

OHRNET

SHABBAT PARSHAT KORACH · FOR THE WEEK ENDING 5 TAMMUZ 5759 · JUNE 19, 1999 · VOL. 6 NO. 35
 IN ISRAEL: FOR THE WEEK ENDING 28 SIVAN 5759 · JUNE 12, 1999

PARSHA INSIGHTS

MEN AT WORK

“Why do you exalt yourselves over the congregation of Hashem?” (16:3)

You’re driving home after a long week’s absence. A week before, you’d had a long delay on the highway due to construction, and you sigh as you wonder how long it will take to get back through it. You turn the bend, and to your delight, the traffic is flowing like money at a casino. The road repair crew has already finished their work. Sailing over the new tarmac, you notice that it has already lost its pristine blackness. In a few short days, it will be indistinguishable from the thousands of other dusty gray miles of pavement.

Around the end of the 19th century, a saintly Jew in Russia authored a work which changed the course of Judaism. The book was called *Chafetz Chaim* — “The Desirer of Life.” Its subject matter, the laws of proper speech. In clear language, the Chafetz Chaim led his readers through the sometimes tortuous laws of permitted and forbidden speech. The Chafetz Chaim’s author was famous for guarding his tongue with such care that his name became synonymous with that of his creation. He became known as the *Chafetz Chaim*.

One might have expected the Chafetz Chaim to be extremely taciturn, visibly guarding every syllable that left his lips. The opposite was, in fact, true.

The Chafetz Chaim’s son-in-law was Rabbi Zvi Hirsch Levinson (*rosh yeshiva* of Radin). A visitor once noted the striking difference

between the two men: Rabbi Levinson was a man of few words, who seemed to almost police their exit from his mouth. By comparison, the Chafetz Chaim was almost verbose, his conversation flowing with ease.

“When we master a certain character trait, it becomes an indivisible part of who we are.”

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In this week’s Parsha, it’s difficult to understand how Korach could have hoodwinked so many of the Jewish People into suspecting Moshe of “lording it up” over the congregation. Just a few chapters previously, the Torah testifies that Moshe was the “humblest of all men.” How could there have existed even a sus-

picion that Moshe was pumped up with his own self-image? When we master a certain character trait, it becomes an indivisible part of who we are. However, when we are still doing “road work” on part of our character, the signs of digging and construction are everywhere. It’s clear to all that there are still “men at work.”

To the untrained eye, Moshe might have seemed lofty and removed. He was, after all, the king of the Jewish People. And he behaved in the manner of a king. But in his heart, Moshe understood, as no one before or since, exactly how small he was compared to G-d. Moshe didn’t need to trumpet his humility. It was already integrated into his personality as seamlessly as the tarmac of last year’s road repair.

THE RIGHT THING FOR THE WRONG REASON

“The man whom Hashem will choose — he is the holy one.” (16:7)

It’s not *what* you say, it’s *why* you say it. The *mishna* in *Pirkei Avot* says, “Any dispute which is for the sake of Heaven will have a constructive outcome.” However, says the *mishna*, any disagreement that is not for the

PARSHA OVERVIEW

Korach, Datan and Aviram, and 250 leaders of Israel rebel against the authority of Moshe and Aharon. The rebellion results in their being swallowed by the earth. Many resent their death, and blame Moshe. Hashem's "anger" is manifest by a plague which besets the nation, and many thousands perish. Moshe intercedes once again for the people: He instructs Aharon to atone for them and the plague stops. Then Hashem commands that staffs, each inscribed with the name of one of the tribes, be placed in the *Mishkan*, the Tabernacle. In the morning the

staff of Levi, bearing Aharon's name, sprouts, buds, blossoms and yields ripe almonds. This provides Divine confirmation that Levi's Tribe is chosen for Priesthood and verifies Aharon's position as *kohen gadol*, the High Priest. The specific duties of the *levi'im* and *kohanim* are stated. The *kohanim* were not to be landowners, but were to receive their sustenance from the tithes and other mandated gifts brought by the people. Also taught in this week's Parsha are laws of the first fruits, redemption of the firstborn, and other offerings.

