

# Good rain, bad rain, no rain

At the risk of giving away a TTriddle or two, let's take a look at something that cannot be past off as a coincidence of the calendar.

We read Parshat No'ach in the beginning of the month of Cheshvan. We read about the MABUL (Flood) which began and ended during the second month; there is a dispute as to whether that is Cheshvan or Iyar. It is in Cheshvan that we begin to ask G-d for blessed rainfall. (In Eretz Yisrael, that is.) In fact, the Mishna speaks of the situation in Israel where rain has not fallen by the 17th of Cheshvan, that individuals would accept upon themselves to fast three fasts, to intensify their prayers and petition to G-d for rainfall. That is the very date given by the Torah for the beginning of the Flood.

So far, we've spoken of no rain, destructive rain, and blessed rain. And that is the point. Rain (like other things in nature) can be good and can be bad. And it is actually up to us - as a community and each of us as individuals, do our part in getting blessed, beneficial rainfall - not too much, not too little, and certainly not in the destructive form of devastating storms but rather GISHMEI BRACHA.

We know the harm that hurricanes and tsunami waves have wrought in certain parts of the world. We are equally aware of the devastation of drought. What can we do about these things?

We said T'FILAT GESHEM on Shmini Atzeret. We've been saying that G-d is the MASHIV HARU'ACH UMORID HA- GASHEM (or GESHEM) since then. We're about to start asking for rain. Is that all there is to it?

No way! Take a look at what caused the almost total destruction of the world. It wasn't people omitting TAL UMATAR. It was corrupt and immoral behavior of society that brought about G-d's "regret" (so to speak) that He had created mankind.

And it is our challenge as human beings and as Jews to see to it that G-d never has cause to regret our existence.

## 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 first opportunity for KL this month is Wed. night, eve of the 4th of Cheshvan. This is for those who follow the practice of the GR"A, namely, to say KL as early as 3 full days following the molad (which was this past Sunday morning). The other practice is to wait until seven full days have passed. First op for that opinion is Sunday night, Oct. 29. There are some people who will wait for Motza'ei Shabbat, rather than say KL on Wed. or Thu. And there are 7-day people who will say KL this Motza"Sh, even though it is only "within" the seventh day from the molad. This is especially so during the rainy season, when clear nights for Kiddush L'vana are not always to be found in abundance. Whichever custom you follow, remember to say this special bracha which is considered as "welcoming the Divine Presence".**



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**Candle Lighting and HAVDALA**  
Standard (Winter) time

Correct for TT 737 • Rabbeinu Tam (l'm) - 6:06pm

<b>4:20pm</b>	Jerusalem	<b>5:30pm</b>
4:35pm	Raanana	5:31pm
4:35pm	Beit Shemesh	5:31pm
4:35pm	Netanya	5:31pm
4:36pm	Rehovot	5:32pm
4:16pm	Petach Tikva	5:31pm
4:35pm	Modi'in	5:31pm
4:36pm	Be'er Sheva	5:32pm
4:34pm	Gush Etzion	5:30pm
4:35pm	Ginot Shomron	5:31pm
4:20pm	Maale Adumim	5:30pm
4:35pm	K4 & Hevron	5:31pm
4:21pm	Tzfat	5:28pm

## OTHER Z'MANIM

Correct for Jerusalem

Ranges are FRI-FRI • 5-12 Cheshvan • (Oct 27-Nov 3)  
 Earliest Talit & T'filin - 5:00-5:05am  
 Sunrise - 5:51-5:57am  
 Sof Z'man K' Sh'ma - 8:36-8:39am (7:51-7:54am)  
 Sof Z'man T'fila - 9:32-9:33am (9:02-9:03am)  
 Chatzot (halachic noon) - 11:23-11:23am  
 Mincha Gedola (earliest Mincha) - 11:53-11:53am  
 Plag Mincha - 3:45½-3:40pm  
 Sunset - 4:59-4:53 (4:54½-4:48pm)

In the Wolinetz Family Shul  
 OHEL SHMUEL (entrance floor)  
 Shabbat Shiur 3:15pm Mincha 4:15  
**Yaacov Peterseil & Co.**  
 Motza'ei Shabbat 8:30pm  
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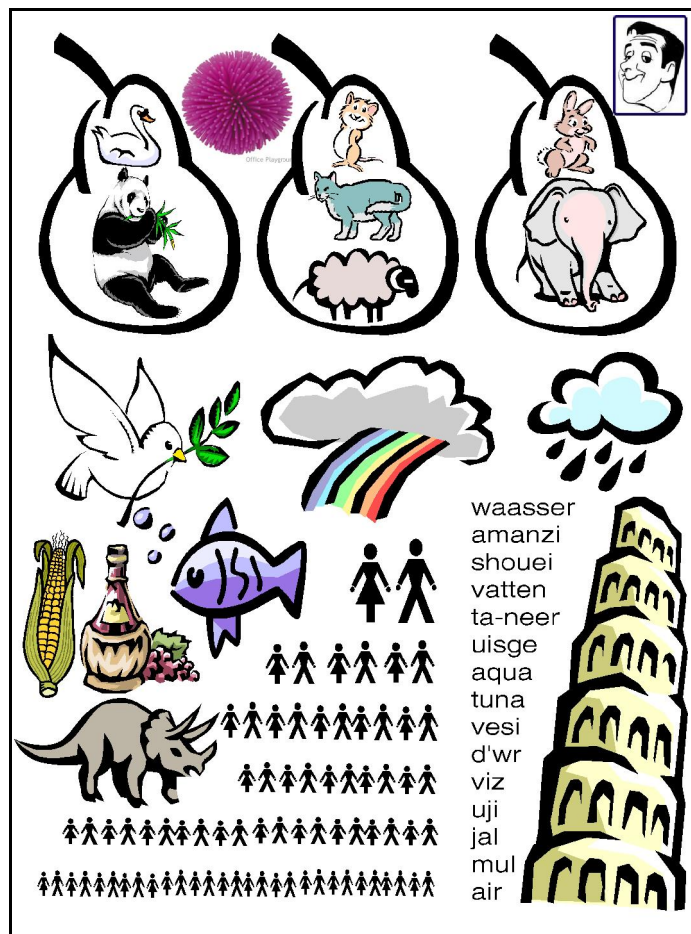
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Shabbat Parshat No'ach is the 36th day (of 355) and the sixth Shabbat (of 51) of 5767  
 יוֹנָה מְצֵאָה בּוֹ מְנוּחַ, וְשֵׁם יְנוּחוֹ יִגִּיעֵי כֹחַ. זְמִירוֹת לַשַּׁבָּת

That G-d never has cause to consider the terrible punishments and destructions that come in many different forms. Can we change the world? Yes we can. Starting with ourselves, we must unceasingly strive to uphold Torah values and practice. Big job, but worth it.



