

18th Anniversary Issue

Prior to June 1992, activities and programs of the Israel Center were publicized via flyers available on the two shelves just inside the door on the second floor of 10 Straus, and in the In Jerusalem.

Then, one day shortly after Shavuot, the then director of the Israel Center, Shai Solomon, asked me (Phil) to print up a list of activities to be distributed in shuls with significant numbers of English speakers - since not everyone gets

cont. page 4

Jerusalem Shabbat in/out times for **Parshat SH'LACH**
7:06pm (plag: **6:13**) / **8:24pm** (see page 3 for other zmanim)

ParshaPix Explanations on p.41



Word of the Month

This Shabbat (Sh'lach) we bench Rosh Chodesh Tamuz, which will be next Shabbat and its following day, Sunday.

ראש חודש תמוז יהיה ביום שבת קודש ולמחרתו ביום ראשון
הבא עלינו ועל כל ישראל לטובה:

The molad is early Shabbat morning, 5h 23m 16p (6:03am Israel time)
המולד יהיה שבת בבוקר, בשעה חמש, עשרים ושלוש דקות וששה עשר חלקים.



<u>Candles</u> (earliest)	<u>SH'LACH</u>	<u>Havdala</u>	<u>Next week</u>
7:06pm (6:13)	Yerushalayim	8:24pm	7:09 (6:16) 8:28
7:22pm (6:15)	S'derot	8:25pm	7:25 (6:18) 8:29
7:21pm (6:13)	Gush Etzion	8:24pm	7:24 (6:16) 8:28
7:23pm (6:15)	Raanana	8:27pm	7:26 (6:18) 8:30
7:21pm (6:14)	Beit Shemesh	8:25pm	7:25 (6:17) 8:28
7:22pm (6:15)	Rehovot	8:26pm	7:26 (6:18) 8:30
7:23pm (6:16)	Netanya	8:27pm	7:27 (6:19) 8:31
7:19pm (6:14)	Be'er Sheva	8:24pm	7:22 (6:17) 8:28
7:22pm (6:14)	Modi'in	8:25pm	7:25 (6:17) 8:29
7:06pm (6:15)	Petach Tikva	8:26pm	7:09 (6:18) 8:30
7:06pm (6:13)	Maale Adumim	8:24pm	7:09 (6:16) 8:27
7:22pm (6:15)	Ginot Shomron	8:26pm	7:25 (6:17) 8:29
7:21pm (6:13)	Gush Shiloh	8:25pm	7:24 (6:16) 8:28
7:20pm (6:13)	K4 & Hevron	8:24pm	7:24 (6:16) 8:27
7:21pm (6:14)	Giv'at Ze'ev	8:25pm	7:24 (6:16) 8:28
7:22pm (6:15)	Yad Binyamin	8:26pm	7:25 (6:18) 8:29
7:23pm (6:16)	Ashkelon	8:26pm	7:26 (6:19) 8:30
7:12pm (6:14)	Tzfat	8:27pm	7:16 (6:17) 8:30

Rabbeinu Tam havdala SH'LACH (J'lem) - 9:08pm

**Ranges are 10 days. WED-FRI
20-29 Sivan (June 2-11)**

Earliest Talit & T'filin	4:36-4:34am
Sunrise	5:35-5:34am
Sof Z'man K' Sh'ma (Magen Avraham: 8:11-8:10am)	9:05-9:06am
Sof Z'man T'fila (Magen Avraham: 9:39-9:40am)	10:16-10:16am
Chatzot (halachic noon)	12:37-12:38¼pm
Mincha Gedola (earliest Mincha)	1:13-1:15pm
Plag Mincha	6:12-6:15¼pm
Sunset (based on sea level: 7:39-7:44pm)	7:45-7:49pm

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1010, 200, 102, 33, 30, 24, 22, 20

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to the U.S. Constitution

Don't know what to do? Learn Torah Thursday night!

Asher Hi joins the familiar

📖 Psychology must be rescued from the stigma of "esoterica". We must come to the realization that to the extent that we are unaware of the nature of our mental processes, to that extent we are powerless to control them and are their slaves.

From "A Candle by Day" by Rabbi Shraga Silverstein

A Candle by Day • The Antidote • The World Of Chazal
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Initially, what Shimon, Yissachar,
and Naftali have in common and
what Yehuda and Yissachar have

TTreader FEEDBACK

PM emails: Re last week's Q&A Towards Better Kashrus Awareness from the OU "home office". Unfortunately, some of the answers are specific to the US and NOT relevant here in Israel. For example, pure dried spices and dried fruits are stated to not require Kosher certification, however if grown locally Terumot and Ma'aserot must be taken and a reliable hashgacha is necessary.

Good catch, PM. We missed it.

LEAD TIDBIT

cont. from front page

to 10 Straus and not everyone reads the Jerusalem Post. I expressed feeling uncomfortable distributing weekday schedules in shuls on Shabbat, but suggested that if one side of a sheet of paper had a D'var Torah and the other side had a schedule, that would be okay.

Torah Tidbits was born. 60 photocopies, 30 each in two shuls... and we haven't looked back since. In 18 years we've gone from 60 copies of one sheet of paper to 8700 copies of 16-17 sheets of paper, not counting Pullouts for the Chagim.

I firmly believe that the fact that the first issue was for Parshat Sh'lach and that the featured D'var Torah was about living in Israel, shaped the direction of Torah Tidbits throughout these past 18 years. TTreaders might have noticed a preponderance of Lead Tidbits and SDTs, the Chizuk & Idud column, and other indicators that reflect our "priorities".

Torah Tidbits has always striven - and continues to strive to advance the goals of the Israel Center and of OU Israel - goals that have been our consistent foci since we opened our doors. The way we put it: To strengthen the bonds between the Jew and Torah, the Jew and the People of Israel, and the Jew and Eretz Yisrael. In other words, we believe in Eretz Yisrael L'Am Yisrael, al pi Torat Yisrael - and that determines everything we do in our many and varied programs and projects.

Although many readers will probably remember this D'var Torah, we will repeat it again (always with different words), as a yearly booster shot.

The ARI Z"L says that the mitzva of BIKURIM is a TIKUN for the sin of the spies. BIKURIM is not just one of the many Mitzvot HaT'luyot BaAretz, the mitzvot that are connected and dependent upon the Land of Israel - it is the perfect counterpoint to the devastating sin that we read about in Parshat Sh'lach. The Meraglim took fruits from the Land - the Bikurim bringer takes fruits from the Land. The Meraglim opened their mouths and poisoned a generation against going into Eretz Yisrael with their scare-tactics and negative comments. The Bikurim-bringer opens his mouth in thanks and praise to G-d for His having brought us to this place. The Meraglim said, "It's a beautiful country but we don't want to live there; we won't survive there. The Bikurim-bringer is thrilled and delighted to have actualized the purpose of our existence as a Nation and as Jews. He recites about our ancestors going down into Egypt, what happened there, how G-d took us out, and how He brought us to Eretz Yisrael.

G-d says that He is taking us out of Egypt in order to give us the Torah and bring us to the place He promised to the Avot and to us. The Meraglim said - no! The Bikurim-bringer says, YES!

Rav Menachem Zemba HY"D (of the Warsaw ghetto) beautifully points out that the three fruits that the Meraglim brought back with them - grapes, figs, and pomegranates are exactly the three fruits that the Mishna (Bikurim 3:1) uses as examples for Bikurim.

