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PARSHA INSIGHT

BY RABBI YAAKOV ASHER SINCLAIR

Against the Tide

“Take the Levi'im” (8:6)

One of my least favorite experiences is to be part of a large crowd. A multitude of humanity can all too easily lose its humanity. It can so easily become an untamed beast. The herd instinct is ever-present in man, albeit lurking beneath the surface.

And this herd instinct has its more subtle forms as well. Most of us don't like to be out of step with our peers, be they clad in torn jeans or black suits. To step out and be a little different is very difficult and uncomfortable.

“Take the Levi'im.” The Midrash Tanchuma (*Beha'alotcha* 8) associates this verse in our weekly portion with the verse *“G-d will test the righteous one” (Tehillim 11:5)*, and says: “The Holy One, Blessed is He, never elevates a person to a position of authority until He examines and tests him first. You find this also with Avraham Avinu: G-d put him to the test with ten trials and he withstood them all. Subsequently G-d chose him, as it says: *‘And G-d chose Avraham from all...’* Similarly, the Tribe of Levi gave up their lives to sanctify the Name of the Holy One, Blessed is He, lest the Torah be negated, for

when the people of Yisrael were in Egypt they despised the Torah and *brit mila*, and they were all idol worshippers... But the Tribe of Levi were all righteous and kept the Torah.”

This Midrash seems difficult to understand. There was no physical danger to a person for keeping Torah in Egypt. How can the Midrash teach that the Tribe of Levi gave up their lives just by observing the Torah?

Though there is no mention that the Jews of Egypt physically oppressed the Tribe of Levi or tried to seduce them to spurn the Torah, the Midrash is telling us that the mere fact that the Tribe of Levi stood against the overwhelming majority is also called “giving up your soul.”

There's a lesson here for our times: When many of the Jewish People despise the Torah and are very far from keeping *mitzvot*, to be able to stand against the tide takes tremendous strength. But that's also called *Kiddush HaShem* — sanctifying the Name of Heaven — and there is no greater merit than that.

• Source: based on the *Chidushei HaLev*

Zevachim 37 - 43

When Hebrew is a Foreign Language

Rabbi Akiva said: 'Tot' in Kafti (the name of a place — Rashi) means 'two,' and 'fot' in Afriki (presumably another foreign place) means 'two.'

This is how Rabbi Akiva in our *sugya* explains the meaning of an enigmatic word, “*tot-a-fot*,” found in Shmot 13:16. The verse states: “And it shall be for a sign upon your hand and for *totafot* between your eyes, for with a mighty hand did G-d take us out of Egypt.” Rabbi Akiva says that the meaning of the word *totafot* is as simple as two plus two! From here we see that there are a total of four compartments in the *tefillin shel rosh* (head *tefillin*). This teaching of Rabbi Akiva is one way that Rashi explains the word *totafot* in his commentary on the Chumash.

Tosefot asks why, based on Rabbi Akiva's explanation, there should not actually be twelve compartments, since the word *totafot* is in fact written three separate times (Shmot 13:16 , Devarim 6:8 and Devarim 11:18). One answer that Tosefot cites is from Rabbeinu Yehuda of Corville: One word is for the mitzvah of *tefillin*, and the other two times are to express a total of four in each one of the Kafti and Afriki languages.

Are there any other indications in our sources about the meaning of the word *totafot*? Targum Onkelos here translates the word *totafot* in a straightforward manner as “*tefillin*.” Rav S.R. Hirsch writes that the root of the word *totafot* is not clear, but that we find this word also in Shas (Shabbat 57b), where it refers to an ornament on one's forehead. In this sense the *tefillin* can be understood as a type of crown, suggests Rav Hirsch.

A second meaning that Rashi offers in his commentary on the Torah is that the word *totafot* means “speech,” and conveys that whoever sees the *tefillin shel rosh* will remember the miracles that G-d did for the Jewish People during the Exodus from Egypt and will speak greatly about it. Rashi bases this on similar root-words that appear in Tanach.

