

Candles (earliest)	B'HAR	Havdala	next week
6:52 (6:02)	Yerushalayim	8:08	6:57 / 8:14
7:08 (6:04)	S'derot	8:10	7:13 / 8:15
7:07 (6:02)	Gush Etzion	8:09	7:11 / 8:14
7:09 (6:04)	Raanana	8:11	7:14 / 8:16
7:07 (6:03)	Beit Shemesh/RBS	8:09	7:12 / 8:15
7:09 (6:04)	Netanya	8:11	7:14 / 8:17
7:08 (6:04)	Rehovot	8:10	7:13 / 8:16
7:05 (6:03)	Be'erSheva/Otniel	8:09	7:10 / 8:14
7:08 (6:03)	Modi'in/Chashmona'im	8:10	7:12 / 8:15
6:52 (6:03)	Petach Tikva	8:11	6:57 / 8:16
6:52 (6:01)	Maale Adumim	8:08	6:57 / 8:14
7:08 (6:03)	Ginot Shomron	8:10	7:13 / 8:15
7:07 (6:02)	Gush Shiloh	8:09	7:12 / 8:14
7:07 (6:02)	K4 & Hevron	8:08	7:11 / 8:14
7:07 (6:02)	Giv'at Ze'ev	8:09	7:12 / 8:14
7:08 (6:03)	Yad Binyamin	8:10	7:13 / 8:16
7:09 (6:04)	Ashkelon	8:11	7:14 / 8:16
6:58 (6:03)	Tzfat	8:10	7:03 / 8:16

Rabbeinu Tam Havdala - B'HAR - 8:50pm

Ranges are 10 days. WED-FRI
7-16 Iyar • May 11-20

Earliest Talit & T'filin	4:50-4:43am
Sunrise	5:46-5:40am
Sof Z'man K' Sh'ma (Magen Avraham: 8:30-8:26am)	9:10-9:07am
Sof Z'man T'fila (Magen Avraham: 9:44-9:41am)	10:19-10:17am
Chatzot (halachic noon)	12:35½pm-12:35½am
Mincha Gedola (earliest Mincha)	1:10-1:11pm
Plag Mincha	6:01¼-6:05¼pm
Sunset (based on sea level: 7:25-7:31pm)	7:31-7:37pm

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If the Beit HaMikdash stood today, and if you were TAMEI (or other reasons) and missed Korban Pesach last month, you would be in the final stages of purification in anticipation of bringing Korban Pesach (Sheni) this Wednesday afternoon.

S'firat HaOmer reminder for those who are no longer counting with a bracha:
Counting every night (even without a bracha) is a Mitzva

Days - Years = 80?

Betzalel 11

It's not like a month of Sundays

Food with the good wine

As Tonto would say: No write, him talk

HaRav Haber's sedra? (no, Emor was)

2-Sh'mot, 4-Vayikra, 2-Bamidbar

Raphus cucullatus

Some assume that they are standing on principle when they are only standing on ceremony.
From "A Candle by Day" by Rabbi Shraga Silverstein
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LEAD TIDBIT cont. from front page

And how about the service that a number of organizations provide? Fax us a prayer and we will insert it into the cracks of the Kotel for you. What ever merit the idea has - there is something fundamentally wrong with it.

Which part of the following would you say is the most significant? Being in Israel. Being in Jerusalem. Davening at the Kotel. Putting a k'vittel in the Kotel? We vote for the first three. But who needs them if you can do the fourth by fax?

Would you believe that there are people who regularly visit the Kotel... via the various Kotel cams? Something's wrong.

Which brings us around to repeating a theme of Lead Tidbits past. In checking our archives, we found the idea expressed a few different ways every few years. It has to do with the famous question, MA INYAN SHMITA EITZEL HAR SINAI? What is the reason for mentioning Har Sinai in the introductory pasuk to the laws of Sh'mita? Rashi gives his famous answer, based on earlier sources. The following is not meant to detract at all from Rashi's answer. It's just another way of looking at things, another way of reacting to the pasuk.

Har Sinai represents Torah. Shmita represents Eretz Yisrael. Not only is Sh'mita a mitzva connected to the Land, it is also the mitzva singled out by the Torah, the neglect of which

brings exile upon the Jewish People. Torah and Eretz Yisrael. What's the connection? What does Eretz Yisrael have to do with Torah? Would someone ask that? No one should, but some Jews probably wonder.

The first time that G-d appeared to Moshe, He told him that He would descend into Egypt to bring the People up from there to Eretz Yisrael. G-d did not say, here's the plan: 1. Take the people out of Egypt. 2. Give them the Torah. 3. Bring them to Eretz Yisrael. He said it in one pasuk: take us up from Egypt to Eretz Yisrael. On the way? Yes, we were to receive the Torah. That is the reason we are a nation. To live a Torah life... in Eretz Yisrael. What about when we are exiled? Torah in our places of exile. But THE place for a Torah way of life is in Eretz Yisrael.

Vayikra 25:38 (in B'har) says it well: I am HaShem, your G-d, Who took you out of the land of Egypt, to give you the Land of Canaan, to be G-d unto you. The Torah was given at Sinai, outside Eretz Yisrael, to make sure we know that Torah must be kept even in exile. By introducing the portion of Sh'mita and Yovel with the 'extra' words, B'HAR SINAI, the Torah is making sure that we know the connection between Torah and Eretz Yisrael.

Do we have everything here yet? No, we still await the Mikdash, and more Jews.

B'HAR

32nd of 54 sedras;

9th of 10 in Vayikra

Written on 99 lines in a Torah, ranks: 50th

7 parshiyot; 1 open, 6 closed

57 p'sukim, rank: 50th; last in Vayikra

737 words, rank: 50th; last in Vayikra

2817 letters, rank: 50th; last in Vayikra

A very short sedra. Only 4 are shorter, viz. Nitzavim, Vayeilech, Haazinu, V'zot HaBracha

MITZVOT

Contains 24 mitzvot - 7 positive, 17 prohibitions

B'har's mitzva-count might not seem THAT high, but only 7 other sedras have more mitzvot than B'har. Put differently, B'har has more mitzvot than 46 of the 54 sedras in the Torah, 42 of which are longer sedras than B'har. And if we look at Mitzva Density (MD), we find that there are only 4 sedras with proportionally more mitzvot - K'doshim, Ki Teitzei, Emor, Mishpatim. The top 9 mitzva-sedras account for 67% of all mitzvot. 17 sedras have no mitzvot at all, and the 28 other sedras have the other 33%.

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 - 25:1-13

[P> 25:1 (7)] One of the most famous sedra openers in the Torah: "And G-d spoke to Moshe AT HAR SINAI saying...". (So popular, that Rashi's question MA INYAN SHMITA EITZEL HAR SINAI is used in modern Hebrew to mean, What does one thing have to do with the other. It is even used by people who probably have no idea it comes from Rashi.)

The unusual nature of the pasuk is based on the rare additional words in the otherwise very familiar pasuk: And G-d spoke to Moshe saying. The mitzvot that follow deal with Shmita, the Sabbatical year. A basic element of our belief is that the whole Torah was revealed by G-d to Moshe (and though him to us) at Sinai (and not just the Ten Commandments, as many people - Jews and non-Jews - would claim). Why then mention the location of this particular set of commands? One of the principles by which the Talmud teaches us the Oral Torah is "when one issue is singled out for special treatment, the teaching not only applies to the one issue, but to the whole group from which it came".

Here the teaching is this: Just as Shmita with its details was given at Sinai (it says so specifically right here - and the details are not repeated in D'varim, which might indicate that details of mitzvot were part of the covenant at Arvot Moav and not necessarily at Sinai), so too were all mitzvot given at Sinai with their details (and not just "chapter-headings"). This idea is an important feature of the Chain of Tradition, and is an essential component of "Emunat Chachamim", the trust, faith, and confidence we must have in each link of the Chain.

On another level we still can ask the question: "why was this particular set of mitzvot chosen by G-d, so to speak, to teach us the general rule?" One commentator offers the following insight: The mitzva of Shmita teaches us (among other things) that G-d is concerned with the mundane things of this world. He cares about us and our earthly fields and trees. And He exists, not only in the lofty realm of the heavens, but His Essence fills the world. G-d's choice of lowly Har Sinai as the venue for giving us the Torah, was meant to teach us the same idea. How appropriate that the Torah tells us that it was at Sinai that G-d commanded us the laws of Shmita.

Here is another idea as to why specifically Sh'mita is singled out as the mitzva to teach us that all mitzvot of from Sinai with full detail. It makes the Eretz Yisrael connection. The purpose of our being taken out of Egypt and being given the Torah was to bring us

to Eretz Yisrael and that we should live a Torah life in this Land. There is no better choice to make this additional point.

