

# OHRNET

THE OHR SOMAYACH TORAH MAGAZINE ON THE INTERNET

## PARSHA INSIGHTS

### THE LAIR OF THE LION

*“They shall make a Sanctuary for Me.” (25:2)*

A couple of years ago a well-know Israeli daily newspaper, not known for its sympathy to religion, published a cartoon.

In the cartoon, a man was having a dream. Out of his head came the statutory “think-bubbles.” The bubbles got larger and larger until the following scene unraveled: The man saw himself “upstairs” being questioned by winged angels wearing black hats: “But why didn’t you keep Shabbos?” they asked. “You knew there was a thing called Shabbos didn’t you? What about Kashrus? You knew there was something called Kashrus?”

In the following bubble, the man wakes up in a cold sweat. Then a close-up on his face. “*Maybe they’re right!*” he says.

*Why isn’t everyone religious?*

Why don’t people think: “What if those religious fanatics **are** right? After all, if they’re wrong, at least they have wonderfully rich and fulfilling lives, lovely families, etc. And if they’re **right**, and I’m wrong? I’m going to lose out on something **eternal**. I’m going to get to the next world and I won’t have the price of admission. I won’t even be able to get a cheap seat! Maybe I will have to give an accounting in front of the real Supreme Court. I’ll be religious just in case! Better safe than sorry!”

Why don’t people think like this? In this week’s *Parsha* the Torah starts a lengthy description of the *Mishkan*. The sheer volume of this account outweighs almost every subject in the Torah. What was the *Mishkan* and why does it merit such voluminous expanse in the Book where nothing is merely descriptive and there is no place for literary embellishment?

The word *Mishkan* comes from the word “to dwell.” It was the

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“...every Jew should make his heart into a Sanctuary where Hashem will dwell.”

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place where Hashem “dwelled” in this lower world. But how can a mere building house the One whose glory fills the universe. How can the Omnipresent have a “house?”

There is a difference between *existence* and *presence*. Hashem exists equally everywhere. He is no more in one place than another, because there is no place where He is not. Rather, the *Mishkan* was a place where the *presence* of

Hashem was palpable. You could see He was there.

Imagine sitting at a computer. You are typing away, lost in the great American / British / Israeli novel. Unbeknownst to you, a lion enters your room. It’s a very quiet, well-behaved lion, and you carry on typing in blissful ignorance.

The lion’s existence is unaltered by whether you carry on typing or you turn around and give yourself a bit of a surprise. However, the *presence* of the lion has everything to do with whether you turn around or not.

*The Mishkan allowed one to see and fear the Lion. Hashem’s presence there was palpable.*

The word for “sight” in Hebrew is from the same root as “fear” — *yirah*. What is the connection between seeing and fearing? A person only fears what he can see. Intellectual concepts don’t frighten us. The biggest proof is that even if we’re religious and we know that there is a world-to-come, a cosmic day of reckoning, even though we know these things clearly, we *can’t* see them, and so we *don’t* really fear. Fear only comes from seeing the Lion. Going into the *Mishkan* was like going into the lion’s lair.

### BUSINESS AS USUAL

*“Take for Me an offering” (25:2)*

“I have given you a good ‘deal’ (lit. ‘taking’) My Torah, do not forsake it.” (Tehillim, 132 8-10)

## PARSHA OVERVIEW

**H**ashem commands Moshe to build a *Mishkan* (Sanctuary) and supplies him with detailed instructions. *Bnei Yisrael* are asked to contribute precious metals and stones, fabrics, skins, oil and spices. In the *Mishkan's* outer courtyard is an altar for the burnt offerings and a laver for washing. The Tent of Meeting is divided by a curtain into two chambers. The outer chamber is accessible only to the *kohanim*, the descendants of

Aharon. This contains the Table of Showbreads, the Menorah, and the Golden Altar for incense. The innermost chamber, the Holy of Holies, may be entered only by the *Kohen Gadol*, and only once a year, on Yom Kippur. Here is the Ark that held the Ten Commandments inscribed on the two tablets of stone which Hashem gave to the Jewish nation on Mount Sinai. All of the utensils and vessels, as well as the construction of the *Mishkan*, are described in extraordinary detail.

