

Floating a few ideas

Okay, let's make this clear - I'm not speaking for the OU, OU Israel, the Israel Center, or the San Francisco Giants. Just for myself. I want to share a few things with you.

First of all, if the State of Israel protects itself and its people by controlling who and what approaches our Mediterranean coast (including Gaza) and who or what doesn't, then the State is doing what any state does and should do. Blocking the "flotilla" and boarding its ships was completely justified.

Second, having offered to truck all of the "humanitarian" supplies into Gaza, means that Israel was not trying to harm Gaza or its people; it was only trying to protect itself, and all of us.

Third, boarding the ships with non-lethal paintball "weapons" was meant to minimize the chance of accidental harm and death. This was a move that most other countries would not do and is typical of Israel's policy of trying to avoid bloodshed at all cost - including risks to our own soldiers.

Fourth, the "reception" that our soldiers received at the hands of bloodthirsty, paid thugs was the cause of the deaths and injuries - not anything that Israel did.

All this said, here is the reason I chose this topic rather than something from Parshat Korach.

When the People of Israel just left Egypt, and an elite force of Egyptians were pursuing them, G-d said that He would handle the situation; we were just to be silent and watch what was happening.

G-d's fighting for us without our joining in is the exception to the rule, not the way things are usually to be handled. G-d's command to Moshe to tell Yehoshua to organize a fighting force against Amalek - that is the rule. The Jewish people are G-d's active partners in our battles against enemies. *cont. p.3*

J'lem Shabbat in/out times for **Korach - Rosh Chodesh**
7:09pm (plag: **6:16**) / **8:28pm** (see page 3 for other zmanim)

ParshaPix Explanations on p.41



Word of the Month

First op for KL this month is Tuesday night, June 15 (Minhag Yerushalayim). Many (most?) people will wait for next Motza"Sh (June 19).

Shabbat Rosh Chodesh: Forget Yaaleh V'yavo at Maariv - do not repeat the Amida. Shacharit or Mincha - repeat. Motza"Sh - do not repeat. Sunday Shacharit and Mincha - repeat. In Birkat HaMazon, if one forgets Yaaleh V'yavo, do not repeat. But, if you catch your omission after ending UVNEI YERU. and before starting the 4th bracha, there is a special bracha to say.



Candles (earliest)	SH'LACH	Havdala	Next week
7:09pm (6:16)	Yerushalayim	8:28pm	7:12 (6:18) 8:30
7:25pm (6:18)	S'derot	8:29pm	7:28 (6:20) 8:31
7:24pm (6:16)	Gush Etzion	8:28pm	7:26 (6:18) 8:30
7:26pm (6:18)	Raanana	8:30pm	7:29 (6:21) 8:33
7:25pm (6:17)	Beit Shemesh	8:28pm	7:27 (6:19) 8:31
7:26pm (6:18)	Rehovot	8:30pm	7:28 (6:20) 8:32
7:27pm (6:19)	Netanya	8:31pm	7:29 (6:21) 8:33
7:22pm (6:17)	Be'er Sheva	8:28pm	7:28 (6:19) 8:30
7:25pm (6:17)	Modi'in	8:29pm	7:27 (6:19) 8:31
7:09pm (6:18)	Petach Tikva	8:30pm	7:12 (6:20) 8:32
7:09pm (6:16)	Maale Adumim	8:27pm	7:12 (6:18) 8:30
7:25pm (6:17)	Ginot Shomron	8:29pm	7:28 (6:20) 8:32
7:24pm (6:16)	Gush Shiloh	8:28pm	7:27 (6:19) 8:31
7:24pm (6:16)	K4 & Hevron	8:27pm	7:26 (6:18) 8:30
7:24pm (6:16)	Giv'at Ze'ev	8:28pm	7:27 (6:19) 8:30
7:25pm (6:18)	Yad Binyamin	8:29pm	7:28 (6:20) 8:32
7:26pm (6:19)	Ashkelon	8:30pm	7:29 (6:21) 8:32
7:16pm (6:17)	Tzfat	8:30pm	7:18 (6:20) 8:33
7:27pm (6:19)	Zichron Yaakov	8:31pm	7:29 (6:21) 8:34

Rabbeinu Tam havdala KORACH (J'lem) - 9:12pm

Ranges are 10 days. WED-FRI
27 Sivan - 6 Tamuz (June 9-18)

Earliest Talit & T'filin	4:34-4:34am
Sunrise	5:34-5:34am
Sof Z'man K' Sh'ma (Magen Avraham: 8:10-8:11am)	9:05-9:06am
Sof Z'man T'fila (Magen Avraham: 9:39-9:40am)	10:16-10:18am
Chatzot (halachic noon)	12:38¼-12:40¼pm
Mincha Gedola (earliest Mincha)	1:14-1:16pm
Plag Mincha	6:15-6:18pm
Sunset (based on sea level: 7:43-7:46pm)	7:48-7:52pm

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LEAD TIDBIT

cont. from front page

Aside from that initial encounter with Egypt mentioned above, there is another notable attempted attack which G-d handled on His own, so to speak, and then told us about it. Not only did He tell us about it, but it is eternalized in the Torah. We'll read about it again in a couple of weeks - Balak/Bil'am.

But the "norm" - we fight alongside of G-d, so to speak. This arrangement is over 3000 years old. It has most recently been reactivated after a long hiatus, in the form of the IDF, Israel Defense

Forces. TZAHAL, Tzava Hagana L'Yisrael.

Sadly, there are segments of our population that do not see things this way. Some don't see G-d's hand in the various wars that have plagued us since our declaration of Independence until this very day. Full out wars, wars of attrition, intifadas, and terrorism.

Some of these people don't really "see" G-d in any of His roles vis-a-vis the world and the Jewish People. Others might believe in G-d but feel that it somehow takes away from the actions of the IDF if we say Baruch HaShem in addition to Kol HaKavod Tzahal.

These two exclamations are by no means contradictory or mutually exclusive. In that original battle against Amalek, G-d declared Himself as an active combatant against Amalek, and both Moshe Rabeinu - with the assistance of Aharon and Chur - and the forces that Yehoshua drafted fought, - and continue to fight - as well.

Let's continue with the perennial battle against Amalek. If G-d announced to us that He will "completely put out the remembrance of Amalek from under heaven", then how come He "pulled his punches" and allowed Amalek to survive? Which is obviously His intention because of what else He announces at the end of B'shalach: "...HaShem has sworn that the HaShem will have war with Amalek from generation to generation."

And He commands us in the end of Ki Teitzei, to wipe out the remnant of Amalek. It seems that He wants our involvement in these battles. He then cannot totally destroy Amalek on His own. We were the ones who "blew" the opportunities to do the complete job. Enough said about Amalek, for now.

Let's get back to the IDF. Thank G-d (see, it's okay to say that) the IDF has had so many magnificent successes to date. Yes, sometimes, things don't go exactly how we would like to see them go. But we all owe the IDF everlasting gratitude and our admiration. This doesn't mean they are always above criticism.

This is partly why we pray to G-d: "Send Your light and truth to its leaders, ministers and counselors, and direct them with good counsel before You." And we follow that with "Strengthen the hands of the defenders of our Holy Land;

grant them deliverance, our G-d, and crown them with the crown of victory."

This prayer continues with the petition that as a result of our leaders - political and military - making the right decisions and setting the correct policies combined with the success on the ground, that G-d should "Grant peace in the land and everlasting joy to its inhabitants."

AMEIN, may it be His will.

Korach STATS

38th of the 54 sedras; 5th of 10 in Bamidbar

Written on 184 lines in a Torah (ranks 32nd)

13 Parshiyot; 7 open and 6 closed

95 p'sukim - ranks 39th (9 of 10 in Bamidbar)

1409 words - ranks 36th (9th of 10)

5325 letters - ranks 35th (9th of 10)

Above average in words & letters per pasuk. Korach is a short sedra (in a Book with many long sedras) with fairly long p'sukim (in a Book with lots of short-pasuk sedras)

The Maftir for Shabbat Rosh Chodesh adds 7 p'sukim, 94 words, and 388 letters to the totals for this Shabbat.

MITZVOT

9 mitzvot of 613; 5 positive and 4 prohibitions

As pointed out last year, KORACH shares a gimatria with ELAZAR. The former wanted to be Kohen Gadol; the latter succeeded his father in that role.

Aliya-by-Aliya Sedra Summary

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

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

Kohen - First Aliya 13 p'sukim - 16:1-13

[P> 16:1 (19)] "And Korach took..."

Commentators suggest different meanings for this phrase:

- Korach took himself away from Moshe and the mainstream population, to challenge Moshe's authority;
- Korach took some of his fellow Leviyim and some Reuvenites with him in his rebellion against Moshe;
- Korach "took with words" (i.e. persuaded) others to join his rebellion;
- Korach "took apart" - split the people between himself and Moshe.

SDT: Korach is identified as the son of Yitzhar, grandson of K'hat, great-grandson of Levi. It is quite unusual to

identify biblical personalities that way. Rashi points out that the lineage mentioned in the pasuk stops before reaching Yaakov Avinu who foresaw Korach's wickedness and pleaded with G-d not to be included in the Torah's account of Korach's deeds. On the other hand, it reached back to Levi because Korach's being from Levi was the major factor involved in the whole episode.

Korach, Datan & Aviram and On b. Pelet (who backed out in time) challenge Moshe's authority.

Korach enlists 250 men to publicize his/their "cause".

Ponder this... Korach was a first cousin of Moshe and Aharon. He felt slighted by the fact that both top positions - the leadership and Kohen Gadolship - went to two of his uncle Amram's sons (Moshe & Aharon) and the leadership of the K'hat family went to another cousin, the son of Korach's father's younger brother - Elitzafan b. Uziel. Korach found sympathy for his cause within the tribe of Reuven because Reuven himself was passed over for the leadership (which went to Yehuda), the birthright (Yosef received the double portion of the firstborn in the form of the tribes of Efrayim and Menashe) and the Kehuna/Leviya went to Levi. This is not to whitewash Korach's actions, but to show some of his motivation.

Moshe proposes a test - both Aharon and Korach's people will offer incense before G-d and G-d will indicate whom He chooses. Moshe tries to talk Korach out of his fight by telling him that being a Levi is special - why show

dissatisfaction and ingratitude by seeking more?

