



ParshaPix Explanations below

A message to G-d from Yerushalayim

RIBONO SHEL OLAM, the Lead Tidbit of Torah Tidbits is usually written for TTreaders of all ages and backgrounds. We try to convey Your messages to Your people in Torah Tidbits, to encourage the Jew to strengthen his bond with You, Your Torah, Your People, and Your Land. We try this in many different ways, with a pleasant flavor and an occasional touch of humor. But the messages are always serious, and this week's sedra expresses our messages in a sharp, beautifully straightforward way: "If you walk in My statutes, and keep My commandments, and do them; Then I will give you rain in due season, and the land shall yield her produce... and you shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land... And you shall chase your enemies... And I will set my Mikdash among you... And I will walk among you, and will be your God, and you shall be my people."

And You make the converse equally clear: "But if you will not listen to me..."

cont. page 4

Please note: Next week's Torah Tidbits, issue #907, will cover a two-week period, which will include Parshat Bamidbar, Shavuot, and Parshat Naso. TT907 will "hit the stands" IY"H on Wednesday, May 12th (Yom Yerushalayim). Folding and distribution will be on Wednesday, Thursday, and Friday - May 12-14.

There will be no TT produced during Shavuot week.

TT908 will be for Parshat B'haalot'cha.

First folding and distribution: Wednesday, May 26th

Jerusalem Shabbat in/out times for B'har-B'chukotai
6:48pm (plag: 5:59) / **8:04pm** (see page 3 for other zmanim)



Word of the Month

Rosh Chodesh Sivan is always one day in our fixed calendar, because Iyar is fixed at 29 days. Rosh Chodesh will be Friday, May 14th.

ראש חודש סיון יהיה ביום ששי הבא עלינו ועל כל ישראל לטובה:

The molad is on THU 16h 39m 15p (5:19pm), a.k.a. התשישי

Actual molad:

FRI 4:04am

המולד יהיה ביום חמישי, בשעה ארבע אחה"צ,

שלוש ותשע דקות וחמישה עשר חלקים.



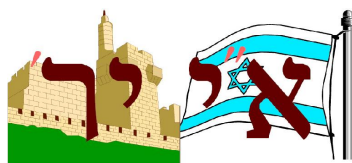
Candle lighting (earliest) / Havdala times

Candles (earliest)	B'har-B'chu	Havdala	Next week
6:48pm (5:59)	Yerushalayim	8:04pm	6:53 (6:02) 8:09
7:04pm (6:01)	S'derot	8:06pm	7:09 (6:04) 8:11
7:03pm (5:59)	Gush Etzion	8:04pm	7:08 (6:03) 8:09
7:05pm (6:01)	Raanana	8:06pm	7:10 (6:05) 8:12
7:03pm (6:00)	Beit Shemesh	8:05pm	7:08 (6:03) 8:10
7:04pm (6:00)	Rehovot	8:06pm	7:09 (6:04) 8:11
7:05pm (6:01)	Netanya	8:07pm	7:10 (6:05) 8:12
7:01pm (6:00)	Be'er Sheva	8:04pm	7:06 (6:03) 8:10
7:04pm (6:00)	Modi'in	8:05pm	7:09 (6:04) 8:11
6:48pm (6:00)	Petach Tikva	8:06pm	6:53 (6:04) 8:12
6:48pm (5:58)	Maale Adumim	8:04pm	6:53 (6:02) 8:09
7:04pm (6:00)	Ginot Shomron	8:05pm	7:09 (6:04) 8:11
7:03pm (5:59)	Gush Shiloh	8:04pm	7:08 (6:03) 8:10
7:03pm (5:59)	K4 & Hevron	8:04pm	7:07 (6:03) 8:09
7:03pm (5:59)	Giv'at Ze'ev	8:04pm	7:08 (6:03) 8:10
7:04pm (6:00)	Yad Binyamin	8:06pm	7:09 (6:04) 8:11
7:05pm (6:01)	Ashkelon	8:06pm	7:10 (6:05) 8:12
6:54pm (5:59)	Tzfat	8:06pm	6:59 (6:03) 8:11

Rabbeinu Tam havdala B'har-B'chukotai (J'lem) - 8:44pm

Ranges are 10 days. WED-FRI
21 Iyar - R'Ch Sivan (May 5-14)

Earliest Talit & T'filin	4:56-4:47am
Sunrise	5:51-5:44am
Sof Z'man K' Sh'ma (Magen Avraham: 8:23-8:17am)	9:13-9:09am
Sof Z'man T'fila (Magen Avraham: 9:47-9:43am)	10:20-10:18am
Chatzot (halachic noon)	12:36-12:35½pm
Mincha Gedola (earliest Mincha)	1:10-1:10pm
Plag Mincha	5:57¼-6:02pm
Sunset (based on sea level: 7:21-7:27pm)	7:26-7:33pm



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LEAD TIDBIT cont. from front page

HAKADOSH BARUCH HU, our message to You is something we say three times a day - V'LIRUSHALAYIM IR'CHA B'RACHAMIM TASHUV, "To Jerusalem, Your city, may You return in compassion, and may You dwell in it as You promised. May You rebuild it rapidly in our days as an everlasting structure, and install within it soon the throne of David."

True, there are many Jews that do not yet say this prayer - or almost any prayers, but that doesn't mean that they don't agree with the prayer down deep in their hearts. And there are many Jews who do say - and mean - this prayer, who have not yet committed to live in the land that You want us to live in. But deep in their hearts and souls, they know how important living a life of Torah and living it in Eretz Yisrael is.

AVINU SHEBASHAMAYIM, what we ask of You in honor of Parshat B'har-B'chukotai and in honor of Yom Yerushalayim and the great miracles You wrought on our behalf, is that You help us help our fellow Jews to come closer to Torah and to Eretz Yisrael, and that You return to Your city (completely - we know You are always here, but we want and need and yearn for more) even before we - You and we - have completed all that we must do - because we are working ceaselessly on Your behalf.

Don't let anyone divide Yerushalayim, the capital of the State of Israel and the heart of the Jewish People. Your People. This includes thwarting any and all attempts - from the Arab world, from

the rest of the world, from the U.S. and even (maybe especially) from our own government leaders, however well-intentioned they think they might be. Please, don't let it happen.

And, please HaShem, help those who want to keep all of Eretz Yisrael Jewish prevail over those who think otherwise. And, if it is not too much to add, let it be that those who do think otherwise come around to the Truth, that all of Eretz Yisrael belongs to the Jewish People and only to the Jewish People. And let the rest of the world see that Truth, as well.

There's so much more for us to ask of You, but this "message" to You is specific to B'har-B'chukotai and to Yom Yerushalayim.

Even so, it would be wonderful if You allowed Gilad Shalit to come home in health and good frame of mind, to his family and his nation - soon, and without great cost to us.

Although this Lead Tidbit is coming to an end, rest assured that many of us will continue to ask for many things from You, but that we are not ungrateful and we pledge to do our share of the work as well as keep up our side of the "deal".

If any part of the "message" to You has been improper in any way, please do not hold that against us - we are just finite human beings. So too, if there are things we left out, please do not hold that against us.

Please accept this message and requests as if the wording was perfect and the thoughts behind them totally pure.

B'har-B'chukotai

STATS	B'har	B'chu	B&B
of 54 sedras in Torah	32nd	33rd	-
of 10 Sedras in Vayikra	9th	10th	-
lines	99	131	230
rank	50th	47th	-
Parshiyot	7	5	12
P'tuchot	1	3	4
S'tumot	6	2	8
P'sukim	67	78	145
rank (Torah/Vayikra)	50/10	46/7	-
Words	737	1013	1750
rank (Torah/Vayikra)	50/10	47/7	-
Letters	2817	3992	6809
rank (Torah/Vayikra)	50/10	47/7	-
MITZVOT (pos/prohib)	7+17	7+5	14+22

Mitzva Note: Although with "only" 24 mitzvot, B'har does not seem to be in the major league of mitzva sedras, the fact is that there are only 7 sedras with more mitzvot than B'har. And that means that there are 46 sedras with fewer.

Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-counts of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition) - Rambam counts positives (248) and prohibitions (365) separately. X:Y is the perek and pasuk from which the mitzva is counted.

[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 13+5 p'sukim - 25:1-18

[P> 25:1 (7)] One of the most famous sedra openers in the Torah: "And G-d spoke to Moshe AT HAR SINAI saying..."

