

OHRNET

THE OHR SOMAYACH TORAH MAGAZINE ON THE INTERNET

PARSHA INSIGHTS

THE TURN OF THE SCREW

“Harass the Midianites and smite them” (25:17)

Imagine yourself sitting on an airplane. The person next to you smiles, pulls out a screwdriver, places the sharp end in his ear and starts to turn the screwdriver into his brain. You’d try and stop him, wouldn’t you? You’d knock the screwdriver out of his hand and kick it away from him.

Would you have the same reaction if the person next to you was doing a sin? Why not?

Ideas don’t frighten us. We are only frightened by what we see. The greatest proof is that we don’t fear G-d as much as we should. We may know and believe that there is a G-d, but how many of us walk around feeling that He is in front of us at every moment? If we saw G-d, we would never sin. We don’t see Him, and that’s why we are able to “go away” from Him. In Hebrew, the word for *fear* — *yirah* — is almost identical to the word for *sight*. We are only frightened by what we see.

When we see someone murdering, it evokes in us a horror and a revulsion which is beyond words. But when we see someone encouraging a Jew to break Shabbos or eat non-kosher food, we don’t have nearly the same reaction. And yet, logically, our reaction to the latter should be far

greater than the former.

When someone murders, he takes away the life of a person in this world. But when someone makes someone else transgress the Torah, he takes away their life in this world and the next.

As far as our eyes can see, this world is but a brief walk between two darkneses. However, we know that this world is no more than an antechamber before the great palace of light. We don’t see

“Moshe prayed that whoever would replace him should resemble G-d’s quality of knowing the spirits of all the flesh; that he should be able to intuit the needs, the virtues and the foibles of those that he was to lead.”

the light, but we know it’s there. We don’t see — and therefore we don’t fear.

The Midianites incited the Jewish People to sin. It is for this reason that Hashem commanded us to take such harsh measures against them. It was not enough

for us to attack them; rather we must maintain a constant enmity against them, a constant mindset to remind ourselves that they tried to implant in us a lust for immorality. They tried to remove us not just from this world but from the next as well.

HELPING DADDY

“By avenging My vengeance...” (25:11)

He expressed the anger that was Mine to show — Rashi.

When you ask your three-year old to help you set the table for Shabbos and he manfully steers the kiddush cup onto the table, you get a tremendous feeling of *nachas*. You certainly don’t gain anything from his help, except of course, enormous pleasure. You could have just as easily done what he did at the same time as you brought in the rest of the plates and the cutlery. But you gave him a job all of his own!

Rashi explains the meaning of the expression “*he avenged My vengeance*” to mean: *He expressed the anger that was Mine to show*. It was specifically because Pinchas did something that was really Hashem’s to do that he merited such a great reward.

The same idea applies to *tzedaka*, charity. Turnus Rufus once asked Rabbi Akiva: “If Hashem

PARSHA OVERVIEW

Hashem tells Moshe to inform Pinchas that Pinchas will receive Hashem's "covenant of peace" as reward for his bold action — executing *Zimri* and the Midianite princess *Kozbi*. Hashem commands Moshe that the people must maintain a state of enmity with the *Midianites* because they allured the Jewish People to sin. Moshe and Elazar are told to count the Jewish People. The Torah lists the names of the families in each tribe. The total number of males eligible to serve in the army is 601,730. Hashem instructs Moshe how to allot the Land of Israel to *Bnei Yisrael*. The number of the families of the Levites is recorded. The daughters of *Tzlofchad* file a claim with Moshe: In

the absence of a brother, they request their late father's portion in the Land. Moshe asks Hashem for the ruling, and Hashem tells Moshe that the daughters' claim is just. The Torah teaches the laws and priorities which determine the order of inheritance. Hashem tells Moshe to ascend a mountain and view the Land that the Jewish People will soon enter, although Moshe himself will not enter. Moshe asks Hashem to designate the subsequent leader of the people, and Hashem selects *Yehoshua bin Nun*. Moshe ordains *Yehoshua* as his successor in the presence of the entire nation. The Parsha concludes with special teachings of the service in the *Beis Hamikdash*.