"When you come to the Land..." The Land is to be rested each seventh year. For six years one works the fields, and on the seventh there is to be a Shabbat to HaShem for the Land; neither land [326,L220 25:4] nor trees [327,L221 25:4] may be worked. Even that which grows on its own, may not be harvested (in a normal manner) from the land [328,L222 25:5] or trees [329, L223 25:5]. (The Torah uses the term "vineyard", but means to include all trees.) Shmita year is for all to benefit from the land (without the usual sharp distinction between land-owner and others); and for the animals. (Shmita gives the land a chance to restore itself, and gives us a chance to put our relationship with the environment and with the other creatures who share the Earth with us, in perspective. It helps us get our priorities straight.) Shmita reminds us of who created and still rules.

MitzvaWatch

Note that there are four prohibitions here in B'har pertaining to Sh'mita, and there is a positive command to rest the land in the seventh year, in Parshat Mishpatim. It is noteworthy, though not that unusual, that an area of

Jewish Law is presented to us by the Torah in this way - with both positive mitzvot and prohibitions (and not necessarily from the same portion of text). Shabbat, Sh'mita, Yom Kippur, Yom Tov, kashrut (to an extent), et al all are heavily sprinkled with serious prohibitions. As such, we are duty-bound to "toe the mark" lest we violate G-d's Law. Our motivation would tend to be "fear of heaven", fear of sin, fear of punishment. Strong motivations, but not as beautiful and powerful as the motivation of "Love of G-d" that is at play when one strives to scrupulously fulfill G-d's commands. One should not see Sh'mita merely as a series of "don't do this", don't do that". We should rejoice in the opportunity to serve G-d, demonstrate our faith and confidence in Him, be freer to study His Torah and perform mitzvot. Observing Sh'mita is not just avoiding the prohibitions. It is a positive statement of our belief in the Creator and Master of the World.

[P> 25:8 (17)] (When the majority of Jews are in Israel and the infra-structure of Torah life in Israel is intact,) the Sanhedrin is required to count seven successive seven-year cycles - 49 years **[330,A140 25:8]**. On the Yom Kippur of the 50th year, the Shofar is to be sounded (as we do each year on Rosh HaShana, and as we do in symbolic fashion at the conclusion of Ne'ila each year) **[331,A137 25:9]**. This 50th year is to be proclaimed "kodesh" as

Yovel - the Jubilee year **[332, A136 25:10]**. Farming the land is forbidden **[333,L224 25:11]** (as during Shmita), as are harvesting that which grows on its own **[334,L225 25:11]** and gathering the fruit of the trees in a normal manner **[335,L226 25:11]**. Yovel is holy; we "eat of the land". During Yovel one returns to his estate.

There is an important connection between the blowing of the Shofar on Yom Kippur of the Yovel year, and the annual Shofar-blowing on RH - in fact, we learn about the blowing of Shofar on Rosh HaShana from that of Yovel. The word SHOFAR is not used in the Torah in the context of Rosh HaShana. RH is to be a T'RU'A DAY, but we would really have a difficult time knowing what to do on RH had it not been for the Oral Torah teaching us the parallels to Yom Kippur of Yovel. Comparing the texts of the two days, we find a Tishrei-Tishrei match and a T'RU'A-T'RU'A match. The Gemara teaches us that we answer the question as to how to make a T'RU'A in Tishrei (Rosh HaShana), by doing it the same way as the other Tishrei T'ru'a is produced - with a Shofar. This method of learning RH from YK of Yovel is known as a G'ZEIRA SHAVA. It is one of the methods by which the Written Word and the Oral Law are linked. G"Sh is part of the Tradition passed down through the generations.

Levi - Second Aliya 5 p'sukim - 25:14-18

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

Mitzva Watch

Here is yet another example of an area replete with prohibitions of a wide variety with a positive mitzva commanding us to conduct ourselves in accordance with the letter and spirit of halacha. Perhaps this is one of the reasons for the positive mitzva in these areas. Technically, the positive command is "unnecessary", since avoidance of all the prohibitions would already bring us to compliance with G-d's Will. The positive mitzva, then, can be understood as requiring us to put our hearts into what we are doing, not even violate the spirit of the law, and be prepared to go "beyond the call of duty" (lifnim mishurat hadin). Furthermore, it is through the positive mitzva that we

can attain higher levels of sanctity, as we are challenged with K'doshim Tihyu.

Rambam describes certain situations in business in which one can technically get away with something, but he is considered not to have acted in "a proper Jewish manner". Perhaps the positive commandment also comes to teach us not to take advantage of the technical loopholes, but rather to conduct ourselves with the highest standards of business ethics, in recognition that this is G-d's Will.

On another note... Let's say that an art dealer passes off a good-quality fake as an original master. To be sure, the art dealer has violated the halacha against cheating in business. But whose law has been violated? Do we consider this type of cheating to be a rabbinic prohibition inspired by the Torah's statements regarding the particular example of cheating vis-a-vis the years remaining until Yovel. No. We say more. We say that the Oral Law teaches us that Yovel is the particular context for a wide category of prohibition. In other words, in this case, we are not dealing with Torah-inspired rabbinic extension of Torah Law. We are dealing with Talmudic DEFINITION of Torah Law. These are not the same; the distinction between them is significant to our keeping things in proper perspective.

Not only must one not take unfair advantage of his fellow in

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

Safeguard and obey the statutes and laws of the Torah and dwell in security on the Land. (This link between observance of Torah and continued peaceful, secure living in Israel, is an oft-repeated theme, one that must be kept in mind today, as ever before.)

Shlishi - Third Aliya 6 p'sukim - 25:19-24

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

SBT: One commentator says that the pasuk states that if someone were to ask what are we going to eat..., then G-d will command His blessing to give us an abundant yield. However, one should not ask. If we are completely faithful and believe without reservation or question that G-d will provide for us, then He won't have to

command the blessing to come; it will happen as a natural reaction to that faith.

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

Mitzva Watch

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

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

It would seem obvious from Ramban (and other sources) here and other places in the Torah that it is forbidden to give part of Eretz Yisrael into the hands of non-Jews, certainly ones that are our sworn enemies.

R'vii - Fourth Aliya 4 p'sukim - 25:25-28

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

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

The redeemer of land mentioned in the sedra is either one's uncle or a cousin. O DODO O BEN DODO. Degel Machanei Efrayim draws a REMEZ (hint) from this pasuk to the notion expressed in our sources that we will be redeemed either by David HaMelech or by his descendant. DODO is spelled DALET/DALET/VAV. Rearranged we get O DAVID O BEN DAVID.

Chamishi 5th Aliya 10 p'sukim - 25:29-38

[S> 25:29 (6)] If someone sells a house in a walled city (walled, that is, from the time of Yehoshua, i.e. original conquest), he has up to one year to redeem it; if not, it remains the new owner's forever. Redemption

during the year is by returning the full amount paid, i.e. no deduction for the time that the buyer lived there. (This is technically an exemption from the Torah's ban against interest.) Redemption of a house in a walled city is a mitzva [341,A139 25:29]. On the other hand, houses in non-walled cities have the same rules as land - viz., redemption is possible until Yovel, at which time the house reverts to its original hereditary owners. Houses in Levite cities (even walled cities) are redeemable beyond the one-year limit, and do revert to the Levi at Yovel. The Levi has hereditary rights to those special (42+6) cities. It is forbidden to alter the areas around those cities by selling off parts of the land on a permanent basis [342,L228 25:34]

[S> 25:35 (4)] We are obligated to help our fellow who has fallen on hard times. We may not take interest for personal loans made to help him out [343,L235 25:37]. "I Am G-d Who took you out of Egypt, to bring you to the Land, to be your G-d." (This is definitely NOT a non sequitur - it emphasizes G-d's desire, so to speak, for His People to care about each other. It is as if G-d says to us: Look and remember what I did for you. Now you be nice to your fellows.)

Shishi - Sixth Aliya 8 p'sukim - 25:39-46

[S> 25:39 (8)] If a Jew sells himself into servitude because of poverty (or any other reason), his master may not treat him contemptibly [344,L257 25:39]. He shall be treated like an employee, and stays with his master only until Yovel. (This is the maximum; under normal circumstances, the Jewish man-servant goes free much sooner.) At Yovel, he and his family return to their hereditary land. We are servants of G-d (and should not be subservient to other people); no Jew shall be sold in the degrading way of the slave market [345,L258 25:42]. Do not subject him to hard, spirit-breaking labor [346,L259 25:43].