The unusual nature of the pasuk is based on the rare additional words in the otherwise very familiar pasuk: And G-d spoke to Moshe saying. The mitzvot that follow deal with Shmita, the Sabbatical year. A basic element of our belief is that the whole Torah was revealed by G-d to Moshe (and by him to us) at Sinai (and not just the Ten Commandments, as many people - Jews and non-Jews - would claim). Why then mention the location of this particular set of commands? One of the principles by which the Talmud teaches us the Oral Torah is "when one issue is singled out for special treatment, the teaching not only applies to the one issue, but to the whole group from which it came". Here the teaching is this: Just as Shmita with its details was given at Sinai (it says so specifically right here), so too were all mitzvot given at Sinai with their details (and not just "chapter-headings"). This idea is an important feature of the Chain of Tradition, and is an essential component of "Emunat Chachamim", the trust, faith, and confidence we must have in each link of the chain.

On another level, we still can ask the question: "why was this particular set of mitzvot chosen by G-d, so to speak, to teach us the general rule?" One commentator offers the following insight: The mitzva of Shmita teaches us

(among other things) that G-d is concerned with the mundane things of this world. He cares about us and our earthly fields and trees. And He exists, not only in the lofty realm of the heavens, but His Essence fills the world. G-d's choice of lowly Har Sinai as the venue for giving us the Torah, was meant to teach us the same idea. How appropriate that the Torah tells us that it was at Sinai that G-d commanded us the laws of Shmita.

Putting Har Sinai with Sh'mita also reminds us of the supposed-to-be inseparable partnership of Torah and Eretz Yisrael. As if to say, even though the Torah was given outside of Israel, we must never lose sight of the fact that G-d's Will and intention is that we should live a Torah life in the Land of Israel. Exile was and is, our fault. However long the Jewish People have been in exile, and however well we have learned to cope with that exile, we still - always have and always will - belong in Eretz Yisrael. What's Shmita doing juxtaposed to Har Sinai? That's what!

"When you come to the Land..." The Land is to be rested each seventh year. For six years one works the fields, and on the seventh there is to be a Shabbat to HaShem for the Land; neither land [326,L220 25:4] nor trees [327,L221 25:4] may be worked. Even that which grows on its own, may not be harvested (in a normal manner) from the land [328,L222 25:5] or trees [329, L223 25:5]. (The Torah uses the term "vineyard", but means to include all trees.) Shmita year is

for all to benefit from the land (without the usual sharp distinction between land-owner and others); and for the animals. (Shmita gives the land a chance to restore itself, and gives us a chance to put our relationship with the environment and with the other creatures who share the Earth with us, in perspective. It helps us get our priorities straight.) Shmita reminds us of Who created the world and still rules it. And it gives us a wonderful opportunity to devote more time to Torah study.

MitzvaWatch

Note that there are four prohibitions here in B'har pertaining to Sh'mita, and there is a positive command to rest the land in the seventh year, in Parshat Mishpatim. It is noteworthy, though not that unusual, that an area of Jewish Law is presented to us by the Torah in this way - with both positive mitzvot and prohibitions (and not necessarily from the same portion of text). Shabbat, Shmita, Yom Kippur, Yom Tov, kashrut (to an extent), et al, all are heavy with serious prohibitions. As such, we are duty-bound to "toe the mark" lest we violate G-d's Law. Our motivation would tend to be "fear of heaven". Strong motivations, but not as beautiful and powerful as the motivation of "Love of G-d" that is at play when one strives to scrupulously fulfill G-d's commands. One should not see Sh'mita merely as a series of "don't do this", don't do that". We should rejoice in the opportunity to serve G-d, demon-

strate our faith and confidence in Him, be freer to study His Torah and perform mitzvot. Observing Sh'mita is not just avoiding the prohibitions. It is a positive statement of our belief in the Creator and Master of the World.

[P> 25:8 (17)] (When the majority of Jews are in Israel and the infrastructure of Torah life in Israel is intact,) the Sanhedrin is required to count seven successive seven-year cycles - 49 years [330,A140 25:8]. On the Yom Kippur of the 50th year, the Shofar is to be sounded (as we do each year on Rosh HaShana, and as we do in symbolic fashion at the conclusion of Ne'ila each year) [331,A137 25:9]. This 50th year is to be proclaimed "kodesh" as Yovel - the Jubilee year [332, A136 25:10]. Farming the land is forbidden [333,L224 25:11] (as during Shmita), as are harvesting that which grows on its own [334, L225 25:11] and gathering the fruit of the trees in a normal manner [335,L226 25:11]. Yovel is holy; we "eat of the land". During Yovel one returns to his estate.

There is an important connection between the blowing of the Shofar on Yom Kippur of the Yovel year, and the annual Shofar-blowing on Rosh HaShana - the fact of the matter is that we learn about the blowing of Shofar on Rosh HaShana from that of Yovel. The word SHOFAR is not used in the Torah in the context of Rosh HaShana. Rosh HaShana is to be a T'RU'A DAY, but we would really have a difficult time

knowing what to do on Rosh HaShana had it not been for the Oral Torah teaching us the parallels to Yom Kippur of Yovel. Comparing the texts of the two days, we find a Tishrei-Tishrei match and a T'RU'A-T'RU'A match. The Gemara teaches us that we answer the question as to how to make a T'RU'A in Tishrei (Rosh HaShana), by doing it the same way as the other Tishrei T'ru'a is produced - with a Shofar. This method of learning Rosh HaShana from Yom Kippur of Yovel is known as a G'ZEIRA SHAVA. It is one of the methods by which the Written Word and the Oral Law are linked. G"Sh is part of the Tradition passed down through the generations.

In business with others, one must deal ethically [336,A245 25:14] (the mitzva is actually the command to the courts to carefully carry out the rules of business conduct); it is forbidden to cheat in business [337,L250 25:14] (since land returns to its original owners at Yovel, real estate purchases are only for a specific period. Prices therefore, should reflect the number of years remaining until the next Yovel. This is the context of the mitzvot regarding proper business practices.)

MitzvaWatch

Rambam describes certain situations in business in which one can technically get away with something, but he is considered not to have acted in "a proper Jewish manner". Perhaps the

positive commandment (in addition to all the prohibitions) comes to teach us not to take advantage of the technical loopholes, but rather to conduct ourselves with the highest standards of business ethics.

There is more than one way of explaining what a positive command adds to our observance of mitzvot, when the prohibition(s) are already on the books. This was one explanation.

On another note... Let's say that an art dealer passes off a good-quality fake as an original master. To be sure, the art dealer has violated the halacha against cheating. But whose law has he violated? Is this type of cheating a rabbinic prohibition inspired by the Torah's statements regarding cheating vis-a-vis the years remaining until Yovel. No. It's more. Oral Law teaches that Yovel is the particular context for a wide category of prohibition. In other words, in this case, we are not dealing with Torah-inspired rabbinic extension of Torah Law. We are dealing with Talmudic DEFINITION of Torah Law. There's an important difference.

Not only must one not take unfair advantage of his fellow in money-matters, he must be careful not to "oppress" or deceive others with words [338,L251 25:17]. This prohibition is very serious, as evidenced by the link the pasuk makes between it and the mitzva to revere (fear) HaShem.

Safeguard and obey the statutes and laws of the Torah and dwell in security on the Land. (This link between observance of Torah and

continued peaceful, secure living in Israel, is an oft-repeated theme, one that must be kept in mind in modern Israel.)

Levi - Second Aliya 6+4 p'sukim - 25:19-28

The Land will yield its bounty and we will eat our fill and dwell in the Land in security. No one should question where food will come from (with two years in a row of Shmita restrictions). G-d promises to bless the land during the sixth year (two years before Yovel) so that the land will yield enough for three years; the planting of the year after Yovel will supply our needs thereafter.

The land must not be sold forever [339,L227 25:23] since it is to return to its original owners during Yovel [340,A138 25:24].

MitzvaWatch

Rambam defines the prohibition against selling the land "forever" in the context that we find the prohibition. The basis here is that land returns to its original owners in Yovel. An owner isn't really an owner; he's a guardian of the property until Yovel. So here's a person who ATTEMPTS to sell a piece of land forever. Intending that it should not revert to its original owners. Guess what? That cannot be done. The land goes back to its original owners regardless of a transaction to the contrary. The ISUR here is really "attempted" selling of land in Eretz Yisrael forever. It cannot actually be

done. Rambam.

Ramban takes the mitzva out of its context and explains the ban as forbidding the selling (or giving away...) of land in Eretz Yisrael to non-Jews, whom we can assume will not abide by the Yovel rule of reversion of ownership.

[S> 25:25 (4)] If a person were forced to sell off hereditary land because of poverty, he or a relative may redeem the land by paying a proportional amount (depending upon how many years remain until Yovel). If not redeemed before Yovel, the land reverts to its hereditary owners with Yovel.

Rashi says that we learn from these p'sukim that ordinarily, one should not sell a field in Eretz Yisrael, except for the extenuating reason of poverty.

