



A 2-sided Month

Maybe we'll work Para Aduma into this Lead Tidbit (or maybe not), but for starters let's take the opportunity of Shabbat Rosh Chodesh Tammuz to reflect on what the month is... and what it could be.

The Mishna in Taanit tells us of five calamities that befell the Jewish People on the 17th of Tammuz. Most prominent on the list are the Sin of the Golden Calf and the breach of Jerusalem which preceded the destruction of the Beit HaMikdash. The 17th of Tammuz is a black day on our calendar, and it begins the black period of the Three Weeks of mourning the Churban.

With 29 days in Tammuz in our fixed calendar, there are 13 days of its days that are in the mournful period. That's a bit less than half the month (44.8% to be specific).

That leaves the first 16 days of the month that are not mournful. We sort of anticipate the coming of the Three Weeks once we start Tammuz, but that's getting ahead of ourselves.

We have something else of note in Tammuz to draw our attention. It is not usually a focal point of the calendar, but for those who know - which now includes you, dear TReader, it can significantly shape our attitude towards the month of Tammuz.

Our Tradition records that on the 3rd day of Tammuz, Yehoshua invoked the famous miracle of SHEMESH B'GIV'ON DOM... cont. page 4

Jerusalem in/out times for Parshat CHUKAT

7:13pm (Earliest - 6:20pm) / **8:31pm** Summer time

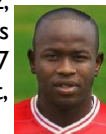
Checked and double checked for Shabbat Parshat Chukat • See page 3 for other z'manim

ParshaPix Explanations further



Word of the Month Shabbat Rosh Chodesh occurs either twice or three times a year. This year, we had Shabbat Rosh Chodesh for Marcheshvan and Adar Rishon, and now for Tamuz.

With the molad on Friday morning, first opportunity for Kiddush L'vana according to Minhag yerushalayim is Monday night, eve of the 3rd of Tamuz, July 4th. First op for those who wait for seven full days after the molad is Motza'ei Shabbat, eve of the 8th of Tamuz, July 9th. Many who do not wait 7 full days will also take their first shot at KL then, since it is Motza'ei Shabbat, which is a desirable time for Kiddush L'vana.



Candles (earliest)	CHUKAT	Havdala	next week
7:13 (6:20)	Yerushalayim	8:31	7:13 / 8:30
7:30 (6:22)	S'derot	8:33	7:29 / 8:31
7:28 (6:20)	Gush Etzion	8:31	7:27 / 8:30
7:30 (6:22)	Raanana	8:34	7:30 / 8:33
7:29 (6:21)	Beit Shemesh\RBS	8:32	7:28 / 8:31
7:31 (6:23)	Netanya	8:34	7:30 / 8:33
7:30 (6:22)	Rehovot	8:33	7:29 / 8:32
7:26 (6:21)	Be'erSheva\Otniel	8:31	7:26 / 8:30
7:29 (6:21)	Modi'in\Chashmona'im	8:32	7:28 / 8:31
7:13 (6:22)	Petach Tikva	8:34	7:13 / 8:32
7:13 (6:20)	Maale Adumim	8:31	7:13 / 8:30
7:29 (6:22)	Ginot Shomron	8:33	7:29 / 8:32
7:28 (6:20)	Gush Shiloh	8:32	7:28 / 8:30
7:28 (6:20)	K4 & Hevron	8:31	7:27 / 8:30
7:28 (6:21)	Giv'at Ze'ev	8:32	7:28 / 8:30
7:30 (6:22)	Yad Binyamin	8:33	7:29 / 8:32
7:30 (6:23)	Ashkelon	8:33	7:30 / 8:32
7:19 (6:21)	Tzfat	8:34	7:19 / 8:32

Rabbeinu Tam Havdala - CHUKAT - 9:15pm

Ranges are 10 days, WED-FRI
27 Sivan - 6 Tamuz • June 29 - July 8

Earliest Talit & T'filin	4:37-4:42am
Sunrise	5:37-5:41am
Sof Z'man K' Sh'ma (Magen Avraham: 8:26-8:29am)	9:09-9:12am
Sof Z'man T'fila (Magen Avraham: 9:43-9:46am)	10:20-10:22am
Chatzot (halachic noon)	12:42½pm-12:44am
Mincha Gedola (earliest Mincha)	1:18-1:20pm
Plag Mincha	6:20-6:19½pm
Sunset (based on sea level: 7:48-7:47pm)	7:54-7:53pm

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High-four for TT issue #1700

Kol HaKavod to Shimon's b'chor

The common lynx without a NY moon

He did something like what his great-great-grandfather had done

Rodents Smallest rodent in the world is the **Pygmy Jerboa** weighing in at less than 5g - the weight of one sheet of A4 paper. Largest rodent is the **Capybara** weighing over 60 kg

Utah instead of Oregon, and mix well

Shortest Rosh Chodesh roll

On Shabbat Rosh Chodesh, R'TZEI goes first in Birkat HaMazon, then Yaaleh V'yavo (TADIR - the more frequent of the two goes first). However, if one omits R'TZEI and realizes the omission after Yaaleh V'yavo, it can be said then.

Omitting YAALEH V'YAVO in Birkat HaMazon on Rosh Chodesh does NOT require repeating it. (There is more, but not for this box.)

How is Para Aduma like meringue?

muffin = מופין

Can Har HaZeitim be Maale Adumim?

oil:cow = 2:1

LEAD TIDBIT continued from FRONT page

According to the accounts in the Book of Yehoshua (ch. 10), G-d was fighting (so to speak) together with Yehoshua and his army against an alliance of five kings. Towards the end of that battle, Yehoshua "asked" that the Sun and Moon stand still (so that he might finish the battle successfully). G-d performed that miracle at Yehoshua's request. The pasuk tells us: "And there was no day like that before it or after it, when G-d listened to the voice of a man; for G-d fought for Israel."

G-d had told Moshe Rabeinu to hold his hand over the Sea and it would split. G-d told Moshe to strike the rock. G-d told Moshe to speak to the rock. All the miracles of the Exodus and onward were performed by G-d for the people of Israel. In this case of Yehoshua, it was Yehoshua who - in front of the people - asked/demanded? that G-d perform a miracle.

However you choose to understand the account in the Book of Yehoshua, the point here is that Tammuz is associated with a great and unique miracle. May we suggest that such an act on G-d's part comes when Israel finds favor in his eyes (to borrow a phrase from Tanach). And that those other events associated with Tammuz come about when G-d is angry or disappointed with Bnei Yisrael.

If so, then let us ponder Tammuz as this month begins. Ponder not only its varied history, but the behavior and attitude of the people of Israel that

determine - to a great extent - the status of our relationship with G-d.

This is not just a look back into Jewish History. Our Tammuz pondering must include the future. The lesson of Tammuz is that we have run the gamut in our relationship with G-d, from deep tragedies to great, exalted events. We have correspondingly run the gamut from turning away from G-d to faithful adherence to Him and His Torah.

It is up to us not just to ponder history but to resolve to break the cycle of ups and downs and to finally "get the point" by improving ourselves and our communities to be the people that G-d knows we can be. This improvement must come in all areas: religious, social, ethical. We know the challenges and we know what we should be doing. Do not let the mood of the upcoming Three Weeks dampen our resolve. Let the events of Yehoshua inspire us and show us how far G-d goes in our favor.

On another note... The miracle of the Sun and Moon standing still was a one-shot deal. Normally, the Sun and Moon do not stop their normal functions. But that is no less miraculous than the event in Yehoshua 10. It's just more common. Every sunrise and sunset is a wonder of G-d's Creation. The cycle of the Moon's phases should always give us pause to ponder. The occasional eclipses provide further celestial events at which to marvel. Take nothing for granted in this world.

Chukat

39th of 54 sedras;
6th of 10 in Bamidbar

Written on 159.2 lines in a Torah (rank: 39)

10 Parshiyot; 6 open, 4 closed

87 p'sukim; ranks 43rd; smallest in B'midbar

1245 words; ranks 40th; smallest in B'midbar

4670 letters; ranks 41st; smallest in B'midbar

Fewer p'sukim than Sh'mini, more words, same number of letters. Chukat is a bit longer.

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

MITZVOT

3 mitzvot of 613; all positive. Only 6 sedras have only positive mitzvot: B'reishit and Lech Lecha with 1 each, Metzora with 11, Chukat with 3, Pinchas with 6, and Vayeilech with 2

Again, to show the very uneven distribution of mitzvot in the Torah - Chukat has 3 (so do two other sedras). 26 sedras have more than Chukat; 25 sedras have fewer mitzvot. 3 is way below average (which is 11.4 mitzvot per sedra), but it is the median number of mitzvot in a sedra. 17 sedras have no mitzvot. The top 17 have 530.

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 17 p'sukim - 19:1-17

[P> 19:1 (22)] This whole Aliya plus the following 5 p'sukim deal with the topic of the PARA ADUMA. (The 22 p'sukim of ch. 19 constitute the Maftir for Shabbat Parshat Para - 2nd longest Maftir of all - what's the longest?)

The mitzva involves taking a cow with reddish hair (even two black or white hairs invalidate it), that is blemish-free (i.e. fit for the Altar - even though the Para Aduma is NOT a korban; it is prepared away from the Mikdash and Har HaBayit, across the valley, on Har HaZeitim) and that has not worn a yoke or carried a burden for people. (If it carried upon its back something for its own benefit - e.g. a blanket to keep flies away - it is still acceptable.) Elazar b. Aharon was in charge of the preparation of this first Para Aduma.