## Aliya-by-Aliya Sedra Summary

[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 - 14 p'sukim - 6:9-22

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

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

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

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

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

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

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

## No'ach STATS

2nd of 54 sedras (2nd of 12 in B'reishit)

Written on 230 lines in a Sefer Torah, rank: 15th

18 Parshiyot; 5 open, 13 closed; rank 12th

153 p'sukim - ranks 4th

Largest in B'reishit - tied with Vayishlach

1861 words - ranks 11th (6th in B'reishit)

6907 letters - ranks 13th (6th in B'reishit)

Drop in ranking for words and letters is due to No'ach's very short p'sukim. No'ach ranks 49th in words/pasuk and 51st in letters/pasuk. No sedra in B'reishit has shorter p'sukim.

## MITZVOT

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

## Think about this...

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

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

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

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

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

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

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

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

## How many deers were in the Ark?

Seven pairs because the deer is a kosher animal, or only two (one pair) because the deer is never brought as a Korban? Since some say that the reason for the seven pairs was because of sacrifices, and others say it

was to provide kosher food, what's the answer for deer? Similarly, how many chickens? Sacrifices? No. Food? Yes. So which was it?

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

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

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

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

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

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

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

Following the above thought, that Creation began with the first pasuk in the Torah - B'REISHIT BARA... then we can suggest that the final pasuk of Creation - before No'ach and company emerge to populate and build the world anew, is B'reishit 8:14 - And in the second month, on the 27th day of the month, was the earth dried.

The g'matriya of each of these "matched bookends" p'sukim is the same! (2701, BTW.)

No claim is being made for g'matriyas proving

anything; it is just a cherry on top of the cake or ice cream sundae (or walnut on top of the quinoa, for those on a diet).

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

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

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

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

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

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

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

Second longest Shishi in the Torah.

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

The arithmetic of No'ach's years (600 before + 350 after = 950) seems not to take into account the year of the Flood. There is a good case to be made for not considering the duration of the Flood in calculations of the chronology of the world. We might look at the Flood as a period of "suspended animation" - laws of nature

were not in effect; perhaps time as we know it cannot apply to that interval. The animals in the ark did not function in their normal ways. No'ach had no sleep during the whole period (if we take statements made as literal).

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

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

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

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

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

Third generation from Noach via Yefet's children:

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

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

2nd generation from No'ach via Cham:

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

3rd generation via Cham's children:

From Kush: [19] S'va, [20] Chavila, [21] Savta, [22] Ra'ma, [23] Savt'cha

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

Kush also fathered Nimrod, not numbered among the 70.

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

No one from Put.

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

So far, 25 from Yefet, 19 from Cham.

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

From Aram: [50] Utz, [51] Chul, [52] Geter, [53] Mash.

From Arpachshad came [54] Shelach and from him came [55] Eiver. Eiver is 4th generation. He had [56] Peleg and [57] Yaktan (5th generation).

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

That's 26 from Sheim. Total 70.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**[P> 11:26 (7)]** Terach was 70 (there's that number again, and also notice how much older Terach was when he had children, compared with all previous generations back to Arpachshad.) Terach had three sons, Avram,

Nachor, and Haran. Haran had Lot. Haran died. Avram married Sarai and Nachor married his niece Milka, Haran's daughter.

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

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

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

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

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

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

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

Lesson 352 (part two)

### Jurisdiction of a Beit Din

We continue on with the jurisdiction of the Beit Din of three judges. In this lesson we shall discuss the remedies for anti-social conduct.

#### The twofold, Fourfold and Fivefold Payments

This jurisdictional category of the Beit Din does not focus on the nature of the damage of the causative agent, but instead focuses on the manner of its occurrence and the severity of the remedy which may be imposed. These involve cases dealing with civil remedies for antisocial conduct.

If a person steals an object by theft and the stolen object is found in his possession, the Torah states that the Beit Din must award double damages. (Sh'mot 22:3) This means that the thief must pay back twice the value of the stolen object even though he still has it in his possession. The case of the stealthy thief is placed in stark contrast to one involving robbery. The brazen person who robs people openly with no attempt to hide his identity, if found liable need pay only the principal amount. The distinction between theft and robbery is based on the idea that the thief, while not being fearful of violating the Divine injunction against stealing, is fearful of people and thus takes property stealthily. The robber on

the other hand, because he does not place the Divine injunction on a lower level than the fear of people (being fearful of neither) is not subject to the additional punishment. When the thief pays double the value of the stolen object, the amount of the object is in the nature of indemnification and the additional amount is considered a penalty.

Another case of civil remedy for antisocial conduct mentioned in the Mishna is the case of someone stealing a sheep or an ox and either selling it or slaughtering it. If the thief sold or slaughtered a sheep, he must pay four times the worth of the animal; however, if he sold or slaughtered the ox, he must pay five times the animal's value. Here too, the value of the sheep or the ox is indemnification and the additional payment is penalty.

### **Robbery and Mayhem**

The second category of cases involving a civil remedy for antisocial conduct deals with robbery and mayhem, in which the plaintiff seeks restitution. Rashi explains that robbery includes cases where a bailee denies the bailment as well as cases where one robs from another by force. Chidushei Anshei Shem comments that although the latter is more obviously a case of robbery than the former, and logically should have been stated first, Rashi gives precedence to the case of the bailee who denies the bailment because from that case the principle is derived that three judges are required in monetary cases. Rashi, however, specifically excludes from his definition of robbery those situations where the borrower denies a loan, because moneys are borrowed to be spent. The difference between these cases is that when the article is given to the bailee, only the right to temporary possession has been transferred, while title to the goods is acknowledged to be owned by the bailor. Therefore at the very moment that the bailee denies the bailment, he robs the article from the bailor because at that moment he is openly taking away the ownership, the title, from the bailor. But in the case of a loan, the specific money is never intended to be kept by the borrower, for the lender knows that the money is going to be spent. Therefore title to the money has been transferred to the borrower, and all that the lender retains is a debt, a claim to be repaid. Therefore when the borrower denies the debt, it is not as if he is at that moment robbing the title to the borrowed money. Additionally there may be a different jurisdictional conclusion between two different types of robbery. The case of robbery in which a physical struggle ensues between the robber and the victim differs jurisdictionally from the case where the robbery is completed by the mere threat of force. In the former case non-ordained judges do not have jurisdiction to hear the case, while they may have jurisdiction in the latter case. Likewise in cases of mayhem, the Beit Din has jurisdiction over the civil remedies arising from such antisocial behavior. In cases of this type, the law provides that the plaintiff may recover for five categories of loss: injury, pain, healing, idleness, and embarrassment. Alfasi states that the Beit Din judges cases of robbery and mayhem as well as cases involving the double, fourfold and fivefold penalties.

