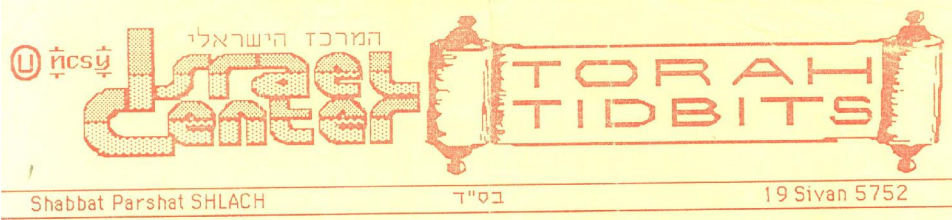


16th Anniversary of Torah Tidbits



First "nameplate" of TT from June '92. Note lack of issue number or secular date.



Issue #12 (not numbered) saw the first change in logo. Note that the secular date was added to the Hebrew date. Note also the 6-digit phone number.

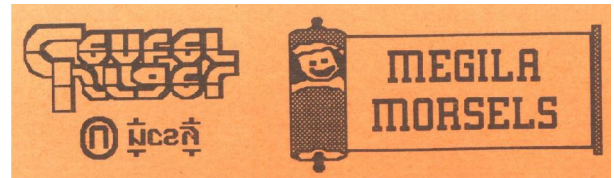


Below is the heading of TT #16 - not its own issue really, but a supplement for RH.



To the left, a new TT logo for the YK issue. Made with Lotus 1-2-3 rather than First Publisher, as above

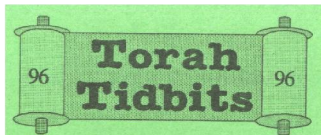
Megila Morsels was the Purim issue of TT during the first year and thereafter, on & off.



TT #47 was the special Pesach issue



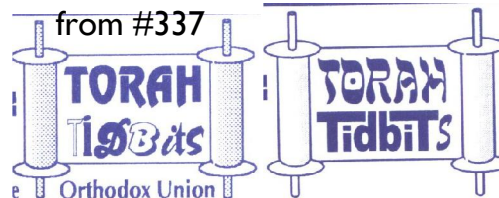
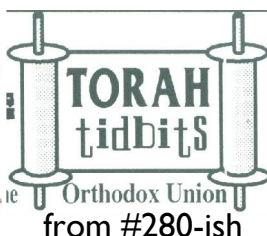
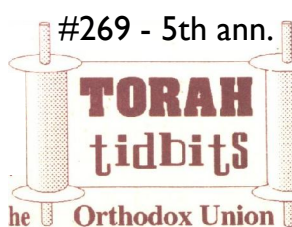
To the right: Still in TT's first year, and Lotus still the main program.



By Purim 5754 ('94), the TT logo started to look more like it does today. To the right: Here's how we announced Havdala (J'lem only) back then. Note the three stars and the primitive graphics for the Havdala set.



By mid-'95, the word tidbits started looking less formal than the word Torah (on purpose). Notice that NCSY still gets into the picture. And the number of the issue is understated, rather than shouted, as it has been for quite a while.



This had been the logo from #362/Apr.'99 until #749 (see bottom-left)



This logo, with slight changes lasted almost 8 years, until TT #751 when we "went color"



Final change to date from 813





This Shabbat is the 283rd day (of 383), 41st Shabbat (of 55) of 5768
...הָאֶרֶץ אֲשֶׁר עֲבַרְנוּ בָּהּ... טוֹבָה הָאֶרֶץ מְאֹד מְאֹד: במדבר י"ז

Might TT be a Tikun for Cheit HaM'raglim?

We don't mean to sound presumptuous - really we don't - but in a big way, we try to be just that. Readers seem to notice how often the Lead Tidbit comes around to the theme of Eretz Yisrael being THE venue that G-d intended and intends for His people. Features like CHIZUK & IDUD go there every time without fail. And, we think it no coincidence that we happened to begin publishing Torah Tidbits 16 years ago this week, for Shabbat Parshat SH'LACH, the sedra that shows us the devastating effect that the wrong attitude about living in Israel can have.

Candle Lighting and HAVDALA SUMMER TIME

Correct for TT 816 • Rabbeinu Tam (J'm) - 9:15pm

7:12 (6:19)	Yerushalayim	8:31pm
7:28 (6:21)	S'derot	8:32pm
7:27 (6:19)	Gush Etzion	8:31pm
7:29 (6:21)	Raanana	8:33pm
7:28 (6:20)	Beit Shemesh	8:31pm
7:29 (6:21)	Rehovot	8:33pm
7:30 (6:21)	Netanya	8:34pm
7:25 (6:20)	Be'er Sheva	8:31pm
7:28 (6:20)	Modi'in	8:32pm
7:12 (6:21)	Petach Tikva	8:33pm
7:12 (6:18)	Maale Adumim	8:30pm
7:27 (6:19)	Ginot Shomron	8:30pm
7:27 (6:19)	K4 & Hevron	8:30pm
7:27 (6:19)	Giv'at Ze'ev	8:31pm
7:19 (6:20)	Tzfat	8:33pm

Each year as we prepare the anniversary issue, the possibility of not writing the Lead Tidbit about the Meraglim and the powerful message from their episode is mullied over.

And rejected. It's not possible. Not for Sh'lach. The Torah is shouting a message at us, so clearly, that you can see Kalev and Yehoshua and Moshe Rabeinu shaking their head in continuing disbelief that the Meraglim seem to alive and well in the Jewish world of the 58th century.

cont. p.10

Early Shabbat Minyan
Mincha 6:04pm (Plag 6:19pm)
SHABBATON
 Join us for davening & shiurim

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Page Zero of Torah Tidbits 816

Lead Tidbit cont. from page 1 (above)

(Remember that the 58th century since Creation spans the 20th and 21st centuries of the Common Era.)

This issue of TT is the 17th one for Sh'lach and the number of times we've tried to make the point that living in Israel is essential to G-d's Plan for His Nation is far greater than 17. And each time, we try to say it in a different way. Maybe one way will hit home with the person who needs the message.

Try this: When a generally observant Jew reads/listens the Torah, he reacts positively to ZACHOR ET YOM HASHABBAT L'KAD'SHO, remember the Shabbat, etc. And he reacts negatively to this week's episode of the "wood gatherer". He neither admires nor emulates the M'koshesh Eitzim (Tz'lofchad, according to Tradition).

How does (should) this same basically observant Jew react to the passages in the Torah that speak of G-d's "desire" that we follow His Torah and be faithful to Him in Eretz Yisrael? How does he react to the episode of the M'raglim (also from this week's sedra, of course)? Is he as appalled at the behavior of the 10 M'raglim as he is about the Shabbat desecrater or the one who "blessed" G-d's name? Does he admire Kalev who risked his life to passionately plead with the people to listen to G-d? And who does he emulate: Nachbi b. Vofsi or Kalev b. Yefuneh?

To clarify the intent of this Lead Tidbit: We are talking mostly about attitude and reaction, resolve and commitment - not actually living in Israel, even though that is the ideal and the goal. From a very practical perspective, as we've often mentioned, many Jews have reasons for not being able to make Aliya at a particular point in their lives. It could be family considerations such as elderly parents or it could be parnasa issues, just to name two. Just because a Jew does not at this moment live in Israel does not make him a Palti or a Gadi'eil. And living in Israel does not automatically make one a Kalev-type.

Attitude. Does one feel, believe, know that Eretz Yisrael is THE place to live a Torah life? Or does one think it crazy to even contemplate Aliya? One will most often end up in the direction in which he is pointing. Even if it takes time to get there.

