

Take it with you PART TWO sort of

A few weeks ago, we presented this idea; then it was only partial - now it is whole. In preparation for Matan Torah, G-d tells Moshe to go to the people, V'KIDASHTAM HAYOM UMACHAR... and sanctify them today and tomorrow. On the P'SHAT level (straightforward meaning), today and tomorrow refer to the preparatory days prior to the receiving of the Torah (to which Moshe added a third). On a D'RASH level, today refers to the "now" of this awe-inspiring experience, and tomorrow are all the days that come afterwards. It is relatively easy to sanctify oneself in the atmosphere of a fiery Har Sinai, thunder and lightning, the ever-increasing sound of the Shofar, being witness to G-d's direct contact to Moshe Rabeinu and His People. The greater challenge is to sanctify oneself tomorrow. When things start getting back to normal.

Our most recent "today" has been this past more than a month. It started in Elul, intensified in the Slichot week before Rosh HaShana, peaked on Rosh HaShana itself, continued through Aseret Y'mei T'shuva and Erev Yom Kippur, peaked again on Yom Kippur, continued in a different way during the hectic days of preparation for Chag, peaked yet again during Sukkot with its powerful mitzvot of Sukka and the Arbaa Minim, peaked even higher (do not be off-put by the repeated use of the word "peaked"; we are dealing with mountains of spiritual Himalayan proportion) on Hoshana Rabba and culminated in Simchat Torah.

With a good Baal T'fila to put you in the mood, Slichot can be very inspiring. Almost easy to sanctify oneself with that experience. But the "tomorrow" is the challenge. Every single weekday, three times a day, we ask G-d to help bring us back to His Torah, to bring us closer to His service, and help us do T'shuva. The vidui of Slichot and certainly of Yom Kippur is conducive to serious introspection and hopefully puts us firmly on the pathways of T'shuva. Every day we say S'LACH LANU AVINU KI CHATANU, M'CHAL LANU MALKEINU KI FASHANU. We ask G-d to forgive us. We call Him AVINU MALKEINU every day. Not just with the Aron open and the congregation emotionally singing its

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 year started with a bang - an explosion of holy days, with a wide range of emotions. And although Tishrei is definitely a month, it does not feel like one. No announcement of its Rosh Chodesh, and hardly a mention of RH's status as a Rosh Chodesh. Enters Cheshvan - the first "normal" month of the new year. Shabbat B'reishit is ALWAYS m'vorchim Cheshvan. No other weekly sedra shares that claim.

ראש חודש מרחשון
יהיה מחר ביום ראשון וביום שני
הבא עלינו ועל כל ישראל לטובה:

The molad is SUN 8h 21m 7p (8:00am IST) א' ח:שפה

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Correct for TT 736 • Rabbeinu Tam (l'm) - 6:12pm

4:27pm	Jerusalem	5:37pm
4:42pm	Raanana	5:38pm
4:42pm	Beit Shemesh	5:38pm
4:42pm	Netanya	5:38pm
4:43pm	Rehovot	5:38pm
4:23pm	Petach Tikva	5:38pm
4:42pm	Modi'in	5:37pm
4:43pm	Be'er Sheva	5:39pm
4:41pm	Gush Etzion	5:37pm
4:42pm	Ginot Shomron	5:38pm
4:27pm	Maale Adumim	5:36pm
4:42pm	K4 & Hevron	5:37pm
4:30pm	Tzfat	5:35pm

OTHER Z'MANIM

Correct for Jerusalem

Ranges are FRI-FRI • 28 Tishrei - 5 Chesh. • (Oct 20-27)

- Earliest Talit & T'filin - 4:55-5:00am
- Sunrise - 5:46-5:51am
- Sof Z'man K' Sh'ma - 8:34-8:36am (7:50-7:51am)
- Sof Z'man T'fila - 9:31-9:32am (9:01-9:02am)
- Chatzot (halachic noon) - 11:24-11:23am
- Mincha Gedola (earliest Mincha) - 11:54-11:53am
- Plag Mincha - 3:52-3:45½pm
- Sunset - 5:06½-4:59 (5:02-4:54½pm)

In the Wolinetz Family Shul
OHEL SHMUEL (entrance floor)
Shabbat Shiur 3:30pm Mincha 4:30
Rabbi Yaakov Moshe Poupko
Motza'ei Shabbat 8:30pm
Rabbi Ephraim Sprecher

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Shabbat B'reishit is the 29th day (of 355) and the fifth Shabbat (of 51) of 5767

...כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות: בראשית ב:ג

petitions to G-d. Everyday. Not just HAYOM, but MACHAR.

On Yom Kippur, we included in our davening to awe-inspiring (difficult not to keep repeating this phrase too) SEDER AVODA, the order of service of the Kohein Gadol on Yom Kippur. But everyday of the year, we have Korbanot in the davening in which we read about the Kohanim washing their hands and feet before Avoda, about the daily T'midim, about the Ketoret. And our washing of the hands ritually each morning, our Shacharit and Mincha, these are part of our Seder Avoda, our service of G-d, every single day of our lives. All of the "tomorrow", when we are challenged to sanctify ourselves with only the memory of the dramatic and emotional setting of the Yamim Nora'im. That's our real challenge.

We proclaim, over and over again, with words and with the sound of the Shofar, that G-d is King, our King. And we do this every single time we make a bracha before and after eating. Picture the chazan of RH and YK as he proclaims the word HAMELECH. Now realize that each of us proclaims G-d's Kingship before even a sip of water. That simple nine-word bracha is our restatement of belief that G-d is the source of all Blessing, that He is G-d, our G-d, that He is King of the Universe, and that everything that exists - everything - came into existence by His Divine Decree.

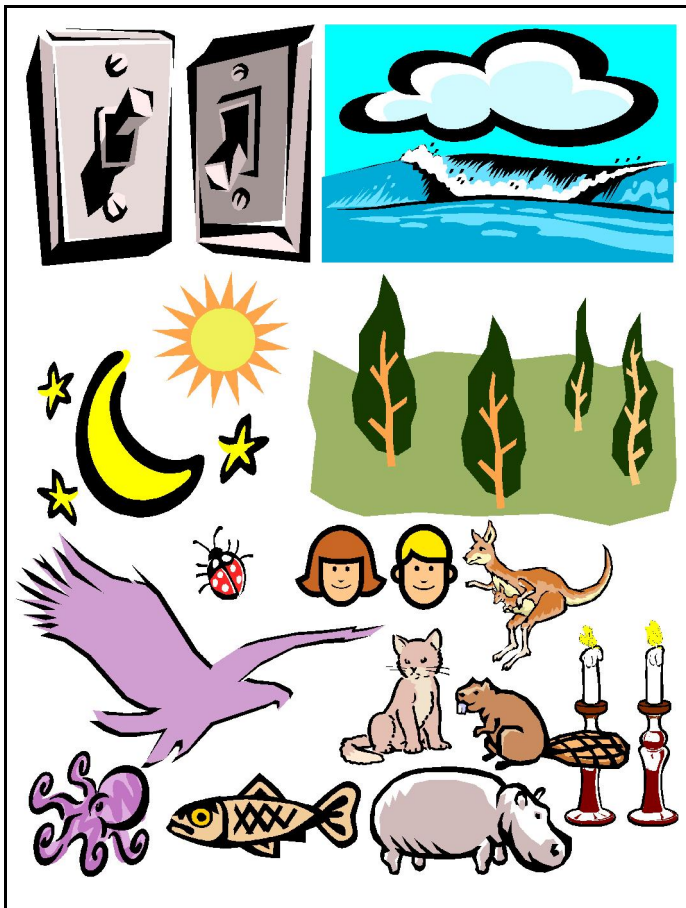
Did you have a special, joyous religious experience holding the Four Species during Sukkot and making the AL NETILAT LULAV bracha before waving them in the six directions, symbolic of G-d's Omnipresence. And what about the other AL NETILAT bracha? How many times do we say AL NETILAT YADAYIM in the course of a day, week, year? Borrow some of that feeling for the special mitzvot of Sukkot and apply it to the everyday, mundane, take-them-for-granted mitzvot. No mitzva should be so casual and routine as to result in our missing the message of "G-d, Who has sanctified us with His mitzvot, and commanded us..."