SDT: "And G-d spoke to Moshe and Aharon saying... DABEIR (you Moshe, not both of you, DAB'RU) to the children of Israel... Only Moshe could tell the people about the PARA ADUMA, which is an atonement for the Sin of the Golden Calf. Aharon was too involved in the Golden Calf episode. He didn't tell this mitzva to the people and he didn't prepare the PARA ADUMA; his son did. Yet the pasuk tells us that G-d spoke to both Moshe and Aharon. Perhaps this contains a private rebuke by G-d to Aharon... And perhaps a bit of the opposite as well, since Aharon IS included in the command to prepare the Para Aduma.

SDT: Rashi says that the mitzva is for the assistant Kohen Gadol to tend to the Para Aduma, although any kohen qualifies. Commentaries see a symbolism in the son of Aharon doing the work: just as the cow atones (so to speak) for her calf, so too the son atones for his father who was somewhat involved in the Golden Calf.

"Take a PARA ADUMA T'MIMA" T'MIMA usually means blemish-free, fit for the Altar. However, here the word T'MIMA is followed by the phrase "that has no MUM (blemish)", making the adjective T'MIMA superfluous. Therefore, we are taught that T'MIMA in this context is describing ADUMA, indicating that COMPLETE reddish hair is required. Without T'MIMA, a cow that was a "gingi" would be acceptable even if it had

some non-red hairs. Not so, because of the phrase **ADUMA T'MIMA**.

As opposed to all korbanot in the Mikdash which had to be brought "inside" (the Beit HaMikdash area), the Red Cow is slaughtered and prepared "outside" (not even on Har HaBayit - across the valley on Har HaZeitim). It is not a korban, but it does have korban-like features (atonement, among others).

After the cow is slaughtered, it is burnt whole (some of its blood having been sprinkled towards the Mikdash first).

The complete process of the Para Aduma (including what is thrown into the fire, how the ashes are collected and how the potion is made) is a positive mitzva [397, A113 19:2] that has been fulfilled nine times, so far. The next (tenth) time will be in the time of the Moshiach.

A person who comes in contact with a dead body is rendered ritually impure for a seven-day period [398, A107 19:4]. The "Para Aduma Potion" is to be sprinkled on the defiled person on the third and seventh day. Without this procedure, the state of ritual impurity remains forever. It is most important to avoid entering the Mikdash (and eating of sacred foods) while one is defiled. Intentional violation is a (Divinely imposed) capital offense.

MitzvaWatch

Today, (temporarily) without a Beit HaMikdash, the are (at least) three ramifications of the rules of ritual impurity to the dead.

[1] A kohen must still avoid contact with a dead body (except those of his close relatives for whom he sits shiva), even though he is already "tamei". This is both for "practice" as well as not to "add" to his state of TUM'A.

(2) We are not permitted to go onto Har HaBayit in those areas where the Beit HaMikdash and its courtyard stood (or might have stood).

(3) Some gifts of the Kohen (such as t'ruma, t'rumat maaser, challa) are not given to a kohen, but are "disposed of" according to alternate halachic procedures, because of TUM'A of both the Kohen potential recipient, as well as the giver, and the gift itself. Note that there are gifts to the kohen that pose no TAMEI problems; these are given today (e.g. Pidyon HaBen).

Levi - Second Aliya 11 p'sukim - 19:18-20:6

The Torah summarizes the Para Aduma procedures.

Note that the cedar branch and hyssop are added to the potion as well as to the burning of the Para Aduma. Commentaries see special significance in the fact that the cedar is a lofty tree and the hyssop is a lowly shrub.

The dual nature of the Para Aduma potion (that it purifies the defiled and defiles the ritually pure) is counted as a mitzva of its own [399,A108 19:19]. And, it is this feature of the Para Aduma that is considered most mystifying and enigmatic.

[P> 20:1 (6)] The next topic the Torah deals with is the death of Miriam in the Tzin Wilderness in Nissan (on the 10th of the month). The Torah immediately tells us that the People had no water (Midrashim speak of Miriam's Well that miraculously accompanied the People during their wanderings. This well disappeared upon her death, since it was in her merit - because she had watched over Moshe at the river - that we had the Well.) The People complain bitterly to Moshe and Aharon.

The custom of emptying out water containers in the room in which someone has died, comes from the sequence: "...and Miriam died ...and there was no water..."

Commentaries point out a connection between Para Aduma and the death of the righteous Miriam. Both are "instruments" of atonement.

Shlishi - Third Aliya 7 p'sukim - 20:7-13

[P> 20:7 (5)] In response, G-d tells Moshe to take the Staff,

gather the People, and that he (Moshe) and Aharon should SPEAK to the rock in the presence of the People, so that the rock shall give forth its water for the People and their flocks. Moshe gathers the People and admonishes them to witness another of G-d's miracles. He lifts the Staff and strikes the rock twice; water flows from it in abundance.

[S> 20:12 (2)] G-d is "angry" at Moshe and Aharon for missing a chance to sanctify His Name by having the People see water come from the rock by speaking to it. (The People had previously seen water come from a struck rock.) G-d decrees that neither Moshe nor Aharon shall lead the People into the Land of Israel.

Because of the inclusion of Aharon in this decree, there is an implication that he was not punished for any involvement in the Golden Calf - a point that needed clarification. Rashi says that the Torah is telling us that Moshe and Aharon would have gone into Eretz Yisrael, except for this, and only this sin. Interesting that Moshe himself tells the people (in D'varim) that he carries some of the blame for the Sin of the Spies. With Aharon's involvement in the Calf incident and Moshe's in the Spies episode, there is an interesting balance. On the other hand, Aharon IS held accountable in this case, even though it was Moshe who "acted".

G-d's decree seems excessively harsh on Moshe and Aharon. Commentators point to this as an example of how strictly G-d judges the greatest of our people.

Observation...

Note that the rock gives forth water even though Moshe did not speak to it, as G-d had told him to. There are two possibilities (maybe) as to why.

(1) It avoids a Chilul HaShem that would result if water did not come forth.

(2) Moshe Rabeinu was on the high level that he was able to control and divert nature (within limits). He had previously stricken a rock to get water; this now is something he can do.

(3) A twist on the Chilul HaShem possibility of (1) is that G-d wanted to avoid Moshe's losing face. G-d and Moshe are very much partners, so to speak, in the perception of the People. At the Sea, the people believed in "HaShem and in Moshe His servant, BASHEM UVMOSHE AVDO. In contrast, their lack of faith is expressed as their talking against G-d and against Moshe, BEILOKIM UVMOSHE. These are the only two times the word UVMOSHE (and in Moshe) appears in all of Tanach.

R'vi'i - Fourth Aliya 8 p'sukim - 20:14-21

[S> 20:14 (8)] Moshe sends mes-

sengers to the Edomites, to recount Israel's brief history and request right of way through Edomite land. The request is denied. A second attempt is made to obtain permission; this too is strongly rejected. The People of Israel change their route in order to avoid confrontation with Edom (according to G-d's command).

SDT: In asking for passage through Edom territory, Moshe's messengers state that the people "will not drink water of a well". Rashi says that we would have expected the Torah to say "the water of cisterns". Rashi explains that Edom had the cisterns; we had a miraculous well (as well as Manna for food). What we were offering Edom were the profits from selling us food and water. We had no need for their food and drink, but it was a proper offer to make. Rashi says that when staying at an inn, one should partake of the inn's meals rather than "brown bagging it". This increases the benefit to the innkeeper and is a proper thing for a patron to do.

SDT: Moshe sends a message to Edom saying, "...you know all the trouble we had in Egypt." Imrei Shefer asks, how was Edom expected to know what happened to us in Egypt? The answer, he says, comes from Parshat To'll'dot, when Rivka sought out G-d to explain what was happening inside her. She was told that she would have twins and that they would grow to head great nations, and when one fell, the other would rise proportionally. Edom's life

must have made a significant turn upward, says Imrei Shefer, during the dark years we spent in Egyptian servitude.

Chamishi 5th Aliya **17 p'sukim - 20:22-21:9**

[P> 20:22 (8)] The People travel from Kadesh to Hor HaHar. There Aharon is to die. Moshe takes Aharon and Elazar up the mountain, where the garments of the Kohen Gadol are transferred from Aharon to his son and successor. ALL the people mourn Aharon's death for 30 days. Commentaries point out that Aharon's death had elements that were missing in Moshe's. Seeing his son continue in his footsteps and being loved by all the people as Aharon was, adds a special dimension to Aharon's full life.

The Midrash says that the Heavenly Clouds that protected the People, left upon Aharon's death.

We can see now that the miracles of the Midbar were each associated with one of our leaders: Moshe, the Manna; Aharon, the Clouds; Miriam, the Well.

[S> 21:1 (3)] That made them vulnerable to attack from Emori. The People of Israel made a pledge to G-d and the Emori attack was successfully countered by Israel.

[P> 21:4 (13)] The People then

tired of their extended travels and complained once again to G-d and Moshe. Their tirade included gross disrespect to G-d's miracle of the Manna. For this they were punished by an attack of "fiery" (poisonous) snakes that bit many people, causing many deaths. The People repented and pleaded with Moshe to pray to G-d to spare them. G-d told Moshe to fashion a copper (the choice of copper was Moshe's and it was a play on words - Nechoshet/Nachash) snake and mount it atop a staff, so that anyone who would see it would live.