Our goals are Eretz Yisrael, Beit HaMikdash, and Bikurim which represents the joy we have in all that G-d gives us. The question we each must ask ourselves is are we pointed to and working towards that goal... or otherwise?

Sh'lach STATS

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

Written on 198 lines in a Sefer Torah, ranks 25

10 Parshiyot; 7 open, 3 closed

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

1540 words, ranks 27th, 5th in Bamidbar

5820 letters, ranks 27th, 4th in Bamidbar

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

MITZVOT

3 mitzvot - 2 positives, 1 prohibition

Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-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

20 p'sukim - 13:1-20

[P> 13:1 (43)] G-d tells Moshe to send "people" to "scout out" the Land. ("People" is in quotes because commentaries point to the word ANASHIM and say that it means people of high calibre and repute - on the other hand...) The emphasis in the wording of the pasuk is on Moshe being the one sending the Meraglim, not at G-d's command nor by His "desire".

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

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

And Moshe called Hoshea bin Nun, Yehoshua.

SDT: Rashi says that by adding a YUD to Hoshea's name, he was giving him a bracha that he should be saved from the group decision of the other Meraglim. Question: MIMA NAFSHACH (whichever way you want to look at things) - Why did

Moshe not "bless" the others scouts similarly? And why would Yehoshua need a bracha when Kalev apparently did not?

Whether a Scout will come back with the proper attitude or not was based on each individual's personality, perceptions, and conclusions. That was up to each of the 12 individuals. That's not why Moshe gave a special bracha to Yehoshua. Moshe had a separate fear concerning Yehoshua. He could imagine Yehoshua joining the ten Meraglim in discouraging the People from entering the Land so that Moshe's life would be prolonged. Eldad and Meidad had prophesied that Moshe would die and Yehoshua would lead the people into the Land, Yehoshua heard that and was quite agitated. Moshe's bracha to Yehoshua was to keep Yehoshua honest, so to speak, so that he would not join the "evil advice" for any reason, even one to benefit Moshe himself.

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

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

The Torah describes the 40-day "tour" of the scouts. When they returned, they reported to the People about the truly beautiful land to which they had been sent. They showed the samples of the fruits they brought back with them. They described the ap-

parent strength of the inhabitants (in an attempt to scare the people). And they mentioned Amalek and other nations (knowing it would have a discouraging effect).

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

SDT:...and we were in our eyes like grasshoppers (compared to the giants of Canaan) and so we appeared to them. The Kotzker Rebbe and others define two components of the Sin of the Spies from this part of the pasuk. First, that we saw ourselves as small and insignificant, compared with the nations in Eretz Yisrael. Second, that we were concerned about how others perceived us. With G-d obviously on our side (we knew what happened to Egypt and we witnessed so many miracles performed on our behalf), we should not have viewed ourselves that way. And, how others perceive us is their problem, not ours. (In fact, it should often be an asset for us.) Sadly, each of these attitude problems exists in our own time.

Notice how the first time the Meraglim spoke to the people, they did not say that we shouldn't go into Eretz Yisrael. They "just" described some of the difficulties we would face and apparently hoped that their report would scare off

the people. After Kalev took the microphone, so to speak, and gave a brief but enthusiastic “Aliya pep-talk”, the Meraglim dropped the subtle approach and spoke out openly against going into Eretz Yisrael. This is what the Torah described as DIBA RA’A AL HA-ARETZ, Lashon HaRa against the Land.

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

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

“If G-d wants us to go there, then we will obviously be able to prevail. Just don't rebel against Him.” The people wanted to stone Kalev and Yehoshua for those words.

And sadly, there are many Jews today who still don't hear - or want to hear Kalev's words.

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

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

Compare and Learn

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

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

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

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

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

One commentary turns the question of juxtaposition around. Something has to follow something else in the Torah. Going to ask about every two things that come together? He answers based on the explanation of the function of the parsha that is bracketed with the backwards NUNs (in last week's sedra).

It was to separate between tragic episodes. If so, then why not separate between the episode of Miriam and that of the Spies? Answer: To note the parallels.

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

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

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

The people deeply regret their behavior and NOW decide to enter the Land immediately. Moshe warns them not to, because G-d no longer wants them to do so (at this point). Some of the people went anyway - without the protection of the Aron, so to speak - and are defeated and repelled by Amalek and K'na'an.

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

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

Chamishi 5th Aliya 9 p'sukim - 15:8-16

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

Furthermore... It seems obvious that this area of mitzva was purposely put here in the aftermath of the Sin of the Spies. There are at least two other places in the Torah where the topic is presented, where the mitzva is counted, and where it fits well in the context. It seems superfluous here except as a message for the post-Meraglim period. Note also, that it is not merely a mitzva that will apply in

Eretz Yisrael, but one that is part of the Beit HaMikdash service.

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

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

MitzvaWatch

Two major aspects of this precious Mitzva are:

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

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

Secondly, the fact that we are to give Challah to a Kohen - specifically after most of the work has been done, meaning that we give Challa from ready-to-pop-into-the-oven dough and not the raw produce, as with other gifts to the Kohen - indicates that it is not merely the gift that is significant, but the service to the Kohen that we perform that is important as well.

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

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

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

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

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

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

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

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

Tzitzit on the corners of a four-corner garment [386,A14 15:38] and that one of the strings of each corner should be dyed t'cheilet, the special blue dye. (Some say half a string, which becomes one of 8; some say one string, which becomes 2 of 8; and some say 2 of the 4 strings, which become 4 of 8 when tied.)

Our Sages went out of their way to involve us in the mitzva of Tzitzit - with Talit Gadol and Talit Katan - although we could technically not be required to fulfill this mitzva because our regular clothing (today) does not usually have four corners. Perhaps they did so because Tzitzit is not merely a mitzva that we "perform", it is a mitzva that we wear. It is an integral part of our everyday lives. It is part of our Jewish uniform. What a shame to be without this inspirational mitzva because the style of clothing has changed and we no longer wear 4-cornered garments. To clarify: If a man wears a four-cornered garment, he is required by Torah law to tie tzitzit on the corners - however, the Sages require us to wear a four-cornered garment in order to be obligated to fulfill the mitzva of Tzitzit. In other words, "officially", TZITZIT is a MITZVA KIYUMIT. Our Sages changed it into a MITZVA CHIYUVIT.

Furthermore, the Torah links the mitzva of tzitzit with all the mitzvot of the Torah; tzitzit (and/or the P'til T'cheilet) serve as a reminder of the Jew's all-encompassing commitment to G-d. This is followed by the warning not to follow the evil temptation of the

eye (mind) or heart (emotion) [387,L47 15:39]. The Torah then reiterates the importance of belief in G-d in general, and in His having redeemed us from Egypt, in particular. Thus, the twice daily recitation of the Sh'ma constitutes the fulfillment of the mitzva to remember the Exodus "all the days of your life", in addition to its own mitzva, the saying of Sh'ma. It follows that when one recites the Sh'ma, one should have specific KAVANA at the end of the third passage to fulfill the mitzva to remember the Exodus all the days of our lives (which, if you remember the Mishna borrowed by the Hagada, KOL Y'MEI CHAYECHA teaches us that the mitzva applies in the daytime and at nighttime. The Hagada uses this Mishna to explain the fact that the mitzva of Hagada is at night. But the Mishna itself was discussing the third passage of Sh'ma and justifying its being recited at night too, even though Tzitzit is a day mitzva.) These last 5 p'sukim, Parshat Tzitzit, are/is reread for the Maftir.

