

Parshat HaShavua's Periodic Bonus

Many times (not always), a review of Parshat HaShavua allows us a second look at a topic we have recently studied, but might have paid proper attention to, the first time around.

B'haalot'cha is a great example of this, with Korban Pesach, Pesach Sheni, the Chatzotzrot and their connection to Yom HaAtzmaut, and the Chanuka connections - both the opening p'sukim and the haftara.

Don't know yet if we'll get to say more about all of these subjects, but let's start with Pesach Sheni. Let's take a second look at the quintessential "Second Chance" Mitzva. (Maybe you studied it a month ago, maybe not.)

There are mitzvot that have specific times to observe them and there are mitzvot that are not bound by time. The very nature of a time-related mitzva is that it can be performed within its time range, but not before and not after.

We are commanded to dwell in a Sukka for the seven days of Sukkot. Let's say that - G-d forbid - it rains hard for seven nights and seven days and we have not one single opportunity to fulfill the mitzva of Sukka. Then, right after the conclusion of the holiday, the sun shines, and balmy Indian summer weather sets in for the next long stretch of time. Too bad; there's nothing we can do to make up our having missed Sukka. The best we can say is, hope for the best next year.

So too with almost all time-related mitzvot. Almost, but not quite. The Torah tells us that there were individuals who were ritually defiled from contact with a dead body, while the rest of the people were participating in the first annual Korban Pesach. Their state of TUM'A excluded them, and technically, exempted them, as well. Their "complaint" of "challenge" to Moshe should have met with the same, "better luck next year" that our hapless Sukka-wannabes experienced. But that's not what happened. *cont. page 4*

Jerusalem Shabbat in/out times for **B'ha-alo-t'cha**
7:02pm (plag: 6:10) / **8:20pm** (see page 3 for other zmanim)

ParshaPix Explanations on p.41



Word of the Month

This month's KL was more "spread out" than usual. Strict Minhag Yeruhalayim people said it on Sunday or Monday night before Shavuot. Tuesday night was not an option, since KL can be said on Leil Yom Tov only if it is the last opportunity - which it wasn't, and cannot ever be for Shavuot. (It can happen on Peasch and Sukkot.) Wednesday night, Motza'ei Israel's Shavuot, was a popular time for KL. But not in ChU"L. Thursday night was popular in Chutz LaAretz and for strict 7-day people. Motza"Sh Naso was popular for those 7-day people who wait for Motza'ei Shabbat.



Candles (earliest)	B'ha-alo-t'cha	Havdala	Next week
7:02pm (6:10)	Yerushalayim	8:20pm	7:06 (6:13) 8:24
7:18pm (6:12)	S'derot	8:21pm	7:22 (6:15) 8:25
7:17pm (6:10)	Gush Etzion	8:20pm	7:21 (6:13) 8:24
7:19pm (6:12)	Raanana	8:22pm	7:23 (6:15) 8:27
7:17pm (6:11)	Beit Shemesh	8:21pm	7:21 (6:14) 8:25
7:18pm (6:12)	Rehovot	8:22pm	7:22 (6:15) 8:26
7:19pm (6:12)	Netanya	8:23pm	7:23 (6:16) 8:27
7:15pm (6:11)	Be'er Sheva	8:20pm	7:19 (6:14) 8:24
7:18pm (6:11)	Modi'in	8:21pm	7:22 (6:14) 8:25
7:02pm (6:12)	Petach Tikva	8:22pm	7:06 (6:15) 8:26
7:02pm (6:10)	Maale Adumim	8:19pm	7:06 (6:13) 8:24
7:18pm (6:11)	Ginot Shomron	8:21pm	7:22 (6:15) 8:26
7:17pm (6:10)	Gush Shiloh	8:20pm	7:21 (6:13) 8:25
7:16pm (6:10)	K4 & Hevron	8:19pm	7:20 (6:13) 8:24
7:17pm (6:10)	Giv'at Ze'ev	8:20pm	7:21 (6:14) 8:25
7:18pm (6:12)	Yad Binyamin	8:21pm	7:22 (6:15) 8:26
7:19pm (6:12)	Ashkelon	8:22pm	7:23 (6:16) 8:26
7:08pm (6:11)	Tzfat	8:22pm	7:12 (6:14) 8:27

Rabbeinu Tam havdala B'ha-alo-t'cha (J'lem) - 9:03pm

Other Z'manim

Ranges are 10 days. WED-FRI
13-22 Sivan (May 26 - June 4)

Earliest Talit & T'filin	4:39-4:35am
Sunrise	5:37-5:34am
Sof Z'man K' Sh'ma (Magen Avraham: 8:12-8:11am)	9:06-9:05am
Sof Z'man T'fila (Magen Avraham: 9:40-9:39am)	10:16-10:16am
Chatzot (halachic noon)	12:36-12:37½pm
Mincha Gedola (earliest Mincha)	1:12-1:13pm
Plag Mincha	6:08½-6:12¼pm
Sunset (based on sea level: 7:35-7:41pm)	7:41-7:46pm

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LEAD TIDBIT cont. from front page

Instead, he had the people wait for "word from on high". And the mitzva that they received at that moment - even though it is part of the whole Torah, this part was revealed to the people at this point - comes as a surprise. Because once the afternoon of the 14th of Nissan has come and gone, there is no longer a possibility of bringing Korban Pesach. AVAR Z'MANO, BATEIL KORBANO. Korban Pesach is a very time-specific mitzva.

G-d did not give us an extension on Korban Pesach. He did not give us a "make up" date. He gave us another mitzva with which to have a second chance. Pesach Sheini (or Pesach Katan, as it is also called) is a separate command - one that only applies to some of the people, but a set of mitzvot among the 613, nonetheless.

The lessons that we can draw from Pesach Sheini are twofold (at least). First, the idea that a part of the Torah was purposely "held back" until well-meaning people essentially asked for it. Pesach Sheini could have been presented to the people like most of the Torah's mitzvot - taught and explained and reviewed, and reviewed again. And again. But this one (and the laws of inheritance, which were similarly presented as a response to the request of good people) was given in a special way, so that these lessons and our appreciation for these mitzvot could be learned and heightened.

A second lesson is that of the nature of G-d's gifts of a "second chance". Pesach Sheini is for the Jew who doesn't want even a valid excuse to prevent him from doing a mitzva. It is also for the person

who doesn't even have a good excuse, to be able to make amends for his earlier sloppiness or even wickedness. True, we do not have an equivalent of Pesach Sheini for most other time-sensitive mitzvot, but this one example makes its point. Especially, since Korban Pesach - almost like no other mitzva - is the membership rite in Judaism.

On the other hand, the concept of a "second chance" is by no means limited to Pesach Sheini. The broad super-mitzva of T'shuva is the best example of a second chance (and a third, fourth, fifth chance, as well) there can be. It is not just a blown opportunity to do a timed mitzva that we are dealing with. Any mitzva - a positive command we neglect or a prohibition we violate, we could have been punished instantaneously. In a world ruled purely by strict justice, that would be the case. But in G-d's world, there is a significant mixture of Divine Mercy with His Justice. And that is manifest in the mitzva and opportunity that we call Repentance, T'shuva.

Rather than go on and on, we'll switch to another example of Parshat HaShavua giving us another opportunity to examine a concept.

Chatzotzrot - the Silver Trumpets. They are in B'haalot'cha. When was the last time we quoted the p'sukim from this sedra about them? On Leil Yom HaAtzma'ut. Right before the Shofar was sounded. Aside from the Midbar use of the Chatzotzrot, they had two other functions: Blown in times of tragedy and calamity to inspire us to prayer, fasting, and T'shuva... and on festivals (in the Beit HaMikdash). Food for thought.

B'haalotcha

STATS

36th of the 54 sedras; 3rd of 10 in B'midbar

Written on 240 lines in a Sefer Torah, ranks 10

16 Parshiyot; 11 open, 5 closed

One of the parshiyot (a S'TUMA) is separated from the parshiyot before and after it by more than blank space (as is usual) - namely, backwards NUNs. Consequently, this parsha is the "loneliest" of all parshiyot in the Torah.

136 p'sukim, ranks 11th, 4th in B'midbar

1840 words, ranks 12th, 3rd in B'midbar

7055 letters, ranks 12th, 4th in B'midbar

MITZVOT

5 mitzvot; 3 positives, 2 prohibitions. To illustrate the "lopsided" distribution of mitzvot in the Torah, B'haalot'cha has more mitzvot than 28 other sedras, and fewer mitzvot than 25 sedras. 5 mitzvot and it's in the top half.

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

14 p'sukim - 8:1-14

[P> 8:1 (4)] Aharon is instructed to tend the lamps of the Menora.

SDT: *Rashi explains the connection between this portion and that of the gifts of the N'SI'IM at the end of Parshat Naso. Aharon, as leader of the tribe of Levi, was embarrassed that he had not offered gifts for the dedication of the Mishkan as did the other leaders. G-d is telling him that his gift - daily service in the Mishkan - is far greater than the other gifts. Theirs are material and transitory; his is spiritual and permanent.*

The MITZVA to tend and light the Menora is recorded and counted elsewhere in the Torah. This fact makes the DRASHOT explaining the connection to Parshat HaN'si'im stand out all the more, since, on a P'SHAT level, it is sort of redundant (not quite) in B'haalot'cha. Ramban sees in this portion an allusion to a future generation when descendants of Aharon (the Hasmoneans) (re)dedicated the Mikdash by lighting the Menora (which also lasts much longer than Mishkan-related gifts).

