

This Shabbat is the 313th day (of 354); the 45th Shabbat (of 50) of 5766

We read/learn the FIFTH perek of Avot (in Chu"l: fourth perek) **אָנָא, בְּכַח גְּדֻלַּת יְמִינֶךָ, תִּתִּיר צְרוּרָה.**

Why is TT fixated on Aliya?

We get that question every so often. The answer is, it isn't us - it's G-d. He keeps pushing for Aliya. Pushing for Torah and Mitzvot. And Aliya. And we cannot say that He was just talking to the generation that was poised on the threshold of Eretz Yisrael back in '88 (2488 to Creation, that is). Every Jew who reads the Torah, hears the Torah read, must see him/herself as if Moshe Rabeinu is looking straight at him/her and talking to him/her - all of us, that is.

And towards the beginning of this week's sedra, this is what G-d, through His chief prophet is saying to us: Preserve (keep, observe) the Mitzvot of HaShem your G-d, to follow in His ways and to revere Him. For HaShem your G-d brings you to a good land, a land of streams and springs and deep underground water sources... to a land of wheat and barley, grapes, figs, pomegranates, to a land of olives and dates, to a land that bread will be eaten without scarceness, nothing will be lacking... you shall eat and be satisfied and bless G-d for THE GOOD LAND WHICH HE GAVE YOU.

This is definitely not the only time the Torah says these things. Keep Mitzvot. Be faithful to G-d. Listen to His voice. Where? In Eretz Yisrael, in the Land of Israel.

Can I not keep Torah and Mitzvot anywhere in the world? Of course you can. But that is not what G-d wants. He told Moshe and then us, through Moshe, that He was taking us out of Egypt IN ORDER to bring us to the Land of Israel. As we've written often in the past, He wanted to hear from us the TWO pairs of "magic words".

We actually said NAASEH V'NISHMA to His offer of Torah. We did good! But it was only Kalev who said the words we all should have said: ALO NAALEH.

We disappointed G-d, so to speak, with the reaction to the Meraglim, with the incident of the Ma'pilim. And we disappointed Him again with our unfaithfulness during the time of the first Beit HaMikdash and again during the time of the second one. So we were exiled and then expected to look in the Torah, see what HaShem wants of us, and get it right this time. Let's not disappoint Him again. Simple formula. Torah and Eretz Yisrael. Let's.

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...

Adar is a joyous month because it is the "month that was turned for them from sorrow to joy, and from mourning to a holiday". Av begins as a sad month because of the tragedies that are associated with it, and perhaps because the month hasn't yet turned for us. However, the month definitely perks up after the 10th of Av, because it can - and because it will - turn from mourning to Yom Tov, from sadness to great joy. And part of the flavor of the second part of the month, the second and third thirds of Av, is hopefulness and resolve (hopefully) to help bring about that great change. Will the Mikdash descend in fire from heaven or will we build it? Maybe some of each. Will the Geula arrive or will we bring it? Maybe some of each. Let us work diligently to do our share.



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Regular and (earliest)

CANDLE LIGHTING & Havdala times
Israel Summer Time

Correct for TT 727 • Rabbeinu Tam (l'm) - 8:45pm

6:52pm (6:04)	Jerusalem	8:05pm
7:09pm (6:06)	Raanana	8:07pm
7:08pm (6:05)	Beit Shemesh	8:06pm
7:09pm (6:06)	Netanya	8:08pm
7:08pm (6:05)	Rehovot	8:07pm
6:48pm (6:05)	Petach Tikva	8:07pm
7:08pm (6:05)	Modi'in	8:06pm
7:08pm (6:05)	Be'er Sheva	8:06pm
7:06pm (6:03)	Gush Etzion	8:05pm
7:08pm (6:05)	Ginot Shomron	8:06pm
6:52pm (6:03)	Maale Adumim	8:05pm
7:07pm (6:04)	K4 & Hevron	8:05pm
6:58pm (6:04)	Tzfat	8:07pm

Ranges are FRI-FRI • 17-24 Men. Av • (Aug. 11-18)

Earliest Talit & T'filin - 5:07-5:13am
Sunrise - 6:01-6:06am
Sof Z'man K' Sh'ma - 9:22-9:24 am (8:33-8:35am)
Sof Z'man T'fila - 10:29-10:30am (9:56-9:58am)
Chatzot (halachic noon) - 12:44-12:43pm
Mincha Gedola (earliest Mincha) - 1:18-1:17pm
Plag Mincha - 6:04-5:58pm
Sunset - 7:32-7:25pm (7:27-7:20pm)

In the Wolinetz Family Shul
OHEL SHMUEL (entrance floor)
Early Shabbat Minyan
Mincha 5:50pm (before PLAG)
Shabbat Shiur 5:00pm Mincha 6
Rabbi Ephraim Sprecher

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Hence, the warning about the animals. One can say that by warning us about the length of the period of conquest, G-d is telling us that the period of open miracles is ending (not completely), but a more exciting, more alive, more "real" period is to come.

No one will be able to stand before Israel. [This is as it SHOULD be, but it depends on our collective "behavior".] The idols of the nation shall be destroyed and we shall not desire their rich trappings. It is forbidden to derive benefit from the adornments of idolatry, even if they have not been worshiped [428,L22 7:25]. Nor may we have anything to do with idolatry, directly or even peripherally. We may not benefit from that which is consecrated to idolatry [429,L25 7:26].

[S> 8:1 (18)] All that G-d commands us in the Torah is for the purpose of living... in Eretz Yisrael.

This is an oft-repeated theme of Moshe's words to the new generation that is soon to cross the Jordan River. It emphasizes the interdependence and inseparable nature of the three fundamental events that define the Jewish People - the Exodus, Matan Torah, and entry into Eretz Yisrael.

Moshe next asks us to remember the experiences of the years of wandering, the miracles as well as the tribulations. That was a testing period which set the stage for real life in Eretz Yisrael.

The Land is beautifully described and the Seven Species are enumerated.

This gives prominence to grain products (bread, pastry, etc.) in the realm of brachot and gives priority to wine and the five special fruits.

The Torah commands us to "bench" after meals [430,A19 8:10].

MitzvaWatch

Chazal augmented this rule with a wide range of brachot to be recited before and after partaking of food, by which we express our appreciation and thanks to G-d for the bounty of His world. So too, the Sages required us to say brachot before mitzvot, as well as blessings of praise, request, and acknowledgment - to make us constantly aware of G-d and His role in the Creation and continuing maintenance of the world.

Based on the words of the command to say Birkat HaMazon, we are not only thanking G-d for the food, as would be expected, but also for the Land. This is reflected in the texts of Birkat HaMazon and "Al HaMichya" Since Birkat HaMazon is a mitzva which applies in all places (not just in Israel), commentaries ponder the significance of the reference to the Land.

