

INTERNET PARSHA SHEET  
ON BAMIDBAR / SHAUVOS - 5758

To receive these Parsha sheets by e-mail, contact crshulman@aol.com or members.aol.com/crshulman/torah.html. To subscribe to individual lists see <http://www-torah.org-virtual.co.il-shamash.org-shemayisrael.co.il-jewishamerica.com-ou.org/lists-youngisrael.org-613.org>

sefira@torah.org Tonight, the evening of Friday, May 29, will be day 49, which is 7 weeks of the omer. Don't Forget! Yours, Project Genesis

mj-ravtorah@shamash.org Shiur HaRav Soloveichik ZTL on Mattan Torah shavuos.98 (Shiur date: 6/6/78)

Parshas Shemos (Chapter 24) relates how HaShem told Moshe to climb the mountain alone and how Moshe told the people the words and laws of HaShem and how all the people answered (Vayaan Kol Haam Kol Echad) with one voice "All the things that HaShem has spoken we will do". The Torah relates that Moshe brought sacrifices on behalf of the people and he sprinkled them with the blood of the sacrifices after telling the people Sefer Habris and the people answered Naaseh Vnishma.

[The Rav noted that on Rosh Hashonah, the blessing of Malchios concludes with M'loch Al Kol Haolam Kulo Bchvodecha. The word Kulo seems superfluous. The Taz says that it adds emphasis to underscore that we do not mean Rubo K'kulo (majority == totality), rather we insist that ALL of creation recognize HaShem, we do not "round up". Similarly, ALL the people answered in unison that they will do all that HaShem commands them.]

The Gemara (Krisus 9a), (echoed by the Rambam) that the laws of conversion were learned from this chapter at the end of Mishpatim. Moshe converted the Jewish People at Sinai, similar to a gentile converting nowadays. Why did they require conversion, after all Avraham Avinu was a convert? Wherever they became obligated with new Mitzvos, they had to renew the Kedushas Yisrael and required a new conversion. At Mount Sinai, where they received all of Torah, they had to undergo conversion. The Ramban says that there was also a conversion in Egypt, where they received the obligation of Pesach. The mothers also underwent conversion, Tevila, prior to the Korban Pesach while the men underwent circumcision and immersion. Since all of Torah was given at Sinai, that marked the final conversion for the Jewish People.

We read the story of Ruth on Shavuos, because it is one of the 2 places in Tanach where the story of conversion is mentioned. Mishpatim mentions Hartzas Damim, the requirement to bring a sacrifice and to undergo the circumcision and immersion aspects of conversion. Ruth mentions Kabbalas Mitzvos and Onshim. Ruth is the Megila of conversion, and Mattan Torah was the mass conversion of the Jewish nation, hence it is appropriate to read these on Shavuos.

Did the conversion take effect before or after Mattan Torah? There is no mention of the official process of conversion undergone by Bnai Yisrael in Parshas Yisro. Rashi (24:1) says that the events of the end of Mishpatim were given on the fourth of Sivan before Mattan Torah. When the Jews approached Sinai on the sixth they already were converted. According to the Ramban (24:1) the events at the end of Parshas Mishpatim took place on the seventh of Sivan. Immediately after the Asseres Hadibros, HaShem gave Moshe the laws of Parshas Mishpatim and then the Jews went through the conversion process.

One question on the Ramban: Mattan Torah was given to a group that were not yet Jews, since they had not yet gone through the conversion process. Also, an uncircumcised person may not enter the Mikdash, so how could these people have stood around Sinai, which had a law of Mikdash, prior to their conversion?

According to the Rav, Rashi and the Ramban agree when they were Niskadesh Bk'dushas Yisrael. K'dushas Yisrael took effect through Giluy Shechina. When HaShem revealed Himself at Maamad Har Sinai and said Anochi, Bnai Yisrael were sanctified with K'dushas Yisrael. As seen from

B'S'D' the blessing of Shofros on Rosh Hashonah, there were 2 purposes to Mattan Torah: 1) Giluy Shechina which was Mkadesh the people and 2) to teach them Torah. After all, if not for these 2 purposes to Maamad Har Sinai, why have the people encircle the mountain? HaShem could have simply given the Torah to Moshe and he would have relayed it to Bnai Yisrael. They had to be there in order to partake of the Giluy Shechina and the Kedushas Yisrael that it imparted to them. This is why Moshe said that on the third day HaShem will descend upon the mountain before the eyes of the entire nation, to allow the Giluy Shechina to impart the Kedushas Yisrael. In Devarim (4:9), Moshe tells the people to be careful not to forget what they saw with their eyes at Sinai, or to remove from their hearts what they learned at Sinai. Moshe is reminding them of the dual aspects of Maamad Har Sinai: the Giluy Shechina that imparted Kedushas Yisrael and the Torah that HaShem taught them.

The blessing of Ahava Rabbah recited daily stresses that HaShem taught us Torah at Har Sinai. Ahava Rabbah does not stress the Giluy Shechina. On Rosh Hashona we stress the Giluy Shechina in the blessing of Shofros, to underscore the divine revelation that happened at Sinai and that it will happen again in the days of the Messiah. We emphasize that Shofros is the Bracha of Giluy Shechina that was Mkadesh the people at Sinai when HaShem said the Asseres Hadibros. Therefore according to both Rashi and the Ramban the people were converts at the time of the Asseres Hadibros through the Giluy Shechina.

According to Rashi the process of conversion began on the fourth of Sivan, when they underwent the Milah (circumcision), Tevila (immersion) and Hartzas Damim (sprinkling the blood of the sacrifice) noted at the end of Parshas Mishpatim. On the sixth of Sivan, when HaShem announced the first commandment, they underwent Kabbalas Hamitzvos for ALL Mitzvos HaShem. This was Mkadesh the people. As Rashi and Rabeinu Saadiah Gaon say, the Asseres Hadibros are the principles from which all 613 Mitzvos are derived. At that time the Kabbalas Kol Hamitzvos applied to all Yisrael. According to Rashi, the conversion started on the fourth of Sivan, but the Chalos Hageirus, the fulfillment of the conversion, occurred with the Giluy Shechina at Mattan Torah on the sixth, when they received additional Mitzvos.

However according to the Ramban, if the Jews were sanctified as converts with the Giluy Shechina on the sixth of Sivan, why did Moshe have to put the people through the conversion process of the seventh of Sivan that is described at the end of Parshas Mishpatim?

The Rav answered that circumcision and immersion and offering the Korban are not only Meakev in the Geirus, rather there is a mitzva on the Ger to do all these things. There is a Machlokes in Yevamos if a Ger that does one (Tevila or Mila) but not the other qualifies as a Ger. The Ger that has circumcision is not complete until he undergoes immersion. The fulfillment of all the ceremonies of Geirus is both a Meakev (without which the process is incomplete) and a Kiyum (a fulfillment of the Mitzva of Geirus) that the Ger is now obligated to perform. Mattan Torah imbued the people with Kedushas Yisrael. But there was still an obligation to fulfill all the aspects of Geirus and to perform the rest of the process of Milah and Tevila and Korban. This happened on the seventh of Sivan. According to Rashi and the Ramban, Kedushas Yisrael occurred at Maamad Har Sinai, it is impossible to believe that they were Jews before Sinai. According to Rashi, Maamad Har Sinai completed the Geirus process that began on the fourth of Sivan with Milah, Tevila and Hartzas Damim (Korban). According to the Ramban, Moshe completed the Kiyum Geirus on the seventh.

A convert must achieve two attributes of conversion. 1) To be sanctified with Kedushas Yisrael. 2) A ger must enter the covenant of HaShem, Krisas Bris. In Parshas Bchukosai we mention the Bris HaShem at Har Sinai, which took place on the seventh of Sivan (according to the Ramban). The Ger must fulfill the obligations that the Jews took at Sinai. He must experience the K'dushas Yisrael attained at Sinai on the sixth of Sivan. He must also enter Krisas Bris through Tevila, Milah and Hartzas Damim, just like the Jews did on the seventh of Sivan (according to the Ramban). The Braysa says that the Jews entered the Bris HaShem through Milah, Tevila and Korban. We

add that the same applies for all future genres so that nowadays we require that the Ger first undergo the Milah and Tevila (which both facilitate Geirus and fulfill the Mitzvas Hager) and then accept upon himself the obligations of Mitzvos (Kabbalas Ol Mitzvos) to enter the Bris HaShem. According to the Ramban, at Har Sinai the order was reversed. First they underwent Kabbalas Ol Mitzvos by obligating themselves to do (Naaseh) all that HaShem has commanded them through the 10 commandments and the laws of Parshas Mishpatim, and then they performed the acts of Geirus.

