



שבת פרשת עקב
871
 י"ח מנחם אב תשס"ט



This Shabbat is the 313th day (of 354), 45th Shabbat (of 50) of 5769
 לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָרֶץ... דברים יא:א
PIRKEI AVOT: In Israel - 5th perek; In Chutz LaAretz - 4th perek

Rubba Dub Dub, Thanks for the Grub...

There's an old story (apocryphal, perhaps) that in one of the summer camps in the Catskills, the campers at one of the tables in the dining room began chanting after lunch one day: "Rubba Dub Dub, thanks for the Grub - Yay, G-d!" The story continues that one of the rabbis on the faculty of the camp raised the question as to whether or not this chant might qualify for the fulfillment of the Torah's mitzva of Birkat HaMazon on an elemental level,

Candle lighting time (earliest time)

Havdala

Correct for TT 871 • Rabbeinu Tam (J'm) - 8:49pm

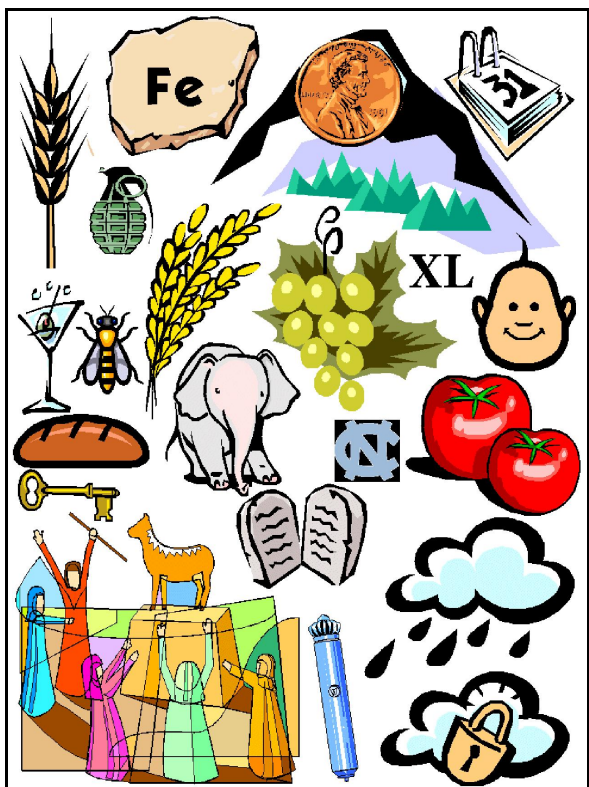
| | | |
|-------------|---------------|--------|
| 6:55 (6:06) | Yerushalayim | 8:09pm |
| 7:12 (6:08) | S'derot | 8:11pm |
| 7:10 (6:07) | Gush Etzion | 8:09pm |
| 7:12 (6:08) | Raanana | 8:11pm |
| 7:11 (6:07) | Beit Shemesh | 8:10pm |
| 7:12 (6:08) | Rehovot | 8:11pm |
| 7:12 (6:08) | Netanya | 8:12pm |
| 7:09 (6:07) | Be'er Sheva | 8:10pm |
| 7:11 (6:07) | Modi'in | 8:10pm |
| 6:55 (6:08) | Petach Tikva | 8:11pm |
| 6:55 (6:06) | Maale Adumim | 8:09pm |
| 7:11 (6:07) | Ginat Shomron | 8:10pm |
| 7:10 (6:06) | Gush Shiloh | 8:09pm |
| 7:10 (6:06) | K4 & Hevron | 8:09pm |
| 7:10 (6:07) | Giv'at Ze'ev | 8:09pm |
| 7:12 (6:08) | Yad Binyamin | 8:11pm |
| 7:12 (6:09) | Ashkelon | 8:11pm |
| 7:01 (6:07) | Tzfat | 8:11pm |

obviating - and precluding - those campers from saying the real Birkat HaMazon for that meal. If you've benched for a meal - even if is not in the proper way, maybe you can't bench a second time for the same meal.

The actual p'sak is not the issue here (which is a good thing, since that part of the story is fuzzy). It's the dynamics of the question that is the point of this Lead Tidbit.

The Torah says, (if) you will eat and be satisfied (with your meal), then you shall bless (and thank) HaShem for... well, for the food, but [cont. on page 10](#)

Shabbat Shiur 5:00pm
Rabbi Yaakov Moshe Poupko
Mincha at 6:00pm
in the Wolinetz Family Shul



EIKEV STATS

46th of the 54 sedras; 3rd of 11 in D'varim
 Written on 231.83 lines in a Sefer Torah; rank:14
 10 Parshiyot; 6 open, 4 closed
 111 p'sukim - ranks 26th (4th in D'varim)
 Same number of p'sukim as Vayikra, but larger
 1747 words - ranks 16th (3rd in D'varim)
 Same number of words as Ki Tavo; Ki Tavo has more p'sukim; Eikev has more letters
 6865 letters - ranks 14th (3rd in D'varim)
 Eikev's p'sukim are long - 3rd longest in the Torah in words and letters per pasuk. This accounts for rise in ranking in the words and letters categories.

Other Z'manim

Ranges are 10 days, WED-FRI
 15-24 Men. Av (August 5-14)

| | |
|---|----------------|
| Earliest Talit & T'filin | 5:03-5:10am |
| Sunrise | 5:58-6:04am |
| Sof Z'man K' Sh'ma (Magen Avraham: 8:30-8:34am) | 9:21-9:23am |
| Sof Z'man T'fila (Magen Avraham: 9:55-9:57am) | 10:29-10:30am |
| Chatzot (halachic noon) | 12:45-12:43¼pm |
| Mincha Gedola (earliest Mincha) | 1:19-1:18pm |
| Plag Mincha | 6:07¼-6:00¼pm |
| Sunset (based on sea level: 7:32-7:23pm) | 7:37-7:28pm |

Word of the Month
 GS (and others) pointed out that we missed an item for TU b'Av from the reasons we listed on p.30 in last week's TT. Since this issue is [cont. p.3](#)

MITZVOT

8 of the 613 mitzvot, 6 positive and 2 prohibitions

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

25 p'sukim - 7:12-8:10

[P> 7:12 (5)] Moshe Rabeinu reiterates the "simple" deal that HaShem offers us: If we observe the mitzvot then He will keep the promises that He made to our ancestors. He will love us, bless us, and see to it that we flourish. We will be the most blessed among all the nations.

It behooves us to consider this fact that G-d repeatedly presents us with the alternative results of our faithfulness to Him and the opposite. This is what makes the second passage of the Sh'ma (see later in this sedra) so important to our daily routine. Although there is much

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...

hitting the stands - as they say - on Wednesday, TU b'Av, we're still timely with this addition to the list of "what happened on TU b'Av?"

Hoshea ben Elah removed the road blocks set up by Yeravam ben Navat that prevented the people of the northern kingdom from traveling to J'lem for Aliya L'Regel.

This adds another dimension to TU b'Av - we can see an interesting common factor in all the different aspects of TU b'Av. Each item is in some way another side of a Tish'a b'Av coin. Churban and exile vs. a way back to Yerushalayim and the Mikdash. Decree against Dor HaMidbar vs. they stopped dying off in the last year of wandering. Fall of Beitar vs. burial of the victims. Sin'at Chinam vs. reconciliation. And more.

overlap between the first two passages, it is the second one that states "the Deal", and it is supposed to be a (twice) daily reminder and warning.

Following this, Moshe issues another of the many warnings against idolatry.

SDT: *In the context of the opening p'sukim of the sedra, the word EKEV means "in the wake of..." (following G-d's words).*

Rashi takes the word to indicate mitzvot that people belittle and crush under their heel. With the careful observance of these mitzvot, G-d will keep His side of the deal.