Another insight into the Torah's use of the word *totafot* for *tefillin*: The *gematria* of “*u'ltotafot bein eineicha*” (“*and for totafot between your eyes*” — equals the same numerical value as in the phrase “*eleh arba'ah batim*” — “these are four compartments” — and therefore hints to the same idea as expressed in our *gemara* that the *tefillin shel rosh* is comprised of four compartments. (*Ba'al Haturim*)

There is famous question that is asked on Rabbi Akiva's statement that the word *totafot* in the Torah is in fact a compound of two words in foreign languages. Why does the Torah describe the mitzvah of *tefillin* with foreign words and not with *Lashon Hakodesh* (the Holy Tongue), the language of the Torah? One answer that I have heard is based on the *Dor Hapelaga*, the generation that was dispersed throughout the world at the time of the Tower of Babel. The Torah states that before the nations were dispersed, they all spoke one language, *Lashon Hakodesh* (Ber. 11:1 and Rashi). Together, the nations conspired to build a great “city and tower” in order to wage a war against G-d, as it were (Rashi). However, G-d foiled their plan and scattered them throughout the world, with each nation speaking a different foreign language that made for the communication between them virtually impossible. Nevertheless, remnants and “sparks” of *Lashon Hakodesh* were interspersed within their foreign languages. As a result, we should not be surprised to find words in the Torah that seem to be foreign, since those foreign words actually originally came from *Lashon Hakodesh*. This

Continued on page ten

PARSHA Q&A?

1. Toward which direction did the wicks of the Menorah burn, and why?
 2. From what material and in what manner was the Menorah made?
 3. Moshe was commanded to cleanse the *Levi'im* by sprinkling on them "*mei chatat*." What is "*mei chatat*"?
 4. Which three "*t'nufot*" (wavings) are in the parsha?
 5. Why did G-d claim the first-born of the Jewish People as His possession?
 6. Why are the words "Bnei Yisrael" repeated five times in verse 8:19?
 7. When a *Levi* reaches age 50, which functions may he still perform?
 8. Why was the mitzvah of Pesach Sheini not commanded directly to Moshe?
 9. What similarity is there between the Menorah and the trumpets?
 10. What three purposes did trumpet signals serve?
 11. How many tribes marched between the Gershon-Merari detachment and that of Kehat? How was the time differential used?
 12. The tribe of Dan, who traveled last, was called "the gatherer of all the camps." What did they gather?
 13. When the Jewish People entered the Land, who took temporary possession of Jericho?
 14. Which aron is referred to in verse 10:33?
 15. Which two topics are out of chronological order in the parsha?
 16. Which tastes did the manna not offer, and why not?
 17. Moshe was commanded to choose 70 elders to help him lead the Jewish People. What happened to the elders who led the Jewish People in Egypt?
 18. Who did Moshe choose as elders?
 19. What was the prophecy of Eldad and Medad?
 20. Why did Miriam merit to have the people wait for her?
-

PARSHA Q&A!

Answers to this week's questions! - All references are to the verses and Rashi's commentary unless otherwise stated.

1. 8:2 - They leaned toward the middle wick so people wouldn't say that the Menorah was lit for its light.
 2. 8:4 - It was made from one solid piece of hammered gold.
 3. 8:7 - Water containing ashes of the *para aduma*.
 4. 8:11 - The wavings of Kehat, Gershon and Merari.
 5. 8:17 - Because in Egypt He spared them during *makat bechorot*.
 6. 8:19 - To show G-d's love for them.
 7. 8:25 - Closing the courtyard gates of the Mishkan and Beit Hamikdash; singing during the avoda; loading the wagons to transport the Mishkan.
 8. 9:7 - The people who asked about it were rewarded by being the catalyst for the teaching of this mitzvah.
 9. 8:4, 10:2 - They were each made from a single, solid block.
 10. 10:2-7 - Announcement of the gathering of Bnei Yisrael, the gathering of the *nesi'im*, and the beginning of a move of the encampment.
 11. 10:17-21 - Three: Reuven, Shimon and Gad. In the meantime Gershon and Merari set up the Mishkan.
 12. 10:25 - They gathered and returned things lost by the other tribes.
 13. 10:32 - The children of Yitro.
 14. 10:33 - The aron which held the broken pieces of the first tablets, that was taken to the battlefield.
 15. 9:1, 10:35,36 - The Pesach sacrifice, and the traveling of the aron.
 16. 11:5 - Cucumber, melon, leek, onion and garlic - these are harmful to nursing women.
 17. 11:16 - They were consumed in the fire at Taverah (11:3).
 18. 11:16 - People who were supervisors in Egypt and had pity on Bnei Yisrael at risk to themselves.
 19. 11:28 - "Moshe will die and Yehoshua will lead the Jewish People into the Land."
 20. 12:15 - Because she waited for Moshe when he was cast into the river.
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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 Bikkurim Parade in Jerusalem