Enjoy living in the Sukka? We have the challenge of enjoying living in G-d's world (and especially in His special place - Eretz Yisrael) everyday.

Hallel. Beautiful (and inspiring) song of praises to G-d. 21 times a year (more or less) for the whole Hallel (another 20 or more of the skipping version). Every day, three times a day, we say "Every day I will bless you; and I will praise your name for ever and ever." (It's one of the p'sukim of Ashrei.) So too, we say thrice daily, "Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations." Let the way we express these ideas on special occasions enhance the way we say them all the time. Today and tomorrow.

Joyous dancing with the Torah on Simchat Torah is the "sanctify them today" for the 22nd of Tishrei. Dancing with Torah learning and observance is the "and tomorrow" part of our daily Simchat Torah. Every single day, we must rejoice that "He chose us from among all the nations and gave us His Torah".

And what helps us take the feelings, emotions, moods (and commitments) of the past month with us throughout the whole year? Shabbat B'reishit. Its message is truly that there is the potential for a clean-slate new beginning for each of us as individuals and for us as Klal Yisrael. As the popular saying goes: Today is the first day of the rest of your life. But today is also the tomorrow that G-d wants us to continue to strive towards holiness, even without the tremendous help of the powerful holy days of Tishrei. All we need to do is "take it with us".



B'reishit STATS

First of the 54 sedras; first of 12 sedras in B'reishit

Written on 241 lines in a Sefer Torah, ranks 9th
23 Parshiyot; 10 open, 13 closed, ranks 6th

146 p'sukim - ranks 8th (5th in B'reishit), same as Mikeitz; but Miketz is longer in lines, words, letters

1931 words - ranks 8th (5th in B'reishit)

7235 letters - ranks 11th (5th in B'reishit)

מִצְוָה One (positive) mitzva in B'reishit

Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition).

[P>] and [S>] indicate start of a parsha p'tucha (open) or s'tuma (closed) respectively. Number of p'sukim in each parsha is indicated in parentheses. Perek:pasuk is given for the beginning of each parsha and for each mitzva.

Kohen - First Aliya - 34 p'sukim - 1:1-2:3

This Aliya contains the first account of Creation.

[P>1:1 (5)] The first parsha contains the "summary" statement of Creation (or the first phase of Creation - see further) and the account of Day One.

SDT *Baal HaTurim points out that the G'matriya of B'REISHIT BARA is 1116, as is the numeric value of the phrase: B'ROSH HASHANA NIV'RA - on R.H. it (the world) was created.*

Furthermore, the letters of B'reishit rearrange to spell ALEF B'TISHREI, the first of the month of Tishrei (or B'ALEF TISHREI - on the first of Tishrei - same thing), "confirming" the opinion that the world was created in Tishrei (R. Eliezer), rather than in Nissan, as the other opinion holds (R. Yehoshua).

If we could prove things with G'matriyas and anagrams, then maybe R. Eliezer would "win" the dispute, but as is, the dispute as to when the world was created remains a dispute.

"In the beginning, G-d created the Heavens and the Earth. And the Earth..."

Did that happen on day 1 of Creation? Or is something before Day 1 being described?

Here is one possible answer. The first two p'sukim of B'reishit describe the totally, exclusively Divine aspect of Creation of Something from Nothing — YEISH MEI'AYIN. Before "B'reishit", perhaps nothing existed — except G-d. With the Divine Command of B'reishit, everything that now exists came into existence for the first time. All matter, all energy, thoughts, concepts, time — everything. According to this point of view, SHAMAYIM and ARETZ mean everything in the universe.

The first form that all of Creation had was TOHU VAVOHU, chaos. That's the second pasuk. And, this stage of Creation occurred BEFORE Day One. Not on the first day - before the first day. And not a day before, not an instant before nor an eon before. It is pointless speculation to attempt to give a time-frame for the first two p'sukim, because TIME has meaning only in the context of the ordered world that began to take shape on Day 1. No wonder we are not supposed to concern ourselves with what had happened before the world was created!

"And G-d said: Let there be light..."

Thus begins the Torah's description of Days 1, 2, 3, 4, 5, 6. And what happened on those days? G-d put everything in order, distinguished one thing from another. It was creation of Something from Something. YEISH MI'YEISH. Forming, shaping. The kind of Creation that we emulate in our lives.

And how long was one of these days of Creation? Maybe they each were a thousand years long. Or an eon. Or maybe they each were 24 hours long. Either that Torah talks "our language" or not. Take your pick. Either answer fits.

Shabbat B'reishit is a time of rediscovery and re-creation. just like on Pesach and Shavuot when we

read of the events of Egyptian slavery and the Exodus on the one and the events of Matan Torah on the other, and we try to put ourselves into the events, to make them fresh, as if today we came out of Egypt, as if the Torah were given today, so too should we enthusiastically read and hear the description of Creation and put ourselves into the position of discovering G-d through the world and nature that He brought into existence for us. Don't just see things as "once upon a time..." — get excited, because G-d "renews with His Goodness, every day and always, the Acts of B'reishit".

Without going into detail, here is a breakdown of the first Aliya for your consideration.

2 p'sukim, as mentioned above, for the first phase of creation. Notwithstanding the argument above that broke these two p'sukim off of the description of the first day (so to speak), they are part of the first PARSHA, together with the creation of Light, etc.

3 p'sukim for Day 1, the creation of light, the separation of light and darkness, and their being identified as day and night. One KI TOV. The day is called YOM ECHAD rather than RISHON, because RISHON has meaning only if there is a SHENI, which there wasn't yet.

[P>1:6 (3)] The next parsha is for the Second Day of Creation. The creation of the Heavens and the separation of the Upper and Lower waters. (Some say that angels and various forces were created on the 2nd day too.)

[P>1:9 (5)] The next parsha contains the Third day of Creation which consists of two "sections". First, two p'sukim for the "gathering of the lower waters" into different areas and the formation of dry land. And the "naming" of Land and Seas. KI TOV. And then the Divine command to the Land to spring forth with vegetation. 3 p'sukim with another KI TOV introduce us to the Plant Kingdom.

[P>1:14 (6)] Next we find the account of Creation on the fourth day. The Sun, Moon and stars (and other "heavenly bodies") are placed in their appointed positions and orbits. KI TOV.

The Sun and the Moon are identified as the great luminaries. Then it is the Sun that keeps that name and the Moon is called the lesser light. In addition to Midrashic explanations of this change in name for the Moon, there is another way to understand and appreciate both ways of describing the Sun and the Moon.