HAFTORAH: YIRMIYAHU 1:1-2:3

The three Haftorahs which are read in the Three Weeks (between 17th Tammuz and 9th Av) are called the "three of affliction." They detail the dire consequences that will befall *Bnei Yisrael* if they do not return to Hashem. Nevertheless, each of these three Haftorahs ends on a note of optimism, expressing the confidence that Hashem never forgets His people even in the deepest and darkest exile.

BAD COMPANY

"Thus says Hashem: 'I remember for your sake the kindness of your youth, the love of your bridal days, your following after Me in the wilderness in a land not sown.' Israel is sacred to Hashem, the first of His grain; all who devour him shall bear his guilt, evil shall come upon them — the word of

Hashem." (2:2-3)

Once there was a sensitive lad who spent all his days in study and refinement of his character. While still at a tender age he was captured by bandits and forced to live among them. At first he was repulsed by their coarseness and clung to his original demeanor. However, as the weeks lengthened into years and no sign of rescue came, slowly but surely he began to degenerate to the level of his captors and eventually he became indistinguishable from them.

When the Jewish People are finally redeemed from exile the nations that have oppressed them will be held to account, not just for their own misdeeds against Israel, but also for Israel's

transgressions, for had it not been for the company the Jewish People kept in exile, they would still be on the same spiritual level that they were on when they were in the desert.

That is the meaning of these verses: *I remember for your sake the kindness of your youth, the love of your bridal days, your following after Me in the wilderness in a land not sown.* I remember, says Hashem, how you were when you followed after Me through the wilderness, before you were exiled among the nations. At your root you are holy, and if you have sinned it is because of the atmosphere you have imbibed during the long night of exile.

• Kochav m'Yaakov in *Mayana shel Torah*

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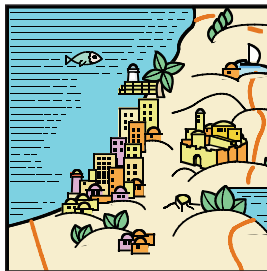
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LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

THOSE WHO SHOULD LOVE THE LAND

A total of seventy bullocks were offered on the altar in the *Beis Hamikdash* during the seven days of *Succos* (*Bamidbar* 29:12 - 34, *Parshas Pinchas*). These 70 sacrifices, says Rabbi Elazar, correspond to the 70 non-Jewish nations of the world. Since *Succos* is the time when the world is judged in regard to rainfall for the year to come, Jews offer these sacrifices in their Sanctuary in *Eretz Yisrael* as atonement for



the shortcomings of all these nations in order that they may gain a favorable heavenly judgment for their water needs. This unappreciated service is what led Rabbi Yochanan to exclaim: "Woe to the heathen nations who lost something and are not even aware of their loss.

When there was a *Beis Hamikdash*, the altar provided atonement for them, but now who will atone for them?"

• *Mesechta Succah* 55b

לע"נ
ר' נתן בר מאיר ז"ל
כ"ז תמוז תשנ"ו
ת.נ.צ.ב.ה.

PARSHA INSIGHTS

loves the poor why doesn't He feed them?" Rabbi Akiva answered that the poor give us more than we give them — for through giving them *tzedaka*, they save us from *gehinom* (purgatory).

Rabbi Akiva was saying that, of course, it's Hashem's "job" to feed the poor, but He allows us to feed them instead. And by doing "Hashem's job for Him" we earn a far greater reward. We are like the little boy setting the table for Shabbos. Of course, Hashem can feed the poor Himself, but He

gives us the job to do, even though we're really not "helping" Him at all.

KINDRED SPIRIT

"Moshe spoke to Hashem, saying: 'May Hashem, the G-d of all the spirits of all the flesh, appoint a man over the assembly.'" (27:15-16)

“The G-d of all the spirits” is an unusual phrase. What was Moshe hinting to when he addressed Hashem thus?

