

Candles (earliest)	SH'LACH	Havdala	next week
7:11 (6:18)	Yerushalayim	8:30	7:13 / 8:31
7:27 (6:20)	S'derot	8:31	7:29 / 8:32
7:26 (6:18)	Gush Etzion	8:30	7:28 / 8:31
7:28 (6:20)	Raanana	8:32	7:30 / 8:34
7:27 (6:19)	Beit Shemesh/RBS	8:30	7:28 / 8:32
7:29 (6:21)	Netanya	8:33	7:30 / 8:34
7:28 (6:20)	Rehovot	8:32	7:29 / 8:33
7:24 (6:19)	Be'erSheva/Otniel	8:30	7:26 / 8:31
7:27 (6:19)	Modi'in/Chashmona'im	8:31	7:29 / 8:32
7:11 (6:20)	Petach Tikva	8:32	7:13 / 8:33
7:11 (6:18)	Maale Adumim	8:29	7:13 / 8:31
7:27 (6:19)	Ginot Shomron	8:31	7:29 / 8:33
7:26 (6:18)	Gush Shiloh	8:30	7:28 / 8:32
7:26 (6:18)	K4 & Hevron	8:29	7:27 / 8:31
7:26 (6:18)	Giv'at Ze'ev	8:30	7:28 / 8:32
7:28 (6:20)	Yad Binyamin	8:31	7:29 / 8:33
7:28 (6:20)	Ashkelon	8:32	7:30 / 8:33
7:18 (6:19)	Tzfat	8:32	7:19 / 8:34

Rabbeinu Tam Havdala - SH'LACH - 9:14pm

Ranges are 10 days, WED-FRI
13-22 Sivan • June 15-24

Earliest Talit & T'filin	4:34-4:35am
Sunrise	5:34-5:354am
Sof Z'man K' Sh'ma (Magen Avraham: 8:22-8:24am)	9:06-9:08am
Sof Z'man T'fila (Magen Avraham: 9:40-9:42am)	10:17-10:19am
Chatzot (halachic noon)	12:39½pm-12:41½am
Mincha Gedola (earliest Mincha)	1:15-1:17pm
Plag Mincha	6:17-6:19pm
Sunset (based on sea level: 7:45-7:47pm)	7:51-7:53pm

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LEAD TIDBIT Coincidence? Probably not!

Mid-June 1992, we printed 60 copies of a 2-sided A4 sheet of paper with the Israel Center schedule on one side and a D'var Torah, some statistics on the sedra, and a very primitive graphic of the Meraglim with the cluster of grapes on the other side. We called it Torah Tidbits, a name originally coined for short verbal Divrei Torah. Distribution was in two shuls that Shabbat Parshat Sh'lach. TT957, which completed 19 years of Torah Tidbits had 25 sheets folded to make a 68-page booklet containing a 32-page Shavuot pull out. Over 9200 copies were distributed in shuls and other locations all over Israel.

The first Lead Tidbit was based on Maayana shel Torah. It began with the ARI Z"L's statement that Bikurim is a TIKUN for the sin of the spies. The Torah makes a point of telling us that the Meraglim were sent at the time of the ripening of the grapes - Y'MEI BIKUREI ANAVIM. Basically, the Meraglim brought fruits of Eretz Yisrael and declared that Israel was a nice place to visit, but who would want to live there. In sharp contrast, the Bikurim-bringer brings fruits of the Land to the Beit HaMikdash and declares his thanks to G-d for living in Eretz Yisrael. Bikurim involves bringing of first fruits AND a joyous declaration of being brought by G-d to Eretz Yisrael - the sin of the spies was the bringing of fruit in order to discourage and panic the people from going to Eretz Yisrael. Rav Menachem Zamba

ד"ר of the Warsaw ghetto, pointed out that the mishna in Bikurim that describes the process of designating one's fruits as Bikurim, mentions three specific fruits as examples - fig, grape, and pomegranate. The very three fruits that the Meraglim brought with them.

A message of Torah Tidbits that we've presented many, many times - in many different ways - is the need for each of us - wherever we live - to ask ourselves (and others) where we stand: Would we have been turned away from Eretz Yisrael by the ten spies or would we have rallied to the call of Kalev and Yehoshua to enthusiastically follow G-d's Will for us to live in Eretz Yisrael.

This is not a question calling upon us to speculate on what we would have said and done over 3300 years ago. This is a question for TODAY.

Those of us who live in Israel have obviously chosen to follow the call of ALO NAALEH. But do we pro-actively continue the same rallying call with our relatives and friends who are not yet privileged to live in Eretz Yisrael.

If we do not yet live here, is Aliya on our agenda? What attitude do we have about living in Israel? How are we raising our children in this respect?

Torah observant Jews try to raise their children to love Torah and Mitzvot, to keep Shabbat, kashrut, and so much more. What are we teaching our children about Yishuv Eretz Yisrael?

What do Nachbi & Yigal confuse?

Menashe's spy brother

Doctors who specialize in stomach and intestines

The lightest halogen

Use three nines and whatever math symbols needed to make an expression equal to 19.

How about a T'ruma for Rosh HaShana?

WE STAND FOR IT
Make 19 with four fours

The land and Moshe precedent

19 has 24. 24 what?
19 in two gives you 28. How?
This too goes well here.

☞ Things sometimes "come easier to us" only because we have relaxed our standards, so that the things which we allow to "come to us" are not those which would have accepted in the past.

From "A Candle by Day" by Rabbi Shraga Silverstein

Behold now, your servant has found grace in your sight, and when the voice of the shofar sounded long, you shall keep my statutes. And the clean person shall sprinkle upon the unclean on the third day - then shall you do to him.

Aardwolf a small, nocturnal, insectivorous hyena, native to Eastern and Southern Africa... Unlike other hyenas, the diet of the aardwolf almost completely consists of termites (up to 200,000 a night...

Another Nachbi and Yigal connection

Sh'lach

37th of the 54 sedras;

4th of 10 in Bamidbar

Written on 198 lines in a Sefer Torah, ranks 25

10 Parshiyot; 7 open, 3 closed

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

1540 words, ranks 27th, 5th in Bamidbar

5820 letters, ranks 27th, 4th in Bamidbar

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

MITZVOT

3 mitzvot - 2 positives, 1 prohibition

Aliya-by-Aliya Sedra Summary

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

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

Kohen - First Aliya

20 p'sukim - 13:1-20

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

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

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

And Moshe called Hoshea bin Nun, Yehoshua.

SDT: Rashi says that by adding a YUD to Hoshea's name, he was giving

him a bracha that he should be saved from the group decision of the other Meraglim. Question: MIMA NAF-SHACH (whichever way you want to look at things) - Why did Moshe not "bless" the others scouts similarly? And why would Yehoshua need a bracha when Kalev apparently did not?

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

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

Levi - Second Aliya

20 p'sukim - 13:21-14:7

The Torah describes the 40-day

"tour" of the scouts. When they returned, they reported to the People about the truly beautiful land to which they had been sent. They showed the samples of the fruits they brought back with them. They described the apparent strength of the inhabitants (in an attempt to scare the people). And they mentioned Amalek and other nations (knowing it would have a discouraging effect).

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

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

their problem, not ours. (In fact, it should often be an asset for us.) Sadly, each of these attitude problems exists in our own time.

