

OHRNET

THE OHR SOMAYACH TORAH MAGAZINE ON THE INTERNET

PARSHA INSIGHTS

THE HEIGHT OF FASHION

“You shall make vestments of sanctity for Aharon your brother, for glory and splendor.” (28:2)

Darkest Africa a hundred years ago. The temperature is 103° F. The humidity is over 98%. The sun is setting over a vast stadium of trees. But in a clearing, in the midst of this jungle, an Englishman is changing into “tails” for dinner. It may be 5,000 miles from Piccadilly, but he wouldn’t be caught dead not changing for dinner.

When politicians pose for the camera there’s an interesting similarity between them. They may hold opinions which are diametrically opposed. They may come from places as far removed as Biloxi from Kuala Lumpur — but they all wear a suit and a tie. The business suit is a universal symbol of status and position.

The Torah tells us that clothes lend status and splendor to a person. Hashem told Moshe to make the priestly vestments for his brother Aharon “for glory and for splendor.” In other words, *clothes* give a person honor and status.

In which case, why doesn’t everyone wear a suit?

If it’s so easy to gain honor for ourselves, why do people wear cutoffs and T-shirts? Since everyone wants honor and status, why don’t we opt for the easy way and always wear formal clothing?

Man is a combination of two elements. A soul and a body. The soul wants honor. The body has a different agenda.

The body isn’t interested in wear-

ing a suit, because it isn’t interested in honor. Honor implies responsibility. If people see us as worthy of being honored we feel the responsibility of having to live up to their expectations. Responsibility isn’t something which interests the body. The body wants the freedom to gratify itself without thinking about consequences.

The body wants to “let it all hang out.”

The soul wants to “tuck it all in.”

“Whichever light is shining into our lives, whether the optimistic rays of the rising sun or the faltering evening twilight, we must take that light and illuminate our hearts to serve Hashem.”

THE INSIDE STORY

“You shall make vestments of sanctity for Aharon your brother, for glory and splendor.” (28:2)

Why do we put on our finest clothes for Shabbos? One reason is to give honor to this special day. But there’s another reason.

Another question.

When the *kohanim* performed the service of the *Beis Hamikdash* they had to wear special garments, and without these garments the service was invalid. Why didn’t the *levi'im* have to wear special clothes as well?

The service of the *kohen* is internal. It takes place in private away from the eyes of the world. Anything internal requires covering. The soul, which is internal, requires covering when it comes to this world with the body. Spiritual envoys — angels — require a body when they enter this earthly dimension.

The work of a *Levi* is external, in public. The *levi'im* used to play musical instruments and sing in the *Beis Hamikdash*. Since their work was external it didn’t require special garments.

Shabbos, too, is the dimension of the internal in this world. Shabbos shows us the inside of Creation, the center and the purpose of life. Since it reveals that which is internal, it needs covering — and thus we dress ourselves in special clothes on this special day.

EARTH-SUIT

“You shall make vestments of sanctity for Aharon your brother, for glory and splendor.” (28:2)

When an astronaut emerges from his spacecraft, he wears a large, rather bulbous suit. The purpose of the suit is both simple and vital. Without the suit, his blood would boil in the vacuum of space in a few seconds. The suit is vital to the existence of the man inside it, but no one would ever mis-

PARSHA OVERVIEW

Hashem tells Moshe to command the Jewish People to supply pure olive oil for the *Menorah* in the *Mishkan* (Tent of Meeting). He also tells Moshe to organize the making of the *bigdei kehuna* (priestly garments): A breastplate, an *ephod*, a robe, a checkered tunic, a turban, a sash, a forehead-plate, and linen trousers. Upon their completion, Moshe is to perform a ceremony for seven days to consecrate Aharon and his sons. This includes offering sacri-

fices, dressing Aharon and his sons in their respective garments, and anointing Aharon with oil. Hashem commands that every morning and afternoon a sheep be offered on the altar in the *Mishkan*. This offering should be accompanied by a meal-offering, and libations of wine and oil. Hashem commands that an altar for incense be built from acacia wood and covered with gold. Aharon and his descendants should burn incense on this altar every day.