We read in the Torah about the mitzvah of bringing the *bikurim* — first crops and fruits of the seven species for which Eretz Yisrael is praised — to the Beit Hamikdash in Yerushalayim.

Our Talmudic Sages offer us this colorful description of the procession that took place in the bringing of *bikurim*:

“The ox bearing the produce walked before them, its horns covered with gold and a crown of olive branches on its head. With the music of a flute accompanying them they recited the psalm (122) in which King David exclaims, ‘I rejoiced when they said to me let us go to the House of G-d.’ As they neared Jerusalem, they sent a messenger to inform its residents of their arrival, and decorated their *bikurim*. Important officials went out to welcome them, and all the craftsmen in the city stood up in their honor and greeted them. Music continued to accompany them until they reached the Beit Hamikdash.”

PARSHA OVERVIEW

Aharon is taught the method for kindling the Menorah. Moshe sanctifies the *levi'im* to work in the Mishkan. They replace the first-born, who were disqualified after sinning at the golden calf. The *levi'im* are commanded that after five years of training they are to serve in the Mishkan from ages 30 to 50; afterwards they are to engage in less strenuous work. One year after the Exodus from Egypt, G-d commands Moshe concerning the *korban* Pesach. Those ineligible for this offering request a remedy, and the mitzvah of Pesach Sheini, allowing a “second chance” to offer the *korban* Pesach one month later, is detailed. Miraculous clouds that hover near the Mishkan signal when to travel and when to camp. Two silver trumpets summon the princes or the entire nation for announcements. The trumpets also signal travel plans, war or festivals. The order in which the tribes march is specified. Moshe invites his father-in-law, Yitro, to join the Jewish People, but Yitro returns to Midian. At the instigation of the *eruv rav* — the mixed Egyptian multitude who joined the Jewish People in the

Exodus — some people complain about the manna. Moshe protests that he is unable to govern the nation alone. G-d tells him to select 70 elders, the first Sanhedrin, to assist him, and informs him that the people will be given meat until they will be sickened by it. Two candidates for the group of elders prophesy beyond their mandate, foretelling that Yehoshua instead of Moshe will bring the people to Canaan. Some protest, including Yehoshua, but Moshe is pleased that others have become prophets. G-d sends an incessant supply of quail for those who complained that they lacked meat. A plague punishes those who complained. Miriam tries to make a constructive remark to Aharon which also implies that Moshe is only like other prophets. G-d explains that Moshe’s prophecy is superior to that of any other prophet, and punishes Miriam with *tzara’at* as if she had gossiped about her brother. (Because Miriam is so righteous, she is held to an incredibly high standard.) Moshe prays for her, and the nation waits until she is cured before traveling.

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BY RABBI YIRMIYAHU ULLMAN

A Tale of Two Communities

From: Jo Anne

*Dear Rabbi,
Shalom! Can you please give me some information on the origins and history of Sephardic and Ashkenazic Jews? Though I am not Jewish, I enjoy your posts, and think they are very informative and thorough! Blessings and thanks.*

Dear Jo Anne,

Thank you for your interest, encouragement, and kind words.

As I'm sure you know, according to the Torah and ancient Jewish tradition, the Jewish People descend directly from Adam through Noah to Abraham, Isaac and Jacob. In this sense, the Jews are really more than a People or a Nation; they are literally one family. Jacob had twelve sons, who were the progenitors of what became the Tribes of Israel. Even though each tribe had its own distinct character and contribution to a multifaceted Nation of Israel, as well as its own distinct territory within the boundaries of the ancient Land of Israel, the Jewish People in those times was basically physically and spiritually one cohesive body.

