

INTERNET PARSHA SHEET
ON BAMIDBAR - 5760

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From: listmaster@jencom.com[SMTP:listmaster@jencom.com]
BELOVED COMPANIONS BY RABBI YISROEL PESACH
FEINHANDLER

Parshas Bamidbar Your Spouse Is Unique

Every man near the banner bearing his family's insignia shall the children of Israel pitch their tent, at a distance around Ohel Mo'ed they shall encamp. (BEMIDBAR 2:2)

In the summer of 5663 (1903) there was a great fire in Radin, which destroyed almost all the houses in town.. The fire abated just before it reached the house of the Chofetz Chaim. People fled for their lives and were not able to save anything. The destitute, homeless Jews of Radin congregated in the Chofetz Chaim's yard.

When he saw what was happening, he stopped learning Torah and devoted himself to helping them. He first obtained a loan and offered them immediate aid. After that he traveled for about ten weeks to the large cities of Vlna, Kovna, Minsk, etc. to raise funds to help them. He was successful in raising large sums of money. In addition, he had his family write letters to many cities in the world to ask for help. Large amounts of money and clothes poured in, and his house became the distribution center for the aid. The Chofetz Chaim directed the distribution of the funds himself, and he did not rest until the city was restored and all the people had been rehabilitated.

The Chofetz Chaim also applied to the Russian treasury for an appropriation of aid for the people affected by the fire. He had discovered an old law which provided for such aid in the event of a disaster of this kind. After about a year, he received a gigantic sum from the Russian treasury, which he divided among the victims.

The devotion of the Chofetz Chaim was spoken of throughout the city and his generous actions became famous. Everyone pointed out his love and kindness for others. The gentiles of Radan who were victims of the fire received reimbursement from the money he had received from the Russian treasury, and even they praised the Chofetz Chaim to each other. The gentiles' admiration for him was so great, that even the priests of the area spoke in their churches about his actions, and used his actions as an example of how a person could show love for others. (OLAM ~CHESED ~YIBANEH, p. 164)

The Chofetz Chaim was unique in his great efforts to help others. Each of our spouses is also unique and has special traits. Our task is to learn to appreciate them.

G-d cherished Israel with a great love, and therefore made flags for them just as He had for the holy angels. He did so in order that they should stand out, the people of Reuven by themselves, and the people of Shimon by themselves. From where do we learn that the flags represent love? Because it is written, "And his flag is love for me."

Rabbi Chananya said, "Elsewhere, anyone who points to the king is killed. And yet Jewish children go to school and point to G-d's name with a finger. That is what is meant when G-d says, 'And his flag is love for me.'"

The verse says, "Who is this that looks like the dawn?" Israel's flags augmented their greatness and all the nations looked at them, wondered

B'S'Dind asked, "Who is this that looks like the dawn?" Also the nations said to Israel, "Return, oh return, the Shulamis." What is the meaning of "Return, oh return, the Shulamis"? The nations were saying to Israel, "Cling to us, and come to us, and in return for doing so we will make you into governors, commanders and generals." This is what the verse means when it says, "Return, oh return, the Shulamis, and we shall look at you." "Looking" refers to the attention that Israel will receive, since they will be appointed to important positions.

And Israel will answer them, "What can you see in the Shulamis? The meaning of the verse is that Israel is answering the nations, 'What is the greatness that you wish to bestow upon us? Is it as great as 'the encircling of the camps which means, perhaps you think you are giving us greatness which can compare to that which our G-d gave us in the desert: The flag of Yehudah, the flag of Reuven, the flag of Efraim, the flag of Dan.'" (YALKUT 684)

How do the flags that G-d made for the Jewish people show His love for them, and why does He want each one of the tribes to stand out? What is so special about pointing to G-d's name with a finger? Why did the nations say that Israel looked like the dawn? Why did the nations offer Israel such important positions just because they saw them with flags? When Israel answered the nations saying that they preferred the greatness of their flags in the desert over such honor as being commanders among the nations, what did they mean to suggest?