HAFTORAH: SHMUEL I 15:1-34

Parshas Zachor

THE LAST OF THE AMALEKI

The second of the "Four Parshios" that we read in the months of Adar and Nissan is *Parshas Zachor*. *Zachor* means

"Remember." The Torah tells us "Remember what Amalek did to you on the way, when you came out of Egypt." On Shabbos Zachor we fulfill this mitzvah by reading this section from the Torah.

Parshas Zachor is always read the week before Purim, because on Purim we celebrate our deliverance from Amalek's most notorious

descendent — Haman.

The Haftorah of *Parshas Zachor* depicts another encounter with the descendants of Amalek: King Shaul was commanded to annihilate Amalek, but he failed to kill their king, Agag. While in captivity, Agag, the last of the Amaleki, managed to sire a child. It was from this child that Haman was descended.

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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

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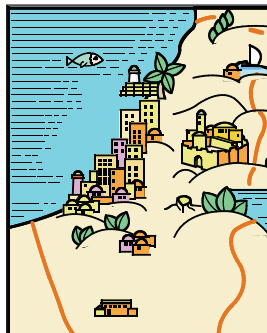
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A CITY AND A THRONE

Omri was the general at the head of the army of the Kingdom of Israel. When a junior officer by the name of Zimri rebelled against the king and usurped the throne, the people crowned Omri who



crushed the rebellion and reigned as king for seven years. Why did

Omri merit this greatness?

The answer is found in the account of Omri purchasing a hill in Shomron and building a new city on it (*Melachim I 16:24*). Because Omri added one city to *Eretz Yisrael*, he rose to become a king.

• *Mesechta Sanhedrin 102b*

לע"נ
מרת בילה בת ר' יעקב ע"ה
ת.נ.צ.ב.ה.

PARSHA INSIGHTS

take the suit for being part of the person inside it. The distinction is clear.

Your body is really a space-suit. It allows your soul to exist in this world. That is its purpose. Without this “space-suit for the soul” we could not survive in the world at all.

Prior to the sin of Adam and Chava, there was no shame, and therefore no need for clothing. They perceived clearly that the *neshama*, the soul, is the essence of a person, and the body is only its “space-suit.” After their sin, however, this distinction became blurred, and it was necessary to show that the body is of importance only insofar as it supports the *neshama*. Since the body is visible, man is easily misled into attributing to it primary importance. Clothes, by covering the body, stress that the inner spiritual essence, the *neshama*, which is hidden from view, is of essential significance.

The Midrash (*Tanchuma Bamidbar* 3) relates that when the *Mishkan* was erected, Hashem said that *tznius* (concealment, modesty) is extremely fitting here. The *Mishkan* itself was covered like a bride, with a veil in front and a train behind. The essence of the *Mishkan* is the *Shechina*, the Divine Presence, that dwells there. *If one sees only the glorious structure, attributing intrinsic sanctity to the materials themselves while forgetting the spiritual essence, the Mishkan becomes something akin to an idol.*

Similarly, the Torah mandates an extra degree of *tznius* (modesty) for the Jewish woman. In secular cultures, women are de-valued, some-

times even reduced to physical objects. Emphasis is placed on what meets the eye — the space-suit. The Jewish woman, however, dresses so as to stress the essence of her inner being. *“All the glory of the daughter of the King is inward.”*

LIGHT WORKING

“This is what you shall offer upon the Altar: Two sheep within their first year every day (lit. to the day), continually.” (29:38)

There are times in life when everything seems to be bathed in the rosy glow of morning sun. Life is full of promise and optimism. There are times, too, when the future seems cloudy and obscure, when darkness and the uncertainty loom ominously.

When describing the mitzvah of the daily offering, the Torah employs an unusual grammatical construction. Instead of saying *BaYom* — in the day — it chooses to say *LaYom* — to the day. From this anomaly, we learn a law: The slaughtering of the daily offering was to be done in direct sunlight. The morning offering was to be slaughtered in the western part of the courtyard so the eastern wall should not block the rays of the rising sun. And the afternoon offering was to be slaughtered in the eastern part of the courtyard so the western wall should not obstruct the rays of the setting sun.