Shlishi - Third Aliya **10 p'sukim - 25:29-38**

[S> 25:29 (6)] If someone sells a house in a walled city (walled, from the time of Yehoshua, i.e. original conquest), he has up to one year to redeem it; if not, it remains the new owner's forever. Redemption during the year is by returning the full amount paid, i.e. no deduction for the time that the buyer lived there. (This is technically an exemption from the Torah's ban against interest.) Redemption of a house in a

walled city is a mitzva **[341,A139 25:29]**. On the other hand, houses in non-walled cities have the same rules as land - viz., redemption is possible until Yovel, at which time the house reverts to its original hereditary owners. Houses in Levite cities (even walled cities) are redeemable beyond the one-year limit, and do revert to the Levi at Yovel. The Levi has hereditary rights to those special (42+6) cities. It is forbidden to alter the areas around those cities by selling off parts of the land on a permanent basis **[342,L228 25:34]**.

[S> 25:35 (4)] We are obligated to help our fellow who has fallen on hard times. We may not take interest for personal loans made to help him out **[343,L235 25:37]**. "I Am G-d Who took you out of Egypt, to bring you to the Land, to be your G-d."

(This emphasizes G-d's desire, so to speak, for His People to care about each other. Remember what I did for you. Now you be nice to your fellows.)

R'vi'i - Fourth Aliya - **8,11,3,4 p'sukim - 25:39-26:9** The bridge Aliya between the two sedras

[S> 25:39 (8)] If a Jew sells himself into servitude because of poverty (or any other reason), his master may not treat him contemptibly **[344,L257 25:39]**. He shall be treated like an employee, and stays with his

master only until Yovel. (This is the maximum; under normal circumstances, the Jewish manservant goes free much sooner.) At Yovel, he and his family return to their hereditary land. We are servants of G-d (and should not be subservient to other people); no Jew shall be sold in the degrading way of the slave market **[345,L258 25:42]**. Do not subject him to hard, spirit-breaking labor **[346,L259 25:43]**.

Jews (according to Torah law) may own non-Jewish slaves (only if they intend to practice Judaism and become Jewish if and when they are freed), who become hereditary property. They are not released at Yovel, but remain permanent property of their owners **[347,A235 25:44]**.

[S> 25:47 (11)] If a Jew becomes a slave to a non-Jew, we may not permit him to remain so **[348,L260 25:53]**. Redemption should be by his close relatives, or himself - if he obtains the means. Equitable calculation should be made for compensating his master. We must not let his master break his spirit. All this is because Israel is subservient to G-d, Who redeemed us from Egyptian slavery. We are to be committed to Him; we may not make false gods nor idols or sacred pillars; nor may we kneel on a "decorated stone" **[349,L12 26:1]**.

"Keep My Shabbat and revere My

sanctuary, I Am G-d. Shabbat here might refer to Sh'mita. If so, it makes a matched bookend with the beginning of the sedra. If however, Shabbat means Shabbat, then the juxtaposition to idolatrous prohibitions also makes the point that desecration of the Shabbat is tantamount to idolatry.

[P> 26:3 (11)] If we keep the Torah and mitzvot, then HaShem will provide beneficent, timely rainfall and bountiful crops. The yield of the Land will be so great, that each agricultural season will blend into the next one. And we will have plenty to eat - on our own Land.

The Gemara says that IM B'CHUKOTAI TEILEICHU is more than just stating the facts: If this, then that; if not this, then something else. The Gemara says that G-d is asking us, pleading with us, to keep the mitzvot and immerse ourselves in Torah. If He asks, how can we not do what He wants - He created us, He put us into this world.

The promises of prosperity from the opening p'sukim of the parsha are made for Jews who live in Eretz Yisrael. This, says Torat Kohanim, in analyzing the word B'artz'chem.

Further reward for (or results from) following the Torah and keeping the mitzvot, will be peace and tranquility in the Land (of Israel). Both natural disasters (wild beasts) as well as human enemies (sword) will be kept at bay by HaShem. And when we do

encounter our enemies, G-d will grant us the ability to vanquish them mightily. If we keep to our side of the deal (so to speak), we will be blessed with fertility and G-d will keep His covenant with us.

Chamishi 5th Aliya 37 p'sukim - 26:10-46

This Aliya begins with the last four p'sukim of the "good" part - the promises for our proper Torah behavior. G-d will be with us; He is the One Who took us out of Egypt, broke the yoke of our oppression, and led us out with heads held high.

[P> 26:14 (13)] But then we get to the "Tochacha" containing G-d's detailed admonition to the People, warning of the dire consequences that will result from disregard of Torah and mitzvot. Because it is so painful to hear these terrible words - especially realizing how often they have come true - the custom developed to read this portion in a low voice. We are ashamed that G-d needs to threaten us in so graphic a way. The minhag is to call the Rabbi, Gabbai, or the Baal Korei himself for this portion, so that no one else will feel slighted by receiving this harsh Aliya.) The Tochacha is always contained within one Aliya which begins and ends on "cheerier" notes.

A significant theme of the Tochacha is the connection between the

keeping of the laws of Shmita and our hold on the Land. We must always realize that we do not keep Eretz Yisrael without any strings attached. We have a clear commitment and responsibility to keep the Torah and fulfill the mitzvot as individuals AND as a community. Shmita was commanded in B'har. In B'chukotai, we are presented with the dire consequences of the disregard of this important mitzva.

[S> 26:27 (20)] Continual reference is made of both physical and spiritual benefits from observance of mitzvot, and the opposite, for disregard of the mitzvot. This combination of promise of good and threat of bad, together with the body of mitzvot of the Torah, constitutes the covenant between G-d and the People of Israel at Sinai via Moshe.

Shishi - Sixth Aliya 15 p'sukim - 27:1-15

[P> 27:1 (8)] In pledging funds to the Mikdash, it is possible to offer the "value" of an individual **[350, A114 27:2]**. The Torah lists amounts for individuals depending on sex and age. In the event that the donor is poor, a kohen may reduce the amount.

[S> 27:9 (26)] If a person pledges an animal to the Mikdash which qualifies as a korban, he may not exchange or redeem that animal

(even for one of greater value) **[351,L106 27:10]**. If he attempts to do so, then both the original animal and its substitute (t'mura) are consecrated to the Mikdash **[352, A87 27:10]**.

That means that he has not really done anything wrong, since the exchange doesn't work. It is the attempt that is the sin. And it is punishable in Sanhedrin with MAKOT. Further unusual, since no act was performed.

An animal not fit for the Altar is to be evaluated by a kohen **[353, A115 27:11]**, and can be redeemed by adding 1/5 of its valuation.

A person can also offer the value of a house **[354,A116 27:14]**, in which case a kohen (expert in matters of real estate) determines its value, and the house is redeemable by adding 1/5.

Sh'VII - Seventh Aliya 6,7,6 p'sukim - 27:16-34

If a person dedicates the value of his property to the Mikdash, it is to be evaluated by a kohen based on quality and number of years to the next Yovel **[355,A117 27:16]**. It then becomes redeemable by adding a fifth. If a person did not redeem the land, then Yovel does not release it to him, but rather to the Mikdash, as consecrated property. The same applies if the officials at the Mikdash sold the

property before redemption. At Yovel, it reverts to the Mikdash.

If the property in question is not hereditary, but rather purchased, then the rules differ. The land is evaluated in the same way, but at Yovel it reverts to its original owners, and not to the Mikdash.

A firstling is automatically sanctified to the Altar; one may not consecrate it as another korban **[356,L107 27:26]**, because it is already Kodesh. This rule of not switching one sanctity for another, applies to other categories of korban as well.

A non-kosher animal offered to the Mikdash is sold off.

If something itself is consecrated to the Mikdash (rather than its value), it cannot be redeemed; it remains holy.

Consecrated property goes to the kohanim **[357, 358, 359; A145, L110,L111 27:29]**.

A person under a death penalty has the status of "Cherem" (non-redeemable items). The land's title (here referring to Maaser Sheni), is sacred; it is (either to be eaten in Jerusalem or) to be redeemed.

The title of the animals (cows, goats, sheep) are to be separated by counting every tenth one regardless of the quality of the animal **[360,A78 27:32]**. These animals are sacred and to be brought as a korban and eaten

only in Jerusalem and under conditions of ritual purity. Maaser B'heima may not be redeemed [361,L109 27:33]. Violation of this rule results in both animals being considered holy.

"These are the mitzvot... at Sinai." This final pasuk of the sedra (and book of Vayikra), closes the section that was opened by the first pasuk of B'har, the usual partner sedra to B'chukotai.

Haftara 17 p'sukim Yirmiyahu 16:19-17:14

The words of the prophet contain warnings and admonitions which echo the Tochacha contained in the sedra. But, the haftara - like the sedra - begins and ends on a good note. The last pasuk is like a prayer to be spared and/or healed from the ills of the sedra.