## HAFTORAH: MELACHIM I 5:26-6:13

### BUILT TO LAST

**"This Temple that you build — if you follow My decrees, perform My statutes, and observe all My commandments." (6:12)**

**J**ust as in this week's *Parsha* the Torah speaks of the construction of the *Mishkan*, the Divine "residence" in the desert, so too the Haftorah describes the first *Beis Hamikdash* which was built by Shlomo Hamelech 480 years after

the Exodus.

Even though the physical statistics of Shlomo's construction are staggering, what is important to Hashem is that the real construction be built from the giving heart. This is what Hashem is saying to Shlomo in the above verse: Don't think that the construction of My house is by mere material means, by the lavishing of silver and gold. These are mere illusions — not the real *Beis Hamikdash*. Rather, "if you

follow My decrees, and perform My statutes" — **this** is what the *Beis Hamikdash* is really built of.

And since the "materials" of its construction are really spiritual, so the *Beis Hamikdash*, even after its physical destruction, even after its material components have disintegrated, continues to exist:

*"I will dwell within Bnei Yisrael, and I will not forsake My people Israel."*

• Kochav M'Yaakov

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Published by  
**OHR SOMAYACH**  
TANENBAUM COLLEGE  
POB 18103, Jerusalem 91180, Israel • 02-581-0315

General Editor:  
**Rabbi Moshe Newman**  
Editorial & Web Advisor:  
**Rabbi Reuven Lauffer**  
Associate Editors:  
**Rabbi Mordechai Becher,**  
**Rabbi Reuven Subar**  
Contributing Writers:  
**Weekly Daf, Love of the Land:**  
**Rav Mendel Weinbach**  
Insights, Overview, Haftorah:  
**Rabbi Yaakov Asher Sinclair**

Web Production: **Lev Seltzer**  
Produced and Designed by the Office of Communications  
**Rabbi Eliezer Shapiro, Director**

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PRINTED IN ISRAEL AT OLD CITY PRESS 02-651-1529

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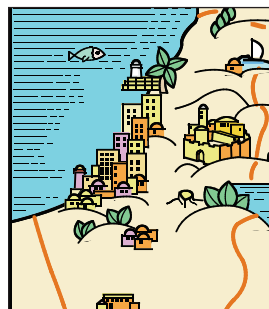
## LOVE OF THE LAND

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

### THE MOTIVE OF MOSHE

**W**hy did Moshe Rabbeinu so desire to enter Eretz Yisrael? Surely it was not in order to eat its fruits and enjoy its goodness!

Thus reasoned Moshe: Many of the *mitzvot* which



the Jews have been commanded can be fulfilled only in Eretz Yisrael. I therefore pray to Hashem to allow me to enter the Land so that I will be able to fulfill all of them.

• Mesechta Sota 14a

לע"נ  
ר' יהודה בן ר' דוד ז"ל  
ת.נ.צ.ב.ה.

## PARSHA INSIGHTS

The Torah is like business. If you have a bad week in business, you don't close up the shop. Because if you close the shop and give up working completely you'll just sink lower and lower until you hit bottom.

Similarly in Torah study, even though there are times when we fail and we feel very despondent, we must continue to try harder and harder with an implacable will. For if we stop studying the Torah, if we "close up the shop," we will find ourselves suing for spiritual bankruptcy.

### HEART IS WHERE THE HOME IS

*"And they shall make a Sanctuary for Me, so I may dwell in them." (25:8)*

The Torah's choice of the words "so I may dwell in them" is unusual, for more correctly it should have written "so I may dwell in it" — in the Sanctuary.

However, the real meaning is that every Jew should make his heart into a Sanctuary where Hashem will dwell. "And they shall make their hearts into a Sanctuary for Me, so I may dwell in them."

### THE JEWEL IN THE CROWN

*"You shall cover it (the Aron) with*

*pure gold, from within and without, and you shall make on it a gold crown all around. (25:11)*

The Aron HaKodesh, the Holy Ark, represents the Torah scholar. He must be as golden on the inside as he is on the outside — his inner character must be consistent with his public demeanor. Then the Torah will be his crown and he will be a crown for the Torah.