Nowadays, we no longer have the closeness to Hashem that the service of the *Beis Hamikdash* brought us. However, in its place, we have the service of the heart — prayer.

Whichever light is shining into our lives, whether the optimistic rays of the rising sun or the faltering evening twilight, we must take that light and illuminate our hearts to serve Hashem.

P.C.

“Pure pressed oil for illumination” (27:20)

The light of the Menorah represents the light of Torah. The oil for the Menorah had to be pressed gently, one olive at a time, until it yielded its oil. It could not be crushed, because this would leave in it particles of olive and sediment. And even though these could be filtered out afterwards, the oil for the Menorah had to be pure *from the start*, not “fixed up” later.

We can understand this as a paradigm for the teaching of Torah itself: We must transmit the Torah pure and unadulterated, not dressed up to pander to what is “politically correct.” The Torah needs no re-vamping or re-decorating to make it more palatable.

Hype is like sediment in oil.

Even though we may think we can filter it out afterwards, the Torah, like the oil of the Menorah, must be pure from the start.

Sources:

The Height of Fashion - Rabbi Shaul Miller, *zt”l*, heard from Rabbi Reuven Subar

The Inside Story - Admor Rabbi Avraham from Sokachov

Earth-Suit - Rabbi Zev Leff, “Outlooks and Insights”

PC - based on Rashi

I DIDN'T KNOW THAT!

“Like the work of a stone craftsman, written clearly like the engraving on a signet ring, engrave the two stones on the names of the Children of Israel.” (28:11)

A signet ring’s image is engraved backwards so that when it is pressed into wax to seal a document its impression will read forwards. But is it logical that the names of the Tribes would be written backwards on the breastplate?

Maharil Diskin explains, therefore, that the names of the Tribes were indeed inscribed backwards — like a signet ring — but on the **backs** of the precious stones. The names were viewed by looking through the transparent stones. When viewed from the front, the names appeared forwards.

WEEKLY DAF

SHABBOS 93 - 99

A LITTLE LEANING

Two people carry a heavy object from a private domain to a public domain on Shabbos. One of them could have carried it by himself while the other could not. Only the first is considered as having violated the Shabbos. The support given by the second is considered insignificant.

In support of this ruling Rabbi Ashi cites a *mishnah* (*Zevachim 24a*) which discusses the case of a *kohen* in the *Beis Hamikdash* performing the sacrificial service with one foot on the floor and the other on a vessel. If the *kohen* would remain standing even if the vessel were removed, he has satisfied the requirement that the service be performed while standing on the *Beis Hamikdash* floor. The support supplied by the vessel is considered insignificant and does not disqualify his service.

Prayer is compared to service in the *Beis Hamikdash* and one is therefore required to stand while reciting the central prayer of *Shmoneh Esrei* (*Shulchan Aruch Orach Chaim 98:4*). What if he leans on a person or object, but would be able to remain standing even if that support were removed?

It is clear from the above that if the only source for standing in prayer were to approximate the sacrificial service, there would be no problem in a little leaning which is expendable. This is indeed the view of some authorities. Others, however, contend that the reason for standing in prayer is to express the awe of one standing before his Creator, just as standing is required of one who reads the Torah for the public in the synagogue (*Orach Chaim 141:1*). If this is the source, then even a little leaning is considered inappropriate.

The ruling of the *Mishnah Berurah* (94:22) is to act according to the more stringent view and avoid any sort of leaning during *Shmoneh Esrei*, and to rely on the more lenient view only in cases of emergency.

• Shabbos 93b

THE CROWNING GLORY

When the Torah describes how the Creator took a rib from the first man and formed it into the first woman it uses the term *vayiven*. Although the literal meaning of the word is to build, it also has the connotation of braiding hair. This confluence of meanings led our Sages to the conclusion that braiding hair on Shabbos is forbidden, because it is tantamount to building which is one of the 39 categories of forbidden creative labor.