However, even before the destruction of the First Temple, the Assyrian assault against the northern half of the Land of Israel resulted in the exile of what became known as the Lost Tribes of Israel, since they were separated from the remaining tribes of the southern half of Israel, exiled to the Far East, intermingled with those nations, and never returned en masse to the Jewish People till this day.

Later, after the destruction of the First Temple at the hands of the Babylonians around 450 BCE, the remaining tribes (Judah, Benjamin, Shimon and part of Dan, including the *kohanim* and Levites living among them all), were exiled to Babylon in modern-day Iraq. Although after the 70-year exile many Jews returned to Israel, the majority of the Jews did not return, preferring Babylon instead. These "Babylonian" Jews, as well as other Jews who settled in Yemen even before the exile, became the original core of what much later became termed Sefardic Jews who populated the Near East until recent times.

Of those Jews who did return to Israel after the fall of Babylon, nearly all were ultimately exiled about 450 years later in 70 CE by the Roman Empire (albeit, some did remain, resulting in the uninterrupted settlement of Jews in the Holy Land until modern times). The exiles of this Roman expulsion settled throughout the Roman Empire, initially in the countries of the Mediterranean including North Africa, Italy and Spain. Jews in Spain became known as *Sephardim*, which is the Hebrew term for "Spaniards." Since for hundreds of years Spain was under Arab rule, the Jews of Spain had connection and communication with the Jews of North Africa and the Middle East. This connection was strengthened further when, after the expulsion of the Jews from Spain in 1492, most exiled "Spanish" Jews settled in the communities of their brethren throughout the Ottoman Empire in the Eastern lands. Hence all the Jews of these lands eventually came to be referred to by the term *Sephardim*.

Of the Jews from the Roman exile who initially settled in Southern Europe, many eventually spread to the northern frontiers of the Roman Empire, in France and Germany. And from there, they later settled in Central and Eastern Europe, from where they later spread to the Ukraine and Russia. Early on, the Jews in France and Germany became known as *Ashkenazim*, which is the Hebrew term for "Germans." And just as the term for Spanish Jews, *Sefardim*, was extended generally to all Jews of the Middle East whom they influenced and to where they immigrated, so too the term *Ashkenazim* eventually came to refer to Jews throughout greater-Europe, who originated from, and were significantly influenced by, the earlier, long-standing communities of *Ashkenaz* i.e. France and Germany.

Today, primarily as a result of European Colonialism in North Africa and the Middle East which resulted in the migration of many Jews from those lands to Europe and to European colonies in the New World (South America, Canada, and the U.S.), as well as the upheavals of World War II which scattered the remnants of European Jews across the globe and into Israel, in most Jewish communities worldwide, *Sefardim* and *Ashkenazim* live side-by-side.

WHAT'S IN A WORD?

Synonyms in the Hebrew Language

BY RABBI REUVEN CHAIM KLEIN

Running Away

The Torah mentions a special prayer which Moshe would say when the Ark of the Covenant would begin to travel (we say this prayer when taking Torah Scrolls out of their holy ark). He would say, “Arise G-d, and let Your enemies be scattered, and Your enemies shall flee (*veyanusu*) from before You” (Num. 10:35). In this passage the Torah uses a cognate of the verb *nas* to mean “flee”. However, the verb *boreach* (or the noun *bericha*) also means “runs away” in Biblical Hebrew. As we know, the Hebrew language is intrinsically holy and each word carries its own nuanced explanation; no two words can mean the exact same thing. What, then, is the difference between these two words which both seem to mean “running away”?

Rabbi Ovadiah Sforno (1475-1550) in his commentary to Genesis 31:21 and Jonah 1:3 explains that *boreach* is when somebody runs away for fear of a future threat and there is nobody chasing him, while *nas* connotes somebody who runs away from an active threat and/or somebody chasing him. Similarly, Malbim writes that the difference between *nas* and *boreach* lies in the urgency/immediacy of the danger. The verb *nas* applies to somebody who runs away while being pursued by something dangerous or something which was very close to him. The word *boreach*, on the other hand, connotes one who runs away due to a specific fear or future danger — those are more abstract reasons to run away, as the threat is less tangible and less immediate.