👉 A man can greatly profit from a new culture by consciously selecting from it what is good, to engraft onto the good aspects of his native culture, and by allowing the hold of those negative elements of his old culture which are not present in his new one to weaken and, hopefully, to disappear through a lack of reinforcement.

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Diurei Menachem

Parshat Behar details the laws of the Sh'mita year during which the land was to lie fallow and the poor were allowed to partake of the deserted fields. Clearly, contemplating upon this concept, we discern a uniquely Jewish approach to taking care of the economic gaps in society.

This classic treatment of the socio-economic gap, however, most surely defies any economic theory taught in our universities. For even if we recognize that fallow fields allow soil to renurture itself and enhance produce grown upon it, no person of sound mind would declare that all the land should lie bare for a complete year!

Responding positively to the people's observance of Sh'mita, Hashem notes that He will, "Command [VTZIVITI] My blessing for you in the sixth year", so that the land will give forth three years' worth of produce (cf. Vayikra 25:19-22). This Hebrew term VTZIVITI derives from the same root as the word TZAVTA, which implies "connection" or "teamwork".

For the Land is in partnership with Hashem; after all, "The Land is Mine" (ibid 25:23). And just as we believe in Hashem's beneficence at the Red Sea and at Har Sinai, so we are asked to recognize that all our material benefits stem from Hashem - every seven years, every seven days and, indeed, every day.

Rabbi Weinreb's Weekly Column:

B'har-B'chukotai

The Work-Study Program

It is quite a long time now since I first heard the term "work-study program". This was a special federal program designed to assist young adults with limited financial means to achieve a professional education. Recipients of this grant were encouraged to continue with their jobs, to work, but were also paid to enroll in college level training courses, to study. Hence the term "work-study program".

There was something about this term that struck me as odd. It seemed to make a distinction between work and study. It conveyed, to me at least, the notion that study was not work. To someone who had been trained in the yeshiva system, this notion was unacceptable. Study is work!

In this week's double Torah portion, B'har-B'chukotai, we come across the following phrase: "If you shall walk in My statutes..." (Vayikra 26:3). Rashi explains what it means to "walk" in the ways of God's statutes. He suggests that "walking" here means that we must "toil in the Torah, SHETIHU AMEILIM BATORAH".

The concept of "toiling in the Torah" is a basic one to anyone familiar with Torah study. But those

less familiar with the subject can legitimately be puzzled by the phrase. They surely can understand learning Torah, or studying Torah, or comprehending Torah. But what does it mean to "toil" in the Torah?

My life-long interest in educational psychology has prompted me to analyze the process of "Torah-toil" and break it down into several components, or stages.

The first stage consists of diligence, of what is known in Hebrew as HATMADA. This is a requirement of putting in time. Torah study cannot be done on a piecemeal basis, in small segments of five or ten minutes. It requires sustained concentration and long hours of simply sitting and poring over the text.

The ideal Torah student is constantly studying. His is the image portrayed by the great poet Chaim Nachman Bialik in his masterpiece, HaMasmid. There he describes the night and day devotion of the young man to his studying task in moving and inspiring terms. For Bialik, himself once a yeshiva student, the MATMID is the true hero of Jewish history.

The second stage is that of struggle, of encountering the text and figuring out its basic meaning. This is difficult even to the student whose first language is Hebrew, and is even more challenging to

those of us who grew up speaking English or another language and who come to the texts at a disadvantage.

There are skills that must be mastered in order to decipher the give and take of the Talmud and its commentaries. Simple meaning, punctuation, knowing where questions end and answers begin, understanding implicit assumptions, appreciating nuance - these are all aspects of this second stage of wrestling with the text.

In recent times, aids to Torah study have proliferated. Translations, elucidations, and abbreviations make the process much more user friendly. Sometimes, however, in my opinion, these valuable tools come at the cost of the kind of mastery which can only emerge from intense efforts and cannot be achieved through shortcuts.

And here we come to a third stage of Torah study: learning from one's mistakes. The Talmud itself maintains that "a person can only study Torah successfully if he makes errors in the process, ELA IM KEIN NICHSHAL BAH. All Torah students make mistakes in the initial phases of study sessions. They, or their study partners, soon detect these errors and correct them. Then real learning occurs.

In the fourth stage of this toil, the student probes and questions. He searches his memory for passages which might contradict the text at

hand. He wonders about the underlying assumptions of what he has just read, and how they fit with principles from other sections of the Torah with which he is familiar. He consults the numerous super-commentaries to see whether his questions were anticipated by previous Torah students, perhaps centuries ago. This is stage four.

A fifth stage, omitted by some but essential in my personal opinion, is the search for relevance. "What personal meaning", the student must ask, "can I find in the text I have just mastered?" "How can it be applied to current events, to contemporary problems, or maybe even to my own life experience and personal dilemmas?"

And finally we come to a sixth stage: teaching others. Rambam, in his Treatise on the Mitzvot, asserts that one has not fulfilled the mitzva of Torah study unless he shares his learning with others. LILMOD, to study, UL'LAMEID, to teach.

How well I recall the process demanded of us by my favorite teacher, Reb Shmuel Dovid, who had each of us explain aloud every passage we learned to the rest of the class until our peers felt that we had explained it well. "If you can't explain something", he insisted, "then you don't understand it."

I have shared with you my own personal analysis of the many ingredients of effortful Torah study.

Others have offered different analyses to be sure. But I hope that my highly personal perspective has helped clarify the idea of "toiling in the Torah" to you.

The fact that the Torah involves so much effort, such intense and diverse tasks, helps us understand why true Torah greatness, gadlut, is so rare and so appreciated.

We also understand why the reward for such toil is "rain in its season, a land of bountiful crops, and trees of the field that yield their fruit." (Vaikra 26:4)

Enjoy your Shabbat, and remember that one way to enjoy it is to use it to "toil in the Torah". □

VEBDE REBDE

QUESTION:

Must a child obey if parents disapprove of his choice of a spouse?

ANSWER:

The basic answer to the question is that he or she need not obey, as the Rama (Yoreh Deah 240:25) rules, based on the Maharik (166), and later poskim accept apparently unanimously. We will see the Maharik's reasons and briefly consider if there are exceptions to the rule. If an actual case tragically arises, one should ask according to all the particulars.

The Maharik has three main reasons:

1) If a child does not have to give up his money for KIBUD AV VA'EIM (honoring his parents), he certainly does not have to accept the mental anguish pain of parting from the woman he wants to marry.

2) A parent may not tell his child to violate even a rabbinic prohibition. Since one may not marry a woman we have reason to fear he will not love (Kiddushin 41a), they cannot make him give up the woman he loves and possibly marry one he will resent.

3) The sacrifices one must make for his parents relate to things to benefit his parents, not things his parents want him to do for his welfare. The Aruch Hashulchan (YD 240:45) says that there is a general matter that a parent cannot force a child to perform a mitzva other than the way he sees fit.

Most poskim seem to think that all of the reasons are valid individually, although it is difficult to determine that conclusively. This is an important point because in some cases, some reasons apply but not all of them. We do find different opinions in some of those cases.

A minority opinion holds that a daughter has to obey her parents' refusal of her choice of a husband, based on the (questionable) assumption that she does not have a mitzva to get married. However, the great majority of poskim reject this opinion (see Noda B'Yehuda II, EH 46; Yabia Omer VIII, YD 22). A more serious

issue is when the parents not only disagree with the choice, but it will cause them disgrace. The Netziv (Meishiv Davar II, 50) says that this does impact them directly and that the disgrace overshadows the other considerations. The Tzitz Eliezer (XV, 34) asks from the fact that the Maharik discussed a woman about whom there were serious, publicly known questions of morality. He says that the Netziv's distinction applies only in the case where the disgrace is recognized by Chazal or classical sources. Otherwise, the parents should try to make their viewpoint conform to their child's choice, not vice versa. For example, parents' bigotry toward a certain type of fine Jew should not be rewarded by being considered an objective disgrace.

The Divrei Yatziv (EH 3) cites the Netivot Lashevet who says that if the choice of spouse will curtail the child's ability to perform KIBUD AV VAE'IM (e.g., he will have to move away), then it affects the parents, and they can object. The former disagrees because the Maharik's other reasons still apply. It seems, though, that those reasons apply only when a decision to marry has been or is almost made. However, if one is considering a "shidduch" idea (before there is an emotional connection) which will negatively impact his or her parents, their feelings or interests should be considered. This is not an absolute rule, as one should consider the child's range of dating partners, age and dating history, and whether this is an unusually promising idea.

We would also urge a child, who hopefully values his relationship with his parents, to not only be right but be smart and look at the "fifth Shulchan Aruch", the ability to apply halacha wisely. Parents are very often right and when they try to protect their child from a horrible mistake, the child should not only consider their motive but also the possibility that parents have picked up on what he overlooked due to the excitement of the relationship. He or she would do well to discuss the matter with a wise advisor. That being said, the same reservations apply to the parents, who may make the moral or tactical mistake of their lives by getting improperly involved.