HAFTARAH

This *haftarah* contains Shmuel's chastisement, "Whose ox have I taken, or whose donkey have I taken." (12:3-4), echoing Moshe's words in this week's *parsha*, "Not one donkey have I taken from them." (16:15)

Another connection between this *haftarah* and the *parsha* is Shmuel's lineage: Shmuel was a scion from the house of Korach, and his prominence was compared to both that of Moshe and Aharon (*Tractate Rosh Hashana*

25b). The *haftarah* begins with the nation's gathering at Gilgal to anoint Shaul and proclaim him King. However, Shmuel who anointed the king chastises the people for requesting a king, as it might indicate deterioration of the unique spiritual level of the nation that needed no king to live in harmony. His rebuke ends with a miracle where he calls out to G-d for rain in a mid-summer day and a rainstorm begins.

THUNDERSTORM

To demonstrate G-d's "displeasure" at their desire for a king, Shmuel performs a miracle, bringing a thunderstorm in the middle of the wheat harvest. Why this particular sign?

The people didn't see anything wrong in requesting a king, as the Torah

SHMUEL I 11:14 - 12:22

itself commands the appointing of a monarch (*Deuteronomy 17:15*). Yet, the Torah commands appointing a king because a king has power to enforce law and order, and to maintain observance of Jewish law. Shmuel reproached them as they were then on a very high spiritual plane, and thus they didn't need a king. On the contrary, appointing a king now might bring the secular influence of neighboring nations, as it would change Israel's unique legislative and social structure to be like that of any regular nation in the land. Appointing a king should be put off until Torah observance is lax and needs enforcement; then it is acceptable despite its negative ramifications. This Shmuel demonstrated by the rainstorm, as rain is a blessing only when it falls in season; but not in the middle of the harvest.

I DIDN'T KNOW THAT!

Aharon was silent throughout the whole incident with Korach. Aharon accepted the *kehuna* only because Hashem commanded it; however, Aharon believed that Korach was actually greater than he and more deserving of being the *kohen gadol*.

• Ramban

This issue is dedicated in memory of
HERSCHEL (HARRY) SON OF AVROHOM YEHUDAH (HAKOHEN) KRIVITZKY, obm
(1st of Sivan)
PENINA (PEARL) DAUGHTER OF SHOLOM YAAKOV KRAVIT, obm
(19th Iyar)
SHOLOM YAAKOV SON OF MOSHE YITSCHOK KRAVIT, obm
(24th of Iyar)

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sake of Heaven will not have a constructive outcome. It cites the argument of Korach and his cohorts with Moshe as an “argument not for the sake of Heaven.”

If you think about it, the *mishna* is problematic: The implication is that if Korach’s intentions would have been correct, his dispute with Moshe would have had a positive outcome. In other words, what Korach said was, in essence, correct. It was *why* he said it, not *what* he said, that was at fault.

How could it be that both Moshe and Korach were right? Korach claimed “*all the people are holy;*”

whereas Moshe said: “*He who Hashem chooses is holy.*”

Korach dressed his followers in garments which were entirely *techelet*, the blue color of the thread of *tzitzit*, and asked Moshe, “Does an all-*techelet* garment require *tzitzit*?” Moshe replied “Yes.” To which Korach scoffed and said, “If one thread of *techelet* is enough to exempt a garment made from a different color, isn’t it logical that an all-*techelet* garment should be exempt?”

Behind Moshe’s monosyllabic reply lies a fascinating concept. An entire garment *can* be of *techelet*. Korach was right: The entire people

can be holy. But just as a garment which is entirely *techelet* requires *tzitzit*, so a holy people need a source for their holiness. Holiness doesn’t just exist by itself, it comes from the Holy One and is channeled through His *tzaddikim*. Just as *tzitzit* are a life-line joining a holy people to their Source, so it takes a Moshe to connect the Jewish People to its Source.