Except for the Sun and the Moon, all stars, planets, etc. in the sky APPEAR to us as points of light. Stars which we know to be unbelievably larger than the Sun still SEEM to us to be mere points of light. The Sun and the Moon appear as fairly large disks. In fact, they appear to be just about the same size. If you've ever noticed the Sun shining through a cloud, it often looks very much like a full moon. Actually, the Sun is about 400 times the diameter of the Moon and about 400 times more distant from us. This is why the two look to be the same size, and this explains why the Moon just about covers the body of the Sun during a solar eclipse. From our perspective, the Sun and Moon are the two great luminaries. From our perspective. And that is how the

Torah presents them to us. But from an objective perspective, the Sun is a far greater light than the Moon. And that too is how they are presented in the second instance of identification. The Torah most often "speaks to us in human terms". That's the only way, sometimes, to help us understand things.

[P>1:20 (4)] Next comes the Fifth Day, with its account of Animal Kingdom, part one. Swarming insects, fish, birds. KI TOV. And P'RU URVU.

[P>1:24 (8)] Next comes the largest parsha yet, with the formation of Animal Kingdom, part two. Land animals (most mammals). "Creepy things" probably includes most reptiles as well.

Fifth day creatures and sixth day creatures do not necessarily divide along modern biology's taxonomic guidelines. For example, dolphins and bears are both mammals (and NFL teams), but aquatic mammals were (probably) created on the fifth day. The bat, although a mammal, (probably) preceded the mouse by a day. What about flightless birds? And mammals that spend much time in the water, but do come onto land at times? Questions. One KI TOV.

Then comes the formation of human beings, first as a single being both male and female (one explanation of the wording in the parsha) and then separated into two different beings, male and female (but with some "crossing" of characteristics). P'RU URVU. Which will combine them once again. TOV ME'OD. THE sixth day. YOM HASHISHI.

[P>2:1 (3)] This relatively long first Aliya concludes with the 3-pasuk parsha introducing us to Shabbat B'reishit, the day that G-d blessed and sanctified because He "rested" from Creation. We say this parsha in the Friday night Amida, right after the Friday night Amida, and at the Friday night table as the first part of Kiddush. This should tell us how important it is that we learn well (as best as we can) the Torah's account of Creation.

And that's without going into detail.

Levi - Second Aliya - 16 p'sukim - 2:4-19

[P>2:4 (37)] Now we have a restatement of Creation, focusing on Gan Eden, the formation of Adam, Adam's dominance over Nature, and his first prohibition - eating from the Tree of Knowledge of Good & Evil.

"It is not good that man shall be alone" is explained in different ways, including that only G-d is singular. Man needs to know that as great as he can become, as much as he can accomplish, he is not a god.

All creatures were brought before Adam as "candidates" for partner-to-Adam. None was found suitable, but Adam named them all (as people have done throughout the ages).

In the first account of Creation, Man was the final act of Creation, but not so much the purpose and focus of creation. In this second account, Man is presented as the focus of creation.

We must see things both ways in order to maintain a healthy perspective on this world, our role in it, and our responsibilities towards it and all elements of nature.

Shlishi - Third Aliya - 27 p'sukim - 2:20-3:21

The Torah's wording implies that Adam was first created as a combined male-female being, then (still on Day Six) he was physically separated as Adam and Chava, with the command and challenge of recombining spiritually, emotionally, and physically - "and they shall become one flesh".

Next the Torah tells us cryptically of the episodes of the Serpent's enticement of Chava, the eating from the Tree, the punishments for the Serpent, Chava, and finally, Adam.

The sin(s) of Adam and Chava are not just personal sins, but more significantly, they help us define and understand (some of) human nature.

[S>3:16 (1)] This 1-pasuk parsha consists of G-d's "punishment" (call it "redefining") of Chava (woman-kind).

[S>3:17 (5)] And this parsha consists of Adam's "punishment" (same other possibility) and G-d's act of Chesed, in clothing the naked. This act is one of the many pointed to in our challenge to emulate the qualities of G-d.

It is interesting to note that the "story" parts of Shlishi and most of R'vi'i are part of one large parsha, but G-d's statements to Adam and Chava, and His kindness to them are slightly isolated in the form of two parshiyot S'tumot, thus calling specific attention to them and the lessons we learn from them.

R'vi'i - Fourth Aliya - 21 p'sukim - 3:22-4:18

[p>3:22 (3)] This Aliya begins with the expulsion from Gan Eden, which is also seen as a metaphor for a re-definition of the role of humans in this world and of their (our) relationship with G-d.

[S>4:1 (26)] The Torah continues with the "births" of Kayin and Hevel and Kayin's killing of Hevel following the attempt of each to make an offering before G-d.

Kayin's response to G-d's query as to where Hevel was, echoes in our collective Jewish Experience throughout all the generations: HASHOMEIR ACHI ANOCHI? Am I my brother's keeper? Kayin said it to shirk his responsibility for his brother. We are constantly challenged to be the kind of human and Jew who knows very well that we are responsible for each other.

Kayin's punishment and fate is presented, as is his lineage.

It is possible that Kayin sired different species of humanoids. This is how some want to explain the evidence of the existence of pre-historic man. Kayin's

whole line was destroyed in the Flood. (Almost, that is. Naama, who descended from Kayin, was No'ach's wife, the mother of us all.)

Chamishi - Fifth Aliya - 8 p'sukim - 4:19-26

This portion contains the story of Lemech, the great-great-great-grand-son of Kayin and his accidental killer. Lemech's two wives were Ada and Tzila.

The Torah mentions more descendants of Kayin and their roles as the "firsts" in various fields of human activity. Yaval (son of Lemech and Ada) was the "first" tent-dwelling animal raiser. His brother Yuval was a musician. Tuval-Kayin (son of Tzila) worked with iron and copper. His sister was Na'ama.

Rashi (quoting B'reishit Rabba) says that she was the wife of No'ach. What is significant about that is that Kayin's line was not completely severed by the Flood. Although we refer to all of mankind as Bnei No'ach, who descended from Adam through Sheit, on the mother's side there is Na'ama and before her, Kayin.

This portion also contains Lemech's lament for having killed Kayin. (Rashi adds that Lemech also killed his son Tuval-Kayin (accidentally, in his grief), because he (TK) directed the blind Lemech's hands with bow and arrow to kill what he thought was an animal, and turned out to be Kayin.

By the way, in case your Chumash does not have the same Aliya breakdown as is presented here, don't worry. There are different opinions.

Shishi - Sixth Aliya - 24 p'sukim - 5:1-24

The lineage from Adam through Sheit (Seth) to No'ach (into the next Aliya) is set down, with the age of the father at the birth of the son, and each person's age at his death. These numbers help us construct the first part of our timeline. Although many sons and daughters are born to this list of patriarchs of the world, only one representative of each generation is named. Some say that only the named individual had the longevity that is recorded; the "average man and woman in the street" lived much shorter lives. Others say that the lifespan of the human was generally much longer before the Flood.

[S>5:1 (5)] This is the Book of the Chronicles of Mankind... Adam and Chava were created. Adam was 130 yeqars old when Sheit was born. He lived another 800 years after Sheit was born, during which time he fathered many sons and daughters. He lived 930 years and then he died.

The wording seems strange, and is repeated with each generation.

[S>5:6 (3)] Sheit was 105 when Enosh was born. He lived another 807 years for a total of 912. Sons and daughters. And he died.

[S>5:9 (3)] Enosh, 90, Keinan + 815 = 905...

[S>5:12 (3)] Keinan, 70, Mahalal'eil, + 840 = 910...

[S>5:15 (3)] Mahalal'eil, 65, Yered, + 830 = 895...

[S>5:18 (3)] Yered, 162, Chanoch, + 800 = 962... (Yered is the Avis, K2, Buzz Aldrin... of longevity.)