### WHO'S CARRYING WHOM?

*"The staves shall remain in the rings of the Ark, they may not be removed from it." (25:15)*

In the description of the Aron HaKodesh, the Holy Ark, the Torah tells us that the carrying staves are never to be separated from the Ark itself. These staves represent the financial supporters of Torah. Just as the staves of the Ark may not be removed, so are the Torah's supporters and benefactors inseparable from Torah scholarship. However, the Ark never really needed the staves because, not only did it miraculously bear its own weight, but it would lift up those who were "carrying" it.

When Rabbi Eliezer Gordon, the founder of Telshe Yeshiva, got married, his father-in-law, Rabbi Avraham Yitzchak Neviezer wanted to support him so he could devote himself to study and

become a great Torah scholar.

As Rabbi Gordon's family began to grow, he became increasingly uncomfortable with the feeling that he was burdening his father-in-law, and frequently asked Reb Avraham to allow him to accept one of the numerous rabbinical positions that were then being offered to him. Despite difficult financial times, Reb Avraham refused to let him accept. He insisted that Rabbi Gordon carry on studying.

Reb Avraham's wife asked her husband how long he intended to support their daughter and son-in-law. He replied "My dear wife, who knows who is supporting whom?"

When finally Rabbi Gordon was offered the Rabbinate of Eisheshok, his father-in-law felt he could not restrain him from accepting such an important post.

The day after the Gordon family left for Eisheshok, Reb Avraham Yitzchak, Rabbi Gordon's father-in-law, passed away. It then became clear who had been supporting whom.

Sources:

*The Lair Of the Lion* - Rabbi Moshe Shapiro, Rabbi Mordechai Perlman and Rabbi Naftali Kaplan

*Business As Usual* - Rabbi David MiKotzk

*Heart Is Where The Home Is* - Alshich  
*The Jewel In The Crown* - Rabbeinu Chananel

*Who's Carrying Whom?* - Rabbi Zev Leff, *Outlooks and Insights*

## I DIDN'T KNOW THAT!

Hearing on Mount Sinai "Don't steal ... Don't covet..." many Jews felt that they should return to Egypt to give back the gold and silver they had "borrowed" from the Egyptians. Therefore, Hashem told Moshe "Build Me a Sanctuary using the very same gold and silver that was taken from the Egyptians. For I, Hashem, would never allow ill-gotten gains to be used for My Sanctuary. The fact that I allow this gold and silver shows that they belong without question to the Jewish People. They are overdue payment which the Egyptians owe the Jews in exchange for hundreds of years of labor."

• *Oznaim LaTorah* by Rabbi Zalman Sorotzkin

## WEEKLY DAF

SHABBOS 86 - 92

### IMPULSIVE OR TRUSTING?

So engrossed was he in his study of Torah that the Sage Rava was completely oblivious to the fact that he was sitting on the fingers of his hand and causing blood to rush to the surface. A heathen observer exploited this opportunity to taunt the Sage.

"Impulsive people that you are!" he laughed. "You were impulsive when you put your mouths before your ears (when you declared at Sinai 'we shall do' before you said 'we shall hear'), and you are impulsive now in your self neglect. You first should have determined whether the Torah you were being offered did not demand more of you than is possible and only then accept it."

Rava well understood that the heathen was interpreting his seemingly superhuman concentration on Torah study as evidence that the Jewish People had bitten off more than they could chew in accepting the Torah which had been rejected by all the less impulsive nations as being too difficult a challenge. His response was to explain the difference between their improper attitude of suspicion toward Hashem's offer of the Torah and the Jewish attitude of total trust. This is how Rashi so eloquently translates the reply of Rava:

"We related to Hashem with total trust in the manner of those who act out of love, and we relied upon Him that He would not impose upon us any responsibility which we were not capable of fulfilling."