If we look at the two topics that flank Bamidbar 7, we find the two Temple practices that survive until this day (as opposed to the short-lived nature of

the gifts described in chapter 7) - Birkat Kohanim, still practiced daily as commanded by the Torah, and the Menora, commemorated by the yearly observance of Chanuka. This perhaps is part of G-d's message to Aharon.

All-in-all, this opening parsha is a strong "REMEZ to Chanuka from the Torah". And the point is driven home by the fact that the haftara of B'haalot'cha is also the haftara for Shabbat Chanuka. (And the beginning of this week's sedra is part of the Torah reading of the 8th day of Chanuka.)

The Menora is described again with specific reference to the wicks (flames) of the lamps facing the "face (central stalk) of the Menora".

[P> 8:5 (18)] Next G-d commands Moshe to separate the Leviyim from among the People and to purify them. Ritual waters, shaving their hair (Rashi explains that as an atonement for the firstborns whom the Leviyim replaced, they were considered to have a ritual impurity akin to that of M'TZORA, hence the shaving of all bodily hair as part of their purification process), cleansing their clothes, and various sacrifices and ceremonies accomplish this command of "separation of the Leviyim".

Levi - Second Aliya

12 p'sukim - 4:38-49

After the above procedures, the Leviyim are qualified to perform

their holy tasks in the Mikdash as aides to the Kohanim. They, instead of the firstborns of Israel, shall function in the Mikdash.

The Torah explains that the sacred functions were originally to be performed by firstborns who were sanctified as a result of their being spared in Egypt. (The special position of the firstborn actually predates the Egypt experience.) As a result of the sin of the Golden Calf, the Leviyim, who unilaterally reacted in defense of G-d's honor, were taken by Him in lieu of the firstborns of all the Tribes.

Moshe, Aharon and the People of Israel did to/with the Leviyim as Moshe was instructed. After purification, the Leviyim were to come to the Mishkan to "report for duty".

[S> 8:23 (4)] From age 25 until 50, the Levi was eligible for Mishkan service. (From 25 the Levi studied and trained for Temple service, at 30 he began serving. Age 50 was the retirement age for the "carrying chores", but the singing and guarding functions of the Levi continued beyond that age. Note too that the carrying "thing" was only during the time of the portable Mishkan and has no relevance to the Beit HaMikdash.)

Shlishi - Third Aliya 14 p'sukim - 9:1-14

[P> 9:1 (8)] G-d spoke to Moshe in the Sinai wilderness during Nissan of the second year from the Exodus. He commanded/reminded him to tell the People to bring the Korban Pesach. The Torah records that on the 14th of Nissan in the afternoon, the first annual Korban Pesach was indeed brought as was commanded.

This Pesach and Pesach Sheni episode occurred before the counting of the People recorded in the opening portion of Bamidbar. It was not placed at the beginning of the book because it is embarrassing to the People of Israel that they (we) only brought this one Korban Pesach in the entire Wilderness period.

Then the Torah tells us that there were people who were ritually unclean and thus unable to participate in the Korban Pesach. They approached Moshe and complained that it was unfair that they were unable to join in this mitzva with the rest of the People.

Moshe called upon G-d to answer their "complaint".

It is important to understand that the laws of Pesach Sheni are a part of the original Torah miSinai. However, they were not revealed to the People until this point. And it was done at this point to honor those who "complained". BTW, contrast this kind of complaining

with the other kind that unfortunately occurs too many times in Bamidbar.

[P> 9:9 (6)] A person who is "tamei" or far away from the Mikdash and is unable to bring KP shall bring a KP on the afternoon of the 14th of Iyar [380,A57 9:11] and eat it that night [381,A58 9:11] with matza and maror. Nothing of it may be left over for the morning [382,L119 9:12] and no bone of it may be broken [383, L122 9:12]; all rules of KP apply to this Pesach Sheni (actually there are differences concerning peripheral details, but the korbanot themselves are the same). Intentionally not bringing KP is punishable by "karet" (excision).

Although the Torah mentions two specific "excuses" for not bringing KP, anyone who did not bring KP for any reason - even including intentionally - is eligible and obligated to bring Pesach Sheni. This Divine "second chance" is available EVEN to the intentional violator. There are distinctions concerning Kareit depending upon why a person did not do Korban Pesach the first and the second time.

The Torah once again emphasizes that there is one law for the born-Jew and the convert.

R'vi'i - Fourth Aliya 19 p'sukim - 9:15-10:10

[S> 9:15 (9)] From the day that the Mishkan was erected, it was covered by a heavenly Cloud

during the day and a fiery cloud at night. Only when the cloud would lift would the People travel. And when the cloud rested, the People would camp. It happened that sometimes the People traveled a few hours after they had camped; sometimes they stayed in one place for a period of days or months or years. By G-d's command the People camped and by G-d's command the People would travel.

SDT: *The pasuk (9:18) says: "AL PI HASHEM (by the word of G-d) the People of Israel shall travel, and by G-d's word they shall camp." The SHLA"H HAKADOSH writes that this is the source for the concept that a person should use the phrases Im Yirtzeh HaShem, Baruch HaShem, B'ezrat HaShem, and the like whenever he speaks of doing something. Our travels and every activity should also be AL PI HASHEM.*

[P> 10:1 (10)] G-d commanded Moshe to fashion two silver trumpets to be used to assemble the People (or their leaders) and to signal their movement. The T'KI'A sound on both trumpets was a call for everyone to gather to Moshe. The T'KI'A on one trumpet was a call to the leaders of the people. The T'RU'A sound indicated that traveling was to commence - one T'RU'A (with T'KI'A before and after) for each camp (of three tribes each). Kohanim are charged with the mitzva of sounding the trumpets when appropriate. The above-mentioned purposes of

the trumpets applied to the generation of the wilderness only, but the mitzva for future generations concerning the trumpets is as follows:

When the People enter the Land of Israel, the trumpets are to be used during times of troubles and on festive occasions during Temple service [384,A59 10:9,10]

Mitzva Watch

When does the mitzva apply? The blowing of the CHATZOTZROT in the Beit HaMikdash, to accompany certain korbanot, obviously applies when we have the Beit HaMikdash.

What about the blowing during times of crises? Some authorities hold that the mitzva does not apply in our time - only at the time of the Mikdash. Some say that this aspect of the mitzva would apply in our time except that we do not know how to make the Chatzotzrot, and therefore we cannot fulfill this mitzva on a "technicality". Others disagree and hold that the mitzva of blowing in times of trouble DOES apply and we use CHATZOTZROT made today to the best of our knowledge and ability.

Rabbi J. David Bleich in his Contemporary Halachic Problems mentions a fascinating opinion on this topic. Rather than Eretz Yisrael per se or the Mikdash being a pre-requisite for this mitzva (the blowing in times of national crisis aspect of the mitzva), it is Jewish sovereignty in Eretz Yisrael that activates the mitzva. Therefore, according to this opinion, we are

dealing with a mitzva - maybe the only one - that reactivated for us on a D'Oraita level, in 1948.

May we be privileged to the reactivation of the full mitzva of CHATZOTZROT, and may we soon hear their happy blasts in the Beit HaMikdash, במהרה בימינו, אמן.

Chamishi 5th Aliya 24 p'sukim - 10:11-34

[P> 10:11 (18)] On 20 Iyar in the year following the Exodus, the Cloud lifted from the Mishkan. The People of Israel travelled through the Sinai wilderness and the Cloud rested in the Paran Desert. First in line to travel was the "flag-camp" of Yehuda consisting of the Tribes of Yehuda, Yissachar and Zevulun. The Mishkan was dismantled and the Levi-families of Gershon and M'rari followed with their laden, covered wagons. Then came the grouping of Reuven, Shimon and Gad. Then the Levi family of K'hat carrying the sacred vessels followed. Next came Efrayim, Menashe, and Binyamin followed by the "camp collectors", Dan, Asher and Naftali. (This description conforms to the simple reading of the text and one of the Talmudic opinions.)

[S> 10:29 (6)] Moshe informs his father-in-law Yitro (here called Chovav) of Israel's traveling plans and asks him to come along. Yitro

declines the invitation and returns to his home.

The People travel from Sinai for three days, led by the Aron which was searching for a resting place, so to speak. G-d's Cloud accompanied and protected them.

At this point in the Torah, we are 13 months out of Egypt and neither the people nor Moshe Rabeinu have done what later caused them to be barred from entry into Eretz Yisrael. After Moshe talks to Yitro, it was supposed to be a three-day trip (condensed into one day) to bring us WITH Moshe, into the Land of Israel. But then we started messing things up.

Shishi - Sixth Aliya 31 p'sukim - 10:35-11:29

[*S*> 10:35 (2)] The two special p'sukim about the moving and resting of the Aron are quoted in our davening when the Torah is taken out and returned to the Ark. In the Torah this 2-pasuk portion is flanked by the letters NUN written backwards. This serves to "split the Book of BaMidbar into separate books". Rashi indicates that this portion does not belong here and the unusual "scribal parentheses" indicate its abnormal placement. Other commentaries point out that the split in the book is between the "good stuff" in the first part and the "bad episodes" in

the second part.

[P> 11:1 (15)] Next follows another "black period" in the early history of the Nation - the Complaints. The People complained and were punished by fire. Moshe pleaded for the people and G-d stopped the punishing fire. They complained about the Manna and demanded meat. With great chutzpa, they remembered the fish and other "fine foods" they ate in Egypt. And they disparaged the wonderful, miraculous sustenance from G-d. This angered (so to speak) G-d greatly. Even Moshe Rabeinu complained about G-d's anger with the People and expressed his difficulty in handling the People alone. Moshe also questioned where he would possibly be able to get enough meat to satisfy the People's demands.