[S>5:21 (4)] Chanoch, 65, M'tushe-lach, + 300 = 365... Shishi concludes with mention of Chanoch, who was taken from this world (possibly not by death) at the relatively young age of 365.

Sh'vi'i - Seventh Aliya - 16 p'sukim - 5:25-6:8

[S>5:25 (3)] M'tushelach, 187, Lemech, + 782 = 969, the oldest age recorded in the Tanach. According to Tradition, he died immediately prior to the Flood, which was held up for 7 days of mourning.

[S>5:28 (4)] Lemech 182, a son. He named him No'ach (note the different wording for the birth of No'ach)... + 595 = 777.

[S>5:32 (5)] No'ach, 500 (note how much older than previous generations), Sheim, Cham, Yefet. The Torah now describes the deterioration of society...

[P>6:5 (4)] and G-d's "regret" for having created Man, His decision to destroy the world (almost). No'ach alone found favor in G-d's eyes. Stay tuned for the continuation, next week.

This last 4-pasuk parsha is reread for the Maftir.

Haftara - 25 p'sukim - Shmuel Alef - 20:18-42

When Rosh Chodesh is Sunday (or Sunday and Monday), then the special Haftara for Erev Rosh Chodesh preempts the regularly scheduled Haftara of the week. (There are months when this is not so.)

The connection between the Haftara and Erev Rosh Chodesh is obvious. The opening words are: And Yonatan said to him, tomorrow is Rosh Chodesh...

The real question is why the Sages decided on a special Haftara for Erev Rosh Chodesh in the first place. No other "erev" gets a special reading. Why does Machar Chodesh?

Perhaps it is because Rosh Chodesh is so understated and often ignored. This became a way - in addition to Rosh Chodesh benching - to say: Hear ye hear ye, tomorrow is Rosh Chodesh.

From this reading we see that Rosh Chodesh was celebrated with a special meal which was to be eaten in a state of ritual purity. Many have the custom today of marking Rosh Chodesh today with a special meal. The Haftara also serves as a source of the minhag of abstaining or reducing one's work on Rosh Chodesh...

With Israel's history resembling the waxing and waning

of the Moon, we see Machar Chodesh as a hope-filled message of a brighter tomorrow. The cycle continues until the Complete Redemption, when the Moon (and Klal Yisrael) will be completely restored.

The book of B'reishit has the most sedras (12), the most columns and lines (24.5% of the Torah), the most p'sukim (26.2%), the most words (25.8%), the most letters (25.6%), the longest sedras (on average) in words and letters (but not p'sukim), shorter than average p'sukim, and the smallest number of mitzvot - only 3, two positives and one prohibition.

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

Lesson 351 (part one)

Jurisdiction of a Beit Din

In the last few lessons we discussed the jurisdiction of the Great Sanhedrin and The Lesser Sanhedrins. We begin with this lesson and in the next few lessons the jurisdiction of the court that the most people would be in contact with, the Beit Din.

In the three-tiered hierarchy of the Jewish court system, the court which occupies the lowest level is known as the Beit Din. Unlike the Great Sanhedrin which consists of 71 judges, and each Lesser Sanhedrin which consists of 23 judges, the Beit Din is a small local court consisting of three judges. The Talmud derives the requirement for three judges from the Torah verse dealing with the Beit Din "The cause of both parties shall come before the judge; whom the judge shall condemn" (Sh'mot 22:7-8). From the repetition of the word "judge" rather than the use of a pronoun, the inference is drawn that at least two judges are required. However, since a court may not be composed of an even number of judges, another judge is added making a total of three judges. The Talmud derives its holding that a court may not consist of an even number of judges from the verse "to incline after a majority to wrest judgment" (Sh'mot 23:2) This indicates that a court must always contain the possibility of a majority vote in the event of a difference of opinion among the judges.

There were many Beit Dins sitting throughout the nation, while some of the large cities had several such courts. This court is the one which people ordinarily frequent to resolve their legal problems. Since the Great Sanhedrin deals only with matters affecting the entire nation, and the Lesser Sanhedrin's authority is limited only to capital cases, the Beit Din is given jurisdiction over the remaining areas of the legal system to provide a mechanism for the resolution of everyday disputes. The variety of jurisdictional powers which are granted to the Beit Din are enumerated in the first three Mishnayot of T. Sanhedrin. Similar to the Great Sanhedrin, but on a local level, the Beit Din performs judicial, nonjudicial, and administrative functions. The

Mishna, therefore, initiates its discussion with the judicial functions of the Beit Din and, in so doing, begins with the most common types of disputes, those involving monetary cases.

The Mishna states "Monetary cases [are judged] by three"; however, as explained in the Talmud, the term monetary cases is a restrictive one, limiting itself to cases involving admissions and loans. Rashi, in analyzing the terms "admissions" and "loans", offers two different interpretations. The first is that "admissions" refers to causes of action where the plaintiff produces two witnesses who swear that the defendant admitted in their presence that he owes money to the plaintiff. By contrast, "loans" involves causes of action where two witnesses testify that they saw the plaintiff lend money to the defendant. In his second interpretation, Rashi explains that admissions may also be understood as causes of action where the defendant admits owing part of the money which the plaintiff claims; and the loans are cause of action where the defendant denies any money to the plaintiff. Rashi expresses his preference for the first interpretation. In the compendiums and codes, Alfasi (the Rif, 1013-1103) simply states that cases in which a money judgment is sought are judged by three judges; Rambam (1135- 1204) declares that case of admissions and indebtedness and transactions involving loans are judged by three laymen; and Asheri (1250-1327) concludes that commercial actions are judged by three laymen.

Almost all of the cases over which the Beit Din has jurisdiction pursuant to its judicial functions deal with money matters, since that is the medium through which the court's judgment is executed. Yet these cases are not lumped together; rather they are separated into categories, of which commercial matters is the first. The second category set forth in the Mishna which enumerates the jurisdiction of the Beit Din encompasses personal and property damage. Cases in this category involve damage caused by both people and animals. If damage is caused to someone's property by a person or by an animal owned by a person, the case is heard by the Beit Din. There are interesting differences, however, in the remedial powers of the Beit Din in these two types of situations. When a person causes the damage, the Beit Din is authorized to award the full amount of the damages sustained. However, damage caused by an animal is divided into three categories. The first is damages caused by an animal "with its tooth." This refers to cases where the animal eats someone else's produce which it encounters in its wanderings into someone's private property. The law imputes a benefit to the animal in these circumstances, and therefore the owner of the animal must pay full damages. The second category is that of damages caused by an animal "with its foot." This refers to cases where the animal in its wanderings enters onto someone else's private property and tramples growing crops or breaks chattel. In this situation, damage is likely to occur; accordingly, the owner of the animal must pay the full amount of the damage which the animal caused. The third category of damage caused by an animal is damage caused "with its horn." This refers to an animal goring, kicking, or attacking a person or another animal. The first two (or, according to another opinion, the first three) times that the animal causes damage in this

manner, the animal is considered “innocuous” and the owner need pay only half of the damage. After these initial two (or three) attacks, the animal is deemed “forewarned” and if one’s forewarned animal subsequently causes this type of damage, the owner must pay full damages. In this third category (damage caused by an animal “with its horn” there is a difference of opinion in the Talmud whether the one-half payment represents indemnity or penalty. One view is that the one-half payment constitutes an indemnity. Right- fully, the owner should have been required to pay the full indemnity. However, the law, having compassion on him because of the difficulties entailed in caring for an animal, reduced the indemnification to one-half.