### **Rape and Seduction**

Besides the cases of robbery and mayhem, where the civil remedy is limited to the value of the actual damage inflicted, and the two cases of theft, where multiple damages are decreed, there are two other cases mentioned in the Mishna which fall into the category of a civil remedy for antisocial conduct. These cases are rape and seduction. The Mishna states: "Cases of rape and seduction are tried by three." In these cases the perpetrator of the act must pay to the victim a monetary penalty. This penalty is in addition to the regular payment for the five categories of actual damages, injury, pain, healing, idleness, and embarrassment, which must be paid in cases of mayhem. Even in cases where no physical injuries are suffered, so that the perpetrator of the act does not have to pay for some of these five categories, the rapist must still pay for pain and embarrassment, while the seducer must pay only for embarrassment. Rambam, based on a Talmudic text, explains how the Beit Din assesses embarrassment. "It is contingent on the position of the man who caused the embarrassment and of the girl who was embarrassed. There is much greater embarrassment to an esteemed girl from an eminent family than there is to a girl from a poor or modest family. There is a difference between one who is humiliated by an important, prominent man and one who is embarrassed by a plain man. The Beit Din considers the amount that the girl's father would have paid to prevent such a thing from happening at the hand of this man, and this is the amount that is paid. In addition, both the rapist and the seducer must pay for blemish, the compensation for making the victim less desirable. Blemish is assessed by taking into account the physical beauty and consider her as if she were a slave girl being sold in the marketplace. They must assess the difference in price that which a master would pay to purchase a virgin slave girl to give as a consort to his male slave and that which he would pay for a non-virgin slave girl to give to his male slave whom he desires to please.

*The subject matter of this lesson is more fully discussed in Vol. 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](mailto:quint@inter.net.il)*

## **TANACH**

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

#### **Yosef and his Brothers [2]**

"And Yaakov loved Yosef more than all his sons... and he made him a tunic of fine wool... and so they hated him and could not speak peaceably to him". Thus the struggle between the brothers and indeed of the vast family of nations, finds fertile ground in the choice of the privilege of love. Apparently, this struggle is necessary for moral perfection and for the triumph of good. Without such struggle, mankind would sink into stagnation and indolence" (Rabbi Munk). Nevertheless, whereas Rabban Shimon ben Gamliel held that one who denies his wealth to undeserving sons is correct, the law is like the Sages who taught: "A man should never single

out one child among his other sons, for on account of two sela's weight of the fine woolen garment that Yaakov gave to Yosef in preference to the others, his brothers became jealous and hated him; and because of this our fathers went down to Egypt" (Shabbat 10b). Rambam (Nachla'ot 6:13), when codifying this as halakhically binding adds, 'during his lifetime' after 'a man should never'. It seems that he would deem it permissible to distinguish between children when preparing a will, as did Yaakov when he deeded two portions of Eretz Yisrael to Yosef; this brought no censure from the Sages. Even though Yaakov's distinguishing thereby between his sons transgressed no law, neither biblical nor rabbinical, nevertheless the Sages saw his deviation from correct behavior as something worthy of censure.

"And Yosef would bring evil reports about them to his father." Since the verse reads brought and not "motzi", extracted evil reports, as it does with regard to the Spies (Bamidbar 13:32), we can understand that Yosef did not create or falsify their actions but rather brought reports of actions to Yaakov. The Baalei Hatosafot saw this as his reporting what he heard from people in the market place, according to Radak he told his father that they hated him and belittled him, while Ibn Ezra, taking the verse explicitly, explains that Yosef's evil report was that the brothers made him a servant to the sons of Bilha and Zilpa.

"Rabi Meir taught that the report accused them of eating of the flesh of living creatures [eiver min hachai], Rabbi Yehuda taught that they treated the sons of Bilha and Zilpa as servants, and Rabbi Shimon taught that they cast their eyes on the daughters of the land" (Yerushalmi, Peah 1:1). "Why did consideration of these three things cause Yosef such concern and anger that he felt he had to bring them to the notice of Yaakov? He saw them as a rejection of the three hallmarks of the Abrahamic family - "merciful, modest, and doers of righteous deeds" (Yevamot 9a) - and therefore had to be eradicated" (Yalkut Yehuda). The Chassidic masters saw them as corresponding to the three sins - bloodshed, idolatry, and sexual immorality - that led to the destruction of the First Temple.

There is no indication that the brothers actually did any of these things, rather there was a misconception on the part of Yosef who, through his youthful misjudgment, brought biased reports based on his own interpretation of his brothers actions that presented them as wrongdoers. They ate the flesh of calves born to mothers that had been ritually slaughtered but had died before they calved; he did not know that such calves did not require shechita. They had contact with the Cananite women during their trade and not as he envisaged it, for purposes of marriage. They made a distinction between the sons of Zilpa and Bilha and those of the Matriarchs that appeared to Yosef to be tantamount to treating them as servants. "Yehuda ben Pazi taught, "the scales of justice are the Lord's" (Proverbs 16:11), so Yosef was repaid, when the brothers slaughtered the goat to show their father's his blood soaked tunic, when he himself was sold into slavery, and when the wife of Potiphar cast her eyes on him" (B'reishit Rabba 84:7).

"It is a negative mitzva not to hide our hate (mitzva 238) and a positive mitzva to admonish our fellows and help them to correct their ways (mitzva 239); as it is written; 'You shall not hate your brother in your heart, [The brothers to their credit could not talk peacefully to Yosef and thus hid their hatred and jealousy for him], you shall surely admonish him' (Vayikra 19:17)" (Sefer Hachinuch). Avraham had upbraided Avimelech

concerning the wells, Yaakov had openly spoken against Lavan's treatment despite the danger posed to him by the presence of Lavan's kinsmen, and Moshe had rebuked the Israelite who struck his fellow. The autonomous Jewish communities used the herem to show public displeasure of those individuals who broke the moral code; people who pleaded bankruptcy to avoid their creditors (Vaad Arba Aratzot, enactments of 1624; Be'er HaGola), while the public recitation of Mi Shepara is to be used against those who do not keep their contracts, verbal or written (Choshen Mishpat 204). Public disapproval and censure is the most powerful weapon against corruption, evil and immorality. "It was wrong for Yosef to bring these reports [irrespective of how we understand them] to Yaakov, their father. Rather he should have directly upbraided his brothers and thereby made them aware of their shortcomings and so lead to their spiritual improvement. Yosef was too humble to correct the brothers directly as he was the youngest of the sons and so felt inadequate to admonish them. In this, his humility was like that of Rabbi Zechariah ben Avkulas whose humility led to the destruction of Yerushalayim and the Second Temple (Gittin 56). That rabbi did not consider himself worthy of ruling that Bar Kamza should be put to death when he convinced Vespasian to send a sacrifice that he had blemished to make it unworthy for the Altar. That rejected sacrifice convinced the Romans that the Jews were planning rebellion and therefore they attacked and destroyed Yerushalayim; so Yosef's humility had led to his sale and the exile in Egypt" (Shem Mi Shmuel).