[P> 11:16 (7)] G-d told Moshe to gather 70 elders who would help ease the burden of leadership. G-d would instill in them the Divine Insight so that Moshe would not have to lead them alone.

To the People, G-d promised meat (quail) which would descend in such great quantities for a sustained period of time (a month) until the People would become "sick of them". Moshe expressed doubt as to how so many people could be thus fed.

[P> 11:23 (13)] G-d reproaches Moshe for the doubt. Moshe speaks to the People and gathers

the Elders who were given the gift of prophecy by G-d.

Two of these "new prophets" (Eldad and Medad) remained within the camp and prophesied amongst the People.

[The g'matriya of ELDAD U'MEIDAD is 103, same as N'VI'IM, prophets.] (Commentaries tell us that they prophesied Moshe's death and Yehoshua's accession to leadership.) Yehoshua, protective of his mentor Moshe, pleads with Moshe to punish them. Moshe assures Yehoshua that it is G-d's will that they should prophesy.

SDT: *About 18 times in the Tanach, it says "And G-d got angry with..." Yisrael / Bnei Yisrael / His people. When the People complained about the Manna, etc., the Torah says VAYICHA AF HASHEM M'OD, G-d got VERY angry. Why? Kedushat Levi explains that usually when G-d got angry at the People, Moshe would rise to their defense and persuade G-d, so to speak, not to punish them. This time, the Torah says that "and in Moshe's eyes it was bad". Moshe Rabeinu was more upset with the people than usual. This "angered" G-d all the more, and Moshe did not defuse G-d's anger as in the other instances.*

Sh'VII - Seventh Aliya 23 p'sukim - 11:30-12:16

Moshe and the Elders gather the People. G-d sends the quail, as He has promised, carried by a Divine wind. The supply is overwhelm-

ing. The People spend day and night collecting the quail. No sooner had they started eating, when G-d's anger was manifest in a devastating plague that struck the People. The location became known as Kivrot Hata'ava, because that is where the "complainers" were buried.

[P> 12:1 (3)] Miriam speaks critically against Moshe to Aharon by belittling Moshe's unique stature among prophets and people.

[S> 12:4 (10)] G-d rebukes them and clearly states how unique Moshe is among all prophets, past and future. Miriam is stricken with Tzora'at. Moshe offers a short but eloquent prayer behalf of Miriam.

[P> 12:14 (3)] The People delay their travels for the week of Miriam's isolation.

81 years earlier, Miriam had stood by the Nile protectively watching over her baby brother Moshe in the basket. Her "reward-in-kind" is this 7-day delay. The Mishna points out that good deeds are thusly rewarded. On the other hand, the Torah in D'varim 24:9 tells us to remember what G-d did to Miriam on our way from Egypt. This becomes a classic warning against speaking LASHON HARA.

The Baal HaTurim further points out that the pasuk describing Miriam's vigil at the river, consists of 7 words, corresponding to the 7 days that the people waited for Miriam to "heal".

The People move to the Paran

desert.

The last 3 p'sukim are reread for the Maftir.

Haftara 21 p'sukim **Zecharya 2:14-4:7**

As if to offset the depressing sequence of events from the sedra, and to answer the question as to how it is possible for the People of Israel to rise from the depths of their iniquity, the haftara provides us with the optimistic prophecies of messianic times, when G-d will once again be completely in our midst.

The haftara contains Zecharya's vision of the Golden Menora flanked by olive branches. This serves as an appropriate counterpoint to the description of the Menora in the Mishkan at the beginning of the sedra. The Haftara also tells about a Kohen Gadol (Yehoshua in the haftara; Aharon in the sedra).

This vision of the Menora was borrowed by the State of Israel to be the national emblem (not exactly, but close). Wouldn't it be wonderful if our leaders would heed the words of Zecharia in explaining that vision: "Not by might nor by power, but by My spirit..." Only when we act properly, which also means differently from other nations, will we merit the Geula. (This is also the haftara of Shabbat Chanuka - the first one, if there are two.)

Divrei Menachem

Parshat B'ha'alotcha incorporates two somewhat parenthetical verses. They describe how when the Holy Ark journeyed forth or came gently to rest, Moshe, our great leader, would proclaim: "Rise Hashem that your enemies be defeated" and "Come home again Hashem to the myriads of the thousands of Israel" (Bamidbar 10:35-36).

Rabbi Shimshon Raphael Hirsch notes that these verses split the ongoing Torah narrative: On the one side, optimistically described, are ceremonies surrounding the Menora and the upcoming service of the Levites in the Mishkan; the offering of Korban Pesach and the appearance of the Cloud by day and the Fire by night; the making of the bugles to be sounded as rallying calls; and finally the order of procession of the various tribes as they were supposed to march to their glorious future in the Promised Land.

Following this break, however, are described a series of gloomy episodes - the dissension, misdeeds and murmurings of Bnei Yisrael - that consequently deprived them of their precious prize. Nevertheless, Moshe, on seeing the periodic progress of the Ark's journey, loudly and determinedly declared his unflinching faith in the eternal destiny of Am Yisrael. For Moshe recognized that despite Hashem's enemies - the pernicious internal and external forces that despise the "sanctification of morals" expressed in the Torah - one had "yet to recognize the final victory of the Torah in the world."

Bamidbar 11:33 begins, "The meat was still between their teeth..." Although the context is a negative episode in the story of Dor HaMidbar, some point to this phrase and learn something totally of the subject at hand. Namely, that the Torah is referring to quail (a bird) as BASAR, meat. This lends support to the Rabbinic decree that includes the meat of fowl in the prohibition of BASAR B'CHALAV, meat & milk. Our Sages had other reasons for the inclusion of fowl in this prohibition, but calling fowl meat gives Torah support for their decree, on some level.

Rabbi Weinreb's Weekly Column:
Parshat B'ha'alot'cha

A Candle of G-d is the Soul of Man

I no longer remember which Israeli artist colony I was visiting. Perhaps Jaffa. But I will never forget the crude, almost primitive paintings, which were on exhibit. They were

Yehoshua runs to Moshe to tell him that Eldad and Meidad are MITNAB'IM in the camp. Baal HaTurim takes the word and makes it an acronym (NUTRIKON) for Moshe Tanu'ach Nafsho B'gan Elokim; Yehoshua Machnis - Moshe will rest his soul in G-d's garden; Yehoshua will "enter" (the people, i.e. bring them into Eretz Yisrael).

2.2 • 2.8 • 13.3

all very different in color, style, and size. They varied from somber dark browns and grays to tropical oranges, reds, and yellows. Some were very realistic, some impressionistic, some totally abstract. One was a large mural. But in the corner, there were postcard-sized miniatures. In every painting, a candle predominated.

The artist was obsessed with the image of the candle. A tall, slim candle, wax dripping down its side, the wick erect, the flame flickering. Somehow, each candle evoked the picture of a person.

I made a note of the artist's name, hoping that one day I would be able to afford one his works, and would then find him, but I lost the scrap of paper with his name and address long ago.

The memory of the candles bedecking his workroom walls has remained with me. As long as I can remember, I have been fascinated by candles and by their human-like quality. In my early teens, I was taught to meditate in front of a burning candle, and to associate my meditation with the biblical phrase, "A candle of G-d is the soul of man".

"What are some ways that human beings resemble candles?" This question was assigned to me by the old rabbi who was my first spiritual guide. In my early adolescence I was part of a group of six or seven peers who met with this

rabbi once a month in a dark and, you guessed it, candlelit room.

It was our task to gaze at a burning candle and imagine the affinities between candles and men. At the end of the month, we were to report on our findings.

I never returned at the end of that month. Without that closure, it is no wonder that I still reflect, fifty years later, on the resemblances between people and candles.

This week's Torah portion speaks of the candles that Aharon lit in the Mishkan of old. The Torah speaks not of the "lighting of" the candles, but of the "raising up" of the candles. Commentaries eagerly point out that it is not sufficient to kindle the candle; one must see to it that the flame will continue to burn on its own.

The candle thus becomes a metaphor for the process of teaching: parent to child, or master to disciple. It is never sufficient to merely touch the child with the flame of knowledge. Rather, one must "raise up" the flame so that it will grow and will nurture the student for a long time. The task of the teacher is to ensure that the flame will continue to burn on its own, that knowledge will be a lifetime process.

There is another traditional Jewish saying which inspires me: "A little bit of light can dispel much darkness". The little candle teaches

us how much good a single person, or even a single act, can accomplish. It is not necessary for one to try to ignite powerful floodlights. If all that one can do is light a match, that paltry act can achieve unforeseen illumination.

Finally, there is a Talmudic dictum, "A candle for one is a candle for a hundred". There are certain things in life, an item of food for example, which can only meet the needs of one person. There are other things, certain tools for example, which can only meet the needs of one person at a time. But one candle can benefit the single individual who needs illumination, and it can shed equal illumination for many others in the room. A candle for one is a candle for a hundred.

And so it is in the human realm. There are things that we can do which will benefit not only a single particular other but an entire group, an entire community, an entire world. If we teach, for example, lessons that are useful practically and that are spiritually uplifting, those lessons are not limited to who hears them. Rather, they can benefit many unseen others. Intellectual accomplishments and religious achievements are candles not just for one, but for hundreds.