This summary is copyright 1998 by Dr. Israel Rivkin and Josh Rapps, Edison, N.J. Permission to distribute this summary, with this notice is granted. To receive these summaries via email send mail to listproc@shamash.org with the following message: subscribe mj-ravtorah firstname lastname

---

Ravfrand@torah.org "RavFrand" List - Rabbi Frand on Parshas Bamidbar

Parshas Bamidbar: The Double-Edged Sword of Opportunity and Responsibility In this week's parsha we learn of the mitzvah of counting the Jewish people: "Count the entire congregation of Israel by their families, by their fathers' house." [Bamidbar 1:2]. We find this command twice in the book of Bamidbar, once here and once in parshas Pinchas. That is why Bamidbar is called Chumash HaPekudim -- the Book of the Countings or the Book of Numbers. In expressing the idea of counting, the Torah uses the expression "Lift up the heads" (se-oo es rosh). The Medrash comments on this peculiar language: The expression "Nesius Rosh" employed here by the Torah can connote either the greatest heights or the lowest depths. Yosef tells the Butler that Pharaoh will reinstate him to his position of glory with the expression "Yisa Pharaoh es Roshcha" [Bereshis 40:13]. On the other hand, Yosef uses a similar expression in telling the Baker that Pharaoh would behead him [Bereshis 40:19]. According to the Medrash, use of this particular language in the census indicates that every Jew has a very special opportunity, coupled with a very special responsibility. We all know by now the name of Oliver North. Who was Oliver North? He was a member of the United States Marines, who was appointed to the National Security Council. He had a tremendous opportunity. He became a mover and shaker on issues of national security. However, he made terrible judgment calls and will probably be a person whose name is more closely associated with infamy than fame. This is an example of the double-edged sword of opportunity and responsibility. People can have tremendous opportunity thrust upon them, and with that opportunity they can rise to the greatest heights. But if they don't treat it correctly and squander the opportunity, it can lead to tremendous downfall. That is why the Torah employs the language "Se-oo es Rosh" (lift the head). We must know that there is opportunity associated with being a part of the Chosen People. But responsibility comes together with privilege. Therefore, if a person squanders that privilege, the person will not be the same as before -- but worse off.

Rav Dessler relates that when he was a boy, there were two beautiful glass dishes in his home. One day he broke one of the dishes. When his mother found out, she yelled at him terribly. A couple of weeks later, one of the chickens that were running around the house (late nineteenth century Europe) broke the other glass dish. Rav Dessler's mother picked up the broken pieces and put the chicken back into its cage. Rav Dessler, as a little boy, said, "It's better to be a chicken." He relates that upon reflection -- even as a little boy -- he recognized his error. He could eat at the table and get real food, the chicken was kicked around and got fed dry corn, etc. He concluded that it was in fact better to be a person. The moral of the story is that - yes, a chicken has less responsibility and less to worry about, but it remains a chicken, nothing more. A person has tremendous responsibility, but also tremendous privilege and opportunity. It is only when we squander and ruin this opportunity that we may ask, "why do I need this?" That is why the Torah uses the language of "Se-oo es Rosh", which can mean Pharaoh will raise you up or it can mean Pharaoh will lift off your head.

Comment on Yom Tov of Shavuos At the time of Matan Torah - the giving of the Torah, the pasuk [verse] uses the language "And Israel camped (vayeechan' -- singular) at the foot of the mountain" [Shmos 19:2]. Our Sages tell us that the singular usage of the word 'vayeechan' implies that they

were united in purpose like one man with one heart. The language of Derech Eretz Zuta is "since they loved each other and despised divisiveness and camped as one individual, G-d said 'Now is the appropriate time to give the Torah to My children.'" This concept of unity is an idea we have spoken of many times. I would like at this time to share an experience I had. A number of weeks ago I went to the Siyum HaShas [in 1990]. The experience of seeing over 20,000 G-d fearing Jews together in -- of all places -- Madison Square Garden is something which I hope I will carry with me for the rest of my life. It was an amazing sight. At that time and place I received a new appreciation of what it means to be "like one man, with one heart".

Unfortunately, as a result of our multitude of sins, there are not many things that 20,000 Jews can come together for. There are not many things that 20,000 Jews agree about. If one looked over the crowd, one could see such a beautiful diversity of people. I was sitting next to a Chassidish fellow -- round hat, Kappata, peyos, the works. Next to him was a fellow in a business suit, with a starched white shirt and a bow-tie. One looked around and saw Sephardim, Ashkenazim, Litvaks, Chassidim, Misnagdim. I saw people there that if I would have seen them on the street I wouldn't have even suspected they knew there was such a thing as "Daf Yomi." There is only one thing that we have today that could bring all these people together. "You want to daven together?" "I daven a different nusach [order of prayers]." "You want to talk about Eretz Yisrael?" "No." We can't agree about Israel, especially the politics. There are so many things that we unfortunately disagree about. But there is one common denominator. There is one thing that cuts across and transcends everything. That is Torah. It is the same Torah for me, for the Chassid, for the Sephardi, for the lawyer with the bowtie and the Rabbi with the long coat. It is Torah. The "like one man, with one heart" accomplished that. My heart tells me that this is an application of the principle that "the actions of the forefathers foreshadowed the actions of their descendants". 4000 years ago we were all there at Har Sinai, without divisiveness, without disputes, and without hatred, for one common goal -- to receive the Torah. That event in history made it possible for 22,000 people to come together from different backgrounds, but with one thing in common -- the study of Torah. When we celebrate the Yom Tov of Shavuos and think about what Shavuos represents, we should keep in mind that Shavuos is the most amazing of Yomim Tovim [Jewish Holidays]. It gave us our national purpose, our national soul. That is what Rav Yosef meant, "If not for the day of Shavuos, I am just another Joe" [Pesachim 68b]. One of the most personally moving prayers of Yom Kippur is the prayer that reads "...We no longer have the Kohen, we no longer have the Duchen, Jerusalem is in shambles, the only thing that remains for us is this Torah..." The Torah is all that is left to unite us. We argue about every little thing. But we can still agree on one thing. The Torah remains to unite us. This is a most powerful thing to celebrate. That is why Shavuos is such a special Yom Tov. It is what we are all about, because it is all that we have left. When I sit at a Pesach Seder and I say "Next year in Jerusalem", I am saying hopefully I will not make the Seder like I made this year. Every year Yom Kippur, I conclude by saying "Next year it will be better -- I will be in Jerusalem and see how the Kohen Gadol does the Avodah [Service in the Temple]". There are very few things in life that we can anticipate will be the same seven years from now. But one thing, I do look forward to with confidence, that it will be the same 7 years from now... "Hadran Alach Tinokas, u'sleekah lan maseches Nidah". G-d willing, Moshiaich will come. But there is one thing that will be the same. It will be the same daf and the same Siyum and the same words. It is going to be exactly the same 7 years from now -- 2,711 days from now; it is going to be the same! [And so it was! A few days before the arrival of Rosh HaShana 5758 (1998), over 70,000 Jews, - men, women and children - gathered and participated in a unified celebration of the "Tenth Siyum HaShas of Daf Yomi".] I ask, about how many things in life can we say it is going to be exactly the same 7 years from now? That is what Torah is all about. It is the bedrock of our life. Our nation is not a nation except through the Torah. Therefore the Yom Tov of Shavuos is the most wonderful of all holidays. If not for this glorious day, where would we all be? Good Yom Tov!