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## VEBBE REBBE

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

**Q** I was approached by a friend who was surprised to see your column using an expression that comes straight out of another religion's writings. Is that permitted?

**A** We will omit the specific expression, as we will explain later. In truth, I was unaware of the expression's source. While I have had a lot of exposure to American culture, I am quite ignorant regarding other prevalent religions and do not plan to study them to avoid any such problem. Yet, the question remains: may one knowingly use terms from their texts or lore in a context that is not religious in nature?

The Torah forbids us to copy CHUKOT HAGOYIM (gentile practices) (Shulchan Aruch, YD 178:1). It is hard to delineate the extent of this halacha, but let us mention some guidelines. One should not perform a strange or problematic gentile practice, which would indicate that he is doing so to copy them or makes it apparent that the practice is related to the service of their religion (Rama, ad loc.). Logical practices of society are permitted, even if they originate from non-Jewish elements, especially if they are not geared specifically toward the non-Jews (see Igrot Moshe YD I, 81). [Ed. note: Classic example of this is medical personnel wearing white coats.]

The use of idioms and phrases is a logical practice. However, perhaps the origin in the context of a different religion, not general society, is a problem. A parallel case that is discussed by poskim is using a secular date that is associated with a central event of a different religion. Most poskim permit using these dates, which even appear sporadically in rabbinic literature without incident. The issue was raised prominently by Hungarian poskim at the height of the struggle against the Reform movement. The Maharam Shick (Shut, YD 171) strongly opposed the innovation of writing the gentile date on a tombstone. He considered it a violation of the prohibition to cause others to utter the name of gods of others by extending it to people thinking about other religions' beliefs, as he felt the date would do.

Tzitz Eliezer (VIII, 8) argues that using a date of gentile origin per se is not a problem, even according to the Maharam Shick. Rather the initials that follow, which indicate its religious context, are the issue. The same date in a "pareve" context is not a problem. After all, the Maharam Shick identifies the problem as what one is led to think about, not the practice itself, as it is regarding regular CHUKOT HAGOYIM. Thus, context is crucial. Admittedly, the Tzitz Eliezer (and Yabia Omer III, YD 9 who takes a different approach) while permitting use of the secular date, stresses to do so only when there is a specific need.

One should realize that even if a phrase's source is the sacred books of a certain religion, if its use as a phrase or idiom freely crosses religious lines, it does not represent that religion. One can prove this from our own religious texts, l'havdil elef havdalot. One should not write three words from the Torah without underlining the scroll. Yet, the Shulchan Aruch (Yoreh Deah 284:2) allows doing so if the words are used as an idiom, not as a reference to the ideas as found in the Torah. Also, one can recite phrases from the Torah in a non-Torah context before reciting BIRKAT HATORAH (Mishna Berura 47:4). Similarly, phrases that emanate from other religions should be able to be removed from their context and status.

Let us summarize. One can be respected for avoiding non-Jewish cultural associations in strict adherence to the spirit of the laws of CHUKOT HAGOYIM. Yet, many of us legitimately value the advantages of integration, to the extent permitted by halacha, in the general society of our origin, which has strong roots in other religions. At least when using society's standard phrases does not conjure up thoughts of the tenets and texts of other religions, it is permitted. We purposely left out examples. Why should we cause the power of suggestion to make people self-conscious about common phrases that good Jews use without giving a second thought to their origin?

*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](http://www.ou.org) or [www.erezhemdah.org](http://www.erezhemdah.org). And/or you can receive Hemdat Yamim by email weekly, by sending an email to [info@erezhemdah.org](mailto: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

**We must beware of easy responses. They may be the most natural, but they are not necessarily the most effective reactions to a situation.**

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

And the dove came to him at eventide and in her mouth was an olive leaf freshly plucked; so No'ach knew that the waters were abated from off the earth. - B'reishit 8:11

From where did the dove bring the olive leaf? Rabbi Levi son of Kahana says from Eretz Yisrael; Rabbi Levi says from the Mount of Olives. For the Land of Israel was not flooded in the deluge. - Midrash Rabba

Following are comments of my saintly teacher, Rabbi Mordechai Rogov which elucidate the Midrash:

The olive leaf brought back to No'ach carried with it the good tidings that the Flood waters had receded from the earth. With the end of the Flood, a new world would be built. This symbol came specifically from the Holy Land. The message was that there was a small corner of the earth which was unaffected by the Flood, a place where plants continued to blossom and trees produce their fruit. The olive leaf announced to No'ach that there was a spot on the planet which was saved from the ravages of the Flood, a spot free from the impurities and degradation of the generation of the Flood. It is from this pure place that rebirth and rectification will come to the entire world. The Holy Land will be the place where the cornerstone will be set for a new and better world.

**David Magence, Jerusalem**

*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**

Even though R' Nosson Tzvi Finkel was understandably extremely upset by the conduct of the non-religious in Eretz Yisrael, he nevertheless had a kind word to say about them.

"Imagine", he said, "that you know a person who comes to shul only on Yom Kippur. While you would deplore his actions the rest of the year, you still need to acknowledge the fact that at least on Yom Kippur that person comes to shul, and for that reason alone he is praiseworthy.

Now, every Jew who lives in Eretz Yisrael is not only in shul each day of the year, but is in fact living in the Palace of the king - Eretz Yisrael - 365 days a year. Surely such a person is praiseworthy for that alone."