It’s not *what* you say, it’s *why* you say it.

Sources:

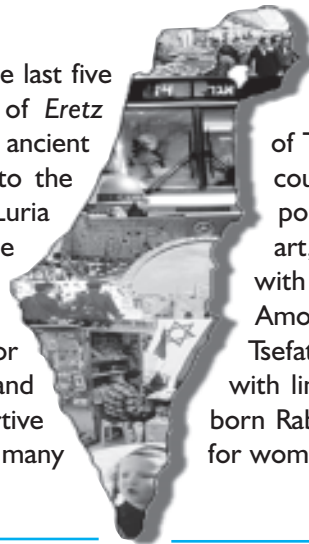
Men at Work - Rabbi Mordechai Perlman
The Right Thing for the Wrong Reason -
 Sfat Emet as heard
 from Rabbi Mordechai Perlman

LOVE OF THE LAND

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

TSEFAT

For Jewish settlers and visitors during the last five hundred years, Tsefat has been one of Eretz Yisrael’s “sacred cities.” A visit to its ancient synagogues and cemetery takes one back to the golden days of the city when Rabbi Yitzchak Luria (“Arizal”) and his disciples established it as the center of Kabbalistic learning. Here too lived and died Rabbi Yosef Caro, author of the *Shulchan Aruch*, Rabbi Shlomo Alkebetz, author of the “*Lecha Dodi*” sung on Shabbat eve, and Rabbi Yaakov Berrav, who made an abortive attempt to reestablish the Sanhedrin, and many



other famous saints and scholars.

The cool air and beautiful surroundings of Tsefat attract many people from the entire country during the summer, but the year-long population remains small. A curious blend of art, music and mysticism endows this city with a unique personality during peak season. Among the Torah institutions functioning in Tsefat is “Shalom Rav,” a yeshiva for students with limited backgrounds, headed by American-born Rabbi Rafael Weingot and a similar seminary for women, Sharei Bina, run by his wife.

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THAT “EXTRA” SOUL

“**N**eshama yeteira” (extra soul) is what our Sages call that extra dimension of spirituality which Heaven instills in a Jew before Shabbat. The practical expression of this extra dimension of soul, explains Rashi, is that the Jew has a greater capacity for relaxation and joy, and is capable of eating and drinking in abundance without becoming engorged.

When Shabbat ends, the *neshama yeteira* is taken away. The spiritual trauma which the Jew may feel at this loss is subtly indicated in the word “*vayinafash*” (*Shmot 31:17*) which describes G-d’s rest following the six days of creation. This can be read as a combination of two words, “*vay nefesh*,” meaning “woe to the soul which has been lost.”

To ease this loss, our Sages instituted the practice of smelling “*besamim*” (fragrant spices) during the *havdalah* service at the Shabbat conclusion. Fragrance is the only earthly thing which the soul enjoys, and it is this nourishment which enables the remaining soul to overcome the shock of losing its Shabbat companion.

What about the holidays — does one get a *neshama yeteira* on those days as well?

Yes, contends Rashbam (*Pesachim 102b*), and his proof is that we do not include the blessing on *besamim* in the combination *kiddush-havdalah* we recite when the Shabbat conclusion is also the eve of a holiday. The reason, he concludes, must be that the *neshama yeteira* is present on the holiday as well.

Tosefot (*Beitza 33b*) challenges this conclusion: If a *neshama yeteira* is present on a holiday, then we should include *besamim* in our *havdalah* at the conclusion of every holiday. Since we do not do so, there must be no *neshama yeteira* on a holiday. Rather, we are compelled to find another reason for not including *besamim* in the *kiddush-havdalah* recited on a holiday eve following Shabbat.