Sources and Personalities Rav Eliyahu Dessler -- (1892-1953) noted Baal Mussar; Lithuania, England, Israel; teachings recorded in multi-volume set Michtav M'Eliyahu. Derech Eretz Zuta -- One of the fourteen so-called "Minor Tractates". Transcribed by David Twersky; Seattle, Washington twerskyd@aol.com Technical Assistance by Dovid Hoffman; Balt, MD dhoffman@clark.net RavFrاند, Copyright (c) 1998 by Rabbi Y. Frاند and Project Genesis, Inc. Project Genesis: Torah on the Information Superhighway learn@torah.org 6810 Park Heights Ave. http://www.torah.org/ Baltimore, MD 21215 (410) 358-9800 FAX: 358-9801

weekly@virtual.co.il Torah Weekly - Bamidbar 5758 Highlights of the Weekly Torah Portion Parshas Bamidbar

http://www.ohr.org.il/tw/5758/bamidbar/bamidbar.htm

Prelude "In the desert" (1:1) This year, Shabbos falls on the day before Shavuos. We go straight from Shabbos into Shavuos. Historically also, Shabbos was given to the Jewish People before the giving of the Torah. It was the power of Shabbos that brought us to Sinai: For Shabbos creates unity in the Jewish People. And unity among the Jewish People is a prerequisite for receiving the Torah. When the family sits together as one at the Shabbos table, we recreate that same unity. If the unity that Shabbos creates is one way we prepare for receiving the Torah, another way is the self-abnegation that Shabbos represents: Instead of being full of ourselves, we make ourselves like the desert, void of all personal concerns. We free ourselves of the shackles and cares of the working week and dedicate ourselves to spiritual pursuits. All we wish is to be close to Hashem on this special day and do His will. Every Jew has this capability of self-denial which expresses itself in refraining from creative work on Shabbos. Thus, Shabbos is a necessary prelude to the receiving of the Torah. As it says in the Haggadah of Pesach: "And He gave us the Shabbos and He brought us close to Mount Sinai."

Sources: Prelude - Sfas Emes Written and Compiled by Rabbi Yaakov Asher Sinclair Prepared by the Jewish Learning Exchange of Ohr Somayach International 22 Shimon Hatzadik Street, Jerusalem Israel http://www.ohr.org.il

parasha-page@virtual.co.il The Weekly Internet PARASHA PAGE by Mordecai Kornfeld of Har Nof, Jerusalem (kornfeld@virtual.co.il)

Dedicated in loving memory of Rav Dov ben Dovid Meir ZL, Rabbi Bennett Gold (whose Yahrzeit is 3 Sivan) by Shari and Jay Gold and Family.

Ayeleth and I would like to share with all of you our overwhelming joy and gratitude to Hashem in the birth of our baby Sarah on Wednesday! -Mordecai K

SHAVUOT, HOLIDAY OF THE GIVING OF THE TORAH (Parashat Bamidbar) 5758 OUR SECRET WEAPON

Why is the Torah called "Tushiyah?" (in Yeshayah 21:29)? Because it was given to the Jews secretly ('Tash' means weak or lacking), behind Satan's back. Satan did not want the Jews to receive the Torah; he wanted it to remain in heaven. (Sanhedrin 26b and Rashi) When Moshe left Mt. Sinai after receiving the Torah, the Angel of Death (Note: Satan is the embodiment of the Angel of Death and the Evil Inclination; Bava Basra 16a) came to Hashem and asked, "Where did the Torah go?" (Shabbat 89a)

Satan did not know that the Torah had been given to the Jews. The Midrash explains that Hashem kept Satan preoccupied with other matters at the time the Torah was given so that he should not say "How can you give the Torah to the Jews when they will sin in only forty days by building a Golden Calf?" (Tosafot, ibid.)

The Midrash explains that Hashem did not want the Satan to know about the Giving of the Torah, so arranged to have the Satan "miss" the big event. One wonders how this was accomplished. The verse describes how the Torah was given amidst great fanfare -- how was such an event "concealed" from the Satan? The answer may perhaps lie in the comments of Tosafot elsewhere. In Rosh Hashanah (16b) the Gemara tells us that we repeatedly blow the Shofar (ram's horn) on Rosh Hashanah, although the Torah requires us to blow it only once, in order to "confound the Satan." In what way does blowing the Shofar confound Satan and prevent him from interfering with our pleas for mercy? Tosafot, citing Midrashic sources, explains as follows. In the End of Days, Hashem will "slay the Angel of Death" (Yeshayah 25:8). The coming of the End of Days will be signaled by a loud, long Shofar blast (Yeshayah 27:13). When Satan, who doubles as the

Angel of Death, hears our long series of Shofar blasts, he is immediately gripped by the fear that his time has come. Because of this, explains the Midrash, he keeps a low profile until after we finish our prayers. When the Torah was given on Mt. Sinai, it was accompanied by a series of extremely loud Shofar blasts (Shemot 19:16,19). Perhaps these Shofar blasts, like those of the Shofar of Rosh Hashanah, "frightened the Satan away" so that he would not intervene and prevent the Torah from being given.

II The Shofar of Rosh Hashanah actually has good reason to cause the Satan distress. Rambam writes (Hil. Teshuvah 3:7), "Although we blow the Shofar [on Rosh Hashanah] simply because the Torah directed us to do so, there is an implied lesson in the Torah's directive. The blast of the Shofar is telling us, "Wake up from your slumber! Review your deeds, repent, and remember your G-d in heaven! Look out for yourselves and change your ways!" Satan has no power over us when our attitude is one of repentance and G-d-fearingness, he is effectively rendered impotent by our Shofar blasts. In fact, the "slaughter of the Evil Inclination" (Sukah 52a), or the "slaughter of the Angel of Death" (Yeshayah 25:8) at the End of Days may be allegorically explained in a similar fashion. When the Final Redemption takes place, "the world will be filled with the fear of heaven as the sea is filled with water" (Yeshayah 11:9). All will be able "point to the Presence of Hashem with their finger and say, "This is my G-d!" (Yeshayah 25:8; Ta'anit 31a). At that time, nobody will be tempted to sin since the presence of the Creator, and the consequence of sin, will be evident to all. Effectively, the Evil Inclination will have been slaughtered. This process begins with a loud Shofar blast. When a king travels, a loud trumpet fanfare precedes the king's arrival. When Hashem reveals His Presence for all to see, it will also be preceded by the Shofar blast of the End of Days. That blast will bring an end to the Satan and the Evil Inclination. The same may be said of the Giving of the Torah on Mt. Sinai. Hashem revealed himself to the Jews on Mt. Sinai in a clear and unmistakable fashion (Devarim 5:4). Had they preserved the inspiration of that moment, the Jewish People would have ceased to experience death, exile and suffering (Shemot Raba 41:9). The Satan and Angel of Death had good reason to panic upon hearing that Hashem was revealing His Presence to the Jews upon the Giving of the Torah.

III Chazal tell us that the word "ha'Satan" ("the Satan") has a numerical value of 364; one less than the number of days in the year. This is meant to indicate that Satan rules over man only 364 days of the year. On Yom Kippur, the day of atonement, he is given forced vacation (Nedarim 32b, and Ran ad loc.). Perhaps Satan is "sent away" on Yom Kippur for the same reason that he was sent away on the original Shavuot. Although the Torah was given to us on Shavuot, when the Jews sinned with the Golden Calf they lost the Torah. It was only returned to them on the tenth of Tishrei, or Yom Kippur (Rashi, Shemot 31:18). On that day, and again every subsequent year, the Satan is "preoccupied" and not free to challenge the prayers of the Jewish People while they reaffirm their acceptance of the Torah and its Mitzvot. This concept, too, is easily understood based on what we have explained about the slaughter of the Satan at the end of time. As the Midrash (Tur, Orach Chaim #606) explains, "On Yom Kippur the accusing angel sees that there is no sin in Yisrael and he declares, 'Master of the universe, You have a nation that is unique on the earth! They are like angels!'" Satan has no power over us when we are directly experiencing Hashem's sovereignty.