Ted Kluszewski of the Reds and Mel Harder of the Indians are the only two

How do you say
"To blow a kiss"
 in Hebrew?
לְהַפְרִיחַ נְשִׁיקָה
 And "to spread a rumor"?
לְהַפְרִיחַ שְׂמוּעוֹת

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

Paralleling and contrasting with the sedra, the Haftara tells us of two other spies (Kalev and Pinchas, according to Tradition - they are not named in the text) who were sent by Yehoshua into Yericho. Rahav, who had heard of the wonders that happened to the People of Israel, protects the spies from the men who are searching for them. In exchange for her protection, Rahav receives a promise that she and her family will be spared when the Israelite army attacks the city. Tradition tells us that Rahav subsequently became a sincere convert and the wife of Yehoshua. In one case, Spies were our undoing. In the other, they served a very positive function. Ironic.

Who is the secret child?

Leonardo's 2584
FEAL's 3751 and his 7th is...

צַמְשַׁפְּטִים בִּינָה ♦ RGRANTLA

Whose menachot had the same consistency,
and whose was more or less - which?

As opposite as VAYIKACH KORACH
and EMET are, they have a common
factor - what?

Divrei Menachem

SH'LACH introduces us to the episode of the twelve spies with the words, "Sh'lach L'cha Anashim V'yaturu Et Eretz K'naan" - 'Send for yourself men who will scout the Land of Canaan.'

The use of the Hebrew word "Anashim" (men) is instructive. For the verse could have said directly, "Send spies to reconnoiter the Land." The term thus implies that the source of the failure of the mission was inherent in the nature of the individuals being sent. As men, they were susceptible to the weaknesses inherent in human perception, implied by the Hebrew word, "Veyaturu", that suggests, "Leading astray".

Our rabbis tell us that the people clamored for the mission because they did not anticipate sufficiently the Divine intervention that would have allayed the need for military warfare. (One is reminded how Hebron surrendered peacefully to two army officers in the Six-Day War.) Thus, most of these spies interpreted their experiences subjectively, with the consequent disastrous results.

When Yehoshua later sent his two successful spies (this week's haftara), they are referred to as, "Anashim, Meraglim" - not as men to scout, but as objective military spies focused on observing the fear of the local population and the appropriate timing of the anticipated battle. It seems that today, we are yet confronted with similar challenges to human frailty.

Parshat SH'LACH

Kalev at the Crossroads

Imagine standing at a crossroads. We have all been there. We have all experienced moments in our life's journey when we had to make a crucial choice and decide whether to proceed along one road or along another.

We have all also experienced moments much further along in our journey, often many years later, when we reflected back upon our decision and wondered what would have been if we had pursued the alternative road.

Now imagine standing at a crossroads together with a close friend. Both of you face an identical choice, either this road or that. One of you chooses one road, and the other decides differently and selects the other road.

Each would have an intriguing tale to tell if, after many years, they had to meet and have the opportunity to compare the results of their different decisions.

Throughout my adult life, I have been fascinated by the experiences of survivors of the Holocaust. Whenever I have been fortunate

enough to have the time to engage in conversation with one of them, I listened eagerly to their stories. When they permit, and they do not always, I ask them questions not just about their experiences, but about their choices and decisions.

I especially remember the discussions I had with one of them - let us call him Mr. Silver. He often would tell me about the hellish years he spent fleeing and fighting the Nazis in the forests of Poland. He had a companion then, let us call him Simon. Mr. Silver and Simon were boyhood friends who together witnessed the murder of their parents, and who together managed to escape and join the partisans. Eventually, they were both caught and incarcerated in prisons and concentration camps.

In his story, Mr. Silver compared his attitude throughout those horrific times with the attitude of his friend Simon. "You know me", he would say, "and you know how I've always seen the bright side of things, the hopefulness of every situation, however dire". Indeed, I assured him that I could vouch for his consistent optimism.

"As much as I was an idealist", he would continue, "so was Simon a hard-core realist. He saw things as they were and dealt with them accordingly. He had no illusions whatsoever of hope."

Many years after my conversation with Mr. Silver, I finally met Simon

and, together with him, was able to compare the life he led subsequent to the Holocaust, and subsequent to his crossroad decisions, with the life of Mr. Silver. Simon, after the war, chose not to marry and chose to live in a rather remote American community with little contact with other Jews. Mr. Silver married, raised a large family with numerous grandchildren, and was very much involved with Jewish causes, and eventually chose to live out his final years in the state of Israel.

Two individuals at the same crossroads, making different decisions, with starkly different life outcomes.

This week's Torah portion, Sh'lach, gives us the opportunity to witness individuals at the crossroads. Individuals who make radically different decisions and whose lives thereby played out very differently.

Let us focus, for example, on the personalities of Nachbi ben Vofsi, prince of the tribe of Naftali, and of Kalev ben Yefuneh, prince of the tribe of Yehuda. Up until the dramatic moment described in this week's parsha, they led almost identical lives. They both experienced the Exodus from Egypt, the miraculous lifting of the Red Sea, the revelation at Mount Sinai, and opportunities for leadership of their respective tribes.

They were both assigned to spy out the land of Canaan, and they both crisscrossed the Promised

Land and returned to give their reports. But then we read (Bamidbar 13:30-31), "Kalev... said, 'Let us by all means go up, as we shall gain possession of the land, and we shall surely overcome.' But the men who had gone up with him (one of whom was Nachbi) said, 'We cannot attack that people, for they are stronger than we.'"

Two individuals, at this very same crossroads in their lives; one full of hope and trust and confidence, and the other frightened, albeit very realistic.

How differently their lives played out from this point forward. Nachbi perished in ignominy in the desert while Kalev remained a prince, enhanced his reputation, and was granted his reward, the city of Hebron.

We all face crossroads in our lives; some of great significance, and some seemingly trivial. Our choices can be Nachbi-like - practical and safe, but ultimately cowardly. Or they can be informed by hope, trust, and confidence, and ultimately be brave and heroic.

The choice is ours, and so are the consequences for the rest of our lives. □

*In honor of the Marriage of
Xavier Vinestein the third
to Tracy Turner*

VEBDE REBDE

QUESTION

Is one allowed on Shabbat to put a utensil (kli) in a place where it will catch something that is muktzeh? Examples that come to mind are putting a plate under a candle to catch falling wax or catching or gathering dirty water that dripped or seeped into a room on Shabbat. What can be done with these things once they have found their way into/onto the kli?

ANSWER

While the two cases you give seem to depend on the same issues, there are halachic differences between them. Timing also plays a major role in the halachic status. We will start with the case of the wax

The wax is unusable on Shabbat, and is muktzeh machamat gufo, the basic level of muktzeh. If it started dripping onto the plate and this was one's intention when putting them next to each other, the plate could theoretically become a basis l'davar ha'asur (an otherwise permitted object that becomes muktzeh by serving as a base for something muktzeh). However, it is likely that the wax is not important enough to accomplish that (see Mishna Berura 310:31; Shemirat Shabbat K'hilchata 22:(38)).