Moshe then calls for Datan & Aviram, but they arrogantly refuse Moshe's summons.

SDT: Sources tell us that Korach taunted Moshe Rabeinu with two mocking questions - A talit made completely of T'cheilet, does it require Tzitzit (with the T'cheilet strand)? A house filled with Torah scrolls, does it require a mezuzah? Both questions pointed to the same argument: A Nation of holy people, people who heard G-d's Voice at Sinai, do they require holy leaders? The basis of suggesting the talit question is the juxtaposition of the Korach episode to the portion of Tzitzit at the end of last week's sedra. Kli Yakar suggests that the mezuzah question is alluded to by the description of Datan & Aviram arrogantly standing at the doorway of their tent and mocking G-d's commandments and Moshe's leadership.

The answer, in fact, is that Tzitzit with T'cheilet is required of every four-cornered garment, even one made totally of T'cheilet wool. And a dwelling (and other types of rooms) requires a Mezuzah, regardless of how many Sifrei Torah are in the room.

A homiletical "explanation" of the significance of a Mezuzah on the doorpost of a room filled with Sifrei Torah and other holy books, is that the holiness represented by the content of the room (and the Torah study done there) are, by definition, internal. It remains within the "four walls of the Beit Midrash". The Mezuzah placed on the doorpost represents the spread of the Torah and its holiness to the outside world. This extension of the

domain of sanctity to the "outside world" is an important challenge for the Torah community.

(Heard from Rabbi Asaf Bednarsh)

Levi - Second Aliya 6 p'sukim - 16:14-19

Datan & Aviram, two people with a long record of evil behavior, compounded their wickedness with the unpardonable affront to the Land of Israel by referring to Egypt as "the land flowing with milk and honey" that Moshe took us out of, to "kill us in the wilderness".

Moshe angrily asks G-d not to accept the incense offerings of Korach's group. Moshe then reiterates the challenge to Korach. Korach gathers the People to witness the "showdown"; the 250 people and Aharon will each have the special vessel onto which they will place a glowing coal, onto which they will put the incense and they will all be standing at the entrance to the Ohel Mo'ed. G-d's "glory" was revealed to the People.

SDT: The Gemara tells us that when Korach challenged Moshe's authority, it was the Sun and the Moon that appeared before G-d and said: If you side with the son of Amram (i.e. Moshe), then we will continue to shine; if not, we stop shining. What is the significance of this statement from the Gemara? One commentator points out that the Sun and the Moon were originally of equal greatness, and the Moon was diminished because "two

kings cannot rule with one crown". This was exactly one of the problems with Korach's arguments, so the Sun and Moon were particularly appropriate participants in this issue. Notice that not only must the sun acknowledge the situation, but so must the moon. Korach's downfall was his lack of acceptance of a moon-like role.

Most Aliya breaks happen at Parsha breaks. This is reasonable to expect. When an Aliya break occurs in the middle of a parsha, and more so, in the middle of a small number of p'sukim that are telling us one episode - then we can pause for a moment and try to see if our attention is being called to something specific.

The Aliya-break between Kohein and Levi comes right in the middle of the confrontation between Moshe and Datan & Aviram. Rabbi Sholom Gold points out that the break separates a reference to Egypt as a land flowing with milk and honey with a reference to Eretz Yisrael with the same description. These need be separated, just as one would say L'HAVDIL.

Or maybe... When an Aliya break occurs, it gives us - the people who are listening to Torah Reading - pause to reflect on what just "happened". Our attention is drawn to the last pasuk or so, and we can focus on it while the gabbai is calling the next person to the Torah (and blessing the previous Oleh).

Datan and Aviram had just called Egypt a land flowing with milk and honey. They mocked G-d (Who uses that term for Eretz Yisrael), they mocked Moshe, and they mocked Eretz Yisrael. As

terrible as the Meraglim were with their report and recommendation about Eretz Yisrael, at least they acknowledged the beauty and specialness of the Land. They said that the Land was truly flowing with milk and honey. One has time during the Aliya break to be justly enraged by the behavior of Datan and Aviram... and perhaps by those Jews today who unfortunately, echo their sentiments.

Shlishi - Third Aliya **24 p'sukim - 16:20-17:8**

[S> 16:20 (3)] G-d tells Moshe and Aharon to separate themselves from the rest of the People so that He will destroy them. Moshe - even while being upset in the extreme with the challenge to his own integrity - pleads on behalf of the People before G-d, asking Him not to punish the multitude because of the sins of an individual.

[S> 16:23 (13)] Moshe warns the People to separate themselves (physically and psychologically) from Korach and his followers lest they be included in the punishment to come. Moshe declares that all will know that G-d has sent him to do all that he does. If these wicked people shall die in a way that others have died, then G-d has not sent Moshe. But if G-d will "provide" a new creation and the earth will open its mouth and swallow Korach and company and all that belongs to them, then

all will know that these people have truly rebelled against G-d. As Moshe finished these words, the earth beneath them split, opened and swallowed all with Korach. (Implication from the p'sukim is that the People did not actually die but left this world in this unusual and miraculous manner.) The People shouted in panic when they witnessed what was happening. A Divine fire consumed the 250 people who offered the incense.

[S> 17:1 (5)] G-d tells Moshe to tell Elazar b. Aharon to collect the fire-pans and scatter the burning coals. The copper from the pans was to be used to plate the Mizbei'ach as a reminder that a non-Kohen must not attempt to do any of the kohein's tasks in the Mikdash. In general, the Torah warns us not to be like Korach and his gang, and not to suffer their fate.

[P> 17:6 (3)] The next day, the People, fearing retribution, complained against Moshe for killing (part of) G-d's Nation. G-d's Cloud descended upon the Ohel Mo'ed and Moshe and Aharon went there for instructions.

SDT: *The earth not only swallowed Korach's gang, but their possessions as well. The message, says IMREI SHEFER, is that one's wealth often causes a person to be arrogant. This, in turn, leads sometimes to challenging authority. The people's possessions were not innocent bystanders, so to speak, to Korach's rebellion, they were the instigators.*

Note that in Korach's rebellion we see not only two punishments, but two very different kinds of punishments, which, in turn, reflect the types of sin. Datan and Aviram and their ilk were plunged down into the bowels of the Earth. But the 250 K'toret-offerers were honorable people. They were godly. The Torah testifies to that when we are first introduced to them. They honestly believed that they were making proper offerings to G-d. Otherwise, they would not have risked their lives. They must have been surprised to have failed! Their sin was reaching TOO high towards the Divine. And their punishment was to be struck down by Divine fire.

Here's another thought... Moshe was chosen by G-d to lead the people. True. And he will always be on a higher level than the rest of us. We, not G-d, elevated Moshe even higher. We decided that we did not want to hear the "Voice of G-d" anymore and we requested that Moshe tell us what G-d wants of us, and we would comply. Originally, G-d spoke to all of Israel. That was the plan. And that put all of Israel on the level of prophecy. With Moshe as the chief prophet. We forfeited our direct communication with G-d, and we made Moshe the ONLY prophet. (Let's not complicate the issue with the 70 elders... who shared Moshe's prophecy, like candles that are lit from a single burning candle.)

The Gemara says that the "deal" that the People of Israel made at Sinai concerning not having direct communication from G-d, was an irrevocable,

forever deal. Korach wanted to change his mind. Perhaps he was no longer confident that Moshe could actually bring the People into Eretz Yisra'el, after the whole Meraglim fiasco. The merit of this theory is that it balances the motivations of Korach's gang. Datan and Aviram were BAD. The K'toret bringers probably weren't evil.

R'vi'i - Fourth Aliya 7 p'sukim - 17:9-15

[S> 17:9 (7)] Once again G-d "suggests" that He destroy the People. This time Moshe does not plead with G-d on their behalf but immediately instructs Aharon to burn incense on coals from the Altar and that he should pass among the People to stop the plague that had already begun. This quick action stopped the plague which had already claimed 14,700 lives, not counting those who perished with Korach.

Sometimes, in times of trouble, Moshe prays to G-d extensively. His prayer after the Sin of the Golden Calf is an example of long prayer. We can even say that it was a prayer that lasted 40 days and nights. When Miriam was stricken with Tzora'at, Moshe uttered a short 5-word (11-letter) prayer for her wellbeing - KEIL NA R'FA NA LAH. And at this point in Parshat Korach, Moshe senses that prayer will not work - swift action is called for.

On another note, let's take a look at the three "big" sins of the Wandering period: Golden Calf, Spies, Korach.

Combining different ideas in the commentaries, we can suggest the following: The Sin of the Golden Calf represents sins against G-d. He can be, and often is, most forgiving for that kind of sin. The sin of the spies was an affront to Eretz Yisra'el. This, so to speak, G-d considered a graver sin, and was less forgiving. Korach's rebellion was directed against Moshe. A BEIN ADAM L'CHAVEIRO sin. These are the kinds of sins that G-d is least willing to forgive.

A similar observation has been made in comparing the Flood, which came as a result of a breakdown in society, with the Tower of Babel, where people united to rebel against G-d. The punishments were not comparable.

Chamishi 5th Aliya 9 p'sukim - 17:16-24

[P> 17:16 (9)] G-d tells Moshe to speak to the People and take a staff from each of the tribal leaders, the staff to be inscribed with the leader's (or tribe's - dispute) name. Aharon's name was to be inscribed on the staff of Levi. The staffs were to be placed in the Ohel Mo'ed. The person whom G-d shall choose, his staff shall blossom; this manifestation of G-d's choice shall hopefully put an end to the complaints and confusion of the People. The People did as instructed and the staffs were placed in the "Tent of Testimony" overnight. On the following day, Aharon's staff had

blossomed. Moshe showed the staffs to the People and each tribe took its staff back.

Ramban explains that there were 12 rods, including that of Levi, on which Aharon's name was inscribed. This means that one of the rods was for Yosef, rather than having separate ones for Efrayim and Menashe. Ramban states that this is always the case: there are 12 tribes - sometimes, Levi is not included, in which case Efrayim and Menashe are separate; sometimes Levi is included and Yosef is considered a single tribe. Ramban also says that the Torah is stressing that Levi is one unified tribe - not Leviyim and Kohanim separately - with one tribal leader - namely, Aharon HaKohen.