The best kind of leader is some-

one who understands intimately the individual natures of those he leads. No one can know us as G-d knows us. Thus Moshe prayed that whoever would replace him should resemble G-d's quality of knowing the spirits of all the flesh; that he should be able to intuit the needs, the virtues and the foibles of those that he was to lead.

Sources:

The Turn Of The Screw - Rashi, Midrash
Helping Daddy - Rabbi Moshe Feinstein, z"tl

Kindred Spirit - Rashi

I DIDN'T KNOW THAT!

Why did the Torah require a wheat offering on Shavuos? On Shavuos, judgment is passed on the fruit harvest of the entire year. We offer a wheat offering so that Hashem should bless the fruit trees. But what is the connection between wheat and fruit? Rashi explains that wheat is considered a type of fruit, since before Adam sinned, wheat grew on a tree. After *Mashiach's* arrival it will do so again.

• Rosh Hashana 16a

BONUS QUESTION?

“I'm having difficulty. The person whom I'm currently investigating has a clever way of evading all my questions. I can't tolerate a statement which is neither here nor there,” said world famous detective Sherlock Holmes.

“I'm also having difficulty,” said Watstein. “I'm having difficulty with the following verse. The text says: *And the sons of Korach didn't die (Bamidbar 26:11)*. Rashi explains with a midrash which states that they, too, fell into *gehinom* (purgatory); yet because at the last moment they had

thoughts of repentance, a high place was forged for them in *gehinom* which saved them from falling all the way in.”

“What one little thought can do,” sighed Sherlock.

“But Mr. Holmes, we have a rule: Rashi doesn't resort to a midrash unless there is a textual need to do so. What is it about the above verse that needs explaining? Why can't the verse be understood in the simple sense: *The sons of Korach didn't die?* What's bothering Rashi?”

“I can't tolerate a statement which is neither here nor there,” said Sherlock.

answer on page eight

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WEEKLY DAF

ERUVIN 70 - 76

ONE MAN'S FAMILY

An *eruv chatzeros* is required in order to permit carrying on Shabbos from a house to the courtyard when there are a number of houses of individual owners opening to a common courtyard. But what if all the houses are occupied by members of the same family?

The *mishna* informs us that if all the houses are occupied by different sons of the same man who eat and sleep in those houses then no *eruv* is required, provided all the sons receive their allowance for food from their father. This common dependence forms them into a single unit for which no *eruv* is necessary.

The *gemara* extends this rule to the wives (when polygamy was still permissible) or the servants who sleep and eat in their individual houses but rely on the head of the house for their support. A question is raised in regard to Torah students who sleep and eat in their own houses but rely on their teacher for their support. The issue is resolved by quoting the historical precedents of the Sage Rav when he studied by his teacher Rabbi Chiya and that of Rabbi Chiya himself when he studied by the Sage Rabbi. In both cases it was ruled that no *eruv* was necessary because the students depended on the teacher for their food.

Why did the *gemara* even assume that there might be a difference between the relationship of student-teacher and that of father-son, husband-wife and master-servant?

There are two dimensions to the formation of a single unit from disparate elements. One is the relationship of the dependents to the source of their support. The other is the relationship of the dependents to each other.

In the case of sons and a father or wives and a husband, there are familial and legal bonds connecting each of the dependents to the head of the family as well as to each other, which are forged into a single unit by the economic factor of dependence. Even in the case of servants and their master there is a relationship of labor obligations which serves as the link connecting servant and master and servants to each other. When it comes to a student, however, there is neither family bond nor any legal obligation to form a link to the teacher or to each other. This gave rise to the consideration that they cannot be formed into a single unit through common dependence alone.

The historical precedents cited teach us that there is

such a strong bond between a Torah teacher and his students and the students with one another that they too can be formed into a single family unit.

• Eruvin 73a

WHAT MAKES A WINDOW

When can the residents of two adjoining courtyards make a joint *eruv* to permit carrying from one to the other?