In some ways the matter is even more lenient if one did not put the plate under the candle until definite nightfall

of Shabbat (after tzeit hakochovim), as according to many opinions, a basis l'davar ha'asur cannot be created in the midst of Shabbat (Mishna Berura 266:26). When that is the case, if one wants the base utensil, he can shake off the muktzeh item and use the utensil, and if it would cause damage or is not possible to remove the muktzeh, he can use it as is (Shemirat Shabbat K'hilchata 20:47). The problem, though, is that it is forbidden on Shabbat to take a kli out of use (mevatel kli meihechano), and according to some, even if you could later remove the muktzeh (see presentation of the positions in Menuchat Ahava 14:20). For this reason the Shulchan Aruch (Orach Chayim 265:3) forbids putting a kli under the candle to catch (in his case) the oil. The Mishna Berura (ad loc.:6) says that this can be remedied by putting something usable on Shabbat on the plate as well.

Let us move on to your question about the water. If one put a bucket before Shabbat to catch the water, then the situation depends on the following. If the water is fit for washing or animal consumption, where animals are around, there is no problem of muktzeh (Shulchan Aruch, OC 338:8). If the water it is not usable, it is muktzeh, and the bucket should not be moved unless the following situation exists. The gemara (Shabbat 124a) says that we apply the rule that a g'raf shel re'i (portable toilet) can be removed with its excrement if it is in a place where people go about activities and find its presence disturbing, to milder cases. This includes a pot with

food residue (ibid.) or our case of a bucket filled with unclean water in a room in use (see Mishna Berura 338:33).

The problem is putting the bucket there in the first place on Shabbat (Shulchan Aruch, ibid.) or returning it after spilling out the water, and this, due to the convergence of two concepts. One is not allowed to create a situation of g'raf shel re'i of his own volition (Beitza 36b). Thus, he should decide that if he puts the bucket there, he should leave it there. But if he does that, then he will have violated the prohibition of mevatel kli meihechano. The Tur (OC 338) argues on this stringency, and the Bi'ur Halacha (to Shulchan Aruch, ibid.) shows from the fact that people collect mayim acharonim or morning netilat yadayim water in a receptacle (by their bed, for those who do that), that we rely on the Tur's opinion. (It is possible to distinguish between the cases - Shemirat Shabbat K'hilchata 22:(38)). Also one can create a situation of g'raf shel re'i in order to avoid significant loss (Aruch Hashulchan, OC 338:15).

If the water already has caused a g'raf shel re'i situation on the floor, then just as one can remove the unseemly muktzeh by hand, so he can remove it with or in a kli. Thus, one could sweep the water into a kli of some sort in the process of removing it.

The challenge of money: [part 3] competition, prices and profits

by **Dr. Meir Tamari**

"If the supply of fruits is increased and then decreased, the price will return to its original position" (Tosefta Demai, 4, halakha 9). "Rabbi Akiva said that the market price is the stable one; the seller will not pay more and the buyer will not accept less" (Yerushalmi Bava Metzia 5:1). Alongside such rabbinic understanding and acceptance of the market mechanism in determining prices, we find that entrepreneurs play a legitimate and desirable role and are morally entitled to a profit in return for fulfilling their functions. Moreover, the Sages appreciated the difficulties that would befall society should the "bottom fall out of the market"; "it is permissible to declare a public fast in the face of an impending recession even on Shabbat; Rabbi Yosef said, as when prices decline by 40%" (Bava Batra 91a).

Nevertheless, there is a Jewish concept of a just price and of reasonable profit that will regulate and distort the free market mechanisms on the basis of moral and religious considerations of the common good or the protection of weak, sick, old or just inefficient members of society. Since Judaism is not an economic system but a spiritual-moral one, the same concepts of the common good make for halacha that where necessary, in contrast, stimulate price competition and militate against monopolies or regulated them. In this area of prices and profits, like in those

of taxation and ecology, the existence of a public sector in Judaism that intervenes in the market and entails legal regulation of business is clearly spelt out, one that flows from its nation-religion character.

The primary concern is the moral problem posed by profiting from trade in basic commodities that are essential for man's very existence; motzrei chayei nefesh. One is not permitted to serve as a middleman in these goods, unless a chain of marketing is to the consumer's benefit. One may not earn twice on the sale of eggs [basic goods; twice, referring either to a 100% profit or to being a chain in marketing] in Eretz Yisrael [Rambam sees this part of mitzvat yishuv ha'aretz]. In contrast, the injunctions against hoarding basic goods or 'cornering their market' in times of excessive supply for sale when prices rises, applied to all communities where Jews constituted a majority [the economic wisdom of this was obvious but Chazal were concerned with the morality of profiting from the public need when those goods became scarce. (Hilchot Mechira 14. Choshen Mishpat, section 231). The religious courts, batei din, have to appoint overseers for just weights and measure but also for enforcing lower prices for basic goods (Yoma 9a).

The moral concern for the welfare of the consumers is especially important in times of scarcity or increased prices of basic goods, so we find changes in the halachic treatment both as regards the supply and the demand of such

goods. In both cases, the communal welfare takes precedence over the abnormal profits that might be earned by entrepreneurs in a free market as a result of shortages in basic goods.

"On the eve of Shemini Atzeret, Pesach, Shavuout and Rosh Hashana, butchers can be forced to slaughter cattle even if they only have one buyer who wishes to buy one dinar of meat from an ox worth a thousand dinarim" (Chulin 5:4). In the Gemara there, the basic halachic rule that movables cannot be bought by payment of money alone but require an act of possession, was altered to enable the buyer to acquire part of the ox through payment alone. This in effect, increased the supply of meat in order to allow people to enjoy the chag without allowing an increase in prices.

Similarly, halachic intervention in the trading of essential goods affects demand as well. The Tzemach Tzedek (16th century Moravia) basically pronounced as treif, the fish of the cartel of gentile fishermen because of the resultant rise in prices of Shabbat fish (codified in Mishna B'rura 242). The same philosophy whereby changes in ritual are instituted in order to reduce prices is reflected in the rulings permitting joint ownership of etrogim or the purchase of etrogim in sealed boxes at equal fixed prices.

All these injunctions would suggest an active religious public policy aimed at consumer protection not only of basic foodstuffs but also of those goods deemed essential to normal Jewish living. □

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 מְלֶךְ, בְּטָרֵם כָּל יְצִיר
נִבְרָא. לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל, אֲזֵי מְלֶךְ
שָׁמוּ נִקְרָא. וְאַחֲרֵי כָּלֵּל הַכֵּל, לְבָדוּ
יִמְלֹךְ נִרְאָה. וְהוּא הָיָה, וְהוּא הָיָה, וְהוּא
יְהִיָּה, בְּתַפְאָרָה. וְהוּא אֶחָד וְאֵין שְׁנַי, לְהַמְשִׁיל לוֹ לְהַחֲבִירָה. בְּלִי רֵאשִׁית בְּלִי
תְּכָלִית, וְלוֹ הָעֵז וְהַמְשָׁרָה. וְהוּא אֵלִי
וְחֵי גְאֻלִּי, וְצוּר חֲבָלִי בְּעַת צָרָה. וְהוּא
נְסִי וּמְנוּס לִי, מִנֵּת כּוֹסֵי בַיּוֹם אֶקְרָא.
בִּידוֹ אֶפְקִיד רוּחִי, בְּעַת אִישָׁן וְאַעֲיָרָה.
וְעַם רוּחִי גְּוִיָּתִי, ה' לִי וְלֹא אֵירָא.

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.

Parsha Points to Ponder

SH'LACH

1) Why does the Torah wait until this week's Parsha to describe the breads and libations which must accompany a private sacrifice (15:4-13)? Shouldn't this have been taught in Sefer Vayikra which detailed all the laws of the sacrifices?