After rejecting some other approaches to this problem, Tosefot concludes that the luxurious eating and drinking which bring joy to a Jew on a holiday have the same spiritually therapeutic effect as *besamim*, and therefore render them unnecessary.

• *Beitza 16a*

THE DANGER OF DECEPTION

On a holiday preceding Shabbat, it is only permissible to cook or bake the Shabbat food if one has made an “*eruv tavshilin*.” One does so by preparing, on the day preceding the holiday, a baked item and a cooked item (such as challah and fish or meat) which will be eaten on Shabbat. This lets us view the cooking on the holiday as only an extension of the cooking done before the holiday, and will not lead to the mistaken notion that one may cook on a holiday for consumption the next day when the next day is not Shabbat.

If someone forgot to make an *eruv tavshilin*, and no one made one on his behalf, he must transfer ownership of his food supplies to a Jew who has made an *eruv tavshilin*, and that person may do the cooking on his behalf.

Should the one who forgot to make the *eruv* ignore this restriction and proceed to cook, our Sages make an interesting distinction as to when we penalize him by prohibiting consumption of this food and when we do not:

If he intentionally violated the halacha, cooking despite his lack of an *eruv*, we allow him to eat that food on Shabbat. But if he does this cooking in a deceptive fashion — such as cooking more than he needs for the holiday meals by falsely declaring that he expects guests, when his real intention is to prepare food for Shabbat — he is forbidden to eat that food on Shabbat.

Why did the Sages penalize the one who cooks for Shabbat through deception and not the one who willfully violates the halacha?

The explanation, says Rashi, is that there is no danger that other people will follow in the path of the sinful person who willfully violated halacha; and, he too will realize the error of his ways and repent. There is thus no threat to the institution of *eruv tavshilin*. In the case of deception, however, he fools himself into thinking that he acted properly, and others may learn from his will to get around the law. Since this threatens the very survival of *eruv tavshilin*, our Sages penalized him such that the food cannot be eaten on Shabbat.

• *Beitza 17b*

PARSHA Q&A ?

1. Why did Datan and Aviram join Korach?
2. Why is Yaakov's name not mentioned in Korach's genealogy?
3. What motivated Korach to rebel?
4. What did Korach and company do when Moshe said that a *techelet* garment needs *tzizit*?
5. What warning did Moshe give the rebels regarding the offering of the incense?
6. Did Moshe want to be the *kohen gadol*?
7. What event did Korach not foresee?
8. What does the phrase *rav lachem* mean in this week's Parsha? (Give two answers.)
9. What lands are described in this week's Parsha as "flowing with milk and honey"?
10. When did Moshe have the right to take a donkey from the Jewish Community?
11. What did Korach do the night before the final confrontation?
12. What did Datan and Aviram have in common with Goliath?
13. Before what age is a person not punished by the Heavenly Court for his sins?
14. What happens to one who rebels against the institution of *kehuna*? Who suffered such a fate?
15. Why *specifically* was incense used to stop the plague?
16. Why was Aharon's staff placed in the middle of the other eleven staffs?
17. Aharon's staff was kept as a sign. What did it signify?
18. Why are the 24 gifts for the *kohanim* taught in this week's *Parsha*?
19. Who may eat the *kodshei kodashim* (most holy sacrifices) and where must they be eaten?
20. Why is Hashem's covenant with the *kohanim* called "a covenant of salt"?

PARSHA Q&A!

Answers to this Week's Questions!