Baal HaTurim presents a mini-mussar lesson based on the choice of the word EKEV. The heel represents humility, in that it always follows the toes and the rest of the foot (and body). Since it does not initiate action, it does not run the risk of becoming arrogant. We must realize that humility is an important key in our following G-d's words. Thus, the opening words of the sedra can be saying: "If you are humble and follow G-d's commands, then..." (Note also that the heels support the entire body.)*

**This does not suggest that initiative is a negative character trait. Done properly, while safeguarding against arrogance (shall we say), it is admirable and very positive.*

[S> 7:17 (10)] Do not wonder how it will be possible to prevail against the many nations in the Land and do not fear them. The miracles witnessed in Egypt (and in the Midbar) will be repeated with other nations. Conquest of Eretz Yisrael will be slow so that the

Land will not be overrun by wild animals.

Ponder this... Commentators ask, could not G-d Who split the sea and performed countless other miracles, prevent the problem with animals without drawing out the period of conquest? They explain that the period from Yetzi'at Mitzrayim until entering the Land was supernatural, filled with miracles, but it was an unnatural time. Food from heaven, miraculous well-water, clothes that we did not outgrow, shoes that did not wear out, and protection from the Clouds of Glory, all demonstrated G-d's special relationship with the People and helped develop within them a special faith in G-d, but was not to be their way of life. Just as the fetus is protected and provided for during gestation and then emerges from the womb into the less perfect but "natural" world, so too Israel is soon to emerge from its womb to face the reality of the natural, "real" world. Hence, the warning about the animals. One can say that by warning us about the length of the period of conquest, G-d is telling us that the period of open miracles is ending (not completely), but a more exciting, more alive, more "real" period is to come.

No one will be able to stand before Israel. [This is as it SHOULD be, but its happening in reality depends on our collective "behavior".] The idols of the nations shall be destroyed and we shall not desire their rich trappings. It is forbidden to derive benefit from the adornments of idolatry, even if they have not been worshiped [428,L22

7:25]. Nor may we have anything to do with idolatry, directly or even peripherally. We may not benefit from that which is consecrated to idolatry [429,L25 7:26].

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

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

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

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

This gives prominence to grain products (bread, pastry, etc.) in the realm of brachot and gives priority to wine and the five special fruits (among the Seven Species - the other two are grains).

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

MitzvaWatch

Chazal augmented this rule with a wide range of brachot to be recited before and after partaking of food, by which we express our appreciation and thanks to G-d for the

bounty of His world. So too, the Sages required us to say brachot before mitzvot, as well as blessings of praise, request, and acknowledgment - to make us constantly aware of G-d and His role in the Creation and continuing maintenance of the world.

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

Ramban says that when one looks back at the oppression in Egypt and remembers the harshness of the Wilderness, and is now enjoying the bounty of the Land of Israel, there is special cause to thank G-d. Even during times of exile, the significance of the Land (and the Torah) to the life of the Jewish People must not be overlooked. To paraphrase a chasidic interpretation of the pasuk which commands us to "bench": One can eat anywhere and be satisfied physically, but to be spiritually satisfied as well - that happens only in THE natural environment of the Jew and his Torah - in Eretz Yisrael. Perhaps this is why Sefer HaChinuch speaks of the brachot for Torah-learning in the same context as Birkat HaMazon. "And you will eat and you will be satisfied..." - this refers to both physical and spiritual food - food of the body and food for the mind and soul.

The implication of Ramban's words is

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

In the Midbar, Moshe taught us to thank G-d for our sustenance - the Manna. This is the theme of the first bracha of Birkat HaMazon. When Yehoshua brought the People into Eretz Yisrael, he inspired the 2nd bracha, acknowledging that there is much more to thank G-d for - the Land, the Torah, the Covenant with HaShem. These add the spiritual dimension to the otherwise physical act of eating. (The third bracha is attributed to both David and Shlomo for the Yerushalayim part and the Mikdash part respectively. The fourth bracha, which is d'Rabbanan, was added by the Beit Din of R' Yochanan ben Zakkai.)

Levi - Second Aliya

13 p'sukim - 8:11-9:3

Until now, the People have periodically displayed lack of faith in G-d in troubled times (hunger, thirst, fear). At this point, Moshe issues a very different kind of warning. When the People will enter the Land, successfully defeat the nations therein, and begin to benefit from the spoils of war and the bounty of the Land, the potential exists to discount G-d's role in their good fortune. Moshe warns: be careful to remember the One Who took us out of Egypt and

Reminder in #35 in case you forgot its name

fed us in the wilderness. Do not say: look what I accomplished with my own powers. Always remember that it is G-d who continuously keeps his promises to our ancestors.

The Torah's point can be seen reflected in Birkat HaChodesh. In our text for Rosh Chodesh benching (next Shabbat IY"H), we ask for many good things in life. One item, we ask for twice - YIR'AT SHAMAYIM, fear (reverence) of G-d. Why twice? Perhaps, because after asking for it the first time, we ask for a life of wealth and honor. If G-d were to grant that request, it would be important for us to ask for YIR'AT SHAMAYIM again.

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

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

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

Note that the words that Moshe uses to describe the nations that we will face in Eretz Yisrael are very similar to the words used by the Meraglim when they panicked the People with their evil report on the Land. Moshe is not glossing over the difficulties

Worse for the industry than the Man in the White Suit

that lie ahead. He is rather instilling confidence in the People that will come from faith in G-d and His promise to fight on our behalf. If an enemy is strong, you don't mislead the people by saying that he is weak. You tell the truth and explain the special protection and help that we will have from G-d in battle.

Shlishi - Third Aliya

26 p'sukim - 9:4-29

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

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

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

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

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

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

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

R'VI' - Fourth Aliya

11 p'sukim - 10:1-11

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

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

enemy and kept from us for years.

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

Chamishi - 5th Aliya **20 p'sukim - 10:12-11:9**

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

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

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

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

MitzvaWatch

Rambam counts the commandment to pray daily as Biblical, based on

beginning-ish of the first; all of the second

"and Him you shall serve" and "and to serve Him with all your heart", (and other similar texts,) defining service of the heart as prayer. Ramban, on the other hand, holds that prayer is a rabbinic mitzva altogether, albeit inspired by the p'sukim in the Torah and stories of the Avot, who prayed on various occasions. At first look, it seems problematic that there is no specific command in the Torah "Thou shalt daven".

But if you think about it, SERVE HIM WITH ALL YOUR HEART is the best way to command us to daven, because it tells us clearly the high premium placed on KAVANA in respect to davening. With davening, kavana is the whole story, not just a component of the mitzva. This is so, specifically because the Torah did NOT command us to pray, but rather to serve G-d with all our hearts.

Clarification: Although Rambam states that there is a Biblical command to pray daily, i.e. that davening is D'ORAITA, he acknowledges that what to daven, when to daven, how often to daven - are all d'Rabbanan. In other words, according to Rambam, any simple prayer or plea to G-d in the course of the day constitutes the fulfillment of the Torah's mitzva to daven. All the rest is Rabbinic legislation. Ramban says that the mitzva to pray is completely d'Rabbanan, albeit inspired by the Torah.

And how can we understand Ramban's notion that the Torah does not command prayer? Perhaps, prayer is the kind of thing that is - or should be - as natural as breathing, and therefore does not need to be com-

manded - it needs only be "available" and an intelligent person will grab the opportunity. What needs to be legislated is the texts, the timing, the frequency, the guidelines. And that is all d'Rabbanan.

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

Again, Moshe emphasizes that the purpose and proper environment for Torah is Eretz Yisrael.