The Mishna in Rosh HaShana (3:8) asks, "What? (The copper image of) a snake can kill or restore life?" Not so, says the Mishna. "Rather, when the People of Israel look towards the Heavens and subjugate their hearts to G-d, then they were cured; and if not, they would decay."

The Mishna in P'sachim (4:9) records that Chizkiyahu HaMelech destroyed the Copper Serpent and the Sages approved of his actions. People were misusing it, and misunderstanding it. This same kind of problem exists with the use of Korbanot in the time of the Beit HaMikdash, and - in our time - amulets, Tashlich, Kaparot, visiting holy places, notes in the cracks of the Kotel, red threads around one's wrist, and even saying T'hilim - meaning that there are people who do certain things in lieu of heartfelt prayer and sincere kavanot, somehow expecting miraculous salvation. All of the above,

to some extent or another, are meant to be incentive and inspiration to sincere repentance and prayer, not substitutes for them.

Shishi - Sixth Aliya **11 p'sukim - 21:10-20**

The People continue their travels. They went to OVOT (identified as being due south of the Dead Sea). From there they went to "desolate passes" or "the ruins of AVARIM" (different understandings of the phrase IYEI HA'ARAVIM), along Moav's eastern border. They then continued on to NACHAL ZERED. Then to a part of the desert that was outside Moav territory (this because they were forbidden by G-d to encounter Moav.) These travels were recorded in the "Book of the Wars of G-d" (opinions differ as to what this was). Finally the people arrive at a place known as "the Well".

[S> 21:17 (4)] This was another significant event related to water. From a physical point of view, water is by far the most valuable "commodity" of the wandering Nation. On a spiritual level, water represents Torah and Life itself. The "Song of the Well", a short but beautiful song is recorded, highlighting the preciousness of water. The words are filled with symbolisms and allusions.

The next piece of travelog is either part of the song at the well... or not. From the desert, the

people went to Matana, from Matana to Nachliel, and from Nachliel to Bamot. From Bamot to Hagai in the field of Moav, on a clifftop that overlooks the Waste-lands.

Notice that we have Songs over Water at both ends of the 40 years.

Sh'VII - Seventh Aliya 16 p'sukim - 21:21-22:1

[P> 21:21 (16)] As Israel approaches the lands of Emori, requests are made for rights of passage. Not only are these requests denied, but Emori sends an army to confront Israel. Israel is completely victorious against King Sichon, and conquers the lands of Emori and Cheshbon. Further battles result in more Emori lands. Og, king of Bashan, also falls, as G-d promised.

SDT: It is important to note that Israel fights against whom G-d tells us to, and we do not engage in battle anyone that G-d forbids us to. It is irrelevant whether Edom was stronger or weaker than Emori. We didn't fight the latter and avoid the former for military reasons. G-d is our Commander-in-Chief. We have to always keep this in mind.

SDT: Israel's military victories in the Midbar, towards the end of the period of wandering, were very important for the morale of the people as they faced long years of many battles upon crossing the Jordan River into Eretz

Yisrael. In the Midbar, they get a taste of G-d's promises and might.

Moshe sends Meraglim to Ya'zer. Rashi says that the spies who were sent said, "we will not do as our predecessors did; we have complete confidence in the power of Moshe's prayer." In a way, the sending of these Meraglim is a TIKUN (repair) of the Sin of the Spies. Spies were often sent to facilitate the nation's next step. They were not meant to decide on what G-d already had decreed.

The final pasuk tells us that Israel traveled and arrived at Arvot Moav - this is their final stop before entry into Eretz Yisrael.

Note: We have four sedras of Bamidbar to go and eleven in D'varim, and we are already at Arvot Moav. With the conclusion of Chukat, we have arrived at the threshold of Eretz Yisrael. Back in Mikeitz we left the Land and went down into Egypt. Now we are readying ourselves to return.

Maftir in Second Torah 7 p'sukim / Bamidbar 28:9-15

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

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

The Haftara for Shabbat-R"Ch preempts the regular Haftara (usually). The obvious reason for the choice is found in the next to the last pasuk, which mentions both Shabbat and Rosh Chodesh.

Divrei Menachem

To strike or not to strike? - That is the question Moshe posed after receiving the command to talk to the rock and consequently to quench the thirst of a clamorous people. The rock was that from which Moshe produced water with his staff on a previous occasion. Now, not finding that specific rock, he presumed to repeat that previous action and, indeed, he struck another rock (Midrash).

Following this event, Moshe and Aharon were informed that they would not enter the Land of Israel, so severe a punishment that our rabbis were hard put to explain what caused G-d to proclaim of His two most noble servants: "Because you did not believe in me to sanctify Me in the eyes of the people of Israel."

Because Moshe hit the rock rather than spoke to it? Because he unjustly called the people rebels? Because he did not search for the original rock? Because he implied that the power to bring forth water

was in his hands rather than Hashem's ("Shall we bring forth water?").

Perhaps any one of these possibilities suggested by our rabbis was reason enough, clearly indicating that Jewish leadership - then and now - presents an awesome and incredible challenge.

VEBBE REBBE

We last publicized this question seven years ago. However, the problem recurs enough to justify periodic repetition. If the reader has not had his tefillin shel rosh adjusted since then, he is probably wearing them incorrectly now.

QUESTION: *Where is the exact place to put the tefillin shel rosh? It appears that many men put them too low in front, and no one says anything!*

ANSWER: There is nothing new under the sun. Rav Kook wrote a pamphlet called CHEVESH P'ER to strengthen the fulfillment of the mitzva of tefillin. His main complaint was that men wear the tefillin shel rosh too low (forward) on their heads and urged leaders to rectify the matter.

The gemara (Menachot 37a) learns (as opposed to the Tzedukim) that the Torah, although instructing to place the tefillin BEIN EINECHA (between your eyes), refers to the part of the head that can be shaved, not the forehead. Thus, the forward-most part of the tefillin may go no lower than where the roots of the hairline exit the

scalp (Shulchan Aruch, Orach Chayim 27:9). If that front part does not sit directly on the head but is suspended (which is usually a sign they are too low), one draws an imaginary, perpendicular line to where it would touch.

There is a machloket among Rishonim whether the back part of the tefillin can be placed anywhere on the top of the head or only on the front half. The gemara (op. cit.) talks about putting tefillin on, or up to and including, the place of a baby's soft spot (see Beit Yosef, OC 27 and Bi'ur Halacha to 27:9). The most stringent opinion is that the tefillin must fit in the first 4 finger-widths (or slightly more) of the head, starting from the hairline (see Kaf Hachayim, OC 27:41). This is based on the gemara that there is room on the head to place two pairs of tefillin (Eruvin 95b), assuming a minimum of two finger-widths for tefillin (see Mishna Berura 32:189). Poskim agree that it is more crucial that the tefillin not be even slightly too low than that they not extend too far back (Chevosh P'er, 2; Bi'ur Halacha, ibid.).

Why do so many men put their tefillin too low or too close for comfort? When large tefillin are fastened (by the part which is furthest back) so that they feel secure on the head (which is usually when they are relatively forward), they are likely to extend beyond the end of the hairline. (While it is easier to make mehudar tefillin that are big, when they are too big, it increases the problems of improper placement.) What usually happens is

that people are fitted when they get new tefillin or retzuot, expecting that they are set for life. But the retzuot stretch as they are used, and the tefillin extend ever further forward. Few people know how to adjust the knot to compensate, and many don't know that this is periodically necessary. Even someone who knows the halachic element, but is bald or has a receding hairline, is likely to assume that all is well and that the tefillin look low because of a receding hairline. Although we do follow the original hairline, many exaggerate how low it was and have no way of checking other than memory or comparing themselves to the younger generation. (Old pictures don't always show the roots.).

It is important to correct people whose tefillin slip down and certainly those whose retzuot are so stretched out that they may not have fulfilled the mitzva in years and make a b'racha l'vatala daily (see Rav Kook's appeal). However, one must be very careful how he corrects others (see Rashi, Vayikra 19:17). It is best if the rabbi periodically urges men to ask him to check and/or adjust. If this is not done, an individual may have little choice but to gently approach those who need help. For some, it pays to leave an anonymous note. (The sensitivity issue is usually more acute for older people, who are more likely to resent being approached by someone much younger.) Asking, "Do you want your keshet adjusted?" is preferable to, "Your tefillin are on wrong". It takes

little dexterity and training to do the adjusting, and it does not require undoing the knot.

Rav Daniel Mann, Eretz Hemdah Institute



Parashat Chukat begins with the laws pertaining to the Para Aduma - the quintessential chok in the Torah - as it is totally beyond all human comprehension. After all, there is no logical explanation as to why the ashes of a red heifer should bring about ritual purity any more so than the ashes of a brown cow, or a red sheep.

The underlying message behind the Para Aduma - and all chukim - is that we keep Mitzvot, not because they make sense to us, but because Hashem has commanded us to do so.

In that spirit, the placement of the laws of Para Aduma is not coincidental. Immediately following these laws, the Torah says: "The Children of Israel, the whole assembly, arrived in the Wilderness of Zin in the first month and the people settled in Kadesh" (Numbers 20:1). This verse marks the beginning of year #40 in the wilderness. 38 years have passed since the tragedy of the sin of the spies, and the divine decree against that generation - that they would all die in the wilderness - had finally been fulfilled.