What is the TIKUN for Cheit HaMeraglim? According to the ARI Z"L, it's the mitzva of Bikurim. That was the focus of the first Lead Tidbit 16 years ago this week. You can find further details on pages 4 and 5. Is Torah Tidbits also a Tikun? We hope so. We try hard. We try to echo over and over again the words of Kalev. And we try to do our share towards the goal of the Israel Center and OU Israel, of which we are a proud part - To encourage Aliya and facilitate Klita; to help strengthen the bond of the Jew with his Torah, with

his Land, and with his fellow Jews.

One final word (for now) on Bikurim as a Tikun. Bikurim is not just a mitzva. Not just a Land-related mitzva. And not just one that carries with it a verbal declaration in addition to action. It is all that... and this: Bikurim requires being in Eretz Yisrael and having a Beit HaMikdash. That implies having repaired all of the causes of the destructions of the two previous Batei Mikdash. That implies having high standards of Torah observance on the G-d-Jew level and on the interpersonal level. Bikurim represents the ideal of a Torah way of life. If we in some way can bring Jews who are far from Torah close to it and those who are already close, even closer; if we work hard in bringing us closer to the Geula Sh'leima... then the ultimate TIKUN of the sin of the spies and the sin of the Golden Calf, and a multitude of other sins throughout Jewish History - of the whole world will be within our grasp. May HaShem help us succeed in the best possible way.

אִם-חֶפֶץ בָּנוּ ה' וְהֵבִיא אֶתְנוּ אֶל-הָאָרֶץ הַזֹּאת וְנִתְּנָה לָנוּ
אֶרֶץ אֲשֶׁר-הִיא זָבֶת חֶלֶב וְדִבְשׁ: פֶּרֶשֶׁת שֶׁלַח (בַּמִּדְבָּר יִדְח)

WORD of the MONTH cont. from p.2

A weekly TT feature to help clarify practical and conceptual aspects of the Jewish Calendar, thereby enhancing our appreciation of G-d's gift to us of HaChodesh HaZeh Lachem...

Jews of Europe was committed and tens of Jews were killed by fire and sword rather than convert. Rabbeinu Tam declared the date as a fast day. Slichot and Kinot were composed for the 20th of Sivan. Almost 500 years later, in 5408-5409 (1648-49ce - a period that became known as TACH V'TAT), 20 Sivan became associated with the pogroms of Chmielnicki, that claimed tens of thousands of Jewish lives and resulted in the destruction of hundreds of Jewish communities. The Council of the Four Lands reconfirmed Sivan 20 as a fast day. 332 years later, On June 23rd, 1982, the Battle of Sultan Yaqub claimed 21 of our soldiers - including Yair Landau HY"D - in the costliest battle of Operation Sh'lom HaGalil. 3 soldiers are still missing from that battle.

To readers of the electronic versions of TT - here's the story of the hard copy:

Writing • Typing • Layout • Printing • Cutting • Collating • Folding
• Packing • Delivery • Distribution • Pick up • READING...

These are the links in the Torah Tidbits chain; Every single link is vital

On the occasion of the 16th anniversary of Torah Tidbits, we thank G-d and all the people who help TT get from us to you... and we thank all of you, dear TTreaders, for your continuing interest.

SH'LACH STATS

37th of the 54 sedras; 4th of 10 in Bamidbar

Written on 198 lines in a Sefer Torah (ranks 25th)

10 Parshiyot; 7 open, 3 closed

119 p'sukim, ranks 21st, 6th in Bamidbar

1540 words, ranks 27th, 5th in Bamidbar

5820 letters, ranks 27th, 4th in Bamidbar

Sh'lach has shorter than average p'sukim, which explains the drop in ranking for words and letters, yet the rise in rank within Bamidbar indicates that there are sedras with even shorter p'sukim

MITZVOT

3 mitzvot - 2 positives, 1 prohibition

Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition). X:Y is the perek and pasuk from which the mitzva comes.

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Kohen - First Aliya - 20 p'sukim - 13:1-20

[P> 13:1 (43)] G-d tells Moshe to send "people" to "scout out" the Land. ("People" is in quotes

because commentaries point to the word ANASHIM and say that it means people of high calibre and repute - on the other hand...) The emphasis in the wording of the pasuk is on Moshe being the one sending the Meraglim, not at G-d's command nor by His "desire".

The representatives of each tribe are named and the Torah, further testifies to the high caliber of each man.

SDT: *Back in Bamidbar, when the Tribal leaders were named, Efrayim and Menashe were identified as the sons of Yosef - within the same pasuk. Here, only Menashe is identified with Yosef, and Efrayim's scout, Yehoshua, is listed 3 p'sukim earlier, without reference to his father. Commentaries note that Yosef had been involved in "negative reports" (against his brothers), as was the scout of Menashe involved in negative reports on the Land. Yehoshua remained clear of the taint of DIBA RA'A and is therefore not mentioned together with Yosef, in this context.*

And Moshe called Hoshea bin Nun, Yehoshua.

SDT: *Rashi says that by adding a YUD to Hoshea's name, he was giving him a bracha that he should be saved from the group decision of the other Meraglim. Question: MIMA NAFSHACH (whichever way you want to look at things) - Why did Moshe not "bless" the others scouts similarly? And why would Yehoshua need a bracha when Kalev apparently did not?*

Whether a Scout will come back with the proper attitude or not was based on each individual's personality, perceptions, and conclusions. That was up to each of the 12

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

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

This last comment of the Torah's - about it being the time of the ripening of grapes, led the ARI Z"l to state that the mitzva of BIKURIM (note the wording of the pasuk - BIKUREI ANAVIM) is the TIKUN for the sin of the spies. It is much more than wordplay that is involved here. The sin of the spies involved bringing fruit from Eretz Yisrael back to the people, showing it to them to say how beautiful and bountiful the Land actually is, and then to declare that the people would never survive going there - the people there are too strong, etc.

The mitzva of Bikurim involves taking fruits of Eretz Yisrael and bring them to the Beit HaMikdash and then to declare how thankful to G-d the Bikurim-bringer is to live and flourish in Eretz Yisrael.

Fulfillment of the mitzva of Bikurim is a remarkable mirror image of the sin of the spies. The spies panicked the people - joy at the prospect of going into Eretz Yisrael was non-existent (at least among the men). With Bikurim, joy is not only there - it is "commanded" as part of the complete mitzva - V'SAMACHTA B'CHOL HATOV, and you shall rejoice in every good thing which HaShem your G-d has given to you...

The equal but opposite nature of Cheit HaMeraglim vs. Bikurim were underscored by R' Menachem Zamba HY"D of the Warsaw ghetto. Look in the Torah, he said, and see which fruits the M'raglim brought with them. In addition to the famous cluster of grapes, they also brought "from the pomegranates and from the figs". Now look, he adds, at the mishna in Bikurim (3:1). How does one take Bikurim? He goes into his field and he sees (for example) a fig ripening, a cluster of grapes ripening, a pomegranate ripening... The same three fruits. Bikurim are brought from all of the 7 Species; this mishna chooses 3 of them - not 2 or 4, and these specific three. R' Zamba concludes that the ARI Z"l was "right on the mark" (my words, not his) when he said that BIKURIM is the TIKUN (repair) for the sin of the spies.

Note: You have just read a variation of the first Lead Tidbit from TT #1 for Parshat Sh'lach 5752 (June '92).

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

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

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

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

others perceive us is their problem, not ours. (In fact, it should often be an asset for us.) Sadly, each of these attitude problems exists in our own time.