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WISDOM & WIT
 by **Shmuel Himelstein**

When R' Chaim Meir of Vizhnitz visited a Talmud Torah in Meron, he asked the teacher how many children there were in his class. "Twenty-six, Rebbe," replied the teacher. R' Chaim Meir wanted to give each student a ten agora piece, but found he didn't have enough of the coins. He then asked his Gabbai to round up enough coins. The Gabbai went around the room and the different people with the Rebbe's party all gave him coins from their pockets. The Gabbai then brought all the coins to the Rebbe.

"Did you mark down how much each person gave you?" asked the Rebbe.

"I'm sure that no one cares about the

few cents involved," replied the Gabbai. "No, I didn't mark it down."

"My whole life I've been trying to educate my Chassidim about the importance of honesty and of keeping away from anything which might be construed as theft," said the Rebbe, "and here, without a second thought, you make me guilty of the theft of other people's money."

At the funeral of his wife, R' Shlomo Zalman Auerbach gave a unique eulogy. "I have no need to ask my wife for forgiveness," he said. "We lived our lives in accordance with the Shulchan Aruch, and never offended one another."

TRUTH AND JUSTICE IN THE MARKET PLACE [part 6] by **Dr. Meir Tamari**

Ethics and morality are all too often equated with legality, so that standards and behavior are measured by the extent to which laws are adhered to or not. However, whilst legality is essential for Jewish business and commercial behavior, it by itself, is quite insufficient. Beyond legality, even beyond the Jewish concepts of LIFNIM MISHURAT HADIN and HATOV V'HAYASHAR, the positive mitzva of V'AHAVTA L'REI'ACHA KAMOCHA comes to refine and sanctify the way we earn and use our money. Because of the action-orientated nature of Judaism, this is not left merely to moralizing or to spiritualizing but is as obligatory and binding as any other mitzvot.

"You shall love your neighbor as yourself; I am G-d" (Vayikra 19:18). This verse does not read V'AHAVTA ET REI'ACHA, which would teach us to love, but V'AHAVTA L'REI'ACHA meaning to do for your neighbor - that is, actions" (S.R. Hirsch). This includes all the mitzvot between man and man. "It is a positive mitzva incumbent on all, to love every one in Israel as their own body. Therefore we are required to repeat their praises, to be protective of their money and their possessions as we would our own" (Mitzvot Asei 207; Hilkhos De'ot 6: 3). "Not to steal his money, not to exploit him, not to encroach on his property and not to damage anything of his" (Sefer Hachinuch, mitzva 243). "Rabbi Akiva taught V'AHAVTA is a great principle in Torah" (Torat Kohanim 19).

It seems that the best application of the mitzva regarding money and business lies in the format given by Hillel; "Do not unto others what you would not like them to do to you" (Shabbat 31a). This is a moral formula for handling the many situations in which legally permissible and economically justifiable actions may be spiritually and religiously questionable or even wrong. Such was the solution followed by the Jewish C.E.O. of a major international corporation is disallowing headhunting of other firm's personnel talents and knowledge.

Forestalling, or the intervention into a buying or selling negotiation between two parties in order to offer better terms, is a common technique in the

market. Open and free markets would seem to approve of such techniques, yet Chazal taught: "A poor man was examining a cake for purchase, he who intervenes to offer a better price, is called a RASHA" (Kidushin 29a). Notice, that while this cannot be classed as an illegal action, yet the forestaller is called a RASHA. HaRav Feinstein considers this to be legally forbidden: a teacher applying for the job of a camp counselor, knowing that his co-teacher had previously applied for it. Others see this only as a moral requirement, a transgression against V'AHAVTA L'REI'ACHA.

Rambam, the Tur and the Shulchan Aruch all consider giving a person a job, a loan to start a new business or even advice for this, as the highest form of charity. These are all forms of V'AHAVTA L'REI'ACHA because these often lead to increased competition for us.

While the issur against taking interest on loans spread from Judaism to other religions, the positive mitzva of Gemilut Chesed has remained only in Judaism. Gemilut Chesed is erroneously understood as financial help to poor people, whereas it applies equally to the establishment of businesses and assisting of even rich people to avert bankruptcy. Throughout history, these interest-free loans have been an integral part of the Jewish financial system, even though the funds supplied came from merchants, manufacturers or financiers to whom the recipients were actual competitors. The whole ideological basis of the practice of Gemilut Chesed is V'AHAVTA

L'REI'ACHA.

Even more problematic are cases where retaining employees when their dismissal could result in increased profits or prevent bankruptcy. Halachically, the employer has no legal problem unless there are contractual provisions, however, what about tzedaka and V'AHAVTA? Consider the story of the religious C.E.O. of the corporation whose plant was destroyed by fire but who continued to pay his employees for the whole period until the successful reconstruction and renewed activity of the plant. The wise men of the financial press attributed his action as a clever ploy to retain employee loyalty. He, however, claimed that his father and grandfather had taught him that was implementing V'AHAVTA L'REI'ACHA.

V'AHAVTA is not because of mutuality or because of philanthropy, but solely because the verse of the commandment ends, "I am G-d".

FYI: B'har and B'chukotai are read separately in all 13-month years. In 12-month years - in Chutz LaAretz, they are always combined. In Israel, they are usually combined except when Pesach is Shabbat to Friday. Then they are separated to compensate for our continuing Parshat HaShavua on their 8th day.

Praying WITH Passion

Giving more meaning to our T'fillah
One Week at a Time

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MA TOVU part 4

מֵה טָבוּ אֱהָלֶיךָ יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל. וְאֲנִי בְּרַב
חֶסֶדְךָ אָבוֹא בֵיתְךָ, אֲשֶׁתְּחַוֶּה
אֶל הַיְכָל קִדְשְׁךָ בִּירְאֲתְךָ. ה'
אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ, וּמִקּוֹם
מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֲשֶׁתְּחַוֶּה
וְאֶכְרַעָה, אֶבְרַכָּה לְפָנַי ה' עֲשֵׂי.
וְאֲנִי תִפְלְתִי לְךָ ה', עֵת רְצוֹן,
אֱלֹהִים בְּרַב חֶסֶדְךָ, עֲנֵנִי בְּאֲמַת
יִשְׁעֶךָ.

Translation: (Koren/OU Siddur)

How goodly are your tents, Yaakov, your dwelling places, Yisrael. **As for me, in Your great loving-kindness, I will come into Your House.** I will bow down to Your holy Temple in awe of You. HaShem, I love the habitation of Your House, the place where Your glory dwells. As for me, I will bow in worship; I will bend the knee before HaShem my Maker. As for me, may my prayer come to You, HaShem, at a time of favor. God, in Your great loving-kindness, answer me with Your faithful salvation.

Theme: (of the second pasuk)

Appreciate that Hashem bestows kindness by establishing His holiness in our places of prayer

B'ROV CHASD'CHA:

Meaning within meaning

It is a great chesed of Hashem that He allows us to enter His House to pray, even while we are still tainted with sin (Iyun Tefilla). When a person sincerely recognizes Hashem's chesed with the words "B'Rov Chasd'cha - in Your abundant kindness," he further arouses Hashem's chesed, creating a more favorable reception for the prayers he will soon begin. This phrase confers a further benefit, as well; it evokes the merit of our forefathers by reminding Hashem of the chesed performed by our forefather Avraham. It is in that merit that Hashem, in turn, bestows His great chesed upon us (Sefer Tomer Devora).

Visualize:

Images that bring the prayer to life

For weeks, Zev has been trying to get an appointment with the chief lending officer of his bank. Zev's business is struggling, but he has developed a sound plan to revive it and enable it to grow. The key element in his plan is an infusion of cash, which he hopes his bank will agree to lend him. However, for weeks, his efforts to meet with his banker have failed to produce any result.

One day, he is discussing his situation with his cousin Shimon. It turns out that the elusive bank official is Shimon's old friend, and he offers to help facilitate a meeting between the banker and Zev. The very next day, Zev receives a telephone call from the banker. "I'm sorry

it's taken so long to get back to you," he apologizes. "We've been very busy for the past couple of weeks. But Shimon has told me a little about your plan and I'd like to help you out if I can. Please come by tomorrow and we'll talk."

As Zev walks into the bank the next day, he is overwhelmed by a sense of gratitude. He has been given his opportunity to state his case. His plans have a chance to come to fruition. His previous mistakes in running his business can now be rectified. All because a door has been opened to him, his life can move forward.

The door to G-d's "bank" is open to every Jew every day. We can petition him not only for our financial needs, but for health, spiritual growth, our children's well-being, peace, and all that is meaningful to us and to our nation. It is a kindness too grand to quantify, but one we should surely recognize each and every day.