But what sort of hair braiding was going on when Hashem built Chava out of Adam's rib?

The answer is supplied by Rabbi Shimon ben Menasia who informs us that Hashem braided Chava's hair before bringing her to her mate.

This idea finds eloquent expression in the *sheva berachos* blessings said at a Jewish wedding. In one of these blessings, we praise Hashem "Who created everything for His glory." Rashi (*Kesuvos 8a*) explains that this blessing is really a tribute to all the wedding guests whose kind participation in bringing joy to the couple is a reflection of Hashem's glory, which was expressed in the kindness He showed the first couple in history by handling all the arrangements of their wedding. From Rabbi Shimon's statement we see that the Creator's involvement covered even the minutest detail of assuring that the bride's hair was properly arranged.

Two blessings later we seem to return to this theme when we recall that Hashem created man and then formed from him "a building to last forever." This building, Rashi (*ibid.*) explains, is the woman built from his rib, and refers to the institution of feminine companionship which would persevere throughout the generations.

Both of these blessings express the extraordinary kindness of Hashem in not only creating woman as a companion to man and a partner in fulfilling the potential which was instilled in the premier product of creation, but also in adding the special touch of feminine pulchritude which would enhance that special relationship.

• Shabbos 95a

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PARSHA Q&A ?

1. What two precautions were taken to assure purity of oil for the *Menorah*?
2. How was Aharon commanded to kindle the *Menorah*?
3. What does *tamid* mean in reference to the *Menorah*?
4. What does *Kehuna* mean?
5. Name the eight garments worn by the *Kohen Gadol*.
6. To what does Rashi compare the *ephod*?
7. In which order were the names of the Tribes inscribed on the *ephod*?
8. The stones of the *ephod* bore the inscription of the names of the sons of Yaakov. Why?
9. For what sins did the *choshen mishpat* atone?
10. What are three meanings of the word *mishpat*?
11. What was lacking in the *bigdei kehuna* in the second *Beis Hamikdash*?
12. Which garment's fabric was woven of only one material?
13. When the *Kohen Gadol* wore all his priestly garments, where on his head was the *tefillin* situated?
14. What does the word *tamid* mean in reference to the *tzitzit*? (two answers)
15. Which garments were worn by a *kohen hediot*?
16. During the inauguration of the *kohanim*, a bullock was brought as a sin offering. For what sin did this offering atone?
17. Moshe was commanded to wash Aharon and his sons to prepare them to serve as *kohanim* (29:4). How were they washed?
18. What was unique about the bull sin-offering brought during the inauguration of the *kohanim*?
19. How did the oil used for the meal-offering differ from the oil used for the *Menorah*?
20. What does the crown on the *mizbach haketores* symbolize?

BONUS QUESTION?

Rashi never "just" comments; something in the text always impels him to do so. Rashi answers unspoken questions arising from a thoughtful reading of the Torah text. Anyone who wants a true understanding of Rashi's classic Torah commentary must always ask: "What's Bothering Rashi?"

Concerning the Menorah in the Temple, the Torah says "Aharon and his sons shall arrange (ya'aroch) it from evening until morning..." (Exodus 27:21)

Rashi comments on "from evening until morning: "Give it its measure of oil which can burn from evening until morning. The Sages estimated this measure as half a *lug* for the long nights of Teves (December). The same measure applies for all nights, and it doesn't matter if oil is left over." This comment appears strange. Why does Rashi abandon the simple meaning of the verse, i.e., that the oil should burn from evening until morning? **What's bothering Rashi?**

answer on page seven

PARSHA Q&A!

Answers to this Week's Questions!