2) Throughout the Torah, whenever a person offers a sin offering and an olah offering at the same time, the sin offering comes first. Why, then, is the order switched regarding a sin performed by the entire nation, as described in this week's Parsha (15:24-25)?

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

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

Shimon's would "fit" better as whose?

And this I will tell: The grasshopper sinned and he brought her father.

Word to the Wise:

The first person to refer to Hashem as "Adon" - "Master" - was Avraham Avinu. By using the term "Adon" at the outset of our morning prayers, we acknowledge Avraham Avinu who established the Tefilla of Shacharit - and that we are following in his footsteps. We additionally arouse our zechut avot (the merit of the Patriarchs), for no one in the first 1700 years of the world's existence referred to Hashem as Adon until our forefather did.

Personalizing our prayers:

Overpowering might is frightening. If you were to encounter a large, angry grizzly bear on a walk through the woods, you would no doubt be gripped by terror and your instinct would be to run as far and fast as you could.

Our image of G-d as the all-powerful Master of the Universe inspires fear as well. However, when that all-powerful force is on your side, loving you and fighting your battles for you, suddenly His might is no longer a threat, but rather, the very source of your own security.

These are the two aspects of G-d that Adon Olam weaves together for us as we begin each day. The combination imparts the utmost optimism, reminding us that the world, as well as our individual lives, is in G-d's mighty "hands."

Editor's 2¢ - actually, much more than 2¢; keep the change!

FYI: For the last several months, we have been reprinting most or all of the weekly "newsletters" of the V'ani Tefillah Foun-

ation, with the kind permission of its founder and director, Rabbi Heshy Kleinman. Because of our space constraints, we usually "cover" one of their issues in two of ours.

Now back to Adon Olam. Last week, after the translation - which we included this week on purpose - we asked the reader to read the translation again. And, not to overuse the word "again", we ask you again to reread the translation.

With that done, and the meaning of "Adon Olam" fresh in your mind, ask yourself the following questions:

How can we (some of us) skip such a beautiful statement of belief and expression of our love and commitment to Him?

How can we (some of us) not sing Adon Olam at the conclusion of Arvit and/or Mussaf on Shabbat and Yom Tov?

How can we use the Adon Olam time to take off and fold our talit?

Part of the "problem" comes from our not understanding or paying attention to the words. As mentioned previously, when we learn something as a song - and when we learn something at an early age - it is often difficult to pay it the proper attention and to invest it with the kavana and feelings it deserves.

Part of the problem is that many shuls give a child the task of leading the singing of Adon Olam. We are not suggesting that we take that "job" away from kids - it's very important to include youngsters in the service. What we are suggesting is that we overcome the obstacles to "taking Adon Olam seriously", and we try anew to say Adon Olam each morning at

the beginning of Shacharit and that we sing it in shul "like we mean it".

Not a bad idea to teach our children and grandchildren the beauty and seriousness of Adon Olam - the poem and the Adon Olam, Himself.

There might be parts of the davening that are difficult for us to "Pray with Fire" or to "Pray with Passion", but Adon Olam - if we understand what we are saying - is so natural to bring out the best in our feelings and dedication. Just let it.

Does the "Spies" Syndrome Still Exist?

Guest article by

Rabbi Ephraim Sprecher

Dean of Students, Diaspora Yeshiva

The covenant between the Land and People of Israel began the moment G-d told Avraham, "Go forth from your land... to the land that I will show you" (B'reishit 12:1). From the very start, the relationship between these two was full of hardship, because Eretz Yisrael is acquired through suffering - no pain, no gain (Talmud B'rachot). Before Avraham had succeeded in setting down permanent roots in the Land, he was already compelled to leave the Land due to a famine. Yitzchak was commanded never to leave the Land, yet he too did not have an easy life here. The Philistines committed acts of sabotage and terror against him. Sound familiar? Even Yaakov had to flee the Land due to his brother Eisav. When he returned from

Lavan's house and sought to dwell in tranquility, he was overcome by the crisis involving Yosef.

Despite the trials and difficulties, the patriarchs remained faithful to the Land not only during their lifetimes but in death as well. Jacob thus commanded his sons, "Bring me to my fathers, to be buried in the cave in the field of Efron the Hittite" (in Hevron) (B'reishit 49:29). Yosef did the same, making the Israelites swear that they would bring up his remains into the land sworn to Avraham, Yitzchak, and Yaakov.

The first ones to undermine the faithfulness of the Jewish people to Eretz Yisrael were the spies. The question arises, what was the sin of the spies? It cannot be that the sin was the very fact that they were sent. On the contrary, we find the use of spies against the enemy camp in many places. For example, it says, "Moshe sent out men to spy on Ya'azer" (Bamidbar 21:32). Likewise, Yehoshua sends out two spies to see the Land and Jericho (this week's haftara). Regarding Gideon we find that G-d sent him to spy on the Midianite camp to hear what the Midianites were saying so as to be in a stronger position to attack them (Shoftim 7:11).

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

that soldiers, once detached, cautiously lay in wait for the right moment to attack.”

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

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

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

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

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

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

That education is to be found at the end of the Parsha of the Spies, which deals with the Mitzva of Tzitzit. R' Soloveitchik explains that the blue T'chelet is a symbol to view events more deeply than the blue sky. The Talmud in Menachos states that the blue thread of Tzitzit reminds us to look up at the blue heavens and to admire the incredible, vast expanse of endless space leading to its source the Ein Sof – G-d. As T'hilim 19:2 states, “The

Heavens tell the glory of G-d.” And “Do not follow your own spies of your hearts and your eyes” (Bamidbar 15:39). The Torah concludes with “and you shall see Him” (in everything in nature) (15:40). We must teach ourselves to view events as they really are, as the Torah views them.

Ed. note: This UR-ITEM (and you shall see Him) is straddlingly parallel to the instructions that Moshe gave the Meraglim: UR-ITEM et HaAretz ma hi...

The Puah Institute

for Fertility and Gynecology in Accordance with Halacha

Medical Secrets

Category 1(B) - Those who can only have children through fertility treatments

We have been discussing the obligations an individual or family has to disclose a medical problem to potential mates. Last week we spoke of issues facing people who know that they cannot have children. Although there is no way for them to have genetic offspring, they may have the option for third party fertility treatments.

Thankfully, in the past 30 years, fertility technology has progressed tremendously. These advances have provided people who were once considered “infertile” - such as those who have illnesses that prevent conception and those who have undergone cancer treatments that

rendered them sterile - with the opportunity to have children. Technology has also given some people with serious genetic disorders the ability to have children without passing their disorder on to their children.

Using various types of fertility treatments, thousands of couples are able to have children conceived with their own genetic materials. Many of these couples are not aware of any medical issues they may have until after their marriage. They undergo the procedures, and build their families, under medical and halachic guidance.

It would be safe to assume that most people would not choose to undergo such treatments if they could possibly avoid them, because of both the emotional and the financial burden. Most people would therefore hesitate to enter into a marriage knowing that fertility treatments would be the only way for them to have children. Of course, there is no hard and fast rule: what is true for most is not necessarily true for all. We have seen marriages in which one party knew and informed the other party beforehand that they would require fertility treatments in order to conceive.