Whether it was in accepting a Torah sight-unseen or studying that Torah with such intensity as to be oblivious to physical pain, Jews were not guilty of being impulsive. They were rather the bearers of confidence that the Creator who offers a challenge also provides the power to meet it.

• Shabbos 88a

### WHAT'S IN A NAME — SINAI?

When Rabbi Kahana was asked for an explanation of "Sinai," the name of the mountain on which Hashem revealed Himself to the Jewish People and gave them the Torah, he offered several suggestions which were rejected as falling short of the mark.

Scrambling the letters would give us "Nisai," a reference to the miracles that took place at the time of the Sinai revelation. But then why scramble the letters instead of just writing them in their intended fashion?

Perhaps "Sinai" approximates "Simnai" and is a reference to the "sign of good fortune" which was given to Jewry on that mountain. But then, why omit the "m" sound in the name of the mountain?

Rabbi Kahana's challenger finally revealed his own explanation which he had heard from leading Sages.

"Sinai" sounds almost exactly like "Sinah" which means hatred. The name of the mountain communicates the fact that this is where "hatred descended to the nations of the world."

Rashi explains this as a reference to Hashem's attitude to all the nations who rejected the Torah He had offered them. Another approach has been offered by one of the Torah giants of the previous generation who was martyred in the Holocaust, Rabbi Elchanan Wasserman, *zatzal*:

"Sinai" and "Sinah" are two sides of the same coin. Once Jews accepted the responsibility of being a "holy nation" through acceptance of the Torah, there is no longer an option of copping out and being like all the other nations. It is our choice to preserve our uniqueness through the pleasant ways of "Sinai" Torah observance. Should we seek to assimilate and abdicate, Hashem made sure that "hatred descended to the nations" — that anti-Semitism would serve as a reminder that we are a people apart with a special destiny.

• Shabbos 89a

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## PARSHA Q&A ?

1. How many times does the word “*terumah*” appear in the first verse of the *Parsha*? Why?
2. Onkelos translates “*tachash*” as “*sasgona*.” Why?
3. What kind of trees did Yaakov plant in Mitzrayim?
4. Describe two uses of: a) oil; b) spices; c) jewels.
5. The *Aron* was made with three boxes, one inside the other. Exactly how tall was the outer box?
6. What does the crown on top of the *Aron* symbolize?
7. Why is the Torah referred to as “testimony”?
8. What did the faces of the *keruvim* resemble?
9. What does the crown on top of the *shulchan* symbolize?
10. On what day of the week was the *lechem hapanim* baked?
11. What does *miksha* mean?
12. What was the purpose of the Menorah’s *gevi'im* (cups)?
13. In which direction did the flames of the Menorah cast their light?
14. How did Moshe know the shape of the Menorah?
15. What designs were embroidered into the tapestries of the *Mishkan*?
16. How long was the *Mishkan*?
17. How wide was the interior of the *Mishkan*?
18. How high was the copper *Mizbe'ach*?
19. What were the dimensions of the courtyard of the *Mishkan*?
20. Which function did the copper *yeseidos* serve?

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## 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?”

“Speak to the Children of Israel, and they shall take for Me an offering...” (Exodus 25:2)

Rashi: They shall take for Me an offering: For Me means for My sake.

Why the need for this comment? Why can’t Rashi accept the simple meaning, that the Israelites should give an offering to G-d? What’s bothering Rashi?

answer on page eight

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## PARSHA Q&A!