Shishi - Sixth Aliya

12 p'sukim - 11:10-21

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

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

[S> 11:13 (9)] This Aliya concludes with a restating of the "deal" that opened the sedra. This parsha

is the second passage of the Sh'ma. If we keep the mitzvot then we will have bountiful rain and abundant yields; if not, then...

The juxtaposition of the mitzva of davening and G-d's promise of bountiful rain teaches us to include the mention of G-d as Rainmaker and the request for rain in the Amida, i.e. MASHIV HARU'ACH... and V'TEIN TAL U'MATAR.

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

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

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

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

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



In Eikev, we come across the second of the three parshiot that make up the K'ri'at Shema, the keynote prayer that announces some of the cardinal beliefs of our people. While the first parsha addresses the individual and the last is directed at the nation of Israel, the second parsha is dedicated to the community.

As a community, we are told that if we heed Hashem's commands, the rains will come in their seasons, we shall bring in the produce of Eretz Yisrael, and we shall be worthy, "that your days will be multiplied, and the days of your children, upon the Land that Hashem swore to your fathers to give them, as the days of Heaven above the Earth."

Why the mention of heaven and earth? Possibly, because they give permanent and everlasting witness to the achievements of Am Yisrael (cf. D'varim 32:1). Or, citing the Ketav Sofer, we might suggest that there is a special inference here to the Kedusha of - and the merit of living in - Eretz Yisrael.

For just as the heavens are affected by the amount of dew that rises skyward - the more the mists ascend, the greater the degree of blessed rain that falls - so does Israel correspondingly affect the level of sanctity of the Land: As Torah observance within Eretz Yisrael increases, so does the Land attain higher levels of holiness and the greater the degree to which we benefit from her bounty... If we could only but grasp the depth of this communal challenge!

Menachem Pessell

Lead Tidbit cont. from front page

also for the Land of Israel which G-d has given us. The connection of eating and the Land is touched upon in the sedra summary. Here the issue presented is the "fulfillment" of a mitzva in a way other than that legislated by our Sages.

If the Torah says that when you eat a satisfying meal, you must thank G-d for it, can this mitzva be fulfilled other than by the formal Birkat HaMazon? Does Rubba-dub-dub qualify, even after the fact? Does singing Tzur Mishelo at the end of the Friday night meal qualify (because it is a z'mira based on Birkat HaMazon and it contains all the elements of our benching)?

What about various and sundry other mitzvot?

The questions are two-sided. Is there a fulfillment of the mitzva if we do it our own way? And, even if we shouldn't do it, does it even reluctantly constitute an after the fact fulfillment of any sort to preclude doing the mitzva the right way?

The short answer is, or rather the point we are trying to make is, that when our Sages tell us how to do a mitzva, that's the way we are required to do it. We are not to point to a pasuk in the Torah and claim that in the absence of details as to how to perform a mitzva, we can do it any way we want.

Remember that the Torah commands us to listen to the dictates of the Sanhedrin throughout the generations, and this includes how to do mitzvot. There is more...

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.

Q *I am working on a client's will. He wants the contents of his home to be divided among his children in the following manner. They should divide the contents by consensus. Regarding items about which agreement is not reached, a system of lots should be used, whereby whoever wins the lottery gets the object. How can this be phrased so that it will be halachically binding, as there seems to be a problem of bereira (retroactive determination) when giving objects to an unknown person?*

A There are four theoretical ways to go about accomplishing this end result. We will explore very briefly which one(s) works and suggest how to proceed most simply.

The manner that you seem to be assuming is that the father will transfer his property during his lifetime to his children in a manner that what he is giving to whom will be determined based on some later event (the lots). This does appear to be an issue of bereira - that it is a problem to give something to a person whose identity is yet to be determined. One example is when one gives rights in a Korban Pesach only to the son who arrives first in Yerushalayim, which works only if one posits that bereira works (Pesachim 89a). We assume that bereira does not

work in regard to Torah laws (Beitzta 38a). The same applies when the people are determined (e.g. his children) but the objects they will receive is not. A famous application is close to home. The Land of Israel was divided by lot to the first generation and, after death, divided among their descendants. The gemara says that if we hold that bereira does not work, we will not say that each one received the part that was destined to him, but that each inheritor "sold" his rights to the other (Gittin 25a). Thus, this system is problematic.

There is a concept that one can, before he dies, create a duty upon his inheritors to follow his instructions regarding dividing his estate. This concept is called *mitzva l'kayeim divrei hamet*. However, this is a moral obligation, not a legal transfer of monetary rights and the cases to which this applies are limited (see Shulchan Aruch, Choshen Mishpat 252:2 and Shach ad loc.:7). Thus, this too is an unreliable system.

Another potential approach is to give the children all the property as equal partners but impose upon them a certain system of dividing the property. If partners can create conditions for their mutual rights in the partnership, then one who gives them their joint rights should be able to impose the same

conditions. On the other hand, the gemara (Bava Batra 3a) says that it is too abstract (kinyan devarim) for partners to promise to divide land in a certain manner that is otherwise not halachically prescribed. Since development of this issue is complicated beyond our scope, let us present the following straightforward solution.

The whole idea of wills in which the division will not follow the Torah's standard guidelines (e.g. daughters receive a portion; the firstborn does not get double) has for several hundred years employed a system called a *shtar chatzi zachar* (which you probably use in writing halachic monetary wills). (See Rama, CM 257:7, whose ruling is a main basis of the practice.) It basically works by the father admitting that he owes a large sum of money (or creating the obligation) to each of the desired "inheritors". The obligation becomes payable right before his death and is binding on his inheritors unless they fulfill the instructions that he leaves behind in a written will. The inheritors choose between paying the large sum and following the instructions. The instructions are not bound by halachic issues such as bereira because the straightforward monetary obligation already exists and they only determine whether the conditions of removing it have been fulfilled. Therefore, you can use a regular "halachic will" format and have the specific part of the instructions clear in conforming to your client's interests.

TRIDDLES

Prizes for best solution sets (when awarded) are furnished by Noam Productions and/or Big Deal.

Last issue's (Va'etchanan) TTriddles:

[1] Right after Tish'a b'Av & right before Rosh HaShana

V'SHAVTA AD HASHEM ELOKECHA - and you shall return to G-d... This wording for the command to T'shuva occurs only twice in Tanach - both times in Sefer D'varim. It is in Parshat Va'etchanan, which we read right after Tish'a b'Av, and it is found in Parshat Nitzavim, which is always read on the Shabbat before Rosh HaShana. In both contexts, the Torah is talking about RETURN in two different senses, but very related to each other. Turning away from G-d and Torah results in exile from Eretz Yisrael. T'SHUVA, therefore, involves a spiritual return to G-d, which accompanies the physical return to the Land from the four corners of the world. The concept of T'shuva has its place in the aftermath of the day we mark the destruction of the Beit HaMikdash, with special attention paid to the causes of the Churban. The concept of T'shuva, of course, has its place as we approach the Yamim Nora'im.

[2] 2 and 5 from the same but different - huh? When else?