I have listed but three of the infinite number of ways in which the soul of man is the candle of G-d. Candle lighting symbolizes the teaching process; the single act can have

וְאֶתְנֶה אֶת־הַקֹּלִיִּם זָתִים | לְאֶהֱרֹן וּלְבָנָיו
בְּתוֹךְ בְּנֵי יִשְׂרָאֵל לְעֹבֵד אֶת־עֲבֹדַת
בְּנֵי־יִשְׂרָאֵל בְּאֹהֶל מוֹעֵד וּלְכַפֵּר עַל־בְּנֵי
יִשְׂרָאֵל וְלֹא יְהִיָּה בְּבָנֵי יִשְׂרָאֵל זָגָה בְּגִשְׁתִּי
בְּנֵי־יִשְׂרָאֵל אֶל־הַקֹּדֶשׁ:

Bamidbar 8:19 - And I have given the Levites as a gift to Aaron and to his sons from among the people of Israel, to do the service of the people of Israel in the Tent of Meeting, and to make an atonement for the people of Israel; that there should be no plague among the children of Israel, when the people of Israel come near to the sanctuary. Notice that the phrase B'NEI YISRA'EL occurs 5 times in this one pasuk. Rashi, basing his comment on a Midrash, says - Bnei Yisrael is mentioned five times in this verse, thus declaring the affection [God has] for them, for their mention is repeated in one verse as many times as the five books of the Torah. Rabbi Aharon Adler had the following insight on this Rashi, a number of years ago. "I have given" and "gift" are mentioned with the first Bnei Yisrael. This represents the book of B'reishit, in which G-d gave all of nature, so to speak, to mankind, and He gave Eretz Yisrael to our Avot. LA'AVOD and AVODAT BNEI YISRAEL B'OHEL MO'ED represent Sh'mot, with AVODA in Egypt in the beginning and the service of the Mishkan in the second half. L'CHAPEIR, to atone - this is for Vayikra, the book of Korbanot and Atonement. Mention of plagues represents Bamidbar, with its several episodes of Divine punishments. When the people approach the Holy - this is for D'varim, which finds Bnei Yisrael poised at the threshold of Eretz Yisrael, the Holy Land. Is this what Rashi had in mind? Maybe. But yes or no, it is a brilliant analysis.

This Shabbat is "this time" which is one seventh of the way from last time until next time.

Information about the beginning of far

massive consequences; and we can affect a much wider circle than we think.

The opening verses in this week's Torah portion render the candle image so central to the Mishkan and Temple service, because the Torah wishes us to think about the candle, to meditate on it, and to discover for ourselves the manifold analogies which lie embedded in the candle image.

"Behold the candle", the Torah exclaims. It is one of the oldest, and certainly one of the simplest, human tools. But it can be a metaphor for the power and the potential of the human soul, which is no less than the candle of G-d. □

VEBCE REBCE

QUESTION

When and from where did the practice for a man to cover his head originate, and in what circumstances is it required? Does it make a difference what one is doing and where he is?

ANSWER

The practice of men covering their heads has evolved toward stringency and there was likely also a geographic/cultural element to it. The Talmudic references to covering one's head continuously deal primarily with midat chasidut (the practice of the particularly pious) (Kiddushin 31a) or

in cases where one needed to reinforce his fear of Heaven (Shabbat 156a).

We do find distinctions based on the person and the circumstances being discussed. The Rambam sees keeping the head covered as a high level of modesty about which Torah scholars should be concerned. Masechet Sofrim (14:15) brings two opinions as to whether one may recite parts of prayers that contain Hashem's Name with his head uncovered, and most poskim rule stringently on the matter (Shulchan Aruch, Orach Chayim 91:6). It is also likely objectionable to enter a shul in that manner (ibid.). The simple implication is that otherwise, it is not a real problem. The GRA (to OC 8:2) champions the view that all of the examples of covering are matters of piety and not real halacha.

On the other hand, there are indications that head covering applies to all Jewish men under normal circumstances. The Gemara (B'rachot 60a) says that the morning b'racha of "oter Yisrael b'tifara" is said when one puts a cloth on his head. Some understand from the fact that a set b'racha is said on the matter that it is a mainstream practice. The Shulchan Aruch (OC 2:6) says that one should not go more than 4 amot with his head uncovered. The GRA (ibid.) though claims that this is a suggestion for those who strive for piety (notice that it precedes the instructions not to walk with too straight a posture).

An important element of this machloket is dynamic. The late Ashkenazi Rishon, Mahari Bruna

(Shut 34), says that while in Talmudic times the matter was just a matter of piety, now that we live among the non-Jews, it is a binding law. The Taz (OC 8:3) takes this approach to its limit. When, he says, Jews live among non-Jews who consider it proper etiquette to specifically uncover their heads out of respect, while the Jewish approach values covering one's head as a sign of respect to Hashem, uncovering the head violates the Torah prohibition of copying gentile practices. Some take a somewhat compromise approach. The Maharshal (Shut 72) says that while he is skeptical about a classic halachic requirement to cover one's head, possibly even for prayer, once it has become expected for Jews to do so, it is improper to arouse people's suspicion by failing to follow suit. Thus, there is a sociological connection. Not surprisingly, the custom was much less widespread among Jews from non-Christian countries. The Mishna Berura (Sha'ar HaTziyun 2:17) claims that had the GRA lived in his time (only around 100 years later) he would have agreed that one is halachically required to cover the head.

The validity of a weak covering might depend on the reason behind it. If one requires it for innate halachic reasons (e.g., according to many, for prayers) then covering with one's own hand is not considered covering (Taz, ibid.). However, regarding not walking four amot or sitting in a manner that it is uncomfortable to keep one's head covered, a hand is enough of a sign

that he generally tries to keep it covered.

Obviously, it is now practically the universal practice among religious Jews to wear a kipa at least within the Jewish community, and that should be continued.

Perhaps the most pressing question is that of people who are afraid of discrimination if they wear a kipa. What to do in such a case is a major dilemma which requires a separate halachic discussion. One should discuss the matter with a local Orthodox rabbi, who is familiar with the local modalities and the situation of the person who asks the question.

THE CHALLENGE OF MONEY: COMPETITION, PRICES

AND PROFITS [part 2] by Dr. Meir Tamari

Are non-citizens, whether from another area or city or country, allowed free entry to compete against the local merchants, producers and workers? This would bring all the benefits of competition but also moral problems of losses to the local veterans. These are further exacerbated by the fact that the competitors do not share the communal obligations of the citizenry. Modern variations of the morality of non-citizens earning economic benefits are readily available as in the case of those who live in suburbia, earn their livelihoods in the city but do not share the costs of policing, education and of maintenance

of the amenities or infrastructure; the same issues apply where the competitors are foreign nationals. This is not the same issue as that posed by citizens who evade carrying their share in the taxes, military service or legal requirements of the society. That is a criminal question, whereas here the issue is whether beneficial competition should be allowed despite non-participation in the communal burden.

We must differentiate between the right of settlement and that of economic competition. Regarding the former, communities could not restrict settlement of "foreign" Jews; to rule otherwise would be midat S'dom, where people prevented the entrance of foreigners out of fear that they would be swamped by the poor and needy. At the same time, decisions based on moral values such as those of the Jewish community of Canterbury in 1266, were common: "liars, improper persons, slanderers may not settle in our town". However, the question of allowing them to compete economically is still at issue.

"The citizens of a certain community cannot claim to have acquired the sole right of settlement and therefore they cannot restrict the competitive entry of others [contingent on their participating in the tax and other burdens in accordance with Rav Huna ben Yehoshua (Bava Batra 21b)]" (Tur, Choshen Mishpat 166). The morality of this is expressed in the benchmark decision of Ibn Migash writing in 11th century Spain; "Local businessmen can prevent outsiders if no loss is thereby

incurred by the consumers. If however, the outsiders offer the same goods more cheaply or provide better goods then they cannot be prevented from operating. This is because we cannot make a ruling that will benefit some [the local businessmen] at the expense of the others [the consumers]" (Chiddushin Bava Batra 21b).

This right of free entry and competition based on considerations of the public good, is repeated in all the codes and was widely observed in the Jewish communities of North Africa, Spain, Italy and Asia Minor, who lived under relatively free markets of pre-modern capitalism. However, competition may be ruinous to a whole society under severe conditions of limited economic resources. In the communities of Ashkenaz living under discriminatory Christian feudalism, the public good required limiting the competition of foreigners which would destroy the already fragile and narrow economic base of the community. So we find severe restrictions on the competition of foreigners even if they were prepared to pay the local taxes, etc.

Here, outsiders were prevented from competing with the locals under threat of cherem, unless they obtained permission from the community, irrespective of willingness to pay taxes etc. This Cherem HaYishuv was widely prevalent throughout medieval England, Germany, France and Italy. The following responsum is merely one example of this communal right to create a monopoly for the veteran locals which was an asset that could be

bought or bequeathed. "This is to uphold the claim of Reuven against Shimon who is a citizen of another city. Reuven originally gave him on loan the right to engage in business that he had inherited from his father. Now he opposes Shimon's right to benefit from his inheritance" (Responso of Chachmei Roma).