Malbim offers another two differences between the act of *nas* and the act of *boreach*. Firstly, one who is *boreach* runs away clandestinely, so that even if another sees him, it would not be readily obvious to all that he is on the run. By contrast, one who is *nas* is very obviously fleeing in terror. Think of the difference between somebody running away from a poisonous snake and an informant hiding in the witness protection program. Secondly, one who is *boreach* runs away from an intelligent being (be it another person, an animal, or even G-d), while one who is *nas* can also be fleeing some non-intelligent element (like running away from extreme weather).

Malbim explains that these two ideas are correlated because one running away from someone/something intelligent must sometimes go “undercover” and conceal oneself. On the other hand, when dealing with a non-intelligent element, one need not go “undercover”. Simply putting some distance between him and the threatening element suffices.

Sefer HaChochmah, ascribed to the late 12th century Asheknazic scholar Rabbi Elazar Rokeach of Worms, explains that *nisah* refers to running away to a close place, while *bericha* refers to running away to a distant location.

In explaining the difference between *nas* and *ratz*, Malbim writes that both mean “run,” but the former means to run *from* and the latter means to run *towards*. Nonetheless, Rabbi Naftali Hertz Treves of Frankfurt (1493-1540) points out in his work *Sefer HaGur* that there are at least two places in the Bible (Ex. 14:27, Jer. 16:19) wherein cognates of the word *nas* refer to running *towards* something and not *away* from something. In light of this we can better understand Rabbi Shlomo Aharon Wertheimer’s assertion that the difference between *boreach* and *nas* is in whether or not one is running away to a specific place. The word *boreach* focuses on one who is running *away from* a specific place (without focusing on his destination), while *nas* focuses on one who seeks refuge in a specific destination. In this way, *nas* may be related to the word *nasa* with an AYIN, which means “travel”.

Aramaic does not make these distinctions between different forms of running away. The Aramaic root *arak* (AYIN-REISH-KUF) serves as the only word for running away. This root even appears once in the Bible i.e. in Job 30:3. Most of the Targumim generally translate both *nas* and *boreach* as *arak* (although Onkelos often translates *boreach* as *azil*, which simply means “went”).

Eiluy Nishmat my mother Bracha bat R’ Dovid
and my grandmother Shprintza bat R’ Meir

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ANATOMY OF A MITZVAH

BY RABBI YITZCHAK BOTTON

The Mitzvah of Prayer

The opinion of Nachmanides (the Ramban) regarding prayer is well known. It is found in his work called “Comments of the Ramban to the Book of Mitzvot”. He explains that prayer cannot be defined as a Torah obligation. Rather, it is an expression of G-d’s kindness to listen to all who call out to Him in prayer, just as a loving king, in his great mercy, listens to the requests of his people. Perhaps, according to this approach, prayer is *more* than a mitzvah since it represents the essential connection between man and his Creator.

In contrast to this, Maimonides (the Rambam) counts prayer as one of the six hundred and thirteen *mitzvot* of the Torah (Sefer Hamitzvot, mitzvah 5). According to his ruling it is one’s daily obligation to pray to G-d.

One may ask what these two great Torah giants are arguing about. What is the gain or loss (other than the one mentioned above) if we call prayer a command or not?

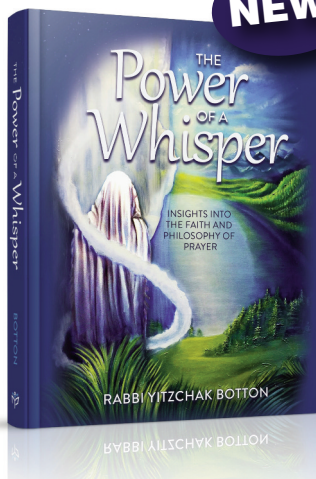
As in any dialogue, there are two parties involved.