### Answers to this Week’s Questions!

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

1. 25:2 - It appears three times, alluding to three different types of *terumah* offered.
2. 25:5 - The *tachash* delights (*sas*) in its multi-colors (*gyanim*).
3. 25:5 - *Arazim* — cedars.
4. 25:6-7 - a) The oil was lit in the menorah and used for anointing. b) The spices were used in the anointing oil and for the incense. c) The precious stones were for the *ephod* and the *choshen*.
5. 25:11 - The outer box was one and a half *amos* plus a *tefach* plus a little bit, because it rose a little bit above the *kapores*. [The *kapores* was a *tefach* thick (see 25:17)].
6. 25:11 - It symbolizes the crown of Torah.
7. 25:16 - It testifies that Hashem commanded us to keep the *mitzvos*.
8. 25:18 - The faces of children.
9. 25:24 - It symbolizes the crown of royalty.
10. 25:29 - Friday.
11. 25:31 - Hammered.
12. 25:31 - Purely ornamental.
13. 25:37 - Towards the middle flame.
14. 25:40 - Hashem showed Moshe a Menorah of fire.
15. 26:1 - On one side a lion; on the other side an eagle.
16. 26:16 - 30 *amos*.
17. 26:23 - 10 *amos*.
18. 27:1 - There are two opinions. Rabbi Yehuda says it was three *amos* high. Rabbi Yossi says it was ten *amos* high.
19. 27:18 - 100 *amos* by 50 *amos*.
20. 27:19 - They secured the curtains against the wind.



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# ASK *the* RABBI

## ADULT CIRCUMCISION

Sam Steinberg from Cedarhurst, NY  
<cooldad524@aol.com> wrote:

Dear Rabbi,  
I am the son of concentration camp survivors. After the war, they ended up in Belgium. I was born in 1949 in Belgium. The Korean War was breaking out and everyone was worried about a new European War. My parents didn't have me circumcised because they were worried that if there was a new war, I could end up exposed as a Jew and killed. I am now 48 and getting more involved with my religion. Should I now have a circumcision?

Dear Sam Steinberg,

You should definitely try to do this very important mitzvah.

The Torah commands that all Jewish males be circumcised. G-d said to Abraham "This is My covenant which you shall observe, between Me and you and your future offspring: Circumcise every male ... An uncircumcised male who (purposely) does not circumcise himself, that soul will be cut off from its people — he has violated My covenant."

You need to get an expert *mohel* (person who performs circumcision) who is knowledgeable in all Jewish laws concerning circumcision. The mere fact that someone is a doctor or surgeon does *not* qualify him to perform circumcision.

I recently met a *mohel* who is one of the most experienced people performing circumcision on adults. His name is Rabbi Y. Aron Fisher, Phone number 1-800-367-2747 or 914-425-3266. He told me he will be happy to help you, so feel free to contact him.

I applaud you for your efforts to reunite with your Jewish heritage. In the merit of this great mitzvah, may Hashem bless you with great success in all your endeavors.

Sources:

- Genesis 17:10-14
- Shulchan Aruch Yoreh Deah 260

## HOW FAT IS THE KOTEL?

Elana Savader from Columbus, Ohio  
<Elana@compuserve.com> wrote:

Dear Rabbi,  
I am delighted to find this website. I have several questions for you: My 5 year old son "Eliron" is sitting here with me. He just started Yeshiva last week and we are very proud of what he has learned already. His question for you is "How long did Moses live?" His second question is "What does G-d look like?" His third question is, "What is your name?" As you can see he is very inquisitive. He also wants to know how big the Kotel is... "how wide, tall, and fat?"

Dear Elana Savader and Eliron,

Moses lived to the age of 120. This, by the way, is the origin of the blessing "may you live until 120." My wife's uncle always wishes people that they should live to be 122...so that they should not die suddenly!

G-d does not have any physical form, so he doesn't "look" like anyone or anything. (See the prayer "Yigdal" on pages 12 and 13 in the ArtScroll Siddur.) Even though the Torah says things like "G-d took us out of Egypt with a *strong hand*" — this is the Torah's way of telling us about G-d in a way we can understand.

The Kotel measurements are: 488 meters long, 55 meters high, and on the average 1.5 meters "fat." (A meter is roughly three feet.)

May your son Eliron be a constant source of joy to you and your family, and may he scale the heights of Jewish knowledge and righteousness.

Sources:

- Deuteronomy 34:7

## CRISIS OF A CEO

Name@Withheld from Georgia, USA  
wrote:

Dear Rabbi,

What resources are available for depressed Jewish CEO's/professionals? My very good friend is in need of contacts or support in what is a very difficult and confusing time. I want to somehow guide him towards a Torah based approach to his depression and seeming state of "stuckness" and perhaps help him find a Jewish Professional Support System. He feels alone and confused and I want to help.