2 is Yom Sheini and 5 is Yom Chamishi - Monday and Thursday, respectively. Usually, the Torah reading on Monday and Thursday mornings is the same. Of course, if either Monday or Thursday is a "special day", the Torah readings will be different. This happens in many situations: One or the other is Rosh Chodesh, Chanuka, Purim, one of the Chagim, a fast day... But most interesting, from a TTriddle perspective, is when the Monday and Thursday readings are from the same sedra, and yet they are different from each other. This happened last week when on Monday, the first part

of Va'etchanan was read and on Thursday, which was Tish'a b'Av and we also read from Va'etchanan, from a different part of the sedra. When else? Occasionally, Taanit Esther falls on a Monday or Thursday and that week's Shabbat is Ki Tisa. Then, on both Monday and Thursday we read from Ki Tisa, but not the same portion. There is one more case, less different but sneakier. One the Monday morning before Shabbat B'reishit, we read the first three days of Creation from the beginning of B'reishit. On Thursday of that same week, some shuls have the custom of reading through the account of the fifth day, Thursday being Yom Chamishi. Also, if Simchat Torah is Monday (which can happen in Israel but not in Chutz LaAretz), then on that day (Monday) we read the whole first Aliya of Parshat B'reishit (in addition to V'zot HaBracha and Maftir from Pinchas) and on Thursday, we read only part of the first aliya of B'reishit (3 days or 5 days, as the case may be). And, if we are trying to cover all cases that fit this TTriddle, we have to include Chanuka week when the readings of Monday and Thursday (other days too, but the TTriddle focuses on Monday and Thursday, i.e. 2 and 5) are from the same sedra, but different parts. So too for Chol HaMoed Sukkot when the Monday and Thursday readings are both from Parshat Pinchas, but from different p'sukim. Maybe that's it. Or maybe some TReader will find another situation when we read from the same sedra on Monday and Thursday, but not the same reading.

[3] testify about sorrel soup?

In the Aseret HaDibrot in Parshat Yitro, Dibra (or Dibur?) #9 about bearing false witness, is worded, LO TAANEH B'REI'ACHA EID SHEKER. (Actually, the SEGOL under the SHIN changes to a KAMATZ because it is the last word in the pasuk. But, that would mean a transliteration of SHAKER which looks just like the English word of the same spelling.) In the same dibra in the Va'etchanan version of the Aseret HaDibrot, instead of SHEKER, it says SHAV - that is, SHIN-VAV-ALEF. That's a sound alike for SCHAV, a.k.a. sorrel soup, hence the question in the TTriddle. For your edification, here is part of the

Wikipedia entry:

"Sorrel soup is a soup made from water, sorrel leaves and salt. Other possible ingredients are egg yolks or boiled eggs and boiled potatoes. It is known in Polish, Lithuanian, East Slavic and Yiddish cuisines. Its other English names spelled variously schav, shchav, shav, shtshav, are borrowed via Yiddish language derived from the Polish name szczaw for sorrel. It is often served cold with sour cream. It is characterized by its sour taste due to oxalic acid (called "sorrel acid" in Slavic languages) present in sorrel. The "sorrel-sour" taste may disappear when sour cream is added, as the oxalic acid would react with calcium and casein." ANYK

[4] 9:00, 12:00, 6:00, 3:00

These directions of the clock refer to West, North, South, and East - not in the order we might put the four directions, but the order in which they occur in Va'etchanan. G-d told Moshe to ascend to Rosh HaPisga (not in Bayit Vegan) and cast his eyes YAMA (to the west), V'TZAFONA (northward), V'TEIMANA (and southward), UMIZRACHA (to the east). BTW, when G-d shows the Land to Avraham Avinu, He tells him to look North and South and East and West. When G-d tells Yaakov that his descendants will spread far and wide, the order of the directions is West and East, North and South. As long as we are on the subject... Eastward is MIZRACHA or KEIDMA. Southward is NEGBA or TEIMANA. Also DAROMA. Westward is YAMA. MAARAVA too. North seems to only have one term - TZAFON.

[5] Dvarim, D'varim, D'varim, Nechemia, Nechemia

The phrase BATIM M'LEI'IM, full houses, occurs twice in all of Tanach - once in Va'etchanan and once in the book of Nechemya. In Va'etchanan, it is used in context of the warning issued by Moshe Rabeinu of taking over fully furnished with all the frills homes in Eretz Yisrael that we ourselves did not furnish, which might lead to an arrogant boasting about what we accomplished, leaving G-d's involvement out of the picture. The same negative connotation applies to the use of the phrase in

Nechama. So what's with the wording of the TTriddle? Three of a kind and two of a kind makes a FULL HOUSE. If you know what that means, then we don't have to tell you. If you don't - ASHREICHEM.

[6] His is no mixed choir

In Va'etchanan, we find the phrase - AZ YAVDIL MOSHE... referring to Moshe Rabeinu's designating the three cities of refuge on the east side of the Jordan river. (Betzer, Ramot, and Golan - to be specific). That phrase, with an AZ and a future tense third person singular verb and MOSHE, brings to mind the famous words from Parshat B'shalach - AZ YASHIR MOSHE. Then Moshe and the children of Israel will sing... So Moshe's choir (B'nei Yisrael) is YAVDIL, separated. His is no mixed choir.

[7] Unexplained ParshaPix element

The thing right below the speech bubble with the Shabbat candlesticks (representing SHAMOR V'ZACHOR B'DIBUR ECHAD) is a grain of OAT, representing the T'filin, which are/is an OT which we bind upon our arms. Or Shabbat, which we learn elsewhere is an OT between G-d and B'nei Yisrael.

[8] Unexplained ParshaPix element

The photo is that of Edgar Allan Poe, here representing the word PO. PO - meaning here - is not a rare word in the Torah, but its two occurrences in Va'etchanan are important. (This, BTW, is why some TTriddles exist - not necessarily to be solved, but to be explained the following week, constituting an informal D'var Torah. In Moshe Rabeinu's introduction to the Aseret HaDibrot, he makes the point: "HaShem made not this covenant (only, BILVAD - Rashi adds this word to understand this pasuk) with our fathers, but with us, who are all of us HERE alive this day." And that means us, today, since at this moment, WE are PO HAYOM. Torah is an eternal covenant with the Jewish People of every generation and of all times. The second PO (the first one, BTW, ends up as FO, without the DAGESH, because of the grammar rules) is in the account of the aftermath of Revelation at Sinai. Moshe is explaining that the people did not want to continue to hear G-d's voice any more

(after the two first pronouncements of the Aseret HaDibrot); rather, they committed themselves to accept what Moshe would say in G-d's name and follow it. Moshe tells the people that G-d accepted and approved (so to speak) their "deal". The people were sent back to their tents and Moshe was to remain PO... IMADI (with Me), and that G-d would tell him all of the Torah - all the mitzvot, laws, and statutes, which you (Moshe) are to teach them... to do them, to LIVE them, in the Land which G-d is giving them to inherit and settle. This is one of many p'sukim that connect Torah with the Land of Israel. This all is significant on more than one level. One, all of Torah - Written Word and Oral Law - came from G-d at Sinai, not just the Ten Commandments. Two, Moshe and other true prophets of G-d, transmit to us the Word of G-d, which we are duty-bound to accept as if we heard it straight from G-d. Three, that although Torah and mitzvot can be observed, and must be observed, all over the world, it was always G-d's intention, His desire, that Torah be lived by His people in His Land. This is all no less the truth now as it was way back then.



Dvarim 8:8 describes Eretz Yisrael and presents us with the famous list of the Seven Species.

- 🍷 Wheat in the upper left;
- 🍷 barley between grenade and elephant.
- 🍷 Grapes.
- 🍷 Pomegranate is the hand grenade, known as a RIMON in Hebrew. (Similar but different from calling a grenade a pineapple in American English.)
- 🍷 The olive is in the martini glass,

- ❖ and there is a date (the 31st) on the calendar.
- ❖ And the fig is represented by FIGaro, Gepetto's pet cat.
- ❖ The Land is also described as being a land whose rocks are iron (Fe on the piece of rock),
- ❖ and from whose mountains you can extract copper. Penny on the hill.
- ❖ It is in Parshat Eikev that Moshe recounts for the people the story of the Golden Calf, the breaking of the Luchot, and the second Luchot. Pair of stone tablets and Davka Judaica ClipArt's scene of the Golden Calf.
- ❖ The second passage of the Sh'ma is in Eikev. It contains the mitzva of Mezuzah and a reminder of the "deal" we have with G-d.
- ❖ If we listen to the Mitzvot (preserve them, keep them, practice them), then we will receive rainfall in its proper time. That's the cloud with drops of rain.