Ramban says that when one looks back at the oppression in Egypt and remembers the harshness of the Wilderness, and is now enjoying the bounty of the Land of Israel, there is special cause to thank G-d. Even during times of exile, the significance of the Land (and the Torah) to the life of the Jewish People must not be overlooked. To paraphrase a chassidic interpretation of the pasuk which commands us to "bench": One can eat anywhere and be satisfied physically, but to be spiritually satisfied as well - that happens only in THE natural environment of the Jew and his Torah - in Eretz

Yisrael. Perhaps this is why Sefer HaChinuch speaks of the brachot for Torah-learning in the same context as Birkat HaMazon. "And you will eat and you will be satisfied..." - this refers to both physical and spiritual food - food of the body and food for the mind and soul.

The implication of Ramban's words is that only in Eretz Yisrael can one be genuinely fulfilled in the performance of mitzvot. One can keep (many) mitzvot outside of Israel, but there is something vital lacking under those circumstances.

In the Midbar, Moshe taught us to thank G-d for our sustenance - the Manna. This is the theme of the first bracha of Birkat HaMazon. When Yehoshua brought the People into Eretz Yisrael, he inspired the 2nd bracha, acknowledging that there is much more to thank G-d for - the Land, the Torah, the Covenant with HaShem. These add the spiritual dimension to the otherwise physical act of eating.

Levi - Second Aliya - 13 p'sukim - 8:11-9:3

Until now, the People have periodically displayed lack of faith in G-d in troubled times (hunger, thirst, fear). At this point, Moshe issues a very different kind of warning. When the People will enter the Land, successfully defeat the nations therein, and begin to benefit from the spoils of war and the bounty of the Land, the potential exists to discount G-d's role in their good fortune. Moshe warns: be careful to remember the One Who took us out of Egypt and fed us in the wilderness. Do not say: look what I accomplished with my own powers. Always remember that it is G-d who continuously keeps his promises to our ancestors.

[P> 8:19 (2)] Know well that turning from G-d towards idolatry will result in annihilation, as with other nations.

[Perhaps we can infer this additional point: Don't think that the specialness of the relationship G-d had with the Avot and the special relationship He has with us allows us to turn away from G-d and embrace idolatry with impunity.]

[P> 9:1 (26)] Notwithstanding the might of the nations we are about to face, have confidence that G-d will lead us to victory.

Note that the words that Moshe uses to describe the nations that we will face in Eretz Yisrael are very similar to the words used by the Meraglim when they panicked the People with their evil report on the Land. Moshe is not glossing over the difficulties that lie ahead. He is rather instilling confidence in the People that will come from faith in G-d and His promise to fight on our behalf.

Shlishi - Third Aliya - 26 p'sukim - 9:4-29

Moshe next "put things in perspective". We must not think that we deserve all that G-d is giving us, but rather we must remember the many times we angered G-d in the wilderness AND even at Sinai!

[Some mitzva-counters consider this ZACHOR to be among the 613; Rambam and the Chinuch do not. This does not, however, minimize the significance of this command. Some people have the custom of reciting a list of 6 or 10 Remembrances daily after Shacharit.]

Moshe now recounts for the People the devastating event of the Golden Calf. How glorious the events should have been when Moshe descended the Mount with the first Luchot. Moshe tells how G-d wanted to destroy the People and how he (Moshe) smashed the Luchot, interceded on behalf of the People, and returned to the mountain for an additional 40 days and 40 nights of fasting and prayer.

Aharon too was subject to G-d's anger.

Rashi explains that G-d was angry at Aharon for "going along" with the People as far as he did. The implication, is that Aharon lost his sons as a result of G-d's anger with him. Moshe's prayers on behalf of his brother were partially successful - Aharon's other two sons lived.

Inter alia, Moshe mentions other places and events where the People angered G-d.

Moshe tells the People that he smashed the Luchot when he saw the Golden Calf. He also tells them of the different "arguments" he put before HaShem to obtain His forgiveness.

R'VI' - Fourth Aliya - 11 p'sukim - 10:1-11

[P> 10:1 (11)] Moshe continues by telling about the second set of Luchot and the ARON constructed to contain them.

Rashi explains that this ARON was not the one made by Betzalel for the Mishkan. That came later. Specifically, the construction of the Mishkan and its furnishings did not take place until after Yom Kippur. Moshe came down with the second set of Luchot on Yom Kippur. Where was he to put them? This ARON was made to contain the LUCHOT until THE ARON would be built. Rashi says that this was the ARON used to accompany the people into battle - the ARON of the Mishkan did not go to war until the time of Eli HaKohen. It should not have, and as a Divine punishment, it was captured by the enemy and kept from us for many years.

He then tells of the travels of the People, the death of Aharon, and the succession of his son, Elazar. Moshe also tells of the special role given to the tribe of Levi as a result of the (improper) behavior of the rest of the People.

The juxtaposition of the breaking of the Luchot and the death of Aharon teaches us (among other things) that an irreparable, invalid Sefer Torah is to be buried next to a Talmid Chacham. (Baal HaTurim)

Chamishi - Fifth Aliya - 20 p'sukim - 10:12-11:9

[S> 10:12 (20)] "And now, People of Israel, what does G-d want from you? ONLY to revere Him, follow His ways, love Him, and serve Him with all your heart and soul. To fulfill all that He commands - for our own good."

Moshe tells the People that even though G-d is the Master of all, He has a special relationship with our ancestors and their descendants (us). We must not be stubborn; we must be good, for G-d is truly great and not subject to bribery.

We are required to especially love the convert [431,A207 10:19] - we know how being a stranger among others is.

Revere G-d [432,A4 10:20], serve Him [433,A5 10:20], cling to Him (by adhering to Torah scholars) [434,A6 10:20], and swear in His Name [435,A7 10:20] when necessary to swear.

MitzvaWatch

Rambam counts the commandment to pray daily as Biblical, based on "and Him you shall serve" and "and to serve Him with all your heart", (and other similar texts,) defining service of the heart as prayer. Ramban, on the other hand, holds that prayer is a rabbinic mitzva altogether, albeit inspired by the p'sukim in the Torah and stories of the Avot, who prayed on various occasions.

At first look, it seems problematic that there is no specific command in the Torah "Thou shalt daven" (or words to that effect). The use of the indirect form - serve Him, serve Him with all your heart, what is service of the heart? Answer: Prayer - leads to different views on exactly what is commanded here.

If you think about it, SERVE HIM WITH ALL YOUR HEART is the best way to command us to daven, because it tells us clearly the high premium placed on KAVANA in respect to davening. Of course, all mitzvot should be performed with proper intention, thought, and feeling. But if one falls short in the Kavana Department, most mitzvot are still acceptable that way. With davening, kavana is the whole story, not just a component of the mitzva. This is so, specifically because the Torah did NOT command us to pray, but rather to serve G-d with all our hearts.