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

It might be said that people who tell other Jews about terror attacks and other difficulties that we face in Israel are "guilty" of "first-stage" Meraglim-talk. Those who add "you gotta be crazy to live there" or words to that effect, are repeating and perpetuating what is maybe the greatest communal sin in the history of the Jewish People. The sin of the Meraglim created the blackest day on our calendar, Tish'a b'Av. The destructions of the two Batei Mikdash and the various causes of the CHURBAN were "merely" add-ons to Tish'a b'Av. When we totally repudiate - by action, not just by word - the Sin of the Spies, and embrace - by action, not just by word - the righteous behavior of Kalev and Yehoshua, then we can hope for the fulfillment of the prophecy of Zecharya that will see Tish'a b'Av and the other Churban-related fasts become YAMIM TOVIM.

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

"If G-d wants us to go there, then we will obviously be able to prevail. Just don't rebel against Him." The people wanted to stone Kalev and Yehoshua for those words. And sadly, there are many Jews today who still don't hear - or want to hear Kalev's words.

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

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

Compare and Learn

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

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

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

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

We must not "put down" Israel, its people, life here, etc. We must object when others do. And one should avoid saying something negative even in a joke. (Just as, "I was only joking" does not mitigate Lashon HaRa about another person.)

One commentary turns the question

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

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

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

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

The people deeply regret their behavior and NOW decide to enter the Land immediately. Moshe warns them not to, because G-d no longer wants them to do so (at this

point). Some of the people went anyway - without the protection of the Aron, so to speak - and are defeated and repelled by Amalek and K'na'an.

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

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

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

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

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

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

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

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

MITZVAWATCH

Two major aspects of this precious Mitzva are:

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

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

Secondly, the fact that we are to give Challah to a Kohen - specifically after most of the work has been done, meaning that we give Challa from ready-to-pop-into-the-oven dough and not the raw produce of

other gifts to the Kohen - indicates that it is not merely the gift that is significant, but the service to the Kohen that we perform that is important as well.

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

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

Sh'VII - Seventh Aliya - 15 p'sukim - 15:27-41

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

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

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

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

[P> 15:37 (5)] The final portion of the sedra is the third passage of the Sh'ma - the portion of Tzitzit. It

contains the mitzva to put Tzitzit on the corners of a four-corner garment **[386,A14 15:38]** and that one of the strings of each corner should be dyed t'cheilet, the special blue dye.

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

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

KAVANA at the end of the third passage to fulfill the mitzva to remember the Exodus all the days of our lives.

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

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

Paralleling and contrasting with the sedra, the Haftara tells us of two other spies (Kalev and Pinchas, according to Tradition - they are not named in the text) who were

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

THE JERUSALEM INSTITUTE OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson #430 (part two) **INFORMERS**

We concluded the last lesson by showing that the informer is not liable to the victim of the informing in two situations. One such situation was shown there and now we are up to the second situation. Shimon seeks to flee paying his debts to his creditors. Reuven informs his creditors who then stop Shimon. Reuven is not an informer since Shimon is indebted to his creditors. However, if as a result of Reuven informing the creditors Shimon pays more than his debts, Reuven must compensate Shimon for such loss. Some codes speak of the practice of Beit Din or community leaders to advise merchants regarding those who seek to purchase on credit and do not pay their bills or borrow and do not repay their

loans. This extends to all types of business practices, naming those who adulterate company products or those who pass off gold plate for solid gold. The codes speak of this as a commendable practice to be instituted in all communities. It is maintained that when the Gentiles observe such practices they will respect Jewish beliefs.

Reuven is liable to Shimon for the value of the property or money seized under the following circumstances:

1. Reuven voluntarily informs about Shimon's assets without being threatened with physical harm to disclose Shimon's assets.
2. As a result of Reuven's actions the brigands know of Shimon's assets. For

example, Shimon retains Reuven to sell a precious stone for him. Reuven decides not to sell the stone and returns the stone to Shimon in front of a brigand. The brigand then forcibly takes the stone from Shimon. Reuven should have returned the precious stone privately.

Another example is if two partners, Reuven and Shimon, loan money to the ruler of the state. The ruler forces Reuven to forgive the entire debt, which he does. In this case Reuven is free of liability to Shimon for his half of the debt.

3. A brigand threatens Reuven with monetary loss if he does not disclose where Shimon is and/or where Shimon has his assets. Reuven is liable to Shimon for the value of the assets and he is liable to Shimon for all of Shimon's suffering.

4. If a brigand threatens Reuven even with physical harm to disclose his own assets, and he shows the brigand Shimon's assets or if he shows the brigand both his own and Shimon's assets.

5. If the brigand threatens Reuven even with physical harm, to bring him provisions, without specifying Shimon's provisions, and Reuven tells the brigand that Shimon has such provisions; the brigand takes Shimon's provisions.

6. Reuven physically touches the assets that he hands over to a brigand. This applies even if he was forced by the brigand to do so. For example, Reuven and Shimon are in dispute as to ownership of property, real or personal, each one claiming sole ownership. Reuven turns the property over to a brigand or governmental official. Beit Din will compel Reuven to retrieve the property that he handed over and Beit Din will determine the ownership. However, technically Reuven is not an informer,

since he had not intended that the brigand would keep the property but would only hold it to preserve it for Reuven. There is authority that Reuven is deemed to be an informer in this situation and is therefore liable to Shimon for the loss. This assumes that Shimon is willing to go to Beit Din to have the matter of ownership adjudicated. If Shimon refuses, even according to the dissent Reuven is not an informer.

There is a dissent regarding this rule. It holds that if Reuven is coerced by threat it does not matter whether he actually physically touches Shimon's assets or if he only tells the brigand where it is located. Either way Reuven is not liable.

In none of the six situations listed above is Reuven threatened with physical harm to disclose Shimon's assets. When Reuven is liable to Shimon he is liable:

(a) for the entire loss caused by him being an informer. Reuven is the proximate cause of the loss to Shimon. In a previous lesson we discussed when the proximate cause is liable for the damages or injuries that he caused; (IYH we will discuss this phase of halacha more fully in the future.)

(b) in spite of the fact that he did not touch the property (real or personal) or money, or have any contact with Shimon regarding the property or the money;

(c) whether he actually pointed to the property or money, or merely; stated where the property or money was located and the brigand seized the property or money from that place. (Reuven's mere words make him liable.)

(d) to make the payment from his higher quality property (IDIT), if he pays from real property.

In a past lesson we discussed the various grades of real estate that the halacha recognizes. If the debt arose from a from

a tort and Reuven the tortfeasor does not have money to pay for compensation, Shimon the victim can levy on Reuven's real estate for payment. Assuming that Reuven has different quality parcels of real estate the Torah stipulates that the payment must be made out of the best of Reuven's real estate. From the IDIT. To pay ordinary debts when the debtor does not have the cash the payment is made from the BEINONIT real estate. Real estate is classified into three categories, as follows: IDIT, the highest quality; BEINONIT, the medium quality; and ZIBURIT, the lowest quality. They are classified according to production per

acre. The highest quality cost more per acre than does the medium quality land which in turn costs more than the same acreage of lowest quality land. For the same price one would obtain a smaller area of highest quality land than he would have had he purchased medium quality land. The greatest area for the same price would be if he purchased the lowest quality land. These distinctions will IYH be discussed in a future lesson

The subject matter of this lesson is more fully discussed in A Restatement of Rabbinic Civil Law by E. Quint. Copies of all volumes can be purchased at local Judaica bookstores. Questions to quint@inter.net.il

Spiritual and Ethical Issues in the Sh'mot Stories: by Dr. Meir Tamari • "A Dwelling Place for G-d" [6]

"So Moshe finished the work and the cloud covered the Ohel Moed, Tent of the Meeting, and the Glory of G-d filled the Mishkan' (Sh'mot 40:33). This shows us that the whole process of erecting the Mishkan had been accomplished as G-d had commanded, and that its purpose, 'and I will dwell in their midst' had been achieved. Now that the Torah had found a home in human circles, this was henceforth to be the place for the revelation of the Glory of G-d on Earth" (Rabbi S. R. Hirsch). As such, the parshiot dealing with the itemized details of the furnishing of the Miskan and its construction which seem much like an exercise in technology, mathematics or art must be seen as the practical and material actions that transform spirituality and religiosity into human experiences and living.