If there is a passageway in the wall between the two, there is no question that such an arrangement can be made. But if there is only a window connecting the two and the residents of the courtyards wish to pass objects through that window, the window must be at least four handbreadths by four handbreadths in size in order to connect them.

What is the reason for these particular dimensions?

One possibility is that they are determined by the rule of *lavud* which states that any separation less than a certain minimum is considered as being nonexistent. This rule, which is a *halacha leMoshe miSinai* (a law received by Moshe Rabbeinu at Mount Sinai but not recorded in the written Torah) is applied in many places throughout the Talmud. It appeared in our own *Mesechta (Eruvin 9a)* in regard to a *korah* crossbeam placed at the entry to a *mavoi* street which did not quite reach all the way to the walls on which it was supposed to rest.

But if *lavud* is the issue, then we must conclude that our *mishna* beginning the seventh *perek* is in accordance with the opinion of Rabbi Shimon ben Gamliel, that any separation less than four handbreadths is considered as nonexistent. The majority opinion of the Sages, however, is that *lavud* applies only if the separation is less than three handbreadths.

The *gemara* rejects this apparent support for the minority opinion. Our *mishna* is indeed consistent with the majority view that *lavud* is inapplicable once there is a separation of three handbreadths or more. But even if such a separation exists, we cannot consider the two courtyards as linked because anything less than four by four cannot qualify as a connecting passageway.

• Eruvin 76a

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PARSHA Q&A ?

1. Why was Pinchas not originally a *kohen*?
2. Why was Moav spared the fate of Midian?
3. Why was Moshe commanded to conduct a census after the plague?
4. To which family name were the letters *yud* and *heh* not added? Why not?
5. The Torah states that Korach and his congregation became a sign. What do they signify?
6. Why did Korach's children survive?
7. In *Bereishis* 35:18, Rachel named her younger son Ben Oni (my unfortunate son). How was her prophecy fulfilled?
8. Who was the only living granddaughter of Yaakov at the time of the census?
9. How long did it take to conquer the Land? How long to divide the Land?
10. Two brothers come out of Egypt and die in the *mid-bar*. One brother has three sons. The other brother has only one son, Ploni. When these four cousins enter the Land, how many portions will Ploni actually receive?
11. Why did the decree to die in the desert not apply to the women?
12. What trait did the daughters of Tzlofchad exhibit that was exhibited by their ancestor Yosef?
13. Why does the Torah change the order of the names of the daughters of Tzlofchad in different places?
14. Tzlofchad died because of his own sin. What was it?
15. When asking Hashem to appoint a successor, why did Moshe use the phrase "Hashem of the spirits of all flesh"?
16. Moshe "put some of his glory" upon Yehoshua. What does this mean?
17. Where were the daily offerings slaughtered?
18. Goats are brought as *musaf* sin-offerings. For what sin do they atone?
19. Why is Shavuot called *Yom HaBikkurim* (the day of the first-fruits)?
20. What do the seventy bullocks offered on Succos symbolize?

PARSHA Q&A!

Answers to this Week's Questions!

All references are to the verses and Rashi's commentary unless otherwise stated.