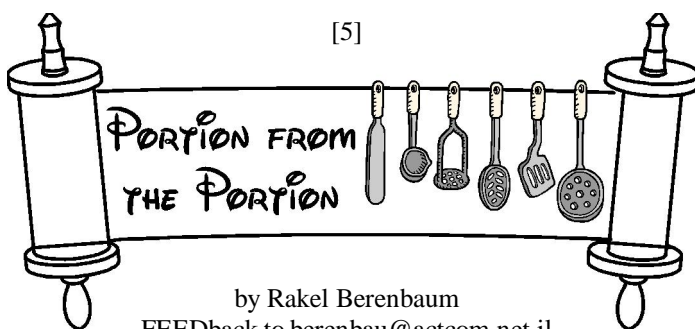
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"The world is so evil that it is impossible to live in it", said a man to R' Wolf of Strikov.

"You are not as good as you think, nor is the world as bad as you think", said R' Wolf.

"Once you begin to understand yourself better, you will understand the world better as well."

*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*



## **NOACH PLANTED A VINEYARD...**

No'ach left the ark, saw the destruction of the world and recognized that he and his family were the only survivors. How did he cope? The first thing he did was plant a vineyard. He made wine and drank from his own wine. Did he drink this wine because he couldn't deal with the enormity of the destruction that he had witnessed? Perhaps he sensed it was due in part to his passivity at not influencing his generation to mend their ways (Ari Kahn)? Or did he drink the wine in celebration of his return to the world and the earth's return to its productive self? The MIDRASH says that No'ach, already an old man, drank wine in order to increase his ability to have a fourth son. He wanted to continue with life and rebuild the world. So many in our own generation put all their efforts into building their families after the destruction they experienced during the Holocaust.

And yet No'ach drank just a bit too much and he became drunk. In the portion of Bereshit we are warned against eating out of proportion, in the story of No'ach we should learn to be careful about how much we drink (Daat Mikra). Hashem tells us that wine on one hand "gladdens

the heart of man" (T'hilim 104:15) but He warns "It is not for Kings to drink wine; nor for princes to say, Where is strong drink? Lest he drink and forget the decree, and pervert the judgment of any of the afflicted" (Mishlei 31:4-7). We must be careful around wine.

## **A bit about wine...**

Instead of including a recipe using wine I have chosen to write a bit about wine and how to pair it with the food one serves. For this Shabbat maybe taste a new type of wine for kiddush or try serving a dessert wine with a pudding - the wine is supposed to bring out the taste of the pudding.

Making a good wine involves taking a great grape, growing it in the right soil, ushering it through the fermentation process, aging it in the right way, and releasing it at just the right time. There are hundreds of types of wine in the world, each with its own flavors and styles. Red, white and sparkling wines are the most popular, and are also known as light wines, because they only contain approximately 10-14% alcohol. The aperitif (appetizer wine) and dessert wine contain 14-20% alcohol, and are fortified to make them richer and sweeter.

The main rule to remember about pairing wine with food is that there are no rules: you should drink the wines you like with the foods you like. That being said, there are some basic guidelines that can help you maximize your enjoyment of wine-food pairing. Generally speaking, the types of wine that go well with fish, chicken, turkey and Chinese food are white wines (which can be very dry to sweet and should be served chilled). Red wines (usually dry) go well with red meats such as beef, roasts, lamb, duck, veal, pastas and sausages. However, this rule is not absolute. For example some white wines might go very well with red meat. Conversely, a particular red wine could be the perfect compliment to your fish cuisine.

Rosé wines (also called "pink wines") can be served with almost any dish, but go best with fish, salads, cold cuts, and curries. Sparkling wines can be served at any meal with any course but are best as an aperitif or with certain entrees. They are usually saved for special occasions such as a banquet, formal dinner or wedding. They can be white, red or rosé.

Generalizations are simply guidelines developed by professionals within the wine community. Feel free to experiment with different types of wine and food combinations and such things as matching the weight and texture of the food to the weight and texture of the wine, balancing the intensity of flavors in the food and the wine, balancing the tastes of the food to the wine, matching flavors of the food and wine or counterpointing the flavors.

And the toast we all make when taking up a cup of wine "L'CHAYIM - to life" has been proven by some researchers to be true. Regular consumption of up to 1-2 drinks (dry red is recommended for this) a day reduces the risk of heart disease. Too much alcohol on the other hand as we see from this week's portion is not advisable.

## [6] **Micro Ulpan**

AMA - AMMA

אָמָה אַמָּה

In Israeli pronunciation, these two words sound very similar to each other. In Ashkenazis, the one on the left is AWMAW and the one on the right is AMMMAW. The one on the left means maidservant. The one on the right is a measure of length. Aside from the vowel under the ALEF, the MEM with the DAGESH is supposed to be emphasized. AMM- MMA, as opposed to AMA.

## [7] **Parsha Points to Ponder NO'ACH**

1) Why does the Torah have to mention that NO'ACH HAD THREE SONS before actually naming each one (see 6:10)? Couldn't we have counted the three names and concluded that there were three of them?

2) Why does G-D promise No'ach and his sons that animals will fear them (9:2) if that promise was already made to Adam in Parshat Beraishit (see 1:28)?

3) How can the rainbow, a predictable natural phenomenon, serve as the sign of the covenant between G-d and man that we will not experience another flood?

## **THESE ARE THE ANSWERS**

Ponder the questions first, then read here

1) Rav Dovid Feinstein suggests an answer based on a Gemara regarding the two goats in the Yom Kippur service. The Torah specifically mentions that there were two goats (see Vayikra 16:5) despite this being obvious from the rest of the command to teach us that they must be exactly alike. No'ach's sons turned out quite different from one another. Shem emulated No'ach while Yafet and Cham were influenced negatively by the environment around them to different degrees. The Torah, by emphasizing that there were three sons, is revealing to us that when they were born, they were equals and each had the same spiritual potential. This teaches that no one is born with more or less of an ability to fight this battle and if a person is on guard like Shem, the possibility does exist to fight off the negative influences of the secular culture.

2) The Kli Yakar points to the fact that after the flood G-D permitted people to eat animal meat. As a result, there could be legitimate concern that while animals might have feared man to some degree based on the earlier blessing, they would not willingly submit themselves to be slaughtered to be eaten. Thus, G-D repeats this promise in stronger terms thereby reassuring No'ach and his sons that they would be able to eat the animals.

3) While many of the primary commentators do try to reconcile these two ideas, R' Yehonatan Eibenschutz understands that the Torah is not referring to the regular rainbow which we experience but, rather, to a techelet/blue-colored rainbow. This unique type of rainbow serves as a sign of G-d's covenant because of the similarity between the words TECHEILET and KELAYA which means destruction.