Take it with you:

Your personal connection to the prayer

In the days of the Beit HaMikdash, if a person committed a sin, there was a prescribed, concrete way for him to effect atonement; he brought a sacrifice. If he needed spiritual uplift, there was an address to which he could go, where he could feel himself enveloped in the Divine Presence and see G-d's miracles before his eyes. We cannot imagine the sense of security and closeness to G-d that the Mikdash provided. When it was taken away from us, the Jewish people were bereft; how would we ever find forgiveness for our sins? How would we know for certain that G-d was with us? Would we have to exist in a state of limbo, grasping at fleeting hints that G-d

still accepted us and wanted us to be near Him?

When you enter your shul, you have the opportunity to recapture the sense of security and closeness to G-d once more. **Our shuls and tefillot are the temporary shelter G-d has provided to us to protect us from spiritual homelessness.** Our souls still have an address to which they can turn to find G-d's love and forgiveness. Therefore, we enter our shuls mindful of the Divine kindness they represent.

The Puah Institute

for Fertility and Gynecology in
Accordance with Halacha

Determining Significance

Last week we expanded upon our review of disclosing medical secrets to potential spouses. We discussed a case where a third party is aware of a match being made. He knows that one of the partners has an undisclosed medical issue. In such a case, should he tell?

We advise third party disclosure only if the condition is serious enough that a normal person would break off an engagement because of it. In such a case, the information being hidden is significant. Finding out about the condition only after the marriage will lead to tremendous anguish and certain tension between the spouses. It

is also possible to lead to divorce.

For example, consider a man who has Klinefelter syndrome. This is a condition in which the majority of its sufferers cannot produce sperm. Obviously, this is significant information. In fact, if it is successfully hidden from his fiancé, as his wife she would have legitimate grounds to annul the marriage. It is a marriage brought about in deceit and she has every right to tell a Bet Din that she would never have gone through with it had she known. And she would probably be right.

On the other side, let us consider someone with a family history of diabetes. In today's modern age, contracting diabetes is no longer considered to be a serious illness. We can treat it with medication and have methods to monitor and control the illness with great success. Although the potential mate may themselves have an obligation to disclose it, a third party should not. Normal people would not break off an engagement because of this information.

We may WANT to reveal this information, with the best intentions. Yet, this disclosure is really not our responsibility. It could even cause more harm than good, as we discussed last week.

Obviously, these are only basic examples and standards for what would lead to dissolution of a match vary. Some people are overwhelmingly accepting and are willing to

overlook any issues. Others are extremely picky and think that any blemish on the side of the potential spouse is too much. Which is why we recommend using standards of a "normal" or average person rather than the extremes. Of course, if you are certain that the potential spouse has standards that are definitely extreme, you should modify your decision to fit their standards.

These issues are incredibly complex. We always recommend consultation with a Rabbi and/or Puah Rabbinic Counselor to determine how to act in specific cases when they arise.

Next week: How a third party should give over information.

<p style="text-align: center;">B'har-B'chukotai Context & Questions: A Puzzling Exception by Rabbi Shmuel Goldin</p>

Context:

In a sweeping set of edicts at the beginning of Parshat Behar, the Torah regulates the sale of land within Jewish society.

1. Land should be sold only in the case of dire necessity.
2. Land that has been sold may be redeemed after two years by the original owner or by his relatives. The price of redemption is computed on the

basis of the purchase price minus the value of the years that have passed since the sale.

3. Land that has not been redeemed automatically reverts back to the original owner with the onset of the Jubilee year.

The implications of these laws are nothing less than staggering. From a Torah perspective, land cannot be sold in perpetuity, only leased for a period of time. Properly observed, the laws regulating the sale of land ensure, in the words of Rabbi Shimshon Raphael Hirsch, “the prevention of complete permanent poverty of some families by the side of overpowering accumulation of property in the hands of the few.”

Once again, the Torah strikes at the critical area of land ownership, the fault line between the haves and the have-nots throughout history. Even an individual who becomes so destitute that he is forced to sell his family’s holdings can be assured that those holdings will be returned to him or to his heirs with the arrival of the Yovel year, if not before.

Framing the message of these majestic laws, the text proclaims: “And the land will not be sold in perpetuity, for the land is Mine; for sojourners and residents are you with Me.”

There is, however, one glaring exception to the Torah’s rules of land-lease. If an individual sells a residence house within a walled city, the regulations that apply are almost the opposite of those listed above. In

such cases:

1. The original owner, or, upon his death, his heirs, may redeem his property only during the first year after the sale. Other relatives of the seller are prohibited from redeeming this property.

2. After the first year has passed, any opportunity for redemption has been lost. The residence is considered sold in perpetuity, with the sale unaffected even by the arrival of the Jubilee year.

Questions:

Why is any exception made to the general rules that govern land sales in Jewish law?

In light of the overwhelmingly significant social lessons conveyed by the general laws of land redemption and the return of land in the Yovel year, shouldn’t these laws be applied to all transactions, including the sales of residential dwellings in walled cities?

Answers:

This new (from time to time) column presents questions on the weekly parsha for your consideration. Think of your own answers and then go to the following link for suggested approaches excerpted from Rabbi Shmuel Goldin’s new book, Unlocking the Torah Text on Vayikra. www.ou.org/blogs/oupress

Parsha Points to Ponder B'har-B'chukotai

1) The Torah commands people to redeem relatives who have been sold into slavery. Why does the Torah have to say that AFTER HE IS SOLD, REDEMPTION SHOULD BE FOR HIM (25:48)? Of course, the redemption can only come AFTER he is sold into slavery, since otherwise there is nothing to redeem him from!

2) Why does the Torah repeat that we have to observe the Shabbat in a seemingly random place at the end of Parshat Behar (26:2)?

3) The Torah already taught that when we do the will of God then He WILL NOT ABHOR us (26:11). Why, then, does it have to teach the obvious opposite in the curses that He will abhor us when we don’t fulfill His will (26:30), something which is not done regarding any other curses or blessings?

Parsha Points to Ponder

is prepared by

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Answers are somewhere else in this issue
Look for them, but only after a good pondering

Last week, 20 Iyar was labeled "Wagons Ho!" It's the date of the first traveling orders that Bnei Yisrael received...

Parsha Points to Ponder Suggested answers

1) The Kli Yakar answers that a person might have thought that a relative should only redeem this slave if he is mistreated by his master and, therefore, the slave would not be redeemed right away. Therefore, the Torah specifically indicates that he should be redeemed right after he is sold as a slave, regardless of how he is being treated.

2) The S'forno teaches that the Torah had just been discussing our time in exile and comes to counter anyone who might think that we are somehow not bound to observe the Shabbat when we are in exile and not in the land of Israel.

3) The Ohr HaChayim explains that we might have thought that the righteous people who cling to G-d's ways would always maintain a close relationship with Him even if G-d distances Himself from the nation. This verse in the curses teaches that God will abhor the righteous as well and no one will have a close relationship with G-D.

Singular/plural ≈ 365.25

No room for details; check these on your own and find a message in these Gimatriya Matches: Vayikra 25:3 and 4 with D'varim 31:20 and 9:12

Pirkei Avot

PEREK 5

ב עֲשָׂרָה דוֹרוֹת מֵאַדָּם וְעַד נֹחַ, לְהוֹדִיעַ כְּמָה אֲרֹךְ אַפְּיִם לְפָנָיו, שְׂכָל הַדּוֹרוֹת הָיוּ מְכַעֲסִין וּבָאִין, עַד שֶׁהֵבִיא עֲלֵיהֶם אֶת מֵי הַמַּבּוּל.

There were ten generations from Adam to Noah, to make known the patience of God, seeing that all those generations continued provoking him, until he brought upon them the waters of the Flood.

ג עֲשָׂרָה דוֹרוֹת מִנֹּחַ וְעַד אַבְרָהָם, לְהוֹדִיעַ כְּמָה אֲרֹךְ אַפְּיִם לְפָנָיו, שְׂכָל הַדּוֹרוֹת הָיוּ מְכַעֲסִין וּבָאִין, עַד שֶׁבָּא אַבְרָהָם אֲבִינוּ וְקִבֵּל שְׂכָר כָּלָם.

There were ten generations from Noah to Abraham, to make known the patience of God, seeing that all those generations continued provoking him, until Abraham our father came, and received the reward they should all have earned.

First, let's name them:

Adam, Sheit, Enosh, Keinan, Mahalaleil, Yered, Chanoch, M'tushelach, Lemech, No'ach, Sheim, Arpachshad, Shelach, Eiver, Peleg, R'u, S'rug, Nachor, Terach, Avraham.