- Notice how the first time the Meraglim spoke to the people, they did not say that we shouldn't go into Eretz Yisrael. They "just" described some of the difficulties we would face and apparently hoped that their report would scare off the people. After Kalev took the microphone, so to speak, and gave a brief but enthusiastic "Aliya pep-talk", the Meraglim dropped the subtle approach and spoke out openly against going into Eretz Yisrael. This is what the Torah described as DIBA RA'A AL HA-ARETZ, Lashon HaRa against the Land.

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

fulfillment of the prophecy of Zecharya that will see Tish'a b'Av and the other Churban-related fasts become YAMIM TOVIM.

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

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

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

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

- except Kalev (and Yehoshua).

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

Compare and Learn

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

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

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

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

and then made his own impassioned pitch for Aliya.

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

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

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

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

The people deeply regret their behavior and NOW decide to enter the Land immediately. Moshe warns them not to,

because G-d no longer wants them to do so (at this point). Some of the people went anyway - without the protection of the Aron, so to speak - and are defeated and repelled by Amalek and K'na'an.

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

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

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

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

Furthermore... It seems obvious that this area of mitzva was purposely

put here in the aftermath of the Sin of the Spies. There are at least two other places in the Torah where the topic is presented, where the mitzva is counted, and where it fits well in the context. It seems superfluous here except as a message for the post-Meraglim period. Note also, that it is not merely a mitzva that will apply in Eretz Yisrael, but one that is part of the Beit HaMikdash service.

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

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

MitzvaWatch

Two major aspects of this precious Mitzva are:

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

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

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

Challah is one of the Mitzvot that our Sages have kept active by rabbinic decree since the destruction of the Beit HaMikdash, so that its practice and lessons should not be lost to us. Furthermore, Challah is rabbinically required in Chutz LaAretz, although the Torah introduces the mitzva with, "with your coming to the Land". This too helps keep "Torat Challa" alive among the Jewish People.

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

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

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

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

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

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

[P> 15:37 (5)] The final portion of the sedra is the third passage of the Sh'ma - the portion of Tzitzit. It contains the mitzva to put Tzitzit on the corners of a four-corner garment [386,A14 15:38] and that one of the strings of each corner should be dyed t'cheilet, the special blue dye. (Some say half a string, which becomes one of 8; some say one string, which becomes 2 of 8; and some say 2 of the 4 strings, which become 4 of 8 when tied.)

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

Furthermore, the Torah links the mitzva of tzitzit with all the

mitzvot of the Torah; tzitzit (and/or the P'til T'cheilet) serve as a reminder of the Jew's all-encompassing commitment to G-d. This is followed by the warning not to follow the evil temptation of the eye (mind) or heart (emotion) [387,L47 15:39]. The Torah then reiterates the importance of belief in G-d in general, and in His having redeemed us from Egypt, in particular. Thus, the twice daily recitation of the Sh'ma constitutes the fulfillment of the mitzva to remember the Exodus "all the days of your life", in addition to its own mitzva, the saying of Sh'ma. It follows that when one recites the Sh'ma, one should have specific KAVANA at the end of the third passage to fulfill the mitzva to remember the Exodus all the days of our lives (which, if you remember the Mishna borrowed by the Hagada, KOL Y'MEI CHAYECHA teaches us that the mitzva applies in the daytime and at nighttime. The Hagada uses this Mishna to explain the fact that the mitzva of Hagada is at night. But the Mishna itself was discussing the third passage of Sh'ma and justifying its being recited at night too, even though Tzitzit is a day mitzva.) These last 5 p'sukim, Parshat Tzitzit, are/is reread for the Maftir.

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

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

Divrei Menachem

Parshat Sh'lach raises many questions. For example, why did Moshe send twelve leaders of the people to spy out the Land? And if this was a military operation to assess the strength of the Canaanite enemy, why not better send military experts? Why not send a smaller contingent, as did Yehoshua, and thus minimize the risk of discovery and failure of the mission?

Rabbi Uriel Milevsky reminds us that from the account in Sefer D'varim, Moshe initially responded positively to a request of the people to assess the land. It was a psychological ploy that would communicate the message that the mission was unnecessary, just as a car salesman's agreeing to let a purchaser run any test he wants on a vehicle imparts an overall sense of the lack of need to prove the car's road-worthiness.

For Rabbi Milevsky, however, the leaders of the people had lost their trust in Hashem's miracles and were weary of them: they lusted for a military confrontation. Moshe thus sent the leaders to Eretz Yisrael in the hope that just as a groom is (halachically) ready to marry his bride after he has seen her, so would each of these influential leaders return from Eretz Yisrael with a spark of love. And in that merit they would also now warrant Hashem's miraculous intervention in the upcoming Conquest.

Unfortunately, Moshe did not succeed then - but if only all our leaders today would be deserving of that merit!

VEBBE REBBE

QUESTION: *What is the preferable way to recite Sh'ma: in the regular davening sing-song or with trop (Torah-reading cantillation)?*

ANSWER: Let us start our discussion from the main sources before moving on to practical considerations.

The gemara (P'sachim 56a) mentions a number of practices of the people of Yericho. One which was criticized is that they would not pause properly during the recitation of the Sh'ma. Rabbeinu Yona (B'rachot 8b of the Rif's pages) explains that they did not read it calmly "with its te'amim", which the Tur (Orach Chayim 61) understood as its TROP, thus indicating that it is proper to do Kri'at Sh'ma with TROP. The Beit Yosef (ad loc.) questions whether the Tur understood Rabbeinu Yona correctly, considering also that few people in his time read Kri'at Sh'ma with TROP, and suggests that it just means to be careful to pause at the right places so that the text is properly comprehensible. Nevertheless, in his Shulchan Aruch (OC 61:24), he accepts the Tur/Rabbeinu Yona's idea of using the Torah TROP as a requirement. It is clear that b'dieved one fulfills the mitzva without it. (It is interesting to note that it is a matter of machloket whether TROP is of Torah origin or whether it was added at some later time (N'darim 37b)).

On the Ashkenazi side, the Rama also discusses the matter with slight differences between his two major works. In the Darkei Moshe (OC 61:8) he says that reciting Kri'at Sh'ma with TROP is liable, for many people who try to do so, to take away from their concentration. He also reports that the minhag anyway is not to use TROP. He is supportive of the practice only for those who are confident that they are able to concentrate at the same time on the content and the TROP. In his glosses on the Shulchan Aruch, he is a little bit less selective, saying: "In our countries this is not the minhag. However, those who are exacting are stringent on the matter."

Is there anything other than concentration that one may lose by using the TROP? The Ishei Yisrael (21:(2)) implies that if one makes a mistake in TROP then it is liable to change the meaning of the pasuk, which requires one to go back and do it correctly, just like regarding Kri'at HaTorah (see Shulchan Aruch, OC 142:1 and Bi'ur Halacha, ad loc.). Whether this concern applies equally without TROP seems to depend on the person. If one reads Sh'ma at a totally uniform pace, then while not stressing the correct meaning, one is also not reinforcing the wrong meaning, unless one does not pause at all at major stopping places (classically, where there is a sof pasuk or an etnachta). Reasonably accurate leining is likely to improve much of the comprehensibility, but mistakes could sometimes make things worse than a uniform pace.

Other issues emerge when one is audible when reading with the TROP. One issue is yohara, i.e., that one's community will view it as haughty if an individual reads in a manner that he considers a "better way" than the local minhag. The other is that leining has a tendency of disturbing the concentration of people around the leiner. While the major application of this issue of disturbing others is during Shemoneh Esrei (see Shulchan Aruch, OC 101:2), when people are silent and need total concentration, the issue could apply here (as Michtam L'David, OC 10 says regarding those who sing Kri'at Sh'ma on Shabbat).