- ❖ But if we don't observe and preserve the mitzvot, then G-d will "lock" the heavens and there will not (G-d forbid) be rainfall, and the ground will not give up its bounty, and we will be lost...
- ❖ Elephant is a reminder of the many times (in this sedra and elsewhere) that the Torah commands us to remember and warns us never to forget.
- ❖ Yellow jacket (wasp) is the TZIR'AH that G-d says He will send against our enemies.
- ❖ Loaf of bread and a key below it. The key is not on the loaf, KI LO AL HALECHEM... (as in, "man does not live by bread alone...")
- ❖ Baby PRI VITN'CHA (the fruit of your womb),
- ❖ UFRI ADMATECHA, the fruit of your ground (such as tomatoes).
- ❖ XL is Roman numerals for 40. ARBA'IM appears 136 times in Tanach, referring to days and nights or to years. 12 times in Eikev.

THE JERUSALEM INSTITUTE OF JEWISH LAW
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Lesson # 487

Giving of the Kiddushin Money

In a prior lesson it was stated that one of the ways to effect kiddushin (betrothal) was for the man to give something of value to the woman and make the appropriate declaration. In this lesson we begin with the place where the kiddushin object or money should or may be placed.

(The same laws will generally apply if he

betrothed her with a document.)

There is no requirement that he should hand the money or object into her hand. She can instruct him to throw the money or object to her. As soon as he throws the money to her and it landed into her hand or into her lap, or into her yard, or into her field, she is betrothed.

If she said hand the money or object to me and he threw it, then there is no kiddushin.

If he instructed her to pick up the object from his premises, then there are opinions both ways whether there is doubtful kiddushin.

If she was standing in his property, then there is no kiddushin unless he places the object into her hand or lap.

Assume that she was standing in a field that belonged to both of them, And with her consent, he threw the object to her and it did not reach her hand or her lap, They have achieved a case of doubtful kiddushin. The same holds true even in a situation where she told him where to place the object or money and the place belonged to both of them there is a doubtful kiddushin. If she said hand me the object and he threw it to her there is no kiddushin at all.

If they were standing in a private alley or at the edges of a public street and he threw it to within four cubits (about seven feet) of where she was standing, she is betrothed. If it landed within four cubits of where he was standing, there is no kiddushin, even if that spot is also within her four cubits. If they were standing in a public street, or in a field that belonged to neither of them, if he threw the object and it landed closer to him, there is no kiddushin. If closer to her, there is valid kiddushin. If exactly midway between the two of them, or there is some doubt to whom it was closer, and it was lost before it reached her hand, there is a doubtful kiddushin.

Whenever there is doubtful kiddushin, she cannot get married to someone else unless she obtains a Get (divorce) from him.

If it was midway or they could not tell to whom it was closer, and the object was

no longer there before they could measure there is a doubtful kiddushin.

There is an opinion that even when he throws the object into her lap, she must do something positive to indicate that she receives the object for kiddushin. This applies when he did not discuss kiddushin with her before he threw the object into her lap. In all of these situations they both want the kiddushin to be valid.

He said to her "Be betrothed to me with this dinar". She took it and threw it into the sea in his presence or into a fire where it was burned, or into any other type of place where the object was destroyed, there is no kiddushin. The same applies if she threw the object back to him even in a place where it was not destroyed.

He said to her become betrothed to me with this manna and she said give it to my father or to your father, or to a certain other person and he did so and he said to her become my wife with this money that I have given to them pursuant to your instructions, there is no kiddushin. But if she said they will receive the kiddushin on my behalf, the kiddushin is valid. Then the giving of the money to any of these makes the kiddushin binding although he did not say anything while giving them the object or money.

Assume when he wanted to give her the kiddushin money she said to him, "Place it on a rock" and he placed it on the rock, there is no valid kiddushin. But if she owned the rock, it is valid kiddushin. There is an opinion that she has to say to him on my rock when she designates the rock. If the rock belonged to both of them, then there is doubtful kiddushin.

He said to her be betrothed to me with

this loaf of bread and she said to him give it to that specific poor man. Even if that poor person was dependent upon her for his food, it is not a valid kiddushin, The result is the same even if he thereafter gave her the loaf of bread.

He said to her be betrothed to me with this loaf of bread and she said give it to a specific dog, if the dog belonged to her, there is valid kiddushin. If the dog does not belong to her there is no kiddushin. If the dog did not belong to her but was running after her and she was frightened and said give the bread to this dog to distract him, and he did and said he was betrothing her with this bread that he is giving to the dog, there is doubtful kiddushin, but not valid kiddushin. This too includes the situation where he thereafter placed the loaf of bread in her lap.

MACHON PUAH

Ovarian Preservation

Last week we discussed one method of female fertility preservation, that of freezing eggs. This week we will look at some promising research that has come out of one of the units in Israel.

In one of the Israeli hospitals they investigated the possibility of instead of freezing individual oocytes (eggs) they would freeze the entire ovary, or at least significant sections of the ovary.

In order to investigate this, they experimented on a sheep, where the ovary functions like and closely resembles a human ovary. Their idea was to remove the ovary from the sheep, freeze the organ and then later

Assume that she started the procedure by saying to him, "Give the loaf of bread to the dog and I will become betrothed to you" or she said place the money on that rock and I will be betrothed to you, there are authorities who hold that this is the same situation as where she said give the money to that person and we should be concerned that there is kiddushin.

Whenever we are concerned that there may be kiddushin, he has to give her kiddushin in a suitable manner or if he or she does not want there to be kiddushin, he has to give her a Get to free her to marry someone else.

📖 It takes more wisdom to know when to break plans than it does to make them.

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reimplant the organ and see whether it would still produce eggs.

The problem with any organ transplant is preserving the blood flow and the experts were able to overcome this and successfully remove and freeze the ovary. When they later thawed the ovary and successfully reintroduced the organ into the sheep's body they monitored the hormonal levels and saw that they returned back to normal. They also observed the development of mature eggs that results in a pregnancy and live birth.

This experimentation opened the way to a new approach to female fertility preservation, instead of freezing eggs, removing ovarian tissue prior to cancer treatment, freezing the tissue and reimplanting it post recovery.

The advantage of this method is that it does not limit the number of children who can be born after the successful reimplantation of the ovarian tissue. When freezing eggs we limit ourselves to the number of eggs that we managed to freeze, and when we consider that not all of the eggs frozen will thaw successfully and not all of those eggs will result in a pregnancy, we see that the number of children is considerably smaller than the number of eggs.

However, if the ovarian tissue successfully regenerates and acts normally, then there is no limit to the number of children born, beyond any natural demise of the ovary. In addition, since this method does not require any subsequent intense fertility treatment it is less costly, less fraught and a much easier method of obtaining a pregnancy.

However it does contain a serious halachic question of castration, and we will discuss this next week.

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 Jerusalem, New York, Los Angeles and Paris. To contact the Puah Institute please call (02) 651-5050 in Israel or in the US 718-336-0603. website: www.puahonline.org

CHIZUK IDUD (for Olim & not-yet-Olim respectively)

In Parshat Ekev, Moshe Rabeinu informs the Jewish people that God has chosen them to inherit the Land of Israel not because they are worthy of that prize, but rather because of the evil of those who presently inhabit the land, and because of the merit of the Patriarchs and the oath made to them. These are very sobering words, to say the least. Moreover, they seem to contradict the message delivered to us by Moshe Rabeinu in last week's sedra. There we were told that we were chosen not because of our great size, but rather because God loves us. The implication is that God chose us for our "quality", not for our "quantity". This certainly implies that qualitatively we are worthy and that this worthiness expresses itself in the spiritual realm.