He is our G-d and He formed a mighty nation from a family of 70 souls. Love Him and do His mitzvot (do His mitzvot out of love for Him). Learn the lessons of Jewish history - the miracles and wonders of the Exodus, the crossing of the Sea, and the punishment of Datan and Aviram (here singled out for their arrogant, unforgivable insult to Eretz Yisrael, as opposed to Korach whom Moshe was able to forgive, sort of).

Once again, Moshe emphasizes that the purpose of mitzvot and the proper environment for Torah is Eretz Yisrael.

Shishi - Sixth Aliya - 12 p'sukim - 11:10-21

[S> 11:10 (3)] The Land that the People are about to enter is a land that is "accountable to G-d" in obvious (and less obvious) ways. G-d is demanding of it and of its soon-to-be inhabitants (us). The main physical distinction mentioned is Israel's reliance upon rainfall.

G-d is demanding of the Land of Israel and of the People of Israel - always, from one end of the year to the other.

[S> 11:13 (9)] This Aliya concludes with a restating of the "deal" that opened the sedra. This parsha is the second passage of Shma. If we keep the mitzvot then we will have bountiful rain and abundant yields; if not, then...

The juxtaposition of the mitzva of davening and G-d's promise of bountiful rain teaches us to include the mention of G-d as Rainmaker and the request for rain in the Amida.

T'filin, Torah learning, and Mezuzah are restated as is the correlation between mitzvot and long life in the Land. This second portion of the Shma is one of the two passages in a Mezuzah and one of the four portions in T'filin.

Sh'vi'i - Seventh Aliya - 4 p'sukim - 11:22-25

[S> 11:22 (4)] Once again, the "deal" that the sedra began with is repeated at its conclusion - If we will keep all the mitzvot, motivated by a love of G-d; if we follow in his footsteps (by performing acts of kindness) and cling to Him... then we will prevail against mightier nations than ourselves. Every place in Eretz Yisrael that we walk upon, will be ours. No one will stand up against us. The sedra concludes with promises of successful conquest of the Land - if we keep our side of the deal. That's all it takes.

These 4 p'sukim are Maftir too.

Haftara - 27 p'sukim - Yeshayahu 49:14-51:3

2nd of the 7 Consolation Haftarot read between 9'Av and Rosh HaShana. G-d's message through the prophet, is that He has not forgotten Zion nor forsaken His People. It might seem that He has abandoned His People and His Land, but there will come a time when the People will return to their roots and be restored to their Land. Exile is not permanent; there was never a "divorce" between G-d and the People of Israel. G-d will help in the battles against the mighty nations that oppress His People. G-d has (will) comforted Zion; the desolated areas will flourish; joy and gladness, thanks and song will be found in Zion.

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

Lesson 343

The "Buy or Sell" Option

In the previous lesson, we began to discuss the "Buy or Sell" option. As was stated, the option is based on a person doing "that which is right and correct in the eyes of the Lord." D'varim 6:16

If there is an agreement between the joint owners that they will not, for a certain period of time, make a demand to the other to exercise the buy or sell option, it may not be demanded during that period. The demand is available only in situations where the parties who are joint owners in the ownership of the land or the personal property are not entitled as a matter of right to demand partition, either because the land is too small to permit one of the joint owners to demand partition as of right, or because Beth Din determines, in the case of land or personal property, that it does not lend itself to partition. If Reuven and Shimon are joint lessees rather than owners, the majority opinion is that either party may make the demand that the other joint lessee either buy out his ownership in the lease or sell his ownership in the lease for a fixed price in the demand. There is a view that the law of the buy or sell option does not apply to property not belonging to the parties and only rented to them. If Reuven and Shimon jointly hold a mortgage on Yehuda's real estate, or a promissory note showing that Yehuda owes them money, the buy or sell option does not exist, since they only have a right to money that is due from Yehuda.

Assume that Reuven and Shimon are joint owners of a piece of real estate. Reuven may make a demand to Shimon that either Shimon sell his share to Reuven at a stated price or that Shimon buy out Reuven for the same amount. The demand is not valid unless it states the price of selling or buying. The price need not be the true value of the share. Reuven may set a price that is the actual or close to actual value, or it may be much higher or lower than the true value. The demand must be reciprocal. If it does not include Reuven's reciprocal offer to purchase Shimon's share, it is not a valid offer. When Shimon exercises his option to buy or sell, the payment must be made immediately. If Reuven makes the demand on Shimon to exercise the option to sell or buy and Shimon exercises the option to buy, he may request that Beth Din grant him up to thirty days to make the payment. If Shimon exercises his option to sell, Reuven must make immediate payment, since he should have anticipated that he may be called upon to purchase if Shimon exercises his option to sell. If Reuven does not pay, then his demand is voided, and if he once again makes a demand, Shimon can request that Beth Din ascertain whether or not Reuven has the money if Shimon decides to sell. If Reuven does not have the money to purchase he cannot make the demand to sell. This is true even if the price fixed by Reuven is very low so that there is incentive for Shimon to buy Reuven's share.

A situation may arise where Reuven is wealthy and Shimon is poor and Reuven will take advantage of the situation by making a demand with a very low price for the shares, knowing that Shimon cannot even pay such a low price and

thus Shimon will have to sell to Reuven for the low price. Shimon, if he is able, may borrow the money and buy Reuven's share. (Most probably Reuven ascertained that it is difficult for Shimon to borrow money before Reuven made the demand.) Or Shimon may sell his share to Levi. When Shimon sells his share to Levi it includes the sale of his right to exercise the option to sell or buy made by Reuven's demand. Then Levi can buy for the low price stated in Reuven's demand. For example, the land is worth \$200 and thus the share of each joint owner is worth \$100. Reuven makes a demand that Shimon purchase Reuven's share for \$40, or sell his share to Reuven for \$40. Reuven knows that Shimon does not have the \$40. Shimon can sell his share to Levi for \$100 and then Levi can exercise the option and purchase Reuven's share for \$40. Levi will own the \$200 land for \$140 and Shimon will not bear any loss.

If Shimon is not able to borrow the money or is not able to sell his share to Levi, then Shimon may go to Beth Din to have it establish a true price for the share and then Shimon will exercise the option of selling his share to Reuven for its full price.

If both parties want to sell and neither wants to buy, neither will make a demand; the parties may sell to a third party who offers the highest price for the combined shares of Reuven and Shimon. If the thing owned jointly does not lend itself to be used together, then if it can be rented, they will rent the thing and they divide the rental payments. Or either party may make a demand to the other to either lease or rent his part of the thing owned jointly at a rental fixed in the demand. Then the other party must exercise his option. If the thing cannot be rented, then the parties will agree or cast lots as to who will use it for a reasonable period and then the other party will use it for a similar period. If Reuven leases the thing without the consent of Shimon, the rental must be divided equally between them. Whenever an equal division is spoken of, it assumes that the parties are equal owners in the real estate or the personal property. If one owns a greater share, then they share proportionately as to income and as to time. Very often the parties will let an outside arbitrator suggest how to apportion the use and income of the thing.