Some have a reasonable practice of using TROP for some of Kri'at Sh'ma but not for all. There is some logic to be more careful for the first parsha, which according to some is the only part whose obligation is from the Torah (see Beit Yosef, OC 63). On the other hand, the first pasuk, which in some ways may be most important (see *ibid.*; Shulchan Aruch, OC 60:5), may not be the place to use TROP, as its pace is meant to be uneven (Shulchan Aruch, OC 61:6) and it is sometimes done at a slow speed or great intensity (*ibid.* 4) that do not fit naturally with TROP.

Rav Daniel Mann, Eretz Hemdah Institute

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*

Written for last week's sedra, but with a timeless message...

Last week, both the Parsha and the Haftara feature the Menora, the beautiful golden seven-branched candelabrum that occupied a prominent place in the Mishkan and the two Batei Mikdash. In the parsha, we are speaking about the Menora that burned in the Mishkan while the Jewish people were traveling through the wilderness. Moshe Rabeinu is told by Hashem to give careful instructions to Aharon HaKohen, as to how to kindle the lights, and we are reminded about how the Menora was constructed. It was an amazingly complicated design.

In the Haftara, the Navi Zecharia is shown a vision of the Menora. Its lamps are already lit, there is no need to pour oil into the cups. There is a bowl atop the Menora that is being filled constantly by two olive trees that stand on each of its two sides. Everything here is being accomplished automatically - as the Navi is told by HaShem: It is not by might, nor by strength but rather with My spirit...

The Midrash Rabba asks: The Master of the universe does not require light. Why did He command us to kindle a lamp before Him? The answer - or one of them - was that HaShem was

saying to Bnei Yisrael, if you will be very careful when lighting the lamp before Me in the Beit HaMikdash I will cause great light to shine upon you in the Divine Beit HaMikdash, in the times of Mashiach. That, teaches the Midrash, is the reason for the use of the verb "lehaalot" - to bring up, rather than "lehadlik" to light, or kindle. When you do this mitzva, Aharon, you enlighten and elevate yourself - you give yourself an aliya! And, in doing so, you help to guarantee a bright future for the Jewish nation.

Today, we commonly think of aliya as a move from the diaspora to Eretz Yisrael. Aliya to Eretz Yisrael is very much like lighting the Menora in the Parsha and the Haftarah. In our present day, for aliya to be successful, one must prepare the correct tools - one of which is a burning desire to come close to the light that only emanates from this particular holy piece of land. The light of HaShem's presence, the light of Torah learning, the light of joy and happiness that is found only in this, our homeland. It may be difficult, but there is a reward - we have the message of the Haftara - that by making Aliya today, we are helping to guarantee the promise of light without end in the great future of Am Yisrael.

Rebbitzin Pearl Borow, Jerusalem

Rabbi Weinreb's Weekly Column:

SH'LACH

History Repeats Itself

History repeats itself. I don't know the origin of that cliché, but I do know that our Sages held a similar point of view. MA'ASEH AVOT SIMAN LABANIM. What happened with ancestors is often a pattern that their descendants are destined to follow.

The repetitive nature of historical processes seems to be true in the stories of all nations and cultures. This is why historians such as Arnold Toynbee believed that history is cyclical, and they have been able to demonstrate that certain central issues recur repetitively in the history of the human race.

I remember reading for example, in one of Toynbee's books, of how the lives of many world leaders are characterized by patterns of "withdrawal and return." Thus, for example, Moshe went through a period of withdrawal in the desert of Midian and then returned to Egypt to lead his people out of slavery. Similarly, great figures in the history of Greece, of Rome, of medieval Europe, and of modern Western civilization endured periods of their lives when they were in prison or in other forms of voluntary or forced solitude, and were thus in a stage of "withdrawal". They then reemerged on the stage of leadership of their people, thereby entering a stage of "return".

In this week's Torah portion, Parshat Sh'lach, a pattern is laid down which has been, tragically, repeated all too frequently in the history of our people. I speak of the pattern whereby a major portion of the Jewish leadership is opposed to entering the Land of Israel. Only a small and courageous minority says, "We should go up at once, and possess it; for we are well able to overcome it." (Bamidbar 13:30)

This week, we read of the episodes of the spies. These men were a select group of talented and presumably pious individuals. They conducted their risky mission as it was assigned to them. They were to explore the Promised Land and determine the nature of its inhabitants and the nature of the terrain. This was, simply put, a preparation for entering the land, conquering it, and settling it once and for all.

But 10 of the 12 returned totally discouraged. I would say, literally discouraged; that is, their courage was undone. They said, "We are not able to go up against the people, for they are stronger than we."

This was only the first, but definitely not the last, time in Jewish history that Jewish leadership was internally torn apart by discord. The event described in this week's Torah portion is but the first precedent of a recurring pattern in which a few heroic visionaries, Yehoshua and Kalev, can commit not only to enter the land themselves, but to inspire their followers to do so. But these

visionaries, alas, are only part of the pattern. The other part are those leaders who are too cowardly, too cautious, or too blind to lead their people to do all that is necessary to enter and to possess the Holy Land.

During the Babylonian Exile, only unique individuals like Ezra and Nechemiah were made of the same stuff as Yehoshua and Kalev. And only a small remnant of the Babylonian Exile followed them and returned to the land. The great majority of Jews and the great majority of the Jewish leaders remained behind in Babylon, ignominiously.

So frequently over the ensuing centuries did history repeat itself. Every so often, a pitifully small group of Jews from Persia and Morocco, from France, from the bastions of Hasidism in the Ukraine or at the prodding of the Gaon of Vilna, follow the path advocated by Yehoshua and Kalev. Against all odds, they do return to the land. But the vast majority of their brethren, sometimes for practical reasons and sometimes for ideological ones, choose to remain behind in the Diaspora. They follow the path of the other ten spies.

Every portion in the Torah has relevance to contemporary Jewish life. This has been the theme of these columns which I have been writing now every week for over two years. But this week's Torah portion is especially timely.

We live in an age where the ideal of

return to Zion, which, after all, is the ideal preached so inspiringly by Yehoshua and Kalev, is beset by challenges from all sides.

We live in an age where the liberal intellectual community, composed to a great extent of fellow Jews, no longer accepts the ideal of a Jewish homeland for the Jewish people. At the very least, that community is willing to see the Holy Land shared by another people. And there are those of that community who totally delegitimize the notion of a return to Zion.

More troubling to me however are those elements of the observant religious community who are antagonistic to the enterprise of the Jewish people living as a sovereign nation in the land promised to us by the Almighty himself. I know full well that there are legitimate ideological views for or against religious Zionism, and I am certainly cognizant of the faults and flaws of the government of the State of Israel.

But I fail to see how anyone reading this week's Torah portion cannot be impressed by its central messages: We left Egypt with a promise to inherit a specific land flowing with milk and honey. We had the opportunity to enter that land very soon after the Exodus. We failed to appreciate the opportunity and we lost it. True, we didn't lose it entirely, and it was only postponed for forty years; the blink of an eye from the perspective of the millennia of Jewish history.

The tragedy of Parshat Sh'lach transcends this one incident described there. Rather, the narrative of Parshat Sh'lach establishes a pattern which is repeated too often during our subsequent history: The conflict between foresight and fear, between courage and cowardice, between true faith and weaker faith, becomes an eternal theme in our history down to this very day.