The prevailing view, by contrast, is that the owner is not liable to pay anything the first two (or three) times by way of damages. Such payments are in the nature of punitive damages. The law, by imposing a penalty on such an owner and requiring him to pay one-half damages, will compel the owner to be careful with his animals.

The subject matter of this lesson is more fully discussed in Volume 1, Chapter 1 of Jewish Jurisprudence by Emanuel Quint and Neil Hecht. Copies of both volumes can be purchased at local Judaica bookstores. Questions to quint@inter.net.il

TANACH

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

Yosef and his Brothers [1]

We read in the opening verse of Parshat Vayeishev, "These are the TOL'DOT of Yaakov"; apart from its usual understanding 'generations', TOL'DOT also means events or history. It is the events in the lives of the sons of Yaakov which are now detailed as they play out the final stage in the realization of galut. While this galut was foretold to Avraham in the Brit bein HaBitarim and so the events leading to it may be understood as simply pre-ordained, nevertheless human Free Will actions and their spiritual and moral motivations, affected many aspects of it (Radak; Rabbi S. R. Hirsch). "The relationship between predestination and human Freewill cannot be solved in terms of human understanding and thought process, since Divine Thought is substantially and fundamentally different from that of men, not merely larger or more just profound" (Hilkhos Teshuva 5:5).

The underlying note of our story is the strife, hatred and jealousy between the brothers and Yosef; throughout, the issue is always the Abrahamic inheritance and the leadership of the Abrahamic nation. Twice the Torah tells us that the brothers hated Yosef. The first time is in the verse (37:3) following on the one describing Yaakov's special love for Yosef. They feared that this love showed an intention to disinherit them and make him the sole heir, just as Avraham had done to Ishmael and to the sons of his concubines, and Yitschak to Eisav. The second verse (8), telling again of their hatred for Yosef, follows the reciting of his dream of kingship. Now they hated him for usurping the leadership and royalty that belonged to Yehuda. They did not realize that Yehuda's deliverance and leadership was for an Am Yisrael inheriting Eretz Yisrael, whereas Yosef's

was kingship and salvation in the abnormal conditions of Galut. Their spiritual awareness and religious striving that made them great, also made it difficult for the brothers to compromise or subject themselves to the teachings or policies of others.

There is no mention in the Brit bein HaBitarim of the country in which the galut was to take place, nor of the spiritual and physical nature of the suffering imposed, nor of the portion of the 400 years prophesied that would be in that country. The status of strangers, the oppression and suffering foretold could easily have taken place in Eretz Yisrael itself; that is the background against which the whole saga of Yosef and his brothers is played out.

"Yaakov dwelt in the land" (B'reishit 37:1), dwelling in tranquility, rather than merely as a sojourner as did Avraham and Yitschak. They understood that till the end of the 400 years they and their children would have to be geirim there. Yaakov, however, sought a permanence and tranquility there. Therefore, the anguish of the affair of Yosef was visited on him and led to a new dimension in the prophesied galut and the descent of Israel down to Egypt (B'rishit Rabba; Rashi, on B'reishit 15:13). "Yaakov's experiences symbolize the history of Am Yisrael during the destruction of the Second Temple, the long subsequent galut Edom and our ultimate redemption" (Soforno).

"The sons followed their father's thought about the galut being while they were in Eretz Yisrael but they and Yosef differed as to who would be their leader during that period of galut. All his dreams centered about his kingship during that period while they claimed that they could continue under the leadership of Yehuda. Yosef insisted that if they could not subject themselves temporarily to him, then they would all have to suffer the galut in another country" (Shem MiShmuel).

Why Egypt?

Perhaps the refining process necessary to the transformation of the Abrahamic family, a collection of tribes, into a holy nation necessitated their alien status, suffering and exile in the most powerful of kingdoms? That would make not only the purifying effects of their exile more complete and potent but also the grandeur and strength of their Divine Redemption so much more resounding and magnificent.

That reasoning, while valid and important, conceals the spiritual nature of the Egyptian galut that flowed from the sale of Yosef for 20 pieces of silver, two coins for each of the brothers. They bought shoes for that money and the haftara of Parshat Miketz, links them to selling the righteous for a pair of shoes (Amos 3:6). "Although the Egyptian galut was decreed in the Brit bein HaBetarim perhaps the suffering and oppression would not have been so severe had not the brothers sold Yosef" (Tosafot HaShaleim). "Had not the brothers sold Yosef, the immediate cause of the descent would not have been a family tragedy" (Maharsha).

"The Maharal (Gevuros HaShem 9) writes that it is difficult to accept the teaching that the sale of Yosef led to galut Mitzrayim, since we learn in Sotah (11) that that galut made the sale of Yosef necessary in order that thereby Yaakov and his family would go down to Egypt. However, it becomes understandable when we realize that there are two different elements to galut, the first relating to the physical pain and suffering involved with exile, while the second relates to spiritual distortions and mental shortcomings. The Brit bein HaBetarim foretold only the geirut, the hard labor and the suffering involved, and that could be in any country, not

necessarily Egypt. However, the spiritual wrong inherent in the sale of Yosef, meant that through its own acts Am Yisrael would in addition be exposed to the evil, idolatry and sexual immorality of the whole world that was now concentrated in Egypt.

The rest of the countries depend on rainfall for their sustenance and prosperity so there people turn to heaven in prayer. Egypt alone depends, not on rain from above but only on the Nile, so there men walk with their eyes on the ground to await the rising of the Nile. Israel, because of the sale of Yosef now had to be exiled in a country where men were without any connection to G-d" (Shem Mi Shmuel).

MISC section - contents:

- [1] Vebbe Rebbe
- [2] Candle by Day
- [3] From Aloh Naaleh
- [4] Wisdom and Wit
- [5] Portion from the Portion
- [6] Micro-Ulpan
- [7] Parsha Points to Ponder
- [8] Torah from Nature
- [9] Torah KidBits
- [10] 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...

As we begin the important "season" of Torah reading, we share the following question with those ending an enjoyable but not so important season of the "great American pastime" (i.e. baseball - for EB and other non-American TTreaders), examining it from a halachic perspective. This also allows the responding rabbi to use information gathered during many hours of his youth.

Q As a sports fan, I was wondering whether Shawn Green, or any other Jewish baseball player, can play a game without violating Shabbat?

TT editor's facetious and flip answer: Yes, by playing on any of the six other days of the week. Now for the Vebbe Rebbe's real answer.



Mr. Green did not send this question, and we are not answering it as a practical question, which would touch, among other things, on the general question of going to work on Shabbat without direct violations of Shabbat. Rather, your question affords the sports fan the opportunity to apply some of the intricacies of the laws of Shabbat to an area of interest.

All professional stadiums are fully enclosed. Thus, carrying, hitting, and throwing are permitted. In general, there may be restrictions on carrying even in enclosed areas without an eiruv. However, that is only when carrying between areas owned by different people or groups. An entire stadium is owned by one person or group, so this is not a problem. What if one hits a homerun, which, in certain parks, may "leave the park" to an unenclosed area or one owned by other people or the public? A disciplined hitter will not intend to hit the ball out of the stadium, just out of the playing field. Therefore, even if Shawn hit one extra far, it would be a *davar sh'eino mitkavein* (an unplanned, uncertain violation of Shabbat), about which he need not be concerned in advance.

Often, hitters "dig in" with their cleats at the batter's box, making a small ditch to help them push off when swinging. This is a Torah-level violation of *choresh* (plowing), done directly and purposely to improve the ground for one's purposes (Shulchan Aruch, Orach Chayim 327:1).