The Ramban resolves this difficulty in his commentary to Va'etchanan. There he explains that the Jewish people always exist on two planes. One is the Jewish people at any particular point in history. Sometimes we are worthy, sometimes we are not, all depending on the religious and spiritual level achieved by the particular generation.

But there is another plane on which we exist called "Knesset Israel". This is the totality of the Jewish people in all times, the past, the present, and the future, including the Patriarchs, the Matriarchs, and the righteous of all generations. The Jewish people eternal are always worthy qualitatively and truly merit inheriting Eretz Israel.

Our goal must always be to make the Jewish people of our own generation as similar as possible to Knesset Israel, the Jewish people eternal.

Rabbi Menachem Schrader, Efrat

"Discipline and Suffering"

As a parent, grandparent, and psychologist, I am often considered to be something of an expert on parenting and child-rearing. In that capacity, I have frequently been asked to review or give an opinion about any of the plethora of books on the subject of raising one's children.

Like in any genre, there are better books and worse books in this category. What I have noticed is that many of them fail to include a chapter on one of the most important components of child rearing: discipline. With few exceptions, the most that these books contain on the subject of discipline is a chapter on "setting limits".

In my opinion, and certainly in my experience, discipline is an essential component of all parenting and teaching relationships. And discipline is not just about "setting limits". It is also about "setting goals".

My reading on the subject of dealing with children, whether as a parent or as a teacher, has taught me of the importance of setting clear and achievable goals and objectives for children to reach, and then to show recognition of the achievement of those goals.

My experience as a parent myself, as a teacher for many years, and as a psychotherapist for much of my adult life, has borne out the wisdom of

these two steps: Firstly, lay out the expectations that you have of the child and clearly define the nature of the task at hand. Secondly, when the child has accomplished the task, even if not totally successfully, give him or her feedback and recognition, whether in the form of a verbal compliment or a nonverbal gesture.

Discipline does not just involve "setting limits". Indeed, saying "no" and issuing restrictive commands may not at all be what discipline is about. Rather, it involves "setting goals". It is about extending a challenge, with the implicit confidence that sends that child the message, "You can do it!"

This, to me, is the essence of discipline. It is not synonymous with punishment. It is synonymous with learning and personal growth.

And this is what I think is meant by the passage in this week's Torah reading, Eikev, "Bear in mind that the HaShem your God disciplines you just as a man disciplines his son" (D'varim 8:5).

The Torah has much to say, even if the parenting books don't, about discipline. It takes for granted that parents will discipline their children, and that teachers will discipline their students. After all, that is why students are called disciples.

The Torah insists, moreover, that the Almighty, too, disciplines us. And He does so in much the same way as successful parents do. He sets clear expectations for us, and He shows us His favor when we meet those expectations and His disfavor when we fail to do so. G-d really is a Father

in this sense.

It is no wonder then, that the book of Proverbs cautions us to "heed the discipline of your father, and do not forsake the instruction of your mother." Notice: first discipline, and then instruction. First "mussar", and Torah only afterwards.

As usual, there is an even deeper message in the word that the Torah uses for discipline. The root YUD-SAMACH-REISH is the root of both "discipline" and "suffering".

Judaism teaches us that there is a meaning to our suffering. Sometimes that meaning is obvious to us; more typically though, the meaning eludes us, and we desperately search for it.

But one thing is clear. We learn through discipline, and we also learn through suffering.

The words of Victor Frankl, the psychologist and Auschwitz survivor, who certainly knew a thing or two

about suffering, are very instructive here:

"...On the biological plane, as we know, pain is a meaningful watcher and warder. In the psycho-spiritual realm it has a similar function. Suffering is intended to guard man from apathy, from psychic rigor mortis. As long as we suffer we remain psychically alive. In fact, we mature in suffering, grow because of it - it makes us richer and stronger."

It is through the processes of discipline and suffering that we develop and are transformed. Both processes are painful, sometimes profoundly so. But through both, we widen our horizons, enhance our spirits, and attain a deeper understanding of our life's purpose.

Discipline and suffering: important to us all as individuals, as part of the Jewish people, and as mortal humans, struggling to cope and, ultimately, to grow.

At the very end of Parshat Chayei Sara, we find an account of the end of Yishmael's life. That portion finishes with B'reishit 25:18, describing the territory of the descendants of Yishmael.

וַיִּשְׁכְּנוּ מִמִּזְוִילָה עַד-שׁוּר אֲשֶׁר עַל-פְּנֵי מִצְרַיִם בְּאֶרֶץ אֲשׁוּרָה עַל-פְּנֵי כְּלֵי-אֲזַיִי נִקְבָּל׃

[His descendants] lived in the area from Chavila to Shur (which borders on Egypt), all the way to Assyria. They overran all their brethren.

The gimatriya of this pasuk is 3207. Only one other pasuk in the Torah has the same gimatriya.

אֶרֶץ זֵבֶד וְיִשְׁעֵרָה וְגִבְרָן וְהַאֲנָה וְרַמְבוֹן אֶרֶץ-גִּית שֶׁמֶן וְדִבְשׁ׃

HaShem your God is bringing you to a good land... It is a land of wheat, barley, grapes, figs and pomegranates - a land of oil-olives and honey-[dates].

The descendants of Yishmael have their own territory - and it is NOT within the boundaries of Eretz Yisrael. We - the Jewish people - were given the land of wheat and barley... the Land of Israel - Eretz Yisrael.

Spiritual and Ethical Issues in the Bamidbar Stories

by **Dr. Meir Tamari: Korach & Co. {2}**

"The whole community, every one of them, is holy and G-d is among them" (Bamidbar 17:3); this is the opening phrase of the controversy. This egalitarian and democratic structure for religious expression and faith, devoid of any hierarchy or priesthood, has been the motivation for many sects, movements and innovations throughout history. It is expressed by the truth of monotheism that G-d created Adam and Chava, the ancestors of all mankind, in His Image, but was strengthened here by Korach, both by the concept of Israel as a holy nation as they had heard at Sinai (Sh'mot 19:6), 'and you shall be unto Me a holy nation', as well as by the divine command (Vayikra 19:2), 'and you shall be holy'. All this seemed to negate the idea of special religious and spiritual functionaries like the Leviyim and Kohanim to bring G-d nearer to them and to express their thoughts, feelings and needs through korbanot or in any other way; rather all the 600,000 individuals should worship and officiate for themselves.

This individual holiness is innate and not in any way dependent on personal merit, striving and behavior. In the natural-pagan world the spiritual leadership and priestly duties devolved on the firstborn sons, since anything and everything first is special and important. Judaism too upholds this - Torah is reishit, Israel is reishit, Eretz Yisrael is reishit, bikurim from reishit, even the arch enemy Amalek is reishit goyim; specially relevant to Korach and

his faction was the divine command, 'sanctify to Me each first born'. However, the firstborn is a concept that Judaism came to enlarge upon but also to restrict from its very inception; we are limited to our use or access to the first of all our possessions while the spiritual leadership of the first-born is dependent on and is pertinent to moral behavior and spiritual achievement. So the firstborn of Israel forfeited their spiritual and religious leadership when the nation sinned with the Eigel, and these were then given to the Leviyim who upheld G-d's Words (Sh'mot 8:5-22).