I have come to learn, via the communications I receive from so many of you, dear readers, that you all listen quite attentively to each week's Torah portion. I challenge you, especially this week, to listen attentively to the narrative of the spies. And when it is over, I am quite confident that you will see the message it sends to our generation. It is the message of Yehoshua and Kalev. It is the message that says to the entire congregation of the children of Israel:

"The land, which we passed through to spy it out, is an exceedingly good land. If G-d delight in us, then He will bring us into this land and give it unto us - a land which flows with milk and honey. Only rebel not against G-d, neither fear ye the people of the land; for they are bread for us; their defense is removed from over them, and G-d is with us; fear them not." (Bamidbar 14:7-9)

VAYOMER The 5-pasuk parsha that concludes Sh'lach, is the third passage of the Sh'ma. Special care should be used to pronounce and accent the words of Sh'ma correctly - even more so that the rest of davening. Here are some reminders and some pitfalls to avoid:

v'amar-TA - accent on the last syllable, as the VAV flips the tense from past to command/future, the accent moves from MIL-EIL to MILRA.

ur-i-TEM (slight pause) o-TO and va-a-si-TEM (slight pause) o-TAM, so that they don't sound like mo-TO and mo-TAM.

vih-yi-TEM and lih-YOT - in each case, the SH'VA under the HEI is NACH and sounds like a MAPIK-HEI. The HEI should neither be swallowed (vi-yi-TEM, li-YOT) nor voweled (v'h yi-TEM, I'h'YOT).

Praying with Passion

Giving more meaning to our T'fillah
One Week at a Time
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P'sukei d'Zimra: **ASHREI** **The Power of Sincerity**

צָדִיק ה' בְּכֹל דְרָבּוֹ, וְחָסִיד בְּכֹל
מַעֲשָׁיו. קָרוֹב ה' לְכֹל קְרָאָיו, לְכֹל
אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.

Meaning: translation...

Righteous is Hashem in all His ways, and magnanimous in all His deeds.

Hashem is close to all who call upon Him -- to all who call upon Him sincerely.

Theme:

An essential concept of the prayer

Seeking Our Hearts

Hashem seeks and answers our heartfelt prayers.

Insight: Deeper meanings...

How Our Troubles Initiate Salvation

KAROV HASHEM L'CHOL KOR'AV L'CHOL ASHER YIKRA-UHU VE-EMET. Hashem is close to all who call upon Him -- to all who call upon Him sincerely. The words, KAROV HASHEM L'CHOL KOR'AV L'CHOL ASHER YIKRA-UHU appear to be redundant. However, the Ba'al Hafla'ah in Panim Yafos explains that the first part of the verse, KAROV HASHEM L'CHOL KOR'AV, refers to an individual before he actually calls upon Hashem. Hashem, in His kindness, awakens him so that he can meet the description of L'CHOL ASHER YIKRA-UHU - he will be roused to pray to Hashem BE-EMET, sincerely. When the person prays with sincerity, Hashem can help him in his time of great need.

Sometimes, Hashem must press upon a person or the Jewish people as a

whole to arouse the kind of sincerity needed to evoke a Y'SHUA. For example, at the end of the Egyptian exile, Par'o makes the conditions of slavery harsher by refusing to supply the Jews with materials to make bricks, while still requiring "the same production quota (see Sh'mot 5:7-8)."

Why did Hashem begin our salvation by worsening our situation? Rav Mattisyahu Salomon explains (With Hearts Full of Faith (Artscroll, p.124-125) that "...When Hashem wants to redeem us but finds insufficient merit to justify redemption, He intensifies the darkness. ... The hardships are to bring us to reach up to Hashem with higher levels of prayer..."

On a personal level, we may believe that we are praying with every ounce of KAVANA we can find within ourselves, yet Hashem sees far more in us than we can perceive. Embedded within our troubles, He sends us a loving message: "I know you and care about you, and I know there is a depth to you that you have not yet tapped." The difficulties may really be Hashem's call to us, urging us to uncover the powerful emotions and kavana in the deeper recesses of our hearts.

Misfortune and difficulty -- whether related to health, finances, children, family or even spiritual issues -- are a part of every life. When these troubles serve as the spark that ignites our passion and sincerity in prayer, then we transform those troubles into "the beginning of our salvation."

Visualize:

Images that bring the prayer to life

Digging Deeper and Deeper

Two men purchase a plot of land. The seller tells one of the men, "Somewhere on this property, I believe there may be a buried treasure." He tells the other man, "Somewhere on this property, there is a buried treasure."

Both men decide to excavate and see if they can find the treasure. After months of work, however, the first man quits. "This is ridiculous," he says. "There's probably no treasure at all."

The second man, however, believes that the treasure is there. It's just a matter of finding it. Thus, he persists, digging deeper and deeper until he finds what he is seeking.

Likewise, a person who believes that prayer "might help, and it can't hurt," prays differently from one who believes, "this is the one and only place to find help." The second person keeps praying, digging deeper and deeper into his heart until he finds his answer. It is this second type of prayer that is described by L'CHOL ASHER YIKRA-UHU VE-EMET.

Did you know...:

Ashrei is recited three times each day. It is first recited in P'sukei d'Zimra, a second time towards the end of Shacharit, and a third time at the start of Mincha. The Zohar explains that the first time Ashrei is recited, it is intended to serve as praise to Hashem for providing all of our needs. The other two times

Ashrei is recited, it is intended to serve as a prayer and supplication that He will indeed continue to provide for us.

The Puah Institute

for Fertility and Gynecology in Accordance with Halacha

Are Parents with Mental Deficiency Good Parents?

Last time we wrote about the paper presented by the Puah rabbis at the Annual Meeting of the Israeli Fertility Society on the subject of assisting couples with mental deficiency to undergo fertility treatment. Coincidentally, a couple of weeks later another organization dealing with children and adults with mental deficiency held its own conference. One of the professional speakers there discussed whether adults with mental deficiency are capable of being good parents.

He said that there are several parameters for assessing the ability to be fully functioning parents. Parents need to supply the physical needs of their children, they need to notice when the child is ill and requires medical attention. No less important is the parents' responsibility to supply their children with emotional support and care, to be conscious of their feelings and needs in that area.

Another area of great importance is that the parents are responsible for knowing where their children are and not losing them.

Studies have shown that parents with mental deficiency fail in all these areas. They do not provide their children with the correct physical needs, they do not provide the appropriate medical care or

emotional support.

In addition, these individuals tend to be concerned primarily with their own needs and are not capable of stretching their concern to their children. For example, the father may take his child to the park, and sees where he is and that all is well with him. However, if a dog comes to the park that scares the father, he is capable of running away and completely forgetting about his child.

The lecturer made another valid point. As we wrote last time, these couples have a high level of marital satisfaction, they are happy together as a couple and enjoy their married life. Often a child disturbs their happy married unit and they sometimes resent the child's intrusion into their lives. While this may be true for many married couples, most couples are happy to raise the child as they see that the advantages and joy of raising a child outweigh this disturbance to their lives. However, couples with mental deficiency are incapable of weighing the benefits over the disadvantages as they find it difficult to look beyond the moment.

The lecturer therefore suggested that these people are not good parents and should be prevented from having children.

This is a difficult claim and the evidence does seem to support it. Can the halacha prevent such people from having children due to this disadvantage to their children and their lack of ability to be parents?

More on this next week.