From the perspective of man’s responsibility in the world, prayer as a command teaches a person that he is obligated to express his belief in G-d’s existence by acknowledging G-d as the absolute Ruler of the world,

Who governs over all the details of a person’s life. It follows, therefore, that one who refuses to pray expresses a lack of faith and trust in God as Creator and Ruler over the forces of Creation. (Divine Providence is one of the fundamental principles of our faith and is directly connected to the concept of prayer. For further research on this topic, see *Sefer Ha’Ikarim*, Discourse four; chapters 16-18.)

If, however, we look at prayer from G-d’s perspective, we can view it in a different light. Since prayer is a privilege granted to man by G-d in order to appeal to His mercy, it would follow that if a person chooses not to pray, his action would not be defined as a lack of fulfilling his obligation, but rather as a lost opportunity. Although by not praying a person will have lost his chance to gain G-d’s favor through prayer, he, however, would not be considered to have transgressed a positive mitzvah.

A difference between these two approaches would be in a case where someone didn’t pray because he felt absolutely sure that G-d would take care of him. According to the opinion of the Ramban his actions may be deemed praiseworthy, while according to the opinion of Maimonides he will have neglected to fulfill a positive command.



NEVER UNDERESTIMATE

THE Power OF A Whisper

INSIGHTS INTO THE FAITH AND PHILOSOPHY OF PRAYER

BY RABBI YITZCHAK BOTTON

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BY RABBI YOSEF HERSHMAN

Timing is Everything

Certain offerings are required by the Torah to be brought *b'moado*, at their designated time. We find this term specifically in reference to the Korban Pesach (brought on the fourteenth of Nisan), and the Korban Tamid (the daily morning and afternoon offerings.) Our Sages understood the word *b'moado* as requiring the offering be brought at its designated time, even if that day falls out on Shabbat. This teaching is extended to all of the festival offerings, as similar terminology is used in their instruction. Thus, the normal restrictions of Shabbat are set aside, so that the daily Korban Tamid and the festival offerings may each be brought *b'moado*.

Rav Hirsch sheds light on the reason for this law. It appears that the factor included in the concept of *b'moado* expresses the same truths demonstrated also by the laws of Shabbat. The requirement of *b'moado* expresses these truths in such a positive manner that their realization can set aside Shabbat in the Beit Hamikdash.

The festivals are called *moadim* (*mo'ed* in the singular). As its etymology (related to *vaad* or *l'hitva'ed*) indicates a meeting, it is a time designated by G-d for us to meet with Him. We respond to this summons with an offering to G-d. All of these *moadim* are based on some special act of Providence, which, in turn, invested each of these times with its own special meaning for our moral elevation. Pesach commemorates our redemption from Egypt; Shavuot — the revelation at Sinai; Succot — the special protection of the clouds of glory afforded us in the

desert. These *moadim* attest to the fundamental fact of G-d's creation and guidance of the world, on the basis of the historical experience of our national development. In this way, all of the *moadim* are merely new attestations to Shabbat.

The prohibition against *melachah* — creative activity — on Shabbat is meant to instill an awareness of G-d as Creator and Master. By refraining from creative activity, we acknowledge that the world is not ours. The *korbanot* of the *moadim* are offered on the day of remembrance of G-d's revelation. When *melachah* is done for this purpose, it does not *desecrate* the Shabbat, but rather *sanctifies* it.

This may explain the festival offerings, but what about the Korban Tamid? Because these daily morning and afternoon offerings are also qualified with *b'moado*, we learn that they too function as a *moed*, a summons to meet with G-d. Even the ordinary day can stand next to the unique events of Pesach, Shavuot and Succot in declaring G-d's glory and mastery. The rising sun in the morning and the setting sun in the afternoon each become a *mo'ed*, a time that attests to G-d's presence. At these times, we bring a *korban*, to seek his closeness at the time of His revelation. Accordingly, the time of the Korban Tamid is a revelation of G-d in the present just as the Shabbat attests to His revelation through Creation. Again, the *melachah* done for this purpose does not desecrate the Shabbat, but sanctifies it.