IV In either case, it is evident from the Midrashic sources cited at the start of our discussion that Satan felt it very important to prevent the Jews from receiving the Torah. Why does Satan feel so threatened by the thought of leaving the Torah in the hands of the Jewish People? One would think that he would be pleased with the prospect of having 613 ways to accuse them rather than just 7! The answer lies in the following Gemaras:

The Torah is a life-giving balm. It may be compared to a person who places a dressing on his son's wound and tells him, "My son, as long as you wear this dressing you may eat and drink and wash to your hearts content; however, as soon as you remove it the wound will become infected." So, too,

Hashem told the Jews, "My children! I created the Evil Inclination, and I created the Torah to be an antidote for its ills. As long as you study the Torah, you will be free from its clutches!" (Kidushin 30b) One should always wage a war with his Evil Inclination. If he defeats it, fine. If not, let him study the Torah (for that will help him conquer it). (Berachot 5a) Satan knows that only the study of the Torah can give the Jews the power to resist his advances. He would therefore do anything in his power to prevent the Jews from receiving it. In order for us to successfully receive the Torah, Satan had to be kept away until it was too late. That is, in order to be worthy of receiving the Torah the Jews had to be elevated to a level from which they could plainly see Hashem's dominion and the hollowness of the forces of evil. Hashem, of course, foresaw this from the beginning of time. Upon the completion of the six days of Creation, we are told that "Hashem saw all that He created, and behold it was very good" (Bereishit 1:31). The Midrash (Bereishit Raba 9:9) explains, "'And behold it was very good' -- this refers to the Evil Inclination." Very good, perhaps, but not when left alone. The verse continues, "and dusk and dawn passed of \*the\* sixth day." "\*The\* sixth day," points out Rashi, "the extra letter 'Heh' (a prefix meaning 'the') is meant to indicate that all of Creation was conditional to the Jews receiving the \*five\* (numerical value of Heh) Books of Moses at a future point in history. Also, all of Creation was waiting for \*the sixth day\* -- that is, the sixth day of Sivan, upon which the Torah was given at Mt. Sinai" (Rashi, Bereishit ibid.). And then, the world will indeed be "very good."

<http://www.virtual.co.il/depts/torah/rkornfeld/parsha.htm> Mordecai Kornfeld [Email: [kornfeld@writeme.com](mailto:kornfeld@writeme.com)] | [kornfeld@netvision.net.il](mailto:kornfeld@netvision.net.il) | [kornfeld@shemayisrael.co.il](mailto:kornfeld@shemayisrael.co.il) | POB:43087, Jrslm | <http://www.shemayisrael.co.il/dafyomi2/> [Re Shavuot]

Kollel Iyun Hadaf of Har Nof Rosh Kollel: Rav Mordecai Kornfeld

Shabbos 88 FORCED TO ACCEPT THE TORAH QUESTION: The Gemara says that at Har Sinai, Hashem held the mountain above the Jewish people and they accepted the Torah under pressure. The Gemara explains that because of this involuntary acceptance of the Torah, the Jewish people had a "Moda'a Rabah l'Oraisa" -- a claim of immunity for any transgressions that they might commit. This "Moda'ah Rabah" lasted until the Jewish people willfully accepted the Torah during the time of Purim, nearly a thousand years later. If the Jewish people had this claim of immunity due to their forced acceptance of the Torah, why were they punished during the interim years for their sins, before they accepted the Torah willfully? In addition, what does it mean that they were forced to accept the Torah? The Torah tells us that the Jewish people exclaimed, "Na'aseh v'Nishma," which implies that they willfully accepted the Torah! ANSWERS: (a) TOSFOS (DH Moda'a) answers that although the "Moda'ah Rabah" vindicated them from punishments for most sins, they \*were\* punished for the sin of Avodah Zarah. The reason is because the Jewish people did accept upon themselves, willfully, not to practice idolatry. As for how the Gemara can say that their acceptance of the Torah was against their will when we know that they said "Na'aseh v'Nishma," Tosfos explains that initially, before they stood at Har Sinai, they said "Na'aseh v'Nishma," intending to accept the Torah willfully. However, when they stood at Har Sinai, Hashem had to hold the mountain over them lest they change their minds out of fright, when they saw the mountain afire and the full awe of the Divine presence (which caused their souls to leave their bodies). (b) The MIDRASH TANCHUMA (Parshas Noach) explains that they willfully accepted Torah sh'bi'Ch'tav, the Written Torah (the Pentateuch). If so, it was for the laws of Torah sh'bi'Ch'tav that they were punished. The "Moda'a" was for Torah sh'Ba'al Peh, the Oral Torah, which they were forced to accept. They did not accept it willfully because it is much more difficult. (c) The RAMBAN and RASHBA explain that when they accepted the Torah, they accepted to keep it in the land of Israel. The land of Israel was being given to them only on condition that they keep the Torah (see Tehilim 105:24). The "Moda'a" was in effect only after they were exiled from the land (see Sanhedrin 105a). On Purim they accepted the Torah out of love even in the Diaspora. They wanted to never again be separated from Hashem, so they accepted the Torah such that even if they must go into exile again, they will still remain loyal to the Torah.

Thus, the "Moda'a" was no longer in force. The explanation of the Ramban is consistent with his explanation (Vayikra 18:25, Bereishit 26:5) that the primary goals of the Mitzvos are fulfilled only in the land of Israel. Although we must observe the Mitzvos outside of Israel as well, nevertheless the observance of the Torah does not accomplish as much in the spiritual realms when done outside of Israel as it accomplishes when done in Israel. ...

[yhe-about@virtual.co.il](mailto:yhe-about@virtual.co.il) YESHIVAT HAR ETZION ISRAEL KOSCHITZKY VIRTUAL BEIT MIDRASH (VBM) Dedicated by Shari and Jay Gold and family in memory of Rabbi Bennett Gold (Rav Dov ben Dovid Meir), whose Yahrzeit is gimmel Sivan. Dedicated in memory of Avraham Eliyahu ben Shalom Zelig Perel z"l, by his grandchildren Atara and Jody Stein, Naomi and Ari Zivotofsky, Dafna Siegman and Dov Siegman.

REDEMPTION IN MEGILLAT RUTH BY RAV YAAKOV MEDAN

The main problem we face in Megillat Ruth is how to place it within the context of Tanakh, in order that it not remain an episode standing on its own. Several verses in the Megilla hint at the connection, especially at the end when we read about the link between Ruth and King David. This, according to several Rishonim, is the actual reason that we read this Megilla on Shavu'ot, since on this day King David was born and died.

It is clear, however, that there is room to expand on the connection between King David and the Megilla. In the last two chapters of Ruth, the word "ge'ula" (redemption) repeats itself quite a few times. "For you are a redeeming kinsman ... I am a redeeming kinsman, there is another redeemer closer than I ... if he will act as a redeemer for you, I will do so myself," and many other times. The word ge'ula hints at a connection to King David, as we will explain. Perhaps the connection exists not only at the end of the Megilla but also at the beginning, where we are told of the punishment of Elimelech and his family. Although Elimelech's sin is not explicitly recounted, his punishment is clear - he dies, and his sons die without bearing children. His wife is old and cannot have any more children. In other words, the family is cut off from the land of the living. All we know about Elimelech is that he left his country during a famine; if we view this act in a historical context, we can gain insight into the reason he was punished.

While Elimelech and Naomi connect us to the family of Yehuda, the royal tribe of Israel, Ruth links us to the family of Moav, descended from Lot. Lot's story is similar to that of Elimelech - during years of famine, when there was not enough food for Lot's and Avraham's livestock together, Lot left the land and traveled to Sodom, which was apparently located east of the Jordan River. If this be the case, he traveled out of Israel. The location of Sodom is not fully known, but the city of Tzo'ar, one of Sodom's neighboring cities where Lot lived after the upheaval, appears in Yirmiyahu (48:34) in a prophecy on Moav. According to this interpretation, Lot left Avraham's house for a land that became known as part of Moav. Lot's departure constituted not only a geographic exit from Israel but also a cultural and religious exit, from the Godly nation of Avraham to a foreign nation, from Avraham's way of life (which followed the path of God, a way of charity and justice) to its opposite, the Sodomite way. According to Chazal, Lot declared: "I do not want Avraham and his God."

Elimelech repeats the same act, and there is no doubt that it has the same significance; as Chazal say, "One who lives outside of Israel is like one who has no God." Elimelech's sons marry non-Jewish women (according to Rashi and Chazal but not according to Ibn Ezra). He becomes immersed in foreign culture, and, essentially, he leaves Avraham and his God, attaching himself to the culture of Moav. For this reason, his punishment is also so great. Lot in his time was punished in a similar manner - his wife dies, his sons-in-law and married daughters are destroyed, and he remains an old man with daughters who cannot marry. Elimelech, too, leaves behind a wife who cannot bear children, and two daughters-in-law whom no man in Israel will come forward to redeem.