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Rabbi Abraham Isaac HaKohen Kook
by **Rabbi Chanan Morrison**

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The Third Passage of the Sh'ma

Adapted from Ein Ayah vol. 1, pp. 70-71

Every evening and morning, we say the Sh'ma, Judaism's supreme declaration of monotheistic faith. In the first passage, we accept upon ourselves the yoke of G-d's sovereignty. And in the second, we accept G-d's commandments. Interestingly, the Sages added a third paragraph to the Sh'ma - the passage commanding us to wear tzitzit on the corners of our garments (Bamidbar 15:37-41). Why did they decide to add this particular paragraph, out of the entire Torah, to the central prayer of Judaism?

Six Themes

The Talmud in B'rachot 12b explains that the passage of tzitzit contains not one, but six major themes:

1. The mitzva of wearing tzitzit on our garments.
2. The Exodus ("I am the Lord your God, who brought you out of Egypt").
3. Accepting the mitzvot ("You will thus remember and keep all of My commandments").
4. Resisting heresy ("You will not stray after your hearts").

5. Refraining from immoral and sinful thoughts ("and after your eyes").

6. Eschewing idolatry ("which have led you astray").

Is there a common motif to these six themes? Most are indeed fundamental concepts of Judaism, but what is so special about the mitzva of tzitzit, more than the other 612 mitzvot?

Spiritual Focus

This mitzva in fact does contain a fundamental message. It touches on the basic issues of life: how do we realize our spiritual potential? How can we truly fulfill ourselves as human beings?

As Maimonides wryly noted, the philosophers composed numerous volumes and entire libraries trying to answer these questions. Despite their efforts, they failed to exhaust the topic.

The Talmudic sages, on the other hand, succeeded in encompassing the subject by revealing its essence in one pithy statement: "Let all your deeds be for the sake of Heaven" (Avot 2:12).

Human perfection is attained by establishing a worthwhile spiritual goal for all of our efforts and activities in life. Once we have set our spiritual focus, we need to direct all of our aspirations, wants and actions according to that objective. Then we will be complete in all aspects and levels of our existence.

This is the message of tzitzit. The sky-blue techelet thread reminds us of the heavens and the Throne of Glory. The soul's external expressions - character traits, emotions and actions - are like a garment worn on the outside, over the body. We need to connect all of these outer manifestations to our inner spiritual goal, our tachlit, in the same way that we tie our outer clothes with the special thread of techelet.

The Exodus from Egyptian bondage expands on this theme. We are no longer slaves, subjected to physical and moral repression. A slave cannot set goals for his life and actions - they are not under his control.

But we were liberated from slavery, are we free to elevate ourselves and aspire towards our spiritual calling.

The acceptance of practical mitzvot perpetuates the same message. All of our detailed actions should connect with our overall objective. Thus, we attain completion in all aspects of our existence: our intellect, emotions and conduct.

Avoiding the Pitfalls

While the first three themes in the passage of tzitzit teach us how to fulfill the maxim, "Let all of your deeds be for the sake of Heaven", the last three themes deal with avoiding three obstacles to this guideline.

The first pitfall is heresy. The fear of all-inclusive commitment, the desire to

avoid moral responsibilities, can lead to denial of God or His Oneness. The path of heresy means abandoning elevated goals and rejecting ethical aspirations. Without a comprehensive objective and direction, the soul naturally seeks some other occupation. Lacking an overriding goal, the soul is tossed and flung like flotsam in the ocean, pulled by any internal or external lure. This leads to the second pitfall: attraction to base and corrupt actions. In the end, however, a self-indulgent lifestyle leaves the soul with feelings of horrible emptiness. The soul recognizes that a life without meaning is a contradiction to its very essence. But since it has already lost its rational beacon by rejecting the light of truth, the soul seeks purpose and meaning in foreign cultures. It tries to find spiritual sustenance in broken cisterns, in idolatrous worship.

Thus, we see that this short passage includes the fundamental themes of Judaism. It describes that which gives our lives meaning and direction, and the major obstacles that can lead the soul astray. It is a fitting conclusion to our acceptance of G-d's kingship in the Sh'ma prayer.

Maharal on the Sedra

Hashem Warns the Spies not to Slander

Bamidbar 13:2 - Send forth men to spy out the land of K'naan...

Rashi: Why is the section on spies immediately following the section on Miriam? She was stricken on account of slander, for she spoke against her brother, and these evildoers saw it and failed to heed the lesson.

Gur Arye: Why did Hashem pick this time to tell Moshe to send spies, not sooner and not later? Moshe's recapitulation of the story [D'varim 1:22] has Israel asking Moshe for spies, but here we have only Hashem speaking to Moshe without their request. This means their request came earlier, but Hashem did not agree until now, to allow the spies to learn from Miriam. Similarly, the account in midrash [Bamidbar Rabba 17:6] has Hashem anticipating their slander against the Land, and He wanted them not to have the excuse that no one told them the punishment for slander. Now we understand why now after Miriam's slander and punishment, Hashem agreed with Israel's request for spies.

For Israel to ask that spies be sent is logical and natural, to know the roads and cities before they invade. In fact, the rabbis tell us [Pesachim 64b] not to depend on the miracle. Yehoshua similarly sent spies [Yehoshua 2:1] and this was good in Hashem's view, for it showed they were z'rizim [enthusiastic, desirous] toward the conquest. Similarly, when Israel said [D'varim 1:22] "let us send men", they did not ask to tour and evaluate the Land apart from the facts that would enable them to conquer it. Therefore it seemed to Moshe to be a reasonable

request, so he consulted with Hashem, for he would not act without such consultation. Hashem saw that in their evil hearts the motivation of their request for spies was reluctance to enter the Land and lack of faith that the Land was good and that they could conquer it with Hashem's help. But they did not want to speak of this, and couched their request in reasonable terms. Hashem tells Moshe to send them, but on his own account, and not as a command. If one comes to corrupt, he is given the opportunity [Shabbat 104a] as a function of free choice. Had their intentions been proper, Hashem would have counseled to help one who comes to act with purity [ibid.], but in this case, He did not offer counsel, in order to preserve their free choice.

Ramban asks what was wrong with the spies' report [D'varim 1:28] that the cities were great and fortified to the heaven? Mizrachi answers that their sin was to say, "we will not be able to go up because they are stronger than we", implying they were stronger than Hashem. However, their sin was to say after reporting the Land was good, "efes [however] their nation is strong", and efes always negates the previous statement. What they were saying was that the Land is very good, but that will not help us because their people are strong. Efes negated their whole report.

Column prepared by Dr. Moshe Kuhr

The Clash of the Full Moons

Exciting title; let's see if the content is exciting too, or, at least, interesting. Be patient - it will take you time to get through this article.

Full moon occurs when the sun and the moon are in opposition. That means that the sun and the moon are on opposite sides of the Earth. When we are pointed towards the sun (during daytime) we cannot see the moon. At night, with our backs to the sun (so to speak) we see a full moon in the sky.

Full moon occurs at a single moment in the moon's orbit around Earth, but the moon will seem to us to be full for many hours before and after the moment of full moon. Store this fact - we'll be calling upon it as we go along.

In Hebrew, the term for opposition is NIGUD.

In contrast, when the sun and moon are on the same side of the Earth and the moon is directly between the sun and the Earth, the sun and moon are said to be in conjunction. This too defines a moment in the moon's orbit around the Earth. That moment is called "New Moon" or the instant of the MOLAD.

Conjunction and opposition occur each month as the moon goes through its phases. From conjunction until opposition - from the MOLAD until the NIGUD, the moon is "growing" or waxing. From opposition until conjunction, the moon diminishes in size

and brightness; this is called waning.

Just as the moon appears full to us for many hours on each side of the NIGUD, the moon cannot be seen at all for many hours before and after the MOLAD.

