a tree with an eye?
- ☛ Towards the upper-right are the spies with the grapes as they appear in the emblem of the Ministry of Tourism and the logo of Carmel-Mizrachi Wines. Interesting how both industries took the same emblem.
- ☛ Among the names of the Meraglim (including fathers' names) are three related to animal names: Gadi b. Susi and (Amiel b.) G'mali.
- ☛ Flour (flower), Olive Oyl, and wine are for the MENACHOT and N'SACHIM presented in the sedra.
- ☛ The Challah stands for the mitzva of CHALLAH.
- ☛ Tzitzit, obvious.
- ☛ To Olive Oyl's left is Murex Trunculus, possible (probable) source T'cheilet, used by many people today for that aspect of the mitzva.
- ☛ The heart with the eyes combine the two warnings of not to follow the evil temptations of your heart and your eyes.
- ☛ Lower-left is the wood gathered on Shabbat and the stone used to execute the Shabbat desecrater.
- ☛ The window with a red ribbon hanging from it is the sign for Yehosha's army to spare the lives of Rachav and her family. Between the tzitzit and the heart is the emblem of Jewish Scouts, sort of a description of the Meraglim.
- ☛ Steam shovel (earth mover) is a play on LACHPOR HAARETZ, to "dig" the land, also to scout it out (as in the haftara).
- ☛ The NY is the logo of the NFL New York Giants. The meraglim reported that they had seen giants in the Land.
- ☛ The key, a skeleton key, is (used to be) referred to as an EFES KEY. Labeled with a zero, it served as a master key for many doors with that type of lock. EFES KI... is a phrase from Parshat Shalach.

TTRIDDLES...

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

Last issue's (B'HA'ALOT'CHA) TTriddles:

[1] iiiiiiiious (sep. prize)

There are three basic types of rock on Earth. Remember your sixth grade earth science unit? Or at least ninth grade? Anyway, they are sedimentary, metamorphic, and igneous. We're interested in the word igneous, as misspelled as it is,

because what you have in that word is a rock with the letter i in it seven times. Orin TTriddle talk, a rock with seven eyes, as mentioned in the haftara.

[2] two meanings, neither rare

This is a good one. It deals with the word NA, that's NUN-ALEF. The word appears twice in the famous, short prayer of Moshe Rabeinu on behalf of his sister, Miriam. KEIL NA R'FA NA LA. Several commentaries point out that the first NA means "please", as the word very often does. G-d, please... The second NA means "now". Heal her now. If you look at Targum Onkeles, you will find the same word rendered differently each time. The word NA in B'haalot'cha has two meanings, but neither of the meanings is "rare", as the word means back in Parshat Bo, when the Torah forbids us to prepare the Korban Pesach any other way than fire-roasted. NA in that context means not fully done, or rare. And so this was another play on words in the TTriddle, since neither definition of NA is rare, since they both are common, and neither was "rare", since one was "please" and the other was "now".

[3] one if by land, one if by sea

This is, of course, a variation of the famous call of Paul Revere on his midnight ride, one if by land, two if by sea. He was referring to a lantern signal to tell people which way an attacking force of British soldiers would approach. Here, in TTriddle-world, it is a reference to Nachshon b. Aminadav, who is the leader of the first tribe to travel in the Midbar (on land) - Shevet Yehuda. So he was number one on land. And, according to Tradition, he was the first into Yam Suf, so he was also one if by sea. In fact, there is an expression in modern Hebrew - K'FITZAT NACHSHON, Nachson's jump (into the sea), which has the connotation of a bold, brave, pioneering action. To go where no one has gone before.

[4] Under it, rhymes with me; in it, hear it well; over it, not that far

The letter HEI. And a DOT. A dot under a HEI is a CHIRIK and makes the HEI sound like HEE, which rhymes with "me". A dot in a HEI is called a MAPIK, occurs at the end of a word, and requires that the HEI be well sounded, aspirated. A dot over a HEI is rare, but does occur in B'haalotcha over the HEI at the end of the word R'CHOKAH. Commentaries say that the dot indicates that a person which is "far" from the place of Korban Pesach, and therefore exempt from bringing it, does not really mean very far at all. One of the opinions in the Mishna is that if one is outside the Temple area, he is considered to be B'DERECH R'CHOKA. Not far at all. (The other opinion calculates to about 15km.)