The subject matter of this lesson is more fully discussed in volume V chapter 171 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

These are the Sons of Yaakov [4]

"The way of wise and clever people is for a person to acquire a trade or profession that can support him financially, then to purchase a dwelling, and then to marry. The stupid first get married, then purchase a dwelling, and then set about looking for a livelihood or depend on charity" (Mishneh Torah, Hilkhos Deot 5:11). In Yaakov's case it was far from being stupid or carelessness. He had come to Lavan in accordance with Kibuv Av vaEim and since he was 77 years

old when he came, he had to devote 14 years to marriage and having sons. Otherwise there was the fear that like Avraham and Yitschak he would never have the 12 Tribes and Israel's destiny would have been delayed or worse. "For fourteen years Yaakov had worked, not to support his wives and children, but simply to get them, two un-dowered girls. These 14 years of devoted labor, in which the whole future national life of the House of Yaakov had its roots, form the noblest gates to that most precious jewel of human acquirements - Jewish family life. They show what a wife means to a Jewish man and silence the imagined nonsense of degradation in Judaism of women" (Rabbi S. R. Hirsch).

The two missions set by Rifka and Yitschak that Yaakov had gone to Haran to fulfill, were to find a wife and to wait till the anger of Eisav had subsided. When Rachel gave birth to Yosef, Yaakov had wives and 11 sons. Furthermore, "Rivka, in fulfillment of her commitment to Yaakov, sent her nurse Devora to tell him that the threat of Eisav no longer was imminent" (B'reishit Rabba). Now that both missions were completed why did Yaakov not leave Haran and return home? The birth of Yosef was an appropriate time to do so, as it was the completion of Beit Yaakov; Yaakov saw through prophecy that Binyamin would be born in Eretz Yisrael. Furthermore, Yosef was the antidote to Eisav. "Eisav will only be defeated by the sons of Rachel" (B'reishit Rabba 73:7); at the hands of Yehoshua, Shaul, Mordechai and Esther. Was he then so materialistic as to prefer the additional 6 year sojourn away from his parents and outside the sanctity of Eretz Yisrael for the sake of flocks and herds?

However, there was the Divine Promise inherent in his blessing by Yitschak still to be fulfilled before he could leave: "May G-d give you of the dew of heaven and of the fatness of the earth and abundance of corn and wine". For him to leave Haran with the bare minimum needed for the sustenance of his large family would make a mockery of this blessing. Yaakov's material success in Haran is similar to the despoiling of Egypt by Israel in fulfillment of G-d's promise to Avraham (B'r. 15:14). It is significant that the Patriarchs were all wealthy men, in contrast to all other faiths where the founders were either poor men or left wealth in order to find their religion. We see nothing spiritually uplifting in poverty and no mitzva in being poor. Rabbi S. R. Hirsch, sees the fact that the korbanot were of strong, unblemished and mature animals as teaching that Judaism is a faith in which the spiritual challenges are to the rich, successful, strong, and capable.

For Yaakov there was an additional consideration above mere materialism. "Just as there were sparks of holiness among the daughters of Lavan - Rachel, Leah, Zilpa and Bilha - that had to be redeemed from Haran and brought into Klal Yisrael, so too there were holy sparks, albeit of a lower level, amongst his material possessions that had to be redeemed" (Shem MiShmuel).

Yaakov's request for permission to leave was not legally obligatory on him, but rather a gesture of respect and gratitude. It is true that Lavan had cheated him out of his wages many times, nevertheless, he was the one who had given him refuge and was the father of his wives. Similarly, Abarbanel explains that because of their kindness to Yaakov and his family, we are commanded not to hate the Egyptians

despite their enslavement and ill-treatment of us (D'varim 23:8).

"Lavan, like those who have given up true piety but believe that superstition is piety, says that he has had a divination that G-d has blessed him because Yaakov is such a pious man. To which Yaakov replies that it is not because of his piety that G-d had increased Lavan's wealth but because of his diligence" (Rabbi S.R. Hirsch). In addition to his diligence and hard work in Lavan's service, Yaakov's true piety does shine out in his labor relations. His demand that the speckled, spotted and discolored among the sheep and goats should be his wages was not sign of greed or shrewd calculation, but rather the sign whereby his righteousness would shine, as he himself says: "In the future if you suspect me of misdoing, then it shall testify against me, against my righteousness, when you check over my wages that everyone in my possession which is not spotted or spotted among the goats and brown among the sheep is stolen by me" (B'r. 30:33).

"This desire to be even above suspicion is a great and fundamental disclosure, a fulfillment of "you shall be clean before G-d and Israel (Bamidbar 32:22). "The Kohen who collected the maaser money from the special room in which the people deposited them, did so barefoot, without tefillin and wearing a shift without sleeves and pockets" (Mishna Shekalim 3:2); this made even the appearance of stealing impossible, so that people should not say that he became wealthy from these collections. It behooved even such pious people as Aharon and his descendants to ensure that it was clearly evident that they were clean. Similarly, it is not permitted to make a loan [interest free] without witnesses, even to a talmid chacham (Hilkhos Malveh v'Loveh 2:7). [So too, the collection of charity has to be monitored, and the gabai tzedaka's personal funds and communal monies kept separate (Shulkhan Aruch, Yoreh Dei'ah 256,257)]. It should be clear that this is over and above any question of real suspicion, but rather so that a person's righteousness should shine forth like untarnished gold, without hidden corners or cracks [no grey areas]; even as in the 'House of G-d' there are no dark and hidden rooms" (Da'at Torah, R Yerucham Levovitz, Yeshivat Mir).

This is installment #140 in Dr. Tamari's series

MISC section - contents:

- [1] Vebbe Rebbe**
- [2] Candle by Day**
- [3] From Aloh Naaleh**
- [4] A Touch of Wisdom, A Touch of Wit**
- [5] Parsha Points to Ponder**
- [6] Portion from the Portion**
- [7] Torah from Nature**
- [8] Micro-Ulpan**
- [9] From the desk of the director**

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

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



I have a full set of Corelle dishes that I used to use for dairy, but I haven't used them at all in 10 years. May I use them for meat now?



We can confidently permit you to convert the dishes from dairy use to meat use because of a combination of factors. It is worthwhile to be exposed to the factors because they arise in other situations, many of which are less clear-cut. We caution that each of the factors is the subject of differing positions among poskim and different practices in different communities. One should ask his local rabbi as questions arise. He can best inquire, consider various halachic factors and the level of need, and apply the local customs.