*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](mailto:ppp@israelcenter.co.il)*

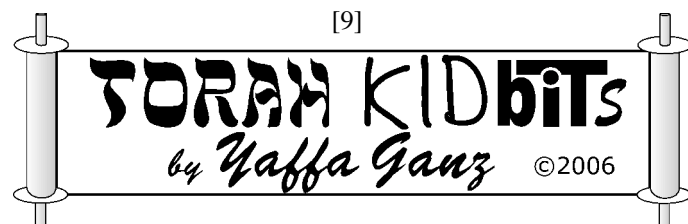
## [8] **Torah from Nature: Cyprus Mouse**

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.

## [8] **Torah from Nature: Rafflesia**

The flower with the world's largest bloom is the Rafflesia arnoldii. This rare flower is found in rainforests of Indonesia. It can grow to be one meter (more than 3 ft.) across and weigh up to 7 kilo! It is a parasitic plant, with no visible leaves, roots, or stem. It attaches itself to a host plant to obtain water and nutrients. When in bloom, the Rafflesia emits a repulsive odor, similar to that of rotting meat. This odor attracts insects that pollinate the plant.

*From the website of the Library of Congress*



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

## **EILEH TOLDOT NO'ACH...**

This is the story of No'ach. No'ach was a tzadik- a righteous man, tamim - perfect in his generation. No'ach walked with G-d.

Wow! How many people do you know who are righteous and perfect and who walk with G-d? Not many, I bet. But there are people like that and not just famous rabbis either. The Torah doesn't call No'ach a rabbi or a wise man. So why was he a tzadik and why did he deserve to be saved from the Flood?

Well, first of all, we can learn something about No'ach from his name. No'ach comes from the Hebrew word NACH. It means comfort, rest, to be still. The words NACHAT (satisfaction), MENUCHA (rest), and NECHAMA (consolation) all come from the word NACH. It is related to the word CHEIN - pleasant, gracious, agreeable. And indeed, the Midrash tells us that NO'ACH MATZA CHEYN - he found favor with the people of the world and with G-d.

He invented the plow and other agricultural tools, and when he was born, the land began to produce better fruits. No'ach was indeed a source of blessing and NACHAT - satisfaction - for the world.

No'ach was also TAMIM - perfect and complete. When G-d commanded, No'ach obeyed. He didn't argue, or question, or complain. He did whatever he was told to do, even when he didn't understand.

Noach was also a quiet man. The only time we hear him speak is when he blesses his sons after the Flood. For 120 long years before the Flood, while his neighbors laughed and made fun of him for building the ark, he never complained.

And even when the Flood began, he had no rest. The Ark was no vacation cruise! No'ach became a full time zoo-keeper. Can you imagine looking after thousands of animals for an entire year? How long did you ever look after just one dog or goldfish or parakeet before you gave up and left the job for your mom? It was a dirty, difficult, thankless job but No'ach never once said: It's not my turn to feed the snakes today. I fed them yesterday - and the day before! Can't someone else do it today? He did whatever he was told to do. And he did the best job he possibly could.

Perhaps that's why Noach was both a tzadik and tamim. Because he worked hard and never complained. Because he was always pleasant and gracious and agreeable. The biggest tzadikim are often the quietest, simplest people around. The ones who trust Hashem. The ones who will always help. The ones who work hard and don't ask to be repaid. How many tzadikim do you know?

## [10] **V'tein Tal U'matar Livracha**

Reminder: Beginning Motza'ei Shabbat, the eve of the 7th of Marcheshvan, October 28th, and until Pesach, we (in Eretz Yisrael) ask for rain in the "Bareich Aleinu" bracha of every weekday Amida, with the words V'tein Tal U'matar Livracha

A weekday Amida without TAL U'MATAR (from 7 Cheshvan until 14 Nissan) is invalid and must be repeated. This means that if you finish an Amida and realize that you forgot T&M, you must say the Amida again.

If you remember that you forgot T&M in the Shacharit Amida, for example, anytime during the morning (not just right after the Amida or when you are still davening), then you have to "stand" another Amida. And if it is in the middle of the afternoon that you remember your omission, then you say a second Mincha Amida as TASHLUMIN for Shacharit (as if you didn't say it in the first place).

If you catch your omission when you are still in the Amida, then it depends, as follows:

If one is still in the BAREICH ALEINU bracha (not having yet said G-d's name at the end of the bracha), then back up a little and say V'TEIN TAL U'MATAR LIVRACHA, and continue from there.

If you already said G-d's name, then continue (without going back) and when you get to the SH'MA KOLEINU bracha, say T&M as follows:

Sh'ma Koleinu adding in V'tein Tal U'matar Livracha

This is preferred to repeating one or more brachot, because this

too is a good spot for requests (as we know from the other things that are inserted into Sh'ma Koleinu).

If you pass the point of insertion in Sh'ma Koleinu, but haven't said G-d's name in the end of the bracha, then say T&M and continue with KI ATA SHOMEI'A...

If you finish Sh'ma Koleinu but haven't said the word R'TZEI yet, you can say V'tein Tal U'matar Livracha after SHOMEI'A T'FILA and before R'TZEI. Since you have not begun R'TZEI, it is still considered being in the "brachot of request" section of the Amida, and T&M fits.

Once you say the word R'TZEI (and you haven't asked for T&M yet), you must go back to BAREICH ALEINU (not just SH'MA KOLEINU) and say the Amida straight from there. Although this involves repeated brachot you have already said, this is what must be done.

This rule applies from R'TZEI until you finish the Amida. That point is either when you finish Y'HU L'RATZON IMREI FI V'HEGYON LIBI L'FANECHA, HASHEM TZURI V'GO'ALI. or when you begin taking your first step back. If it is only then that you realize that you have not said T&M, then you must say the Amida all over again.

One should be impressed by the fact that 19 brachot are declared invalid when one omits T&M. After all, the person said "Give a blessing". That's not so bad. Is it? Halacha tells us that without T&M, it is like asking for the opposite of a bracha. And that must be remedied.

Cases of doubt as to whether T&M was said or not; cases of visitors and students in Israel; cases of Jews in the Southern Hemisphere -- are complex issues that cannot be dealt with in the space we have. Consult a Rav for guidance.

## [11] **Divrei Menachem**

The episode of the Tower of Babel related in the Torah this week has an intriguing edge to it. For here is described a people attempting to build a tower, "with its top in the heavens... lest we be dispersed across the whole earth."

On the face of it, the ideal appears very worthwhile: to reach the skies, to reach closer to G-d. Here is a united front wherein, "the whole earth was of one language and of common purpose". Is that not the most noble of goals? With Hashem's promise never again to destroy the world still fresh in their minds and the Holy Tongue on all their lips (Rashi), this people seemed poised for greatness.