1. 25:13 - The *kehuna* — priesthood — was given to Aharon and his sons (not grandsons), and to any of their descendants who would be born *after* they were anointed. Pinchas, Aharon's grandson, was born *prior* to the anointing.
2. 25:18 - For the sake of Ruth, a future descendant of Moav.
3. 26:1 - Like a shepherd counts his flock after it has been ravaged by wolves, G-d wanted to count his children who had survived the plague. Alternatively, when the people left Egypt they were given over to Moshe with a counting; now that Moshe was near death, he wanted to return them with a counting.
4. 26:5 - *Yimnah*, because the name *Yimnah* already has its own *yud* and *heh* at the beginning and end.
5. 26:10 - They are a reminder that the *kehuna* was given forever to Aharon and to his descendants, and that no non-*kohen* should ever dispute this right.
6. 26:11 - Although they originally participated in the plot against Moshe, they repented and were spared.
7. 26:24 - Binyamin had ten sons, only five of whose descendants entered *Eretz Yisrael*. Also, nearly the entire Tribe of Binyamin was destroyed in the incident of *pilegish b'Givah* (*Shoftim* 20:35).
8. 26:46 - Serach bas Asher
9. 26:53 - Seven years to conquer, and seven years to divide.
10. 26:55 - Two portions.
11. 26:64 - In the incident of the *meraglim* only the men wished to return to Egypt. The women wanted to enter *Eretz Yisrael*.
12. 27:1 - Love for the Land of Israel.
13. 27:1 - To teach that they were equal in greatness.
14. 27:3 - According to Rabbi Akiva, Tzlofchad was the one who gathered sticks on Shabbos. According to Rabbi Shimon, Tzlofchad was among those who attempted to enter *Eretz Yisrael* after the sin of the *meraglim*.
15. 27:16 - He was asking Hashem, who understands the multitude of dispositions among the Jewish People, to appoint a leader who can deal with each person according to that person's nature.
16. 27:20 - That Yehoshua's face also shone. Moshe's face beamed like the sun, Yehoshua's face beamed like the moon.
17. 28:3 - At a spot opposite the sun. The morning offering was slaughtered on the western side of the slaughtering area, and the afternoon offering on the eastern side.
18. 28:15 - For ritual defilement of the Sanctuary or its vessels, of which no one is cognizant.
19. 28:26 - Two loaves of bread were brought as an offering on Shavuot. They were the first of the wheat-offerings brought from the new grain.
20. 29:18 - They allude to the seventy nations of the world.

IN-LAWS AND SHABBAT LAW

Name@Withheld wrote:

Dear Rabbi,

I live in Netanya. I work 12 hours every day. My wife works. I visit my in-laws in Tel Aviv occasionally. The kids are small. Ages 4 & 8. They cannot be up late. The in-laws are old. They cannot be up late. We cannot stay there over the weekend. No room and no patience! I drive to Tel Aviv once a month on Saturday for my wife to see her parents and for my kids to see her side of the family. I see no other way. Saturday is the only day when it is possible to travel to Tel Aviv. I have no intention to live in Tel Aviv. I think I am acting morally and ethically. What can I do?

Dear Name@Withheld

You are a hard working man and I admire you for that. And I admire your intentions: You want to observe Shabbat and you also want to respect your wife's parents.

And your argument is very convincing; so convincing, in fact, that the Torah devotes an entire verse to refute it: The verse says "A person must respect his mother and his father and must observe My Sabbaths, I am the L-rd your G-d." (Leviticus 19:3). Our Sages explain the verse as follows: If your parent tells you to break the Sabbath, you must not listen. Why not? Because "I am the L-rd, your G-d" — i.e., your father has no right to command you to break G-d's commandments.

So even if your own parents demand that you visit them on Shabbat, you aren't allowed to violate Shabbat to do so. The same goes for your wife's parents.

Therefore, you must find another solution to your problem. Have you

ever tried explaining your dilemma to your employers? Maybe they will give you one day off per month. Or perhaps half a day is enough. Why not consider moving? Maybe you will find a better job in Tel Aviv.

If you sincerely try to keep Shabbat without any excuses or rationalizations, I promise you that you will experience an extra measure of Divine assistance in your efforts to do so.

TWO TICKETS TO LOTTERYVILLE

Havah <havah@netvision.net.il> wrote:

Dear Rabbi,

Hi. In a recent "Ask the Rabbi" you wrote "G-d can do anything, but G-d doesn't 'like' doing miracles very often. G-d made natural laws and wants us to follow these laws." I was told that Orthodox Jews are not allowed to put more than one ticket in a box at a Chinese auction (popular Israeli fund-raiser) or to buy more than one lottery ticket per week because it shows a lack of faith in G-d. What I quoted above from "Ask the Rabbi" seems to indicate that this is not true. How do I know if Hashem wants to prove to me the laws of statistics work or if I should be proving my faith by only putting one ticket in the box? Thanks. PS I love this publication.