We have already pointed out that in Megillat Ruth there is a meeting between the House of Yehuda and the family of Lot. We find a similar sin with a similar punishment with regard to Yehuda. Although Yehuda did not leave the country and did not abandon his father's culture, he did

force this fate onto his brother Yosef, causing him to leave his father's home and culture with the intent that he should become defiled by the culture of a foreign nation. The punishment exacted of Yehuda is similar to that which befalls both Lot and Elimelekh. Immediately after selling Yosef, Yehuda marries; his wife later dies, his two sons die, and in his opinion, his third son cannot perform the act of yibbum (levirate marriage) with his daughter-in-law. He is left without any assured continuity. The tie that binds these cases is that in all three stories there is almost a total loss of family, but at the last minute a solution is found through the act of yibbum. With regard to Yehuda, the yibbum is mentioned expressly in the text. With regard to Lot, the matter is hinted at. Professor Benno Jacob points out a linguistic anomaly in the statement of Lot's daughters: "And there is not a man on earth to consort with us" (Bereishit 19:31). In Hebrew, the word "aleinu" is unusual; usually the word "eleinu" would be used in this context. The only other time that "aleinu" appears in a similar context is in the chapter on yibbum: "Yevamah yavo aleiha - Her husband's brother shall unite with her" (Devarim 25:5). In other words, this hints that yibbum was at the heart of Lot's daughters' attempts to revive their father's seed and rebuild the name of the family that perished. In the third case, that of Boaz and Ruth, there is no expression relating to yibbum, but the text does state, "So as to perpetuate the name of the deceased on his estate" (Ruth 4:5), similar to what is written in the parasha on yibbum, "... shall be accounted to his dead brother, that his name not be blotted out in Israel" (Devarim 25:6). Yibbum in all three cases is the solution to the problem, but in all three cases, the yibbum is irregular. We do not find here a standard case of yibbum between the brother of the deceased and the widow; rather, we have a father (Lot) with his daughter, a father (Yehuda) with his daughter-in-law, and the father's brother (Boaz) with the father's daughter-in-law. These irregular, surprising acts of yibbum are what return the families to the land of the living. But there is an additional point to note here - the return of the lost person to his property. Sodom, a land of wickedness, was given to Moav as an inheritance: "I have assigned it as a possession to the descendants of Lot" (Devarim 2:19). In the case of Yehuda, Yosef is the lost son who returns to his family, and the place from which he was dispossessed of his inheritance - Dotan Valley - is given later as an inheritance to his descendants, the daughters of Tzelofchad. There they resurrect their dead father's name, and there they also resurrect the name of Yosef, who had been exiled by brothers. The most prominent case of return to lost property appears in our Megilla, where the acquisition of Ruth overlaps with the purchase of the field. "When you acquire the property from Naomi and from Ruth the Moavite, you must also acquire the wife of the deceased so as to perpetuate the name of the deceased" (Ruth 4:5). Redemption thus occurs when the name of the deceased is resurrected on his property. Parallel to this, in Parashat Behar we find the term redemption used with regard to the return of the freed slave to his property and the return of family estates in the Jubilee year. When a slave, who sold himself to a foreigner and went out from amongst his nation, is returned to his property, that is called redemption. The prophet Yechezkel (chap. 36) describes the redemption of the nation of Israel in a similar manner. First, the nation will return to the land of its inheritance. Immediately afterwards, God purifies Israel: "I will sprinkle pure water on you and you will be pure" (36:25). Here, the parallel to the red heifer is clear (and therefore these verses are known to us from the haftara of Parashat Para) - purification from the impurity caused by contact with the dead. After these verses comes the chapter on the dry bones, "I will cause breath to enter you and you shall live" (37:5). Thus, the redemption nation of Israel begins as the redemption of the land, and on the redeemed land the dry bones arise and live. The land, the inheritance, gives man his connection to eternity. The days of the land are "like the days of the world" (as Rashi explains in Parashat Ha'azinu), and even though man's days are limited, his connection to the land gives him eternal life. When a person is rooted in his property and passes it to his son and grandson, only then does he taste immortality. Cain's punishment for the murder is that "You

shall become a ceaseless wanderer on earth" (Bereishit 4:12). In parallel, when the nation of Israel is punished with exile, when it is evicted from the land of the living, it turns temporarily into a "dead" nation until the redemption of the bones, the resurrection of the dead on his property.

The same rooting in the land is described by the verse: "For the days of My people shall be as long as the days of a tree" (Yeshayahu 65:22). The tree embodies eternal existence, as described in Iyov (14:7-9): "There is hope for a tree; if it is cut down it will renew itself ... at the scent of water it will bud." Even after the tree has dried out, it can still revive itself through its attachment to the land. But the death of man, who is not attached to the land, is an eternal death. Man's existence depends on passing his property to his sons or to those who come in their place due to yibbum. We have mentioned three stories: the first (Lot) is the story of the birth of Moav. The second is the story of the birth of the House of Yehuda. The third is the story of the meeting between the two - between Ruth (Moav) and Boaz (Yehuda). The theme uniting the three is the resurrection of the name of the dead on his property. This is redemption, and this is the goal of the House of David - to reestablish the People of Israel on its land. When all hope is gone, there is still the possibility of yibbum, even in an irregular, unnatural manner, which allows the name of the deceased to be resurrected on his property. [Http://www.virtual.co.il/education/yhe](http://www.virtual.co.il/education/yhe) Copyright (c) Yeshivat Har Etzion.

---

weekly-halacha@torah.org Parshas Bamidbar - Shavuot: Morning Blessings  
By Rabbi Doniel Neustadt A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

**BIRCHOS HA-SHACHAR ON SHAVUOS MORNING** The widespread custom of staying awake the first night of Shavuot to study Torah presents a halachic problem - what to do about four of the morning blessings, Birchos ha-shachar, which cannot be recited unless one slept during the night. The other sixteen blessings may be recited as usual(1), but the following four blessings present a problem:

**AL NETILAS YADAYIM** - The Rishonim offer two basic reasons for the Talmudic law(2) of washing our hands in the morning and then reciting the proper blessing: The Rosh tells us that washing is necessary because a person's hands move around in his sleep and will inevitably touch some unclean part of the body. The Rashba says that since each one of us becomes a biryah chadashah - a "new person" - each morning, we must sanctify ourselves anew in preparation to serve Hashem. This sanctification is similar to that of a kohen who washes his hands before performing the avodah in the Beis ha-Mikdash. [In addition to these two reasons, there is still another reason for washing one's hands in the morning - because of ruach ra'ah, the spirit of impurity that rests on one's body at night and does not leave the hands until water is poured over them three times(3). Indeed, touching various limbs or organs of the body is prohibited before hand-washing, due to the danger which is brought about by the spirit of impurity(4). This third reason alone, however, is insufficient to warrant a blessing(5), since a blessing is never recited on an act which is performed in order to ward off danger(6).] Does one who remains awake all night long need to wash his hands in the morning? If we follow the Rosh's reason, then washing is not necessary, for as long as one remains awake he knows that his hands remained clean. If we follow the Rashba's reason, however, washing may be required, since in the morning one becomes a "new person," whether he slept or not(7). [In addition, it is debatable if the spirit of impurity that rests on the hands is caused by the nighttime hours - regardless of whether or not one slept - or if it rests upon the hands only during sleep.8] Since this issue remains unresolved, the Rama suggests a compromise: washing is indeed required, as the Rashba holds, but a blessing is not recited, in deference to the view of the Rosh. Not all the poskim agree with the Rama's compromise. In their view, the blessing should be recited(9). Since we again face a difference of opinion, it is recommended that one of the following options be exercised: Immediately after alos amud hashachar, one should relieve himself and then wash his hands, followed by Al netilas yadayim and Asher yatzar.

In this case, all poskim agree that washing is required and a blessing is recited(10). This is the preferred option. One should listen - with intent to be yotzei - as another person, who did sleep, recites the blessing.