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

1. 27:20 - The olives were pressed and not ground; and only the first drop was used.
2. 27:20 - He was commanded to kindle it until the flame ascended by itself.
3. 27:20 - It means that it should be kindled every night.
4. 28:3 - Service.
5. 28:4,36,42 - *Choshen*, *ephod*, *me'il*, *kesones*, *mitznefes*, *avnet*, *tzitzit*, and *michnasayim*.
6. 28:6 - A woman's riding garment.
7. 28:10 - According to the order of their births.
8. 28:12 - So that Hashem would see their names and recall their righteousness.
9. 28:15 - For judicial errors.
10. 28:15 - 1) The claims of the litigants; 2) The court's ruling; 3) The court's punishment.
11. 28:30 - The *Urim V'Tumim* — the "*Shem Ha'meforash*" placed in the folds of the *choshen*.
12. 28:31 - The fabric of the *me'il* was made only of *techeles*.
13. 28:37 - Between the *tzitzit* and the *mitznefes*.
14. 28:38 - 1) It always atones, even when not being worn; 2) The *Kohen Gadol* must always be aware that he is wearing it.
15. 28:40,42 - *Kesones*, *avnet*, *migba'as*, and *michnasayim*.
16. 29:1 - The sin of the golden calf.
17. 29:4 - They were immersed in a *mikveh*.
18. 29:14 - It is the only external sin-offering that was completely burned.
19. 29:40 - Oil for the *Menorah* comes only from beaten olives. Oil for meal-offerings may come from either beaten olives or from ground-up olives.
20. 30:3 - The crown of *Kehuna*.

ASK *the* RABBI

THE CEMETERY NEXT DOOR & HAWAIIAN PUNCH

Baruch from Shipper, New York
<bshipper@haven.ios.com> wrote:

Dear Rabbi,
Is there any halachic reason (or Jewish spook reasons) about buying a home next to a cemetery? (We are not Kohanim.) Do you know if Hawaiian Punch is kosher?

Dear Baruch,

When my mother was little she lived not far from a cemetery. One day, she and her sister brought their mother a present they had found there: A beautiful ring of flowers with a ribbon that said "Mother."

A cemetery is no place to wander about or pick flowers, especially alone at night ("Jewish spook reasons"). However, I know of no reason not to live *next* to a cemetery.

I'm not sure how to answer your question about Hawaiian Punch, but I'll take a *jab* at it. In general, processed food needs kashrut certification in order to ensure that it is kosher. For example, some "natural" flavors are made from non-kosher animals. So look on the label for the symbol of a reliable kashrut certification agency.

MOSHE'S BIRTH CERTIFICATE

Luiz Carlos Vago from Sao Paulo, Brazil
<hvago@ibm.net> wrote:

Why did the daughter of Pharaoh have the *zechut* [merit] to give the name to Moshe Rabbeinu? Why didn't his mother Yocheved, who must have given him a name, prevail over her naming?

Darren Sevitz <darrens@introstat.co.za> wrote:

Dear Rabbi,
The Torah says: "And Amram

married Yocheved, and she bore him Aharon and Moshe..." Moshe was only given his name by Pharaoh's daughter much later. Was Moshe given the same name by his parents when he was born? Or a different name, or no name at all? Thank You.

Dear Luiz Carlos Vago and Darren Sevitz,

The Midrash relates that Moshe had 10 names. His father called him Chever, his mother called him Yekutiel, his sister Miriam called him Yered, etc.

Yet the name given by Pharaoh's daughter was the one chosen by G-d. The Chumash never refers to him by any name other than Moshe. Why?

Pharaoh's daughter saved Moshe's life and adopted him and cared for him as her very own son. Therefore, she merited that her name prevailed. Moshe himself may have used this name out of gratitude to her.

Another reason the Torah calls him Moshe is the significance of the name itself. The name "Moshe" means that just as he was rescued and drawn from the water, so too he will rescue others from hardship, and that is what he did.

Sources:

- *Shemot Rabbah* 1:26
- *Vayikrah Rabbah* 1:3

SLALOM PRAYER

Lawrence Stein
<stein@voicenet.com> wrote:

Dear Rabbi,
I'd like to know whether it is acceptable to say daily morning prayers (introductory and psukei d'zimra only) while exercising on a Nordic Track (it's basically a cross-country ski treadmill)? Having tried it for a number of weeks, I find that this is a great

way to improve both my spiritual and physical health. Because the nature of the exercise is so rhythmic and intense, I am able to concentrate as well, if not better, than during solitary prayer. Thank you.