Shishi - Sixth Aliya 24 p'sukim - 17:25-18:20

[P> 17:25 (2)] G-d tells Moshe to return Aharon's staff to the Mishkan as a reminder to the People not to rebel or complain. Moshe does as instructed.

[P> 17:27 (2)] The People express their feelings of despondency and fear of Divine punishment for their various lapses.

[S> 18:1 (7)] G-d reiterates that the Kohanim and Leviyim hold special positions and have the responsibility to avoid risking their lives by overstepping their bounds. Leviyim are required to guard the Mikdash **[388,A22 18:4]** (Honor guard). Kohanim and Leviyim are

forbidden to perform each others sacred tasks **[389,L72 18:3]**. A non-Kohen/Levi may not work in the Beit HaMikdash **[390,L74 18:4]**. It is forbidden to disregard the obligations of the Beit HaMikdash honor-guard **[391,L67 18:5]**.

[P> 18:8 (13)] The Torah next lists several gifts that are given to the Kohen - the meat of certain korbanot, t'ruma, bikurim, consecrated objects, the firstborn of kosher farm animals and the redemption/exchange for a firstborn donkey. Firstborn humans are to be redeemed for 5 silver shekels **[392,A80 18:15]**.

Firstborn cow/goat/sheep may not be redeemed **[393,L108 18:17]**, but must be given to a kohein who must bring it as a korban within a year (if unfit for the Altar, the b'chor is the possession of the kohen without restrictions). All gifts of the kehuna (24 in number) are for Aharon and his descendants in perpetuity. However, the Kohen does not receive a portion of land in Israel. (This is the basis of the complex intertwined relationship between kohen and non-kohen.)

Sh'VII - Seventh Aliya 12 p'sukim - 18:21-32

[S> 18:21 (4)] The Levi is to receive tithe (a tenth of produce) from all Israelites. (The 10% is to be taken AFTER the T'ruma was taken off for the Kohen, which is

about 2%.) This is his due in exchange for his work in the Mikdash. Leviyim also do not receive land (except for 48 cities around the country); their role is that of spiritual functionaries. They receive Ma'aser in lieu of a portion of land.

The service of the Leviyim in the Mikdash constitutes a positive mitzva [394,A23 18:23]. So too it is a mitzva to give Ma'aser Rishon to a Levi [395,A127 18:24].

[P> 18:25 (8)] In turn, the Levi is commanded to give a tenth of his tenth to a kohen [396,A129 18:26]. This is known as T'rumat Ma'aser or Ma'aser Min HaMa'aser. This mitzva is performed in a technical way nowadays in Eretz Yisrael to permit the balance of the produce to us.

The Korach story is depressing enough, but as a once-upon-a-time, a long time ago, we can keep our distance. Not so the mitzva-content of the sedra. There's no fooling around. We don't do these mitzvot, we die. Keep the mitzvot and we will live. Very strongly put. Learn the Korach lesson; it isn't just a story - it applies to each of us.

Maftir in Second Torah
7 p'sukim / Bamidbar 28:9-15
Chapters 28 and 29 in Bamidbar (Parshat Pinchas) deal with the daily and Musaf korbanot in the Mikdash. Since the two Shabbat p'sukim are followed by the five that deal with Rosh Chodesh, both portions are read for the

Maftir on Shabbat Rosh Chodesh.

Notice that the Musaf of Shabbat is an expanded version of the weekday sacrifices and Rosh Chodesh's Musaf is like those of the Chagim. Makes sense when you think about it. Six days... and on the 7th - Shabbat is one of the days of the week and the unique one among them. The Chagim belong to the Jewish calendar, which is based on the months and Rosh Chodesh.

Haftara 24* p'sukim Yeshayahu 66:1-24

The special Haftara for Shabbat-Rosh Chodesh, the last chapter of Yeshayahu, preempts the regular Haftara (usually). The obvious reason for the choice is found in the next to the last pasuk, which mentions both Shabbat and Rosh Chodesh. This pasuk is reread after the last pasuk, so that the book of Yeshayahu - and this Haftara - can end on a brighter note than its real end provides. This chapter, as all chapters in Yeshayahu from 40 and on, contains a message of consolation. Specifically, this chapter tells us that G-d cannot be contained in the physical Mikdash, nor is He interested in sacrifices that are not offered with sincerity. This message is appropriate always, and the association with Shabbat - week in & week out - Rosh Chodesh - month in & month out, fits.

Divrei Menachem

Parshat Korach begs us to consider how easily truth can be distorted and how human experience colors perception. For even though the account of Korach's rebellion follows the famous injunction to wear Tzitzit - so that we not be led astray - Korach and his gang let their subjective whims get the better of them.

Each of the major players had his specific gripe: Korach sought the high priesthood he held to be his hereditary right. Datan, Aviram and On Ben Pelet believed that the privileges of the firstborn had been snatched away from their tribe, Reuven, by the tribe of Levi. And the 250 followers were a medley of malcontents (Ibn Ezra) whose grievances had been fanned by Korach.

To discredit Moshe and Aharon the rebels used all the well-known tools of propaganda: half-truths and associations, insinuations and innuendos, scoffs and scorn. They employed the equal opportunity argument ("All the congregation are holy"), so often abused in today's "enlightened" society. And, unfortunately, Korach & Co., Inc., also taught the world what we see so prevalent today: If you tell a lie long enough, people will believe it.

No wonder the Book of Tehilim commences with the verse: "Happy is the man who has not walked in the counsel of the wicked."

a quarter, not Jan. 4th or April fools day, but when?

Rabbi Weinreb's Weekly Column:
Parshat KORACH

Equality Redefined

The Jewish community in the USA is pleased and proud to live in a democracy. What is a democracy? It is often described as a society in which all are equal. But this description falls short of the mark. Because obviously we all are not equal. Some of us are stronger, some wiser, some wealthier, than others. We are not equally endowed with talents at birth, nor do we all partake in equal sets of circumstances as we grow and develop.

A more precise and useful definition is this one from the Webster's dictionary: "Democracy is the principle of equality of rights, opportunity, and treatment, or the practice of this principle." The dictionary makes it quite clear. We are not equal, but we are entitled to equal treatment and to equal opportunities. Whether we take advantage of these opportunities is a matter of personal will, and not a reflection of the justice or injustice of the society at large.

The above definition helps us understand that while we are all equally entitled to be members of a democratic society, we are not all equally qualified to fill all of the roles necessary for that society to

function. We are not all qualified to be leaders, we are not all qualified to be teachers, we are not even all qualified to be soldiers.

In the Torah portions which we have been reading the past several weeks, we have been observing a society in the making. Not a democratic society in the contemporary sense, but one which was designed to be fair and equitable and to allow for the fullest possible spiritual expression of every individual within it.

In this week's Torah portion, Korach, we learn of the first challenge to this society in formation. Korach, a close relative of Moshe and Aharon, challenges their roles as leader and Kohen Gadol. He also advocates what might be mistaken for a democracy, if we are to understand democracy in the fashion outlined in the first few sentences of this essay.

This is Korach's understanding of the nature of the Jewish community in the desert: "All of the congregation is holy, and God is in their midst." Korach is, in the eyes of some, the arch democrat. He sees all in the community as being holy. All are equal in holiness, and all are equal in the eyes of God.

He is thus protesting the hierarchy represented by a tribe of kohanim, a tribe of Levites, a group of elders. He is calling for radical equality, for utter sameness.

There is a line from Gilbert and Sullivan's "The Gondoliers" which is never far from my mind and lips. It reads:

"When everyone is somebodee,
Then no one's anybody!"

Korach is advocating a society in which everybody is somebody. Can that work?

I will not even attempt to answer that question in terms of political philosophy. But I will venture to speculate about the possibility of a society in which all are equally spiritual, in which everyone is a spiritual somebody.

For you see, much earlier in the Torah, such a society was indeed foreseen. Back in the Torah portion of K'doshim (Vayikra 19:2), the entire nation was told, "You shall be holy, for I, HaShem your God, am holy." We were enjoined to be a "kingdom of kohanim". Is Korach so far off, then, with his claim that all of the congregation is holy?

It is as an answer to this question that the dictionary definition of democracy is so helpful. We are not all equal; we are certainly not all holy. But we all have the opportunity, the equal opportunity, to become holy through our actions and the way we live our lives.

Sociologists draw a distinction between two types of status, "ascribed" and "achieved". Ascribed status comes with birth.

Achieved status must be earned. There is no doubt that ascribed status plays a role in the biblical community, if not in a modern democracy.

Let us translate the biblical term K'DUSHA, usually rendered "holiness", as "spirituality", often a more apt definition and certainly a more acceptable one to the contemporary reader. Then, we must argue that "k'dusha" must be "achieved", not merely "ascribed".

The "kingdom of kohanim" ideal is to be the product of our spiritual endeavors; not a hereditary honor. No person, in this sense, is born "spiritual". We are not equally holy from birth. But we all have the equal opportunity to dedicate our lives to the achievement of holiness, to the attainment of spirituality.

Korach is wrong when he proclaims that the entire community is holy. He would have been correct to say that we all can achieve holiness.

Judaism teaches us that although we are all equally endowed with the capacity for holiness, with the potential for spirituality, the achievement of those objectives is not easy. Spirituality is not obtained by a moment on a mountaintop, or by fleeting inspirational experiences. Spirituality, Jewish spirituality, can only be attained by hard work and painful self-sacrifice.

The leadership positions of Moshe and Aharon were earned by the virtue of their life-long dedication to the Jewish people. Korach is indeed wrong when he says that we are all equally capable of supplanting Moshe and Aharon. We are all potentially leaders, we all have the opportunity to develop leadership skills, but we are not automatically leaders just because we are part of the community.

The mitzva back in Parshat K'doshim does not imply, as Korach does, that we all are k'doshim. Rather, it calls upon us to do what we can to become k'doshim.

And so, this week's Torah portion teaches us an important personal lesson; one of special relevance to those of us who have absorbed a deep belief in democracy. We are not all spiritually equal. There are those of us who are more spiritual, and those who are less so. But we all have equal opportunities and equal possibilities to develop the levels of spirituality, which God himself foresaw when He asked us to become a Mamlechet Kohanim.

a druggist researched a distant insect

Vebbe Rebbe

QUESTION

I know that if one eats milchig (dairy food), he has to wash his hands and mouth before eating fleishig (meat food). What if he eats pareve (neither milk nor meat) food that was cooked in a fleishig pot? Although he does not have to wait six hours, does he at least have to clean his mouth and hands?