**BIRCHOS HA-TORAH** - The poskim debate whether one who remains awake the entire night(11) is required to recite Birchos ha-Torah the next morning. Some authorities do not require it, since they hold that the previous day's blessings are still valid. In their view, unless a major interruption - such as a night's sleep - occurs, yesterday's blessings remain in effect. Others hold that Birchos ha-Torah must be said each morning regardless of whether or not one slept, similar to all other Birchos ha-shachar which are said in the morning, whether one slept or not. According to the Mishnah Berurah(12), this issue remains unresolved and the following options are recommended: One should listen - with intent to be yotzei - as another person, who did sleep, recites the blessing. This should be followed by each person reciting yevorechecha and eilu devarim, so that the blessings are followed immediately by some Torah learning. While reciting the second blessing before Kerias Shema - Ahavah Rabbah - one should have the intention to be yotzei Birchos ha-Torah as well. In this case, he needs to learn some Torah immediately after Shemoneh Esrei. There are two other options available: All poskim agree that if one slept (at least half an hour) during the day of erev Shavuos, he may recite Birchos ha-Torah on Shavuos morning even though he did not sleep at all during the night(13). While reciting Birchos ha-Torah on erev Shavuos, one may clearly stipulate that his blessings should be in effect only until the next morning. In this case, he may recite the blessings on Shavuos morning although he did not sleep(14). If one did not avail himself of any of these options and Birchos ha-Torah were not recited, one may recite them upon awakening from his sleep on Shavuos morning (after davening).

**ELOKAI NESHAMAH AND HA-MA'AVIR SHEINAH** - Here, too, there are differences of opinion among the poskim as to whether one who remains awake throughout the night should recite these blessings. The Mishnah Berurah(15) rules that it is best to hear these blessings from another person who slept. If no such person is available, many poskim rule that these blessings may be recited even by one who did not sleep(16).

**IN ACTUAL PRACTICE, WHAT SHOULD WE DO?** As stated earlier, all poskim agree that the other sixteen morning blessings may be recited by one who did not sleep at all during the night. Nevertheless, it has become customary in some shuls that one who slept recites all twenty morning blessings for the benefit of all those who did not sleep. Two details must be clarified concerning this practice: Sometimes it is difficult to clearly hear every word of the blessing being recited. [Missing one word can sometimes invalidate the blessing.] If that happens, it is important to remember that sixteen of the twenty blessings may be recited by each individual whether he slept or not, as outlined above. The sixteen blessings which may be recited by each individual should not be heard from another person unless a minyan is present. This is because some poskim hold that one cannot discharge his obligation of Birchos ha-shachar by hearing them from another person unless a minyan is present(17).

**FOOTNOTES:** 1 Rama O.C. 46:8. 2 Berachos 15a and 60b. 3 The source for the "spirit of impurity" is the Talmud (Shabbos 108b; Yoma 77b) and the Zohar, quoted by the Beis Yosef O.C. 4. 4 O.C. 4:3. 5 Mishnah Berurah 4:8. 6 Aruch ha-Shulchan 4:4 based on Rambam, Hilchos Berachos 6:2. 7 The rationale for this is: 1) Lo pelug, which means that once the Sages ordained that washing the hands is necessary because one is considered a "new person", they did not differentiate between the individual who slept or one who did not (Beis Yosef quoted by Mishnah Berurah 4:28); 2) The blessing was established to reflect chiddush ha-olam, which means that since the "world" as a whole is renewed each morning, it is incumbent upon the individual to sanctify himself and prepare to serve Hashem each morning; whether he, personally, was "renewed" is immaterial (Beir Halachah quoting the Rashba). 8 Mishnah Berurah 4:28. 9 Aruch ha-Shulchan 4:12 rules like this view. 10 Mishnah Berurah 4:30 and Beir Halachah 494:1. This should be done immediately after alos amud ha-shachar in order to remove the spirit of impurity; O.C. 4:14. 11 Even one who falls asleep during his learning [while leaning on a shtender or a table, etc.] does not say Birchos ha-Torah upon awakening; Kaf ha-Chayim 47:27. 12 47:28. Many other poskim, though, rule that Birchos ha-Torah may be said even by one who did not sleep at all; see Birkei Yosef 46:12; Shulchan Aruch Harav 47:7; Aruch ha-Shulchan 47:23; Kaf ha-Chayim 47:26. 13 R' Akiva Eiger quoted by Mishnah Berurah 47:28. 14 Keren L'David 59 and Luach Eretz Yisrael quoting the Aderes (quoted in Piskei Teshuvos O.C. 494:6). 15 46:24. This is also the ruling of Chayei Adam 8:9 and Kitzur Shulchan Aruch 7:5. 16 Shulchan Aruch Harav 46:7; Kaf ha-Chayim 46:49; Aruch ha-Shulchan 46:13; Misgeres ha-Shulchan 2:2. 17 Mishnah Berurah 6:14. In addition, see Kisvei Harav Henkin 2:7, who maintains that since many of the blessings are written in the first person, they

must be recited by each individual; listening to them being recited by another person is not good enough.

Weekly-Halacha, Copyright (c) 1998 by Rabbi Neustadt, Dr. Jeffrey Gross and Project Genesis, Inc. The author, Rabbi Neustadt, is the principal of Yavne Teachers' College in Cleveland, Ohio. He is also the Magid Shiur of a daily Mishna Berurah class at Congregation Shomre Shabbos. The Weekly-Halacha Series is distributed L'zchus Haya'el Doniel Meir ben Hinda. Weekly sponsorships are available - please mail to jgross@torah.org. The series is distributed by the Harbotzas Torah Division of Congregation Shomre Shabbos, 1801 South Taylor Road, Cleveland Heights, Ohio 44118 HaRav Yisroel Grumer, Marah D'Asra This list is part of Project Genesis: Torah on the Information Superhighway. learn@torah.org and http://www.torah.org/ 6810 Park Heights Ave. Baltimore, MD 21215

#### Drasha@torah.org Drasha Shavuos -- The Many Faces Of Joseph

A few years ago I discussed the Talmud in Pesachim 68A that tells us of an interesting ritual performed by Rabbi Joseph. Each year, on the Holiday of Shavuos, Rabbi Joseph would announce, "prepare a delectable calf for me. After all, if it were not for this special day, how many Josephs would there be in the marketplace?" Simply stated, Rabbi Joseph felt that the holiday of Shavuos, which commemorates the receiving of the Torah, elevated him from a common Joseph to the stature of the acclaimed Rabbi Joseph. But what does he mean by how many Josephs would there be in the marketplace? Why use the plural expression, how many Josephs would there be in the marketplace? Would it not suffice to say, "I would be like any Joseph in the market? This year I would like to offer another interpretation.

Isaac Bashevis Singer tells the story of a man who went to Vilna who then came back and said to his friend, "the Jews of Vilna are a remarkable people. I saw a Jew who studies all day long. I saw a Jew who spent all day scheming how to get rich. I saw a Jew who was waving the red flag calling for a revolution. I saw a Jew who was loyal to his country. I saw a Jew running after his desires all day, and I saw a Jew who was ascetic and avoided temptation." The other man said, "I don't know why you're so astonished. Vilna is a big city, and there are many Jews, all types." "No," said the first man, "it was all the same Jew."

Rabbi Yaakov Yitzchak Ruderman, zt"l, the Rosh Yeshiva of Yeshiva Ner Israel of Baltimore, once explained that the Torah personality is constant and consistent in his every action, in his every mode of life. Unlike some who have one moral standard in the home, another in business, and yet another at leisure, the Torah demands unwavering commitment in every aspect of living. Unfortunately, one Joseph may turn to many Josephs. There may be the Joseph who is honored for his charitable work, yet at home he may be an abusive and demanding Joseph - totally foreign to the Joseph who accepted an award at the podium hours earlier. There may be a Joseph who sways fervently in the synagogue yet he cheats deviously at business.