Dear Lawrence Stein,

It sounds fun. However, it's not really appropriate to engage in other activities while praying. Praying with a congregation in a Synagogue might also help you improve concentration, although the exercise aspect will be lacking unless you run to services and "shuckle" a lot back and forth during the prayers.

If you want to say *additional* verses or prayers while exercising, that's fine. But personally, if you have enough wind to recite prayers and verses, I think you're not exercising hard enough.

CAVIAR KOSHER

Fran Cohen from Mountain View, California
<FranPC@aol.com> wrote:

Dear Rabbi,
Is caviar kosher?

Dear Fran Cohen,

No, caviar is not kosher. Real caviar is the roe (eggs) of the sturgeon fish, which has no scales. I guess that's why the ultimate Jewish gastronomic experience is schmaltz herring!

There is kosher "caviar" made from salmon roe.

DESIRE TO STUDY TORAH

Name@Withheld wrote:

Dear Rabbi,
I have strong desire for studying

ASK *the* RABBI

the Torah, specifically the Talmud. What I mean by desire is that I want to be a Talmid Chacham [Torah Scholar]. The trouble is that I do not have the energy to become a Talmid Chacham. I want Torah delivered to me on a silver platter. I desire the will to study day and night. It is not there. I want to have an ecstatic experience of learning! It comes ever so rarely. I experience a lot of frustration in my learning. The Talmud only stares at me. The letters do not dance before me. I guess what I am saying is that I pine for Ahavat HaTorah [Love of the Torah]. How does one achieve that level? What steps can be taken, if any?

Dear Name@Withheld,

You are not alone. Every day we pray for enjoyment of Torah study when we say “Please, Hashem, sweeten the words of Torah in our mouth.” But like anything worth doing, the initial stage is often a struggle. I always tell my students: “Everyone wants to be a great Torah

scholar, but no one wants to become one.”

But you can’t button your shirt wearing boxing gloves. That is, you can’t tap into the Torah’s sweetness while steeped in physical desires. Torah’s true sweetness is spiritual, so it takes a certain amount of refinement to achieve. The Sages say, “Before praying to internalize Torah wisdom, pray to *not* internalize food and drink.” That is, pray not to be overpowered by physical drives.

Enjoyment starts with clarity and discovery. If you study too fast and get confused, or too slow and get bored, then you can’t enjoy it. You need to discover the learning technique right for you.

And finally, prayer is vital to success in learning. The great Torah scholar Rabbi Yonasan Eibshitz, *zatzal*, attributed all his success in Torah study to his prayer.

An encouraging point. Struggle *must* produce results. May you find success and *enjoyment* in your Torah study.

YIDDLE RIDDLE

Last week we asked: In what situation could two people in the same place be obligated to say *Kiddush* on different nights? That is, the night the first one is obligated, the second one is not, and the night the second one is obligated, the first one is not?

Answer: The two people are in the desert, both having forgotten what day of the week it is.

Someone traveling in the desert who forgets what day it is counts seven days starting the day he realizes that he lost count. He sanctifies the seventh day by making *Kiddush* and *Havdalah*. So, if two separate travelers come to the same place in the desert, each having forgotten what day it is — *but each having realized his mistake on a different day* — they will be obligated to make *Kiddush* on different nights!

Sources

- Tractate Shabbat 69b
- Aruch Hashulchan Orach Chaim 342

Shortly after coming up with the above riddle, we received the following question:

David A. Schiffmann

<das1002@hermes.cam.ac.uk> wrote:

Dear Rabbi,

Someone I know recently asked me the following question...what if someone was on a boat which sunk, and he clung to a bit of debris, but became unconscious for a while, and was then washed up on a desert island. When he came to, he would not know what day it is, and he would have no way to find out. How would he know what day is Shabbat?