In these types of cases it is often suggested that the families seek potential mates who also have a known fertility condition. Treatments for both partners are then seen not as an inconvenience or expense, but rather as a necessity. Additionally, each partner tends to be more

accepting of the other person's limitations, viewing them less as a deficiency.

As in the case last week, we advise families in this situation to disclose information of this nature and clearly inform 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 the facts be presented clearly, in an open manner, before the couple has a chance to develop serious feelings for one another.

Sometimes, it may be more appropriate for the information to be initially shared between the parents and not necessarily between the couple themselves, who may not be able to comprehend the complexities of the problem and may require parental and/or professional advice in how to handle it.

PUAH counselors can act as mediators in these cases as well, explaining the exact medical condition and ramifications to both sides. In this way we assure that correct and clear information is presented without bias or prejudice. We can also reassure the couple that they have a strong likelihood of having children and a happy, healthy family.

NEXT WEEK: People who have had a "terminal illness"

20 Sivan - the day that was almost declared a Taanit Tzibur (public fast day). In 1171ce, in the city of Blois, France, the first of many blood libels against the Jews of Europe was committed and tens of Jews were killed by fire and sword rather than convert. Rabbeinu Tam declared the date as a fast day. Slichot and Kinot were composed for the 20th of Sivan. Almost 500 years later, in 5408-5409 (1648-49ce - a period that became known as TACH V'TAT), 20 Sivan became associated with the pogroms of Chmielnicki, that claimed tens of thousands of Jewish lives and resulted in the destruction of hundreds of Jewish communities. The Council of the Four Lands reconfirmed Sivan 20 as a fast day.

332 years later, on 20 Sivan 5742 - June 23rd, 1982, the Battle of Sultan Yaquob claimed 21 of our soldiers - including Yair Landau HY"D - in the costliest battle of Operation Sh'lom HaGalil, "the first Lebanon war". Three soldiers are still missing from that battle - after 28 years! - including Zecharia Baumel.

TRIDDLES

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

Last issue's (B'HAALOT'CHA) TRiddles:

[1] 2.2 - 2.8 - 13.3

These are dates: the 2nd of the 2nd month (Iyar, of course - we would not dare assign numbers to the secular calendar's months when the Torah says of Nisan, HACHODESH HAZE LACHEM...), the 2nd of the 8th month (Marcheshvan), and the 13th of the 3rd month (Sivan). On these dates, we resume Tachanun after the three longest Tachanun-hiatuses, respectively

- the whole month of Nisan, from Erev Yom Kippur through the rest of Tishrei, and from Rosh Chodesh Sivan until after the 12th.

[2] Information about the beginning of far

Pesach Sheni is one of the topics dealt with in B'haalot'cha. From the Torah, the two people who do not bring Korban Pesach are the TAMEI (one who is ritually defiled (unless the majority of the people are) and the one who is B'DERECH R'CHOKA, "far" away (from the Mikdash). The Mishna (P'sachim 9:2) asks what is considered far (for Korban Pesach) and gives two opinions. Rabbi Akiva says, from Modiin and further, and similarly in all directions (from Jerusalem). Modiin is the Hebrew term for information, so the TTriddle is a cryptic crossword type of clue, with Information = Modiin and "the beginning of far" = Modiin.

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

In last week's TT, we presented the following: "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."

This TTriddle takes the same idea and applies it to Pesach Sheni (rather than Chanuka). If B'haalot'cha is the current time we read in the Torah about Pesach Sheni, then the last time we did

so was the 6th day of Pesach, whose Torah reading is the portion of the first Pesach in the Midbar and the topic of Pesach Sheni. The next time we will read that portion is next year's 6th day of Pesach. From day 6 of Pesach until Shabbat Parshat B'haalot'cha (this year) was 55 days. From Last Shabbat until next day 6 of Pesach is 330. That means that last Shabbat was one seventh of the way from the last time we read about P2 until the next time. □

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WISDOM & WIT
by Shmuel Himelstein

R' Yisrael Yaakov Lobchansky was a sickly man and needed to spend some time in a health resort to regain his strength. To that end, he decided to travel by train from Baranovich to the health resort town of Krinitz. There were two trains a day to Krinitz - one before dawn and one in the middle of the day. He planned to take the earlier one, but at the last minute changed his plans and took the later one. As he explained it: "If I am able get up that early just to take care of the needs of my body, how can I justify that I don't do the same to study Torah?"



Once, when the Chafetz Chayim was in the local bathhouse, he fainted due to some illness he had contracted. The bathhouse supervisor rushed in and revived him. For the rest of his life, the Chafetz Chayim was grateful to the

man. He had the man sit next to him in shul, drank a L'chayim with him on Simchas Torah, and blessed him repeatedly that he should live to a ripe old age. Indeed, the man lived to be over ninety years old, dying a few months after the Chafetz Chayim did.



Whenever R' Eliyahu Lopian would receive a letter, he would first fold over the top in order not to read the words of praise that were generally the opening section of each letter. □

Portion from the Portion

THE POSITIVE OF NACHAL ESHKOL

Moshe instructs the spies to look "UR-ITEM ET HAARETZ MAH HI... HAYEISH BAH EITZ IM AYIN.

According to the ME'AM LO'EZ, he wanted them to check out four major things.

HAARETZ MAH HI V'ET HAAM HAYOSHEIV ALEHA - If the land is blessed with a large, strong population.

UMAH HAARETZ, HATOVA HI IM RA'A - if the land is good for living and to cultivate it.

UMAH HE-ARIM... HA-B'MACHANIM IM B'MIVTZARIM - what types of

towns were they living in - open or walled. Were they afraid of being attacked or confident of their strength.

HASH'MEINA HI IM RAZA, HAYEISH BAH ETZ - does the land produce good produce.

Basically Moshe told them to check everything out because he was sure that the land was good and he wanted them to bring back all the positive points of the land.

Moshe even instructed them to take from the fruits, V'HITCHAZAKTEM ULKACHTEM MIPRI HAARETZ - even though the spies were sent out at the time of the first grapes when people put guards around their fields to prevent people from taking their crops - Moshe tells them that they will be able to pick the grapes without any fear - another proof that G-d is with us and is giving us the land .

But according to our sages, the spies had other plans. Although Moshe tried to point out all the positives of the land, they only brought back the negatives. For example the verses talking about the fruit - VAYAVO'U AD NACHAL ESHKOL (13:23-24). We can ask a number of questions on these verses. Why did they take back only grapes, pomegranates and figs - what about the dates that the land is also praised for having? Why is the place called NACHAL ESHKOL because of the grapes they took - they also took other fruits?

The fruit was beautiful and large but they chose fruit especially from a Nachal - a river bed, and not from the hills, which we learn from BIKURIM are the choicest tasting fruits. And

that is why they didn't take the dates from there because we are told that the dates from the valleys are the best kind. (OZNAYIM LATORAH) Throughout, their intention was to point out whatever negative they could about the land.

But even with all this negativity we still can find something positive. The KEREM TZVI by Tzvi Hirsh Ferber states that the grapes that were brought back by the spies were probably the only positive thing from their trip. The grapes were huge and needed to be carried by eight of the spies. From that one bunch of grapes wine flowed like from a river - thus the name NACHAL ESHKOL - the river of the grapes. This answers the question where did the nation get the wine in the desert that they needed for the NESACHIM on the altar? It was from these same grapes that the spies brought back with bad intentions. It also explains the S'MICHUT PARSHI-YOT, the connection between the verses of the sin of the spies and the verses that follow of the meal offerings for sacrifices. The object that they sinned with - the grapes - is actually brought on the Altar as wine as a repentance for this sin (15:5). We must try to take the positive out of any negative situation.