This is a Mishhkan built consistently according to the exact words of G-d, one that could only be built by architects and artisans filled with divine wisdom far superior to natural human knowledge. "An Aron of fire, a Shulchan of fire, and a Menorah of fire descended from heaven and were shown to Moshe and he made them accordingly" (Menachot 29a). "All the years that the Israelites were in Egypt, they labored in mortar and bricks but never in artistic works of wood, silver or gold. Now behold there miraculously arose among them men and women skilled in all the arts, knowing how to skillfully craft gold, silver, wood, precious stones and fabrics" (Ramban); "Not for nothing have I called him [Betzalel], but because the essence of this holy work is that it shall be done by one

who gears all his actions to achieve the purpose of the mitzvot" (Soforno); "That is why it is written 'and I filled him with the spirit of G-d'" (Tzafnat Paneach).

"18 times the words, 'as G-d commanded' appear in connection with the Mishkan, its furnishings and vessels, corresponding to the 18 b'rachot of the Shmoneh Esrei" (Yeruashalmi, B'rachot). So the path of spirituality set forth by the furnishings of the Mishkan and Bet Hamikdash is paralleled by the Shemone Esrei. Repentance, atonement and forgiveness [Chatzer] followed by parnasa, health [Shulchan] and national spiritual and political welfare [Menorah], then prayer [Mizbei'ach HaKetoret] and ultimately, G-d's Mercy, Goodness and Peace [Aron].

Furthermore, all the furnishings, vessels and priestly garments and all their accessories formed one integral unity when completed. This unity that is the Mishkan, stood in the midst of the encampment of the Tribes of Israel, each one of them in his specified place and under his special banner. "G-d said to Moshe: 'Tell them to make a Mishkan in their midst as I am leaving my upper realm, as it were, and descending to dwell amongst them. Make them standards - flags in My name because they are My children and because they are My armies I shall make them My standard bearers" (Bamidbar Rabba 2:5). "The Mishkan was at the center of the Machaneh Leviyim and that was at the center of Machaneh Yisrael. This is just like the human

body, where the heart lies at the center of the whole body" (Kuzari, part 2, chapter 26).

Just as the body strains itself to serve the heart and in turn is nourished by it, so the actions of Klal Yisrael made the Mishkan possible and were themselves purified thereby. The philanthropy and charity, hallmarks of the Jews, were clearly shown once more by the outpouring of gold, silver, wood, copper and flax in answer to Moshe's call. Furthermore, it was built completely by Jewish artisans. In contrast, Solomon's Temple was built by non-Jews and funded by taxation. That Temple was finally destroyed whereas the Mishkan was never destroyed. "The whole Mishkan, intact, simply sunk into the ground and was hidden" (Midrash Eicha).

Social costs have always been covered in Jewish history by a combination of philanthropy and communal taxation, and the same was true of the Mishkan. "Everyman shall give a ransom for his person, half a shekel, and you shall give it to the service of the Mishkan" (Shmot 30:16). These funds went to purchase the korbanot tzibur; so that everybody would have an equal share in the mitzva" (Sefer Hachinuch, mitz. 105).

Irrespective of their source, such vast sums are always a potential for waste, fraud and corruption of civil servants, public officials, trustees of public funds and administrators of charities. Halakha provides legal safeguards against such waste and corruption while there are also Jewish spiritual and cultural norms that are

essential to effectively prevent corruption. Naturally, the Mishkan, being a major use of public money, provides many of them.

"When Moshe went to the Mishkan, the people looked after him until he went into the tent (Shmot 33:8), one said 'see how fat is the neck and how powerful are the thighs of Ben Amram [signs of financial well being]. He eats and drinks at the expense of the Jews and everything he has is from us'. His fellow replied, 'one who controls the work of the Mishkan, [collects the funds, appoints his nephew, Itamar the paymaster and his great nephew Betzalel as the architect], is it surprising that he should become wealthy? Moshe heard and immediately he rendered them an exact accounting" (Tanchuma; Kiddushin 33b). We may have supposed that his prophetic status and well known sanctity would have spared Moshe from this duty of rendering an accounting. After all, G-d Himself said: "Moshe, My servant, is different from all others, in the whole of My house he is trustworthy" (Bamidbar, 12:7); yet the same Moshe rendered an exact accounting. "To be clean before Israel and G-d, even the most scrupulous and pious of public officials need to render an accounting of the funds collected and distributed" (Rama, Yoreh Deah, 257).

G-d spoke to Moshe from between the Cheruvim in the Mishkan as He had revealed Himself to Israel on Har Sinai; "G-d has come in our midst and from now on Sinai is in the Sanctuary (Tehillim, 68:8). So the Mishkan became a sort of mobile Har Sinai

constantly reminding us of His presence. A whole nation on the march with the Mishkan, that is the palace of G-d, in its midst, was the proper prelude to Israel's journey through history with the fulfillment of Torah and its mitzvot at its core. "And your camp shall be holy because the Lord, your G-d walks in the midst of your camp" (Devarim, 23:14).

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[1] From the virtual desk of the OU

VEBBE REBBE

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

Q We are building a new building for a Jewish organization. The question has arisen whether we require a fence for the roof (ma'akeh) and, if so, what are its requirements?

A In general, one who builds a home is required to build a sturdy fence that is ten tefachim (approximately 2 feet) high for its roof (Shulchan Aruch, Choshen Mishpat 427:5). However, there are several cases where there are exemptions.

The Gemara (Chulin 136a) says that while the word “gagecha” (your [singular] roof, D'varim 22:8) does not exclude the mitzva of ma'akeh in the case of a home owned by partners, it does exclude a shul or a beit midrash (study hall) from requiring a fence. Rashi (ad loc.) provides two reasons for this exemption: 1) No one has ownership of these places, as people from around the world have rights to them.

2) These places are not used to live in (beit dira). The Rambam (Rotzchim 11:2) and Shulchan Aruch (ibid.:3) state the second reason. This is along the line of their rulings that storage houses and other such places that are not lived in are exempt, an opinion that is not universally accepted (see S'ma ad loc. 2,5). One other reason is provided to exempt a shul, namely, that it has sanctity that precludes this type of obligation. However, that position is difficult to support (see Binyan Tzvi II, 17).

We must thus compare your case to that of a shul and beit midrash. We do not know and even you may have difficulty determining whether your organization is more similar in structure and purpose to a partnership or to a shul that serves an undefined broad public body (see Minchat

Yitzchak V, 122). This may anyway not be the main point, as the more accepted distinction of a shul is that it is not a beit dira. However, here we also have trouble comparing cases. If one has a building that is inhabited during much of the day but it is not a home that is classically lived in, does it require a ma'akeh? In many ways, the requirements of a building regarding ma'akeh and regarding mezuzah are compared (Kesef Mishneh, Rotzei'ach 11:1). There is much discussion about whether office buildings require mezuzas (see Living the Halachic Process G-4). The most accepted opinion is to affix a mezuzah without a b'racha, and one might expect that likewise an organizational building, even if no one sleeps there, would be the same. However, the S'ma (427:2) points out that regarding certain types of storage rooms, the Shulchan Aruch is stringent regarding mezuzah (Yoreh Deah 286:1) and lenient regarding ma'akeh (Choshen Mishpat 427:1).