ANSWER

The matter of milk and meat is one in which we employ considerable stringency. This applies both to what is considered milchig and fleishig and to the separation between eating the two. We will see if your case also falls on the side of stringency.

In general, when something not kosher is cooked in a pot, it makes the pot “not-kosher”, which, in turn, makes the food that later cooks in it not kosher, etc. However, kosher foods that have the potential to become not kosher lose that ability when they are sufficiently separated from their original state. Based on this idea, known as NAT BAR NAT, hot pareve food that was placed in a milchig or fleishig utensil does not become forbidden when mixed with the opposite type of food (Chulin 111b, Shulchan Aruch, Yoreh Deah 95:2). However, the Rama (ad loc.) says that if the food was cooked or roasted in a milchig or fleishig pot that had been used for its type within 24 hours, it may not be mixed with the other type of food. On the other hand, we do not

treat the otherwise pareve food totally as milchig or fleishig, as the Rama says that you may put this food into a utensil of the other type. Your good question is whether according to Ashkenazim, who follow this Rama, this food is fleishig enough to require washing hands and mouth before eating milchig.

Let us peruse the laws dealing with the amount and type of separation between milk and meat. The gemara (Chulin 104b-105a) talks about waiting between eating meat and subsequently eating cheese but says that no time is required after cheese before meat. It does, though, say that one should either check or wash his hands and clean his mouth before eating meat. The Shulchan Aruch (YD 89:3) rules that the above requirements are true only regarding actual meat and milk/cheese, but between two pareve foods, one cooked together with meat and one with milk, he does not need to wait or wash. In practice, the minhag seems to be to wait even after pareve food that was cooked together with significant enough amounts of fleishig to give a taste before eating even pareve cooked in milchig (see opinions in Badei Hashulchan 89:82). In any case, the Rama (YD 89:3) states unequivocally that if one ate pareve food cooked in a fleishig pot, he can eat even cheese right afterward. This makes a lot of sense, as we saw that according to the Shulchan Aruch, one could even mix this basically pareve food straight into milk. In fact, to give this statement more of a chiddush, some say that it is talking about a case

where there was a little actual meat gravy in the pot (Shach 89:19) or when the food that was cooked in the pot is sharp, in which case the leniency of NAT BAR NAT does not usually apply (R. Akiva Eiger, ad loc.). Certainly, in the case of normal pareve food in a clean fleishig pot, one does not have to wait afterward.

What about washing and rinsing, which are more widely required than waiting, e.g., after eating dairy? While one could contemplate stringency, the Eliyahu Rabba (Orach Chayim 173:4) says that one does not have to take any of those steps, and this approach is accepted by the Kaf Hachayim (YD 89:61) and contemporary poskim (including the Halachos of Kashrus, p. 204). The Badei Hashulchan (Bi'urim to 89:3) raises the possibility that when the pareve food is sharp or when one actually sees or feels residue on the hands or mouth, one should have to remove them. However, as he seems aware, he did not substantiate his claim with sources, and as the logic can go either way, we will not introduce even further stringency than exists. Thus, the answer to your question is that after eating any pareve food cooked in a fleishig pot, no washing is needed.

THE CHALLENGE OF MONEY: COMPETION, PRICES AND PROFITS [part 4] by **Dr. Meir Tamari**

The free market presupposes the equal flow of information for all transactions

but that is a condition that, generally speaking, only applies in academia or on the blackboard; in reality, one of the parties usually has better access to information and the wherewithal to exploit it. Halakhic concern is to provide legal redress for this inequality in knowledge and information through the just price mechanism, ona'a, which operates against the earning of a profit over and above that included in the market price. This is in addition to the power given to the community to control prices and profits for the common good.

Ona'a is usually translated as price gouging, deceit or overcharging but rather, as is clear from the Torah source of the concept of just price, some form of exploitation or oppression is involved.; "when you sell to your neighbor or buy from him, you shall not oppress one another" (Vayikra 25:14). Since land in Eretz Yisrael cannot be sold in perpetuity, what was being sold was the right to the produce, which was dependent on the number of years remaining till Yovel. The moral issue was full disclosure and free knowledge of the Yovel cycle. This view of the just price as protection against oppression and exploitation of ignorance, is in keeping with other Torah uses of ona'a: "a stranger you shall not oppress" (Shmot 22:20) and with the halachot regarding the legal implementation of the just price.

This view of ona'a is reinforced by Rambam's rule that there is no protection of ona'a where it was made

perfectly clear that the price quoted is above market price; in other words where full disclosure has been made, there is no longer a question of exploitation of ignorance so that there is no case for protection. Furthermore, the injured party is only protected until he had a chance to get expert opinion regarding the market price (Bava Mitzia 4:3).

In those cases where there was coercion, there is protection of ona'a even though the injured party agreed to the overcharge. "Based on Choshen Mishpat 227:7, ona'a applies even though Reuven agreed to overpay for raw materials that he needed urgently to complete a large order. He was coerced like the fugitive from bandits in Bava Kama 115a, who agreed to the ferryman's excessive charge, since he had no alternative, and Chazal upheld his right to ona'a" (T'shuvot HaBach, section 65).

If the amount of overcharge relative to the market price is less than 1/6 of the value or its price, then it is assumed that the injured party [either buyer or seller] forgoes his claims [people generally waive the costs of price research where small differences apply]. At the 1/6 level, the injured party is able to claim the price differential in Beit Din. Above the 1/6 level the whole sale may be canceled and all the money returned (Choshen Mishpat 227).

There is perfect symmetry in the Torah's system of justice, so the protection of ona'a obligates both buyer and seller. Usually the seller has

clearer knowledge of market conditions, however, there are cases, like the antiques trade, where the buyer is usually better informed.

Ona'a presupposes the existence of a market price; it only applies to those goods where such a market price exists. In modern times, variations in the market caused by differences in location, by sophistication in marketing outlets and even in consideration of customer service have been considered in teshuvot regarding ona'a. Luxury items, promissory notes and real estate, where the market is subjective so that a market price is difficult to establish, are free from the protection of ona'a. The Rosh, however, rules that in real estate there is protection of ona'a mufleget, exaggerated ona'a, where the cut off point is 100% above the usual price. The examples where ona'a does not apply, does not grant the moral right to overcharge, it merely means that the cutoff point of 1/6 does not apply.

"Just as there is ona'a in buying and selling, so there is verbal ona'a. One may not say [to a seller], 'what is the price of this article', when there is no intention of buying it. One may not say to a ba'al t'shuva, 'remember your previous deeds'. One may not say to a son of converts, 'remember the actions of your fathers', as it is written, 'You shall not vex him' (Shmot 22:20)" (Bava Metzia 4:4) □

Praying with Passion

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

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YIGDAL (part one) 3 Principles of Faith

יגדל אלהים חי וישתבח, נמצא, ואין עת
אל מציאותו. אחד ואין יחיד ביחודו,
נעלם, וגם אין סוף לאחדותו. אין לו דמות
הגוף ואינו גוף, לא נערוף אליו קדשתו.
קדמון לכל דבר אשר נברא, ראשון ואין
ראשית לראשיתו. הנו אדון עולם לכל
נוצר, יורה גדלתו ומלכותו. שפע נבא
נתנו, אל אנשי סגלתו ותפארתו. לא קם
בישראל כמשה עוד, נביא ומביט את
תמונתו. תורת אמת נתן לעמו אל, על יד
נביאו נאמן ביתו. לא יחליף האל ולא ימיר
דתו, לעולמים, לזולתו. צופה ויודע
סתרינו, מביט לסוף דבר בקדמתו. גומל
לאיש חסד כמפעלו, נוהג לרשע רע
כרשעתו. ישלח לקץ הימין משיחנו,
לפדות מחכי קץ ישועתו. מתים יחיה אל
ברב חסדו, ברוך עדי עד שם תהלתו.

Translation: (Koren/OU Siddur)

Great is the living God and praised. He exists, and His existence is beyond time. He is One, and there is no unity like His. Unfathomable, His oneness is infinite. He has neither bodily form nor substance; His holiness is beyond compare. He preceded all that was created. He was first: there was no beginning to His beginning. Behold He is Master of the Universe; and every creature shows His greatness and majesty. The rich flow of His prophecy He gave to His treasured

people in whom He gloried. Never in Israel has there arisen another like Moshe, a prophet who beheld God's image. God gave His people a Torah of truth by the hand of His prophet, most faithful of His House. God will not alter or change His law for any other, for eternity. He sees and knows our secret thoughts; as soon as something is begun, He foresees its end. He rewards people with loving-kindness according to their deeds; He punishes the wicked according to his wickedness. At the end of days He will send our Mashiach to redeem those who await His final salvation. God will revive the dead in His great loving-kindness. Blessed for evermore is His glorious name!

Again we recommend rereading the translation so that we can become better acquainted with a song we sing.

Theme:

YIGDAL comprises the basic principles of Jewish faith as formulated by the Rambam. They describe our concept of G-d and how He interacts with the Jewish people and all of Creation. The framework for all of these principles is that our G-d is a "living G-d," the active, primal and constant source of all that occurs.

Insights: Deeper meanings...

Ever wonder why when there is no pressing problem or hovering fear in our lives, we often times pray as though it were an act of little consequence? The answer lies in the fact that on a normal basis, we do not perceive that G-d determines our success. When we are able to cure so many illnesses, develop such advanced technology and access so much information, we can more easily blind ourselves to G-d's constant

management of every aspect of life.

The recognition of Hashem's involvement even in the daily "small stuff" of life is, according to Rav Chaim Friedlander, a higher level of Emunah, belief in Hashem: "Turning to Hashem for success in the simplest things is the main [path of] ascent in the work of bitachon because for complicated matters, even people with weak Emunah pray to Hashem."

While prayer and Emunah may be seen as two separate concepts, the fact is that prayer is one of the ultimate expressions of Emunah. In fact, Rabbeinu Yonah states that if a person does not recognize God's presence and power, he has no reason to pray.

Cognizance of the One to Whom one is praying - which requires a vibrant belief in His presence - is the "operating system" that energizes all prayer. As the Chazon Ish wrote, "An exalted aspect of tefillah is the vivid picturing of how Hashem hears our lips' utterances and takes heed of our heart's meditations."