• Source: *Commentary, Bamidbar 9:2*

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BY RABBI ZE'EV KRAINES

Behind the Door

Q: We recently married off our youngest son and have moved from our family home into an apartment complex. I mentioned to my new neighbor that I was surprised to see that seemingly none of the Jewish families had put mezuzot on their doors! He told me that indeed they all had mezuzot, but they were on the doorposts *behind* their doors. He explained that since the front doors were flush with the wall, and the only place to put a mezuzah was on the outside of the frame, they had acted correctly.

I am proud of my Jewish identity and would like to display my mezuzah on the outside. Am I allowed?

A: You are correct that ideally the mezuzah should be placed outside the door so that one encounters it upon entrance and also to ensure that the whole dwelling is protected. Your desire to proudly display

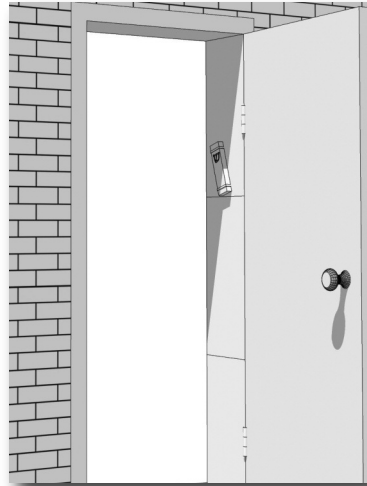
your mezuzah is also commendable.

However, since, in your case, the mezuzah would thus not be within the doorframe and under its lintel, it is questionable whether its placement would fulfill the Torah's command. Your neighbors have done correctly, as the whole doorframe — even the part behind the door — is acceptable. This is true even if the mezuzah is obscured by the door when it is open.

When there is absolutely no room on the inside of the doorway for the mezuzah, it may be placed on the outer frame without a *berachah*. Alternatively, if you owned the apartment, you could dig out a shallow indentation (less than twenty-four

cm. deep) in the doorframe and place the mezuzah there.

• Sources: *Mezuzos Beisecha* 289:8; *Chovas HaDar* 8:2; *Agur B'ohalecha* 14:2



Got a mezuzah question or story? Email rabbi@ohrsandton.com or submit on my website mymezuzahstory.com
Free "Mezuzah Maven" book for every question or story submitted (when published in the near future!)

PLEASE JOIN US...

...in saying Tehillim/Psalms and a special prayer to G-d for the safety and security of all of Klal Yisrael in these times of conflict and conclude with the following special prayer:

אֲחֵינוּ בְּלִבְיַת יִשְׂרָאֵל

"Our brothers, the entire family of Israel, who are delivered into distress and captivity, whether they are on sea or dry land – may G-d have mercy on them and remove them from stress to relief, from darkness to light, from subjugation to redemption now, speedily and soon."

shows that even objects of “mundane” existence are also imbued with holiness by the Creator.

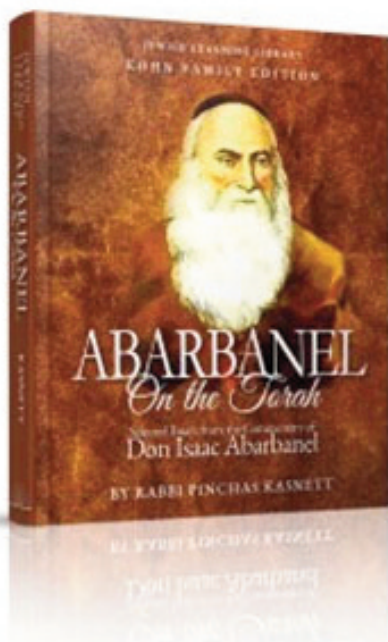
Regarding the *tefillin shel rosh*, why do we put it on after the *tefillin shel yad*, and why do we take it off first? Chazal teach that “the eyes see, the heart desires and the limbs of action transgress (Midrash Tanchuma in Rashi on Bamidbar 15:39). The hand *tefillin* is on a limb of action, and is *also* next to the

heart. It thus represents and protects us from two of the three “sin-components” mentioned in the Midrash — the heart and the hand. The head *tefillin*, however, represents only one such factor — the eyes. By putting *tefillin* on the hand/heart first, and by removing the hand/heart *tefillin* last, we provide ourselves greater protection. (*Kli Yakar*)

• *Zevachim 37b*

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