One question asked is why Avraham is given such credit when there were God-knowing and God-fearing individuals that preceded him? Our Tradition lists Chanoch, M'tushelach, No'ach, Sheim and Eiver - at least - as righteous.

A suggested answer is that the above named people basically kept to themselves or, perhaps, taught others who sought them out.

Not so, Avraham Avinu. He burned with a passion for G-d that found him spreading the word everywhere, often at great risk to himself.

Put bluntly - and to make the point for today in a not-so-subtle way...

No'ach was a great rebbe. Among those he taught about G-d was no less than Avraham Avinu. Sheim and Eiver were great Roshei Yeshiva, producing Talmidei Chachamim in their yeshiva - we know some of their best talmidim.

Avraham Avinu taught the masses. He and Sara Imeinu were a great Baal T'shuva yeshiva and Kiruv movement rolled into one.

The above idea is presented by the Kesef Mishna on Rambam's first chapter of Hilchot Avoda Zara. In that first chapter, the Rambam atypically introduces the topic of idolatry by describing the deterioration of the generations beginning with Enosh. He describes how people pulled further and further away from G-d, until complete paganism and idolatry reigned. This is what Avraham fought against and why his is singled out for great reward, notwithstanding the righteous individuals mentioned above. And this is why we look to Avraham Avinu as the first of our Avot, even though other great men preceded him.

Besides B'har and B'chukotai, 6 more!

אֹדֵךְ ה' • אֲנֵה ה'

By order of the Assembly of the Province of Pennsylvania...

CHIZUK AND IDUD
*Divrei Torah from the weekly sedra
with a focus on living in Eretz Yisrael -
Chizuk for Olim & Idud for not-yet-Olim*

One verse is tucked away quite unobtrusively within the 29 verses of Admonition - the Tochacha - that is read in a low and mournful tone. There, amidst the litany of frightening and terrifying expressions of Hashem's wrath and anger that speaks of pestilence, plague, hunger, desolation, exile and death, lies a pasuk of such consolation and encouragement that impacts on everyone of us even until the present day.

It is very fortunate that Rashi made certain we wouldn't miss it - a verse that is not a curse, nor admonition but rather good news of historic proportions that speaks of G-d's profound love for His people. I will make the land desolate and your foes who dwell upon it will be desolate." (Vayikra 26:32).

Rashi comments, "This is a good measure (i.e. a matter of benefit) for Israel that the enemies will not find contentment in the land, for it will be desolate for its inhabitants.

Interestingly enough, Rashi makes his comment on the first part of the pasuk, on the words, "I will make the land desolate" and not on the second half, in order to emphasize that the very act of desolating the land is for our benefit, so that our enemies will never be able to put down roots here.

I once wondered (very briefly) whether Rashi, after having written this, was ever concerned with the possibility that at some time in the future Eretz Yisroel would be conquered and settled by an industrious, clever and highly motivated people who would drain the swamps, remove the stones, clear the debris, build irrigation canals and turn it into a veritable Garden of Eden. Rest assured, Rashi never hesitated for a second, since Torah is the ultimate truth and the pasuk says "and your foes who dwell upon the land will be desolate." That's it. Period!

Now we can bear testimony that in 2000 years of our exile, the Land did not shine its countenance on any other people. Sitting at the crossroads of the world, the bridge between east and west, with mighty nations and empires waging many wars to conquer her, no one succeeded in settling her. Nations devastated, destroyed, razed and burnt - but could not take root. All because of that little pasuk in the Tochacha.

There is an eternal covenant between Eretz Yisroel and Am Yisroel to remain faithful to one another through all time.

The Land will only respond to the ministering hands of her people Israel. The Land even knew to anticipate our return and shake off the dust of history and spring to life in full bloom - "but you, O mountains of Israel will give forth your branch and bear your fruit for my people, for they are soon

to come " Yechezkel 36:8 .

Rabbi Abba said, "there is no clearer indication of the End than this." (Sanhedrin 98a)

The Land has kept its covenant and hopefully many more Jews will keep our part of the bargain!

Rabbi Sholom Gold, Jerusalem

TBDATR

When a word ends with the same letter that the next word begins, we have a situation called D'VEIKIM, words that can stick together (with a resulting loss of one of the twin letters), but shouldn't. Towards the beginning of B'har we find the phrase SHEISH SHANIM (6 years), twice. In such situations, care should be exercised to pause briefly between the two words so that both SHINs are heard. SHEISH <brief pause> SHANIM (and not SHEISHANIM).

You can play a fun "game" at your Shabbat table by challenging your children, grandchildren, and guests to come up with similar pairs of words from Torah, Nach, and davening. Try for different letters, e.g. GIMEL (MASIG G'VUL), MEM (easy one - hamotzi LECHEM MIN haaretz). ZAYIN? (Only once in Tanach - Yeshayahu 51:9, OZ Z'RO'A.) Bonus points to consecutive occurrences...

ParshaPix explanations

🕒 Har Sinai, with a pair of Luchot at the top. Negation circle over someone planting a sapling. Question mark between them. - represents the famous question MA INYAN SHMITA EITZEL HAR SINAI? See Sedra Summary for more on this famous "question".

🕒 The abacus is for counting the seven years of each Shmita cycle and the seven Shmita cycles to Yovel.

🕒 Also, to calculate the fair price of land, depending upon how many years remain until Yovel.

🕒 The Shofar is blown on the Yom Kippur of Yovel. Our blowing of the Shofar as Yom Kippur ends, is partially to commemorate the Shofar-blowing of the Yom Kippur of Yovel.

🕒 The Liberty Bell is inscribed with the partial pasuk from Parshat B'har: AND PROCLAIM LIBERTY THROUGHOUT THE LAND TO ALL ITS INHABITANTS. What follows is what some people call "useless information" and other, kinder people call "fun trivia" (you decide). White-chapel Foundry produced the bell, which cracked as it was being tested... It tolled for the reading of the Declaration of Independence on July 8, 1776... After, it was rung for Washington's birthday in 1846, the crack

widened, rendering the bell unringable. It is now ceremoniously tapped each Fourth of July. (There is a rumor that due to a mix-up - intentional or accidental - the real, original Liberty Bell is in the park in Jerusalem of the same name, and a copy is in Philadelphia. Okay, there is no such rumor, but it would be really cool, if...)

🕒 NOT FOR SALE sign is a reminder of the prohibition in the parsha, which includes giving any part of Israel away to anyone else - certainly to our enemies.

🕒 There's a fellow lending money at the Torah-approved interest rate for personal loans between Jew and Jew - 0%.

🕒 If you follow G-d's laws... then we will receive our rain in the proper time...

🕒 and 5 will be able to repel 100 (of our enemies) and 100 will push away 10,000...

🕒 And we will have peace (dove with olive branch).

🕒 Anatot is from the haftara of B'har which we don't read this year. But the story from Yirmiyahu reflects some of the topics in the sedra.

🕒 Silhouette family is for ARACHIN with the baby's amount unclear because we can't tell if it's a boy or girl.

🕒 Price tag stands for ONA'A because mark up is more than a sixth. The issue is more complica-

ted than this, but the Torah does restrict the amount of profit one can make on what he sells to others.

🕒 Steel pen (B'EIT BARZEL) point (TZIPOREN) is in the haftara.

🕒 Maaser B'heima, the 10th sheep under the rod. There are the first nine sheep and then the "winner", which is declared by the owner as MAASER B'HEIMA. It must be brought to the Beit HaMikdash as a korban MAASER" within its first year of life. Maaser B'heima applies even in our times, but we are forbidden to do the mitzva, by rabbinic ruling, because we don't currently have the option of bringing it to the mizbei'ach.

🕒 O DODO O BEN DODO. Literally, either his uncle or his cousin. Graphically, we've employed the extinct (and therefore, definitely unemployed) dodo birds.

🕒 Barbells are for CHAZAK, CHAZAK... at the end of the book of Vayikra.

🕒 Let's work our way up the right hand side of the ParshaPix. The UZI is for the word in the opening pasuk of the haftara, HASHEM UZI UMA'UZI...

🕒 Above that is a "fifth" of bourbon, a reminder of the added fifth to the value of a non-kosher animal that was dedicated to the Mikdash fund and is now being redeemed. The surcharge applies only to the owner of the animal. He has to add

a fifth. Anyone else can give the fair market value without an extra amount.

⚡ Above that is the back half of a lion who is leaving the ParshaPix through its frame. This stands for the promise if we follow the Torah, that "bad animals" will leave the land (and not pose a danger to us).

⚡ Above that are Shabbat candles (and so are the bullets of these ParshaPix explanations), which stands for the reminder to keep Shabbat that we find in the final pasuk of Parshat B'har.

⚡ And, finally, above that - in the upper-right corner of the ParshaPix is... We're not telling. We're challenging you. It's a PPP (Parsha-PixPuzzle) or visual TTriddle. Correct solution wins a CD from Noam Productions.