FRUIT SALAD WITH GRAPES AND FIGS

4 medium oranges

Water

1-2 Tbsp. sugar (optional)

2 Tbsp. lemon juice

½ tsp. aniseed, crushed

¼ tsp. dry mustard

4 medium apples, cored & sliced

1 cup grapes, halved & seeded

½ cup dried figs, sliced


lettuce leaves

Section oranges over small bowl to catch juice. Measure juice. Add water to juice to equal 1/2 cup liquid. Combine orange juice, sugar, lemon juice, aniseed, and dry mustard. Bring to a boil. Remove from heat; cool. Combine fruits; toss with syrup. Cover and chill. Spoon into lettuce-lined bowl. Makes 10 servings.

Ed. note: If you can find a pomegranate, sprinkle some of its seeds over the salad and you will surely have the TIKUN for the sin of the spies.

ParshaPix explanations

Sh'lach's ParshaPix is a "busy" one, with both straightforward items and some wordplays. Parents (grandparents and hosts, too): If you work out the PP first (with or without these explanations), you can use the ParshaPix effectively at your Shabbat table and customize what you choose to show, ask about, and explain. PP is a great way to launch into a fuller discussion of Parshat HaShavua.

 Mad Magazine's Spy vs. Spy, which we can apply to the 10 black

Meraglim vs. the 2 white ones.

- 🏠 They are carrying a bomb... like a grenade, RIMON in Hebrew, one of the fruits that the Meraglim brought back.
- 🏠 The author of Spy vs. Spy always signed his name in Morse code. Here we have Kalev's call in Morse code - ALO NA'ALEH.
- 🏠 The 6 and the i need to be read in Hebrew and English respectively - SHEISHAI, one of the Y'LIDEI ANAK who lived in Hevron.
- 🏠 The compass represents the directions that Moshe sent the Meraglim to explore.
- 🏠 The grapes refer to the timing: "...And the days were the days of the ripening of the grapes." (Bamidbar 13:20), and to the famous cluster of grapes that the Meraglim brought back with them.
- 🏠 The tree with the eye is a play on words: See if the Land has trees, IM AYIN, or not. Switch the initial ALEFs of IM AYIN to AYINs and the question becomes: Is there a tree with an eye? And here it is!
- 🏠 Under the compass are the spies with the grapes as they appear in the emblem of the Ministry of Tourism
- 🏠 and the logo of Carmel-Mizrachi Wines. Interesting how both industries took the same emblem. For a winery, it makes sense - the grapes represent the bounty of the

Land and quality of its produce. (See also this week's Portion from the Portion column.) On the other hand, why would the Ministry of Tourism want to be represented by "tourists" who bad-mouthed the Land and greatly discouraged Aliya? (Don't answer that!)

- 🏠 Among the names of the Meraglim (including fathers' names) are three related to animal names: Gadi (goat) b. Susi (horse) and (Amiel b.) G'mali (camel).
- 🏠 Flour (flower), Olive Oyl, and wine (R' Wein) are for the MENACHOT and N'SACHIM presented in the sedra.
- 🏠 The Challah stands for the mitzva of CHALLAH.
- 🏠 Tzitzit, obvious. The particular photo is of the way the strings are tied with T'cheilet, according to the GR"A's (Vilna Gaon) opinion. For more on this - much more - check out www.tekhelet.com
- 🏠 Near Olive Oyl's left foot is Murex Trunculus, possible (probable) source of T'cheilet, worn by many people today for that aspect of the mitzva. See the website noted above.
- 🏠 The heart with the eyes combine the two warnings of not to follow the evil temptations of your heart and your eyes.
- 🏠 Lower-left is the wood gathered on Shabbat and the stone used to

execute the Shabbat desecrater.

- 🏠 The window with a red ribbon hanging from it is the sign for Yehoshua's army to spare the lives of Rachav and her family.
- 🏠 To the left of the heart is the emblem of Jewish (Boy) Scouts, sort of a description of the Meraglim - especially since the Torah tells us they were KULAM ANASHIM, i.e. Eagle Scouts.
- 🏠 The letter i inside another i stands for AYIN B'AYIN - In Moshe's plea to G-d on behalf of the people, following the Meraglim disaster, he points out, so to speak, to G-d that His relationship with Israel is known to other nations and that the relationship is a close one based on AYIN B'AYIN (face to face) revelation, and consequently, it would be a CHILUL HASHEM if G-d were to destroy the people of Israel.
- 🏠 Steam shovel (earth mover) is a play on LACHPOR HAARETZ, to "dig" the land, also to scout it out (as in the haftara).
- 🏠 The SF is the logo of the San Francisco baseball team, the Giants. The meraglim reported that they had seen giants in the Land.
- 🏠 The skeleton key, is referred to as an EFES KEY. Labeled with a zero, it served as a master key for many doors with that type of lock. EFES KI... is a phrase from Parshat Shalach.

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

🏠 The baseball player is Whitey Ford, representing the other part of the mitzva of Tzitzit - namely, the white strings, which are joined by the T'cheilet thread we've already discussed.

🏠 Bottom, middle - Laurel and Hardy, known in Hebrew as HaShamein V'haRazeh (not respectively), the fat and the thin - part of Moshe's instructions to the Meraglim.

🏠 Ar stands for Argon, element #18.

🏠 Upper-right: O-TO-TAI (long story)

🏠 Levi Eshkol (Eshkol in sedra)

🏠 Unexplaineds ☐

Argon found itself in this week's PP because its atomic number is 18. It is a colorless, odorless noble gas which constitutes about 1% of our atmosphere, its third most common element after nitrogen and oxygen.

Aside from the trivial cases of ALEF thru YUD, find the letters whose MISPAN SIDURI is a factor of their GIMATRIYA

A quick thought for **Pirkei Avot 3:1** - Ponder three things... From where you come, to where you go, before Whom... can also mean, what's your background and where are you now. We are accountable.

Towards Better Kashrut Awareness

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

Question: I purchased pareve cookies and I noticed under the ingredient panel a statement, "may contain traces of dairy". Are the cookies really pareve?

Answer: Yes, the cookies are pareve. That statement is an allergen disclaimer. The disclaimer is necessary because products containing dairy are manufactured at the same factory that produces the pareve cookies. People who are allergic to dairy can be extremely sensitive, even to milk particles that travel through the air at a manufacturing facility.

Question: What about a statement claiming, "Made on equipment that also processes shellfish"?

Answer: Same. Shellfish is also an allergen and this statement may appear on a product, even if the most rigorous kashering was performed on the equipment beforehand. Nevertheless, feel free to call the certifying agency or hashgacha to clarify, if it makes you comfortable. This is also true with dairy allergen disclaimers as well. There is no harm done in asking a question.

Question: I accidentally used a butter substitute to cook for Shabbos. I noticed afterward a dairy symbol on the butter replacement's label. My Rov instructed me to set aside any meat

utensils that were used to cook with the butter replacement, until I contacted the hashgacha. Since the butter replacement was used to bake a kugel in the same oven as the rest of my Shabbos food, I assumed that my kitchen was treif. After I finished hyperventilating, I went out late Friday afternoon and bought all my Shabbos food from a local heimishe takeout grocery right before it closed. Why is butter replacement considered dairy? Was it a mistake on the label? Is my kitchen treif?