There are two issues to deal with. The first is whether Corelle dishes require hechsher (kashering, the halachically mandated purging of taste, absorbed in a utensil's walls) and, if so, whether hechsher works. Most materials that absorbed problematic taste can have it removed by hagala, which is immersing them in boiling hot water for a few seconds. However, this system does not work for earthenware utensils (Pesachim 30b). The Rishonim dispute the status of glass. On one hand, it is made out of sand, which is a type of earth. On the other hand, it is hard and smooth, which some feel indicates that is less porous than other materials. The Shulchan Aruch (Orach Chayim 451:26) says that glass does not require hechsher, and this is the practice of S'fardim. However, Ashkenazim follow the Rama (ad loc.), who takes the opposite extreme, ruling that hechsher does not work for it.

However, many poskim limit the Rama's stringency regarding glass to Pesach, whose laws are particularly stringent, whereas in regard to treif and dairy and meat one may be lenient (see Tevilat Keilim (Cohen) 13:(38)). Although some allow switching glass dishes from dairy to meat or vice versa without hechsher, we suggest doing hagala when possible. (Corelle will not shatter in the hot water.) Again, different rabbis and communities have different policies on this matter.

Assuming hechsher is needed, there is usually another problem. The Magen Avraham (509:11) reports a minhag not to allow kashering utensils between dairy and meat use. The rationale is that if we allow one to kasher freely, he may decide to have only one set of utensils that he uses for both. Chazal opposed this situation, as we see that the gemara (Chulin 8b) states that one should have three different knives to use for different functions. This minhag is widely accepted and considered binding in Ashkenazic communities.

We understandably find many instances in which poskim claimed that one need not extend the custom of not switching utensils from milk to meat to more cases than necessary. One of the suggestions is particularly pertinent here. After sitting unused for 12 months, the taste absorbed in a utensil's walls is expected to dissipate or even disappear (see Noda B'Yehuda II,

YD 51). Therefore, we find in certain circumstances and according to certain opinions, leniency regarding such cases. It is possible that after twelve months without use, one can kasher and switch milk utensils to meat use (see Igrot Moshe, Yoreh Deah I, 43). Even if one does not want to accept this leniency, in a case of Corelle dishes, which may not have absorbed in the first place, the grounds to allow the switch are extremely strong. A further point of leniency is that plates, upon which hot food is placed only after it has been removed from the heat source, has less chance of absorbing (see Igrot Moshe, YD II, 46).

Therefore, under the circumstances you describe, you should feel free to switch the use of the Corelle dishes from milk to meat, preferably after performing hagala. We encourage you to seek the advice of a local rabbi if similar circumstances arise so that he can properly apply the principles we just touched upon to the specifics of those cases.

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 evidence of our senses may be false, but not acting in accordance with them is a risky proposition. We must strive rather to educate our senses to transmit as faithful a picture of reality as possible.

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

The opening verses of Parshat Ekev tell us something that we all know intuitively - living in Israel presents many dangers. What are the primary risks as described by the Torah?

According to the Torah, the most difficult times are those that don't present us with problems or troubles.

The first threat is the natural goodness of the land and its resources. The grain and produce, the oil and honey, all present us with something to fear. The second threat is success. The homes that we build in the land, along with all our material accomplishments, should be viewed with apprehension. For it is during times of success that we are most likely to forget Hashem and turn to other gods - or credit the success to ourselves - ignoring His goodness and generosity that brought us to this place.

How are we to protect ourselves from these dangers?

The Torah makes several suggestions. Birkat haMazon, which focuses on the land of Israel and its produce, is one of them. It is a recurring statement that helps us recognize Hashem's role in the food we eat and remember who it is that deserves the credit.

Similarly, remembering the difficult moments of our history in the desert and how Hashem brought us to Eretz Yisrael brings us to realize that we are always in need of His attention and support.

We find ourselves blessed today; we live in interesting times. Jews in both Israel and the Diaspora find themselves in better economic and social circumstances than we have been in generations, a situation that is reminiscent of what the Torah describes. It is at such a time that we must recognize both where we belong and by what right we deserve to be there.

Shalom Z. Berger, Alon Shvut

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

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

Once R' Menachem Mendel of Kotzk and R' Yitzchak Meir of Gur were "talking in Torah". The one asked a question and the other answered it, and so it went back and forth. Finally, they discussed a very difficult passage of Tosafot. R' Menachem Mendel read over the Tosafos and said: "According to the comment of the thief of Vilna, in his Hagahos HaGra, there is no problem with this Tosafos."

Everyone present looked up in shock. How could the Kotzker refer to the Vilna Gaon as a thief?

"Let me explain myself," said the Kotzker. "We know that when Moshe Rabeinu went up to Heaven to receive the Torah, he was told all of its secrets, including any Torah thought of any person in the future. Now there were a few souls present at Sinai who stole up behind Moshe and listened to all the secrets of the Torah as they were being told to Moshe. Among them was the Vilna Gaon. In his Hagahos HaGra, he answers the most difficult of questions with a single word. That is why I say that the Gaon was a master thief!"

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

[5] Parsha Points to Ponder - EIKEV

1) Why does the Torah state (7:12) that G-D rewards us for fulfilling the MISPHATIM, the logic based laws, without mentioning the CHUKIM, the laws without reason?

2) What is the significance of the Torah using the term SIMA regarding G-D protecting the Jews from disease and illness while using the term NETINA regarding G-D afflicting the gentiles with them? (See 7:15)

3) Why does the Torah first teach that one should follow in the ways of G-D and fear Him (see 8:6) and then reverses the order and teach to fear G-D and then go in His ways (10:12)?

THESE ARE THE ANSWERS

Ponder the questions first, then read here

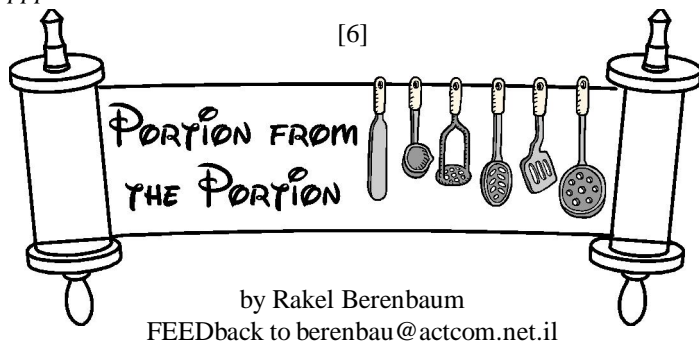
1) The Meshech Chochma answers that the generation in the desert reached such great levels through the miracles they witnessed on through G-D's revelation to them, that even the

CHUKIM were like MISHPATIM to them in terms of their understanding and insights.

2) The Netziv points to a Gemara in Menachot (59) which teaches that the term SIMAH refers to placing a slight amount and the term NETINA connotes a significant amount being transferred. Thus, through this precise choice of words, G-D is promising that Jews will be completely protected from even the smallest degree of disease while the gentiles will be cursed with a significant amount of suffering.