[The first visibility of the lunar crescent after the MOLAD is what witnesses testify to at the committee of Sanhedrin members who have calculated the details of the moon so they can intelligently question the witnesses. This paragraph is in brackets because it is not germane to this article.]

The average time the moon takes to go through a full cycle of its phases is 29 days, 12 hours, 44 minutes, and 1 cheilek (and 1/18 part of a minute, equal to 3 and 1/3 seconds). The name for this period of time is LUNATION. Lunations are measured from MOLAD to MOLAD, from New Moon to New Moon.

[FYI, the timing of a lunation takes into account the movement of the Earth in its orbit around the sun during which the moon was traveling around the Earth. The cycle of the phases of the moon is perceived from our perspective as inhabitants of the Earth.]

Note the word "average". The actual length of time for a lunation varies from month to month. An actual lunation can be as much as 6-7 hours longer or shorter than average. And the actual (astronomical) moment of New Moon can be as much as 14

hours earlier or later than the average MOLAD. So too for full moon. Actual full moon can precede or follow the average calculation by as many as 14 hours.

Meet the two full moons of Sivan 5771

In our fixed calendar, the MOLAD and NIGUD are based on calculations of the averages. A MOLAD of any given month will be 29d 12h 44m 1p after the previous month's MOLAD. In Rambam's Hilchot Kiddush HaChodesh, he gives the time of the MOLAD of Creation and from then, successively adding the 29:12:44:1 gives all MOLADOT.

The NIGUD in our fixed calendar is the midpoint between one MOLAD and the next. 14 days, 18 hours, 22 minutes (the half of a CHEILEK is usually ignored) after the MOLAD is the NIGUD.

Earliest time for Kiddush L'vana is based on the average MOLAD. Aside from one opinion that KL can be said when one first sees the lunar crescent, the prevailing opinions of earliest time to say KL are 3 full days following the MOLAD (Minhag Yerushalayim, based on the GRA's opinion) or 7 days after the MOLAD (based in Kabbalistic teachings).

Last opportunity for KL is the moment of the (average) NIGUD. (There are other opinions with later deadlines, but we'll stay with the calculated NIGUD because of Safek

Bracha L'Hakeil, when in doubt about saying a bracha - don't. We will, nonetheless, refer to these other opinions in passing.)

MOLAD of Sivan 5771 was Wednesday (June 1st) at 14h 12m 10p, about 2:52pm Israel Summer Time. 14d 18h 22m later is the NIGUD, which is on Thursday morning (June 16th) at approx. 9:15am IST. That means that KL may be said all night Wednesday to Thursday (June 15-16).

The actual (astronomical) full moon for this month is 11:13pm IST on Wednesday night, June 15th.

Can one say KL at 3:00am (Thursday morning)? 3:00am is after the real full moon, but before the calculated NIGUD. The reason that the NIGUD is the deadline for Kiddush L'vana is that the moon begins to diminish from that point. The bracha of KL is to be from the time that the moon is MEI'IR LAARETZ (shines upon the Earth) through the period of its increase, but not thereafter. When the moon is still growing, we can say KL. When it is waning, we may not.

Technically, the moon begins waning after 11:13pm on Wednesday night. However, the halacha of our fixed calendar is to use the calculated moment of NIGUD, based on average. This month, the calculated NIGUD is ten hours later than the actual full moon. This is halachically irrelevant for purposes of saying KL. As we mentioned earlier, the moon seems to

be full for many hours before and after actual full moon. This allows the halacha to follow the average. At 3:00am on Thursday early morning, the moon appears full and the halachic deadline for KL has not yet passed. So KL may be said (if one hasn't said it already this month).

HOWEVER...

There will be a total lunar eclipse on Wednesday night. During a lunar eclipse, the moon enters the shadow of the Earth cast into space by the sun, and will be seen to diminish over a period of about an hour until it is almost blacked out. (Because of diffusion of sunlight through the Earth's atmosphere - and because of various substances in the atmosphere, the moon will be visible with a dull coppery-orange color. This particular eclipse will be darker than usual - but that's another story.)

From approx. 9:15pm on Wednesday night, the moon enters the shadow of the Earth and begins to diminish. The earlier part of the progress of the eclipse will look like the full moon putting on a kipa that grows bigger and bigger. In the course of an hour, the moon steadily moves into the shadow until it is completely dark. This begins the totality of the eclipse, which will last for about an hour and a half. The point of greatest eclipse - when the moon is as deep as possible in the Earth's shadow - occurs at 11:12pm. At that point, the sun and moon are in opposition, the actual NIGUD! At that time, the moon

would be its fullest, if it weren't for its being in the shadow of the Earth.

Totality continues until a bit after midnight, and then the moon begins to emerge from the shadow, slowly returning to its (near) fullness about an hour later.

[We will not discuss the penumbral parts of the eclipse - both before and after the umbral darker shadow, when the moon is in a very light shadow that can barely, if at all, be discerned by the naked eye.]

Earlier, we said that we can ignore the fact that the astronomical full moon occurs at 11:13pm. We will still allow KL at 3:00am because the halachic (based on average) NIGUD has not yet been reached.

But can we ignore it this month, when the lunar eclipse shows us that the actual NIGUD has come and gone? Do we still allow KL at 3:00am when the moon appears full, when the halachically calculated deadline has not yet come, even though we have "experienced" the actual NIGUD?

One opinion in halacha says, YES. Only the calculated times matter. Neither knowledge of the full moon's timing (which we have available every month) nor the actual experiencing of the time because of the eclipse (only from time to time) changes the halachic procedure of using the calculated NIGUD as the deadline for KL.

But there is another opinion. And it is

this opinion that prompted this whole article. (Much of what follows is from a book called SEFER KIDDUSH L'VANA by R' Yaakov Tannenbaum.)

If a person observes the lunar eclipse AND knows that it occurs from before until after full moon time, then he may not say KL at 3:00 in the morning, i.e. after the eclipse but before the calculated time of the NIGUD. His knowledge AND experience combine and are strong enough to say that the moon is on the decline and you cannot say KL any longer.

Photo of the moon during a lunar eclipse, as it nears total eclipse (or possibly just after totality)

Knowledge alone does not contradict the halachic timing. But actually experiencing the NIGUD combines with the knowledge and precludes saying KL after the eclipse.

A person who did not watch the eclipse - even if he knows of its occurrence - can still say KL at 3:00am.

Certainly, a person living in a place where the eclipse cannot be seen - the U.S. in this case, for example, can say KL up to the halachic deadline. The occurrence of an eclipse does not affect things for him. He didn't - couldn't - see it. Didn't experience it. Knowing about it is not enough.

Similarly, a person who observes the eclipse but does not know of its connection to full moon time (this certainly does not include anyone who

read the article) can still say KL at 3:00am, since he also does not combine his experience with knowledge - both are needed in this case.

During the eclipse itself, when the moon's light and size has been diminished from what it was before the eclipse began, no one can say KL. The question discussed above relates to after the eclipse is over and the moon once again (or still, for the one who did not see the eclipse) appears to be full.

The above was presented for your interest. If this becomes HALACHA L'MAASEH, practical, you should ask your Rav what to do. Just try not to call him at 3:00 in the morning.