Origin:

YIGDAL is based on and summarizes the 13 Principles of Faith formulated by the Rambam in his commentary on Mishna (Sanhedrin, chapter 10) and stated succinctly in the Ani Maamin prayer.

These are:

- [1] The existence of G-d
- [2] G-d's unity
- [3] G-d's spirituality and incorporeality
- [4] G-d's eternity
- [5] G-d alone should be the object of worship
- [6] Revelation through G-d's prophets
- [7] The pre-eminence of Moshe among the prophets
- [8] G-d's law given on Mount Sinai

- [9] The immutability of the Torah as G-d's Law
- [10] G-d's foreknowledge of human actions
- [11] Reward and retribution
- [12] The coming of the Mashiach
- [13] The revival of the dead.

Daniel follows the sedra, but the haftara is from Shmuel

Javelin: a light spear thrown by hand... In Hebrew?

יָדוֹן or רֹמַח

Ranging from 2 to 9, we are in the midst of a run of four 3s. There are six other 3s. What are the three 2s?

👉 As we grow more versed in the workings of our minds we can no longer fool ourselves so easily, and as a result - we become more ingenious in our rationalizations.

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Personal Reflections on a True Gadol

by **Rabbi Avi Berman**
Executive Director of OU Israel

What could I possibly write that could summarize the magnitude of my/our Dear Rabbi The Rishon Letzion Rav Mordechai Eliyahu? I can't believe that I am actually sitting and writing about him in past tense...

I met Rav Eliyahu 34 days before I joined the IDF. It was a horrible day, there was a bombing on one of the buses in Tel Aviv the day before and the entire country was depressed. I had heard a lot about him before meeting him that day but the way in which he spoke about every Jewish Neshama that was lost in that terrible bombing - grabbed me to his personality. Two hours later I walked out of his house a completely different person. I was able to grasp that truly great people actually live amongst us. It wasn't his fancy Chief Sfaradic Rabbi garb or the number of people that came to hear his words that impressed me but rather the sensitivity and passion that he had for each Jewish soul that was lost or injured in the bus attack that left me in awe.

That awe translated itself into an ongoing learning relationship, an ongoing desire to emulate that care and love towards every other Jew in the world that was so evident by the Rav.

It was his guidance and personal attention that brought my wife, our three boys (then) and me to Vancouver British Columbia and it was his

continued tutorship that helped us succeed in developing such a strong relationship with the Jewish community in large and the teens in specific. NCSY grew from 15 to 500 teens during our five years in Vancouver and it was Rav Eliyahu's love towards every Jew that encouraged us to move half way around the globe and to connect ourselves to a community that we had never heard of earlier, simply because they are Jewish.

We were on our way to my parents anniversary party when we received the terrible news, for our own safety I probably should have stopped the car but I decided to turn around and drive back home. I sat crying by my computer and started watching video after video of conversations that I had with the Rav. I am not sure what got me to film these conversations but I am really glad I did. Many have spoken and written about Rav Eliyahu being appointed as the youngest Dayan (judge) in Israel. Many are simply taken by his tremendous knowledge of Torah and Kabbalah, his wide shoulders that allowed him to answer "heavy weight" Psakim. All of that obviously impresses me as it would impress anyone else but seeing first hand that way in which he helped every Jew, with dignity, respect through the eyes of Torah is what was summed up last night at his funeral. Over 100,000 Jews from every single segment of life in Israel came on 5 hour's notice. I don't know how many people in the world merit to see such unity at their funeral. In a small conversation between Rav Mordechai Eliyahu, his sons, a friend of mine and myself just three days before he had his first heart attack 2 years ago he said; "We have more

Torah today than ever in the history of the Jewish people. We have more Chesed in the Jewish world than ever in the history of the Jewish people. We have more Kosher food than ever in the history of the Jewish people. The one thing that we are missing is unity and that is what is holding back the Moshiach from coming!”

Rav Mordechai Eliyahu cut the first snip of hair off all of my 5 older boys at their upsherin and was the Sandik of my 6th son at the OU Israel Center. When watching the videos yesterday I came across one in which he told me that he felt that I should take my current position as Executive Director of OU Israel. It is almost four years since I have begun and not a day goes by without my seeing firsthand the positive impact that this organization has on Klal Yisrael and how it is Baruch Hashem connecting the Jewish people with each other. I thank him for giving me his guidance and I hope to take his legacy, his Torah, Passion and Love and continue spreading it across the Jewish world. In his merit, let's leave all of the fights aside and let's unite. □

The Puah Institute *for Fertility and Gynecology in Accordance with Halacha*

Medical Secrets

Shidduch Honesty

We have been discussing the obligations an individual or family has to disclose a medical problem to potential mates. Over the past few weeks we have been speaking about

issues facing people who have fertility issues. These columns have produced a tremendous amount of reader feedback. Many readers have asked us to be more specific in presenting the cases and advice so that it can apply to their personal circumstances. We want to reiterate that these columns are not intended to give halachic guidance for particular questions. Our goal is to inform the public of the complexity of these issues and give broad answers that generally cover the circumstances. If you have a specific issue that needs counsel, please consult your Rav or a PUAH Rabbinic Counselor.

Another question that has arisen concerns the issue of being deceitful in shidduchim. Before we continue on to the next category, people who have had terminal illnesses, we would like to review this issue. This review will help us establish the general guide-lines and clarify the reasoning behind our advice.

The Gemara (Yevamot 45a) tells a fascinating story about a man whose mother was Jewish and his father was a gentile. This man asked Rav if a person born from a Jewish mother and non-Jewish father was kosher. Rav answered that such a person is perfectly fine and can be a good Jew. Upon hearing this, the man asked to marry Rav's daughter. Rav, not wanting to have his daughter or potential grandchildren to have to deal with the stigma of such lineage, refused. Shimi ben Chiya told Rav that was being unfair; by declaring this man to be kosher it is only logical that Rav permit the marriage.

Rav replied that such a person could have the stature of Yehoshua bin Nun, and he would still not take him as a son-in-law.

Shimi ben Chiya responded that a person with the stature of Yehoshua bin Nun would not have a problem getting married, regardless of his lineage. He added once word got out about this refusal, no one would accept him as a spouse; everyone would know that he had questionable lineage and would disregard Rav's proclamation of him as Kosher.

The Gemara continues the discussion, seeking a solution that would allow this man to find a spouse.

Rav Yehuda suggests that he move to a town in which no one knows him or has heard of Rav's refusal to take him as a son-in-law. In such a place he could get married. Alternatively, he suggests that he marry a woman with similar lineage.

It appears that Rav Yehuda is suggesting that it is permissible to hide this important and relevant information for the purpose of obtaining a good shidduch. This seems to contradict the prohibition against lying and deceit; it does not seem to be good advice. We would expect that a marriage be built upon honesty and openness, not deceit and half truths.

This Gemara has several interpretations. In the coming weeks we will review these interpretations.

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WISDOM & WIT
by **Shmuel Himelstein**

• R' Yehoshua of Ostrovitz said: "There are people who love the truth, only because it furthers their own aims. There are those who love falsehood, because it furthers their own aims. Neither of these is a lover of truth or falsehood. They are merely people who love themselves.

"The person who loves truth loves it because it is true, regardless of what the consequences are to him personally."

• Dr. Ephraim Shach, son of the the Rosh Yeshiva of Ponovezh, Rav Elazar Menachem Mann Shach, told a story about his father.

It seems that two Israeli air force pilots had become ba'alei teshuva and wanted to leave the air force immediately, even though their contracts with the air force had not yet run out, but they wanted to devote all their time to Torah study. They came to Rav Shach to ask his advice.

Rav Shach asked them: "Who paid for your training?" (Training an air force pilot costs hundreds of thousands of dollars.)

"The air force paid for it," they replied. "If so," said Rav Shach, "you are obligated to remain in the air force until your contract ends."

• R' Aharon of Karlin said... If one fears Hashem without loving Him, that person is not perfect in his fear. If a person loves Hashem without fearing Him, such love is worthless. □

The Lesson of the Korach Rebellion

Guest article by

Rabbi Ephraim Sprecher

Dean of Students, Diaspora Yeshiva

In his revolt against the authority of Moshe and Aharon, Korach was supported by Datan and Aviram and by On, the son of Pelet. The opening verse of this sidra is the only place where On ben Pelet is mentioned; and his name does not occur in the more detailed narrative that follows.

Noting the absence of the name from the subsequent account, the Talmud states, that On, the son of Pelet, was saved from the consequences of his folly by the wisdom and sound common sense of his wife. She pointed out to him that he had nothing to gain from rebelling because whoever remained the leader, Moshe or Korach, he would be simply a follower (Sanhedrin 109b). He took her advice, withdrew from the rebellion, and was saved.

The Midrash finds allusions in his name to the initial involvement of On ben Pelet in Korach's mutiny. He is called On (connected with aninut, "mourning") because he did not cease from mourning for having sided with Korach; and he is named ben Pelet (connected with pele, "miracle") because he was rescued from destruction by a miracle.

The Midrash also understands the words of Proverbs "The wise among

the women build her house" (14:11) to refer to On's wife whose wisdom rescued her household from destruction, and it takes the continuation of the verse "But the foolish woman overthrows it with her own hands" to refer to Korach's wife who, in encouraging her husband to rebel, destroyed him and herself (Bemidbar Rabba 18:15).

The good influence a Jewish woman can have is most effectively exerted in her home, the strongest fortress for moral values. As King David says in Psalms: "the glory of the King's daughter is in her home." From the earliest times in the history of Israel the honored place of the Jewish woman was first and foremost in her home because of the Jewish values she nurtures in her family.

The most vital areas of a Jew's life are entrusted to women's care and attention. Thus, the Mishna in Tractate Shabbat mentions three mitzvot specifically highlighting the woman's powerful and central role in Judaism: nida (laws of family purity), challa (sanctifying a portion of baked bread), and hadlakat neiro (lighting candles). Nida governs sexual relations and procreation; challa symbolizes sanctity and kashrut in the home, and candles are a symbol of the Sabbath and the Festivals, that we are able to sanctify time.