3) The Chafetz Chayim explains that the Torah is teaching that the first step is to observe G-D's commandments by following in the G-D's ways. This will bring a person to fear G-D. Then, for a person to grow to the next step of loving G-D, one must once again focus on following in the ways of G-D. The only way to grow to higher levels of serving G-D is to , next step is for a person to strive to love G-D. This, as well, demands following in the ways of G-D is to continue focusing on the basics of following in the ways of G-D.

Parsha Points to Ponder is prepared by Rabbi Dov Lipman, who teaches at Reishit Yerushalayim, Tiferet, and Machon Maayan in Beit Shemesh and RBS and is the author of "DISCOVER: Answers for Teenagers (and adults) to Questions about the Jewish Faith", soon to be re-published by Feldheim ppp@israelcenter.co.il



THE HORNET

This week's portion has a section that is very relevant to our times. Moshe warns the people that on coming to the land of Israel they may look around and say, "There are so many enemy nations around me, how will I ever be able to conquer them?" He tells them they mustn't fear and advises them that one way to deal with this fear is to remember that Hashem protected them in the past against the mighty Egyptian nation and Pharaoh their leader and He will use "OTOT UMOFTIM VYAD CHAZAKA, VZEROA NETUYA - signs and wonders and a strong hand and outstretched arm" on all their enemies as He he had previously done. In verse (7:20) Moshe tells them that Hashem will also send the TZIR'A to destroy all the enemies that are hiding. What is this TZIR'A and why is there a need to say that He will send it after the previous verse has stated that Hashem will use all the power that He used on Egypt to destroy the current enemies? Why mention this TZIR'A at all?

Rashi says that the TZIR'A is a type of SHERETZ HA'OF that was able to find the enemies wherever they were hiding and then would spit venom on them, blinding them and castrating them. Rav Arye Kaplan says this is the oriental hornet, the vespa orientalis. He says this hornet is more abundant during times of war. But why single out this creature when Hashem said that He would do

wonders in general?

Oznayim L'Torah says that Hashem is telling us that He will do both open and hidden miracles. They entered the land of Israel with obvious miracles (such as the splitting of the Jordan river, the sun standing still in the sky, and stones coming down from heaven) just like they had been redeemed from Egypt with great fanfare. Alongside these types of miracles Hashem sends concealed miracles, such as the hornet, which are greater even than the obvious ones. These miracles are often not recognized by the recipients.

Let us pray that we will merit having the hornet in our presence to find and destroy all our hidden enemies, and that we will appreciate all the miracles around us both those that are manifest and those that are concealed.

Hornet's Nest Cake

This is an extremely easy, yummy egg-less cake that bakes with its own topping, so icing isn't necessary. The recipe originally came from the Betty Crocker Recipe Card Library.

- 1 small pkg. vanilla pudding, cooked and cooled
- 1 pkg. yellow cake mix
- 1 (12 oz.) pkg. butterscotch chips
- 1 cup chopped nuts

Cook pudding as directed on package. Add cake mix to cool pudding, mixing until blended. Spread in pan. Sprinkle chips and nuts on batter. Bake at 350°F for 35-40 minutes. Serve plain or with cool whip or ice cream.

For a Triple Chocolate variation, just substitute chocolate pudding mix for the vanilla pudding mix and chocolate cake mix for the yellow cake mix and chocolate chips for the butterscotch chips.

[7] Torah from Nature

The Hooded Seal

The female looks like a normal spotted seal, but the adult males are just plain weird... large marine mammal carries an inflatable beach ball attached to his head. This pouch is an enlargement of the nasal cavity and hangs down between his eyes and down over his upper lip when deflated. To inflate his hood, the seal holds both nostrils shut and blows! When fully inflated, the hood is approximately twice the size of a football... It is not really known what purpose this bladder serves...

[8] MicroUlpan

1 NIS in Hebrew can be ACHAD ASAR SHEKEL or SH'KALIM, plural is preferred, but singular is permitted. But not with 2-10. Only plural. SHISHA SH'KALIM, not SHISHA SHEKEL.

[9] Divrei Menachem

In Parshat Eikev we continue along the road that Moshe carves as he adjures Bnei Yisrael to observe Hashem's commandments. As we follow this path, however, much appears to have been already trodden; we seem to have been there before.

For how many times can we be told to observe G-d's ways? How many times can we be told not to stray off this beaten trail?

The answer lies, perhaps, in the very opening word of our parsha - Eikev. Translated as a consequence of our hearkening to Hashem's ordinances, it follows that our Father will remember His covenant and bring us to our Land with love and kindness (cf. D'varim 7-14). However, Rashi alludes to the fact that Eikev means "heel," suggesting that as Hashem's children we should hearken to even the smallest, seemingly irrelevant injunctions, as well as to those important laws that are clearly in harmony with our rational understanding.

This idea is reiterated in a later verse (ibid 8:1): "You shall observe the entire commandment...", which is understood to mean that our blessings are contingent on our acceptance of the Torah in its entirety. Again, there is no room for choosing. And since our lives are all about choices and traversing different roads, it is no wonder that we need to hear this message again and again.

Shabbat Shalom, Menachem Persoff

Towards Better Davening and Torah Reading

ACCENT CHECK:

וְאָכַלְתָּ וְשָׂבַעְתָּ וְיִבְרַכְתָּ...
וְאָכַלְתָּ וְשָׂבַעְתָּ וְיִבְרַכְתָּ...

In the printed version of Torah Tidbits, all there was were the three words with their accents indicated. There was no room for more. There is, here.

D'varim 8:10 contains the well-known mitzva of Birkat HaMazon. It is the text of Birkat HaMazon that is responsible for people knowing-well the words of the command.

ka-ka-TUV (as it is written): v'a-chal-TA (and you will eat, or, when you eat), v'sa-VA-ta (and are satisfied, then) u-vei-rach-TA (you shall "bench")...

Accent-wise, this is a topic we've reviewed a number of times in the Towards Better Davening and Torah Reading column. And this week, the topic relates to both Torah Reading (since these words are from Parshat Eikev) and Davening (in which category we will include Birkat HaMazon and all other brachot).

In Biblical Hebrew, we often find the following:

a-CHAL-ta (you ate - past tense)

v'a-CHAL-ta (and you ate - still past tense, the VAV is conjunctive)

If the VAV is a tense-flipper, in this case, from past to future or past to TZIVUI (command), then the accent of the word goes from next-to-the-last syllable (MIL'EIL) to the last syllable (MILRA).

So, v'a-CHAL-ta remains past tense. v'a-chal-TA is future tense, (and) you will eat.

Pronouncing this word v'a-CHAL-ta is incorrect AND the meaning changes from the intended meaning of the word in the Torah. This is kind of a serious mistake. But very common.