Sliding on the base paths dirties a player's uniform. The gemara (Shabbat 147a) says that one who shakes out his clothes to remove dew (according to Tosafot) or dirt (according to Rashi) violates a Torah prohibition. The gemara continues that this is only regarding new, black clothes, which he is careful to keep clean. The Rama (Orach Chayim 302:1) says that one may not do so to any article of clothing which one is conscious not to walk around in with this level of dirt. While the matter is more complex than we can address here, the Biur Halacha (ad loc.) rules stringently on the matter when one does not just shake out but performs an action of cleaning on the place of the dirt. Therefore, it is at least preferable to do no more than lightly shaking off the top layer of dirt, leaving that which is partially embedded in the fabric.

When playing the outfield, is there a problem of cutting or uprooting the grass? In general, one is allowed to walk on grass because even if he were to cut some blades, it is a *davar sh'eino mitkaven* (Shulchan Aruch, *ibid.* 336:3). However, the Mishna Berura (ad loc.:25) points out that if one runs on tall grass, it is *ap'sik reisha* (a certainty that one will inadvertently perform the prohibition), which is forbidden. Although stadiums have short grass, it is possible that with cleats, the matter is a *p'sik reisha*, and this respondent lacks the technical expertise to rule on the matter.

The Shulchan Aruch (*ibid.* 308:45) rules that balls are *muktzeh* because they lack a serious use that would make them utensils. The Rama argues because balls are set aside for the purpose of playing, which he considers sufficient. Therefore, balls are not *muktzeh* for Ashkenazim; Sefardim are divided on the matter (Yalkut Yosef, Shabbat 308:26). (See Mishna Berura's (ad loc.:158) objection to playing on the ground, which does not seem to apply to baseball.)

In summary, by taking proper precautions, one can solve most

if not all of the technical halachic issues of playing baseball on Shabbat, while certain halachic and fundamental issues would remain (including some we have not mentioned). So, "play ball"... preferably, another day.

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

An unqualified respect or disrespect for popular opinion is neither here nor there. We must know when to honor the world's opinion and when to disregard it.

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

It would seem that the two most important events in history for the Jewish people are the Creation and the Exodus. The Torah begins, of course, at the beginning, with the story of Creation. This is certainly fitting. After all, God is the universal God, and for a great portion of history, there were no "Jews" or "Israelis" or "Hebrews". There were just people, the kind who populated the planet from its inception. To mark this auspicious event, we observe Rosh Hashana and Yom Kippur at B'reishit-time, as a vivid reminder that by doing teshuva, we can "re-create" ourselves and begin anew.

Alongside Creation, there is the Exodus from Egypt. While individuals date their origins to Creation, we as a people mark Pesach and the Exodus as our "national birthday", re-ordering our calendar as such, and linking our national character to the advent of spring. God's active intervention in history conveys to humanity the all-important message that not only is He in eternal control of the fate of the universe, but Jewish destiny can and will defy the laws of nature and be ever resurgent. In a real sense, the Exodus "trumps" Creation, and so we are commanded to remember the Exodus every day and every night, something not required regarding Creation.

There is, however, a third moment in history that is even greater than these two! "Behold, days are coming, says God, when people will no longer take an oath by 'the God who liberated Israel from Egypt,' but rather by 'the God who gathered the dispersed of Israel from the lands... where they were scattered'" (Yirmiyahu 23:7-8). Says the Gemara (B'rakhot 12): "When Israel is free from the domination of foreign powers, even the Exodus will pale in comparison."

Yes, there is indeed a "Road Map" for the Jewish people. It starts at Creation and winds through the Exodus. WHEN it will come to its conclusion may still be uncertain; but WHERE it will end is crystal-clear: nowhere else but in Eretz Israel.

Rabbi Stewart Weiss, Ra'anana

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] Wisdom & Wit

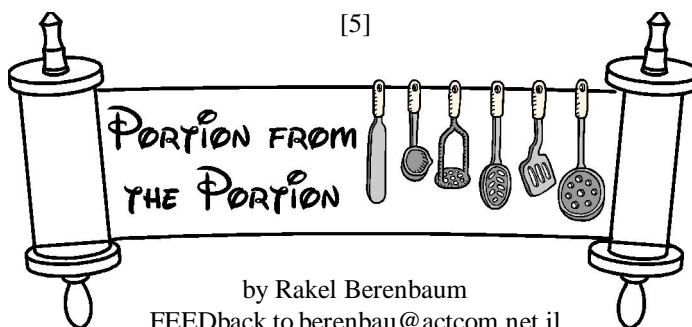
A father came to the Chasam Sofer and complained that his son refused to show him any respect. The Chasam Sofer had the young man summoned, and told him about his father's complaint. Instead of denying it, the young man admitted freely that he did not show his father any respect, but he felt no obligation to do so, since he was totally self-supporting and took nothing from his father.

"You are utterly wrong, my son," said the Chasam Sofer. "If you look at the matter historically, the commandment to respect one's parents was given at Sinai, in the desert, where everyone's needs were met by Hashem. Yet, even though no son was dependent on his father, they were still commanded to respect their parents."

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R' Chaim Shmulevitz had his own special insight into the respect one is required to give one's parents. According to him, a person who respects his parents in spite of what they do, does not fulfill the commandment of honoring one's parents. Every person must find at least one thing in each parent which marks that parent as a unique individual - one singularly above anyone else in the child's eyes.

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



So what tree did they eat from anyway?

After describing the creation of the world, the Torah goes on to tell us about Adam and Chava in the Garden of Eden. They are warned not to eat from the Tree of Knowledge of Good and Evil. And yet in chapter three of B'reishit, we see them sinning and eating from the tree. We in school grew up with the notion that the fruit that they ate was an apple, but the Torah doesn't state that. What do our Rabbis say about the type of fruit that Adam and Chava indulged in?

The most logical answer to this question is brought in B'reishit Raba. Adam and Chava must have eaten from a fig tree because afterwards they covered themselves with fig leaves (3:7). Another reason for this choice is based on a play on words " they ate from a fig (TE'ENA) which

brought (TO'ENA) hardship onto the world".

B'reshit Rabba also brings wheat as a possibility, based on the saying common in their day, "that someone who has never eaten wheat is not clever". Since they ate from the "Tree of Knowledge" they must have eaten from something that would give them knowledge, i.e wheat. But then one could ask, "they ate from a tree and wheat is not a tree?" The MIDRASH answers that particular wheat was extraordinary and was as tall as the cedars of Lebanon. Ginsburg in his book Agadat HaYehudim states that maybe this idea is a play on words as well - wheat (CHITA) which caused a sin (a CHET). The Midrash also suggest that the fruit was grapes or wine and the siddur of Rav Amram Gaon refers to the fruit as a nut.

The Midrash also mentions the Etrog as the fruit eaten by Adam and Chava. The verse says (3:6) "the woman saw that the tree was good to eat and desirable to the eyes". It doesn't say that she saw that the fruit was good to eat, but rather that the tree was good to eat. The Etrog was the only tree that listened to Hashem's command (1:11-12) to put forth "fruit trees that put forth fruit" and not "trees producing fruit". Meaning the etrog tree actually tasted like the fruit it produced. Therefore, when it says that the woman saw that the tree (itself) was good to eat - it must mean she ate from an etrog. The etrog was referred to in the past as "the apple of the garden of Eden", which might be the source for the Christian notion that the fruit was an apple.

For those of you who haven't disposed of your Etrogim yet, here are two recipes that call for Etrogim.