Let's put things in perspective. In cases where people rarely use the roof, e.g., when access requires a ladder or a key and only workmen venture there, there are ample halachic opinions that do not require a ma'akeh for any type of house (see Minchat Yitzchak V, 122; Yeshu'at Moshe II, 79). This is the reason that poskim point out that in the classic, slanted roof-top, the minhag is not to build a fence (Aruch Hashulchan, Choshen Mishpat 227:5). When people use the roof regularly and without some type of fence there a fear is real danger, halacha requires one to take necessary steps to remove the danger (see Living the Halachic Process H-8), even if the formal mitzva of ma'akeh does not apply. This is because beyond the specific mitzva of ma'akeh, there is a general prohibition against being responsible for

dangerous situations (ibid.). Certainly then, in this case where the formal obligation is likely not to apply, if you take the normal steps that any construction company takes to avoid danger (and possible law suits if tragedy occurs, Heaven forbid), you probably have fulfilled your obligation. It would then just be worthwhile, if the planned use of the roof warrants some precautions, that the fence you erect will be just over 2½.

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.eretzhemdah.org. And/or you can receive Hemdat Yamim by email weekly, by sending an email to info@eretzhemdah.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**

In literature, as in science, later practitioners, though not so great as their predecessors, often achieve more than they because of the simple fact of their coming after and building upon them.

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

Those of us who had the privilege to be students of our revered Rebbe and Teacher, Harav Joseph B. Soloveitchik ZT”L, are familiar with his brilliant analysis of Parshat Sh'lach. The Rav traced the events

beginning with B'haalotcha and ending in Korach, which explain the sequence surrounding the story of the Meraglim. Needless to say, it is impossible to present them in the short space allotted for this Dvar Torah. I therefore have chosen to present one point of the Rav's discussion, which I believe is very relevant to our situation in Eretz Yisrael today.

The Rav ZT”L asked why Hashem chose to command the Mitzva of Challa after the events of the Meraglim. Would it not have been more appropriate to place this mitzva together with the other tithes that Hashem commanded us to give - namely Trumot and Maasrot.

The difference between them is that while we plant and reap the fruits of the earth, the finished product is not up to us but to Hashem. Whereas in the case of Challa, we take the raw materials with which Hashem endowed us and we produce the finished product. Trumot and Maasrot are a “Chovat Hakarka”, a requirement of the growth, which Hashem produces. Challah is a requirement of the results of our own creation.

The Rav told the story from the Midrash which recounts the discussion between Turnus Rufus and Rabbi Akiva. Turnus Rufus asked Rabbi Akiva if Hashem detests the uncircumcised why did He not create man circumcised from birth. Rabbi Akiva answered him by asking him what is preferable, the grain or the cookie. Turnus Drufus replied that the product was more desirable. Rabbi Akiva then responded that we do not find cookies growing on trees. Hashem provides us with the raw materials and it is our responsibility to seize the opportunity to use these materials in order to create. So it is with circumcision.

The Mitzva of Challa teaches us that prosperity is earned based on our willingness to share the product of our efforts.

So it is with Eretz Yisrael. The Meraglim failed to understand that the SEGULA - the uniqueness of Eretz Yisrael should be united with the SEGULA, the uniqueness of Am Yisrael. Moshe Rabeinu wanted the Meraglim to see the connection between Eretz Yisrael and Am Yisrael. It is only through this awareness that Eretz Yisrael becomes our Eretz Zavav Chalav Udvash. The effort that we put into creating a unique Eretz Yisrael will determine whether Eretz Yisrael becomes our land and heritage.

Rabbi Binyamin Walfish, 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**

R' Aharon Kotler, the great Rosh Yeshiva, attributed his love for Torah to his father. His father, who dealt with buying and selling furs, had a two hour morning session of Torah study which no one was permitted to interrupt.

One financially difficult year, when the family suffered great hunger and privation, a fur merchant came to the family home and wanted to make a large purchase. He came though, just as R' Aharon's father was in the midst of his Torah study session.

Timidly, R' Aharon's mother knocked on the door, but her husband was too engrossed to hear her. She knocked harder and harder, until finally he responded: "Yes, what is it?" She explained that they

had the opportunity to make a large sale, and the merchant was waiting.

"Tell him," said R' Aharon's father, "that I am in the midst of my daily Torah study. I will be happy to do business with him if he can wait until I finish. If he cannot wait, I'll forgo the sale. In any event, one's sustenance is decreed by Hashem."

It was that love of Torah which was transmitted to R' Aharon.

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

[5] **Parsha Points to Ponder**

SH'LACH

1) Why does the Torah teach us the seemingly irrelevant and meaningless fact that they called the place from where they took the cluster of grapes, NACHAL ESHKOL (13:24)?

2) The Jews were punished for the 40 days that the spies traveled in Israel with 40 extra years in the desert. When relating this punishment, why does the Torah say A DAY FOR A YEAR, A DAY FOR A YEAR (14:34)? Shouldn't it state A YEAR FOR A DAY, A YEAR FOR A DAY?

3) Why does the Torah state that the mitzva of tzitzit is FOR ALL GENERATIONS (L'DOROTAM) (15:38)? Aren't all mitzvot for all generations?

THESE ARE THE ANSWERS

Ponder the questions first, then read here

1) The S'forno teaches that the Canaanites were the ones who called the place NACHAL ESHKOL when they saw the

spies taking the cluster of grapes. They were astonished to see how amazed the spies were to see these large clusters since, in actuality, there were clusters like these all over the land. Thus, this seemingly meaningless occurrence actually teaches us that the land of Israel was filled with these oversized clusters of grapes.

2) The Kli Yakar answers that our Sages teach that every year during those 40 years on the ninth of Av (the date the spies gave their negative report), Jews from that generation would die. The Torah records this by stating ONE DAY A YEAR, ONE DAY A YEAR, YOU WILL CARRY YOUR SIN. This is not referring to the general punishment of 40 extra years in the desert but, rather, to the day each year when people will die. Thus, the wording is very precise.

3) The Ohr HaChayim explains that since the Torah teaches that the mitzva of tzitzit is to remind a person about mitzva observance, a person or generation which is on a high level and always focused on mitzvot might feel that there is an exemption for them. Therefore, the Torah specifies that the mitzva always applies.

Parsha Points to Ponder is prepared by Rabbi Dov Lipman, who teaches at Reishit Yerushalayim and Machon Maayan in Beit Shemesh and is the author of "DISCOVER: Answers for Teenagers (and adults) to Questions about the Jewish Faith" (Feldheim) and "TIMEOUT: Sports Stories as a Game Plan for Spiritual Success" soon to be released by Devora Publishing. - ppp@ouisrael.org

[6] **Micro-Ulpan**

Speaking of Tiyulim... Ever try one by submarine? **TZOLELET**. Especially a nuclear sub, which is powered by a reactor, **MAGOV** or **KUR GAR-INI**. The

propeller (just like those of an airplane) is called **MADCHEIF**. The rudder that steers the sub (just like the steering wheel of a car) is a **HEGE**. Missile is a **TIL** which is contained in a missile tube known as a **Z'VIL HATIL**. What's the **TZ'RI'ACH HAMITZPE**? The conning tower. *NJK*

[7] **From Machon Puah**

Ya'akov's Solution

The Torah tells us that Ya'akov became angry with Rachel when she implored him to give her children. He answered "Am I in place of God who has prevented you from having children." The Midrash explains that Ya'akov stressed the word "you" since he already had children with his other wives and so it seemed clear that he was not the cause of the infertility, therefore Hashem had prevented her from having children and not him.