Especially so, when we sing the benching.

What was just said about v'a-chal-TA goes exactly the same for u-vei-rach-TA.

bei-RACH-ta means you blessed, past tense.

u'vei-RACH-ta means and you blessed. Not what the pasuk is saying.

Note that the dot (DAGESH KAL) in the BET drops with the prefixed U (like the oo in food), which was supposed to be a VAV, but it changes to a SHURUK when before a BET (VAV, MEM, and PEI).

u'vei-rach-TA (accent on the last syllable), means (and) you shall bless.

The middle of the three words is an exception to the accent-shift caused by a tense-changing (from past to future) VAV.

sa-VA-ta means you were satisfied.

v'sa-VA-ta means and you were satisfied.

It also can mean (as it does here) and you will be satisfied. The accent shifted from MIL'EIL to MILRA and then back to MIL'EIL because the word is TROP-marked with an ETNACHTA, a full stop. So too at the end of a verse, SOF PASUK. There are other exceptions, but let's keep things to these three familiar words.

v'a-chal-TA v'sa-VA-ta u-vei-rach-TA

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.

The Golden Altar and the Ketoret

This year, during the Three Weeks, I had the honor of touring Eretz Yisrael from Be'er Sheva to Tzefat and lecturing on the Beit HaMikdash. I lectured in Yeshivot, Chabad houses, women's seminaries and schools. While it is always a privilege to be vouchsafed the opportunity to "raise Temple consciousness" in Am Yisrael, it is even a greater Zechut to do so during this time of Sakanah when both the lives of our soldiers and those on the home front are in mortal danger from the Bnei Avlah (Y"Sh), who would (G-d forbid) happily kill us all. For some reason, this time, many of the questions centered around Ketoret, the burning of incense on the Mizbach HaZahav, the Golden Altar. Since we have touched on various aspects of Hakarat Ketoret in these columns in the past, we will note only few of the most relevant details about that unique Avoda which the Zohar enthrones as the most "beloved" Avodat HaMikdash of them all.

Although the Mishna contains an extremely graphic description of the Bayit Sheini Sacrificial Altar, there is no parallel description of the Mizbach HaZahav anywhere in the classic rabbinic literature. This paucity of post-Biblical data is reflected by the fact that while in Rambam's Hilchot Beit HaBechira, there are seventeen Halachot concerning the Sacrificial Altar

and ten Halachot describing the Menorah, the Mizbach Hazahav is the subject of only one Halacha. While the Sacrificial Altar of Bayit Sheini (Midot 3:1,2) differed considerably from its original prototype, the Mizbach HaNechoshet (the copper altar of the Mishkan, Sh'mot 27:1-8) in size, material and construction, we have no evidence that there were any significant differences between the Mizbach HaZahav of the desert Sanctuary (Sh'mot 30:1-5) and that of Bayit Sheini. The only sketch we have of the Mizbach HaZahav from the Bayit Sheini period is from the yeasty pen of Josephus ostensibly describing the accouterments of the Mishkan, but more likely depicting the Mizbach HaZahav of his own time. "Now between the candlestick and the table, which, as we have said, were within the sanctuary, was the altar of incense, made of wood indeed, but of the same wood of which the foregoing vessels were made, such as was not liable to rot; it was entirely crusted over with a golden plate. Its breath on each side was a cubit, but the height double. Upon it was a grate of gold which protruded above the altar, which had a golden crown encompassing it around, whereto belonged rings and bars, by which the priests carried it when they journeyed" (Antiquities, Bk. 3, ch. 6:8). The Mizbach HaZahav had two other names: Mizbei'ach Miktar Ketoret - the Incense Altar, because of its function, and Mizbach HaPenimit - the Inner Altar, because, in contradistinction to the Sacrificial Altar located "outside" in the Azara, the Mizbach HaZahav was located within the Sanctuary.

In contrast to the "outside" altar, upon which a variety of sacrificial animals (many voluntary) were offered, together with Menachot (meal offerings) and wine libations, only the one particular formula of Ketoret was offered on the Mizbach HaZahav. Rambam comments: "Nothing else [beside the lawful Ketoret] may be offered on the Mizbach HaZahav, upon which the Ketoret is offered [twice] daily, in the Sanctuary. If someone offered other Ketoret - which is not in accordance with the correct formula, or if one person or many people offered the lawful Ketoret of their own volition [i.e. an offering of Ketoret not specifically commanded], or if he offered a sacrifice or poured a libation on the Mizbach HaZahav, he is whipped." (Hilchot K'lei HaMikdash 2:11). Nadav and Avihu died at "the hands of Heaven".

The Memuneh (or Segan), the deputy ("understudy") Kohein Gadol who supervised the day-to-day functioning of the Beit HaMikdash, monitored the Kohanim's daily performance of Avoda. When necessary, he guided novice and even veteran Kohanim through the intricacies of the various Avodot. The Memuneh's expert guidance was of particular importance to the Kohein who actually offered Ketoret on the Mizbach HaZahav because he would do so only once in his lifetime. Four Kohanim participated in the various Avodot "associated" with Haktarat Ketoret. The first Kohein, who had been appointed to remove the ashes from the Mizbach HaZahav, entered the Heichal carrying a wide-mouthed golden basket called the Teni. He set the Teni down on the floor near the Mizbach HaZahav, and using both hands, he scooped up the cooled down Ketoret ashes remaining on the surface of the Golden Altar from the previous day's Ketoret and spilled them into the Teni. When he finished spilling the ashes into the Teni, he exited the Heichal (Tamid 3:9). He did not bow down when he exited the Heichal because he had not completely finished his particular Avoda. Later, when he returned to remove the ash-filled Teni from the Heichal thereby completing his assigned Avoda, he would bow down (Tamid 3:9 - Tiferet Yisrael 82).

The Kohein, who had been chosen (by Piyus - Mikdash "Kohanic lottery") entered the Heichal carrying a special golden dish - "heaped up full of Ketoret" (Tamid 5:4). This golden vessel was placed inside a larger basin "so that the Ketoret would not scatter when the Kohein brought it into the Heichal. Tiferet Yisrael (21) comments, "Ketoret offered from an overflowing vessel demonstrated reverence to Heaven." A third Kohein then ascended the Kevesh - the ramp - of the Sacrificial Altar in the Azara, and using a silver fire pan, scooped up glowing coals from the small fire located in the south-west corner. He descended the Kevesh and poured the coals from the silver fire pan into a gold fire pan; he would later enter the Heichal with this gold fire pan. Then the Kohanim entered the Heichal, the Kohein who had cleared the ashes from the Mizbach HaZahav leading the way. He approached the Mizbach HaZahav, picked up the ash-filled Teni that he had previously positioned near the Golden Altar, bowed down and carried the Teni out of the Heichal (Tamid 6:1). The Kohein holding the fire pan containing the glowing coals now entered the Heichal. He emptied the glowing coals on to the flat top surface of the Mizbach HaZahav, piled them up and arranged them neatly, spreading them out evenly utilizing the edge of his firepan to do so. When he finished, he bowed down and went out (Tamid 6:2). Then the two other Kohanim entered the Heichal, the officiating Kohein, who actually would offer the Ketoret on the Mizbach HaZahav, and an assistant. The officiating Kohein took the small covered golden dish filled with the Ketoret and the basin and gave them to his assistant who then poured the Ketoret from the dish into the officiating Kohein's hands. The assistant probably held the basin under the officiating Kohein's hands as he poured the Ketoret in order to prevent Ketoret from falling on the floor. When he finished, he bowed down and exited the Heichal. The officiating Kohein was left alone. No one was permitted to remain in the Heichal or even in the area between the Bayit and the Mizbei'ach when he offered the Ketoret. <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