Dear David A Schiffmann,

He wouldn’t. If he has enough food to survive, he must refrain from forbidden labor every day, in case that day is the real Shabbat. If he has no food, then he must do only enough work each day to survive for that day. Regarding *Kiddush* and *Havdalah*, see Yiddle Riddle above.

continued from page five

BONUS ANSWER!

The Hebrew word *ya’aroch* means either “arrange” or “estimate.” It would seem to mean “arrange” here, as all translations have it. But this would imply that the **arranging** should be done all night long, from evening until morning; or any time at night, starting from evening until the morning. But neither of these meanings seems reasonable. So Rashi tells us that here the word *ya’aroch* here means “estimate” — estimate the measure so there will be enough for it to burn from evening until morning.

PUBLIC DOMAIN

Comments, quibbles and reactions concerning previous "Ask-the-Rabbi" features

Re: Are There Flying Rabbis Or Are There Flying None? (Ohrnet Vaera):

With all due respect, a slight correction: Actually Rabbi Abuhatzeria was from Tefilalet, Morocco.

- David Bitton <davidbi@MICROSOFT.com>
Enterprise Account Representative
Microsoft Canada Co.

You wrote: "Jewish tradition relates incidents of peo-

ple, both righteous and wicked, who were able to fly." I presume you are referring to the Midrashic accounting (among others you mention later) of Pinchas, the tzitz (High Priest's head ornament) and Bilaam.

- Mike Spinrad <Spinrad@compuserve.com>

Re: Yiddle Riddle citing story about Rashi accused of stealing a garment, and his writing "Shin Lamed Mem Hey" five times in a row (Ohrnet Bo):

Shin Lamed Mem Hey spells Rashi's first name, Shlomo. It's also *roshei teivos* (acrostic) for *Shevach l'E-l Melech Ha-olam* which means "Praise to G-d King of the Universe" (Source: *Roshei Teivos* book). He wrote it 5 times to indicate that a thief has to pay 5 times (see Shemos 21:37 regarding theft of an ox).

- David Lindsay <bg346@freenet.toronto.on.ca>

THE OTHER SIDE OF THE STORY

GIVING PEOPLE THE BENEFIT OF THE DOUBT

New Feature !

Sometimes we feel we lack the tools to judge others favorably. We see no possible excuse for certain behavior.

We can challenge these thoughts and prove how talented we can be in inventing excuses for others by seeing how well we do it for ourselves. Take, for example, the case of ...

THE PRACTICING DOCTOR AND HIS PRESCRIPTION SLIP

The telephone rang at our pharmacy. It was the doctor. He demanded to know why

the pharmacist had dispensed medication different than the one he had prescribed. The pharmacist apologized, but the doctor continued with a lengthy speech as to how important it is to dispense what was prescribed, responsibility to the public, etc.

Afterwards, the pharmacist sifted through the pile of prescriptions to find the relevant prescription. To her surprise, she discovered she had indeed dispensed what had been prescribed! It was the doctor who had erred: He had written the wrong item by mistake. She rang the doctor and explained the situation.

"Oh, well, anyone can make a

mistake," was his casual reply.

When we care about someone, it is surprising how easy it is to justify their behavior — or at least to reserve judgment. Suddenly we become very creative and imaginative. We tap intellectual and emotional strengths we didn't know were there.

Let's not waste these excuses! Let's notice the excuses we make for ourselves, and then use them to make others look good. That's real love, loving others *kamocho* — like yourself — caring about others the way you care about yourself.

- Based on "The Other Side of the Story" by Yehudis Samet, ArtScroll Series

RECOMMENDED READING LIST

RAMBAN

28:2	Royal Robes
28:5	Trustworthy Treasurers
28:30	Divine Communication Through "Urim V'Tumim"
29:9	Donning of the Kohen's Garments
30:1	The Incense Altar

MALBIM

28:4	Mystical Significance of the Garments
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SEFER HACHINUCH

98	The Menorah Lights
99	Inspiration from Attire
102	Respect from Eating
103	Respect from Smelling