Jews (according to Torah law) may own non-Jewish slaves, such slaves becoming hereditary property. These slaves are not released at Yovel, but remain the permanent property of their owners [347, A235 25:44].

Sh'VII - Seventh Aliya 11 p'sukim - 25:47-26:2

[S> 25:47 (11)] If a Jew becomes a slave to a non-Jewish master, we may not permit him to remain so [348,L260 25:53]. Redemption should be by his close relatives, or himself if he obtains the means.

Equitable calculation should be made for compensating his master. We must not let his master break his spirit. All this is because Israel is subservient to G-d, Who redeemed us from Egyptian slavery. We are to be committed to Him; we may not make false gods nor idols or sacred pillars; nor may we kneel on a "decorated stone" [349,L12 26:1].

"Keep My Shabbat and revere My sanctuary, I Am G-d. It is likely that Shabbat here refers to Sh'mita. If so, it makes a matched bookend with the beginning of the sedra. On the other hand, if Shabbat means Shabbat, then the juxtaposition to idolatrous prohibitions also makes the point that desecration of the Shabbat is tantamount to idolatry.

Haftara 22 p'sukim Yirmiyahu 32:6-27

Yirmiyahu spent most of his prophecy "career" warning the people of the upcoming destruction of the first Beit HaMikdash. In a move geared to encourage the people, as a sign that after exile the people will return to Eretz Yisrael, the prophet arranges for the purchase/redemption of a plot of land that he was "related to" (had the right of redemption). The redemption is done in an overly demonstrative manner, so that all

can see what was going on. This is one of the topics from Parshat B'har, hence the choice of Haftara. The "business" transaction is accompanied by the prophecy that we in our time are witness to the fulfillment of (may it continue forever): For thus says HaShem Tz'vakot, the G-d of Israel - houses and fields and vineyards shall be bought again in this land.

Diarei Menachem

Parshat B'har opens by discussing Sh'mita whereby every seven years the land in Israel lies fallow and it is forbidden to sow one's field, prune vineyards, and to gather in produce. By so doing we recognize that Eretz Yisrael does not belong to us but rather is a gift from Hashem.

Moreover, by observing Sh'mita we demonstrate our trust in G-d who declares that by fulfilling His laws and statutes we shall [be able to] dwell in the Land without worry (Vayikra 25:18). And there is concern when no produce is being prepared to keep the people alive in the upcoming years. Hashem thus informs us that, "I shall command My blessing upon you in the sixth year and it [the Land] will make its produce for the [next] three years."

This seventh Sh'mita year is called Shabbat LaShem, a sabbatical in honor of Hashem: Just as we, G-d's Chosen People, desist from creative work every seventh day, so the Chosen Land must rest every seventh year in recognition of Hashem's

ceasing to fashion the world on Shabbat. Just as a people is sanctified through Torah, and time is sanctified through Shabbat and the Mo'adim, so too is "space" - the Chosen Land, Eretz Yisrael - sanctified, inter alia, by means of the Sh'mita year.

There is, in addition, another important quality to Sh'mita. For when a Land and its people cease productivity the people can take time out to do what we today should well do, namely, reassess our national, social, and religious character.

Parsha Points to Ponder **B'HAR**

1) Why does the Torah link the laws of Sh'mita observance to Mount Sinai (25:1-2)? According to the teaching quoted by Rashi that this teaches that just like all laws of Sh'mita were taught at Sinai, the same applies to all mitzvot, why was Sh'mita chosen as the mitzva to teach this message?

2) Why does the Torah say SIX YEARS YOU SHOULD SOW THE FIELD and SIX YEARS YOU SHOULD PRUNE THE VINE (25:3) instead of simply saying SIX YEARS YOU SHOULD SOW THE FIELD AND PRUNE THE VINE? Why the repetition of SIX YEARS?

3) Why does the Torah state that G-D gives us the land of Israel TO BE TO YOU A G-D (25:38)? Wasn't He our G-D before He gave us the Land?

Parsha Points to Ponder
by Rabbi Dov Lipman

VEBBE REBBE

QUESTION: *Is it permitted to heat up challa or to defrost sliced bread or challa on a hotplate on Shabbat in a manner that it can or does becoming crisp?*

ANSWER: There is much to say about reheating fully cooked foods on a hotplate on Shabbat, but we will deal just with your question of making baked bread crispy.

Once something is fully cooked, further cooking is permitted (other than possible rabbinic concerns that one might stoke flames, etc.), and baked goods are not subject to the prohibition of further baking (Shabbat 145b). The Yerei'im (274), though, says that it is fully prohibited to cook on Shabbat something that was already baked or bake something that was cooked. (Cooking is done through hot liquids and baking is done with hot air; deep frying is in the category of cooking, and roasting is like baking (see Magen Avraham 318:17)).

One would think that one may turn bread into toast as that is further baking of bread, and indeed important poskim feel that this is so (see Y'chaveh Da'at III, 22; Sh'vitat HaShabbat, Mevashel (92)). However, there are also important dissenters, for various reasons. The Rambam (Shabbat 9:6) says that turning something soft into hard or vice versa is 'cooking'. The Sho'eil U'meishiv (III 2:20) applies this prohibition to

food that is already edible if one changes its consistency significantly, e.g., making soft bread into toast. This, however, is a difficult reading of the Rambam, who apparently refers to non-foods (metals, wax) or to using the change to make something edible (see Da'at Torah to 318:5). The Rav Pe'alim (II, OC 52) says that making hardened bread is forbidden as MAKEH B'PATISH (roughly, finishing the creation of a new entity). However, making toast does not always include an extreme change, and, in any case, most disagree with the idea of MAKEH B'PATISH for foods (Bi'ur Halacha to OC 318:14; see Yechaveh Da'at op. cit.).

The strongest case to forbid making toast is found in Orach LaTzadik (6). One argument is that making toast is a qualitatively different process than baking. The other is that the fact that toast has such a different taste from bread makes this case an exception to the rule that there is no baking after baking. He is cited and accepted by such important poskim as Shemirat Shabbat K'hilchata (I, 71) and Kaf HaChayim (318:78).

We should note, though, that not all reheating of bread that makes it crispier falls under this category. The Orach LaTzadik himself notes that the Shulchan Aruch (318:15) allows putting even cooked foods opposite the fire without the presence of liquid. He says that it depends on whether the food is in a pot/pan or directly exposed to the fire. Only in the latter case is the process and/or result qualitatively

different than what had existed before. Thus, one could put the bread in a pan on the hotplate and probably directly on it.

One may not put food in a place where it would cook if left for a long time even if he plans to remove it sooner. However, in this case, where the food is already objectively cooked, the problem of taking it to the next stage may depend on the intention for that to happen (see Taz 318:6, one of the Orach LaTzadik's main sources). Therefore, one who plans to defrost should not have to worry that he may forget it until it turns into toast. Finally, when a whole challa becomes crispy on the bottom, the character of the challa is not significantly changed, and the reasons to forbid it do not apply.

We would be remiss not to mention one point regarding reheating challa. Often challa (especially, homemade) is not 'objectively' fully baked (based on the normal perception in society). If so, it is forbidden to put it in a place where even a small part of it could become fully baked if left long enough (see Rambam, Shabbat 9:5).

In summary, there is some logic for the stringency not to purposely make bread into toast on Shabbat. However, just defrosting or heating it up in a way that is not likely or intended to change the bread's character significantly is permitted according to almost all.

Rav Daniel Mann, Eretz Hemdah Institute

FROM A MEASURE OF BARLEY TO 2 LOAVES OF WHEAT [2]

by **Dr. Meir Tamari**

"On the 50th day of Sefirat HaOmer is Chag HaShavuot and we bring, in addition to the Musaf, the new meal offering of the Two Loaves, Sh'tei HaLechem [of new wheat]" (Hilkhot T'midim 8). The Omer was offered on Pesach as it was brought from the fields (and only ground and sisted into the finest barley flour), whereas the wheat was ground into flour, the dough was kneaded, baked and only then offered.

Given individual freedom and national independence on Pesach, Israel was comparable to animals with only instinct and self-interest to guide them; 49 days later these could be purified and refined for spiritual and religious wisdom granted on the 50th day that commemorates Matan Torah."; "Hashem surrounded all the actions of Israel with mitzvot: 'if you plough, you may not plough with an ox and donkey together'; 'if you sow seeds, you may not sow kilayim'; 'if you reap you may not reap the corners of your field' " (Bamidbar Rabbah, 17:5). This is sanctifying yourself through what is permitted to you.