According to the Midrash, Rachel answered, "Is that the way that your grandfather acted to your grandmother?" When Avraham saw that his wife was infertile he did not lay the blame with her, but rather, he prayed for her to have children.

Ya'akov answered, "My grandfather did not have children, but I have children." And therefore our two circumstances are different, with different solutions.

However, Rachel then answered, "Your grandfather did not have children and still prayed for Sarah." Even if you have children you can still emulate your grandfather and pray for me to have children, why do you seem to blame me?

Ya'akov answered her, "Are you willing to do what my grandmother did?"

"What did she do?"

"She brought another wife into her house." Sarah allowed Avraham to have a child with Hagar.

Rachel heard this and answered, "If that is what it takes then here is my maidservant, Bilha, be with her and I will also be built."

This Midrash is quite astounding since it suggests that Rachel should follow Sarah's lead in bringing her husband another wife, and that it was Ya'akov that suggested this tactic. This is surprising in light of the outcome of Hagar bearing a child with Avraham. That child was Yishmael who tried to turn Yitzchak away from God, and who had to eventually be evicted from Avraham's household. We are still suffering at the hands of Yishmael's descendants who want to kill and destroy us to avenge the affront that their forefather suffered at the hands of his own father.

Did Ya'akov really want to see such an event repeated? Did he not know his own family history? How can we understand this Midrash?

I think that this illustrates the incredible lengths that couples facing infertility are willing to go to in order to have children, they will undergo treatment that is expensive, potential dangerous, have little chance of success, all to realize their dreams and hopes to have a child.

Rachel was willing to risk a repeat performance of the situation that had been played out two generations previous, all in order to eventually have a child.

Next week we will continue to look at the incredible lengths that couples go to in order to have children.

The Puah Institute for Fertility and Gynecology in Accordance with Halacha is based in Jerusalem and helps couples from

all over the world who are experiencing fertility problems. Puah offers free counseling in five languages, halachic supervision and educational programs. Puah has offices in New York, Los Angeles and Paris. To contact the Puah Institute please call 02-6515050 in Israel or 718-3360603.

Visit our website at www.puah.org.il

[8] **Torah from Nature**

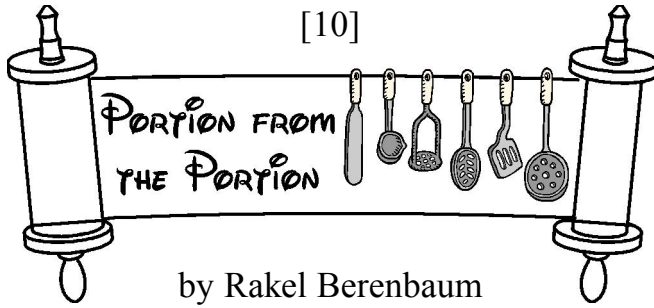
Little Liz

The jaragua lizard, found only on a tiny island of the coast of the Dominican Republic, discovered in 2001 (the lizard, not the island), is thought to be - not only the smallest known lizard but the smallest reptile and perhaps the smallest of over 23,000 species of reptiles, birds, and mammals. Ever hear the expression: He can sleep on a dime? (You probably think it's to "stop on a dime", but...) Well, the jaragua lizard can. (Or on a one shekel coin.)

[9] **Pirkei Avot** (2nd perek)

R' Shimon says: Be careful with the reading of the SH'MA, and with the saying of the Amida (and all other prayers as well). And when you daven, do not regard it as a fixed mechanical task, but rather as an appeal for mercy and grace before G-d.

Know, that this is an exceedingly difficult challenge because our davening is so rigidly organized in the Siddur. But it is not impossible. Understanding what we are saying is absolutely essential if we hope to make our davening real. So is slowing down a little. So is adding our own words where permitted. This is a worthwhile goal to strive for.



by Rakel Berenbaum
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THE SEGULA OF PRAYERS AT HEBRON

In this week's portion, Moshe sends out twelve men, one leader from each tribe, to scout out the land of Israel before the nation will commence their conquest. The purpose was to make their entrance into the land easier, but the mission fails and the men come back with a report that panics the people. The spies report convinces the nation that it would not be possible to enter the land. But the verses relate that it wasn't all spies who gave such a report. Two of the spies - Yehoshua bin Nun, and Kalev ben Y'funeh came with a different message. They saw the goodness of the land and had faith that G-d would enable them to conquer it. But how were they able to stand up against the rest of the spies? It is always hard to be the odd man out. How did they manage to maintain their own beliefs while everyone else felt strongly otherwise.

After listing the names of all the spies, the verse says (13:16) that Moshe called Hoshea, Yehoshua. Why is this so significant for us to know? The Targum says that Moshe saw that Joshua was an ANAV and that's why he changed his name. Why did he need his name changed because of this seemingly holy trait? Rashi says that Moshe prayed that Yehoshua

wouldn't be influenced by the rest of the spies. Yehoshua was Moshe's right hand man, and he knew him very well. He knew that his trait of modesty might hinder him from standing up to the other spies, so Moshe added the letter YUD - so G-d would stand by him to give him more confidence.

And how did Kalev manage to stand up to the spies? He worked very hard on himself. There are many midrashim that are a play on words using Kalev's name. Kalev ben Y'funeh "PINA ATZMO MEI-ATZAT M'RAGLIM - he distanced himself from the ideas of the spies... These midrashim point to the personal work he did not to succumb to the peer pressure around him.

Another thing he did in order to protect himself we learn from verse 22. The verse says VAYAVO AD CHEVRON and he went to Hebron. The verse is singular which leads Rashi to say that Kalev went by himself to pray at his forefathers graves - M'arat HaMachpeila - requesting ZECHUT AVOT that they will help him withstand the influence of the spies.

May we all be able to protect ourselves from the bad influences around us.

Since Kalev went to pray in Hebron here's a recipe for...

Hebron Chulent

1½ cups beans

1½ cups chick peas

4-5 meat bones

2 kilo meat

½ cup meat fat cut in pieces (leave this out if you are on a diet)

15 medium potatoes, peeled & cut
1½ cups rice
1½ cups wheat, bulgur, groats,
buckwheat, (or quinoa)
Kishka
eggs
salt & pepper to taste
bahart
4-5 Tbsp. stock
2 cotton bags / cotton diaper 22x17cm

Thursday night soak the beans in a lot of water. On Friday wash the beans. Wash the rice. Add the salt, pepper, cup fat , mix and put in cotton bag. Fasten bag, but leave space for the rice to expand.

Wash the wheat, add salt and pepper and cups fat mix and put in cotton bag. Fasten bag, but leave space for expansion.

Place the beans, chickpeas and bones at the bottom of the pot. Put meat on top. Then place the bags and kishka over that. The potatoes and eggs are put in on top.

Add the remaining ingredients and cover with water. Bring to a boil, then place in the oven at 100C or place on the plata.

[11] **Guest article**

How to Rectify the Sin of the Spies

by **Rabbi Ephraim Sprecher**

Dean of Students, Diaspora Yeshiva

The covenant between the Land and People of Israel began the moment G-d told

Avraham, "Go forth from your land... to the land that I will show you" (B'reishit 12:1). From the very start, the relationship between these two was full of hardship because Eretz Yisrael is acquired through suffering (Talmud B'rachot). Before Avraham had succeeded in setting down permanent roots in the Land, he was already compelled to leave the Land due to a famine. Yitzchak was commanded never to leave the Land, yet he too did not have an easy life here. The Philistines committed acts of sabotage and terror against him. Sound familiar? Even Yaakov had to flee the Land due to his brother Esau. When he returned from Lavan's house and sought to dwell in tranquility, he was overcome by the crisis involving Yosef.