Rabbi Joseph celebrated at finding himself as one unwavering person whose consistency in life was guided by one stabilizing factor - the Torah. "If not for this day," Rabbi Joseph said, "there would be many aspects to my life and much diversity in my character. My whims and fancies would guide my actions to the end that I would assume multiple characters, And there would be many Josephs in the marketplace." Today, after receiving the Torah, Rabbi Joseph can proudly say, as proud as the nation that received the Torah said, we - or I - am one! Chag Samayeach! (C) 1998 Rabbi Mordechai Kamenetzky

Dedicated in memory of Samuel Lesser by Heshy and Bonnie Schertz and Family Mordechai Kamenetzky - Yeshiva of South Shore rmk@torah.org 516-328-2490 -- Fax 516-328-2553 http://www.yoss.org Drasha web site: http://www.torah.org/learning/drasha Project Genesis: Torah on the Information Superhighway 6810 Park Heights Ave. Baltimore, MD 21215

daf-insights@shemayisrael.com] Insights to the Daf: Eruvin 14-27 brought to you by Kollel Iyun Hadaf of Jerusalem Rosh Kollel: Rabbi Mordechai Kornfeld daf@shemayisrael.co.il Eruvin 11-23 have been sponsored by a generous grant from the Darchey Noam Foundation.

Eruvin 14 THE VALUE OF "PI" QUESTION: The Gemara says that the circumference of a circle is three times greater than its diameter. How do we reconcile this Gemara with the known fact that the ratio of the circumference of a circle to its diameter is slightly more than three (Pi=3.14159...)? (a) The TOSFOS HA'ROSH explains that the Gemara itself is addressing this issue. Why does the Gemara ask "from where do we learn" that the circumference of a circle is three times greater than the diameter? We do not need a verse to teach us a mathematical fact! The Gemara must be asking from where do we learn that we may use a slightly \*inexact\* value for determining the circumference of a circle. The Gemara learns from the verse that one may round off

the relationship of the diameter of a circle to its circumference for all Halachic purposes, and assume it to be three. This is learned from the verse which describes the circumference of the Yam Shel Shlomo as \*three\* times its diameter. Similarly, the RAMBAM (Perush ha'Mishnayos; see also Hil. Tum'as Mes 12:7) writes that Pi is actually an irrational number. "The exact relationship of the diameter to its circumference cannot be known and it is not possible to speak of it... and its actual value cannot be perceived." He writes that the value which is commonly used in calculations is  $3/17$  (3.142857...). The Tana'im of the Mishnah rounded this number and expressed it in terms of the nearest whole integer (3). (c) It has been said in the name of the Vilna Ga'on (and more reliably, in the name of one Dr. Adler, a Jewish professor of mathematics in Germany) that in the verse (Melachim I 7:23) that the Gemara cites, there is a Kri and a Kesiv; a word is pronounced differently than it is spelled. The word in the verse is written "v'Kaveh" (with a "Heh" at the end), but it is pronounced "v'Kav (with no "Heh"). The Gematria (numerical value) of the word "Kav" is 106, and the Gematria of the word "Kaveh" is 111. The ratio of the K'siv (111) to the K'ri (106), or  $111/106$ , is 1.0471698. This value is an extremely close representation of the relationship of the real value for pi to 3 ( $111/106 = 3.1415094/3$ ). Hence, the difference between the actual value of pi and its practical value is expressed by the difference between the Kesiv (the actual, but unread word) and the Kri (the word as we use it) of the verse discussing pi!

Eruvin 17b HALACHAH: "MAYIM ACHARONIM" OPINIONS: The Mishnah (17a) states that even for soldiers going out to battle, "Mayim Acharonim is obligatory." The Gemara goes on to explain the reason for the strict obligation of Mayim Acharonim. One might have some salt from the meal left on his fingers, and if he wipes his eyes with salty fingers he risks blinding himself with the Sedomis-salt that is contained in table salt. Now that we do not have Sedomis-salt in our table salt, does the obligation to wash Mayim Acharonim still apply? (a) The ROSH in Berachos (8:6), the RITVA, and other Rishonim write that in addition to the danger of Sedomis-salt, there is another reason for washing Mayim Acharonim. Before reciting the blessings of Birkas ha'Mazon, one should wash out of sanctity, as the Gemara states in Berachos (53b). Accordingly, even though we no longer have Sedomis-salt at our meals we should wash Mayim Acharonim to sanctify ourselves before reciting Birkas ha'Mazon. (b) TOSFOS (DH Mayim Acharonim and in Berachos 53b, DH v'Hiyisem), however, says that it is no longer the practice to wash Mayim Acharonim since (1) we do not use Sedomis-salt and (2) it is not our practice to dip our fingers into salt and taste a little after eating a meal. Washing Mayim Acharonim was a measure of sanctity only when these two reasons existed, but not today. (c) TOSFOS (in Berachos, ibid.) and the ROSH (ibid.) add mentions that even if one rules that since we are not accustomed to washing our hands after every meal and we do not consider our hands to be soiled, we do not need to wash them for Birkas ha'Mazon, nevertheless, one who minds leaving his hands slightly soiled from the meal \*is\* obligated to wash Mayim Acharonim for Birkas ha'Mazon. For him, it is indeed a measure of sanctity to wash after the meal. HALACHAH: The SHULCHAN ARUCH (OC 181:1) states "Mayim Acharonim is obligatory." The MISHNAH BERURAH (181:1) reasons the reasoning of the Rosh and the other Rishonim (a), that washing the hands is necessary in order to sanctify and purify them before reciting Birkas ha'Mazon. The Mishnah Berurah adds (from the Rambam) that even if the only reason for Mayim Acharonim is so that we don't blind ourselves with Sedomis salt, one should wash Mayim Acharonim since might have other salt that has the same characteristics of Sedomis-salt. However, at the end of the Halachos of Mayim Acharonim, the SHULCHAN ARUCH (181:10) cites the opinion of Tosfos (b) who says that the obligation of Mayim Acharonim no longer applies. He adds, though, that one who always washes his hands and is concerned about even a little dirt on his hands is obligated to wash Mayim Acharonim before reciting Birkas ha'Mazon, as Tosfos in Berachos (c) rules. The MISHNAH BERURAH there (181:22) cites the VILNA GA'ON, MAGEN AVRAHAM, MAHARSHAL, and BIRKEI YOSEF, all of whom strongly maintain that Mayim Acharonim is still obligatory (even if one's hands are not dirty), like the first opinion (a). In practice, some follow the ruling of the Shulchan Aruch in OC 181:1, and others follow the opinion of Tosfos as cited in Shulchan Aruch 181:10. Those who maintain that Mayim Acharonim is obligatory should wash their entire hands with at least a Revi'is of water on each hand (BIUR HALACHAH 181:4, DH Ad Perec; see also TESHUVOS V'HANHAGOS 1:173).

Eruvin 18 TWO THAT ARE ONE QUESTION: What does it mean that Hashem originally wanted to create two humans, then made only one? And why did He later make the one again into two? How can we say that Hashem changed His mind? (a) The RASHBA (TESHUVOS HARASHBA 1:60) explains that when the Gemara says that Hashem "thought about creating two" and then created one, it means that He carefully planned out whether to create them as one or as two. It does not mean that He changed His mind, but rather, that His creation was done with foreplanning and thorough consideration. Why, then, did He later end up making two humans? The Rashba offers two explanations: 1. The two that were eventually created were not the same two of His original plan. Originally, Hashem considered the implications of creating man and woman as two completely \*separate species\* that could not propagate together, nor would they serve as counterparts to each other. Hashem decided not to create two types of humans and instead He created one being, meaning one species of human beings, which included both man and woman. 2. Alternatively, Hashem originally considered creating man and woman \*from the start\* as two individual entities (albeit of the same species), but in the end He decided that both man and woman should come from one body in the start. The reason for this decision was so that man and woman would feel eternally bonded to each other. Again, Hashem never changed His mind, so to speak. Rather, His infinite wisdom pondered all of the possible ways of creating the human being before deciding to do it one way. (b) The VILNA GA'ON (Berachos 61a) explains that when the Gemara says that Hashem initially "thought to create two," it means that when He created one, He already had in mind to eventually make two out of that one. The end-goal and final purpose of Hashem's creation is always the first and the beginning of His thoughts. "Hashem thought about creating two" means that His original thought was actualized later when He took two out of one. ("b'Machshavah" refers to the ultimate purpose of Creation, for "Sof Ma'aseh, b'Machshavah Techilah"). If man and woman were created as one, it would not have been possible for a person to fulfill his ultimate purpose of immersion in Hashem's Torah and service of Hashem, because his responsibilities would be too great. Therefore, Hashem created man and woman separately so that they could share the responsibilities and enable each other to accomplish their respective goals. The creation of one in the middle was just a step to get to the final two (for the reason given by the Rashba, a:2).