Not only are there to be 49 days of counting but the Torah specifies also seven Shabbatot, not merely as a statistical fact but as part of this purifying and cleansing process. "Shabbat trains us to surrender to G-d and accept His Yoke. Shabbat releases

us from our obsessions with *parnasa* (livelihood) and the accumulation of material wealth, so that the freed people can become His Nation" (S. R. Hirsch, Parashat Emor). "Shabbat Bereishit came after the 6 days of Creation; the way one prepares and labors during the week determines the spiritual brilliance of his Shabbat. In turn, Shabbat gives spiritual elevation to the 6 days that follow" (Shem MiShmuel). Freedom and prosperity are the goals of any national aspirations but for Israel these are only the beginning of our personal and national aspirations, so Pesach the festival of our national freedom is completed by the counting from Korban HaOmer, by offering Sh'tei HaLechem and by offering Bikurim. "While nationalism is an essential need of all nations, if Jewish nationalism will not be tempered by Torah it will bring the same evils that other nationalism does" (Orot Hateshuva, Harav Kook).

[Although chametz and honey were usually not allowed with the offerings of the chagim], "The Two Loaves were chametz which is the stamp of pride in social and political freedom [perhaps its yetzer hara,] while honey [bikurim] refers to the riches of a nation's soil. Offering them on Shavuot comes to teach that none of this is inherently ours but comes only from the Hands of G-d. Korban HaOmer, acknowledging this, permits the individuals to eat of the new crop while Sh'tei HaLechem permits the nation to use the new wheat in the Temple service, teaching us likewise that the power, wealth and strength of the nation is only given

from His Hands" (S. R. Hirsch).

In Parshat Emor, following details of Pesach and Shavuot, the Torah instructively interrupts its listing of the chagim to command the law of Pe'ah which is not relevant to any of them and then continues with Rosh HaShana, Yom Kippur and Sukkot.

"One should not imagine that after harvesting to fulfill the mitzva of HaOmer, we are freed from the other mitzvot [associated with harvesting the profits of our money]. Rather, the Torah continues here to command Pe'ah, Leket and Shikhakha; [giving the poor, the weak and the strangers the share that G-d grants them in our wealth]" (Kli Yakar, Vayikra 23:22). "Hashem grants us wealth and possessions wherewith to satisfy our needs and those of our families. However, He earmarked part of our wealth for the needy and the weak, thus restricting our own use; Pe'ah restricts the power of the individual over his own property. After the satisfaction and well being that comes with the first fruits of our endeavors on Shavuot, we need this humbling and social lesson of Pe'ah before we can enter the judgment days of Rosh HaShana and Yom HaKipurim" (S. R. Hirsch).

These lessons of restricting our rights to our own legally and morally acquired money for the benefit and welfare of others is a common theme of many of the mitzvot. This waiving of the rights of private property is a dimension beyond charity which makes social assistance a social contract, between the owner-tenant, G-d the real

owner and the poor. Pe'ah is a tax on the owner of the wealth but not an entitlement of the poor; they have to reap Pe'ah themselves while respecting the rights of the owner.

"Pe'ah is given only at the end of the field's harvest; the end shows that all our material and physical actions were for a holy purpose only" (Shem MiShmuel).

Rabbi Weinreb's Weekly Column:

B'HAR

The Time of Your Life

It is a lesson I first learned in a course I took on the skills of interviewing long ago. The instructor taught us that the way to really size up a candidate for a job is to determine how he uses his time. He taught us that one question designed to assist the interviewer to make that determination is, "Where do you see yourself in five years?"

I have since had decades of interviewing experience in many diverse settings and have developed a set of other questions, all intended for the same objective. They include, "What do you in your spare time?", "How would you spend your time if you won the lottery and no longer had to work for a living?", and, in academic or rabbinic interviewing, "How would you use your time if you were given a sabbatical leave from your position?"

It is this last question which brings

us to this week's Torah portion, Behar. In the very beginning, we read of the mitzva of letting the land lie fallow (unsown) every seven years, which is the sabbatical year; also known as *sh'mita*. "But in the seventh year the land shall have a Sabbath of complete rest, a Sabbath of the Lord: you shall not sow your field or prune your vineyard." (Vayikra 25:4)

The Torah spells out quite clearly what can and cannot be done in the way of tilling the soil. Indeed, there is an entire Tractate of Mishna and Jerusalem Talmud which gives specific and detailed guidelines relating to the land and the produce of the *Sh'mita* year. I have always been intrigued and even a bit mystified, however, by the fact that, to my knowledge, nothing is said about what the farmer is supposed to do with his spare time that year.

Imagine a farmer who has been working industriously, 24/6, for six years. Then, as Rosh HaShana of year seven approaches, very little work is permitted to him, and he becomes a gentleman of leisure. How does he use his time?

It is inspiring to note that there are pious farmers in Israel nowadays who scrupulously observe *sh'mita*. And it is interesting that they indeed create structured programs for their "leisure" time that year. They study Torah, particularly the sections related to agriculture. They travel to farms across the country teaching less knowledgeable farmers halachot pertaining to farming. They

even spend time updating their own technical agricultural skills.

There is a lesson to be learned here. The Torah legislates that the land needs a sabbatical year to lie fallow in order to renew itself. We must come to the realization ourselves that we too need a sabbatical year, but for us staying fallow is not our mission. Rather, it is to use such a time for physical, intellectual and spiritual reinvigoration.

The Torah continues to prescribe yet another “leisure” year, a sabbatical year after seven sabbaticals years, called the Jubilee year. “And you shall hallow the fiftieth year. You shall proclaim release throughout the land for all its inhabitants. It shall be a jubilee for you: each of you shall return to his holding and each of you shall return to his family.” (Vayikra 25:10) The personal, spiritual meaning of the fiftieth year of life was brought home to me recently. I have been re-visiting the writings of Hillel Zeitlin, a victim of the Holocaust. Zeitlin was a journalist, philosopher, and mystic who wrote a number of poems in the form of prayers, or perhaps prayers in the form of poems. One is entitled “On the Threshold of My Erev Shabbat”.

He writes in anticipation of his fiftieth birthday when he is about to enter the sixth decade of his life. “Life is like the days of the week, each decade a day. The seventh decade/day is our soul's Sabbath, and we are granted but seven days. I am at the brink of Friday, Erev

Shabbat, for my tired spirit. I pray that my Friday be a proper preparation, that I can use it for personal repair. For five days I have wandered, nay strayed. This day I hope to re-discover the path, and return before Sabbath Eve's suns sets.”

The journey of Zeitlin's life was a tortuous one, and its theme was perpetual search. He wandered from shtetl and cheder to Western European philosophy; from secular Zionism to Chassidism; from Warsaw's literary circles to its shtieblach; and ultimately to Treblinka. But his poetry, especially the one I translated above, displays an exquisite time-consciousness, an awareness of how fleeting our lives are, and we must work hard to fill them with meaning.

Every seventh year is a sabbatical for the soul, and every fiftieth year, a time to recognize that we are past the zenith of our arc of life.

Fortunately, we have an even more frequent gift of time, and it is our weekly Sabbatical, Shabbat Kodesh, the Holy Sabbath. In the cycles characterized by the number seven, we have seven years, seven sets of seven years, and the seven days of the week. Jewish mysticism offers us a multitude of meanings for the number seven, but this much is not mysterious: There is a rhythm to our lives, and part of that rhythm calls for regular times for reflection and renewal. The intervals between such moments vary greatly in their duration. It is up for us to make the

most of those moments, whether they last a day or a year.

I once heard a wise man, Rav Elya Lopian, say: “Modern man is convinced that ‘time is money’. Spiritual man knows that ‘time is life’”.

Praying with Passion

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

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P'sukei d'Zimra: ASHREI Reinforcing Emunah

הַדָּר כְּבוֹד הוֹדָה, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשֵׁי יִתְהַדָּה.
וְעֲזוֹז נִוְרָאוֹתֶיךָ לְאִמְרוֹ, וּגְדֻלַּתֶךָ אֲסַפְּרֶנָּה.
זָכַר רַב טוֹבְךָ לְבִיעוֹ, וְצִדְקָתֶךָ לְרַנְּנֹו.

Meaning: translation...

The splendorous glory of Your power and Your wondrous deeds I shall **DISCUSS**. And of Your awesome power they will **SPEAK**, and Your greatness I shall relate. A recollection of Your abundant goodness they will **UTTER** and of Your righteousness they will **SING** exultantly....

Theme:

An essential concept of the prayer

Loud and Clear

Verbalizing Hashem's grandeur and kindness strengthens our emunah.

Insight: Deeper meanings...

Telling the World, Telling Yourself

Is it necessary to discuss Hashem's wondrous deeds? To speak about His awesome power? To relate Hashem's greatness? To recollect Hashem's abundant goodness? The answer is a resounding yes! Our daily lives are rich with blessings great and small, and we know deep in our hearts that all of this comes from Hashem. In order to transform one's feeling of emunah into one's reality, it is necessary to speak about it, because speech has the power to transform thoughts and emotions into actuality.