Etrog Jam

The secret of this treat is to first get rid of the bitter taste from the Etrog. This is done with a lot of patience. First take the etrogim, cut them into centimeter thick pieces - with the skin but with the seeds removed, and soak in cold water in the refrigerator for four days. The water should be changed twice a day. Then cook the etrogim in boiling water. (Some people boil them seven times changing the water each time to get out the bitterness). Remove the liquid from the fruits and add sugar (½ kilo sugar for ½ kilo of fruit). Cook on low flame for an hour. You can add a cinnamon stick or a bit of cloves while it is cooking.

Etrog Chicken

- 1 whole chicken
- 1 etrog
- 1 kilo cooking salt
- garlic powder
- 1 Tbsp. oil

Cover a baking pan with the salt, and place the oil in the center. Put the etrog in the belly of the chicken. Spread garlic powder over the chicken. Bake the chicken, breast side down, on a rack over the pan - so the chicken doesn't touch the salt. Bake at 180°C for two hours.

[6] Micro Ulpan

This week's word is not one of those obscure words from you know whom, but a word you might not know, nonetheless. How do you say patch in Hebrew? T'LAI

טלאי

[7] Parsha Points to Ponder

B'REISHIT

1) The sky was created with the name RAKIYA (1:6). Why, then, did G-d find it necessary to CALL THE RAKIYA SHAMAYIM? (See 1:8) Why did it need a new name?

2) G-d said that His creations were GOOD throughout the days of creation. Why, then, does the Torah repeat again that G-D SAW ALL THAT HE HAD DONE AND IT WAS VERY GOOD? (1:31)

3) Why does the Torah relate the obvious fact that Hevel was Kayin's brother when describing the birth of Hevel? (4:2)

THESE ARE THE ANSWERS

Ponder the questions first, then read here

1) Rav Weinberg explained that when G-d "calls" something by a name, it is the assigning of a function for that object. The essence of the object is the original name and its function is designated by what it is "called". In this circumstance, G-d was giving the sky the function of SHAMAYIM. Shamayim refers to the spiritual realm. The vast and infinite sky is what brings us an awareness of the fact that there is a spiritual reality beyond the physical which we see before our eyes.

2) The Kli Yakar teaches that the statements of creations being good throughout creation were only referring to their future status once Man would be created, since they were only created for Man's sake. Thus, after Man is created, the Torah teaches that all of those statements regarding creations being good now came into full fruition.

3) The Ohr HaChayim answers that the Torah is foreshadowing the fact that Hevel related to Kayin as his brother but that Kayin managed to view Hevel as someone unrelated thereby enabling him to kill Hevel.

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", just re-published by Feldheim ppp@israelcenter.co.il

Mazal Tov to Rabbi Dov Lipman (Parsha Points to Ponder) on the republishing of his book

"Rabbi Dov Lipman...has produced a modern 'Guide for the Perplexed'...He skillfully addresses many of the issues confronting a modern student." -Rabbi Aharon Feldman, Rosh Yeshiva, Ner Israel

"Rabbi Lipman has discovered a way to relate the profound truths of our faith to today's teenager in language which he or she can understand... I recommend this work to all who work with young people, but above all to young people themselves."
-Rabbi Dr. Tzvi Hersh Weinreb, Executive Vice President, Orthodox Union

Available at all Jewish bookstores or directly from Feldheim publishers

[8] **Torah from Nature: Cyprus Mouse**

What looks like a house mouse but has bigger ears, eyes, and teeth? (Sort of like the wolf vis-a-vis grandma.) The answer is a new species of mouse found on Cyprus - the first terrestrial mammal species discovered in Europe in decades. (A new bat species was identified a couple of years ago in Hungary and Greece.) In fact, people in the field would have bet that all mammals in Europe had already been found. New discoveries are expected in certain remote areas of the world, away from human inhabitation, but not in Europe! The working theory for Cyprus Mouse is that it is a rare survivor among species on Cyprus that died out after humans came to the island (a long time ago), bringing "mainland" animals with them.

[9] **TORAH KIDBITS**

A new Torah Tidbits column with a Parshat HaShavua insight geared towards the young reader... or their parents and grandparents to read to them.

by **Yaffa Ganz** (©2006) popular author of Jewish children's books, creator of Savta Simcha and other delightful characters.

B'REISHIT - IN THE BEGINNING...

Aren't beginnings wonderful? The beginning of a new school year, the first Shabbos in a new house, new clothes to wear, new books to read, new places to see, new friends to meet and enjoy. A clean, fresh sheet of paper just waiting for you to fill it up with a brand new story or a picture.

All beginnings are a new chance to start over and do things right. When you think about it, beginnings are a gift. Just imagine if you could never start anew and you always had to continue in the same path, doing the same old things in the same old way, even if they weren't turning out well. Pretty awful, isn't it?

The Torah teaches us that beginnings are very important. They are the foundation for all that follows. If you start out badly on the first day of school, or have a fight with a new friend, you can, of course, always try to correct things, but it's always more difficult than starting out on the right foot.

When G-d completed the world, He proclaimed: "And G-d saw all that He had done and behold, it is very good." When Hashem does something, His beginnings are always perfect. And they never spoil. That's why the Torah says Creation **IS** very good, not that it was very good. When we begin something new, it may turn out well or, it may not. But when Hashem creates something, it is good for all time. Even though people may cause problems, every new year is a chance for us to try and begin again.

This year, you have a brand new chance to begin at the

beginning - at B'reishit - once again. You can listen to the entire Torah - from beginning to end, week by week. Isn't that a wonderful gift?

[6] **Divrei Menachem**

Parshat B'reishit reminds us that at the beginning of time there was a process of creation that brought this world into existence and that Man was placed therein as the preeminent player. Blessed with the ability to discern and analyze, we often ask ourselves what value we should place on this world and our own role within it.

When we endow something with our approval, we tend to say that it is good. That term finds its roots in Hashem's rating of some of His completed creations. Thus on the first day, "G-d saw that the light was good." And later, on the third day, the earth, the seas and the vegetation all merited such a heavenly accolade.

The rabbis note that there is no mention of Hashem calling anything good on the second day in which there is a separation of waters above and below the firmament. Maybe because separation implies conflict. Or perhaps, to cite Rabbeinu Bachya, because the firmament and its complement of angels detract from the core purpose of putting Man into the lower world to bring Hashem's plan to fruition.

Which leaves us asking why, in contrast to the remaining days in which G-d saw that His creations were good, Man's formation on the sixth day does not merit such an annotation. Is it because, incomplete, we ever strive to perfect ourselves and the world that we are in?

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.

Meir Hakohein Answers Questions, Live!

From R.B: "Despite the colorful picture you paint of the busy activity Erev Yom Tov, etc., it should not have been like this at all. The logistics planning must take place months in advance and certainly not at the last minute. Things do not instantly appear, not even overnight. Where were the planning committees, purchasing decisions, ordering, billing, storing, etc. months before?"

Meir Hakohein answers. "The logistical planning to meet the requirements of the Olei Regel who will be ascending to Yerushalyim and the Mikdash for Sukkot began two weeks after the end of Pesach. Unfortunately, this year many of the logistical problems connected with the Regel had their origin in the malfunctioning of a particularly important and highly recommended subcommittee made up of 'experts'. Unfortunately, this committee consistently grossly under-estimated the number of expected Olei Regel and their needs. The Segan in no way absolves himself from at least

partial responsibility since, at first, he accepted their faulty prognostications. Finally realizing their updates were unsubstantiated and erroneous, he unilaterally terminated their contract. Though the Chag was rapidly approaching, by means of what I could only call super-human effort, the Segan and his newly appointed staff of planners and logisticians, together with the unfailing cooperation of literally thousands of people, turned a potential disaster into a real success. I am honored to have had the privilege of working closely with our Segan for many years. He is a man of exceptional talent and dedication. Despite a shaky start, in the end, NO Oleh Regel remained in a state of impurity, no Oleh Regel lacked a roof over his head during the Chag, and no Oleh Regel lacked a sacrificial animal, Arba Minim or S'chach for his Sukka. I believe that Ish Lo Amar 'Tzar Li HaMakom She'alim Birushalayim'."