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

1. 16:1 - Because they were his neighbors.
2. 16:1 - Yaakov prayed that his name not be mentioned in connection with Korach's rebellion (*Bereishet* 49:6).
3. 16:1 - Korach was jealous that Elitzafan ben Uziel was appointed leader of the Kehat family.
4. 16:1 - They laughed.
5. 16:6 - Only one person would survive.
6. 16-6 - Yes.
7. 16:7 - That his sons would repent.
8. 16:3,7 - "Too much greatness have you taken for yourself" and "You've undertaken a big undertaking to argue against G-d."
9. 16:12 - Egypt and Canaan.
10. 16:15 - When he traveled from Midian to Egypt.
11. 16:19 - He went from tribe to tribe to rally support for himself.
12. 16:27 - They all blasphemed.
13. 16:27 - Twenty years old.
14. 17:5 - He is stricken with *tzara'at*, as was King Uziyahu (*Divrei HaYamim* II 26:16-19).
15. 17:13 - Because the people were deprecating the incense offering, saying that it caused the death of two of Aharon's sons and also the death of 250 of Korach's followers. Therefore, Hashem demonstrated that the incense offering was able to avert death, and it is sin, not incense, which causes death.
16. 17:21 - So people would not say that Aharon's staff bloomed because Moshe placed it closer to the *Shechina*.
17. 17:25 - That only Aharon and his children were chosen for *kehuna*.
18. 18:8 - Since Korach claimed the *kehuna*, the Torah emphasizes Aharon's and his descendants' rights to *kehuna* by recording the gifts given to them.
19. 18:10 - Male *kohanim* may eat them and only in the *azara* (forecourt of the *Beit Hamikdash*).
20. 18:19 - Just as salt never spoils, so this covenant will never be broken.

KASHA! (KASHA MEANS "QUESTION")

Farrel Werner <fwernieone@aol.com> asked:

Dear Ohrnet,

What did the people mean when they told Moshe, "You killed Hashem's People?" (17:6) Obviously, Moshe didn't kill them. Korach's followers died by Divine decree: The ground swallowed some and fire from Heaven killed the others.

Answer on page eight

Do you have a KASHA? Write to kasha@ohr.org.il with your questions on any Parsha!

ESPOUSING RELIGION

Name@Withheld
from Washington, DC wrote:

Dear Rabbi,
My husband and I would like to start a family. We are both in our mid-20's and Jewish. Our levels of Judaism and practice, however, are different. I am more observant (observe Shabbat, keep kosher, feel very connected to G-d). My husband, on the other hand, does not feel the same spirituality (he was not raised this way) and therefore does not place the same value on Judaic laws and customs. He makes an effort to stay home with me on Shabbat and keep kosher in the home — but this is more out of respect for me than his religious belief. Now that we are considering children I am realizing the implications this “conflict” could have on our family. I feel very alone and confused. Please help guide us in the right direction. Thank you so much.

Dear Name@Withheld,

Your situation is difficult, but not hopeless. The mother of the family usually sets the tone in the household, especially when it comes to Jewish practice. However, to raise children as committed Jews requires the efforts of your husband as well. You and your husband must discuss, frankly and respectfully, the problems that you envisage. Explain to him the confusion that the children will have, the inconsistencies in their outlook that will result from two opposed educational outlooks. Parents must be united in raising their children.

Try not to pressure your husband. Every step you take in Judaism, discuss with him. Make as little imposition as you can on him, and suggest to him the possibility of studying some Judaism on a regular basis.

WAS KORACH REVOLTING?

Sarah Walsh from New York, NY
<Wainc@aol.com> wrote:

Dear Rabbi
My name is Sarah, and my bat mitzvah portion is Korach from the book of Numbers, and I am having trouble understanding why Korach is a villain, if he was by birthright a priest? Does Korach have the right to question the leadership authority of Moses? If not, why not? Is rebellion necessarily bad?

Dear Sarah Walsh,

Actually Korach was by birth a Levite, and he was not content with that. He felt that he should get more honor and prestige. He created an entire rebellion, created hatred and arguments and divided the Jewish people — all for the sake of his honor, and his ego.

In addition, think of what Korach had witnessed in his life. He saw Moses lead the Jews out of Egypt, cross the Red Sea, bring down the manna in the desert, and then Korach perceived/prophesied G-d speaking to Moses on Mount Sinai. So rebellion is bad when:

- It is for the sake of ego and personal honor
- It contravenes facts
- It ignores basic moral ideas like gratitude

For further study may I suggest the commentary of Rabbi Samson Raphael Hirsch on Korach.