[5] 02 open out in close 02

Open the Ark, take out the Torah. Later, after reading it, put the Torah in and close the Ark. (Of course, the Ark doesn't stay open the whole time the Torah is out, so the TTriddle might have said, "open, out, close, open, in, close.) During the taking out and putting in of the Torah, we say various passages, including the two bracketed p'sukim in B'haalot'cha. The brackets are backwards NUNs. NUN is 50 numerically, and a digital looking 50 when written backwards will look like 02.

[6] 23 days late in Cholon, 30 in L.A.

In Parshat B'haalotcha, we find the description of the first traveling from Sinai done by Bnei Yisrael. It occurred on the 20th of Iyar, a bit over a year following the Exodus and a little under a year from the Sinai experience. In Cholon (and all over

Israel), that portion of the Torah was read last Shabbat, 23 days after the 20th of Iyar. In L.A. (and all over Chutz LaAretz) it will be read this coming Shabbat, 30 days after 20 Iyar. The choice of Cholon and L.A. was random and without special significance to the TTriddle.

[7] 4 is its only factor that is missing

In describing how much quail there will be to eat, the Torah says in Bamidbar 11:19 - You will eat it not for one day, not for two days, not for five days, not for ten days, and not for twenty days.

With the numbers 1, 2, 5, 10, and 20, you have almost the full factor set for 20. The only factor of 20 missing is 4. To refresh your memories: A factor of a number is another number that will divide the first number evenly, without a remainder. A number is always a factor of itself (although it is called an improper factor). 1 is a factor of all numbers. Sometimes, 1 and the number itself are the only factors of the number. In that case, the number is called PRIME. In the case of 20, in addition to 1 and 20 being factors, so are 2, 4, 5, and 10.

[8] D & A bad; E & M good; rich & poor

HC, this week's winner, answered this one very nicely. Here are his words:

The rare phrase SH'NEI ANASHIM (two men) is mentioned only four times in Tanach. The first occurrence relates to the two bad men Datan and Aviram (D & A). The second occurrence (in B'haalotcha) refers to the two good men Eldad and Meidad (E & M). The character of the third pair is unknown and that is probably why they are not represented in the riddle. The fourth occurrence is in the famous parable of the prophet Natan to King David involving two men, one rich and one poor.

NachKwestion of the Week

List names of people in Tanach whose fathers' names are the names of animals (or close to it)

List names of people in Tanach whose fathers' names are the names of animals (or close to it)

We asked and received some additional names to add to last week's list. KOREI and NACHSON are both birds. KALEV is spelled the same as KELEV. Could this be why we don't hear of many KALEVs, even though he is certainly a good person to take a name from? GADI is close to G'di. BE'EIRI is not as close to BEAR. And a few others.

This week's NachKwestion really belongs to a couple of weeks ago, but it will be a long time until it is an actual question, so we're going for it now, while Shavuot is still in the recent past.

It's a little complicated, but the answer is interesting. We'll see if anyone gets it.

On the Friday evening following our one day of Shavuot, and being the eve of the second day of Yom Tov for outside Israel, we had the following situation. Jews all over the world davened an abridged Kabbalat Shabbat and then Maariv. The Amida of Maariv was different, one from the other, but the rest of the davening was very much the same. Let's leave out the differences in Nigun, melody of the davening, let's leave out the p'sukim right before the Amida, since Minhag Yerushalayim is

not to say them, and let's not consider a difference between Adon Olam and Yigdal which might exist. What this NachKwestion is looking for is a QUALITATIVE difference to some part of the davening on that Friday night between Israel & Chu"l.

This week's TTriddles:

[1] TTriddle double holdover: We're still looking for a Biblical personality who would call Shavuot something slightly different.

Hint: His name is one of the books of Tanach

[2] Head of Yissachar and its spy

[3] for two, theirs have to same ratio; for the other, its is what?

[4] This time 3 same letters; usually a 3-letter word

[5] Where do we find the inverse ration of the Ceit HaMeragim Decree?

[6] does the water army fear the copper vessels on land?

[7] He's just a huge mixed up marble