The Torah states that G-d created Chava from Adam's rib in order that she should be a helpmate for him (B'reishit 2:18) - eizer k'negdo. The

Hebrew phrase is somewhat contradictory. Eizer is "a help", and k'negdo is "against him". In the Talmud (Yevamot 63a) Rabbi Elazar solved the difficulty by saying that if her husband is worthy she is to help him, but if he is not worthy she is against him. Perhaps, however, she sometimes helps him by being against him. If she smoothes his rough edges, corrects his faults and points out when he is wrong, she helps him by not mirroring or reinforcing his shortcomings. Sometimes only a wife can appropriately correct her husband. A man is often a poor judge of his own character and cannot see himself objectively. Thus, the gematriya (numerical value) of ISHA (wife, 1+300+5=306) in Hebrew equals MUSSAR (rebuke, 40+6+60+200 = 306). Because only a wife can properly reprove and correct her husband.

Portion from the Portion

THE GIFTS OF THE KEHUNA

Everyone around the world is still writing and talking about the flotilla and try to find connections to these current events in the week's Torah portion. I could do that as well, but have chosen not to talk about the flotilla in this week's column except to dedicate the learning from this column (and eating the recipes with brachot recited before and after) to the speedy recovery of our soldiers who were hurt when bravely defending our nation.

KORACH tries to prove that Moshe and Aharon shouldn't be the ones with all the special jobs, but his claims are disproved by G-d himself - the land opens up and swallows Korach and his followers, a fire consumes the 250 who brought incense, and a plague attacks the rest.

Since Korach had brought doubt on the right of Aharon to the priesthood, G-d reiterates in chapter 18 the kohein's duties in the Mishkan. Since the Kohanim are responsible for working in the Mishkan and for teaching Torah to the nation, they don't receive a piece of land of Israel to cultivate. Instead they are supported by the nation as S'forno says - how will they be able to properly teach the nation if they are worried with supporting themselves?

The end of our portion describes (some of) the 24 MATNOT KEHUNA - gifts given by the people to the Kohanim.

10 of them, the Kohanim had to eat in the Mikdash itself:

- 1) The meat of a CHATAT B'HEIMA
- 2) The meat of a CHATAT HA-OF
- 3) The meat of an ASHAM VADAI
- 4) The meat of an ASHAM TALU'I
- 5) The meat of SHALMEI TZIBUR
- 6) The SHTEI HALECHEM
- 7) The LECHEM HAPANIM
- 8) The leftover oil from a METZORA's offering
- 9) The part of some MENACHOT
- 10) The remnants of the OMER sacrifice

Four gifts to the kohein are given or eaten anywhere in Yerushalayim:

- 11) First born animal
- 12) First fruits
- 13) The CHAZEH and SHOK (chest and foreleg) of certain korbanot
- 14) the LACHMEI TODA breads and OROT KODOSHIM (skins of some korbanot)

Ten gifts are given anywhere:

- 15) TRUMA G'DOLA
- 16) TRUMAT MAASER
- 17) CHALAH
- 18) First shearing of the sheep
- 19) The ZROA, LECHAYAYIM and KEIVA (foreleg, "cheeks" - including the tongue, part of the stomach of non-sacred animals)
- 20) The money from PIDYON HABEN
- 21) The sheep used to redeem the donkey
- 22) The field of SADEI ACHUZA
- 23) The field of SADEI CHARAMIM
- 24) The penalty for someone who steals from a GER

We can see that the gifts come from varied objects in order to insure that all the needs of the kohanim are met. They will have a well-balanced bountiful diet because of the fruit from bikurim and trumot, the meat and flour from the sacrifices. They will also be able to clothe themselves because of the REISHIT HAGEZ.

Today without a Beit HaMikdash (may it be speedily rebuilt), there are no korbanot, so a number of the kahanic gifts can not be given. Others can't be

given to the kohein (e.g. TERUMA, CHALLA) because they are supposed to be eaten in Jerusalem in a pure state and without the potion of the Para Aduma ashes we cannot become TAHOR. We still separate the portion, but we don't give it to the kohein; rather we wrap it and burn it instead. There are still some of the gifts that can be given today such as PIDYON HABEN and PIDYON PETER CHAMOR - the redemption of the firstborn child or the redemption of the firstborn donkey.

May we pray that we will all be worthy to see the day when we will be able to give all 24 gifts to the kohanim in our midst.

Speaking of the CHAZEH and SHOK, the Shulchan Aruch (Yoreh Dei'a) states that they should be roasted in mustard like kings since that would be a respectful way to treat this gift. Here is a recipe for legs in mustard.

TURKEY LEGS IN MUSTARD

- 1 lb. potatoes, quartered
- 2-2½ lb. turkey legs
- 1/3 cup mustard
- ¼ cup REAL maple syrup
- 1 Tbsp. quick-cooking tapioca

Place potatoes in a 3½ to 4-quart slow cooker. Place turkey on potatoes.

In small bowl, stir together mustard, syrup, and tapioca. Pour over turkey. Cover, cook on low-setting for 6-7 hours, or on high for 3-3½ hours.

ParshaPix explanations

🏠 Upper-left is the scene after the earth split open and swallowed Korach's gang.

🏠 To its right is the fire that consumed the 250 incense-offerers. Some say that Korach was swallowed up by the earth; others say that he died by the heavenly fire that consumed his "gang" of 250. Some say that he was punished both ways.

🏠 Continuing to the right, we find a photo of one of the Pidyon HaBen coins minted by the State of Israel. Many people will use these coins, which contain the correct amount of silver each, in order to fulfill the mitzva.

🏠 Upper-right is a guard standing at attention in front of the guard house. This represents the positive mitzva of Guard Duty by Leviyim (21 to be specific, plus 3 kohanim) around the Beit HaMikdash and Har HaBayit. SH'MIRA in the MIKDASH was a matter of honor guard (depicted in the picture), rather than a "open your pocketbook are you carrying any weapons put your keys and other metal objects in the tray and go back through the metal detector" type of guard.

🏠 Second row, left. Milk (bottle and glass) and honey (with a cheery bee overlooking the scene) representing the Land of Israel, which is described, as we know, as a land

flowing with milk and honey - and - L'HAVDIL, the perverse use of the beautiful phrase by Datan and Aviram in referring to Egypt.

🏠 The gift box represents the various gifts to the kohein that are mentioned in the sedra.



Parsha Points to Ponder

KORACH

1) Korach and his cohorts complained to Moshe and Aharon about the kohanim having assumed the role of leadership in the Mishkan (16:3). Why, then, did only Moshe react by falling on his face (16:4)?

2) Why did Moshe set up the test of offering incense with Korach's cohorts which he had to have known would lead to their deaths instead of resolving it in a more peaceful manner (16:6)?

3) What is the symbolism of the flowers, the bud, and almonds which emerged from Aharon's staff to demonstrate that he was the chosen one (17:23)?

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

🏠 The percent symbol represents the tenth of a tenth that the Levi is required to give to the kohein. This "due" is called Maaser min HaMaaser or T'rumat Maaseir.

🏠 The baby carriage (blue for a boy) with the lamb inside, represents the mitzva of B'CHOR, specifically that of a kosher domesticated animal - i.e. cow, goat, and sheep.

🏠 The next row, from the left. A graphic representation of a storm, occurring at the time of the cutting of the wheat (as symbolized by the sickle) is from the Haftara. Shmuel HaNavi invoked a miracle from G-d in the form of a storm, thunder and lightning in order to impress upon the people the injustice of their desire to push the prophet aside in favor of accepting a king as their authority.

🏠 Below the storm and sickle is garlic and sugar cubes - another representation of Pidyon HaBen. One explanation of the custom of giving those in attendance sugar and garlic is that they can "extend" the seudat mitzva at home, so to speak, by flavoring their food with these flavor-enhancers.

🏠 To the right is a stalk of wheat, standing straight, looking like the number 1, with a decimal point before it - representing the mitzva of giving Maaseir to a Levi from grain, etc.

🏠 Next we have a close up of the staff of Aharon (see further) which

blossomed with almonds and almond flowers.

🏠 The smiley globe - its mouth represents PI HAARETZ, the mouth of the earth that opened and swallowed Datan and Aviram and company. Pirkei Avot teaches us that PI HAARETZ was one of 10 special items that were created in the instant before the first Shabbat B'reishit.

🏠 Bottom row: from the left - Not a donkey have I taken from you... thus Moshe Rabeinu protested to Korach and Co. in the sedra and Shmuel HaNavi protested to the people in the Haftara.

🏠 Middle-bottom are the rods from each tribe with the middle one, Aharon's representing the whole tribe of Levi, having flowered overnight.

🏠 And to the right of the rods is a choir, representing one of the main functions of the Levayim in the Beit HaMikdash.

🏠 Top right is a level, in Hebrew, a PELES, a sound-alike to the Ashkenazic pronunciation of the father of the Reuveinite who first teamed up with Korach and then backed out at his wife's insistence.

🏠 To the left of the level is an image of a DNA helix. D 'n A is a short way to refer to Datan and Aviram.

🏠 The salt shaker represents the B'RIT MELACH, the salt-like covenant between G-d and the

kohanim. Salt doesn't spoil, and so Brit Melach is the term for an indestructible covenant.

🏠 The snake is a NACHASH, which, in turn is the name of a king of Bnei Amon, mentioned in the haftara.

🏠 Lower-right is the Murex Trunculus - the source of T'CHELET as used by more and more people for their TZITZIT stings. Not only is this a topic from last week's Sh'lach, but it also belongs to Korach. As is explained by commentaries, Korach dressed his "gang" in garments totally made of T'cheilet-dyed wool and taunted Moshe with the question - does a garment that is all T'cheilet require the P'til T'cheilet? What he was saying is, does a nation that is all holy, whose people all experienced revelation at Sinai need a leader above them? The answer to both questions is, yes. This same explanation applies to the bullets of these ParshaPix explanations (a blue Talit), which we used last week and this week. ☐

Towards Better Kashrut Awareness

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

Question: Why do some products have two hashgachos? Does that mean a product is doubly-kosher? Shouldn't just one be good enough?

If Korach took, what did Chaggai do?

Answer: This is more of a marketing question. Companies are in the business of selling products and they want to reach as many communities as possible. There are some communities that as a prudent policy will limit themselves to just one hechsher, which represents their community. Since the manufacturer or distributor wants to reach as many communities as possible, they may as a result pursue more than one hechsher. [Ed. note: This is especially so with products that are sold in the US and in Israel, where different hechsherim are better known here or there.]