A verse in Tehillim (116:10) states: “HE'EMANTI KI ADABEIR - I have kept faith because I speak.” Rav Matisyahu Salomon (With Hearts Full of Faith, Artscroll, p. 50) explains that this principle played an important role in Yosef's ability to survive, and even thrive, as a slave in Egypt:

The Torah (B'reishit 39:34) tells us, “And his master saw that G-d was with him, and that G-d brings success to everything he does... and he appointed him over his household.”

“G-d was with him,” the Midrash (Tanchuma Vayeishev 8) explains that Yosef constantly spoke about G-d to those around him... When Potifar praised him for a job well done, Yosef would say, “...I deserve no credit. It is all the Master of the Universe. Thank Him.”

The Shelah HaKadosh (Sha'ar Ha'Osiot, Os Alef - Emes V'Emunah) writes "Included in [building] ...emunah, one should say of all acts that he wants to do, even in a short period of time, 'I will do this IM YIRTZEH HASHEM (G-d willing).'"

Sincerely saying these words is a powerful way to create a reality out of an amorphous feeling within. Kaf HaChayim adds that this concept is alluded to in the verse in Mishlei (19:21) "VAATZAT HASHEM HI TAKUN - The will of God will always be upheld." The Hebrew word HI (pronounced the same as the English word HE) which is the pronoun referring to the will of G-d, is spelled with the three Hebrew letters HEI YUD ALEF. These are the initials of IM YIRTZEH HASHEM.

Visualize:

Images that bring the prayer to life

The Power of Saying It

"Tell your child, 'I love you'", advised the parenting counselor. The father was not the "mushy" type, and the idea seemed foreign. "He knows I love him," said the father.

"But you have to say it", the counselor insisted.

And so that night, before the father sent his little boy off to bed, he kissed his head and said, "Good night, Aharon... I love you."

Strangely, although the father had no doubt that he had always loved his

child, saying it seemed somehow to "seal the deal". It gave substance and life to what would otherwise have remained an amorphous feeling in his heart.

Likewise, when one speaks of Hashem's greatness and acknowledges that everything that happens occurs by virtue of His will, one's vague, emotional feelings of emunah become something more concrete. Saying Ashrei reinforces this effect each time it is recited with sincerity, helping to build an emunah that is deeprooted in the realities of life.

The Puah Institute

Unusual Remedies and Halachic Prohibitions

Last week we mentioned the Mishna's stance on using remedies which are unconventional. There are several sources that discuss this very subject.

In the past it was thought that someone who was bitten by a rabid dog should be fed the dog's liver and that this was the antidote to the bite and would protect against the subsequent illness. However, the Mishna (Yoma 8:4) states that one who was bit by a rabid dog should not be fed the liver of that dog.

Rashi explains the reason for this, "even though the doctors do heal in this way, it is not a complete remedy that would be sufficient to permit consuming a non-kosher animal." While there were Sages in the Mishna who permitted such a practice the normative halacha is that

we cannot permit breaking the halacha unless it involves a complete remedy.

The Rambam on the Mishna explains that the consuming of the dog's liver "helped on an esoteric level and the Sages were of the opinion that we can only break the commandments when dealing with medication that works in a more logical manner, remedies that heal and are true and tested, but it is forbidden to heal with remedies that are esoteric as they are far from being proven."

As already stated last week, only a drug that can be proven can be termed medicine. While we are obliged to take medicine and even permitted or, in certain cases, obliged to take such medicine even if it involves compromising halacha such as kashrut, this can only be applied to medicine that can be proven to heal this ailment.

In another source (Moreh Nevuchim 3:37), the Rambam defines the ways of the Emori as being close to witchcraft, this is "anything that they claim helps but cannot be proven logically and empirically" and this is included in the prohibition of following gentile practice. In the same source the Rambam states that something that has been observed to heal may not be defined as the ways of the Emori even though we cannot exactly explain the way it works.

From these sources it would appear that one can consume non-kosher medicine or medicine that contains non-kosher ingredients only if it has a logical explanation or has been proved to help.

In the time of the Mishna a popular type

of "medical" treatment was the use of amulets to ward of illness. Are amulets permitted? Are there different types of amulets?

More on this next week

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Sh'mita - Window to the Future

Adapted from Orot HaKodesh, vol. II, pp. 563-564

Like the Garden of Eden

Ask any farmer – agricultural labor is hard work. Plowing, planting, weeding, pruning, harvesting, and so on. That, however, is not how it was supposed to be. The world was originally designed to be like life in the Garden of Eden. Agricultural labor was only cursed after Adam's sin - "By the sweat of your brow you will eat bread" (B'reishit 3:19).

As humanity advances morally, however, the earth responds in like measure with sublime blessing. The Talmud in Ketuvot 111b foretells that, in the future, cakes and fine clothing will sprout directly from the ground. At that time, even physical labor will take on a nobler, more refined character.

We are granted a glimpse of this future world through the mitzva of Sh'mita, the Sabbatical year. During this year of cessation from all agricultural labor, we are content to partake of the land's natural produce. Like the tranquil world of the Garden of Eden, we are able to enjoy the earth's God-given bounty, without toil and labor.

Other aspects of the Garden of Eden are temporarily restored during the sabbatical year. With the prohibition of buying and selling Sh'mita produce, economic competition is reduced. Even more: the heart is refined to recognize the common brotherhood of all creatures. We may eat of the earth's produce only for as long as it is also available to the animals in the field. The Sabbatical and Jubilee years are a taste of a future utopia. They herald the coming of a sublime new world that is the result of a loftier spirituality.

Elevating Agriculture

Until then, it is our obligation to elevate agricultural labor from its lowly state. This is accomplished through the holy light found in technology and science. In the future, the Sages tell us, all artisans will leave their crafts and work the land (Yevamot 63a). This does not mean that they will no longer work in their respective professions, but that all crafts and sciences will be used to redeem the earth and its toil from its primordial curse.

This progress in agriculture, however, only redeems mankind. It is only a preparatory stage in the redemption of the entire world. In the final redemption, working the land will not be an obligation, but a privilege and a pleasure. We will pleasantly tour in the Garden of Eden (Eden meaning "pleasure"), working and guarding it.

There are future levels even beyond the Garden of Eden. Going past the garden to Eden itself, however, is beyond all prophetic vision; Eden is a realm that transcends all forms of labor and guarding.

From "**OzTorah**"
by **Rabbi Dr Raymond Apple**
AO RFD, Emeritus Rabbi of
the Great Synagogue, Sydney
www.oztorah.com

B'har - G-d's Servants

Human beings all have their dignity and others must not enslave them. All are God's servants; none is any more a child of God than any other. This is one of the teachings of this week's portion. It allows no superiority to the white races over the coloured, to the managerial classes over the workers, to the rich over the poor, to the aristocracy over the commoners.

The lands in which upheavals are currently occurring are witnessing the playing out of this issue. Peoples kept in subjugation for years, even decades, are rising up. Some despotic rulers,

hanging on to power to the end, are turning upon their own citizens with the message, "Don't talk to me about God. Who is God? I am God! That's all you need to know."

Democratic nations greatly deplore these manifestations, but many people forget that their own microcosms echo the same problem... husbands who demand obedience because they think they are the God of the family, bosses who throw their weight around in the workplace, even clergy who abuse others who are in their spiritual power. God's message is clear: "They are My servants, not the servants of other servants".

B'har - Taking a Year Off

The sidra sets out the laws of the sabbatical year. Like a human being with a Sabbath, the land needs sabbatical rest one year in seven. Rashi wonders why this provision is reported as ordained B'har Sinai - "on Mount Sinai" (Vayikra 25:1). He answers that just as this law with all its ramifications was given on Mount Sinai, so is it with all the commandments of the Torah. Everything comes from Sinai, not just the headlines but the details.

There is an additional possibility to be considered when it comes to explaining the sabbatical year. Just as the Ten Commandments given at Sinai deal with human life, so does this law. It is not just designed to benefit the land, though that aspect must never be minimised. It

is also a principle designed to work within the human community. As a year of rest is good for the land, enabling it to regain its pristine power, a year off is also a valuable idea for the human being. Shabbat each week does wonders for the heart and mind, but a full year away from the pace and pressure of daily life is an extra gift from God.