CHICKEN SHRIMP

Name@Withheld from Buffalo, NY
wrote:

Dear Rabbi,
Can one food be more non-kosher than another? Last week, a friend's

family who eats a lot of pork and beef invited me over for dinner. They spent a great deal of time avoiding all pork products just for me. However, they didn't realize that I don't eat shellfish. I didn't have the heart to tell them, since they were being so kind to me, so I ate the food. My question is, is for example shrimp worse than non-koshered chicken, or is it just all or nothing?

Dear Name@Withheld,

I warmly applaud your efforts to observe kashrut, and I'm sorry to hear about your ordeal.

Regarding shrimp and non-kosher chicken, both are equally forbidden to eat; that is, you're not allowed to eat shrimp just as much as you're not allowed to eat unkosher chicken. After the fact, however, eating shrimp is worse, because shrimp comes under several categories of prohibitions. So, by eating shrimp one transgresses more prohibitions.

Kosher food purifies our soul, making it receptive to spirituality. So, just because you messed up one time, don't “chicken” out! No little “shrimp” can stop you from becoming a spiritual giant!

WET STONE

Yitzchak Muskal
<yitzchak.muskal@telrad.co.il>
wrote:

Dear Rabbi,
I heard, lately, that water is pouring from the “Foundation Stone” on the Temple Mount. What is that all about? What can we learn from it? Is there any mention of this in our sources? By the way, a friend of mine from Kochav Yaakov told me of an Arab in preparation for conversion who went to see what it's all about — and confirmed it.

Aaron from Hebron, Kentucky
<crossdraw6@yahoo.com> wrote:

Dear Rabbi,
First, let me say that I am grateful to you for providing this forum for questions and answers. I understand that recently water has begun to spring up under the Temple Mount. What might be the possible significance of such an event?

Dear Yitzchak Muskal and Aaron,

In the Messianic era, says the Talmud, a trickle of water will begin flowing from the Holy Temple. This trickle will grow and grow until it becomes a gushing river. The Talmud cites a verse in Zechariah: "On that day a spring will be opened for the House of David and for the residents of Jerusalem." See also the book of Joel that: "And it will be on that day...a fountain shall issue from the House of the L-rd."

Maharsha explains that this river symbolizes King David's dynasty: Like a river flowing on and on, David's kingship will continue forever.

Now, according to recent reports, a "mysterious" trickle of water is rumored to have begun from under "the rock" in

the Moslem "Dome of the Rock" mosque on the Temple Mount.

Even if true, this may or may not be significant.

For one, the Talmud very specifically details how the trickle will emerge from the Temple, yet it's doubtful that "the Dome of the Rock" is indeed built upon the Temple site. In "Beit Hamikdash Hashlishi," Rabbi Shalom Dov Steinberg brings strong evidence that it is not. Rabbi Moshe Sternbuch, a leading Torah scholar of our day, agrees. Among other indications, electro-magnetic scans under the Temple mount reveal very deep hollows consistent with those described as having been under the Temple — these hollows however are not under the Dome of the Rock; rather they are under the clear, unbuilt section opposite the Western Wall. Interestingly, this fits with our tradition, recorded almost 2000 years ago in the Zohar, that no building will ever be built on the site of the Sanctuary except for the Temple!

Sources:

- Yoma 77b, 78a; Maharsha, *ibid*.
- Zechariah 13:1; Yoel 4:18; see also Ezekiel 47:1-12; Zechariah 14:8
- Responsa of Rabbi Moshe Sternbuch 3:39

PUBLIC DOMAIN

Comments, quibbles and reactions concerning previous "Ohrnet" features

Re: Marriage:

A few weeks ago, I asked about Jewish wedding customs, their origin and meaning. I thanked you for your response, but had not had a chance to read the information that you sent to me. I have since read the information and I find the wedding ceremony to be very beautiful. I have made copies to give to the members of the wedding party and they were grateful to have a better understanding of what is going to happen. Thank you again so very much for adding understanding and beauty to this day.