Dvarim 8:8 describes Eretz Yisrael and presents us with the famous list of the Seven Species. Wheat in the upper left; barley between grenade and elephant. Grapes. Pomegranate is the hand grenade, known as a RIMON in Hebrew. The olive is in the martini glass, and there is a date (the 31st) on the calendar. And the fig is represented by Figaro, Gepetto's pet cat.

The Land is also described as being a land whose rocks are iron (Fe on the piece of rock), and from whose mountains you can extract copper. Penny on the hill.

It is in Parshat Eikev that Moshe recounts for the people the story of the Golden Calf, the breaking of the Luchot, and the second Luchot. Pair of stone tablets and Davka Judaica ClipArt's scene of the Golden Calf.

The second passage of the Sh'ma is in Eikev. It contains the mitzva of Mezuzah and a reminder of the "deal" we have with G-d.

If we listen to the Mitzvot (preserve them, keep them, practice them), then we will receive rainfall in its proper time. That's the cloud with drops of rain. But if we don't observe and preserve the mitzvot, then G-d will "lock" the heavens and there will not (G-d forbid) be rainfall, and the ground will not give up its bounty, and we will be lost...

Elephant is a reminder of the many times (in this sedra and elsewhere) that the Torah commands us to remember and warns us never to forget.

Yellow jacket (wasp) is the TZIR'A that G-d says He will send against our enemies.

Loaf of bread and a key below it. The key is not on the loaf, KI LO AL HALECHEM...

Baby and tomatoes. PRI VITN'CHA (the fruit of your womb), UFRI ADMATECHA, the fruit of your ground.

XL is Roman numerals for 40. ARBA'IM appears 136 times in Tanach, referring to days and nights or to years. 12 times in Parshat Eikev.

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 (VA'ETCHANAN) TTriddles:

[1] Same spelling, different pronunciations, opposite meanings

The sought after words are spelled BET-TZADI-REISH - pronounced BATZAR and BETZER. There's your same spelling and different pronunciations, making them homographs (words that have the same spelling but differ in origin, meaning, and sometimes pronunciation). BTW, homonyms are words that have the same sound and often the same spelling but differ in meaning - so BATZAR and BETZER are not homonyms. And homophones are words that have the same sound and often the same spelling but differ in meaning, so our pair are not them either. BATZAR L'CHA... as in D'varim 4:30, is translated as, "when you are in distress". BETZER, mentioned in 4:43, is to be the City of Refuge in the wilderness, in the plains of the Reuveni territory. If one is in distress and the other refuge, then they are at least sort of opposites.

[2] sing separate fume eat humble

The word ALEF-ZAYIN, AZ, occurs in Tanach 119 times. 15 of the times are in the Torah. Of those, 6 times, AZ is followed by a verb in future third person singular form: YASHIR (twice), YAVDIL (separate), YE'SHAN (fume), YOCHAL (eat), and YIKANA (humble). [The fifth word in the original TTriddle was approach, not humble; can't figure where it came from. Sorry.]

[3] Va'etchanan, always; Ki Tisa, sometimes; Pinchas, never

Since ZF is so proud to finally solve a TTriddle, let's make this answer in his honor. And a CD from Noam Productions awaits

you at the Israel Center. Be in touch to arrange for pick-up or mailing.

There are three potential situations in the cycle of Torah reading throughout the year, for us to read a part of a sedra - other than the first part that is usually read at Mincha on the previous Shabbat, on Monday and Thursday mornings - during the week before that sedra is read on Shabbat. Confused? Reread the paragraph or just continue and things will clear up.

If Rosh Chodesh were to fall in the week of Parshat Pinchas, then on that day, we would read part of Parshat Pinchas, the reading for Rosh Chodesh. However, Rosh Chodesh never falls in the week of Parshat Pinchas. If a fast day were to fall out in the week of Parshat Ki Tisa, then we would read part of Ki Tisa on the fastday during the week before Ki Tisa is read on Shabbat. And, in fact, Taanit Esther sometimes falls in the week of Parshat Ki Tisa. Not always, but sometimes. The third possibility is Tish'a b'Av (when we read from Va'etchanan) falling during the week of Shabbat Parshat Va'etchanan. Which it does. Always. That's the TTriddle. Other possibilities would be Purim during the week of B'shalach. Not. Chanuka in the week of Naso or B'haalotcha. Not. So to with the various readings for Chagim. Doesn't happen. Only Va'etchanan always and Ki Tisa sometimes.

[4] P George Frederick Ernest Albert

George Frederick Ernest Albert is the full name of King George the fifth. P is the 16th letter of the alphabet. So we have 16 King George (Street) in Jerusalem, which is the address of LEV YERUSHALAYIM, a phrase which comes from Yeshayahu 40, the haftara of Shabbat Nachamu.

[5] actually, this one is memorable too

This refers to the fourth of the ASERET HADIBROT, the one about Shabbat. In Parshat Yitro, the command begins with ZACHOR ET YOM HASHABBAT L'KAD'SHO. Remember... In Va'etchanan, the command begins with SHAMOR... preserve. However, we can say that in Va'etchanan, the fourth commandment is also "memorable" since it contains V'ZACHARTA... and you shall remember that you were slaves in Egypt and that G-d took you out...

This week's TTriddles:

[1] Up, up (last week)... and all around (this week)

[2] This one was never Leningrad

[3] Followed by V'ATA, ASHREI, and BARUCH

[4] 7 from it and 7 it, too.

[5] "My son, if your heart is wise, my heart too shall rejoice."

[6] Dan Cooper's point of departure

[7] a herd of 1 to 1000 champion cows

[8] MAYIM TZELULIM

[9] 4 of 5 are auditory; the fifth is Kalev

NachKwestion of the Week

Common factor in each triplet:

Ben Shemen, Baal Hamon, Ein Gedi

Bitya, Izevel, Maacha

Shoval, Salma, Chareif

Zimri, Tirtza, Rekem