Rabbi ... I am soon converting and he is not particularly observant ... I don't want to make him feel like I'm pushing his heritage on him at a time when he is trying to find his own path, I do feel strongly however in the wisdom and absolute power of Torah in transforming life and providing the answer to ALL of life's issues. How can I serve best as a support system and what are some possible options for him? Thank you.

Dear Name@Withheld,

Your sensitivity is admirable. You're probably right to avoid doing anything he will feel is "pushing his heritage on him."

It's difficult via email to address your specific situation. As for a reference, I suggest you contact either of the two people listed below. I'm sure they will be able to refer you to a sensitive Torah-oriented professional.

Rabbi Binyomin Friedman or Rabbi Menachem Deutsch Atlanta Scholars Kollel (A.S.K.) 2191-A Briarcliff Road Atlanta, Georgia 30329 Phone: 321-4085, 636-3362 Fax: 325-3788.

## ASK the RABBI

### LION BLESSINGS

Josh Wisotsky from Jamaica Estates, NY  
<NM7QC@qcunix1.acc.qc.edu> wrote:

Dear Rabbi,

We read on Simchat Torah about the blessings of all of the sons of Yaakov. When it came to Dan, Moshe said “Dan Gur Aryeh — Dan is like a lion” (roughly translated). When Yaakov dies he blesses his sons. In that Parsha it says: “Gur Aryeh Yehudah — Yehudah is like a lion.” Is this a contradiction? Why does the Torah compare Yehudah to a lion cub and then Dan to a lion cub at the end of the Torah? Thank you very much.

Dear Josh Wisotsky,

Yaakov conferred the blessing of “lion” upon Yehuda for two reasons: That just as the lion is “king of the beasts,” so too would Yehuda rule over the Jewish People, and that Yehuda should be blessed with the courage of the lion.

In the end of the Torah two tribes are “lion-blessed” — Dan in the verse you mentioned, and Gad in the verse “like a lion he dwells.” Rashi explains that both these tribes needed additional bravery because of their geographic loca-

tion. Gad’s portion was on the east bank of the Jordan and therefore exposed to invasion. Dan’s portion was situated on the sea shore and exposed to piracy.

Sources:

- Rashi Deuteronomy 33:20, 22
- Rashi Genesis 49:9

### LMING IN THE GARDEN OF EDEN

Chaim Lichtenstein from NY, NY <wildmana@aol.com> wrote:

Dear Rabbi,

Besides Elijah and Chanoch, who else went to heaven without dying?

Dear Chaim Lichtenstein,

Tractate Derech Eretz Zuta lists nine people who entered Gan Eden alive: Chanoch, Eliezer servant of Avraham, Eliyahu, Mashiach, Chiram the king of Tzur, Eved the king of Kushi, Yaavetz the son of Rabbi Yehudah HaNassi, Batya the daughter of Pharaoh and Serach the daughter of Asher (granddaughter of Yaakov). According to some, Yehoshuah ben Levi should be included in this list.

Sources:

- Tractate Derech Eretz Zuta I

## YIDDLE RIDDLE

In what situation will two people in the same place be obligated to make 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.

New Feature !

### THE OTHER SIDE(S) OF THE STORY

### Giving people the benefit of the doubt

Hillel said...  
“Don’t judge a friend until you reach his place.”  
(Pirkei Avos 2:5)

One of the obstacles to judging people favorably is our certainty that if we would be in that person’s place we would never behave that way:

“You’d never catch me doing that...”

“No one in my family would ever...”

“I simply don’t understand how anyone could...”

Although we might feel our situation to be similar to that of another person, can we ever be in **exactly** the same situation? Can we bring to it the exact same background, experience and disposition and circumstance?

An aide of the Skulener Rebbe, Rabbi Eliezer Zusia Portugal, once related: Among the many people whom the Rebbe had rescued from Europe was a woman who had informed the Rumanian government of his religious activities, which led to his arrest and imprisonment. Why go to such effort and expense to save a person of her ilk?

“You have no idea how much she suffered beforehand, and how tempting the authorities make it to inform,” the Rebbe said with tears in his eyes.