Despite the trials and difficulties, the patriarchs remained faithful to the Land not only during their lifetimes but in death as well. Jacob thus commanded his sons, "Bring me to my fathers, to be buried in the cave in the field of Ephron the Hittite" (in Hebron) (Genesis 49:29). Joseph did the same, making the Israelites swear that they would bring up his remains into the land sworn to Abraham, Isaac and Jacob.

The first ones to undermine the faithfulness of the Jewish people to Eretz Yisrael were the spies. The question arises, what was the sin of the spies? It cannot be that the sin was the very fact that they were sent. On the contrary, we find the use of spies against the enemy camp in many places. For example, it says, "Moshe sent out men to spy on Ya'azer" (Bamidbar 21:32). Likewise, Yehoshua as well sends out two spies to see the Land and Jericho. Regarding Gid'on we find that G-d sent him to spy on the Midianite camp to hear what the Midianites were saying so as to be in a stronger position to attack them

(Shoftim 7:11).

Therefore, Ramban (Bamidbar 13:2) does not view the actual sending of the spies as the sin. On the contrary, he writes; "This is reasonable counsel for all occupying forces. The Torah does not advise relying on miracles in all that one does. Rather, it commands that soldiers cautiously lay in ambush for the right moment to attack."

If the sin was not in the spies being sent, then what was it? Ramban further refines the question. Seemingly the spies spoke the truth and the report they issued was appropriate to what they had been commanded to find out. They had been asked to see if the soil was rich or weak (Bamidbar 13:20) and they answered that it was rich, and that it was a land flowing with milk and honey. To the question of whether the Land had trees or not (ibid.) they responded by displaying its fruit, as Moshe had commanded that they do. What then was their sin?

Ramban answers that the spies had been commanded to provide information about the Land, and their sin was that they added their own opinion that the Conquest of the Land would be absolutely impossible to carry out. The spies conducted themselves like some of our media personalities whose job it is to provide the public with facts and information, and who instead take advantage of the tool in their hands to weave in their own commentary, assessments and opinions. This was the sin of the spies.

Chattam Sofer (Torat Moshe, Sh'lach, page 22) likewise holds that sending out the spies was appropriate in accordance with wartime practices, because we mustn't rely on miracles, but should conduct ourselves according to the laws of nature. He adds that the spies did not provide false

information. Rather the information they provided should have been given exclusively to Moshe, who had sent them (Bamidbar 13:3). It was for Moshe alone to decide how to use their information. Yet they did not do this. Rather, immediately on their return, "they went directly to Moshe, Aharon and the entire Israelite community... and they brought their report to Moshe, Aharon and the entire community" (13:26) They did this with the intention of demoralizing the Israelite camp, like some of the "spies" of today.

The Book of Psalms long ago revealed to us that lack of faith and an absence of love of the Land are the root cause of the sin of the spies; "They despised the precious land, they did not believe His word" (T'hilim 106:24).

Therefore, the answer to the confusion and doubt amongst our generation regarding Eretz Yisrael is increased education towards love of the Land, People and Torah of Israel.

[12] **Divrei Menachem**

Parshat Sh'lach reminds us each year of the importance of recognizing the significance of Eretz Yisrael in our lives. For when Yehoshua, Moshe's ever-loyal servant, was joined by Kalev ben Y'funa in saying that the Land was, "Very, very good", this surely was no understatement.

Eretz Yisrael is mentioned in the Torah numerous times. The Land is singled out as the ultimate reason for the Exodus, the fulfillment of the promise to the Avot, and the land, "which the Eternal your G-d looks after". Our rabbis tell us that only in Eretz Yisrael does the Sh'china dwell and prophecy flourish (Yalkut Shimoni on Yona).

We tend to think of the 12 M'raglim sent by

Moshe to scout the Land as being spies. However, remarks Rav Soloveitchik, they were but to have identified the characteristics of Eretz Yisrael as a groom needs to become acquainted with his new bride before their wedding (cf. Kiddushin 41a).

For when Bnei Yisrael entered Eretz Yisrael their combined destinies were being joined. As representatives of the people, the "spies" were to experience the quintessential qualities of the Land before they made their irrevocable commitment. Clearly, the Jewish connection with Eretz Yisrael transcends superficial perceptions and purely secular, nationalistic sentiments. For this relationship is a unique and passionate bond that is rooted in the Divine.

Shabbat Shalom, Menachem Persoff

Towards Better Davening and Torah Learning

VAYOMER...

With the third passage of the SH'MA coming from this week's sedra, let's take a closer look at it.

Five p'sukim from the end of Sh'lach (Bamidbar 15:37-41), it contains the mitzva of TZITZIT (with its partner mitzva - the P'til T'cheilet, the blue thread), the prohibition of following the evil temptations of our eyes (minds) and hearts (thoughts and emotions), and our (twice) daily fulfillment of the command to remember the Exodus all the days of our lives. One should have this mitzva in mind for the final pasuk.

Although it is a common practice, one should not kiss his tzitzit (at least the first two of three times) when saying the word TZITZIT, since it breaks up the correct phrasing in the pasuk. (Save the kiss for the

end of the passage.)

It is a good practice to clearly voice the Z sound in UZ-CHAR-TEM and in TIZ-K'RU, since not doing so results in different words and meanings.



🕍 As is typical, the PP contains some straightforward items and some wordplays.

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

🕍 The compass represents the directions that Moshe sent the Meraglim to explore.

🕍 The grapes refer to the timing: "...And the days were the days of the ripening of the grapes." (B'midbar 13:20), and to the famous cluster of grapes that the Meraglim brought back with them.

🕍 The tree with the eye is a play on words: See if the Land has trees, IM AYIN, or not. Switch the initial ALEFs of IM AYIN to AYINs and the question becomes: Is there a tree with an eye? And there it is!

🕍 Towards the upper-right are the spies with the grapes as they appear in the emblem of the Ministry of Tourism and the logo

of Carmel-Mizrachi Wines. Interesting how both industries took the same emblem. For a winery, it makes sense - the grapes represent the bounty of the Land and quality of its produce. On the other hand, why would the Ministry of Tourism want to be represented by "tourists" who bad-mouthed the Land and greatly discouraged Aliya?

🍷 Among the names of the Meraglim (including fathers' names) are three related to animal names: Gadi (goat) b. Susi (horse) and (Amiel b.) G'mali (camel).

🍷 Flour (flower), Olive Oyl, and wine (R' Wein) are for the MENACHOT and N'SACHIM presented in the sedra.

🍷 The Challah stands for the mitzva of CHALLAH.

🍷 Tzitzit, obvious. The particular photo is of the way the strings are tied with T'cheilet, according to the GR"A's (Vilna Gaon) opinion. Comparing it with the standard way of tying all white tzitzit, there are 5 double knots and four sets of windings between each two consecutive knots. Specifically (opinions vary widely) the windings in the photo are in groups of three windings each (known as a CHULYA), between the first and second knot (closest to the garment), 4 CHULYOT, white, blue, white, blue, the same between the 2nd and 3rd knots and between the 3rd and 4th ones, - that's 12 CHULYOT so far, and then a single white CHULYA

between the 4th and 5th knot, for a total of 13 CHULYOT. As mentioned earlier, there are many different customs as to how to tie the tzitzit when T'cheilet is involved. For more on this - much more - check out www.tekhelet.com

🍷 Near Olive Oyl's left foot is Murex Trunculus, possible (probable) source T'cheilet, used by many people today for that aspect of the mitzva. See the website noted above. How many snails does it take to complete a set of tzitzit? 30, one to make the dye and 29 to tie the tzitzit. (This is the one joke on the website; the rest is totally serious.)

🍷 The heart with the eyes combine the two warnings of not to follow the evil temptations of your heart and your eyes.