The downfall of the spies resulted, not from their misunderstanding the nature of the Land of Israel and her inhabitants, but from their rejecting the divine command to enter into the Land of Israel, justifying their refusal on the grounds of practical considerations.

At the beginning of the final year in the wilderness, Hashem seeks to ensure that this new generation will not make the same mistake when the time comes to enter into the Land, hence the laws of the Para Aduma at the very start of the journey.

Today, as was the case in the time of the spies, there is no shortage of challenges within Israel that those living outside can use to justify their continued residence in Exile. And, it is also likely that were the Promised Land in the Caribbean, more Jews from America would probably choose to make Aliya.

But, it's not.

At the end of the day, we live in Israel, because here - and only here - is where Hashem has commanded us to live.

There will always be practical justifications as to why not to come home - and for that reason we have the chok of Para Aduma to remind us that it's not always about what we think.

Rabbi Zeev Orenstein, Jerusalem

Rabbi Weinreb's Weekly Column:

CHUKAT

"Captivity"

What's worse? Death by the plague? By the sword? Starving to death? Or being sentenced to captivity?

What a horrible set of choices, and what a bizarre question to ask!

But our Sages asked precisely this question in response to a prophecy of Jeremiah that he addressed to a sinful people. A frightening prophecy indeed:

"G-d said to me, 'Even if Moshe and Shmuel were to intercede with me, I would not be won over to that people. Dismiss them from my presence, and let them go forth! And if they ask you, "To what shall we go forth?" answer them, "Thus said HaShem:

Those destined for the plague, to the plague; Those destined for the sword, to the sword; Those destined for famine, to famine; Those destined for captivity, to captivity.'" (Yirmiyahu 15:2)

There is no question about it. The Jewish historical experience is rife with all four of the above catastrophes. Yirmiyahu's prophecy came true more than just a few times in our history.

Is it an idle question to ask which of the four is the worst? Are they not all terrible?

But the question is asked in an astounding passage in the Talmud (Bava Batra 8b), in connection with the great mitzva of redeeming captives. Rabbi Yochanan, one of the greatest teachers in the Talmud, refers to the above passage in Yirmiyahu and says: "Each subsequent calamity in this verse is harsher than the one preceding it!" For him, the sword is a worse fate than the plague for the body is disfigured. Hunger is worse than death by the sword because of the immense suffering involved in the former.

Captivity, Rabbi Yochanan asserts, is worse than all of the other three, because all of them are included in it. As Rashi explains: "The captive is totally at the mercy of his captor, who may slay him or starve him to death as he chooses."

Our people, who have endured so many forms of calamity, have known captivity firsthand and frequently. Our national consciousness has always known how painful captivity is, and how much effort we must invest in freeing captives and in appreciating the joys of freedom.

This past Shabbat, June 25, 2011 (Parshat Korach), marked exactly five years since one of our brethren was taken captive by sworn and fanatical enemies of the Jewish people. I refer of course to Gilad Shalit, the young Israeli soldier who is being detained under miserable circumstances by Hamas.

It is important that each of us be

constantly aware of his plight, which, we have just learned, is the worst of all plights. My home in Jerusalem is just a short walk from the headquarters of the Israeli Prime Minister; daily, I pass the tent from which information about Gilad is distributed, and from which poignant pleas for his release emanate.

This week, I choose to reflect upon the horrors of captivity in general, and to feel the pain of Gilad and his loved ones. This week, Gilad's suffering is especially relevant because it is in this week's Torah portion, Parshat Chukat, that we read of the very first Jew to become a prisoner of war.

The verse (Bamidbar 21:1) tells of the Canaanite King of Arad who "engaged Israel in battle and took some of them captive." Rashi, following the Midrash, hastens to add that only one prisoner was taken, a maidservant. Be that as it may, this is the first record of a Jew being taken into captivity in the heat of battle.

The reaction of the people to the horror of having a captive snatched from their midst is a powerful one: "Then Israel made a vow to the Lord and said, 'If you deliver this people into our hand, we will utterly destroy their cities.'" And they indeed proceed to do so, to the extent that the collective name of all the cities became Chorma, which means "doomed to destruction".


It may not be politically correct these days to call for the utter destruction

of the cities of our enemies. The morality of such a response surely needs to be contemplated. But one thing is for certain. The loss of even one soldier has always been taken very, very seriously. Back then, with our maidservant, and now, with Gilad Shalit.

We do not know how Moshe or Aharon responded, as it was the people of Israel who asserted that they could not tolerate the taking of a captive from their midst. Furthermore, we can never know what they really learned of the fate of that captive, nor of whether or not she was successfully recovered.

But we do learn that our response to the captivity of one of our fellow Jews must be one of indignant and effective action. Once again, the Torah portion of the week, which ties Korach with Chukat, astoundingly carries a message of relevance for today and for this moment in time.

This Sabbath, as we utter a prayer for the well-being and safe return of Gilad Shalit, let us fully realize that we must do all we can to advocate his release. And let us also fully realize that Gilad represents only the most recent example of a soldier who is tragically suffering that most dire of calamities, captivity.

 We are sometimes too hasty, when we discover that there is a reason for doing something, to assume that it was our reason for having done it.

From "A Candle by Day" by Rabbi Shraga Silverstein

Praying with Passion

Giving more meaning to our T'fillah
One Week at a Time
Excerpted and reprinted with permission of the author

P'sukei d'Zimra: **Hal'li Nafshi** **A Life of Praise**

הַלְלוּיָהוּ, הַלְלֵי נַפְשֵׁי אֶת ה'. אֶהְלֵלָה
ה' בְּחַיֵּי, אֲזַמְרָה לְאֱלֹהֵי בְעוֹרֵי.

Meaning: translation...

Hallelu-yah! Praise Hashem, O my soul! **I will praise Hashem while I live**, I will make music to my G-d while I exist.

Theme:
An essential concept of the prayer

The Reason for Living

A person praises Hashem during his life, and also, through the way he lives his life.

Insight: Deeper meanings...

All for Hashem

The simple meaning of AHAL'LA HASHEM B'CHAYAI, 'I will praise Hashem while I live', is that while I am alive I will praise Hashem. However, a deeper meaning of AHAL'LA HASHEM B'CHAYAI is that Hashem's praise comes about through living one's life.

Dovid HaMelech, whose life was rife with war, betrayal and pain, sought a continuous connection with Hashem from the midst of his all-too-real life struggles - 'One thing I ask of Hashem, and that is what I seek: that I may dwell in the House of Hashem all the days of my life' (T'hilim 27:4). Yet, how could Dovid HaMelech, let alone any ordinary individual, really seek to dwell in the House of Hashem all the days of his life? What time does that leave for the day-to-day routine - earning a livelihood, caring for children, sleeping, eating and all the other mundane tasks that fill our days?

Ramban (on D'varim 6:13) explains: "...You should act towards Hashem like a servant who serves his master always... this leads to what Chazal termed, "And let all your activities be for the sake of heaven." This means that even when a person is attending to his physical needs, he should do so for the sake of serving Hashem.

For example, Chazal state, "And behold, it was very good [the culmination of Creation], this refers to sleep. Is sleep a good thing? Why, a person is seemingly not accomplishing anything productive then! Yet, because a person sleeps, he awakes refreshed, and occupies himself with Torah [and Mitzvot]... and whenever he is engaged in attending to anything physical, he should keep in mind the verse, AHAL'LA HASHEM B'CHAYAI, 'I will praise Hashem while I live'."

Visualize:

Images that bring the prayer to life

Live-In Service

When Mrs. Bloom became old and infirm, her family hired an aide to live with her and attend to her needs. The aide lived with Mrs. Bloom in her apartment, slept on a cot in Mrs. Bloom's bedroom, cooked for her, served her meals, helped her wash and dress each morning and night, walked with her outdoors on pleasant days and kept her company indoors the rest of the time.

One of the children became dissatisfied with the way the aide performed her job. "She's not taking care of Mommy, she's taking care of herself!" the daughter complained to the oldest brother. "I came by at two in the afternoon, and Mommy was taking a nap. There was the aide, fast asleep in her cot, taking her nap! I look in the fridge to make sure they've got food, and what do I see? She bought herself milk, cheese, eggs - all kinds of things that Mommy can't eat!"

The older brother calmed his sister down. "She has to nap when Mommy does, because she's up at night when Mommy wakes up. And why shouldn't she eat the food she likes? She has to stay strong and feel good to be any good to Mommy. Even when she's taking care of herself, she's taking care of Mommy. She lives with Mommy every day, and she's responsible for her 24-7."

Likewise, in our relationship with Hashem, if our goal is to "live with

Him" around the clock, every day, then everything we do to keep ourselves healthy, strong, content and positive are in fact acts of service to Him. By staying healthy and strong, we are ready and able to do mitzvot and learn Torah. In this way, our lives become a praise to Hashem.

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

Who is Obligated in Mitzvot?

Last time we saw that the SHOTEH is exempt from the mitzvot whereas the PETI is obligated in mitzvot, at least those that he can comprehend and perform. Our definition of the SHOTEH is one who is psychotic and has a warped grasp of reality; the PETI is one who has mental deficiency.