Dear Havah,

First of all, buying multiple tickets and winning the lottery doesn't prove the laws of statistics. Neither does buying one ticket and losing. Second of all, buying more than one lottery ticket does not show a lack of faith. However, it does seem a waste of money, unless the money goes to a good cause.

MASADA AND SUICIDE

Marisa Yentel
from Cordoba, Argentina
<myentel@yahoo.com> wrote:

Dear Rabbi,

Hello, My name is Marisa Yentel, I am from Cordoba Argentina. My question is: If the Torah orders us to choose life, and this is against suicide, I wanted to know what is the Torah's point of view in relation to what happened at Masada. I wanted to know also sources on the matter. Thanks.

Dear Marisa Yentel,

It's interesting to note that the Mishna and Gemara, both written after the events of Masada, make no mention of it. I believe the reason for this is that no one really knew what went on at Masada. All we have is the account of Josephus in "The Jewish Wars," much of which is probably from his imagination.

If the Jews on Masada committed suicide only for the sake of evading capture or ignominy, then it would be forbidden. If however they were worried that they would be tortured and thereby forced to worship idols or participate in immorality, they would be justified in committing suicide. Since no one knows what their motivation was, we can neither approve nor condemn their action, and hence the Talmud's silence on this issue.

Sources:

- Sanhedrin 74a

CHARITY BLESSING

Barnet Shapiro
from Cape Town, South Africa
<shapiro@iafrica.com> wrote:

Dear Rabbi,

Why do we not say a beracha [blessing] when giving tzedakka [charity]?

Dear Barnet Shapiro,

Your question is dealt with by the early commentators. One answer given is as follows: One does not make a *beracha* on an action which is dependent on another person's acceptance, as there is a chance that the other person might not accept and hence the *beracha* would in vain.

Sources:

- Teshuvot Rashba Vol. 1 ch. 18, 254
and Vol. 3 ch. 283 and affiliated to Ramban 189
- Ketuboth 40a

GOLIATH'S SKULL

Michael Vincen Obar from Sisters, Oregon
<mic_o@juno.com> wrote:

Dear Rabbi,
I heard rumors of Goliath's skull being found in the

wailing wall and would like to know if the rumors are rumors or if they're true. If it's true, can you also give me details?

Dear Michael Vincen Obar,

Actually it is impossible that Goliath's skull or anything would be buried in the vicinity of the Western Wall for two reasons:

- 1) No one was ever buried in the Old City of Jerusalem.
- 2) The Temple had to be pure, and any dead body (or parts thereof) would be a source of ritual defilement.

In the Book of Samuel I, 17:54-55 it states that David brought the head to Jerusalem to show Saul, but it does not state anything about the burial site. The sword of Goliath was actually placed in the Temple later as a reminder of the miracle (Radak, ad loc.)

PUBLIC DOMAIN
Comments, quibbles and reactions concerning previous "Ohrnet" features

Re: Si, Si, Signor (Ohrnet Bamidbar):

There's no prohibition against naming a son after a living father. Wouldn't there be a halachic problem in that children are not supposed to use their parents' names in their parents' presence? The siblings of such a child would violate this when using their brother's name in their parents' presence.

- Basya Meyer <batya@ligatureltd.com>

Ohrnet responds:

You are correct that this is a consideration. One solution would be for the father to forgo his honor in this regard.

Re: Ohel and Fuller (Ohrnet Beha'aloscha):

Thank you for the lovely Ohrnet on Parshas Beha'aloscha that I picked up at the *minyán* of Bnei Yeshivot in Telz-Stone. Some comments: *Ahal* is not *ohel*: It occurs in the plural (*ahalos* or *ahalim*) with a *chataf-patach* under the *alef* and a *kamatz* under the *heh*, indicating that the singular should have a *kamatz* under each (like *davar/d'varim*), and so should be written *ahal*, and not confused with *ohel*, a tent.