*If we see someone stumble, we shouldn’t judge him until we have been in the same situation and successfully passed that test. Until then, we have no right to judge.*

- Based on “The Other Side of the Story” by Mrs. Yehudis Samet, ArtScroll Series

# PUBLIC DOMAIN

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

**Re: "Who was the first person to die after the Mabul" (Ohrnet Vaera):**

I like the reasoning that leads to the fact that Haran was the first person to die after the flood. But not only Noach's sons were on the ark. So were Noach's wife and daughters-in-law. And their parents were dead. Granted that Noach's children were all still alive but who says that his wife and/or daughters-in-law didn't die before Haran?

• *Avi and Dalia Davidowitz from Bait Vegan, Jerusalem*

**Re: "Here's Sneezin' Atchoo!" — The ancient Jewish roots of saying "G-d bless you" when someone sneezes (Ohrnet Vaera):**

There is additional material regarding this type of thing in the Torah Temimah on Parshas Noach (7:22) on the words "*ruach chaim b'apav* — breath of life in its nostrils."

• *Micha <males@actcom.co.il>*

**Re: What Maimonides says about Chanukah (Ohrnet Vaera):**

I believe you missed an important part of the Rambam you were quoting. The Rambam there says: "And sovereignty was returned to Israel for more than 200 years until the second destruction." The return of Israel's sovereign rule was also a great part of the miracle.

• *Yehoshua and Rachel Seidenfeld from Efrat, Israel <gseiden@pangaea.co.il>*

*continued from page five*

## BONUS ANSWER!

Answer: There are two difficulties: First the language is awkward: It should say "give Me an offering" and not "take for Me an offering." Secondly, what sense does it make to give anything to G-d? The whole world is His. We can't give Him anything. On the basis of these points, Rashi concludes that our act of "taking," our offering, should be for G-d's sake, i.e., intended for a G-dly purpose.

• *Based on Dr. Avigdor Bonchek's new book "What's Bothering Rashi?" Feldheim Publishers*

## RECOMMENDED READING LIST

	<b>RAMBAN</b>		<b>IBN EZRA</b>		<b>SEFER HACHINUCH</b>
25:1	The <i>Mishkan</i> , a "Portable Sinai"	25:3	The Need for Silver	95	Our Need for a <i>Mishkan</i>
25:10	Universal Torah Involvement		<b>OHR HACHAIM HAKADOSH</b>	96	Utility and Form
26:33	Making and Placing	25:8	The <i>Shechina</i> Within Jewry	97	Blessings and Benefit

**Re: "Starry Starry Night — When does Shabbat End?" (Ohrnet Shemot):**

Actually I recently heard on the Daf Yomi shiur that 72 minutes refers to Nissan and Tishrei (presumably in Northern France where Rabbeinu Tam made his calculations) and that it should be even longer than 72 minutes in the summer.

• *Carl Sherer <sherer@actcom.co.il>*

**Re: Ohr Somayach's website (http://www.ohr.org.il):**

Brilliant!!! The Ohr Somayach website is fantastic! What a great way to learn from the best minds on the planet! I love it! I have a small suggestion as well that I hope you will look into: I am a palmpilot user (small digital diary PDA) and there are text volumes available for it. I would love to see shiurim, or Torah works or notes that I could keep with me whilst on the go.

• *Clifford Giesenow from Cape Town, South Africa <Cliff@is.co.za>*

**Re: "Praying Out Loud — Saying the Silent Prayer for the Visually Impaired" (Ohrnet Vayeitzei):**

Hi. In our local shul in *Maoz Zion / Kastel* neighborhood of *Mevasseret* [a city just outside Jerusalem] on Friday nites the *amida* is said out loud by the *sha"tz* (prayer leader), apparently because people were both unfamiliar with the text for Friday nite and because Friday nite there is no repetition. The ethnic origin of the shul is from Kurdistan (the whole neighborhood is *Kurdistan*, except for us interlopers).

• *Ira (Gavriel Dov) Pollack <dov@optics.jct.ac.il>*