It is commonly asked why is the SHOTEH exempt from mitzvot but the PETI is obligated? The SHOTEH may show intelligence and in fact have periods of sanity and exhibit normal functioning, whereas the PETI acts in a childlike manner. Surely the halacha should be the reverse, that the PETI is exempt and the SHOTEH is obligated!

Several reasons have been suggested for this; last time we quoted from Rav Moshe Feinstein that the SHOTEH is unstable, and has ups and downs, but the PETI is stable. True he may only reach the level of a six year old child who has a constant albeit diminished comprehension.

To serve Hashem and be obliged in the commandments requires a certain stability and this is lacking from the SHOTEH, therefore he or she is exempt from the mitzvot.

Another possible explanation is based on his lack of responsibility due to his disconnection from reality. The SHOTEH cannot be held responsible for his actions and thus cannot be obliged to perform a mitzva. The Torah cannot give such responsibility to the SHOTEH. However if he performs a mitzva on his own accord then there are opinions that it is considered a bona fide performance of the mitzva. The PETI is different - he has a connection with reality and is obliged in the performance of those mitzvot which he is capable of doing.

Maybe another explanation is that the SHOTEH has no comprehension, or we are incapable of judging his comprehension and his intention. So that any action that he performs is meaningless. We may view him as acting out of the service of Hashem, but he may be acting due to voices that he hears in his mind. This action cannot therefore be defined as the performance of a mitzva even when it is done. This follows the opinion that when the SHOTEH does a mitzva it is not considered as a real mitzva.

The PETI has a puerile comprehension, but children also perform actions for the "right" reasons and so the PETI can perform mitzvot and is therefore obliged to do so.

For whatever the reason, the halacha is that the SHOTEH is exempt from mitzvot while the PETI is obliged in the mitzvot.

How can we define SHOTEH and PETI today?

More on this next week.

Excerpted with permission from **Gold from the Land of Israel**

A New Light on the Weekly Portion from the Writings of

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

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The Book of God's Wars

Adapted from Ein Ayah vol. II, p. 246

The Torah reading (Parshat Chukat) concludes with an obscure reference to the "Book of God's Wars", describing the Arnon canyon near the border between the Land of Israel and Moav. The verses are cryptic, and the Talmud (B'rachot 54a,b) fills in the details with the following story:

Just before the Israelites were to enter the Land of Israel, the Amorites (one of the Canaanite nations) laid a trap for them. They chipped away at the rock, creating hiding places along a narrow pass in the Arnon canyon. There the Amorite soldiers hid, waiting for the Israelites to pass through, when they could attack them with great advantage.

What the Amorites did not know was that the Holy Ark would smooth the way for the Jewish people in their travels through the desert.

When the Ark arrived at the Arnon Pass, the mountains on each side crushed together, killing the Amorite soldiers. The Israelites traveled through the pass, blissfully unaware of their deliverance. But at the end of the Jewish camp were two lepers, named

Et and Vehav. The last ones to cross through, it was they who noticed the riverbed turned crimson from the crushed enemy soldiers. They realized that a miracle had taken place, and reported it to the rest of the Israelites. The entire nation sang a song of thanks, namely, the poetic verses that the Torah quotes from the "Book of God's Wars."

Battles of the Torah

The Talmud clearly understands that this was a historical event, and even prescribes a blessing to be recited upon seeing the Arnon Pass. Rav Kook, however, interpreted the story in an allegorical fashion. What are "God's Wars"? These are the ideological battles of the Torah against paganism and other nefarious views. Sometimes the battle is out in the open, a clear conflict between opposing cultures and lifestyles. And sometimes the danger lurks in crevices, waiting for the opportune moment to emerge and attack the foundations of the Torah.

Often it is precisely those who are on the fringes, like the lepers at the edge of the camp, who are most aware of the philosophical and ideological battles that the Torah wages. These two lepers represent two types of conflict between the Torah and foreign cultures. And the Holy Ark, containing the two stone tablets from Mount Sinai, is a metaphor for the Torah itself.

The names of the two lepers were Et

and Vahav. What do these peculiar names mean?

The word ET in Hebrew is an auxiliary word, with no meaning of its own. However, it contains the first and last letters of the word EMET, "truth". ET represents those challenges that stem from new ideas in science and knowledge. ET is related to absolute truth; but, without the middle letter, it is only auxiliary to the truth, lacking its substance.

The word VAHAV comes from AHAVA, meaning "love" (its Hebrew letters have the same numerical value). The mixing up of the letters indicates that this is an uncontrolled form of love and passion. VAHAV represents the struggle between the Torah and wild, unbridled living, the contest between instant gratification and eternal values.

When these two adversaries - new scientific viewpoints (ET) and unrestrained hedonism (VAHAV) - come together, we find ourselves trapped with no escape, like the Israelites in the Arnon Pass. Only the light of the Torah (as represented by the Ark) can illuminate the way, crushing the mountains together and defeating the hidden foes. These enemies may be unnoticed by those immersed in the inner sanctum of Torah. But those at the edge, whose connection to Torah and the Jewish people is tenuous and superficial, are acutely aware of these struggles, and more likely to witness the victory of the Torah.

The crushing of the hidden adversaries by the Ark, as the Israelites entered into the Land of Israel in the time of Moshe, is a sign for the future victory of the Torah over its ideological and cultural adversaries in the time of the return to Zion in our days.

A look at CHUKAT from OzTorah

Miracles don't strike twice

Moshe was told to speak to the rock and tell it to gush forth water. Instead, he struck the rock. The water still flowed, but Moshe was severely punished for disobeying his instructions. Yet there had been an earlier occasion when God had told Moshe to strike that very same rock: "Take in your hand your rod with which you smote the river. Strike the rock, and water shall come out of it, so that the people may drink" (Sh'mot 17:5-6). If striking the rock was alright the first time, what was so wrong with it now?

A Midrashic answer is that God does not perform the same miracle twice. Here the first miracle would occur by means of striking the rock, and the second by speaking to it. We see how Divine miracles never repeat themselves in the fact that when Moshe needed to sweeten bitter water he was told to cast a certain tree into it (Sh'mot 15:25), but when Elisha had to

make water drinkable he was told to cast salt into it (Melachim Bet 2:21).

In a sense we get the same message when the Siddur states that the Almighty "renews every day the work of Creation". This does not necessarily indicate that God repeats the same creative miracle every day, but that every day is a new miracle. And since every day is new and miraculous, it offers human beings a wonderful fresh opportunity. God does not go in for sameness, and neither should we.

The Red Heifer's Great Secret

Guest article by

Rabbi Ephraim Sprecher

Dean of Students, Diaspora Yeshiva

Rashi in Parshat Chukat quotes a Midrash that explains that the Red Heifer is a tikun for the sin of the golden calf. "To what can this be likened? To a maid who worked in the palace of the king. One day her child came and soiled the palace with his filth. The king said: 'Let the mother come and clean up her child's filth'"

This is the concept of atonement for the golden calf, for the Holy One said: "Let the Red Heifer come and atone for the golden calf."

The Midrash examines the concept of the Red Heifer and the golden calf, and finds many striking parallels and connections. For example:

- Why must the heifer be red?

Scripture likens sin to red, because when a person sins, he forfeits his blood: "Though your sins be as scarlet, they shall be as white as snow; though they be like red crimson, they shall be white as wool" (Yeshayahu 1:18). Says the Holy One: Since Israel's sins are red, let the heifer also be red - and when it is burned, it's ashes are white ... thus the prophet assures his people in the Creator's name that God promises "they shall be white as snow."

- In order for the heifer to be fit, it must never have carried a yoke. This is an allusion to Israel who threw off the yoke of Heaven in insubordination when they worshiped the golden calf.

- Why must the heifer be given to Eleazar, an assistant, and not the Kohen Gadol himself? Because Aharon oversaw the creation of the golden calf, and therefore it would not seem proper for him to officiate with the heifer. There is a principle: "The same one who was prosecutor, cannot become defense attorney."

- The heifer is burned, an allusion to the calf that was burned: "And he took the calf which they had made, and burned it in the fire..." Sh'mot 32:20

- Three species are used: hyssop, cedar, and scarlet wool, which are reminiscent of the 3000 who fell at the sin of the calf. And why these three? The cedar is the highest, and the hyssop is the lowest ... and whoever is haughty (equal to the sin of idolatry) must become like a worm (from which the red dye is obtained) in his own

eyes, as King David prayed: "I am a worm and not a man" (T'hilim 22:7). If he will lower and humble himself, his sins will be atoned.

- Just as the sin of the golden calf exerts its influence forever, as it states: "on that day I will remember you and I will remember your sin" (Sh'mot 32:34), so too the Holy One commanded that the ashes of the red heifer be kept as a remembrance for all generations: "And they shall be for the congregation of the children of Israel for a remembrance."

- And just as the golden calf rendered all those who participated in it impure, - for idolatry causes impurity, as it is written: "You shall cast it away as a thing impure..." (Yeshayahu 30:22), so the heifer renders all those who come into contact with it impure.

- And as Israel became pure when Moshe burned the golden calf - fire being the symbol of purging sin - so Israel becomes pure through the the burning of the red heifer.

Thus, we have received an explanation that the purification by the heifer's ashes is related to the golden calf episode, and "let the mother come and clean here child's filth".

If so, then why is the ordinance of the Red Heifer still called a CHOK?