THE JERUSALEM INSTITUTE
OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson # 518

Actual Case

The following case came before the Jerusalem Beit Din:

Mr. Cohen went to Alef car leasing company and leased a car. There was no theft insurance on the car, neither by Alef nor by Mr. Cohen. He drove the car and then went into a store for some shopping and left the car unattended with doors unlocked and left the keys in

the car. The car was stolen. Mr. Cohen saw the thief drive away and he chased after him on foot and could not reach the thief. Mr. Cohen went to the police and reported the theft. His contract with the Alef company provided that in the event of negligence on Mr. Cohen's part he is responsible for the car.

A third party, Mr. Levi, on his own, went to the thieves and paid them for the car and they returned the car to him. Mr. Levi returned the car to the Alef leasing company and demands payment from them for the amount he paid to the thieves.

The Alef company pleads that Mr. Levi is only a person who returned lost property and is not entitled to be paid anything. They claim that if he has a claim, it is against Mr. Cohen. For they claim that if one returns an object to a party that lost an object, the finder is not entitled to a reward. That which he paid the thieves is thus not recoverable from the owner of the car. It is further claimed that Mr. Levi is in the role of a person without being asked pays off the debt of the debtor to the creditor, and the payor has no claim against the debtor who did not ask him to pay the debt.

The Beit Din held that if Levi returned the car to Mr. Cohen he would have been correct halachically. As soon as the car was stolen, Mr. Cohen had certain responsibilities to Alef and thus he had rights in the car for which he might have to pay. The fact that the car was recovered and he did not have to pay, did not take away his rights from the car. Thus the car should have been returned to Mr. Cohen and he is entitled to any moneys that are now being paid. When Mr. Cohen ran after the thieves

and then stopped, his stopping was a manifestation of his having abandoned any ownership in the car and could not now make demands on the moneys. But the owners of the car did not manifest any abandoning of the car.

Should Mr. Levi have a claim against anyone for the money he laid out? There is some dicta in the opinion that perhaps Mr. Levi turned up too conveniently and perhaps was in cahoots with the thieves and will possibly share his money with the thieves; but since this is only conjecture, the case proceeded as if it was not so. Did Mr. Cohen really see the car in Ramallah and begin to care about the true owner of the car. What can be seen from this response of the Beit Din is that one should take out theft insurance on a car that he leases unless it can be shown by the leasing company that they have insurance and for a fee the lessees can be covered by their insurance. □



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

Last issue's (EMOR) TTtriddles:

[1] I not on and I3 on

Vayikra 23:18 commands to offer korbanot "AL HALECHEM" (lit. on the bread), meaning together with the Two Loaves offering of Shavuot. The korbanot mentioned include 7 lambs, one bull, 2 rams (as OLOT), one goat (CHATAT), and two lambs (SH'LA-MIM). That's I3 on (CHAMETZ). In contrast to these I3 animals that are to be offered AL HALECHEM, there is one korban that cannot be offered on Chameitz, so to speak. Korban Pesach has a prohibition of LO TISHCHAT AL CHAMEITZ DAM ZIVCHI... (Sh'mot 34:25) - it is forbidden to possess chametz at the time of the bringing of Korban Pesach (in addition to the seven days of Pesach).

[2] Expel, Tamid, Borders, EVOO

The exact phrase: TZAV ET B'NEI YISRA'EL, command the Children of Israel... occurs only 5 times in Tanach - 4 in the book of Bamidbar and once in Vayikra (Emor, to be specific). If we cut the list down very slightly, by looking at only the commands that were preceded by that most common of p'sukim in the Torah - VAYDABEIR HASHEM EL MOSHE LEIMOR, And G-d spoke to Moshe saying - we find only 4 occurrences. Ours (from Emor) is the command to take olive oil (EVOO) for

the Menora. In Naso, we find the command to expel people with different types of TUM'A from the different camps. Then, in Pinchas, is the command to bring the two daily T'midim. And then there is the command about the borders of Eretz Yisrael.

[3] **Born in Nisan, Iyar, or Tevet**

Mazal of Nisan is the T'LEH (Aries, the Ram). That of Iyar is the SHOR (Taurus, the Bull). That of Tevet is the G'DI (Capricorn, the Goat). Together with "born" we have a definite allusion to the beginning of the Yom Tov Torah reading (first day of Sukkot and second day of Pesach): SHOR O KESEV O EIZ KI YIVALEID... "When a bull, or a sheep, or a goat, is born..."

[4] **4 = 1 + 1 + 3 + 2**

Within the portion of the Festivals, we find the command to take the Four Species. The 4 MINIM = one etrog + one lulav + 3 hadasim + 2 aravot.

[5] **Of the 49, twice this Shabbat and 22 times in Yechezkel**

There are 49 occurrences of the word EMOR (ALEF-MEM-REISH, vowel-specific) in Tanach. In addition to Emore being named for an occurrence of the word in the first pasuk, there is one more EMOR in the sedra. The word occurs 22 times (that's a lot) in the Book of Yechezkel (too bad, TTriddle-wise, that there was none in the haftara of Emor - which is from Yechezkel). [BTW, B'reishit has one, Sh'mot has 6, Vayikra has only the two in Emor, Bamidbar has 3 and D'varim has 2. That's 14 in the Torah. With 22 in Yechezkel, we're left with 13 for the

rest of Tanach - 5 of which are in Melachim Alef.]

[6] **stroobball**

This is a 10-letter word that describes the pattern in Vayikra of its 10 sedras as to whether they pair off occasionally or not. The first 3 different letters represent Vayikra, Tzav, and Sh'mini that are always read separately. The double-O is for Tazri'a and M'tzora, which are read combined in 12-month years. Similarly, the double-B stands for Acharei and K'doshim, which also combine in 12-month years. The A is for Emor, a stand-alone sedra. And the double-L is for B'har and B'chukotai which often combine, but have a more complicated rule than the other two pairs in Vayikra - having to do with Pesach running from Shabbat to Friday with the 8th day in Chutz LaAretz being on Shabbat, throwing us out of sync sedra-wise. B'har and B'chukotai are separated in a 12-month year in Israel only, when that happens.

[7] **Julius Groucho Marx or Hugo's Quasimodo**

Interesting pair. Groucho was famous for his excessively bushy eyebrows. And Quasimodo was the hunchback of Notre Dame. What do they have in common? They represent the two different definitions of GIBEIN, one of the disqualifying blemishes of a kohein. Rashi, based on the Gemara, says that GIBEIN is one with abnormally long eyebrows. R' Saadia Gaon and Radak say it describes a hunchback.

[8] **Aharon is doubly qualified**

The phrase HAKOHEIN HAGADOL

occurs 18 times in Tanach. 17 of those times, it is the title of a specific kohein gadol or, at least, it refers to the position. Once - in Emor - its first occurrence, it is part of a longer phrase: V'HAKOHEIN HAGADOL MEI-ECHAV, And the kohein who is greater than his brothers. Aharon is doubly qualified for this description because he was the Kohein Gadol and because he was older than his brother, Moshe Rabeinu, making him the Kohein who was Gadol MEI-ACHIV.

[9] **FUN WITH OMER NUMBERS:**

To encourage your son to count the Omer, you use a set of number-cookies which you arrange on a plate each night - he counts and then eats. How many cookies for each numeral do you need?

Before we give the answer, here is a fuller explanation of what is being asked. If you didn't understand it - or even see it - last week, you can use it with your children or grandchildren and Shabbat guests.

On the first night, a single cookie (kosher for Pesach, of course) in the shape of the numeral one is on the plate. The kid counts and then eats the cookie. A single cookie is on the plate for the following five nights - a different numeral each time. On the 7th night, there would be two cookies - one in the shape of a 7 and one in the shape of a one for one week. Motza'ei Shabbat, the eve of Lag BaOmer, there would be 4 cookies on the plate - two in the shape of 3s, one 4 and one 5. Etc.

With that, here are the numbers: Don't give them away until you challenge the appropriate people to do it mentally (or, if permissible, with pencil and

paper, calculator, computer, etc.). You'll need four zero cookies (nights 10, 20, 30, 40), 28 each of ones, twos, threes, and fours, 18 each of fives and sixes, 6 sevens (nights 6, 16, 26, 36, 46, and 49), and 5 each of eights and nines. That's 168 cookies for 49 nights - an average of a little less than 3½ cookies a night. A little more - and you can ask some or all of this. On 6 nights there is only one cookie. One night - and only one night (the 7th) there are two cookies. On 8 nights, there are 3 cookies each. All the rest - 34 nights, to be specific, there are 4 cookies. Of course, the eights probably use more dough than the other numerals; the ones are the least. But that's not part of this TTriddle. □