Most people don't get their chance to recharge their life's force until they retire, but some are by then rather too old and maybe even too unwell to derive full benefit from the years ahead. Whilst they are still in the workforce it would be a real boon to have a year of travel, study, thinking, finding new cultural and spiritual horizons. Many will say they can't afford it. Where will they live, how will they manage, where will they find the financial resources? Important questions, but with planning and forethought the problem is capable of solution. The alternative is to wear out or burn out, and merely limp along until retirement. A personal sabbatical year would help us all personally and improve our productivity.

Maharal on the Sedra

The Dwellers in the Land of Israel Have a God

Vayikra 25:38 - I am HaShem, your God, who brought you out of the land of Egypt to give you the land of

K'naan, to be a God for you.

Rashi: For all who dwell in the Land of Israel, I am God to him, and if anyone leaves it, it is as though he worships strange gods.

Gur Arye: The Holy Land is HaShem's, as it is written [Yechezkeil 36:20], "these are His people, and they will depart from His Land" - thus one who dwells in the Land of Israel has HaShem for a God. He brought them into the Land of Israel, a land He designated as His portion. The rabbis said [Ketuvot 110b] that one who dwells outside the Land is considered not to have a God, and even more so, one who leaves is considered to be a worshiper of strange gods, in the sense that other lands are given over to supernal sarim [princes]. Since "multitudes of a nation are the pride of its king", choosing to live outside the Land advances and enhances the gods of strange lands.

Rashi is careful to distinguish the dweller outside the Land who "has no god" and the one who leaves who "worships strange gods". Someone is born outside, and lives there, has not done anything, and it is the dweller in

the Land who is wrong to leave for he gives honor to the gods of strange lands.

Column prepared by Dr. Moshe Kuhr

Dr Kuhr is the author of Lion Cub of Prague - Genesis. The next volume on Exodus and Leviticus is in press.

Parsha Points to Ponder

Suggested answers

Read & ponder the questions first

1) The Kli Yakar answers that the Jewish people just experienced how over the course of counting seven weeks, a physical location - Mount Sinai - became holy and elevated. This reference would help them comprehend the concept of the Land of Israel becoming holy at the end of seven years and even more holy after seven cycles of seven years. Thus, Sh'mita is the mitzva with this reference to Sinai.

2) The Ohr HaChayim teaches that this is a reference to a difference in halacha between fields of grain and vines. As long as a vine ripens in the seventh year, it is considered to be a fruit of the seventh year with all its holiness. However, grains are not considered to be grains of the seventh year unless they are actually picked from the ground during the seventh year. Thus, they are taught as separate categories regarding the laws of shmita.

3) Da'at Zekainim MiBaalei HaTosfot explain that these words serve as the reference for the teaching of our Sages that one who lives outside of Israel is as if he has no G-D. The incredible closeness to G-D felt by those who live in Israel is so remarkably greater than those who live outside of Israel that it is as if those living outside of Israel don't even have a G-D.

ParshaPix explanations

- At the bottom: Har Sinai with a pair of Luchot at the top. Next to a scene of a horse pulling a plow that is being guided by a farmer. There is a negation circle over the plowing, because it is forbidden during Sh'mita year. The question mark between the two represents the famous question from the beginning of the sedra - namely, MA INYAN SHMITA EITZEL HAR SINAI?
- The abacus on the top is for counting the seven years of each Shmita cycle and the seven Shmita cycles of Yovel.
- The Shofar is blown on the Yom Kippur of Yovel. It is from the Shofar of Yovel that we learn that it is a Shofar that we are to use on Rosh HaShana.
- The Liberty Bell (the one in Philadelphia as well as in the Liberty Bell Park, down the block from the Center) is inscribed with the partial

pasuk: AND PROCLAIM LIBERTY THROUGHOUT THE LAND TO ALL ITS INHABITANTS - which comes from this week's sedra.

- The adding machine is to calculate the fair price of land, depending upon how many years remain until Yovel.
- The NOT FOR SALE sign is a reminder of the prohibition in the parsha to sell land in Eretz Yisrael forever, or to a non-Jew at all..
- Upper-right is a fellow lending money at the Torah-approved interest rate for personal loans between Jew and Jew - 0%.
- What Shabbat in the last pasuk referring to? Sh'mita or the weekly Shabbat? That's why the pair of Shabbat candles has a question mark between them.
- The price tag in the middle of the ParshaPix indicates that the regular price of the item is 100, and it is being sold for 117. That mark-up exceeds the halachic limit of 1/6 and so there would be a violation of ONA'AH. This topic is not that simple in our time because of overhead and expenses that can be factored in to determine a selling price. So just take this as a reminder of the mitzva, not as an actual example. But at some point, a storekeeper can be considered as violating the ISUR of ONA'AH.
- The house with feet goes with V'KAM HABAYIT, and the house

gets up.

- ✿ Calling someone Dum-Dum most likely violates ONA'AT D'VARIM.
- ✿ Monopoly card is a deed for Anatot (Haftara).
- ✿ Then there are four items which are part of one phrase: The letter O, a dodo bird, an oven, and another dodo. Together they make: O DODO O VEN DODO
- ✿ Heinz ketchup is one of many products produced by this venerable company. Whether they currently have 57 varieties or not, that is part of their slogan. Parshat B'har has 57 p'sukim.
- ✿ The tea bags with the dollar sign and question mark, and the rice that follows all stand for the English equivalent of MA INYAN SHMITA EITZEL HAR SINAI? As in What does that have to do with the price of rice in China?. Or the price of tea in China. There are doubtlessly many other variations of the same question, all of which mean, What does one thing have to do with the other?
- ✿ And what's the building peeking out from behind a tree at the lower-right of the ParshaPix? It's a visual TTriddle, that's what it is.

The Jerusalem Institute of Jewish Law

Rabbi Emanuel Quint, Dean

Lesson # 560

Laws of Sales (3)

At the end of the last lesson I wrote that if the seller sold the item because he was under financial pressure to sell, he cannot later protest the sale as being subject to the rules of discrepancy in price. Similarly, if the buyer had great need for the item and overpaid in buying it, he cannot later protest the sale as being subject to the laws of discrepancy in price. If neither the community, Beit Din, nor the merchants have a policy of setting prices, then each individual seller may set his own prices. A seller is entitled to sell merchandise lower than the market price in order to entice customers to enter his store. The other merchants cannot complain about such conduct. The halacha also states that the merchant is permitted to distribute candies and nuts to children to encourage them to buy in his store. If a person sells real estate or notes of indebtedness the laws of discrepancy in price do not apply to the transaction. The halacha also exempts from the requirements of abiding by the laws of discrepancy in price transactions in which the Holy Temple is (hopefully will once again very soon be) a party. The exemption results from the Torah verse that states one should not wrong his neighbor and the Holy Temple is

not one's neighbor (see Vayikra 25:14). A lease of personal property is considered a temporary sale of the thing leased so that the laws of discrepancy in price may apply if they would have applied to the thing itself had it been sold instead of leased. There is no time limit set as to when the wronged party, whether the lessor or the lessee may avail himself of his rights under the discrepancy in price laws under leases. A lease of real estate is considered a sale of real estate for a limited time, and since the laws of discrepancy in price do not apply to real estate, they do not apply to leases for real estate. Similar concepts apply to contractors who are engaged to do a specific job, as distinguished from laborers. A contractor engaged to build a house or to sow the owner's field is considered to be working on real estate, and the laws of discrepancy in price do not apply to him. However, if a contractor is engaged to work on personal property, such as a tailor to mend a garment, the laws of discrepancy in price do apply. Regarding wages of laborers, they are treated for the purpose of the laws of discrepancy in price to be similar to slaves, and the laws of discrepancy in price do not apply to them.

The halacha treats brothers who inherited personal property from their father (or any other relative) or partners who are dividing the personal property part of the partnership assets as a seller regarding the share received by the other brother or other partner and as a buyer regarding the shares that they received.

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WISDOM & WIT

by **Shmuel Himelstein**

R' Eizel Charif came to a wealthy man to ask him to contribute to a certain noble cause. The wealthy man rejected the appeal, claiming that he was supporting a poor brother and thus had no money to spare for any other tzedaka.

Some time later, R' Eizel found out that he man had been lying. He was not supporting his brother and, on the contrary, his brother had been reduced to begging for alms.

R' Eizel returned to the wealthy man and told him: "I have a Torah thought I'd like to convey to you. We are told in Avos (5:10), 'One who says, "What is mine is mine and what is yours is yours" - that is the common type. Others says that is a characteristic of those who lived in S'dom (i.e. that is totally evil)." This argument seems strange, because the two sides are interpreted the same words in diametrically different ways. The explanation of this Mishna, though, is as follows: "One who says, "What is mine is mine and what is yours is yours" refers to people who have relatives to support. If a person is willing to support his own relatives and to have others support their relatives, that is a common type of person. However if 'others say' - if a person merely SAYS that he will support his own relatives but does, in fact, not do so, that is a characteristic of those who lived in S'dom."