Surely the element of mystery has abated; it is simply a matter of rectifying the sin of the golden calf! Why did King Solomon state regarding the Red Heifer: "...I said I will get wisdom, but it is beyond me." (Kohelet 7:23)

Yes, even if it is granted that the secret mechanism which powers the cleansing of these ashes is the power of T'shuva, but this itself is above the realm of comprehension! For even the greatest wisdom and comprehension cannot fathom or explain the power of T'shuva and how it works ... only the Holy One Himself, in his infinite mercy decreed that it should be so. T'shuva is the most mysterious Godly secret of all!

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WISDOM & WIT
by Shmuel Himelstein

R' Shmuel of Sokolov was a very pious and devote man. His children, who had gone into business, were very successful, and had accumulated a great deal of wealth. R' Shmuel was very much afraid that their wealth would lead them away from the true path, so he came to his Rebbe, R' Yechezkel of Kuzhmir, and asked the Rebbe to pray that R' Shmuel's sons would lose their wealth, and thus remain Torah-true.

"That is totally unnecessary," said R' Yechezkel. "Hashem has His ways of ensuring things. If you are so concerned, pray to Hashem simply that your children will remain true to their heritage."

####

R' Moshe Chaim, brother of the Rebbe of Gur, was a successful businessman.

When he visited Warsaw, he drove in

his horse and magnificent carriage to see his elderly parents. As he approached their home, he saw an old woman stooped under a heavy load of straw. No sooner did he pass her, than he realized it was his own mother.

Quickly stopping the carriage, he jumped down and ran over to her. "Mother," he said, "why are you carrying such a heavy load?"

"I'm bringing straw for a mattress for a new bride," replied his mother.

"Mother," begged R' Moshe Chaim, "leave the straw alone, and I'll pay for enough straw for ten mattresses."

"My son," replied his mother, "first of all, your paying for the straw would deprive me of a mitzva. Second of all, the new bride needs money as well. Instead of paying for the mattresses, just give her the money."

For Your Information...

For those taking Shabbat early... meaning that you will be davening Maariv before sunset, you do say Yaaleh V'yavo, even though it is not really Rosh Chodesh yet. This is the way it works when one davens Maariv from Plag HaMincha and onward.

Shabbat Rosh Chodesh

Shabbat and Rosh Chodesh go nicely together - the Musaf of Shabbat is an expanded version of the weekday sacrifices (two lambs) and Rosh Chodesh's Musaf is like those of the

Chagim (bull(s), ram, lambs, and a goat Chatat).

Makes sense when you think about it. Six days... and on the 7th - Shabbat is one of the days of the week and the unique one among them.

The Chagim belong to the Jewish calendar, which is based on the months and Rosh Chodesh.

On another note...

When Rosh Chodesh is on a weekday some have the custom to have a meal in its honor. When Rosh Chodesh is on Shabbat, the more common practice is to enhance one (or more) of the Shabbat meals in honor of Rosh Chodesh with an extra kugel, a special side dish, a fancy dessert - some of the above, all of the above...

Towards better davening and Torah reading

My Brother from Pittsburgh

No, I don't have a brother in Pittsburgh. But the rabbi of my childhood shul did. And he would refer to him often in Shabbat morning drashot as "my brother from Pittsburgh zol zayn gezunt (may he be healthy). My father z"l would invariably whisper to me, "his brother should be healthy or Pittsburgh should be healthy?" This happened so often that it became an inside joke in the family.

So what is this anecdote doing in the TBDATR column? Couple of reasons. Let's start with the end of NISHMAT, when the one who is chazan on

Shabbat morning for P'sukei d'Zimra is about to pass the task over to the Baal Shacharit. He says, HAMELECH HAYOSHEIV AL KISEI RAM V'NISA. The King Who sits on a throne - lofty and exalted. Who or what is RAM V'NISA? G-d, the King Who sits on a throne? Or is it the throne that is lofty and exalted? Depends how you break the sentence into phrases. Is it HAMELECH HAYOSHEIV [pause] AL KISEI RAM V'NISA or is it HAMELECH HAYOSHEIV AL KISEI [pause] RAM V'NISA? If one doesn't pause at all, you can understand it either way. But where does the pause belong so as to convey the correct understanding?

The phrase RAM V'NISA occurs only twice in Tanach, both times in Yeshayahu. And both occurrences are borrowed by the editors of our davening. To better understand the meaning in the davening, let's look into the Navi Yeshayahu. In the beginning of ch.6 (which is the haftara of Parshat Yitro), Yeshayahu says that,

וַיִּרְאֵהוּ אֱתֵּי-אֲדֹנָי יְעֹשֶׂה עִלְיָ-כִסֵּא רָם וְנִשְׂא...

So we have the same question about what RAM V'NISA describes. But this time, we have the TAAMEI HAMIKRA (cantillation marks) to help us.

and I saw G-d is marked with a DARGA T'VIR, sitting on a throne - MERCHA TIPCHA... T'VIR sounds like a longer pause is called for after it, because of the way we chant it, but the TIPCHA is a higher level pauser. This means that the YOSHEIV AL

KISEI goes with G-d, and together, it is G-d Who sits on a throne Who is described as being RAM V'NISA.

The line in Nishmat should be read, HAMELECH HAYOSHEIV AL KISEI [pause] RAM V'NISA. And the pasuk in Yitro's haftara should also get a longer pause after KISEI.

This is borne out by the other occurrence of RAM V'NISA in Yeshayahu 57:15 -

כִּי כֹה אָמַר יְהוָה וְנִשְׂא שָׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ...

For thus says the high and lofty One who inhabits eternity, whose name is Holy;

This is where the text for the Baal Shacharit's opening words come from. RAM V'NISA is clearly referring to G-d, without needing the finesse of the TROP.

Clearly, then, the pause goes after KISEI and before RAM V'NISA.

Which leads us to a different T'VIR-TIPCHA issue in this week's sedra of Chukat (19:12).

הוּא יִתְחַטֵּא-בּוֹ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי יִקְהַר וְאִם לֹא יִתְחַטֵּא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי לֹא יִקְהַר:

He shall purify himself with it (the potion made with the ashes of the Para Aduma) on the third day and on the seventh day - (then) he shall be clean; but if he does not purify himself the third day and the seventh day - (then) he shall not be clean.

NOT (as some translations have it):

He shall purify himself with it on the third day, and on the seventh day he shall be clean; but if he does not purify himself the third day, then the seventh day he shall not be clean.

WRONG! If a person is Tamei from contact with a dead body, he must have the Para Aduma "treatment" on the third and seventh day of his TUM'A. Then he is TAHOR after the seventh day ends.

The inaccurate (careless) translation implies (or says outright) that if he gets the potion sprinkled on him on the third day, then he will be TAHOR on the seventh. He will not. He needs another sprinkling on the seventh day and then he can become TAHOR after Mikve and after stars-out following the seventh day.

The incorrect translation comes from reading the pasuk with pauses in the wrong place. Again we have a T'VIR on HASH'LISHI and a TIPCHA on SH'VI'I. This occurs twice in the pasuk. The pause after a TIPCHA is stronger than the pause after a T'VIR (even though, the way we read it, a T'VIR usually needs a breath and hence a longer pause results). So that the pasuk comes out meaning what it is supposed to mean, we need to exaggerate the pauses after the word HASH'VI'I so that the seventh day joins the third day in the same phrase, and the YIT-HOR and LO YIT-HOR refers to both days.

Pausing in the wrong place will corrupt the meaning of the pasuk and

might require the BK (Baal Korei or Baal K'ri'a - the Torah reader) to repeat the pasuk.

ParshaPix explanations

- ❑ The cow is an actual possible PARA ADUMA (subject to careful examination, and then if it is found pure red, has to stay that way, remain unblemished, and never be worked).
- ❑ Following Miriam's death, the Well dried up and there was no water for the people (the faucet with the spider's web at the spout).
- ❑ Although Moshe was commanded to speak to the Rock (the rock's ear indicates that it was ready to listen), he struck it with the MATEH twice and water gushed forth from the rock(s).
- ❑ Kohen Gadol with the garments that were transferred from Aharon to Elazar.
- ❑ The people panicked and a plague of serpents attacked the people. G-d told Moshe to put the form of a snake on a rod (which he did, making the snake from copper) and anyone bitten by a poisonous snake who looks at the snake-on-the-stick would live. The symbol of the medical corps is a serpent (or two) wound around a staff. Known as a caduceus, encyclopedias give it an origin in Greek mythology. One wonders if the Torah is its original source...

- ❑ The sedra mentions SEFER MIL-CHAMOT HASHEM, perhaps some kind of written record of the battles. It is represented by the open book with a tank on one page and the HEI-apostrophe on the other.
- ❑ DO NOT ENTER sign has a double-double meaning. Edom and Emori both responded to Israel's request for safe passage through their territory with DO NOT ENTER. Moshe and Aharon, as a result of the "hitting the rock rather than talking to it episode", were given DO NOT ENTER orders for Eretz Yisrael.
- ❑ The bottle of water marked 2NIS represents the offer Bnei Yisrael made to pay for the water they would use while passing through Edom's land.
- ❑ The well with the musical clef stands for the Song of the Well.
- ❑ Mathematical expression equals 256+44+1, which is 301, the g'matriya of fire. That is what the expression is equal to in the ParshaPix, and altogether represents the phrase, "For a fire has come out of CHESHBON..."
- ❑ MELECH CHESHBON, i.e. the math king. Emori's king Sichon is also referred to as MELECH CHESHBON, as in the haftara of Chukat. (In Chukat, there is reference to Sichon Melech HaEmori, who sits in (the city of) Cheshbon). For the title of Math

King, we've selected Leonhard Euler (pronounced oiler) - that's his picture in the ParshaPix. He is considered by many to be the most significant mathematician of all time so we have dubbed him MELECH CHESHBON.