There are two groups of "foreign" Jews who were universally except from the Herem HaYishuv; their right to settle reflects the value structure of Judaism. Torah scholars were always allowed to settle and compete in business; communities often offered incentives to them to come and settle such as a monopoly of trading in certain goods. Their competition was a cost that society was prepared to pay, evidence of the value placed on Torah study. Throughout Jewish history refugees have always been allowed to settle; sometimes, however, because of the fragile local economy, their economic activities were curtailed. Nevertheless, the admission of their competition is a tribute to communal ahavat yisrael and mutual responsibility, that overshadows mere economic interests. □

Baal HaTurim comments that the two Chatzotzrot correspond to Avraham and Yaakov, each of whom fought successful battles.

He also says that the Chatzotzrot were silver and not gold, so as not to remind G-d (so to speak) of the KOL HAAM B'REI'O, the sound of the people shouting, associated with the golden calf.

Parsha Points to Ponder B'haalot'cha

1) Why does the Torah repeat the words CHILDREN OF ISRAEL specifically in the verse regarding the Leviyim being selected for specific tasks (8:19)?

2) Why does the Torah specifically mention that God commanded Moshe about Pesach observance IN THE DESERT OF SINAI (9:3)? Don't we already know that this is where they were located?

3) Why does the Torah insert the seemingly irrelevant story about the seventy elders and prophecy in the midst of the story of the Jews complaining (11:16)?

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

So, you know that a PATISH is a hammer and a MAVREIG is a screwdriver. But do you know what a MAKTZU'A is? A מַקְצוּעָה is a plane

📖 We should judge things not so much by their taste as by the taste they leave in our mouths.

From "A Candle by Day" by Rabbi Shraga Silverstein

Praying with Passion

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

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Adon Olam Secure with G-d

אָדוֹן עוֹלָם אֲשֶׁר מְלֹךְ, בְּטָרֵם כָּל יְצִיר
נִבְרָא. לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כָּל, אֲזֵי מְלֹךְ
שְׁמוֹ נִקְרָא. וְאַחֲרֵי כָּכֹלֹת הַכֵּל, לְבַדּוֹ
יְמַלּוֹךְ נִרְאָה. וְהוּא הָיָה, וְהוּא הוֹדָה, וְהוּא
יְהִיָּה, בְּתַפְאָרָה. וְהוּא אֶחָד וְאֵין שְׁנֵי,
לְהַמְשִׁיל לּוֹ לְהַחְבִּירָה. בְּלִי רֵאשִׁית בְּלִי
תְּכָלִית, וְלוֹ הָעֵז וְהַמְשָׁרָה. וְהוּא אֵלִי
וְחִי גְאֻלִי, וְצוֹר חֲבָלֵי בַעַת צָרָה. וְהוּא
נְסִי וּמְנוֹס לִי, מִנֶּת פּוֹסֵי בְיוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחִי, בַּעַת אִישׁוֹן וְאַעֲרִירָה.
עֵם רוּחִי גִוְיָתִי, ה' לִי וְלֹא אִירָא.

Translation: (Koren/OU Siddur)

Master of the universe, who reigned before the birth of any thing - When by His will all things were made, then was His name proclaimed King. And when all things shall cease to be, He alone will reign in awe. He was, He is, and He shall be glorious for evermore. He is One, there is none else, alone, unique, beyond compare; Without beginning, without end, His might, His rule are everywhere. He is my God; my Redeemer lives. He is the Rock on whom I rely - My banner and my safe retreat, my cup, my portion when I cry. Into His hand my soul I place, when I awake and when I sleep. God is with me, I shall not fear; body and soul from harm will He keep.

Ed. suggestion: Read the translation again, matching its words to the Hebrew. Adon

Olam is the kind of passage that we all know so well from singing it, that many of us probably don't think of its words and its themes.

Theme:

Hashem, the sole force in the universe, is also our personal G-d.

Look closer:

Adon Olam consists of ten lines: the first six express the Jewish concept of G-d - His power, His oneness and His eternity. In these lines, we forge our connection to the image of a Master, in whose "hands" every aspect of Creation rests. He is an unfathomable Master unlike anything our minds can comprehend, existing outside time and physical description.

The last four lines, beginning with V'HU KEILI V'CHAI GO-ALI... teach us that this mighty and eternal Master is our own personal Master as well, who cares for us, especially in times of trouble and answers us when we call, as the last line of the hymn, taken from Tehillim, states, "Hashem is with me, I shall not fear."

Rav Samson Raphael Hirsch clarifies the subtle difference between G-d's identity as a "Master" and that of a "King." The relationship between a King and his subject is a very distant one, in which the King may be completely unaware of the subject's identity or his needs. The relationship between a master and his servant is a personal one. The master knows his servant very well, and takes responsibility for meeting his needs. This personalized care is all the more beneficent because of the incalculable love that our Master has for the Jewish people.

Look closer:

Adon Olam was composed in the 11th century as a poetic hymn by Rabbi Shlomo ibn Gabirol (1021-1058), the great paytan, liturgical poet who lived in Spain. Some opine that it was written by the Geonim.

We attribute each of the three daily prayers to a different one of the Patriarchs. Avraham instituted Shachris, the morning prayer. Therefore Shachris begins with **Adon Olam** to recall the merit of Avraham Avinu, who was the first one to address G-d with this title.

Visualize:

Images that bring the prayer to life

At 11 o'clock at night, a baby wakes up in her cradle and begins crying for attention. Her seven-year-old sister, with whom she shares a room, is the first to respond to the increasingly frantic cries. The little girl gets out of bed, reaches into the cradle and manages to rescue the baby from her misery. However, the baby senses the tenuousness of her sister's grasp. She squirms and cries still more.

Meanwhile, in the dining room, the children's father is finishing some Torah learning. He hears the baby's cries and goes upstairs to tend to her. On entering the room, he sees his well-meaning daughter hanging onto the baby as the baby's chubby little legs kick and her arms flail about. In moments, the baby is quiet, held snugly in her father's strong arms, secure against his broad shoulder.

Our Master's all-pervasive might, his mastery of the universe, is our greatest - and only - security. Like the child snug in her father's arms, we recognize Hashem as our strength and our protection.

Think of someone in your present or past who made you feel secure and protected. Imagine a fearful situation in which that person arrives on the scene and takes matters in hand. Pay attention to the sense of relief and trust you feel, and this week, when saying the word "Adon," in "Adon Olam," bring this image and feeling to mind.

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WISDOM & WIT

by Shmuel Himelstein

It was the Friday evening custom of R' Aryeh Levin of Yerushalayim, to visit R' Isser Zalman Meltzer, who had been his Rosh Yeshiva in Slutzk.

As was the custom in Europe, when R' Aryeh studied in the Yeshiva in Slutzk, each of the yeshiva students would be sent to different homes to eat for that day. Thus, a student would eat at a certain person's home each Sunday, another person's home each Monday, etc., for all the days of the week

Once, as they reminisced about Slutzk, R' Isser Zalman asked R' Aryeh where he had eaten each day. R' Aryeh mentioned a few days of the week, but said nothing about the other days. After R' Isser Zalman pressed him, R' Aryeh finally admitted that there were certain days on which he was not assigned to anyone, and on those days he simply went hungry.

After R' Aryeh came home and prepared to sleep, he heard someone knocking at the door. It was R' Isser Zalman's wife. "Come quickly," she said to R' Aryeh, "my husband is beside

himself and cannot forgive himself for the fact that there were days you had nothing to eat!”

When R' Aryeh arrived at R' Isser Zalman's home, he found the Rosh Yeshiva disconsolate. “How could I have allowed it to happen?” he said to R' Aryeh. “You learned in the yeshiva for three years, and all that time I had no idea that there were days you had nothing to eat. As Rosh Yeshiva, it was my task to know such things. How am I to come before the Beis Din in Heaven with such a sin against me?”

R' Aryeh replied: “The Rosh Yeshiva is in no way to blame. It was my duty to inform the yeshiva administration that I had no place to eat, and I did not do so.”

Finally, after R' Aryeh assured and reassured R' Isser Zalman that he in no way bore him any malice, was R' Isser Zalman's mind put to rest. □

The Puah Institute

for Fertility and Gynecology in Accordance with Halacha

Medical Secrets

Category I(A) - Those who cannot have children

We have been discussing the obligations that an individual or family has in revealing a medical issue to potential mates. Last week we identified different categories of people with medical issues. In the coming weeks we will review these categories and explain how we would advise people to disclose medical information.

The first category includes people who know that they are unable to have children; for example, a woman who has no uterus or no ovaries, or a man who has no functioning testicles. These cases could be a result either of a genetic abnormality or of a treatment of an illness or accident, as in the case of a woman who has had her ovaries removed in order to treat ovarian cancer.

In our communities, procreation is a primary motivation for marriage. There are couples who marry solely for companionship, but most, especially younger couples, marry in order to have a family. It is therefore reasonable to assume that an inability to have children would be significant enough to dissuade many people from even considering such a potential match.

If this information is withheld until after marriage, the bombshell will almost certainly lead to marital strife. The fact that one spouse had entered into the "mistaken marriage" by deceit is certainly not good for either party and can have tremendously harmful repercussions on the marriage; it could even lead to divorce.

Additionally, the advent of third-party fertility treatments presents many of these couples with a chance to eventually have children. Since these treatments are not halachically accepted by all poskim, and involve a host of complex halachic issues, it is vital that a discussion of all the

various possibilities takes place prior to marriage.

We advise families in this situation to disclose information of this nature and clearly advise potential mates of the issues well before the couple is in a serious relationship. While it might not be necessary to discuss these issues prior to the first date, it is important that clear information be presented in an open manner before the couple has a chance to develop serious feelings for one another.