The Sin of the Spies – Defeatism and Despair

Guest article by

Rabbi Ephraim Sprecher

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The covenant between the Land and People of Israel began the moment G-d told Avraham, “Go forth from your land... to the land that I will show you” (B'reishit 12:1). From the very start, the relationship between these two was full of hardship because Eretz Yisrael is acquired through suffering (Talmud B'rachot). Before Avraham had succeeded in setting down permanent roots in the Land, he was already compelled to leave the Land due to a famine. Yitzchak was commanded never to leave the Land, yet he too did not have an easy life

here. The Philistines committed acts of sabotage and terror against him. Sound familiar? Even Yaakov had to flee the Land due to his brother Eisav. When he returned from Lavan's house and sought to dwell in tranquility, he was overcome by the crisis involving Yosef.

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

The first ones to undermine the faithfulness of the Jewish people to Eretz Yisrael were the spies (ten of the twelve).

The question arises, what was the sin of the spies? It cannot be that the sin was the very fact that they were sent. On the contrary, we find the use of spies against the enemy camp in many places. For example, it says, “Moshe sent out men to spy on Ya'azer” (Bamidbar 21:32). Likewise, Yehoshua as well sends out two spies to see the Land and Yericho. Regarding Gid'on we find that G-d sent him to spy on the Midianite camp to hear what the Midianites were saying so as to be in a stronger position to attack them (Shoftim 7:11).

Therefore, Ramban (on Bamidbar

13:2) does not view the actual sending of the spies as the sin. On the contrary, he writes; “This is reasonable counsel for all occupying forces. The Torah does not advise relying on miracles in all that one does. Rather, it commands that soldiers, once detached, cautiously lay in wait for the right moment to attack.”

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

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

still plagued with such naysayers today.

Chatam Sofer (Torat Moshe, Shelach, page 22) likewise holds that sending out the spies was appropriate in accordance with wartime practices, because we mustn't rely on miracles, but should conduct ourselves according to the laws of nature. He adds that the spies did not provide false information. Rather the information they provided should have been given exclusively to Moshe, who had sent them (Bamidbar 13:3). It was for Moshe alone to decide how to use their information. Yet they did not do this. Rather, immediately on their return, "they went directly to Moshe, Aharon and the entire Israelite community... and they brought their report to Moshe, Aharon and the entire community" (13:26). They did this with the intention of demoralizing the Israelite camp, like some of the "spies" of today.

The Book of Psalms long ago revealed to us that lack of faith and an absence of love of the Land are the root cause of the sin of the spies; "They despised the precious land, they did not believe His word" (T'hilim 106:24). The consequences of the spies counsel of despair and defeatism is still with us.

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

This is the task and goal of Torah Titbits and OU Israel Center.

TTTRIDDLES

Last issue's (Naso & Bhaa...) TTriddles:

[1] Thenardite

...is an anhydrous sodium sulfate mineral, Na₂SO₄ which occurs in arid evaporite environments. It also occurs in dry caves and old mine workings... It occurs in volcanic caves on Mt. Etna, Italy and was named after the French chemist, Louis Jacques Thénard (1777–1826). Read sodium sulfate's chemical formula without the subscript numbers and you get NASO.

[2] referees, judges, umpires... can join for a mere \$97 a year

The world's largest organization for sports officials at every level and all sports. With more than 18,400 members, the National Association of Sports Officials (NASO) is there for you no matter your own level of experience.

[3] Apollo Soucek Field

...is another name for Naval Air Station Oceana (NASO), a military airport located in Virginia Beach, Virginia, and is a United States Navy Master Jet Base (the only one on the East Coast). Not All Sedras Offer their names to TTriddles of this type, so we took advantage of NASO for acronymic TTriddles. Not Actually So Outrageous.

[4] The Sun, Moon, stars and the son of whom?

The Sun, Moon, and stars were placed in the heavens on the fourth day of creation, YOM R'VI'. The tribal leader who brought his gifts to the dedication of the Mishkan on the fourth day was Elitzur ben Sh'dei'ur of Reuven. So the answer to the TTriddle is SH'DEI'UR.

[5] Menashe day: Whose spoon? Whose knife?

Menashe's leader, Gamliel b. P'datzur, gave his gifts on the 8th day. Those gifts included a gold spoon. Gamliel's spoon. Whose knife on the 8th day? The mohel's.

[6] Tzav, Bamidar x4, B'haalot'cha x2, Pinchas, Mas'ei

The phrase B'MIDBAR SINAI is the basis of the name of the book and sedra of Bamidbar. In the sedra of Bamidbar, the phrase occurs 4 times. We find it twice in B'haalot'cha (which is why the TTriddle is here). The phrase occurs twice more in the book of Bamidbar - once in Pinchas and once in Mas'ei. The first occurrence is in Parshat Tzav. That's it for all of Tanach. Nine occurrences. If we search for MIDBAR SINAI, we can add two finds in Yitro, another one for B'haalot'cha and one more in Mas'ei. And that's it for all of Tanach. Searching for SINAI adds another 18 occurrences in the Torah, mostly as HAR SINAI. And another 4 occurrences in the rest of Tanach.

[7] enough mixed blood

Enough in Hebrew is DAI, DALET-YUD. Blood is DAM, DALET-MEM.

Mixed tells you to scramble the letters to get MEIDAD, who, together with ELDAD remained within the camp and prophesied there. Our Tradition is that they said that Moshe would die and Yehoshua would lead the people into Eretz Yisrael.

[8] Also, Yaakov-Lavan distance and Moshe's request

DERECH SH'LOSHET YAMIM, a three-day journey. In B'haalot'cha, the Torah tells us that the people traveled for three days, as did the ARON guiding their journey, until it rested. Lavan but a 3-days journey distance between his flocks and Yaakov's when they were "negotiating" Yaakov's compensation for working for Lavan. Moshe repeatedly asked Par'o to let the people go for a 3-day journey into the Midbar.

[9] Typical, he never gets Maftir

During the days of Chanuka, the Torah reading is from Naso ch. 7 about the gifts of the Tribal Leaders to the dedication of the Mishkan. On Shabbat Chanuka, the Nasi of the day is read in the second Torah for the Maftir. When the 8th day is Shabbat, the leaders of the 8th, 9th, 10th, 11th, and 12th share Maftir. Based on the way our fixed calendar works, there is only one day of Chanuka that cannot ever fall on Shabbat - that being the fifth day. So Sh'lumiel b. Tzuri-Shadai never gets to be Maftir. His portion is read on the fifth day of Chanuka, but never on Shabbat. According to Dr. Avshalom Kor, this might be one of

the origins of the Yiddish word Shlemiel, which is considered a slang English word, for a person who gets the soup spilled on him by the waiter, who will trip and end up losing the scoop of ice cream from his cone, who will stand up from a table with the end of the tablecloth caught in his belt and everything will go everywhich way... and will be the only Nasi not to get Maftir.

[10] Nachson's father's extra connection

Nachson b. Aminadav is mentioned in Parshat Naso, as the leader of the tribe of Yehuda and the first Nasi to present his gifts to the Mishkan's dedication. The gimatriya of AMINADAV is AYIN (70) + MEM (40) + YUD (10) + NUN (50) + DALET (4) + VET (2) = 176, the number of p'sukim in Parshat Naso.

ParshaPix explanations

A very "busy" ParshaPix, with both straightforward items and some word-plays. PP is a fun way to launch into a fuller discussion of Parshat HaShavua.

- Mad Magazine's Spy vs. Spy, which we can apply to the 10 black Meraglim vs. the 2 white ones.
- They are carrying a bomb... which is similar to a grenade, RIMON in Hebrew, one of the fruits that the Meraglim brought back.
- The author of Spy vs. Spy always signed his name in Morse code. Here we have Kalev's call in Morse - ALO NA'ALEH.
- The 6 and the i need to be read in

Hebrew and English respectively - SHEISHAI, one of the Y'LIDEI ANAK who lived in Hevron.