□ Top middle is the emblem of Chevrolet. As we read in Bamidbar 21:1, "And when king Arad the Canaanite, who lived in the Negev, heard tell that Israel came by the way of Atarim; then he fought against Israel, and took some of them prisoners." As to the "prisoners", the Midrash says it was only one single person, a servant woman. The term in the pasuk for prisoner or captive is SHEVI, i.e. CHEVY as in CHEVROLET.

□ Below the Chevy emblem is a picture of one of the most famous clowns of the past in America, Emmett Kelly - as in ...MAYIM CHAYIM EL KELI. We went with Weary Willie rather than Princess Grace because his first name because of the different examples of CHESED SHEL EMET in Parshat Chukat, in burying of Miriam and Aharon.

□ The four graphic elements from the upper-right, linked with arrows all go together. A gift-wrapped box representing the place - whose identity is disputed by various scholars - called MATANA. From MATANA, the Torah tells us, the people traveled to NACHLI'EL. The bird the arrow points to is a

Wagtail, known in Hebrew as a Nachli'eili. From there, via another arrow, the people traveled to BAMOT, either a place name or just the high places. In modern Hebrew, BAMOT are stages. In TTriddle form, the connection is to stages as in stagecoach. From there, via yet another arrow, to HAGAI, which we are taking as HA (the) GAI (maybe a valley of sorts). The picture is one of Guy Smiley, a Muppets character.

□ The people complain of their thirst with these words (Bamidbar 20:5): "And why have you made us come out of Egypt, to bring us in to this evil place? This is no place of seed, or of figs, or of vines, or of pomegranates; nor is there any water to drink." Here are those same three fruits that the Meraglim brought back from their tour of the Land. Think of the extra slap in the face.

□ There are three Unexplained, all refer to the haftara for Shabbat Rosh Chodesh.

THE CHALLENGE OF MONEY: "Your brother shall live with you" [4]

by **Dr. Meir Tamari**

Our subject is charity-philanthropy that is usually construed to be a voluntary, biased and individualistic act yet our sources defined the guideline for this mitzva of the tithe, and so transformed it into a tangible and obligatory

framework.

Early in the Torah we read that Avraham tithed to Malki'Tzedek, priest of G-d the Most High (B'reishit 14:20) and that Ya'akov undertook to tithe all the wealth that Hashem would give him (28:22). However, what we refer to as 'ma'aser kesafim' is to tithe our money and give that to charity. "The mitzva is to give one fifth. [Tithes of] one tenth is the mark of a mediocre [spirit]" (Yoreh De'ah 249). Our commonly considered ma'aser kesafim fixes only a minimum obligation. Obviously one may and if it will not mean impoverishing ourselves, is even obligated to give more than this tenth. It should be noted that all the limitations on the amount we are obligated to give as charity are a function of their effect on the welfare of the giver; beyond that there is no justification for limiting either one's donations to charity or to communal needs.

Some authorities base our tithing on the obligations spelled out in the Torah regarding agricultural produce; "Every 3 years [3rd and 6th of the shmita cycle] tithe that year's crop and give it to the Levite, the poor, the stranger, the orphan and the widow" (D'varim 14:28-29). However, others hold that the tithing of money, as distinct from the produce of the fields, is, at the present time, only a rabbinic injunction or even that it is only a custom. While the source of the obligation has halakhic ramifications, in practical every-day life, ma'aser kesafim, according to all authorities is a binding obligation on us.

Owing to the complexity in our day both of the items of wealth liable to ma'aser and of the permitted deductions thereof, care should be taken to seek appropriate rabbinical guidance. While our discussion deals only with the general principles, it will also draw attention to possible problem areas.

The easiest way to calculate what income is liable to ma'aser, whether 10% or 20%, is to draw up a sort of tax form similar to the ones used for income tax purposes; indeed there are a number of suggested ones that appear in most sefarim on tzedaka. Our basis would be all income earned during that year: income from business ventures net after expenses incurred in earning that income, interest, dividends, refunds from income and other taxes, capital gains, pensions, rents, royalties, unemployment compensation, wages, gifts, inheritances, honorariums, social security benefits etc.

Income tax, value added tax, municipal taxes etc. are deductible. However, those taxes or deductions which in effect are savings such as IRA, retirement plans, social security, insurance premiums etc. cannot be deducted from the ma'aser basis; where they are deducted at source one has to add them back for purposes of tithing. There are differences of opinion among the authorities as to whether one uses a cash basis or an accrual one regarding credit sales, just as there are as to whether to use normal accounting methods to calculate the rate of depreciation of assets or whether to permit immediate deduction in the year of purchase or perhaps only when the

asset is sold.

There is however an area of business conduct that requires perhaps greater scrutiny for purposes of calculating ma'aser. Managerial salaries in excess of market norms, traveling, entertainment and general expenses all often have a not insubstantial element unrelated to the actual running of the business. The element of personal benefit involved is often extremely difficult to prove for the tax authorities; in many countries, adding back the benefits have been estimated to increase actual taxable profits by 75-100%. Irrespective of whether the fiscal systems recognize them as deductions or not, they may be questionable as legitimately deductible from the ma'aser basis since it may be considered to be at the expense of the poor if they are deducted. For example, if one stays in a 5-star hotel during a business trip, one would have to calculate the difference between 3 stars and 5 stars and add that difference back (Harav Sterbuch, Am HaTorah, part 5, sec 10).

A Jew once put the 10 ruble note that he found under a stone with a note, "you shall not steal". He returned to find 5 and the note, "your brother shall live with you". *(to be continued)*



Last issue's **(KORACH)** TTtriddles:

[1] From Kokoro, Papua New Guinea to Altenrhein, Switzerland

Airports around the world are coded with a 3-letter code. For example, Ben Gurion airport is coded TLV (for Tel Aviv). The main New York area airport is JFK (John F. Kennedy International Airport - formerly Idlewild Airport, built over the Idlewild golf course and put into operation in 1948). LGA is La Guardia and EWR is Newark Liberty International Airport (the New York area's first major airport). Which brings us back to our TTtriddle. (We try to impart "tidbits" of information in addition to giving the solution to a TTtriddle.) The code for the airport in Kokoro, Papua New Guinea is KOR. The airport in Altenrhein, Switzerland is coded ACH. Taken together, that spells KORACH. FYI, Papua New Guinea is in Oceania, at the east end of the island group that is mostly part of Indonesia. It is just north of Australia. Its head of state is Queen Elizabeth II.

[2] He doesn't mean that question

This was an oblique reference to the question that the kohen at a Pidyon HaBen "poses" to the father of the firstborn boy that he is redeeming. The kohen says to the father: MAI BA-IT T'FEI...? Which do you prefer: To give me your firstborn son, who is the first issue of his mother's womb -

or do you prefer to redeem him with 5 silver coins as required by the Torah? The kohen does not mean this question, because the father must redeem his son. At many Pidyon HaBen ceremonies, some wiseguy will tease about this question, egging the father on to keep the money and give up the son. But that is just fooling around. The question is not meant as a question. So why is it asked? Now that's a good question. TTreaders are invited to email us with the answer to that one. tt@ou.org - thank you in advance.

[3] Did Tzakaz and Reshet heed the warning?

TZAKAZ is TZADI-KUF-ZAYIN, each of its letters precedes the corresponding letters of KORACH. RESHET is REISH-SHIN-TET, the letters that follow those of KORACH. TZAKAZ and RESHET are neighbors of KORACH and apparently did not heed the warning of OI L'RACHA OI L'SH'CHEINO - woe to a wicked person and woe to his neighbors. This is based on the fact that Korach lived in the part of the Levi camp that bordered the tribe of Reuven. It was from Reuven that many Korach supporters came.

[4] Star Trek's first Klingon with an advanced combat helmet

Klingons are a fictional warrior race in the Star Trek universe. They are recurring villains in the 1960s television show Star Trek: The Original Series... Initially intended to

be antagonists... they ended up a close ally of humanity. The first Klingon to appear in Star Trek, as an antagonist to Kirk, was Commander Kor... The Advanced Combat Helmet (this is real, not fictional) has replaced the old Kevlar helmet... 3.5 lbs lighter than the old model and is cushioned on the inside... it is a helmet system that provides ballistic and impact protection... is compatible with the current night vision devices, communications packages, and nuclear, biological, and chemical defense equipment and body armor... Give KOR an ACH and you get KORACH. (Not every sedra lends itself to this type of TTtriddle.)

[5] one visual TTtriddle (see hardcopy or pdf)

This was a row of dots, three filled in, one empty, and six more filled in. Translated to numbers, we can write this TTtriddle as 111011111. As a binary number, and presenting it from right to left to make it easier to relate to, we find a one, a two, a four, an eight, a 16, and a 32 for the last 6 digits. Adding them together we get 63. The zero is for 64. None in this number. Then we have one 128, one 256, and one 512. Add those together to get 896. Add the 63 and we get 959, the issue number for Korach 5771.