Sometimes it is more appropriate for the information to initially be shared between the parents of the potential mates. The couple may not themselves be able to comprehend the significance of the information and may require parental and/or professional advice on how to handle it.

In many instances, PUAH counselors act as mediators, explaining the exact medical condition and ramifications to both sides, as well as possible options for treatment. In this way we assure that correct and clear information is presented without bias or prejudice.

Although one might assume that no one would actually enter into such a marriage after being advised of the problem, we have in fact found the contrary to be true. We have been party to successful matches which were made after the disclosure of infertility problems during the dating process, and subsequent happy marriages.

We have also counseled married couples where both partners have fertility issues. With a spouse in similar straits, these couples can often empathize with one another and be more understanding of the other's feelings.

There are various other reasons a person cannot have children. Next week we will discuss category 1(B) - those who are able to have children only through fertility treatments.

The Tense Flips Revisited

Remember that many words are prefixed with a VAV that switches tense - either from past to future or from future to past. Such a VAV is called VAV HAHIPUCH.

In Bamidbar 9 we read of the observance of the first annual Korban Pesach. In 9:2 is the command, and they shall do (the Pesach on time). V'YAASU. In 9:5, the Torah tells us that the people did as commanded, VAYAASU. YAASU means "they will do". Future tense. The VAV with a SH'VA under it is the conjunctive VAV. And they shall do. Tense remains future (or command). When the VAV is voweled with a PATACH, as in VAYAASU, the tense flips to past. The accent remains on the same syllable of YAASU (the last one). It is the vowel under the VAV that changes.

In 8:6, we find an example of the other kind of Tense-flipping VAV. Take the Levijim from among Bnei Yisrael, V'TI-HARTA OTAM, and (you shall) purify them. ti-HAR-ta = you purified, past tense, with the accent MIL-EIL, on the

next-to-the-last syllable. Prefixing a VAV to the word without shifting the accent, v'ti-HAR-ta, keeps the tense in the past - and you purified. When the VAV is meant to indicate a flip to future (or command), the accent switches to the last syllable. v'ti-har-TA. (And) you will (or shall) purify. A wrinkle in this rule to watch out for is that sometimes the accent doesn't go MILRA but the VAV still indicates a flipped tense. The exceptions generally follow one of two rules depending upon the form of the verb-root or the placement of the word or its position in the pasuk.



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

Last issue's (Bam-Shav-Naso) TTriddles:

[1] Dan & Naftali: Who seems to be the better brother?

Pure play-on-words, casting no aspersions on either of Bilha's sons, we find that the tribal leaders of these two tribes were ACHI-EZER and ACHI-RA, respectively. If we translate the names literally, Dan's leader was "my brother, a help" and Naftali's was "my brother, bad". Naftali, then, seems to be the better of the two.

[2] The small suspected wife comes from where?

The suspected wife is called a SOTA. If she is small, she is a mini-sota and that is where she comes from - at least in TTriddlese.

[3] The 3 musical juniors

In the list of the tribal leaders in the beginning of Bamidbar, the names of most of the SH'VATIM carry on them the Torah musical note called ZAKEIF-GADOL. For three of the 12 tribes, however, the Torah note on their names are ZAKEIF-KATON (with a KADMA-like note before the KATON on the same word - it isn't a KADMA, nor is it a PASHTA despite its looking the same). Hence, these three tribes - Yissachar, Binyamin, and Naftali - are the musical juniors. Interestingly, many people read the double note just described, the same (or almost the same) as a ZAKEIF-GADOL. However the notes are read, it is interesting to notice that these three tribes have different notes compared with the other nine tribes.

[4] The difference between Mrs. HaKohen and Efrayim's chief

Aharon HaKohein's wife was ELISHEVA bat Aminadav, Nachshon's sister. The tribal leader of Efrayim was ELISHAMA ben Amihud. The difference between them is the BET for ELISHEVA and the MEM for ELISHAMA - all the other letters are the same. Numerically, their difference is 38, MEM being 40 and BET being 2.

[5] Poalei Aguda's heady brue

ALE is a heady brew. POALEI AGUDA is known by its acronym PAGI. Notice that brew is misspelled incorrectly (brue). PAGI is also misspelled in the name of the leader of ASHER - PAGIEL ben Ochran.

[6] Who, What, Where, When? Where's the "How"?

In the opening pasuk of Bamidbar, we find the answer to most of these one word questions. Who? Two answers - And G-d spoke to Moshe. What? He spoke to him. Where? In Midbar Sinai, in the Ohel Moed. When? First day of the second month of the second year out of Egypt. All these are answered in the first pasuk. The "How?" is answered in the final pasuk of Parshat Naso. "And when Moshe went into the Ohel Moed to speak with Him, then he heard the voice of one speaking to him from the covering that was upon the Aron, from between the two keruvim; and He spoke to him."

[7] Sheit, No'ach and his confused mother

SHEIT = SHIN and TAV. NO'ACH = NUN and CHET. His mother = IMO = ALEF, MEM, and VAV. Confused = the letters are mixed up. If we put the letters in the proper order for this TTriddle, we find someone from the haftara of Naso - the mother of Shimshon, the wife of Mano'ach, whose name is not given, other than identifying her as EISHET MANO'ACH.

[8] Bo, Bo, Va'etchanan, Eikev... and Hoshei'a

The common feature to these five references is T'FILLIN. In Parshat Bo, we find two of the four parshiyot of T'fillin - the last two portions in the sedra. These parshiyot are known as KADEISH and V'HAYA KI Y'VI-ACHA. Each contains the command to put T'fillin on the arm and on the head. So too, do we find the other two parshiyot - SH'MA and V'HAYA IM SHAMO'A -

in Va'etchanan and Eikev, respectively. In the book(let) of Hoshei'a, from where the haftara of Bamidbar comes, we find the p'sukim that we say, according to custom, when winding the straps of the T'fillin around the middle finger. V'EIRASTICH... "And I will betroth you to Me for ever; I will betroth you to Me in righteousness, and in judgment, and in grace, and in mercies. I will betroth you to Me in faithfulness; and you shall know HaShem." The turns around the finger symbolizes the engagement or wedding rings, of the marriage between G-d and Bnei Yisrael. These p'sukim are read on the Aufruf Shabbat of Bnei Yisrael, the Shabbat that usually precedes Shavuot, the Proverbial (pun intended) wedding day.

[9] If Reuven is a head, who's a magaf?

For Reuven to be a head, that is, ROSH, we take the initial letters of his name, the name of his tribal leader, and the nasi's father. REUVEN, ELITZUR ben SH'DEI-UR. Initials: REISH, ALEF, SHIN. Shimon would be SHASHATZ for SHIMON, SH'LUMIEL ben TZURI-SHADAI. So who is MAGAF? Menashe. He is LIMNASHE, GAMLIEL ben P'DA-TZUR.

[10] 300 bubbles

300 is SHIN. Bubbles are BU-OT, spelled BET, AYIN, VAV, TAV. Put the SHIN on the beginning of the word and you get SHAVUOT.

[11] Unexplained

The Unexplained from last week's

ParshaPix is the logo of the Petach Tikva Pioneers of the ill-fated IBL of summer 2007. Their logo cleverly reflected the idea of their name, Pioneers, or Chalutzim, depicting a baseball player swinging a swamp-clearing shovel rather than a bat. Petach Tikva is mentioned in Bamidbar's haftara.

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*

Parshat B'ha'alot'cha contains much optimism and disappointment. As Bnei Yisrael prepare for travel, Moshe Rabeinu entreats his father-in-law (Bamidbar 10:29) to participate in their journey to Eretz Yisrael which is bound to be "good" (mentioned five times by Moshe). Yet, the ideal journey is quickly offset by complaints, highlighted by the word "ra" (bad, also mentioned five times in chapter 11). The story of Kivrot Hataava highlights the nature of the challenges the people will pose to Moshe Rabeinu over the next 39 years. As Bnei Yisrael complain for meat, Moshe implies that he is meant to be a nursemaid for them, as if he can provide milk, but not meat.

Moshe understands the complaint about food as an attempt to undermine his leadership, for the core is the same: the people seek meat, a physically-based value system, more than "ru'ach", the spiritual, religious ideology presented by Moshe. Hashem suggests to Moshe that he solve the

problems of the "asafuf" (11:4, "collection" of complainers) through two aseifot ("collections"): collecting elders for leadership (11:16,24), and collecting quail (11:23) to satisfy and ultimately to punish their craving. This story is meant to teach us how leadership must act against a wild, non-ideological, meat-craving nation. Both collections begin through "ru'ach" (spirit, wind). A spirit shall rest upon the elders (11:17&25), transforming them into leaders, and a wind (11:31) shall bring the quail of punishment. Ru'ach (6x) must counter basar (8x). The challenge for leadership is to recognize the power of ru'ach and with it to instill proper values and vision.

No one can deny, in the spirit of the past few national holidays (Yom Ha'atzmaut, Yom Yerushalayim), that we survive not through "basar", physical strength, but through "ru'ach Hashem". The parsha emphasizes to the leaders of the Jewish people that negative values must be restored with an ideology of ru'ach. May we merit proper leadership to live up to these values.

Shani Taragin, Gush Etzion

And here's the one you missed...

The dominant storyline of Parshat Naso is the gifts that are brought by the nesi'im of each shevet, to celebrate the completion of the Mishkan. The Torah lists in great detail the gifts that each prince brought in honor of this auspicious occasion (7:12-83).