- The compass represents the directions that Moshe sent the Meraglim.
- The grapes refer to the timing: "...And the days were the days of the ripening of the grapes." (Bamidbar 13:20), and to the famous cluster of grapes that the Meraglim brought back with them.
- See if the Land has trees, IM AYIN, or not. Switch the initial ALEFs of IM AYIN to AYINs and the question becomes: Is there a tree with an eye?
- Emblem of the Ministry of Tourism and the logo of Carmel-Mizrachi Wines.

For a winery, it makes sense - the grapes represent the bounty of the Land and quality of its produce. On the other hand, why would the Ministry of Tourism want to be represented by "tourists" who bad-mouthed the Land and greatly discouraged Aliya? (Don't answer that!)

- Among the names of the Meraglim (including fathers' names) are three related to animal names: Gadi (goat) b. Susi (horse) and (Amiel b.) G'mali (camel).
- Flour (flower), Olive Oyl, and wine (R' Wein) are for the MENACHOT and N'SACHIM presented in the sedra.
- The Challah stands for the mitzva of CHALLAH.
- Tzitzit - the particular photo is of the way the strings are tied with T'cheilet, according to the GR"A's (Vilna Gaon) opinion. For more on this - much more - check out www.tekhelet.com

- Near Olive Oyl's right foot is Murex Trunculus, most likely the source of T'cheilet... See website noted above.
- The heart with the eyes combine the
- two warnings of not to follow the evil temptations of your heart and eyes.
- Wood gathered on Shabbat and the stone used to execute the Shabbat desecrater.
- The window with a red ribbon hanging from it is the sign for Yehoshua's army to spare the lives of Rachav and her family (from the haftara).
- Emblem of Jewish (Boy) Scouts, sort of a description of the Meraglim...
- The letter i inside another i stands for AYIN B'AYIN - In Moshe's plea to G-d on behalf of the people, following the Meraglim disaster, he points out, so to speak, to G-d that His relationship with Israel is known to other nations and that the relationship is a close one based on AYIN B'AYIN (face to face) revelation, and consequently, it would be a CHILUL HASHEM if G-d were to destroy the people of Israel.
- Steam shovel is a play on LACHPOR HAARETZ, to "dig" the land, also to scout it out (as in the haftara).
- The SF is the logo of the San Francisco baseball team, the Giants. The meraglim reported that they had seen giants in the Land. So too the logo of the New York Giants football team.
- The skeleton key, is called an EFES KEY... it served as a master key for many doors with that type of lock. EFES KI... is a phrase from Shalach.
- The large YUD is from the word

YIGDAL in Bamidbar 14:17.

- The ALEF and the two dots are noted in Chumashim as missing from 3 different words.
- The baseball player is Whitey Ford, representing the other part of the mitzva of Tzitzit - namely, the white strings - we've already presented T'cheilet.
- Laurel and Hardy, known in Hebrew as HaShamein V'haRazeh, the fat and the thin - part of Moshe's instructions to the Meraglim was to check out the land to see if it was fertile or not.
- Upper-right: O-TO-TAI (long story)
- Levi Eshkol - Eshkol in the sedra refers to the cluster of grapes the Meraglim brought back with them and to the name of place they got it from.
- Rubeus Hagrid is the Groundskeeper and Teacher of Care of Magical Creatures at Hogwarts and is the son of a giant (from his mother's side) - he is one of the Y'LIDEI HAANAK
- Heart with the letters Ca on it. Ca in this pictogram is neither the symbol for calcium nor the abbreviation of California. Rather, it is a syllable to be followed by the Hebrew for heart, making 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 AHHH! Together, Kaleiv VIHOSHU'A (and Yehoshua).
- At the bottom, to the right of Stan and Ollie is the municipal seal of the city of Yericho (haftara).

The Jerusalem Institute of Jewish Law

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Lesson # 563

More examples of Defects and Non-defects

Reuven shows Shimon an item made of wood and tells him that it is made of gold. Reuven can later plead that he meant that the item was as good as gold, and Shimon cannot rescind the sale as being a misrepresentation if the price was for a similar item of wood.

Reuven sells Shimon a cow for the purpose of slaughtering it for food. The buyer slaughters it according to Jewish ritual law. When the cow is cut open the buyer discovers a defect in the cow that makes it prohibited to eat as kosher meat. One of the defects that renders an animal not fit to be eaten according to Jewish ritual law is if there is a needle stuck in the walls of the reticulum of the animal and both walls of the reticulum are perforated from the inside to the outside. There are many other details regarding this type of teraifa in an animal. If it can be ascertained from an examination of the animal that it possessed the defect prior to the sale, then the buyer may rescind the sale. If it is not discernable that the defect existed prior to the sale then the buyer has the burden of proof and failing to bring such proof, cannot rescind the sale. There is authority that if the defect that rendered the animal

unfit for food consumption is of the kind that occurs with some frequency, then the buyer should have anticipated that this might be present and stipulated with the seller his refusal of such defect. Absent such stipulation, the buyer may not rescind the sale.

Another example: Reuven sells eggs to Shimon for eating purpose; however, they were fertilized prior to the sale and are not permitted to be eaten. This is deemed to be a defect in the sale.

Reuven sells vegetable seeds to Shimon that only can be used to sow, and they do not grow because of some defect in the seed. Shimon may rescind the sale but cannot claim the value of his efforts. If the seed can be used for both food and sowing, then Shimon cannot rescind the sale unless he bought the seeds for the express purpose of sowing only and so informed Reuven.

If the seller has a general disclaimer of liability for defects, the disclaimer will not be binding on the buyer unless it specifies the type of defects for which he is not responsible, or unless it is clear that the buyer intended to accept any and all defects. However, if the seller enumerates the defects and the buyer agrees to purchase with these defects and also that he will not seek rescission of the sale on account of such defects, such agreement is binding on the buyer. Such stipulation is not binding upon the buyer if he did not know what the defects were and thus lacked the requisite intent to effect a waiver of his rights to rescind because of defects.

Parsha Points to Ponder

by Rabbi Dov Lipman

SH'LACH

1) Why did the people of Canaan name the place ESHKOL because the Jews cut down large fruits there (see 13:24)? Weren't they aware of the large fruits there before the Jews arrived and cut them down?

2) Why do the Jewish people complain that they are going to be killed in Canaan and they prefer to have been in Egypt (14:3)? Weren't they being killed out in Egypt as well?

3) What does the Torah mean when, after teaching about the tzitzit, it says **AND IT SHALL BE FOR YOU TZITZIT** (15:39)? We have been talking about tzitzit, so of course they are tzitzit?

Suggested answers

1) The S'forno teaches that the Canaanim named the place to remember the somewhat humorous event of the Jews thinking there was something wondrous about these fruits to the point that they had to cut down samples. The Canaanim were used to fruits of this kind and had no reason to name the place after these fruits until this strange occurrence took place.

2) Chizkuni answers that in Egypt they had property which could transfer to their surviving relatives if they died. In this scenario they would be killed and they had no personal property to leave as an inheritance. Thus, the focus of their words is on **OUR WIVES AND CHILDREN WILL BE LAVAZ**, which can mean they will be left with nothing.

3) Rav Saadya Gaon explains that the word **TZITZIT** in this context means **REVEALED** (as we find the root of the word used throughout Tanach) and the Torah is teaching that these strings which form the tzitzit should be revealed for the wearer to be able to see.