Yet the consequences of this plan belied this honorable view of a saintly people. The Akeidat Yitzchak explains that from a Kabbalistic perspective, had the tower been built, the unity between Hashem and His creation would have been disrupted. Thus, measure for measure, the people's unity was destroyed and their predilection materialized.

It appears then that the search for unity can be deceiving. It is neither the search nor the acquisition of unity per se that counts. What really matters is that having attained this elusive goal, what will then be achieved?

**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.*

### **The Segan and Meir Hakohein bring Shelamim**

Yom Kippur and Sukkot were over and the Segan had much to be thankful for. The masses of Olei Regel had come and gone and B"H, there were no major mishaps. 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 for his Korban, Arba Minim or S'chach for his Sukka. On Yom Kippur, he had substituted for the Kohein Gadol, competently performed the Avoda, and had "departed in peace from the Kodesh Hakodashim". And as exhilarating as the experience of offering Ketoret in the Kodesh Hakodashim was, it simply PALED before the rapture that he felt in his heart when he saw how the red wool "ribbon" hanging over the door of the Heichal had turned white. The sage R. Yishma'el had said that if Am Yisrael merited it, the red ribbon turned white, and this year, just like in the days of the legendary Shim'on Hatzadik, it also turned white! Such an extraordinary miraculous phenomenon did not go unnoticed by the masses of people in the Azara! When they saw the miracle, they started dancing and singing, "Though your sins be as scarlet, they shall [be forgiven and be] as white as snow". They were so excited that it took quite a while before they quieted down and the Avoda could continue. Even Rav Reuven's "Time Motion Study for the Kohein Gadol for Yom Kippur" never took such an incredible spontaneous demonstration of joy like that into account! After Ne'ila, the Segan and Meir Hakohein broke their fast in a side room. The Segan was sooooo tired. Slipping a pillow under the Segan's head, Meir let him rest for an hour. Then Meir nudged him. "Enough! You have to get up now. Am Yisrael wants to see their Kohein Gadol! You cannot disappoint them!"

An hour later, surrounded by an accompanying honor guard of young Kohanim, the Kohein Gadol and Meir exited the Mikdash and stepped into the brisk night air. To the cheers of hundreds of thousands, the priestly entourage passed through the Eastern Gate. (After Ne'ila, everybody had gone home, broken their fast, rested a few minutes and returned to as close to Har Habayit as they could get. Even the people who had not spent Yom Kippur in the Mikdash were there, men, women and children.) Filling the vast Har Habayit plaza and the all the adjoining streets, the size of the white-clad throng was unbelievable and growing by the minute. Everybody wanted to celebrate the man who came forth safely from Kodesh Hakodashim and obtained forgiveness of the sins of Am Yisrael. As the priestly entourage slowly inched forward through the adoring crowd, the masses of dotting people started to jump up and down. With a spirit of exaltation, they burst into enthusiastic song.

"How was he glorified when the people gathered around him, In his coming out of the House of the Veil.

So was the visage of the kohen!

He was like a morning star in the midst of the cloud,

Like a full moon on festival days.

Like the sun shining on the Temple of the Most High,

Like a rainbow giving light in clouds of glory.

Like a flower of roses on new-moon days,

Like a lily by springs of water.

Like a shoot of Lebanon on summer days.

Like fire and incense upon the censor....."

Then suddenly the heavens lit up; gold, silver, pink, white, green, blue, purple, every color of the rainbow and then some! The sky became full of sparkling celestial wheels, palm trees, waterfalls; there was a barrage of globes, shooting stars, and chrysanthemums. "See, in the old days, the people used to greet their Kohein Gadol carrying torches," whispered Meir, "today, they meet him with fireworks!" At that moment, the Kohein Gadol - Segan decided to bring Shelamim in thanksgiving. He would ask his old friend, Meir Hakohein, to be his partner. Shelamim were one of those Korbanot that could be brought in partnership.

The Mishna states, "Shelamim - the 'Peace Offering' are Kodashim Kalim, they were slaughtered anywhere in the Azara and their blood required two acts of sprinkling (which are indeed four) and they could be eaten anywhere in the City (of Jerusalem), by anyone, and cooked for food after any fashion, during two days and a night... (Zevachim 5:7). The term "Shelamim is from the word "Shalom" - peace - because the Shelamim 'bought peace to the world' since the Mizbei'ach, the Kohanim and the Ba'al Hakorban all received their share.' The blood application was similar to the Olah and the Asham, i.e. the blood was thrown on the northeast and southwest corners of the Mizbei'ach. The ministering Kohein took care that the blood splattered on all four sides. The Ba'alei Hakorban brought Shelamim to convey joy and thanksgiving, and after the events of the last couple of months, the Segan felt he had what to be joyous and thankful for. On the appointed morning, the Segan and Meir led a female calf into the Azara. They could just have easily chosen a sheep or goat of either sex for their sacrificial animal. Since Shelamim were sacrifices of a lower level of sanctity - they could be slaughtered anywhere in the Azara, however, because of the superior facilities in the area to the north of the Mizbei'ach, the Segan and Meir took their Shelamim to be slaughtered there. The first Ba'al Hakorban, the Segan, stood behind his sacrificial animal and faced the Bayit. Performing Semicha, he placed both hands on the calf's head and pressed down with all his might all the while reciting words of praise. Then the second Ba'al Hakorban, Meir followed suit. When he finished, they lowered the animal to the floor and opened one of the 24 iron rings embedded in the stone floor and placed the head of the animal inside, "its head to the south and its face to the west." The Segan made use of his newly honed Shechita abilities and slaughtered the calf while Meir Hakohein caught the blood in a Kli Shareit, brought it to the Mizbei'ach, and tossed it on the northeast and southwest corners. He poured the remaining blood in the vessel into one of the two holes in the southwest corner of the Yesod. Naftali, the chief Shocheit of the Mikdash, swiftly dismembered the slaughtered animal and the three Kohanim "waved" the Emurim (the portions burnt on the Mizbei'ach), the breast and the right hind thigh. Taking salt from a pile on the Kevesh, the Kohanim salted the Emurim and tossed them into the fire on the Mizbei'ach. The remainder of the calf's meat belonged to the Ba'alei Hakorban and Naftali

expertly removed the sciatic nerve from the hindquarters.

It was a wonderful evening. Family, friends, and neighbors (all in a state of purity) gathered on Meir Hakohein's spacious veranda overlooking Har Habayit. The massive gold and white Bayit dominated the horizon. The Segan, Meir Hakohein and some of the guests took turns in giving Divrei Torah. As the meat of the Shelamim roasted, Meir's gracious wife Yehudit saw to her guest's comfort. In fact, she even gave a Devar Torah of her own! Before they made Hamotzi, everyone dipped their hands in the Mikveh that Meir, like so many other Kohanim, had on his premises. This immersion of the hands had been ordained by the Sages before the eating of Kodashim. And as the evening progressed, interspersed between the songs, the Segan and Meir said words of praise.