Question: But does it reflect negatively on a hechsher that it can't stand on its own and another one is needed?

Answer: No. We have already established that kosher supervision is complicated and not every hechsher can automatically be assumed reliable. Some consumers react by researching each and every hechsher, some conduct limited research and are self-restricted to a small handful of hechsherim, and others will just rely on one communal hechsher. Ultimately, the company wants to sell the product and reach as many people as possible.

Question: Why do some dual hechsherim have a preprinted label with a hechsher, and a separate sticker affixed to the package with a different hechsher? It looks unusual.

Answer: We have already explained above the existence of dual hechsherim as a marketing tool. It is possible that in some cases there was a special run of a product and the second hashgacha that appears on the sticker may have dispatched its own mashgiach. In other cases, the secondary hashgacha may have just made an independent assessment that the primary hashgacha on the packaging is 100% reliable. Either way, it is not a negative indicator regarding the kashrus of the regularly distributed product without the sticker.

[Ed. note: These questions and answers were prepared by an OU Rav in the States, for the purpose of enlightening the kosher consumers there. Some of the Q&A are applicable here in Israel - some need further comment - some might not apply here. We will try to edit and add accordingly. As to the American hechsher and the Israeli ISHUR or hechsher, we will try to comment fully on this topic in a coming issue of Torah Tidbits. For now, let's suffice by saying that if the rabbinate here accepts a hechsher from abroad as is, it will give an ISHUR on top of the existing hechsher. □

Aside from this week's Korach b. Yitzhar, there are two other Korachs in Tanach. The first was a son of Eisav (maybe a grandson) from Aholivama. The later one is identified in Divrei HaYamim as Korach b. Chevron, a descendant of Yehuda.

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

One of the most difficult things I ever had to do in my career as an educator, was to explain to my High School students why men, dressed in Chassidic garb, were protesting alongside Pro-Palestinian activists, as we marched down New York's Fifth Avenue in the Salute to Israel Parade. I wasn't prepared to explain how fellow Jews, visibly Orthodox, could distort the words of our Holy Torah and demonstrate against the State of Israel.

In recent weeks, Israel's detractors have ignored all common sense, news reports, video and physical evidence, and maligned Israel for responding to what was an attack on its coast.

Korach could have arguably been one of his generation's Gedolei HaDor. The Midrash Tanchuma describes his proficiency in halakha and precision in Talmudic casuistry. What begins as a struggle for power ("Why do you exalt yourselves over the congregation of Hashem?") becomes, in the eyes of the Midrash, a debate about Jewish Law. Korach asks good questions: "If a garment is completely t'khelet, why does it need a thread of blue?" "If a home is filled with Holy Books, why should it require a mezuzah?" But Korach cares not for the answers. These questions are being used to challenge Moshe's authority.

In fact, Korach's argument becomes the paradigm of the argument that is "not for the sake of Heaven" (Avot 5:17). It

has no merit. It's a distortion of halakha. It's all about using Torah for personal gain.

Like Korach, anti-Zionist groups like Neturei Karta use Jewish Law to promote their agenda. They quote Tanakh, Talmud and Rishonim and then embrace our enemies.

On the other end of the spectrum, Jews in Israel and abroad emphasize the Torah's imperative to pursue peace, and are critical of Israel's treatment of its Arab population. They see Israel as a bully; an aggressor. They see natural growth as occupation. They claim, as Jews, to be embarrassed by the actions of the Jewish State.

It's painful to see fellow Jews so misguided.

At the Salute to Israel Parade immediately prior to our Aliya, I marched again. This time with Nefesh B'Nefesh. I threw caps and t-shirts into the crowd, encouraging the bystanders to make aliya. When we came upon the group of protesters, I threw a t-shirt to one of them. I hope he kept the shirt. I smile when I picture him wearing it.

As Jews, the Korach narrative reminds us of the dangers in using the Torah for an agenda or political gain. As Olim Chadashim, we recognize that not everyone has the most savory view of the State of Israel, but it is incumbent upon us to promote positive messages; to quiet the Korachs among us.

Rabbi Shimshon Nadel, Har Nof, Jerusalem

The matching musical letters
(Hebrew and English)

THE JERUSALEM INSTITUTE OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson # 522

Declaration of War; Enlarging the City

In the last few weeks there has been much said as to who has the right to initiate the sending of troops outside the country to wage war-like operations against our enemies.

What is the halacha regarding the declaration of war? One of the non-judicial functions of the Great Sanhedrin is the power to declare war. The Mishna in T. Sanhedrin (1:5) states that the Great Sanhedrin has jurisdiction to decide whether or not the nation should embark on a voluntary war. According to Rashi, voluntary wars are all those entered into by the nation except for the war of the conquest when Joshua captured the Land of Israel. Rambam in his commentary on the Mishna in T. Sanhedrin and in his code "Laws of Kings and Their Wars" 5:2, adds two additional circumstances: Any war declared against the Amalekites and any defensive war against an enemy attacking the nation. A controversy in this area arises from a Mishna in the second chapter of T. Sanhedrin which states that the king leads the people to a voluntary war according to the decision of the Great Sanhedrin. There are two different interpretations of the Mishna as cited by Tiferet Yisroel. One view maintains that the Great Sanhedrin may not by itself declare a voluntary war, but that the king's acquiescence is required in the decision. The second view

maintains that the king has no say in the matter and the decision is that of the Great Sanhedrin alone. In an obligatory war (such as the conquest of the land, or a defensive war or war against the Amalekites), the king alone may make the decision whether or not to declare war. However as to voluntary wars it seems preferable to require the king's acquiescence to the decision of the Great Sanhedrin. The obvious serious impact that a decision to go to war has upon the security of the nation mandates that such a decision be shared by them.

Unfortunately all of our wars since Hashem encouraged us to reestablish the State in 1948 have been defensive wars. The leadership of our country representing the people has the halachic power and halachic imperative to make these decisions for all of us.

Jerusalem has more sanctity than any other place on earth. (In the time of the holy Temple being rebuilt the Temple courtyards will have greater sanctity than the rest of the city. *Ed. note: And some say even when in ruin, the place of the courtyard has a higher sanctity.*)

What about the boundaries of the courtyards and the boundaries of the city regarding its holiness? The halacha states that neither the Holy City of Jerusalem nor the courtyards of the Holy Temple may be enlarged unless it is a decision made by the Great Sanhedrin, the king, a prophet and the Urim and Tumim. Today we have the privilege of residing in the Holy Land, and many of us have the additional privilege of residing in the Holy City of Jerusalem. Let us pray that the time is at hand for the other conditions stated in

the halachah to arrive, namely that we shall have the Urim and Tumim on the vestments of the High Priest and the prophet should be on hand to directly tell us the Word of Hashem. □

TTTRIDDLES

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

Last issue's (SH'LACH) TTriddles:

Warning: Because these TTriddles were in the 18th anniversary issue, many of them (eight of the 15, to be specific) deal with the number 18. The other 7 TTriddles relate to the sedra.

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

Major League Baseball teams honor their best players of the past by retiring their jersey numbers. The number 18 has been retired only by two teams, as detailed in the TTriddle.

[2] Initially, what Shimon, Yissachar, and Naftali have in common and what Yehuda and Yissachar have "Initially" is a tip off that first letters of names or words are involved in the TTriddle. Shimon, Yissachar, and Naftali each had meraglim with the same initial as their tribe - specifically, Shamua b. Zakur, Yig-al b. Yosef, Nachbi b. Vofsi, respectively. The spies from Yehuda and Yissachar each had fathers with the same initial as their tribe - Yefuneh and Yosef, respectively (note that Yissachar has both spy and his father).

[3] As opposite as VAYIKACH

KORACH and EMET are, they have a common factor - what?

VAYIKACH KORACH, and Korach took - according to one opinion, means to "take with words", to convince. Korach's words represent SHEKER, falsehood. The complete opposite of EMET, truth. Their common feature? Each follows the third passage of the SH'MA. In the Torah, VAYOMER is the last five p'sukim of SH'LACH and are immediately followed in the Torah by the words VAYIKACH KORACH. In the Siddur, on the other hand, the word that follows that passage is EMET. Technically, EMET is the first word of the bracha that follows SH'MA (Shacharit and Arvit), but it is our practice to attach the word EMET to the end of the VAYOMER passage.

[4] Shimon's would "fit" better as whose?

Shimon's spy was SHAFAT b. Chori. With a name like SHAFAT, with a root meaning judging, a person with that name would "fit" well in Shevet DAN, the tribe associated with judging - and whose name means judge.

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

If we translate this TTriddle carefully and "correctly" into Hebrew, we will get: V'ZEH, AGID: HACHAGAV CHATA V'HEIVI AVIHA. Each of these six words have a gimatriya of 18 (and all these words occur in Tanach).

[6] Asher Hi joins the familiar

ERETZ ZAVAT CHALAV UDVASH, a land flowing with milk and honey. This

familiar, well-known phrase, occurs 15 times in Tanach, 12 times in the Torah. In Parshat Sh'lach, there is another occurrence of this phrase, with a slight addition: ERETZ ASHER HI ZAVAT CHALAV UDVASH. If the search through Tanach is widened, by using just the phrase ZAVAT CHALAV UDVASH, we find four other occurrences - 20 in all.

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

The M'KOSHEIS EITZIM (wood gatherer) was warned that he was violating Shabbat and that what he was doing was a capital offense, He persisted and was "arrested". Until the people received instructions as to how to execute him (by stoning), he was placed in a lock-up. The term in the Torah is MISHMAR. That is the term we use for the extended learning in yeshivot on Thursday night, in light of the fact that Friday has reduced hours of learning.

[8] 10010, 200, 102, 33, 30, 24, 22, 20

These numbers are each eighteen, in different bases. In binary (base 2), 18 is written as 10010, which means one group of 16, no 8s, no 4s, one two and no units. Base three, reading from the right, the places represent units, threes and nines, so 18 in base 3 is 200 (pronounced two-zero-zero, not two hundred, which is a base 10 word). The rest of the numbers are 18 in base 4, 5, 6, 7, 8, and 9.