• The first time R' Nachum of Biala met the woman who would later become his wife, he told her: "I want you to realize that shadchanim - marriage brokers - have a tendency to exaggerate. I therefore want you to know that, regardless of what you might have been told, I am not wise, nor a Torah scholar, nor one who has yiras Shamayim - fear of heaven - nor am I one who performs acts of chessed - lovingkindness."

His future wife told him, "I am willing to marry you because of one virtue of yours that the shadchan did not even mention: that you a person who tells the truth."

Yom HaAtzmaut Davening Report

If you were with us that morning, then you don't need this report.

If you were not here, then two things are certain:

1. You would not have had a chair to sit on, nor too much room to stand.
2. You missed a wonderful and highly meaningful experience.

David Litke and son Nechemia led the davening, including a beautiful, toe-tapping Hallel... with guitar.

Rabbi Sholom Gold and Rabbi Aharon Adler both presented powerful and inspiring thoughts for mind, heart, and soul.

It was an unforgettable experience.

TTTRIDDLES

Last issue's (EMOR) TTriddles:

[1] Food & drink, east & west

Food and Drink in Hebrew is MAACHAL UMISHTEH. Rashei Teivot (initials) are MEM-VAV-MEM. That spells the word MUM (rhymes with room) which means blemish. MUM is a word that occurs in Parshat Emor and applies to both Kohanim and animal offerings in the Mikdash. East and West is similarly abbreviated as MUM for MIZRACH UMAARAV.

[2] Yosef's brothers, Aharon, Elazar, kohanim, Bnei Yisrael

EMOR EL... say to... occurs 16 times in Tanach, 7 of which are in the Torah. Par'o first says it to Yosef, to tell his brothers... Aharon is to be told by Moshe what G-d asks of him - three times. Elazar is the object of EMOR EL once, and the whole congregation of Israel is the object once. And, of course, Parshat Emor begins with EMOR EL HAKOHANIM B'NEI AHARON... The other nine occurrences in Tanach add to the list Zerubavel, R'chav-am (three times), Achav, Par'o, and more.

[3] 7th in the former - first in the latter

The seventh word in the former of the two readings on Shabbat Parshat Emor (that being the sedra) is HAKOHANIM. The first word of the latter reading, i.e. the haftara for Emor is V'HAKOHANIM.

[4] Witnesses and wise people and the prophets

Witnesses are EIDIM, AYIN-DALET-YUD-MEM, with a numeric value (gimatriya) of 124. And wise people = V'CHACHAMIM, VAV-CHET-CHAF-MEM-YUD-MEM = 124. And the prophets = V'HANEVIIM, VAV-HEI-NUN-BET-YUD-ALEF-YUD-MEM = 124. There are 124 p'sukim in Parshat Emor.

[5] It's good we don't say the intervening 39

Many people say two p'sukim from Parshat Emor as the introduction of Kiddush on Yom Tov day: EILEH MO'ADEI HASHEM... and VAY-DABEIR MOSHE ET MO'ADEI HASHEM... There are 39 p'sukim between these two, which describe the range of Yamim Tovim from Pesach through Sukkot. Kiddush would be a lot longer if we said the intervening 39 p'sukim - don't you think?

[6] J'lem houses and days/weeks

The command to count the Omer (days/weeks) begins with the word USFARTEM, and you shall count. In search of TTriddles, we often will search Tanach for other occurrences of certain words, check the results and see if there is a TTriddle to be found. When the search reveals too many results, the TTriddle-value is low. When there are no other occurrences of a word, then there is no TTriddle to be found either. USFARTEM from Parshat Emor is

unique in Tanach. But we found a S'FARTEM in Yeshayahu 22:10. Without the prefix of a tense-flipping VAV, S'FARTEM is past tense and it is the houses in Yerushalayim that were counted. With the Omer, the VAV flips the tense to future or TZIVUI (command) which is considered like future tense too - since the command issued is still to be fulfilled.

[7] Once in Emor and three other times in Divrei HaYamim Bet. And that's it.

Kohanim are called KOHANIM and sometimes, B'NEI AHARON. B'NEI AHARON HAKOHANIM is common. HAKOHANIM B'NEI AHARON occurs in EMOR and three times in Divrei HaYamim, and that's all.

[8] more zwitterion

Ed. note: When I studied chemistry (back in the days of 103 elements in the Periodic Table - more than the 92 elements when my father z"l went to school, but fewer than today's 118 - even though the last six have yet to be named, and the last two of those are the subject of controversy as to whether they have actually been made in a lab), a zwitter ion was a molecule that had a positive charge on one side and a negative charge on the other. Under certain conditions, part of the molecule (an ion, if memory serves) would break off and opposite charges would attract, producing a different substance with the same chemical makeup of its molecules. I couldn't find that definition on the internet - only part of it - but a TTriddle is a

TTiddle. It referred to the fact that if you take the word MORE, break off the E from the end and put it on the beginning, you get EMOR. There are many words like that - I would call them Zwitter-words, but I'm not sure that's an accurate term to use. HEART and EARTH, for example, are Zwitter-words. I await TTreader feedback from chemistry people to agree or set me straight.

[9] ParshaPix Unexplaineds

(a) 1000 in Roman numerals is M. That goes with the oar under the 1000 to make M-oar or EMOR.

(b) There is a graphic of an island. In Hebrew, EE (not easy to transliterate - the word is spelled ALEF-YUD and pronounced like the name of the English letter E). Under that is a photo of a piece of iron ore (we know that it is not really identifiable), giving us EE-ORE or the name of the month we've recently begun, IYOR.

(c) BARASEN - From the science fiction book, I AM FOUR, by Piccatus Lore (it's a movie too). Pittacus Loreis from the Planet Lorien, three hundred million miles away from Earth. He is the leader of the Elders from his now-destroyed planet, who came to Earth to try to help us in a war that will be launched by aliens from another planet. At the end of this first book of a projected series, there is a description of the Astrological signs from the planet Lrien. BARASEN corresponds to Taurus, the Bull - in Hebrew known as the SHOR, the mazal of Iyar.

B'HAR Adapted from
Unlocking the Torah Text
 by **Rabbi Shmuel Goldin**

A Puzzling Exception

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

1. Land should be sold only in the case of dire necessity.
2. Land that has been sold may be redeemed after two years by the original owner or by his relatives. The price of redemption is computed on the basis of the purchase price minus the value of the years that have passed since the sale.
3. Land that has not been redeemed automatically reverts back to the original owner with the onset of the Jubilee year.

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

Once again, the Torah strikes at the critical area of land ownership, the fault line between the haves and the have-nots throughout history. Even an individual who becomes so destitute that he is forced to sell his family's holdings can be assured that those

holdings will be returned to him or to his heirs with the arrival of the Yovel year, if not before.

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

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

1. The original owner, or, upon his death, his heirs, may redeem his property only during the first year after the sale. Other relatives of the seller are prohibited from redeeming this property.
2. After the first year has passed, any opportunity for redemption has been lost. The residence is considered sold in perpetuity, with the sale unaffected even by the arrival of the Jubilee year.

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

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

Approaches:

Confronted with the puzzling legal distinction made in the text between city dwellings and agricultural property, the scholars offer a variety of explanations.

A. The Chizkuni offers two rationales for the distinction between city dwellings and rural property.

In an approach similar to that of the Ramban, this scholar first explains that God is only concerned for the return of property upon which the owner's livelihood depends. Fields and the dwellings attached to them are therefore open to an extended redemption period and, barring such redemption, must be returned to the original owner upon the commencement of the Yovel year.

In his second explanation, however, the Chizkuni makes a 180 degree turn by suggesting that these laws may actually reflect the needs and mindset of the purchaser, rather than those of the seller. An individual who purchases a city dwelling, the Chizkuni explains, generally intends to do so in perpetuity. After all, individuals are rarely comfortable living in the homes of others. The Torah, therefore, grants the purchaser full ownership of the dwelling after the first year has passed.

By their very nature, however, agricultural properties and the dwellings attached to them are more transient in terms of habitation, as evidenced by the fact that sharecroppers and workers often live in others' fields. The purchaser of such property acquires no personal connection to the land and consequently develops no need for continued ownership. These properties, therefore, remain open for redemption and are returned to the original owner with the arrival of the Yovel year.

B. A wonderfully creative, practical approach to the laws of dwellings in walled cities is offered by the

nineteenth–20th century Lithuanian scholar Rabbi Meir Simcha HaCohen of Dvinsk, in his classic work the Meshech Chochma. Through the eyes of this scholar, the issue before us translates into a clash between communal and personal need, with communal concerns emerging triumphant.