[6] ParshaPix Unexplained

In last week's PP there was the number 1500. This is the largest gimatriya of any word in the Torah

(there are some larger ones elsewhere in Tanach). The word is in Parshat Korach - TISTAREIR, TAV (400) + SIN (300) + TAV (400) + REISH (200) + REISH (200) = 1500.

[7] ParshaPix Unexplained

More fun with the name KORACH. There is an apple core, KOR. Then there is the symbol for Gemini (which happens to be the Mazal of the month of Sivan, which is coming to an end), the Twins, divided by two. Twins divided by two give a twin or a brother. Let's take brother because that's ACH in Hebrew, and we get apple core brother or KOR-ACH.

[8] MazalPic

This is what we call the graphic in the Word of the Month box on page 2. Sometimes it relates to the Zodiac sign of the month - i.e. its Mazal, and sometimes it relates to the name of the month (but we still call it a MazalPic). We generally introduce the new MazalPic on Shabbat m'vorchim, rather than waiting for the month to begin. With Rosh Chodesh on Shabbat for Tamuz, we could have waited until this week... but we didn't. The fellow in the picture is Toto Tamuz; he was suggested by MazalPic expert solver and poser H(S)M. Toto Tamuz is a Nigerian-born Israeli footballer (soccer player), who plays for Hapoel Tel Aviv. Born in 1988, his parents came to Israel in 1990, where his father, footballer Clement Temile, played professionally for Beitar Netanya... His parents left Israel in

1991... leaving Toto temporarily with a team mate of his father. When it became obvious that his parents were not coming back for him, Toto was adopted (unofficially) by Orit Tamuz who cared for him and raised him... Although it is unclear if he formally converted to Judaism, he was raised Jewish, attending synagogue on the holidays and performing kiddush each Friday.

[9] OLD BUSINESS

The "sedrabox" at the top of the front page had a picture of almond blossoms in the background, referring to the blossoming of Aharon's staff, as described in the sedra. This particular picture is a Van Gogh painting, 1890, which hangs in the Van Gogh Museum in Amsterdam.

Portion from the Portion **PARA ADUMA and KIBUD AV VA'EIM**

The Gemara in Kiddushin (31) tells us that when Rabbi Eliezer was asked to what extent one must go in order to fulfill the obligation of honoring their parents he told them a story about an idolater in Ashkelon. One time, the Rabbis came to Dama ben Netina to buy gems for the EIFOD. The sum agreed on for payment was 600,000. When Dama went to get the stone for them, the key to the box was under the head of his sleeping father. He refused to wake up his father and the sale did not go through. He lost so much money

and yet he would not wake up his father. The following year a PARA ADUMA, fully red-haired heifer, was born to Dama. A PARA ADUMA is very rare and is needed by the Jews in order to purify those who have become defiled (from contact with a dead body). The sages of Israel heard that such a cow was born to Dama and rushed to him to purchase it. He said to them: I know about you that if I request from you all the money in the world for the purchase of this heifer, you would give it to me, but I will only request from you that money that I lost, 600,000, because my father was sleeping.

We are all probably familiar with this story. But did we ever wonder why exactly did Dama ben Netina receive his reward for his concern for his father by having a Para Aduma born to him? Couldn't G-d have sent him the money in any other way? Maybe not by winning the lottery, but through having a bountiful harvest, or selling lots of expensive gems which is why the Rabbis had come to him in the first place?

The Chidushei HaRim has an interesting answer to this question. He says that the actions of this non-Jew Dama ben Netina did not reflect positively on the Jews. If Rabbi Eliezer brings an example of the best way to do KIBUD AV VA'EIM from a non-Jew, and not a Jew, what does that say about the Jews? Aren't we supposed to be the 'light of the Nations'? That's what the prosecuting voices above were

saying. So Hashem sent an answer to this through the Para Aduma of Dama ben Netina. True, he 'spent' a lot of money on a mitzva that is logical and reasonable (KIBUD AV VA'EIM) and that is very praiseworthy. But the Jews do more - because they are even willing to spend exorbitant sums of money on mitzvot such as PARA ADUMA that are CHUKIM and not exactly logical. We all try to respect our own parents, but we also respect Hashem by keeping his commandments that we might not even understand.

Forgetting **YAALEH V'YAVO** in the Amida of Maariv of Rosh Chodesh does NOT invalidate the Amida. Forgetting it at Shacharit or Mincha requires repeating the Amida. (For Chol HaMoed, forgetting at Maariv also requires repeating.)

Maharal on the Sedra

Moshe's Own Red Cow

Bamidbar 19:1 - ...speak to the children of Israel and they shall take to you a perfect red cow...

Rashi: It will forever be called on your name, the [ashes of] the cow that Moshe made.

Gur Arye: Rashi addresses the otherwise superfluous EILECHA [to you]. Why is it important that this cow be identified as Moshe's? It appears that the secret of the red cow

was revealed only to Moshe [Bamidbar Rabba 19:6], and because he understood the matter of its making, it was attributed to him, even if he had someone else do it. This specific red cow was singled out as a "keeping for generations" [Rashi on 19:9], because something totally spiritual [SICHLI] is eternal. Consider that something spiritual is everlasting like stone or steel [Gur Arye Sh'mot 19 {97}]. The body which is physical decomposes after death, while the soul which is spiritual lives on [20 {214}]. Furthermore, just as the spiritual has no boundary or end, the merit of Israel, which is Godly and holy, has no limit or end. Tanchuma records that the ashes of all the red cows were consumed but Moshe's were eternal.

Column prepared by Dr. Moshe Kuhr

Parsha Points to Ponder

by **Rabbi Dov Lipman**

CHUKAT

1) Why does G-D tell Moshe to tell the Jewish people that these are the laws WHICH G-D COMMANDED TO SAY (19:2)? Weren't all the laws which Moshe taught commanded to him by G-D to then relate to the people?

2) Miriam dies and the people have no water to drink (20:1-2). We are taught that the people had no water because the well which provided them with water existed in Miriam's merit, so once she died it ceased to exist. What did the people do wrong to deserve such a significant punishment?

3) Why did G-D choose a snake as the figure which the Jews should look at to be healed (21:9)?

Suggested answers

1) The Ohr HaChayim explains that the laws of the red heifer taught in this section do not make sense and actually go against logic. The Torah reveals to us that G-D did provide Moshe with explanations for these laws but only wanted Moshe to reveal the laws without the reasons. Thus, the Torah specifics that G-D only wanted Moshe to say these laws but not the reasons for them.

2) The Kli Yakar teaches that the people did not mourn sufficiently for Miriam as indicated by the fact that it simply states that she died and was buried with no information about them crying over Miriam the way they cried over Aharon and Moshe's deaths. This demonstrated a lack of appreciation over the greatness of Miriam and G-D taught them just how great she was by showing them that she was the reason why they merited to have the well.

3) The Kli Yakar answers that this would remind them of the downfall of the snake in the story of Adam and Eve and this would motivate them to repentance.

The Jerusalem Institute of Jewish Law Rabbi Emanuel Quint, Dean

Lesson # 565 (part two)

Of the death penalty and other matters

A few more examples: Reuven openly has intercourse with a heathen woman in the presence of least ten persons and he is warned to cease his despicable conduct but does not cease. Those who are zealous for the Torah laws may kill him if he is caught in the act. Once the act is over, Reuven may not be killed and Beit Din may not order his murder.

Assume Reuven is a forger and if the government becomes aware of it the government will punish the entire community. Other Jews may turn him over to the government to save the citizens from governmental persecutions.

It was at one time deemed to be a meritorious act to kill apostate Jews, Jews who worship idols, who provocatively transgress the laws of the Torah, or who deny the authenticity of the Written and Oral Torah, or of the prophets. The laws permitting one to kill an apostate apply only to sinful Jews who persistently do evil. If a Jew does not do such evil persistently and only for self-indulgence, it is a duty to rescue him if he is in danger. A Jew may not cause the death of a heathen against whom there is no war.

In the next to last chapter of Shulhan Aruch, Choshen Mishpat, Rabbi Yosef

Karo writes of the requirement that a Jew must save a fellow Jew. If a Jew is in a position to save a fellow Jew and fails to do so, he transgresses the Torah commandment "not to stand aside while your fellow's blood is shed". If Reuven sees Shimon drowning in the sea and Reuven is a good swimmer and does not save Shimon, Reuven has transgressed the same negative commandment not to stand idly by while his brother's blood is being shed. The same holds true if bandits threaten Shimon's life or if Shimon is being threatened by wild animals and Reuven can save him but fails to do so. Likewise if Reuven hears people plotting to do evil against Shimon, or planning to inform to the government against Shimon or laying a trap against him, and in all of these instances and similar situations Reuven fails to help Shimon, Reuven has transgressed the commandment. The same holds true if Reuven sees Sarah about to be raped or Shimon about to be killed and fails to save them, Reuven has transgressed the commandment. Helping a fellow Jew includes lending him money when he is in dire need. Failing to lend him money may be similar to shedding his blood. Visitors must be escorted a safe distance from the host's house so that he will find his way home safely. Some of the later commentators hold that with advent of modern means of transportation this law may entail taking someone to his automobile, train or bus station. As stated in the Mishna (Sanhedrin 4:5) if one preserves the life of a single Jew it is as if he had preserved the entire world.