What is striking about these p'sukim is

that each of the princes brought the identical offering, and nevertheless the Torah, famously terse with its wording, repeatedly lists each of them in a separate paragraph. The question is obvious: with nothing new apparently added, why all the repetition?

The Ramban suggests that in fact, the princes did not bring identical offerings. Even though the content of the gifts was the same, the essence of the gifts differed, as each prince brought his offering with unique meaning and intent. The Ramban explains that each nasi brought the gifts in a way that represented the individualized mission of the particular tribe. For example, the kar'at kesef, the silver bowl, meant one thing when brought by the prince of Yehuda and meant something entirely different when brought by the prince of Yissachar, and so on. Therefore, concludes Ramban, since no two offerings expressed the same message, therefore the Torah elucidate each and every offering.

Among the many lessons that can be learned from the Ramban's beautiful explanation, one of them regards our relationship with Eretz Yisroel. Although we have all been privileged to return home, we must remember that no two olim took the same path and there is no "right" way to move to Israel. Each of us has our own unique story and, just like the nesi'im, each story should be told. And, just as importantly, those who have not yet returned should realize that their personal journey to Israel may be longer or more circuitous than it was for others, but that doesn't mean the destination is any different. V'chen ye'hi ratzon!

Rabbi Dovid Gottlieb, Ramat Shilo, Beit Shemesh

Portion from the Portion

THE LEVITE'S HAIR

For Shavuot, I prepared a quiz for my family as a lead in to a discussion about the Ten Commandments. I would say a statement and they had to say if it was true or false. One of the statements was - The Mona Lisa by Leonardo Di Vinci has no eyebrows or eyelashes. We went around the table - most people said false because they couldn't believe that the Mona Lisa doesn't have eyebrows - but the answer is true - the Mona Lisa has no eyebrows or eyelashes. On your next trip to the Louvre check it out. Researchers believe that in 16th century Florence any facial hair was considered unsightly and so it was common for genteel women to pluck them out. The removal of this body hair was for aesthetic reasons.

In our portion we also encounter removal of body hair - this is part of the process of inaugurating the Levites. The verse states, "In order to purify them, you must sprinkle water of the sin offering on them after they have shaved their entire bodies with a razor - V'HE-EVIRU TAAR AL KOL B'SARAM (8:7). The Levites in the desert were instructed to remove all their body hair. What was the reason for this action? Was it for aesthetics, as in the case of the Mona Lisa, or is there some deeper meaning?

Rashi says that he found an answer to this question in Rav Moshe HaDarshan. Since the Leviyim (who did not sin during the golden calf fiasco) were taken by Hashem as an atonement - KAPARA - for the first born males who had sinned and did worship the golden calf (and therefore would not be the ones to work in the Temple). Worshiping the golden calf is called 'sacrifices of dead – zivchei meitim" and since the METZORA is referred to as being dead the Leviyim were instructed to shave all their body hair the same way a person who finishes being a NAZIR must shave off all his body hair.

This is not one of the easiest Rashi's to understand. Why should the Leviyim have to do something - remove all their body hair - as an atonement for a sin that they didn't commit but had been committed by the first born men? What is the connection?

We can find an answer to this in the Talmud (Megila 27a). Rav Zeira is asked what he had done to deserve such a long life. He answered, "MIYAMAI LO SASTI B'TAKALAT CHAVEIRAI - All my life I never rejoiced over the loss that happened to a friend." Even if he himself had a family simcha at such a time as a friend was going through a hard time he would minimize his rejoicing so as not to aggravate a friend in distress. It is so easy to gloat and show off and forget others' hardships when all is going well for oneself - but Rav Zeira never did that. He always thought of the others around him.

Maybe this is the answer to our

question here. When the Leviyim were appointed to work in OHEL MOED, they could have rejoiced because this was a great honor for them. But this was at a time when others in Israel, especially the first born sons, were sad. They had been punished because of their sin with the golden calf. The first born males had lost their privileged status to the Leviyim. So the Torah has the Leviyim do an act that is for KAPARA - so the Leviyim won't have a full rejoicing at this time when others are sad. This KAPARA could also be for any thoughts they might have of being happy due to the sin of the BECHOR - which allowed them to receive their new position.

We must all rejoice with our friends successes and be with him, as well, during hard times. With such concern and sensitivity for each other we will be able to bring Hashem's blessings.

Here's a recipe using angel hair pasta since we discussed hair in this portion.

ANGEL HAIR PASTA WITH CHICKEN BREASTS, BROCCOLI AND CARROTS

- 1 Tbsp olive oil
- 2 tsp Olive oil
- 3 boneless chicken breast halves cut into 1-inch cubes
- 1 carrot, sliced on diagonal into 1/4-inch thick pieces
- 1½ cups frozen broccoli florets, thawed
- 2 cloves garlic, minced

- 12 ounces angel hair pasta
- 2/3 cup chicken broth
- 1 tsp dried leaf basil
- salt and pepper, to taste

Heat 2 Tbsp. olive oil over medium heat; add chicken. Cook chicken, stirring, until chicken is cooked through, about 5 to 7 minutes. Remove chicken with slotted spoon to paper towels. Add remaining 2 teaspoons of oil, cook carrot stirring, for 5 minutes. Add broccoli and garlic to the skillet and cook, stirring for about 2 minutes longer.

Cook pasta according to package directions. Add chicken broth, basil, stir to blend. Reduce heat; simmer 4 minutes. Drain pasta well; arrange in a serving dish and top with the chicken and vegetable mixture. Serves 4

Pirkei Avot perek 2

רבי אליעזר אומר... ואל תהי גזח לכעוס.

They each said three things. R. Eliezer said... be not easily moved to anger...

Elsewhere in Pirkei Avot there is a discription of one who is easy to anger and quick to calm down, as the benefit (of quick to calm down) is outweighed by the negative effect of a quick temper. But some versions say exactly the opposite: The negative (quick temper) is outweighed by the positive (easily calmed). Which is correct? Hard to tell, but R' Eliezer spoke against a quick temper.

Parsha Points to Ponder

Suggested answers

1) The Chidushei HaRim teaches that there was a concern that the non-Leviyim would be disheartened when they saw the special treatment and honor given to the Leviyim. Thus, God mentions all the CHILDREN OF ISRAEL five times, corresponding to the five books of the Torah as Rashi explains, to demonstrate His great love for them, thereby uplifting their spirits.

2) The Meshech Chochma answers that the people might have thought that they should prepare the Pesach offering based on the times of the day in Egypt even if this did not match up to the precise times where they were. Thus, the Torah emphasizes IN THE DESERT to indicate to all generations that we should observe the times for the various mitzvot based on where we are located and not to match the times in Egypt.

3) Rav Hirsch explains that G-d was trying to teach that while the people were complaining about lack of meat and other physical things, the source was actually a lack of spirituality. Thus, He commanded the leaders to achieve prophecy which would bring greater spirituality to the nation and this would lead to fewer complaints regarding the physical.

Fact (varies slightly from year to year): B'haalotcha's haftara is read on Shabbat Chanuka - which was 24 weeks ago and will be in another 27 weeks. Ask your Shabbat table partners which Shabbat Chanuka is closer - last one or the coming one? See if they get it right.

ParshaPix explanations

- 👉 Menora from beginning of the sedra (and from the haftara - the haftara is also read on Shabbat Chanuka)
- 👉 Lamb labeled 2 is for Pesach Sheni
- 👉 Box of Tide, so that the Leviyim can wash their clothes. The Tide is also for Yehoshua Kohein HaGadol in the haftara, who is described as having soiled clothes
- 👉 Jeans, a.k.a. Levy's for the Leviyim
- 👉 Silver trumpets
- 👉 2nd row: "reading" right to left, you have: when the cloud lifts, that is a sign to travel. Hence the green light
- 👉 The next row of pictures is the result of the Cloud's lifting and the go-ahead for traveling: The four flag-camps are marching in the direction of the arrow
- 👉 Aron Kodesh refers to the backward-NUN-bracketed p'sukim which we say when taking out and returning the Torah to the Ark
- 👉 Smiling watermelon refers to Bamidbar 11:5 - the Jews remembered fondly various foods they ate in Egypt and could not get the MN (manna) to taste like
- 👉 Quail is quail
- 👉 Snowflake is a reminder of Miriam's punishment for Lashon HaRa
- 👉 The eyes are Yitro. That's what Moshe wanted him to be for us on our journeys
- 👉 The candle lighting other candles is an analogy to Moshe giving of his Ru'ach HaKodesh to the 70 elders he gathered, to share his burdens of leadership
- 👉 The X-ed out soldier is from the haftara, when it says, LO B'CHAYIL
- 👉 Lech Walensa. Polish politician and a former trade union and human rights activist... President of Poland from 1990 to 1995. He is in this ParshaPix as a SLAV - he is listed on the web among famous Slavs. (Slav - Any member of the most numerous ethnic and linguistic body of peoples in Europe... western Slavs (Poles, Czechs, Slovaks...) SLAV in Hebrew is the quail from Parshat B'haalotcha. As a Pole, he can also represent the carrying of the sacred vessels of the Mishkan, as described in the sedra.
- 👉 Challah board. In the description of the manna in Parshat B'shalach, there is mention of manna being protected by a layer of dew. When the dew evaporated by the morning sun, the people went out to collect the manna. Corresponding to this layer of dew, we have the minhag of covering the Challot on Shabbat with a cover. (This is aside from the "which bracha should be first" issue that also explains why we cover the Challa.) In B'haalotcha, there is a further

description of a layer of dew falling first and then the manna falling upon it. This is connected with the minhag of a napkin, mat or Challa board under the Challa on Shabbat

- 👉 Upper-right is a set of Chumashim, which Rashi links to the 5 times stated phrase B'NEI YISRA'EIL in Bamidbar 8:19
- 👉 Under the Chumashim are a few items that all belong to Pesach Sheni.
- 👉 Matza and Maror (lettuce) were eaten together with the portion of roast lamb or kid (young goat) that was eaten on the eve of the 15th of Iyar
- 👉 Different from the first Pesach, bread (chametz) may be in one's possession and one may eat bread during the time of the bringing of Pesach Sheni and eating it.
- 👉 And also different from "regular" Pesach is that there is no mitzva to drink four cups of wine (nor to say Hallel when eating KP2 - even though Hallel was to be said while the KP2 was being "brought" in the Mikdash 0 and no Hagada...
- 👉 The stringed musical instrument in the lower-right corner of the ParshaPix is an OUD (pronounced like food without the f). What is not shown in the PP is that this oud was saved from a fire. It therefore stands for the phrase in the haftara: HALO (as all stringed instruments are, hollow) ZEH UD MUTZAL MEI'EISH (Zecharya 13:2) □

Towards Better Kashrut Awareness

Q&A on various aspects of kosher supervision, from the OU "home office"

Question: Does hard liquor require hashgacha?