Reuven stood up. "Meir, my two questions for you today relate to how you understand how modern technology will affect the checking of the sacrificial animals in the Beit Hamikdash.

1. Might it not be that rather than manually checking each animal for blemishes and disqualifying marks using torches and even flashlights, the Kohanim will have some sort of sophisticated full-body-scanning x-ray machine? Programmed to spot bone breaks, blood spots in the eye and even punctures in the lungs, there will be no need for a time-consuming manual inspection. In a second or two, by looking at his monitor, the Kohein will get a green okay light from the computer or a loud buzz with a red flashing light sending the animal to the "disqualified animal bullpen". What are your thoughts on this?

2. Much of the post-slaughter activities such as removing various internal organs and so on were done with a knife. Could more sophisticated and efficient utensils or implements be used or are we limited to the equipment they had in earlier times? I am thinking about the use of electrical saws and cutters, etc. which would be more efficient and faster."

Meir replied: "The question of the role of modern technology in the Mikdash continues to divide the Sanhedrin. The 'purists', if you will, are faithful to the techniques described in the Mishna. The 'modernists' would have no problem using a full-body-scanning x-ray machine to inspect the sacrificial animals. These Sages contend that just as the Kohanim in Bayit Sheini used the technology available to them, we should be free to use the technology available to us. While there is merit in both points of view, I am hardly the one to decide. This is the role of the Sanhedrin sitting in the Lishkat Hagazit 'from whence Torah goes forth...'. However, I will say this. Early this morning, the Kohanim visually inspected the morning Tamid. For illumination, they did not use flashlights, they used torches!"

From A.C. "Were OLEI REGEL on their way to the Mikdash ready standing in the aisles on the trans-Atlantic flights to Jerusalem before Sukkot? Second question. Were there enough animals for Korbanot in Yerushalayim?"

Meir Hakohein answered. "Trans-Atlantic passengers standing in the aisles? No, that could never happen. No airline ever fills up an aircraft with more people than it has seats. It is too dangerous and it is against the law everywhere. True, there were "persistent rumors" to that effect, but, the airlines denied them. The spokesmen for the airlines in their pontifical way, claimed that this "malicious calumny simply was an

impossibility" and I believe them. The important thing is despite the incredible numbers of Olei Regel, there were no major mishaps and even the amount of luggage lost was infinitesimal. All the major airlines have agreed to add more flights during the week before and after Pesach, Haba Aleinu Letova. Istrack will bring them to Jerusalem from the airports as quickly and easily as possible. Similarly, we will find ways of cutting down the bureaucratic hassle! As for your second question. Is Yerushalayim in the middle of the jungle? Do you think that the Olei Regel have to bring sheep and goats from Monsey? There are plenty of sacrificial animals for them right here in Yerushalayim!"





A Rav asked: "Meir, there are myriads of non-Jews, Bnei Noach, who want to bring Korbanot to the Beit Hamikdash. Since we obviously want to give priority to Jews, we need to make a decision as to how to deal with the large volume of requests. Should we instruct them as to how to bring Korbanot where they live? Should we ask them to organize themselves according to their communities, with a representative sending a Korban to the Mikdash for the entire community?"


Meir replied. "It is not generally known that the Rambam rules that non-Jews may build altars and sacrifice to G-d anywhere they choose. While a Yisrael may not physically help them, he IS permitted to instruct them (Ma'asei Hakorbanot 19:16). The Mishneh Lemelech adds that they may sacrifice domestic animals, wild animals and birds as long as they are 'pure' ("kosher"). Bnei Noach may send Olot to the Beit Hamikdash individually or as a community. However, since today, ever-increasing numbers of Bnei Noach aspire to ascend to Jerusalem themselves, we must take this into account and make provisions for them. Yeshayahu (56:7) already foresaw this extraordinary phenomenon 2500 years ago when he prophesied, "I will bring them to My holy mountain and make them joyful in My house of prayer. Their burnt offerings and their sacrifices willingly shall I accept on My altar. For my house shall be called a house of prayer for all nations." It is for us to help these faithful people in their spiritual quest."


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

A straightforward ParshaPix in celebration of Creation of the World.

-  Upper-left are light switches turned on and off, representing the creation of light and dark, day and night, on day one of Creation.
-  Upper right is a depiction of the creation of the heavens on the second day, with the separation of the upper and lower waters. The cloud represents the upper waters; the sea, the lower.
-  Below the sea on the right side is a grassy area with trees, representing the third day.
-  To the left are the creations of the fourth day - the sun, moon, and stars.

 The ladybug, bird, octopus, and fish represent the fifth day's creations.

 Kangaroo, beaver, kitten, hippo, and the two people are some of the sixth day's creations.

 The pair of candles, of course, stands for the culmination of Creation - the Shabbat, which G-d sanctified and gave to us to keep, preserve, and cherish as a reminder of Creation and the Creator.

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 (Sukkot) TTriddles:

[1] What we do with the four brings to mind another plant

The four plants, of course, are the etrog, lulav, hadasim, and aravot. What we do with them is wave them in the four directions of the wind, and up and down. This waving is called NAANU'IM. To wave is L'NAANEI'A. What other plant this brings to mind is NA'NA, mint.

[2] shoot a vowel less hen

This was an anagram. Rearrange the letters S,H,O, O,T,A, and H and N (which is a vowelless hen) and you get HOSHANOT. Nothing deep; that's it.

[3] Using 5,7,6,7 in that order, and math symbols, form expressions equal to the numbers 0-10

This was a hold-over from the previous issue. It is a math puzzle to honor the new year 5767. Several TTreaders took the challenge, including retired veteran ace PPP solver MS, who gets honorable mention for his solutions. So does HC. Winner for this challenge is BT. Here is his solution list. There is usually more than one solution for each number. Some numbers will be impossible to get. (Serious solvers are challenged to continue from 11 and up and stop with the first number they find impossible. Prize for the solution with the highest lowest unattainable number - got that?)

$$0 = 5 * (7! / 6! - 7)$$

$$1 = -5.7 + 6.7$$

$$2 = -5 * (7 - 6) + 7$$

$$3 = -5 + 7 - 6 + 7$$

$$4 = .5 * (7 - 6 + 7)$$

$$5 = -(5 + 7) / 6 + 7$$

$$6 = 5 + 7! / (6! * 7)$$

$$7 = 5 + .7 + .6 + .7$$

$$8 = (-5 + 7 + 6)! / 7!$$

$$9 = (57 + 6) / 7$$

$$10 = .5 * (7 + 6 + 7)$$

That's it for the previous issue. It was, as we say, slim pickins TTriddle-wise.

This week's TTriddles:

[1] 1 Cardinal; How many what?

[2] B'reishit's two confused kings

[3] thigh muscle in the sedra

[4] switch order on this

[5] he and father are as far apart as possible

[6] for women this week; for our southwestern neighbors 14 weeks later

[7] on the one hand - 1,2,6; on the other hand, 3,4,5

And here is the revival of a recently dormant feature of the TTriddles pages...

NachKwestion of the Week

Fill in the first word with as many words as appropriate:

_____ Sh'leima