The Meshech Chochma notes that walled cities played a crucial military role in the defense of the Land of Israel, as a major line of resistance against invading armies. The laws of land redemption and return could not be applied to these population centers without severely weakening the residential stability essential to their role.

If every fifty years dwellings within walled cities returned to their original owners, the resultant population upheaval would sorely undermine each city's infrastructure. Vast numbers of newcomers would arrive, unfamiliar with the ways of the area; neighbors would be strangers to each other; personal relationships, years in the making, would suddenly be destroyed; the community's ability to act together in any concerted fashion would be sorely compromised.

Such a phenomenon would place the entire country in grave danger.

Therefore, although the laws of redemption and return should really apply to all property, including residences in walled cities, the Torah creates an exception. The personal rights of the owners are overruled by communal need; and the overarching social laws of land redemption and return are set aside in favor of national security. ❧

Towards Better Davening and Torah Reading

שְׁשֵׁי שָׁנִים תִּזְרַע עֹדָה וְשֵׁשׁ שָׁנִים
תִּזְכֹּר כְּרִמָּה וְאַסַּפְתָּ אֶת-תְּבוּאָתָהּ:

So reads Vayikra 25:3 at the beginning of Parshat B'har. We find in this pasuk, a two word phrase - twice - the first word of which ends with the same letter as the second word begins. SHEISH SHANIM, 6 years. This situation is called D'VEIKIM - two words that tend to stick together with one of the two same letters getting swallowed in the fusing of the two words. SHEISHANIM. When reading the Torah (or davening) one should be careful to separate the D'VEIKIM.

Here are some examples of D'VEIKIM, with different letters.

MASIG G'VUL

B'NOT TZ'LOFCHAD DOV'ROT
(this is not a real example, since the DALET at the end of Tz'lofchad is really supposed to be pronounced like the TH in these and those)

RU'ACH CHAYIM

B'NEI YISRAEL L'MAS-EIHEM

OTAM MOSHE

YEHOSHUA BIN-NUN

VAYATZEITZ TZITZ (a mouthful)

RAK KODOSHECHA

(no TET-TET found in Tanach)

Pirkei Avot - 3rd perek

Rabbi Chananya ben Akashiyah's teaching that begins the third chapter of Avot is used at funerals as a sobering reminder of the realities of life. But the way that the mishna unfolds begs us to give various other meanings to this famous teaching.

The mishna asks us to ponder three things and we will stay out of the clutches of sin. Know from where you come, to where you are going, and before whom you will stand in judgment.

Before one continues with the mishna, he can ponder the meaning of the questions and offer his own answers. When the mishna does continue, it asks the questions one at a time and gives, what we assume are R' Chananya b. Akashiyah's answers: From where? A fetid drop. To where? the grave. Before whom? The King of Kings, the Holy One Blessed be He.

By splitting off the set of questions first, we can readily apply different answers. From where? Brooklyn. To where? Jerusalem. From where? From a very religious home. To where? to a less observant life. From where? The best yeshivot? To where? Who knows. Whatever the first two questions are, the answer to the third is G-d. We need to evaluate our lives based on from where and to where - but ultimately, we have to answer to G-d for what we've become.

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

"Speak to the children of Israel and say to them: When you come to the Land that I am giving you, the Land should rest a Sabbath to God" (Vayikra 25:2)

"You may sow your fields for six years, and for six years you may prune your vineyard and gather its produce" (25:3)

The Lubavitcher Rebbe points out that the order of the text seems to be reversed. The six work years should precede the Shabbat or Sabbatical year. The Torah should have mentioned the 6 years of planting, and then tell us about resting.

The Rebbe teaches that when one comes to the Land and is about to embark upon work which involves the material and the mundane (planting and working the Land), the first goal must be to prepare a "Sabbath to God". If our initial goal is to bring holiness and God into the world, then all of the work we do during the first six years becomes meaningful. It transforms those six years into years of holy preparation. The mundane and earthly are transformed into the spiritual and heavenly.

If you are engaged on any level in the Aliya process - thinking about it, speaking to Nefesh B'nefesh, or shopping for appliances, you might think that you are involved in the

mundane, technical aspects of preparing for life in Israel. The Rebbe's point is that this technical process is a holy one, given that your initial goal is holy - to come to Eretz Yisrael. Planting yourself and your family in Israel, is a special Mitzva.

Mordechai Reich, Efrat

Portion from the Portion **HASHEM'S LAND**

The Jewish nation spent years as slaves in Egypt. Then we wandered in the desert for forty years till we crossed over the Jordan river into the Promised Land. More years were spent conquering the land from the seven nations that inhabited it. We finally are able to live in ERETZ YISRAEL, "ISH TACHAT GAFNO V'TACHAT T'EINATO" - each person in their own section of the land, ready to plant and harvest and eat from its bounty. But the verses in our portion set some boundaries on the use of the land.

Hashem tells us, "When you come to the land that I am giving you, the land must be given a rest period, a Sabbath to Hashem. For six years you may plant your fields, prune your vineyards, and harvest your crops, but the seventh year is a Sabbath of Sabbaths for the land. It is G-d's Sabbath during which you may not plant your field, nor prune your vineyards..." (25:2-7). We can and should work the land for six years but in the seventh year we must let it rest. This is the mitzva of SHMITA. For a farmer whose livelihood comes from

what he is able to make the land produce, this mitzvah to restrain from planting and other actions on his property is very very difficult.

We may not be farmers and may not feel the significance of this mitzva as much as our ancestors did, but learning about it can definitely have a positive influence on us. The S'fat Emet says that SHMITA is a mitzva that all other mitzvot "TELUYIM BAH - are tied to it". The TZ'ROR HAMOR states that SHMITA is the root of all the Torah and the foundation of the whole world. So what can we learn from SHMITA?

The main message from the verses relating to the laws of SHMITA is that the land belongs to HASHEM, who created it, and not as man may think, to the person who may be living there and working it. G-d allows us to use the land, but we must always remember that it is being leased to us - we are not the real owners - G-d is. This same message applies to anything we have - everything is from G-d and we must appreciate everything we have.

Pesach Sheni

This year, Pesach Sheni is Wednesday, May 18th.

In the time of the Beit HaMikdash, someone who was not part of a Chavura for Pesach Rishon (14 Nisan) was required to bring Korban Pesach on the 14th of Iyar.

Food for thought...

The Torah mentions two official

excuses for "missing" Pesach Rishon (on 14 Nissan) and being commanded to bring the KP on 14 Iyar - TAMEI, ritually defiled because of contact with a dead body or other source of TUM'A and DERECH R'CHOKA, "far" away from the Mikdash. The exact definition of "far away" is disputed, said dispute not relevant to the point being made here.

The Mishna in P'sachim (9:1) "adds" SHOGEIG or NE'ENAS to the list of excuses which "bump" a person to Pesach Sheni. These would include being sick, having forgotten, not having a proper animal for the KP - and various and sundry other excuses - good or less good (thought it was tomorrow; stubbed my toe and waited at Terem to be treated, my lamb ran away...). The Mishna asks and answers the question as to what is the difference between the Torah's two excuses and others. The answer to this question has to do with punishment for missing both opportunities and various combinations of reasons as to why each opportunity was missed. This is also besides the point (of this column).

What is the point of this piece is what the Rambam states in the paragraph following what has been mentioned above so far. He says that a person who intentionally did not bring KP on the 14th of Nissan, is obligated to bring KP on Pesach Sheni. Excuse for missing the first date? NONE. Nonetheless, the mitzvot of Pesach Sheni apply and are available to this individual.

Pesach Sheni is a special example of G-d's giving us a second chance. Time-related mitzvot generally do not have make-up dates. This one does. The details of culpability for non-compliance might be different depending upon why one or the other was missed. But every Jew is given this second chance for this mitzva - THE prime membership rite in Klal Yisrael. (There are others.)

Interesting point in contrast:

We have a topic in the laws of davening that resembles the concept of Pesach Sheni. It isn't the same, to be sure, but the resemblance is there.

If a person erred and missed a davening, he has an opportunity at the next davening to make up the omission. This is accomplished by saying a second Amida to the current one. This is called Tashlumin. If one let's Mincha pass inadvertently, when he davens Maariv he follows the Maariv Amida with another (Maariv) Amida. Does a person say a Tashlumin Amida if he slept through the morning and missed Shacharit? Yes. At Mincha. Any excuse? Yes. What about intentionally skipping Mincha intending to do Tashlumin at Maariv? No, sorry. Can't do it. It is as if G-d's patience with the one who missed KP is infinite - Rabbinic patience has its limit.