Answer: In order to legally reduce alcohol content and avoid higher taxes, companies will dilute the alcohol and insert blenders. Blenders are essentially flavors added to the alcohol, and therefore should require kosher certification. Any form of blended alcohol should require hashgacha.

Question: Which forms of liquor usually contain blenders or other sensitive ingredients and which do not?

Answer: Kosher sensitive forms of alcohol include, gin, tequila, rye and whiskey. There is a dispute amongst *poskim* about scotch aged in sherry casks, which you should ask your *posek* about. However, in the U.S. there is one particular scotch-based beverage that is popular and presents much more of an issue, due to other possible additives. This beverage should be problematic, even according to those that are lenient with the sherry cask issue.

Question: Are there any forms of liquor that are not a problem?

Answer: By law, Kentucky bourbon cannot contain blenders and is fine.

Unflavored vodka that is grain-derived and manufactured in the U.S. is also fine. However, flavored vodka requires reliable certification, as well as imported. Rum is a product of fermented sugar, and is therefore fine.

Question: Do pure dried spices require kosher certification?

Answer: Pure dried spices do not. However, spice blends could potentially be mixed with other ingredients and therefore require an acceptable kosher certification.

Question: What about nuts and dried fruit?

Answer: Raw nuts do not require certification. However, nuts that are dry roasted, seasoned, oil treated, or all of the above, certainly do.

Dried fruit in of itself is not a problem. However, there are potential kashrut concerns with additives that could possibly be found in dried fruits. For example, dried apples can be treated with stearates, dried bananas can be fried in oil, cranberries and cherries might be infused with flavoring and coloring agents, and raisins sometimes are oil coated. It is for this reason that unless dried fruit is declared as free of additives, a reliable hechsher should be required. □

THE JERUSALEM INSTITUTE OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson # 520

LABOR LAW CASE

Mr. Goldstein, the plaintiff in this case that came before the Beit Din Tzedek of Jerusalem, worked as a repairer of roof hot water heaters for the defendant, Cohen Heater Company for about 12 years.

Mr. Goldstein alleges that he took off sick leave due to an ailment he contracted while working on the heaters. When he returned from his sick leave, he was told that he was fired. The plaintiff seeks termination pay and damage payment for his physical condition that he alleges was due to the type of work that he was ordered to do while in the employ of Cohen Heater Company.

The defendant alleges that Mr. Goldstein was not fired, but quit the work on his own. As for any ailments he has, it was self-inflicted and not as a result of the work that he did for the defendant. Furthermore, the employer did all that he could to direct the employee to do such work that would not cause him any injuries but that the plaintiff pleaded that he needed extra money and voluntarily did work over and above his regular duties so that he could earn overtime pay.

The plaintiff further alleges that the overtime pay was paid in cash over and above the regular pay checks.

The defendant alleges that sometimes there was some metal scrap of value that Mr. Goldstein instead of delivering to the company sold as scrap and kept the money for himself. The defendant further alleges that Mr. Goldstein used the company cars without authorization on Fridays when he was not working for the defendant and he used the car to earn some money from other people.

The plaintiff, in addition to seeking damages for the firing and ailments, alleges that the amount should also take into account that he had worked overtime and the damages should also be paid for such overage although the overtime payments were not paid via his pay check but by cash. The plaintiff alleges that according to halacha some of the matters involve the defendant taking oaths to bolster his pleas.

Beit Din held that these oaths are not taken in Beit Din nowadays. Instead of administering an oath, Beit Din compromises the difference between the parties if the plaintiff has a legitimate claim. If the oath to be taken is according to Torah law, the compromise is one half of the claim. If the oath to be taken is a Rabbinic oath, the compromise is to grant the plaintiff one-third of his claim.

Regarding the facts of the case, the plaintiff is to be paid even if the employee left the employment on his own volition, so in this case he is going to be paid some damages. The court cites a passage in the Talmud (Bava Metzia 83a) that employers are sometimes called upon to make payments even if according to strict halacha there should not be any pay-

ment. Furthermore if the economic disparity between the parties is very great, as it was in this case, the employer will be asked to make payments over and above the strict requirements of the law.

The court awarded the employee one half of what he sought as damages. □

Thanks to a pasuk in this week's sedra...

Come behind the scenes and see how some Gimatriya Matches are discovered. It started like this...

Torah Education Software (TES) has a CD called Bible Codes 2000. One of the many things you can do with the program is enter a word or words and find all words or phrases or whole p'sukim that have the same gimatriya as when you input. You can open any book of Tanach, copy a pasuk or part thereof (or multiple p'sukim) and paste it into the gimatriya search and the program does the rest. Well, not all of the rest, but the next part.

One of the p'sukim from B'haalot'cha that we used was Bamidbar 8:6 - KACH ET HALEVIYIM... Take the Leviyim from among Bnei Yisrael and purify them.

The search for whole p'sukim with the same gimatriya (2730) resulted in one other pasuk from the Torah - B'reishit 24:63. VAYEITZEI YITZCHAK... And Yitzchak went out to meditate in the field at the evening time...

Anything to say about this match? Not really. But there were four other p'sukim from NACH that also matched. And one of them rang the bell. Melachim Alef 18:29 is in the middle of the famous episode on Mt. Carmel with Eliyahu HaNavi and the false prophets of Baal. "And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that

there was no voice, no one answered, nor any who regarded."

With thanks to the pasuk in this week's sedra for its role as Shadchan, the "find" was the match between the pasuk in Chayei Sara, which the Gemara quotes as the source that Yitzchak established Mincha and the one in the Navi that describes Mincha-time as when the prophets of Baal failed and that Eliyahu HaNavi finally succeeded in winning a great victory for G-d in the presence of the Jews who were "dancing at two weddings" and were not willing - until this dramatic incident - to give up their dallying with the pagan god Baal.

Additionally, we get the name for the afternoon davening from this verse in Melachim. Mincha.

Commentaries make a point about the power of davening Mincha from the fact that Eliyahu was not answered until Mincha-time.

Does this gimatriya match - or any GM - prove anything? No. But it's nice. The Mincha connection between Yitzchak's communing with G-d before evening and Mincha-time on Mt. Carmel is there. Regardless of their respective numeric values. But the match is the cherry on the top of the ice cream sundae.

OzTorah

by **Rabbi Raymond Apple AO RFD**

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Q. Doesn't it invite antisemitism when Jews call themselves the chosen people?

A. Possibly, but we can't help being ourselves. Every people has its own sense of self-worth and self-importance. Without it, few would have survived. Indeed, their varied expressions of uniqueness have vastly enriched the world. Ours certainly has.

It is ironical for HG Wells to call the Jewish "chosen people" idea a hindrance to world unity when it is we who were the pioneers of the world-unity concept. It is an insult to history for George Bernard Shaw – followed by some of the Arab demagogues of our own day – to compare the Jews to the Nazi Herrenvolk boast, when we never claimed to be superior but asserted that the righteous of all peoples have a place in the World to Come. The Nazis hated us because we were a thorn in their flesh with our insistence on "the rearing of righteousness among the sons of man", as Isidore Epstein phrased our historic mission. Having the role of universal moral teachers has brought us persecution, but we remain convinced that we were right. We remain committed to the task and know that thanks to our dream the world will eventually learn how to live with difference without being divided. We are not without our internal problems, which is why Chief Rabbi

Lord Jakobovits said as long ago as 1973 that the first period of modern Israel's history represents "the generation of Davids, a generation of pioneers cast in an heroic mould, bravely battling against and prevailing over many a Goliath", and now we have to develop "a generation of Solomons, blessed in peace to concentrate on rebuilding the sanctuaries of our people, uniting the ingathered tribes of Israel in the pursuit of spiritual excellence and our national vocation as a beacon of social justice, ethical rectitude, moral discipline and religious fervour".



Likecomplainers—B'ha'alot'cha

Life in the wilderness was hard. There were complaints on all sides. Why does the text say the people were K'MITON'NIM – "like complainers" (Bamidbar 11:1). Like complainers? Were they complainers or weren't they? Is there some reason to use the word "like"?

Perhaps it is to teach us that we should not jump to conclusions – not to say, "You are a complainer", but "You seem like a complainer". There must be room for doubt.