• Meghan Sweet,
Hastings College of the Law
<sweetm@uchastings.edu>

Ohrnet responds:

Thanks Meghan! Others who want to see what Meghan saw, go to:
<http://www.ohrnet.org/judaism/articles/wedding.htm>

Re: Traditional Responsa:

I was just reading about the yeshivot of Pumbedisa and Sura. Seems like your responsa are the continuation of a long tradition, albeit in a somewhat different media.

• Haiim, Brooklyn, New York <chevy1@idt.net>

Re: Taam Elyon (Ohrnet Shavuot Special):

You wrote that the special *trap* called *ta'am elyon* "breaks up the sentences in a different way, joining all Ten Commandments into one long sentence." Perhaps you meant to say "joining *each* of the Ten Commandments into one sentence?"

• Stanley Nachamie,
JLE Israel Summer
<stnbh@cunyvm.cuny.edu>

Ohrnet responds:

You are correct. We should have said that *ta'am elyon* makes each commandment into one verse. (See Chizkuni Shmot 20:2, see also Masat Binyamin chapter 6, Elya Rabbah 142:1, and Shulchan Aruch Harav 494:8.)

Re: One and Only:

Thank you, Ohrnet, for answering my past questions. Ohr Somayach is the only one of many "Ask the Rabbi" forums I have tried on the internet to consistently provide me with responses. Thank you again.

• Eli Lee,
Bayport, New York
<EResearch@worldnet.att.net>

If you crash during the test of judging others favorably, you might feel like a...

CRASH TEST DUMMY

Hi, I'm sure that it was on the Ohr Somayach site that I saw that you were asking for nice stories on judging favorably. Well I have a nice story for you:

A friend of mine agreed to meet with some girls and help them study for their upcoming exam. She arranged with them to meet one Sunday morning for two and a half hours of study. The night before, even though she was feeling sick,

my friend stayed up the whole night preparing and making notes.

On Sunday around 1:30, my friend phoned me to say that her "students" didn't show up, and that she is really hurt and put out after all she did for the lesson she was supposed to give them. She added they are very inconsiderate not to even have the courtesy to phone and tell her they wouldn't be coming.

At about 5:30 pm she phoned me again: The girls had been in a car crash on the way to her house. They had just come home and phoned her to tell her what had happened! What a lesson this was for us!

• An Ohrnet reader in South Africa

YIDDLE RIDDLE

I have before me two identical pots of milk. The pots contain identical amounts of pure, unadulterated milk from one animal. Yet, if two exactly identical pieces of meat from one animal fall, one into each pot, and accidentally get cooked, one mixture becomes forbidden to eat and to sell, while the other mixture becomes forbidden only to eat, but it remains permitted to sell. Why is this?

Answer Next Week...

RECOMMENDED READING LIST

RAMBAN

16:21 The Sin of the Congregation
 16:29 The Sin of Datan and Aviram
 16:30 A New Creation
 18:7 The Gifts of the *Kehuna*
 18:20 Inheritance of the *Kehuna*

SEFER HACHINUCH

389 Defined Roles
 394 Service of the *Levi'im*
 395 *Ma'aser Rishon* (The First Tithe)

SFORNO

16:15 Nullifying Atonement
 16:32 Why Also Their Possessions

KASHA! (ANSWER)

Dear Farrel Werner,

Those who complained reasoned as follows: Although the first-born lost their rights as *kohanim* (priests), they should retain the right to serve as *levi'im*. Thus, they felt the test Moshe had proposed, that his detractors offer incense, was unfair. The incense offering was designated specifically for *kohanim*, so it wasn't a true test for those who deserved at least to serve in the lesser capacity of *levi*.

• Based on Ramban

derech

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