Eruvin 21b THE ENACTMENTS OF SHLOMO HA'MELECH AGADAH: The Gemara says that Shlomo ha'Melech instituted the enactments of Eruvin and Netilas Yadayim. The VILNA GA'ON uses this Gemara to explain a Gemara in Gitin (68b). During the time that Shlomo ha'Melech was dethroned, he declared, "This\* is all I have left from all of my toil" (Koheles 2:10). The Gemara says that "this" refers either to his walking stick or to his goblet (see Rashi ibid. DH Gundu). The VILNA GA'ON (Zichron Moshe, cited by Divrei Eliyahu in section on Koheles) explains this allegorically. Shlomo ha'Melech was saying that after all of his toil, the only things which he will take with him are the good deeds that he did and the merit from the enactments that he made. Shlomo ha'Melech enacted two decrees to safeguard the observance of the Torah. One was the enactment of Eruvin, symbolized by a walking stick (Eruvei Techumin and Eruvei Chatzeros). The other enactment was Netilas Yadayim, symbolized by a cup.

Eruvin 22b NATURAL PARTITIONS AROUND COUNTRIES QUESTION: The Gemara asks that if the cliffs of Tzur and the banks of Gader are considered Mechtizos enclosing Eretz Yisrael, then Bavel should also be considered a Reshus ha'Yachid because of the Tigris and Euphrates Rivers that surround it. The Gemara concludes that Eretz Yisrael and Bavel are certainly not considered Reshuyos ha'Yachid, because if so, the whole world should be considered a Reshus ha'Yachid, since every land mass is surrounded by natural Mechtizos (such as the sea). Why, though, are entire countries not considered Reshuyos ha'Yachid? Since they do have cliffs and other natural partitions around them, they should be considered Reshuyos ha'Yachid! (TOSFOS, DH Dilma) According to Rabbi Yehudah, this is not a question, because Rabbi Yehudah holds "Asi Rabim u'Mevatel Mechtizah" -- the public traffic that travels through the area of the natural partitions nullifies the Mechtizos. However, we rule in accordance with the Rabanan that public traffic does \*not\* invalidate Mechtizos. According to the Rabanan, why do these natural partitions not serve as Mechtizos making Eretz Yisrael and Bavel into Reshuyos ha'Yachid? (Even though the cliffs were not originally created for the sake of serving as Mechtizos around residential areas, nevertheless mid'Oraisa even a Karpaf that is greater than Beis Se'asayim that was not Hukaf l'Dirah is a Reshus ha'Yachid!) ANSWERS: (a) TOSFOS (DH Dilma) answers that even the Rabanan agree that public traffic can invalidate Mechtizos if those Mechtizos were not man-made but were made by Hashem. Only man-made Mechtizos are not invalidated by people walking through them. Mechtizos made by Hashem are not considered Mechtizos if people walk through them. (b) The RITVA and RASHBA explain that if an area is so large that when one stands in the middle of the area he cannot see the partitions that surround the area, the partitions that surround that area cannot make it a Reshus ha'Yachid (see also Sha'ar ha'Tzion 363:94). (c) The RAMBAN also says that the area inside Mechtizos that are very far apart is not considered to be a Reshus ha'Yachid. However, the MISHNAH BERURAH (OC 345:48 and BIUR HALACHAH 346:3) points out that the Ramban said this only regarding Mechtizos that were both made by Hashem \*and\* which are so distant that they cannot be seen from the middle of the enclosed area.

Eruvin 27 TUM'AS MERKAV OPINIONS: The Gemara says that even though "Moshav" is Metamei Begadim by merely touching it, "Merkav" is not Metamei Begadim through touching it but only through carrying it. We know that "Moshav" refers to an object that is used as a seat, which became Tamei when a Zav sat on it. What is "Merkav?" (a) RASHI (DH Tafus) and in Vayikra (16:9) explains that Merkav refers to the handle at the front of a saddle, which the rider holds as he sits on the saddle. Since he does not actually \*sit\* on that part of the saddle, it is less Tamei than Moshav. According to Rashi, it is a Gezeiras ha'Kasuv that even though the handle is connected to and part of the saddle, touching the handle does not make one's clothes Tamei unless he carries it. The saddle, though, will make one's clothes Tamei by merely touching it. (b) TOSFOS (DH Iy d'Yasiv) and other Rishonim explain that the difference between an object which is Merkav and one which is Moshav is determined by the way a person sits on the object. If it is normal to sit on a particular object with one's feet together, it is Tamei Moshav. If the normal way of sitting on it is \*only\* with his legs spread apart on each side of it, since that it is not a settled way of sitting its Tum'ah is less severe. According to Tosfos, Merkav and Moshav are referring to two completely different objects. The \*entire\* saddle will be Tamei Merkav if it is not the normal to sit upon it "side-saddle," but it is straddled instead. According to this explanation, when the Beraisa says that an "Ukaf" is Moshav and the "Tafus" is Merkav, it is not referring to the handle which is part of a saddle. It is referring to two different types of saddles -- one is an "Ukaf" upon which riders frequently sit side-saddle, and the other is a "Tafus," which is a completely different type of saddle upon which people sit only with their legs to each side.

daf-discuss@shemayisrael.com Eruvin 000: Using tap water on Shabbos Eruvin 000: Using tap water on Shabbos Harry Ciechanowski <harryc@cheerful.com> asked: Hi Rabbi Kornfeld, We have now been learning Eruvin a few weeks now, and someone in our group came up with an interesting question. How can we use tap water on Sabbath - it comes from outside our property? Thank you in advance and thanks for all your wonderful work. regards, Harry C. The Kollel replies: That is a very interesting question; how can we bring water into the home on Shabbos if it comes from outside our property? The same question applies to pouring water into the drains on Shabbos, or flushing a toilet, whereby the water (or waste) leaves our property on Shabbos. (a) You are asking that the problem is one of transferring from one Reshus to another Reshus. (There is no problem of Techumin (transporting water more than 2000 Amos from the place where it was at the onset of Shabbos), because the Gemara (46a) says that since a body of water is always in motion, it never acquires any central location on Shabbos from which it may not be moved more than 2000 Amos.) (b) First, from what type of Reshus is one transferring the water when he turns on the tap? The incoming water pipes, which are underground, cannot be a Reshus ha'Rabim. If they are less than 10 Tefachim high with a width and length of at least 4 Tefachim, then they are a Karmelis; if they are 10 Tefachim high they are a Reshus ha'Yachid. If they are less than 4 Tefachim in width or length, they are considered only a Makom Petur. It is permitted to carry from a Makom Petur into Reshus ha'Yachid. Your question only applies in the first case, when the pipes from which the water derives are a Karmelis. If the pipes are a Makom Petur (or Reshus ha'Yachid), the question does not begin. As for outgoing water, your question might be broader since the place that the water eventual gets to is a very large area which qualifies as a Karmelis. However, there is probably no Hanachah in that Reshus, since the outgoing water continues to flow and does not come to rest, and it may not be prohibited even mid'Rabanan to make an Akirah from Reshus ha'Yachid to a Karmelis if no Hanachah is made in the Karmelis. (c) It would seem that turning on the tap should not be prohibited even if the water that arrives in the tap came from a Karmelis, since the Gemara in

Shabbos (100b) states that the Sages never prohibited doing something which is only a \*consequence\* of a permitted act, when it comes to transferring into (or from) a Karmelis ("Kocho b'Karmelis Lo Gazru"). The Akirah that is caused in a distant pipe by turning on the tap is certainly not being done directly, but indirectly and consequentially. (The same applies, in fact, when one flushes the toilet. He does not "throw" water directly from his Reshus into a Karmelis.) If you know of any authorities that have written on the matter, please let me know. Regards, Y. Shaw

Mordecai Kornfeld |Email: kornfeld@virtual.co.il| T1/Fx(02)6522633 6/12 Katzenelbogen St. | kornfeld@netvision.net.il| US:(718)520-0210 Har Nof, Jerusalem,ISRAEL| kornfeld@shemayisrael.co.il| POB:43087, Jrslm

---