Ibn Ezra sees the whole Korach affair as a protest of the first born that actually occurred already at the time of cheit ha'eigel after which the Leviyim were chosen to supplant the firstborn. To Israel this was Moshe's personal act to honor his brother with the kehuna, his family of Kehat and the whole of his own tribe of Levi. The 250 elders were all firstborns and they wanted to restore their sanctity. Korach was a firstborn and protested his being supplanted at Moshe's command by Elitzafan, Korach's cousin. The leaders of the tribe of Reuven, Yaakov's bechor, joined the revolt against their loss of the privileges of the firstborn in favor of the sons of Yosef - Yehoshua the disciple of Moshe was of the tribe of Efrayim.

This concept of the firstborn and his birthright not being an entitlement merely of birth but rather as contingent on moral character and spiritual

greatness is reiterated throughout Tanach. Yitschak is not Avraham's firstborn, kingship goes to Yehuda, priesthood to Levi, and two shares of inheritance to Yosef - but none of them to Reuven the firstborn. Moshe is not a bechor and neither is David. Ya'akov is the arch-type antithesis of the pagan-natural concept of the first-born entitlement and that issue goes to the very essence of the role of Israel as G-d's Chosen People. Were it not for this Jewish view of the firstborn only as an opportunity and a challenge to achieve kedusha, the Abrahamic covenant would have gone to Eisav and not to Ya'akov and his descendants.

"Despite the premises of equality everybody understood the need for choosing a hierarchy of representatives, officials or leaders in matters that affected their social or communal affairs. Denials that this should apply even in those matters which arise from being G-d's messengers to the people were false ones and the deductions therefrom were no less false. The people have a calling to become holy but are not holy already and by this calling the nation can be hallowed to G-d. For that calling given its symbolic representation in the Mishkan, nobody was allowed to consider himself worthy to approach without further ado; even an Aharon was only to approach by G-d's express command and even then not as his individual self but only in the garments symbolizing his service" (S. R. Hirsch).

Parshat Korach follows on mitzvat tzitzit that delineates this question of a G-d commanded spiritual hierarchy in addition to a national kedusha. "Korach dressed the 250 elders in garments

that were completely techeilet and then mocked Moshe by asking if such garments still required four tzitziyot of techeilit and if a house full of sifrei kodesh still required a mezuza containing only 2 parshiot of the Torah" (Bamidbar Rabba, Korach 19:3). "Referring to the tzitzit, the Torah tells us that we should not wander after our hearts and after our eyes. It was Korach's eyes that led him astray. His eyes saw only his own logic and spirituality, so his heart was not subjected to G-d's words" (Sfat Emet).

"Korach saw that Moshe corrected the sin of Kayin and he considered that he could also correct this sin. Now the name Kayin is from the root kinyan, to acquire, to take possession; at his birth his mother named him Kayin, saying, 'I have acquired a man with G-d' (B'reishit 4:1). This ability to act, to acquire and to create is an ability that is positive and essential. However, this merit can lead one to arrogance, to spiritual rebellion and to sin, as it indeed led Kayin to argue and then kill his brother Hevel. Moshe, being the most humble of men could correct his sin without the merit of kinyan leading to pride and arrogance. However, Korach lacked this humility and that is why his attempt to atone for Cain's sin led him to revolt against G-d" (Shem MiShmuel).

Eikev & TU b'Av

"When you eat and are satisfied, you must therefore bless G-d" - a pasuk from our portion, is the source for Birkat HaMazon. In the benching, we thank G-d for providing us with food, but also for other things. One bracha of the Benching even thanks Him for a specific event in our history. During the time of the Bar Kochba revolt many Jews were killed while defending Betar and the Romans did not allow them to be buried till many years later. That they finally allowed them to be buried was a miracle, but that their bodies had not decomposed all those years was an added miracle. This event took place on the 15th of the month of Av.

Just as the 9th day of Av has been singled out throughout Jewish history for calamities, the 15th of Av has an auspiciousness for bringing relief, comfort and closeness. Several other events that happened on this same day in different eras of Jewish history (as found in last week's TT) point to this fact.

All these events have one theme in common showing a connection and reconciliation - whether between members of the nation themselves (women free to marry from all tribes, tribe of Benjamin can marry), or between G-d and his nation (partial forgiveness for the sin of the spies, burial for the martyrs of Betar). The Gemara in Taanit says that there are no more festive days than Tu B'Av and Yom Kippur. On Yom Kippur we were

forgiven for the sin of the Golden calf, on Tu B'Av for the sin of the spies.

The recipe this week using artichoke hearts reminds us to open our hearts to those around us during this special time of year.

CHICKEN WITH ARTICHOKE HEARTS

4-6 chicken breasts, boned & skinned

2-5 Tbsp. oil

1 can artichoke hearts, not drained

1 cup Mushrooms

Green onions, as many as you want

1 tsp. each of sage, parsley, tarragon, rosemary

1-2 Tbsp. red or white wine

1-2 Tbsp. flour

Brown chicken lightly in oil. Remove and place in a casserole dish. Put artichoke hearts on top of chicken, reserving juice.

Saute parsley, mushrooms, green onions. Saute until onions are clear. Add wine, and artichoke juice and heat through. Add flour to thicken. Add spices and pour over chicken. Bake, covered at 375°F for 40 to 50 minutes.

Torah Tidbits Notice

Attention TTreaders, advertisers, columnists, folders, distributors:

TT # 872 will be for Parshat R'ei AND Shoftim
Folding will be IY"H on WED and TTHU, August 12 & 13
Distribution: Wednesday, Thursday, Friday - as usual

There will be NO Torah Tidbits produced during the week of Aug. 16-22

TT #873 will be for Parshat Ki Teitzei
Folding will be IY"H on WED and THU, August 26 & 27
Distribution: Wednesday, Thursday, Friday - as usual

GENIZA

The Israel Center has "subscribed" to a Geniza service. You can bring appropriate items to the Center and we will arrange for their proper disposal, or you can put the items directly into the Geniza receptacle in the Center's "back yard", accessible from Mendele Street (follow the sign and watch your step)

Does Torah Tidbits require Geniza?

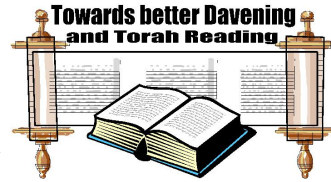
According to a p'sak we have received (and follow), if the TT is read, i.e. learned from, then it requires Geniza.

Extra unread copies can be put into a paper recycling receptacle and do not require Geniza.

This p'sak applies to all Torah sheets whether they are in Hebrew or English, and whether or not they contain G-d's name. Words of Torah or Prayer, require Geniza IF they have been used to learn or daven from. Otherwise, they can be recycled, but not thrown into the regular garbage.

Pages of TT without Divrei Torah can be separated out and thrown away - this lightens the burden on the Geniza collection and disposal.

VAV HaHipuch - revisited



G-d's With the first passage of the Sh'ma in last week's sedra of Va'etchanan, and with the second passage in this week's Eikev - and with the oft-quoted pasuk from Eikev in Birkat HaMazon - it is time to review the intricacies and ramifications of the accenting of verbs that have had their tense switched from past to future by a prefixed VAV HaHipuch, the tense-flipping VAV.

We will not deal now with the VAV that flips from future to past, only the past to future flipper.

Let's start this review with the end of the second bracha of Birkat HaMazon. KAKATUV, as it is written: And you will eat and be satisfied, (then) you shall bless G-d for the goodly land which He has given you (D'varim 8:10 - Eikev).

Note that in these columns, whenever the accenting of syllables is the issue, we show it in transliteration by putting the accented syllable in uppercase and the non-accented syllable(s) in lowercase.

a-CHAL-ta means "you ate". Past tense, second person singular. If a VAV HaChibur (the conjunctive VAV) is to be prefixed to the word to say, "and you ate", the word is accented v'a-CHAL-ta.