Answer: The dairy symbol on the butter replacement is very likely NOT a mistake. These products can contain whey, which is a cheese derivative. Whey is definitely considered dairy. The percentage of whey in a butter replacement is very often roughly just under 2%, which is not botel in the product. However, if it is mixed into a food recipe it certainly is botel and permissible bedieved. However, if the butter replacement was initially applied directly onto a hot pan, which was used to cook or bake a meat recipe beforehand, this would be considered problematic. Nevertheless, if the pan sat idle for a period of 24 hours from the time it was used to cook meat, this should not make anything treif. However, kashering of the pan is required. The specific details should be clarified with the hashgacha, but the above description is very often the case. □

THE JERUSALEM INSTITUTE OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson # 521

A LABOR DISPUTE

In the most recent lessons I have been discussing some recent decisions of the Beth Din Tzedek in Jerusalem.

A recently reported case of the Beth Din Tzedek had the following facts. Rabbi Goldberg worked for the yeshiva as a teacher for 15 years. During the last three years of his teaching, his salary was reduced since the yeshiva did not have adequate funds to pay him the agreed upon salary. At the end of the school year 5765, the principal of the school notified Rabbi Goldberg that for the next school year his teaching hours would be changed. Instead of teaching from 8:00am to 1:00pm, he would be teaching from 10:30am to 3:00pm. Rabbi Goldberg saw this as a worsening of his working conditions and complained to the principal. He now would have a "wasted time" every morning for over two hours, and also would lose from his rest time in the afternoon. When he could not convince the principal to restore his old hours, Rabbi Goldberg requested a leave of absence for one year. The principal then offered Rabbi Goldberg a compromise, which Rabbi Goldberg refused. The principal requested that Rabbi Goldberg return to work for the next school year which he refused to do. Rabbi Goldberg seeks compensation as a worker who worked for 15 years and was then fired. The principal pleaded in Beth Din that Rabbi

Goldberg left his position and was not fired. Rabbi Goldberg also pleaded that during the last few years he worked overtime and his salary was actually larger than the base salary that the yeshiva claims he earned.

It was held that even if the yeshiva wanted the Rabbi to continue working there, if the conditions were less favorable than they were before the dispute it would be deemed that they fired him. The Beit Din further held that not every type of change in working conditions could be deemed to be the equivalent of firing the employee. It had to be serious enough that a worker under these changed conditions could rightfully feel that he was in effect being fired and should find employment elsewhere. Every case is different and must be judged by the facts of the case. The court held that changing the hours of employment from the morning to the afternoon, might - under certain conditions, that were not present here - be deemed a change that could be considered as a firing of the teacher. Therefore compensation for wrongful discharge would under such circumstances, which were not present here, be in order. This, in spite of the fact that the Rabbi's employment contract permitted the yeshiva to change the working hours of the teacher.

There was an ancillary question involved since at the time of the employment there was a clause in the by laws of the yeshiva that permitted the yeshiva to deduct a certain percentage of the salary for charity. This clause was not in the individual contract of Rabbi Goldberg. Rabbi Goldberg argued that since this clause was not in his

individual contract, it did not apply to him and the Yeshiva should return to him the deducted moneys. This last point elicited a lengthy part of the court's decision and they held it applied to him as well although it is not in his individual contract. The Beit Din held that he had left his employment and they owed him no termination compensation nor any moneys for the moneys they deducted from his salary. □

Polishing the 3rd portion

Last 5 p'sukim of Sh'lach are the third portion of the SH'MA. It is the parsha of TZITZIT and the portion that contains the pasuk which we use to fulfill our daily requirement to remember Yetzi'at Mitzrayim.

There are a few pronunciation pointers that call for our attention.

The passage contains the word TZITZIT three times. Although many people kiss their tzitzit at each of these words, the kiss really interferes with proper phrasing, for the first two times. The note under the first occurrence is a T'VIR, which gets only a very short pause after it. A kiss takes too much time. The second time is worse. The phrase TZITZIT HAKANAF should not be broken up even very briefly. A kiss there is really out of place. The third time would be okay. However, there are sources that one should merely look at the TZITZIT he is holding in his hand, rather than kiss them. When one finishes the SH'MA, kissing the TZITZIT there does not seem

problematic, as one is usually waiting for the chazan at that point. However, if one will be continuing with V'TAZIV V'NACHON... right away, then those 15 words should follow EMET without interruption.

On another point... וְהָיָה יָדְךָ

ALL HEIs with SH'VA, the SH'VA is NACH. First syllable in this word is VIH (sounding the H but with no vowel-like sound). It's hard for some to say it right. Practice.

Parsha Points to Ponder Suggested answers

1) The S'forno explains that when the Torah was first given, every sacrifice accomplished its mission without any additional components. The sacrifice of the animal, alone, was enough. However, because of the sin of the golden calf, bread and libations were added to the daily Tamid offering which could only be effective with the additional items. Now, with the sin of the spies, the Jews dropped to an even lower level and now private offerings needed the addition of the bread and libations to be effective. Thus, these laws are first taught here because they first came into existence as a consequence of the sin of the spies.

2) The Kli Yakar explains that the sin described here as not doing ALL THESE COMMANDS (15:22) refers to idolatry which is essentially rejecting all the mitzvot of God. Every sin includes two components - the thought leading to the sin and then the action. The sin

offering atones for the action and the olah for the thought. This explains why regarding all other sins, the sin offering comes first since the primary problem is the action and the thought is really secondary. However, regarding idolatry, the opposite is true. The action only has significance because of the person's thought of rejecting God as expressed through the action. Therefore, the olah offering which atones for the thought is the focus in this scenario.

3) The Ohr HaChayim that since tzitzit serve to remind us of mitzva performance, once might have thought that people do not have to wear tzitzit in a holy generation where the people do not need such a reminder. The word L'DOROTAM teaches that the mitzva is binding in all generations regardless of the spiritual standing of the people.

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 Sh'lach opens with the story of the sending of the meraglim. Hashem says to Moshe: SH'LACH L'CHA ANASHIM... The Torah goes on to delineate the choosing of the men who would tour the land, and the instructions given to them. Look around, Moshe says, and see the nature of the land.

The Haftara that we read, taken from the book of Yehoshua, also tells about meraglim: VAYISHLACH YEHOSHUA BIN NUN MIN HASHITIM SH'LAYIM ANASHIM M'RAGLIM...

As we know, the sending of the meraglim at the time of Moshe had tragic results - Am Yisrael melted from fear, and as a result they were condemned to wander in the wilderness for forty years. In distinct contrast, the meraglim of Yehoshua brought back a positive report, assuring the people that they would be able to enter the land, conquer it and dwell therein. What brought about this huge difference in the results of the two seemingly similar events?

The commentary of the Malbim asks this very question. One of his answers should be helpful to us when we are trying to persuade our friend and relatives to make "aliya" and join us in our beloved Eretz Yisrael.

The Malbim explains that Moshe's men were sent on too broad a mission - go see the land, if it is good. Yehoshua's meraglim were focused on how to best enter the land, not whether it was good or not.

The greatest help we can give our friends who are still in "chul" is how to best make aliya, how to be successful and productive, rather than general descriptions of the beauty of Eretz Yisrael. The beauty speaks for itself - as does the holiness - but only we who live here can suggest a correct path, the right people to consult, even the proper attitude needed, for those who, hopefully, will soon make their lives in our homeland.

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