🍷 Lower-left is the wood gathered on Shabbat and the stone used to execute the Shabbat desecrater.

🍷 The window with a red ribbon hanging from it is the sign for Yehosha's army to spare the lives of Rachav and her family.

🍷 Between the tzitzit and the heart is the emblem of Jewish Scouts, sort of a description of the Meraglim.

🍷 Steam shovel (earth mover) is a play on LACHPOR HAARETZ, to "dig" the land, also to scout it out (as in the haftara).

🍷 The SF is the logo of the San Francisco baseball team, the Giants. The meraglim reported that they had seen giants in the Land.

🍷 The key, a skeleton key, is (or used to be) referred to as an EFES KEY. Labeled with a zero, it served as a master key for many doors with that type of lock. EFES KI... is a phrase from Parshat Shalach (and 4 other places in Tanach).

🍷 The large YUD is from the word YIGDAL in Bamidbar 14:17. The ALEF and the two dots are noted in Chumashim as missing from 3 different words.

🍷 There are several unexplaineds in this week's ParshaPix. Consider them visual TTriddles.

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.

TTriddles are scattered through the hard copy of Torah Tidbits and are listed in the email and web versions. They are in the order in which they are found in the hard copy, but not necessarily in the order in which they were originally conceived. In the wild, they are sometimes overlooked. If you are interested, go page by page and keep your eyes peeled.

Last issue's (Naso & B'ha-alo-t'cha) TTriddles:

[1] Buchman is far from the Rova

Buchman is a well-known neighborhood in Modiin. The Rova, of course, refers to the Rova HaYehudi of the Old City of Jerusalem.

Parshat B'haalot'cha contains the episode of

the first annual Korban Pesach, one year out of Egypt, and the mitzvot of Pesach Sheni. The Torah speaks of two different reasons why someone would be unable to participate in the Korban Pesach in Nissan - TAMEI, ritually defiled or DERECH R'CHOKA, "far" from the Mikdash. A person with either of these situations (or any other reasons - good or bad - for not doing Korban Pesach) is commanded to bring Korban Pesach on the 14th of Iyar in the afternoon. The mishna (P'sachim 9:2) asks and answers, what is DERECH R'CHOKA, what is considered "far" from Yerushalayim. Rabbi Akiva says (and his opinion is accepted in halacha), from Modiin and further and similar distances in all directions. It seems then, as far as Pesach Sheni is concerned, that Buchman is far from the Rova.

[2] Shimshon's dad was lost to Amitai's son

From the haftara of Naso we read that Shimshon's father was MANO'ACH. From the haftara of Yom Kippur Mincha, we read that the prophet YONA was the son of Amitai. Using different meanings for YONA and MANO'ACH, we go to B'reishit 8:9 and find V'LO MATZ'A HAYONA MANO'ACH L'CHAF RAGLAH... that the dove that No'ach had sent out of the TEIVA (Ark) "did not find rest for her feet" and returned to No'ach. Taking the first four words and retranslating them into TTriddlese, we get that the YONA did not find MANO'ACH - or Shimshon's dad was lost to Amitai's son.

[3] geometric progression: big ones, one kind of little ones, the other kind of little ones

As far as kosher domesticated animals go, cows are the big ones (B'HEIMA GASA) and both sheep and goats are the little ones (B'HEIMA DAKA). If you look at the gifts of each of the tribal leaders to the dedication of the Mizbei'ach, and consider just the animals, you will find one PAR BEN BAKAR (young bull), one AYIL (ram), and one KEVES (lamb in its first year) for Korban OLAH; a S'IR

IZIM (goat) for a CHATAT; and for SH'LAMIM: 2 BAKAR (cows - male? female?), 5 rams, 5 ATUDIM (male goats), and 5 lambs. Totals: 3 animals from the cattle (the big ones), 6 goats (one kind of the little ones), and 12 sheep (6 rams and 6 lambs), the other kind of little ones. 3,6,12 is a geometric progression (in this case, start with 3, double it to get 6 and double 6 to get 12 - that's a geometric progression, in contrast to an arithmetic progression, such as 3, 6, 9).

[4] its namesake has only one; Naso has 3 exact copies

This is an example of a TTriddle whose answer comes first and then a TTriddle is composed to lead to that answer. (Actually, almost all TTriddles come about that way.) The words EILEH F'KUDEI... jumped out from Naso and insisted on being the subject of a TTriddle. A search through Tanach for those two words results in 7 finds, all in the Torah. Three of them are EILEH P'KUDEI, with the DAGESH KAL in the PEI remaining in place. The other four are EILEH F'KUDEI. Three of them are in Parshat Naso; the other starts the sedra named by those words - Parshat P'kudei. So the sedra carrying the name F'KUDEI has the phrase only once, whereas Naso has it thrice - exactly the same (F'KUDEI).

[5] Its symbol from the Latin and its might-have-been symbol if from English

What symbols are often taken from the Latin names for things? Chemical elements, that's what. C is for carbon and He is for Helium, but the symbol for gold, for example, is Au, not G or Go as it might have been if that particular symbol was taken from the English. (Gold is Aurum in Latin.) For this TTriddle, the element intended is Sodium, whose symbol is Na, based on the Latin word for Sodium - Natrium. If taken from English, the symbol could have been So (S being taken by Sulfur). Put together, we get the name of the sedra that this year preceded Shavuot but which most often (80% of the time in Israel, 90% of the years in Chutz LaAretz) follows

Shavuot (but even when it follows Shavuot, its first part precedes Shavuot at Mincha of the Shabbat before) - NaSo. Want to know what TTriddles are for? They are to teach (or remind) you of the Latin names of gold and sodium, and to share with you the stats on Naso's position vis-a-vis Shavuot. And various and sundry other bits of general and Jewish trivia that abound in the TTriddles report in each issue of Torah Tidbits. This, of course, in addition to challenging some of you to solve the TTriddles before they are explained.

[6] 3 foods not recommended for nursing women

Once in a while, a TTriddle really isn't a TTriddle, in the true TTriddle sense of the word, but rather it is a straightforward question. The only thing devious about this particular TTriddle is the fact that regular TTriddle-solvers do not expect a straight question and will try twisting the words this way and that in the hope of solving it. But, this one is a regular question, based on a Rashi in Parshat B'ha'alo-t'cha. The people - instigated by the Asafsuf) complain about the MN (manna) and lament the loss of the great foods they ate in Egypt. Aside from being very insulting to HaShem, and being something that "angered" Him greatly (and Moshe Rabeinu too), there is a question to be asked. Bamidbar 11:5 says: "We remember the fish, which we ate in Egypt for free (free from mitza-obligations, says Rashi); the cucumbers, and the melons, and the leeks, and the onions, and the garlic." Rashi's implied question is, if the MN could taste like anything, why should there have been any foods that the people "missed" from Egypt? Rashi quotes Rabbi Shimon: How come the MN could taste like anything these foods? Because they are hard on nursing mothers. So, KISHU'IM, garlic and onion are not recommended (according to Rashi) for nursing women.

This week's TTriddles:

- [1] Ehud Shiliu did seize on alti sedici
- [2] Water - Yaakov - the Land
- [3] SIMCHAT CHAYIM
- [4] 4 letters, 4 strokes, three times
- [5] If one tribe is XXX and 3 are XXY, who makes Bamba?
- [6] How many Sh'lach p'sukim are said on YK?
- [7] B'reishit has one; Sh'mot, none; Vayikra one' Bamidbar 5 (4 in a row); D'varim 2
- [8] There are several unexplaineds in this week's ParshaPix (and throughout the pages in the Hard Copy of TT). Consider them visual TTriddles.