Note the apostrophe indicates that the VAV has a SH'VA NA under it and it is part of the same syllable as the ALEF/KAMATZ.

Both words, so far, are MIL'EIL (accented on the next-to-the-last syllable).

If, however, the VAV is meant to flip the tense to future (or TZIVUI, command), then the accent USUALLY shifts to the last syllable and our word becomes v'a-chal-TA.

v'a-CHAL-ta / and you ate; v'a-chal-TA / (and) you shall (or will) eat.

If the BK (Baal Korei or Baal K'ri'a) reads the word v'a-CHAL-ta, he has changed the meaning of the pasuk and he should be told to repeat the pasuk correctly. (Great care must be exercised when correcting a BK to avoid embarrassing him or his feeling embarrassed.)

When we bench and say or sing this word stressing the wrong syllable, the benching is still valid, but we should try to fine-tune our pronunciation anyway.

v'sa-VA-ta is an exception to the accent-shifting-while-tense-is-flipping rule. Because the word has an ETNACHTA (same would apply to a SOF PASUK), the word stays MIL'EIL even though the tense of the word because future.

u'vei-rach-TA does follow the rule and is MILRA (accented on the last syllable.)

Eikev has many of these words - each of which has their meaning changed if the

accent is off. (So do most other sedras).

The most serious of Eikev's words of this type is v'na-ta-TI, which occurs as the first word in two consecutive p'su- kim in the second passage of the Sh'ma. As such, we should try very hard to accent these words properly. This is not just the right thing to do; with Kri'at Sh'ma, we are duty-bound to be meticulous in our recitation of the Sh'ma. According to Shulchan Aruch and other halachic writings, some of the sloppy ways some people say Sh'ma (such as swallowing letters, mis-accent- ing words whose meanings change thereby, and more) might actually invalidate the attempted fulfillment of the mitzva to recite Sh'ma twice daily. Even if not, we should say it with care.

ArtScroll Series • Mesorah Publications Ltd.
WISDOM & WIT
by Shmuel Himmelstein

R' Eliezer Telzer, the head of the Telshe Yeshiva in Lithuania, was justly proud of the students. In fact, he stated, students in the second class of the five classes in the yeshiva were more accomplished in Torah study than the average small-town rav.

One such rav argued with him: "Rebbe," he said, "now that so many sefarim are in print, every small-town rav can express the loftiest thoughts of our greatest Torah Sages, such as the Sha'agas Aryei or the K'tzos HaChoshen."

"In that you are right," said R' Eliezer, "but let me give you an analogy. A man may eat kugel for 60 years and not have the slightest idea how to make a kugel on his own. On the other hand, if a little girl has been helping her mother make kugel for a year, the little girl will have a good idea as to make one.

"While the average small-town rav can indeed learn all the Torah of the great Torah scholars, he will not necessarily be able to produce any great Torah

thoughts on his own. Here in Telshe, our young men are present in the 'kitchen' of Torah, and learn to come up with their own Torah thoughts."

.....

After R' Yosef Dov Soloveichik, the Beis Halevi, left the Volozhin Yeshiva, the elders of the city of Minsk asked him to open a yeshiva in Minsk. Not only would they guarantee to pay for the expenses of fifty students, but they would pay R' Yosef Dov fifteen rubles a week, as opposed to the eight he had been receiving in Volozhin. R' Yosef Dov refused to accept the offer, even when they raised the amount he would be paid to twenty rubles a week.

"Why are you so adamant, Rebbe?" they asked him. Isn't it obvious that with you as the head of the yeshiva it will attract students from all over?"

"Yes, but where will the money to pay for this come from?" persisted R' Yosef Dov.

"Rebbe, we told you," they answered. "We will guarantee to pay all for all the expenses."

"And where will you get the money to pay for this?" he asked.

"Well, if we donate the money now give to Volozhin, all we'll have to add is

a small amount above that, and that will cover all the expenses. We have all the calculations to prove this.”

“In other words,” said R’ Yosef Dov, “you would build up a yeshiva here at the expense of the Volozhin Yeshiva. Under no circumstances can I be a party to such a plan.”

.....

In the Kelme Beis HaTalmud, a special daily learning session of five minutes, was instituted, in which all the students would convene for exactly five minutes of Torah study. This was done to impress upon the students the importance of even a few minutes of Torah study.

Shmuel Himmelstein has written a wonderful series for ArtScroll: Words of Wisdom, Words of Wit; A Touch of Wisdom, A Touch of Wit; and "Wisdom and Wit" - available at your local Jewish bookstore (or should be).

Excerpted with permission

Pirkei Avot fifth perek

ח עֲשֶׂה נְסִים נַעֲשׂוּ לְאַבוֹתֵינוּ בְּבֵית הַמִּקְדָּשׁ... וְלֹא אָמַר אָדָם לְחֵבְרוֹ: צֵר לִי הַמָּקוֹם שְׂאֵלֶיךָ בִּירוּשָׁלַיִם.

10 miracles were wrought for our ancestors in the Mikdash... nor did any person ever say to his fellow, The place is too crowded for me to lodge over night in Jerusalem.

Our sources indicated that these miracles occurred in the time of the first Beit HaMikdash and not the second.

This is one of four times we will have learned this mishna (and all the others) between Pesach and RH. But this one's extra special. Having just finished the 3 Weeks, and having entered the Conso- lation period, we cannot help but wonder and specu- late about the mir- acles that will com- plement our efforts to hasten the Geula, facilitate the contin- uing Ingathering of the Exiles, and pre- pare for the crowds in Jerusalem for the 3rd and eternal Beit HaMidkash בְּבֵית

Parsha Points to Ponder

by **Rabbi Dov Lipman**

Due to technical problems, this feature has not appeared in TT last week or this week. One of the questions that were submitted for Va'etchanan, are just as appropriate for Eikev, because the command to Love G-d occurs in two places in the Torah: the first passage of Sh'ma, which is in Va'etchanan, and in D'varim 11:1 (in Eikev)

How can we be commanded to love G-D if love is an emotion and emotions cannot be felt simply on command?

Suggested answer:

The Rambam understands that there is an action which all people must do to fulfill this command. He teaches in the second chapter of Hilchot Yesodei HaTorah that the action of this mitzva is to contemplate the wisdom of G-D's creation. Upon doing so, a person will necessarily come to a love of G-D at some point, as one comes to realize everything that G-D is doing for us at every moment of our lives.

Further clarification:

On the topic of T'FILA, one of the mitzvot from this week's sedra of Eikev (according to the Rambam and the Chinuch, as mentioned in the Sedra Summary)...

As mentioned, according to the Rambam, the Torah command to pray is not regulated as to what to say, when to say it, and how often. All the rules and regulations are d'Rabbanan.

In examining the question of a woman's obligation to daven, an important question (but not the only factor) is whether Davening is a time related positive mitzva or not. With earliest times, best times, latest times for us to daven Shacharit, Mincha, Maariv, and Musaf, Prayer certainly looks like it's time related. Which might mean that women are exempt.

Except that prayer as commanded by the Torah is not restricted to a time schedule and is therefore essentially NOT time related. It follows that women are NOT exempt from davening - they are required.

As to which prayers and what parts of the davening women are required, this is a complex issue because the Sages have it within their authority (since the rules are theirs) to decide what women are required to say.

On this, there is a dispute. Some say that a woman must daven once a day and that fulfills her requirement. Many hold twice a day - Shacharit and Mincha. It is best that a woman consult her Rav to determine her requirements.

#10 (2), #10, and this week

Miel's middle state partners

Occurs 740 times in the Torah (another 1418 times in the rest of Tanach)
Average per sedra = 13.7
Avg./sedra in D'varim = 15
Va'etchanan had 33
Eikev has 30.
What?