[9] The only repealed amendment to the U.S. Constitution

The first ten amendments to the US Constitution are known as the Bill of

Rights. There are 17 further amendments, the last being enacted in 1992. Of interest to this TTriddle is the 18th amendment, enacted in 1919 and known as Prohibition, which prohibited the manufacture, sale, transportation, importation and exportation of alcoholic beverages. This amendment is the only one ever to be repealed. Repeal is the 21st amendment, enacted in 1933.

[10] RGRANTLA - TZADIMISHPATIM-BEITZA

This is an English and Hebrew TTriddle, here presented as all English (well, transliteration for the Hebrew part). It needs to be broken down into its component 18s. R is the 18th letter of the English alphabet. Grant was the 18th president. La is not the musical note, nor is it Los Angeles. La is the abbreviation of Louisiana, the 18th state to be admitted to the union. TZADI is the 18th letter of the Hebrew alefbet. Mishpatim is the 18th weekly sedra. And Beitza is the 18th Masechet Mishnayot.

[11] Who is the secret child?

Zevulun's spy was GADI-EIL b. SODI. Another meaning of BEN SODI is secret child, so the answer is GADI-EIL.

[12] Leonardo's 2584, FEAL's 3751 and his 7th is...

Leonardo of Pisa (a contemporary of the Ramban) is more commonly known as Fibonacci. A famous and fascinating number sequence is called the Fibonacci series. Its first two terms and one and one. The third term (and every subsequent term) is found by summing the two previous terms. The series begins like this: 1, 1, 2, 3, 5, 8, 13, 21,

34, 55, 89... each term after the first two being formed by adding the previous two. 89 is the 11th term - let's continue a bit further: 144, 233, 377, 610, 987, 1597, and the 18th Fibonacci number is 2584. A very similar series whose first two terms are 2 and 1 rather than 1 and 1, is called the Lucas series, named for François Edouard Anatole Lucas (initials FEAL). 3751 is the 18th Lucas number, and the 7th Lucas number is... you guessed it - 18. Note: If the starting numbers for the Lucas series - 2 and 1 - are considered the zeroth and the first terms, then the 6th Lucas number is 18 and the 18th number is 5778 (which means the TTriddle statement was off).

[13] In honor of the Marriage of Xavier Vinestein the third to Tracy Turner

As Pirkei Avot says: BEN SH'MONA ESREI L'CHUPA, 18 is the marrying age. The "chatan" in the TTriddle can write his initials as XVIII, which is 18 in Roman numerals. His "kallah" has the initials TT, another TTriddle salute to TT's 18 years.

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

This is less a TTriddle than a straight question. Of course, one has to know of what we speak. It is the MENACHOT of the PAR, AYIL, and KEVES (bull, ram, lamb), as presented in Sh'lach. The combination of main ingredients for the MINCHA of a PAR is 3 ESRONIM of flour to half a HIN of oil. That's a ratio of 6 ESRONIM to a HIN. The AYIL's MINCHA is 2 ESRONIM to a third of a HIN. This too is a ratio of 6 ESRONIM to a HIN. PAR

and AYIL MENACHOT have the same consistency. The MINCHA of a KEVES is one ISARON flour to a quarter of a HIN oil. That's a ratio of 4 ESRONIM to a HIN, which makes a much looser mixture. Point: We know that water was added to the mixtures but we don't know how much. It is possible that the amount of water for each MINCHA differed, thereby affecting the consistencies in a way that we cannot compare them.

[15] Aside from the trivial cases of ALEF thru YUD, find the letters whose MISPAR SIDURI is a factor of their GIMATRIYA

This TTriddle began as an 18 but went further. MISPAR SIDURI assigns a value of 1 to 22 to each letter of the Alef-bet, based on the letter's position. ALEF through YUD are one through 10, as are the gimatriya of those letters. So we won't consider those letters because any number is a factor of itself. From KAF onward, we have the following values for gimatriya/ mispar siduri: 20/11, 30/12, 40/13, 50/14, 60/15, 70/16, 80/17, 90/18, 100/19, 200/20, 300/21, and 400/22. Three letters satisfy the condition of the TTriddle: SAMACH with a gimatriya/mispar siduri ratio of 4, TZADI, with a ratio of 5 (TZADI is the 18th letter of the Alef-bet, which is why we went in this direction), and REISH, with a ratio of 10. None of the other 9 letters work.

[16] MazalPic

The picture in the Word of the Month box on page 2 is a CRAB (Mazal of Tammuz is Cancer, the Crab, in

Knock out radium, Switzerland

Hebrew - SARTAN). This word CRAB is defined as "A machine for handling or hoisting heavy weights."

[17] The Unexplaineds from the PP for Sh'lach.

We can take them together, although each can stand on its own. Lower-right was a heart with the letters Ca on it. Ca looked like the symbol for Calcium (especially next to the symbol for Argon), but it wasn't. So this item was not meant to represent a hardened heart (which doesn't belong in Sh'lach anyway). Ca was a syllable to be followed by the Hebrew for heart, making it Calev, as in the son of Yefuneh.

Above the picture of Eshkol is a compound pictograph beginning with a V made of 2 garden hoes, a shoe, and a scene a girl looking down a boy's throat after he said AHHEH! Together, Kaleiv VIHOSHUA (and Yehoshua). □

Wordwise, which Ben No'ach gets along least well with Korach?

EGR and Frank DeKova

FYSI (for your statistical information): Rosh Chodesh Tammuz is always 2 days in our fixed calendar. Most common occurrence is Shabbat-Su (as it is this year and 31.9% of years), closely followed by M-Tu (28.6) and W-Th (28.0%). Only other possibility is Th-F (11.5%). Only two other months have Shabbat-Sunday Rosh Chodesh (we're ignoring Fri-Shabbat and Shabbat only R"Ch): Tevet and Elul, each with a 28% frequency.

...כִּי-אֵשׁ הִדָּרָה עָלֵינוּ אִם-הִשְׁתַּדַּר:

Bamidbar 16:13 contains the harsh words of Datan and Aviram to Moshe Rabeinu. "It's not enough that you took us from Egypt to kill us in the Midbar, that you also make yourself rule over us."

The word TISTAREIR has the distinction of having the largest gimatriya of any word in the Torah, 1500. (There are three words in the book of Ezra that have gimatriyas of 1610, 1616, and 1630, all with the name of a Persian king at the time of the rebuilding of Yerushalayim - ARTACHSHASTA.)

Second to TISTAREIR in the Torah is SHARSHEROT, the gold chains that fastened the Choshen to the Eifod. Numeric value: 1400.

The words with the smallest gimatriya are AV and BO, 3. Words spelled ALEF-BET occur 31 times in Tanach; spelled BET-ALEF, 274 times.

Average gimatriya for the words in the Torah is about 273. This is based on a total gimatriya of the Torah of a bit over 21,000,000, divided by its 79,976 words. Average for 5-letter words is over 344.

Torah's gimatriya was calculated with the help of TES's Torah Codes 2000 CD, which can give the count of each letter of the ALEF-BET in all or part of Tanach.

What is the most common letter in the Torah? What is the least common? Top 4 are YUD (31,531), VAV, HEI, and ALEF. Least - TET (1804), followed by SAMACH, GIMEL, and ZAYIN.

In case you were curious about the ranking of the other letters in the Torah - after YUD, VAV, HEI, ALEF come MEM, LAMED, REISH, TAV, BET, SHIN, NUN, KAF, AYIN, CHET, DALET, PEI, KUF, TZADI, and then the bottom 4, ZAYIN, GIMEL, SAMACH, TET. [There are more YUDs (or VAVs) in the Torah than DALETs, PEIs, KUFs, TZADIs, ZAYINs, GIMELs, SAMACHs, and TETs combined.

Parsha Points to Ponder

Suggested answers

1) The Ramban points out that Aharon never responds at all in this entire dispute due to his greatness and holiness. His silence was an admission that, due to his great humility, in his mind, Korach was greater than he was and deserved to be the Kohein Gadol. However, Aharon was simply fulfilling G-D's command in his service.

2) Chizkuni explains that Moshe never imagined that they would agree to the test. He figured that they would never take this risk which would reveal that they were not deserving of the leadership role and it would end peacefully right then and there. (This certainly shows how far the drive for honor and respect can take a person.)

3) Chizkuni answers that the flower, PERACH, represents the children of the priesthood which would come from him (PIRCHEI KEHUNA), the bud, TZITZ, demonstrates that his children would wear the headband of the kohein gadol (TZITZ), and the almonds, SHKEIDIM, represent the fact that his descendants would be dedicated (SHKEIDIM) to their holy service.

Victory is בַּעֲ"ה close at hand

The time is NOW! Let's learn from Parshat Shlach to work now in order to actualize our potential, maximize our success and enable our tefillot to be realized. Rabbeini B'chaya comments on last week's parsha: "the horse is prepared for the day of battle, but victory comes from G-d" (Mishlei 21:31)

He explains, "In this verse, Shlomo HaMelech warns everyone to do whatever is in his power by natural means to achieve success. Beyond that he must leave things to G-d. If one left everything to Heaven, one will find that Heaven does not intervene on his behalf. If one is sick and someone prays for him to be healed, such a prayer is useless, unless one has first taken measures known to help the patient to get well."

Aside from our natural desire to be well, is our halachic obligation. The Kitzur Shulchan Aruch informs us that it is the will of the Almighty that man's body be kept healthy and strong, as it is not possible to know Him when ill, and therefore he should strive to acquire healthful habits.

Dr. David Lipschitz, Professor of Geriatrics, University of Arkansas for Medical Sciences, in his book "Breaking the Rules of Aging" asks the question: "If there were ONE thing that you could do that would almost guarantee improved life expectancy and quality of life, and that would reduce the risk of serious illness, would you do it?" That ONE thing, he answers, is exercise! He states, "the benefits of exercise are so varied and so dramatic, that there's NO rational excuse for not doing it. People who exercise have a much lower risk of diabetes, cancer and heart disease. People

who exercise have stronger bones, better digestion and healthier metabolisms. They're even less likely to get infections... these benefits are much more pronounced." In addition, The reason we're getting fat is not because we're eating more, but because we're not exercising."

Are you convinced? If so (and hopefully you are) make a decision; join us HERE and NOW at the Israel Center three times a week:

Mondays 11:35am-12:30pm - Fit Forever

- Wednesdays: 12:30pm - Tai Chi/Chi Kong

Thursdays: 9:00-10:00am - Dr. Tova

Make it a habit - your victory is בַּעֲ"ה close at hand!