## from page 3 PARSHA PIX

A classic ParshaPix.

- 🔊 The top row is based on an old joke about the worm coming in an apple, but all the other animals coming in pears (pairs). So a sample of animals are to be found in pears. They represent the animals that came into the Teiva.
- 🔊 There is also a fish to remind us that fish were not taken on the Teiva, but survived the Mabul in a column of water under the Teiva that did not have the destructive forces of the rest of the floodwaters.
- 🔊 There is also a Triceratops, which was a rhinoceros-like dinosaur. One possible explanation for finding fossil remains of pre-historic animals is that they existed in antediluvian times, but did not survive the Flood.
- 🔊 Then there are the famous dove with olive branch, cloud with rainbow and cloud with rain.
- 🔊 The grapes and wine flask are references to No'ach post-Flood occupation.
- 🔊 The people figures represent the proliferation of human beings after the Flood.
- 🔊 The ear of corn, TIRAS in Hebrew, a KUSHball, and GOMER Pyle in the upper-right corner, are three of the 70 nations that came from No'ach.
- 🔊 The Tower of Babel is accompanied by words of many languages. The words all mean WATER, the main theme of the first part of the sedra. languages are: Luxembourgish (similar to the German word, but with an additional a), Zulu, Chinese, Swedish, Tamil, Gaelic, Italian (and Latin), Carib, Finnish, Welsh, Hungarian, Albanian, Bengali, Korean, Indonesian.

### TTRIDDLES...

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

### Last issue's (B'reishit) TTriddles:

#### [1] 1 Cardinal; How many what?

The counting numbers, 1, 2, 3, 4... are called cardinal numbers. First, second, third... are ordinal numbers. In the account of the Six Days of Creation, there is 1 cardinal number: And it was evening and it was morning, YOM ECHAD, one day - not Yom Rishon, the first day. The rest of the days, 5 more of them, use the ordinal numbers SHEINI, SH'LISHI... second, third, fourth... Although we call Sunday YOM RISHON in our regular talk, in official documents - a KETUBA, for example, Sunday is referred to as ECHAD B'SHABBAT. This echoes the wording of the opening chapter of the Torah.

#### [2] B'reishit's two confused kings

A confused king in TTriddle language usually means an anagram of the word king, or in this case - MELECH. Confuse the letters of MELECH and you get LEMECH, of which there are two in Parshat B'reishit. Kayin's son CHANOCH had a son named M'CHUYA'EL or M'CHIYA'EL (depending upon whether you are a kugel-Litvak or a kigel-Galitzianer- just kidding). M'CHUYA'EL had a son METUSHA'EL, who had a son named LEMECH. The Torah tells us that he took two wives, ADA and TZILA. Our tradition is that this first LEMECH accidentally killed his great-great-grandfather KAYIN. The other LEMECH was the son of METUSHELACH (note the similarity in the names of the fathers of the two LEMECHs) and the father of NO'ACH.

#### [3] thigh muscle in the sedra

EB who had a near-perfect solution set this week answered this one with the phrase AL KEIN (therefore), a term which is in Parshat B'reishit in context of man leaving his parents and cleaving to his wife. In Vayishlach, the words reappear with the prohibition of GID HANASHEH, which is a nerve and surrounding other parts in the thigh of a kosher mammal. Nice try, but not what was intended here. The main thigh muscle is the QUADRICEPS, which literally means (in Latin), four-headed. The river that flowed from EDEN had "four heads" - GICHON, PISHON, CHIDEKEL, and P'RAT.

#### [4] switch order on this

Once in a while, there is a word in the Torah that is marked with two TROP marks; the word is to be read with both notes, sequentially. In B'reishit, the word with the two TRP marks is ZEH, this - the "this" of the TTriddle. The notes are used in reverse order - the GERSHAYIM first and then the T'LISHA GEDOLA. The reason the T'LISHA appears first is that a T'LISHA GEDOLA is always printed above and a little before, the first letter of the word. Therefore, there is usually an asterisk (or its equivalent) over the word with a note in

the margin to switch the order of the TROP notes.

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

He is SHEIT, son of ADAM and CHAVA. Father is AV. He is spelled SHIN-TAV, the last two letters of the ALEF-BET. AV is ALEF-BEIT, the first two letters. Since each word is the minimum of two letters, SHEIT and AV are as far apart in the ALEF-BET as possible.

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

Women were told that they would have birth pangs. Among the words in G-d's statement to Chava are: HARBA ARBEH... referring to the increase in pain. 14 weeks after Parshat B'reishit, we read Parshat Bo, which contains the last three plagues on Egypt (our neighbors to the southwest), including HARBEI ARBEH (many locust).

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

The VAI-HI EREV VAI-HI VOKER of day one, the second day, and the sixth day are part of the final pasuk of the account of the day. On the other hand, for the third, fourth, and fifth days, each is in its own pasuk. Does anyone have a clue as to why this is so or if it is at all significant?

### **[8] Unnumbered, but our monthly Mazal (Zodiac symbol) TTriddle.**

For over a year now, we've been using a pictograph rather than a real symbol or picture of the Mazal. The Mazal of Cheshvan is Scorpio, the Scorpion. AKRAV. Last year we used the Scorpion-133, a 2-seat home built helicopter. This year, we are using (as HSM correctly pointed out) the Scorpion - a lightweight, high performance, two person racing dinghy.

### **[9] More 5, 7, 6, 7**

Last week we listed the solutions of 0 through 10 using 5, 7, 6, and 7 - in that order, with any math symbols. We challenged the more mathematically adventurous TTreaders to continue from 11 and up until they reached their lowest number that they couldn't solve. EB submitted from 11 thru 22 inclusive, and so: He gets a second prize this week and we up the challenge to **23 and up**.

### **This week's TTriddles:**

**[1] After the flood, No'ach went out to see the world**

**[2] It went and they returned at the same time**

**[3] they might have the same yahrzeit**

**[4] Motza"Sh: Speaking of this morning's sedra...**

**[5] When he has this, there is no yibum**

### **[6] T-43**

### **[7] When total opposites go on a date together**

And here is the revival of a recently dormant feature of the TTriddles pages... held over to next issue (we've gotten some good answers so far)

### **NachKwestion of the Week**

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

\_\_\_\_\_ Sh'leima