In Parshas Balak, I note that according to the above, a *ba'al korei* who reads "*k-ahalim nitayu*" instead of "*k-ahalim* (or *k-aholim*) *nitayu*" will change the meaning and his congregation will not have fulfilled the requirement of the reading of the Torah.

Ahal is probably Aloe, the "aloe vera" that is now a popular ingredient in shampoos, including some sold here in Israel.

On another note, although you are right that a *follar* is mentioned in *Yerusalmi Pe'ah* as a (very small) coin current in the time of the Talmud, the "fuller" of which Ms. Block heard were probably those people called "fullers" in English, people whose job was making used woolen garments look more like new (more "full") — people who would today be called dry cleaners. The term "fuller" is often used in translations and English commentaries for these people (see Isaiah 7:3). For that matter, the Mr. Fuller who started the brush company probably got his name because an ancestor had been a fuller.

- David M. Schaps <dschaps@mail.biu.ac.il>
Kollel Chachmei Lublin of B'nei B'rak
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Ramat Gan, Israel

Ohrnet Lights Up the Internet

I think it's great that you have this web site so that both observant and non-observant people with the Internet can have something worthwhile to read. Also I think that your regular feature, "The Other Side of the Story" gives a person a different lookout on life; for example, not judging as quickly as we may want to.

- J. Krakauer <bh.J.Krakauer@MCI2000.com>

When...

WHEN speaking to another,
Guard against a thoughtless word;
Spoken, it can't be retracted,
In the air it's like a bird.

WHEN your daughter's bought some satins
In the colors you abhor,
Try to say you like the patterns.
(It could be that she knows more.)

WHEN she shows a finished garment
Into which she's put her heart,
Don't display your disapproval
Tearing everything apart.

WHEN you hear some tittle tattle,
Someone saying what they've heard,
Don't believe their idle prattle,
Likely it has been mis-heard.

WHEN inclined to criticize,
Think before you speak;
See things through another's eyes.
Maybe yours are weak.

WHEN you overhear some gossip,
Don't believe a single word.
Change the subject, make an exit,
Forget completely all you heard.
See both sides of every story;
Weigh your words.
Don't try to judge.
Merit is achieved by silence.
Never, ever, bear a grudge.

WHEN you see the unexpected,
Think not you have found them out.
There could be an explanation.
GIVE the BENEFIT of the DOUBT.

• Excerpted from a poem by Lesley Hamilton

YIDDLE RIDDLE

Please fill in the missing 5 numbers in the following sequence:

15, 16, 115, 116, 215, 216, __, __, __, __, __, __, 315, 316.

• Riddle Submitted by Lev Seltzer <levella@csi.com>

Answer next week

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BONUS ANSWER!

“Had the verse meant that the sons of Korach lived, it would have said so,” said Sherlock.

“How so?” asked Watstein.

“The verse would have said: *The sons of Korach lived*. The verse did not say this, but rather chose the round-about way, saying that they *didn't die*.”

“What is the implication?” asked Watstein.

“Let me give you an analogy. Let's say you are asking about the health of a patient at the hospital, and they tell you 'he isn't dead;' what does that indicate?”

“It indicates that the situation is bleak indeed; that he is hanging between life and death. His only claim to life is that he's *not dead ... yet*.”

“Here too, by telling us *they didn't die*, the verse indicates that their situation was indeed not a good one, that they were not quite alive and not quite dead; rather they were hanging somewhere in limbo between the two states.”

“They were neither here nor there!” said Watstein.

“Indeed,” said Sherlock.

• Based on Devek Tov

RECOMMENDED READING LIST

RAMBAN

26:57 Counting the Levi'im
27:9 Inheritance
28:2 The Daily Offerings
7:13 Gifts of the Nesi'im

SEFER HACHINUCH

400 Inheritance
401 The Daily Sacrifices
405 Shofar