The flags that G-d commanded the Jewish people to make in the desert showed that each tribe and each individual had to fulfill tasks in life that others could not do for him. We are not just one mass of people, but rather a multitude of individuals; no single person is the same as any other. Similarly, each tribe had a separate flag to show their individuality.

This command shows G-d's love for His people. The distinctiveness of the different flags represents the fact that He observes and appreciates the unique qualities in everyone. He is saying to us, "Do not feel that you are indistinguishable among the multitudes. You are special and I want you to make a flag that will show how much you stand out." He does not need the flag, but we do. We need to know that ~G-d loves us, cares about us, and wants us to succeed.

Our Sages say that in Israel children point to G-d's name with a finger. This stresses our closeness to G-d. Other kings are aloof in their palaces and have nothing to do with the populace. If someone dares to be familiar with the king, for example by pointing at him, he is punished by death. But G-d wants us to be familiar with him. He wants even a school child to feel close to Him. Thus the child will point with his finger, which is a sign of recognition, since G-d is approachable and can be known to every person.

"Israel was great in their flags, and all the nations were looking at them, wondering, and asking, 'Who is this that looks like the dawn?'" Dawn comes after the long blackness of night. There is nothing more recognizable, since until then the world was in darkness, and now there is the glowing of light coming to the world. The nations noticed the flags and perceived their significance in showing that Israel was considered so important that they were in fact comparable to the dawn. The Jewish people are the light and the inspiration to the other nations of the world. Seeing them in their glory, the nations invited them to take tasks of great importance among them, to be governors and commanders, roles that were practical and material rather than spiritual.

The nations said to Israel, "We now see how important you are. Come to us and enjoy the world by fulfilling these tasks for us. You will have honor and money. But first you must abandon the tasks you do for G-d."

Israel's answer was that they preferred the greatness of being with their flags in the desert, over the positions of power and glory which the nations offered them. Our Sages say, "If you are told that there is wisdom among the nations, you should believe them. But if you are told that

there is Torah among the nations, you should not believe them." Israel's true greatness lies in their closeness to G-d. They have the privilege to spread G-d's word in the world through their service to Him. This represents the pinnacle of spiritual greatness, and the nations cannot offer us anything that can equal it.

Shema Yisrael Torah Network info@shemayisrael.co.il
http://www.shemayisrael.co.il Jerusalem, Israel 972-2-641-8801

From: RABBI MORDECHAI KAMENETZKY
[SMTP:rmk@torah.org] Drasha - Parshas Bamidbar -- A Cut Amongst the Rest

What better way is there to celebrate the holiday of receiving the Torah than by writing a Torah! www.torahcampaign.com

This week's portion begins Sefer Bamidbar, telling the story of the major events that occurred during the forty year trek through the Midbar towards the land of Israel. In secular terms the book is called Numbers, probably because of the first command in this third Book of the Pentateuch, "count the Jewish people," thus the name Numbers.

The Hebrew words for count are either s'ooch , which also means lift up, and p'kod, which can also mean appoint. Thus, when the Torah commands, "s'ooch es rosh kol adas Yisrael, count the heads all the assembly of Israel (Numbers 1:2), it is telling Moshe to uplift them as well.

It was not merely a matter of numbers, explains Rebbe Rav Shmuel of Sochatchov: counting the nation was not only a means of enumerating them, but also of appointing a special dignity to each and every one who was counted. Every individual was important, there were no communal estimates, and the appointment actually lifted them.

But one of the tribes was not counted with the rest. Regarding the tribe of Levi, which was designated as the spiritual leader of the Jewish people, Moshe was told, "But you shall not count (p'kod) the tribe of Levi; and their heads you shall not lift (v'es rosham lo sisah) among the Children of Israel" (Numbers 1:49).

The questions are simple. Why is there a double expression prohibiting a count "do not count and do not lift their heads"? In addition, why does the Torah add the words, "amongst the children of Israel"? True, they were counted separately, and so the Torah should rather state, "And the tribe of Levi shall be enumerated separately." Can there be a deeper intonation with the expression, "Do not lift their head amongst the Children of Israel"?

Rav Eliyahu Chaim Meisels, the Rav of Lodz, would raise money for the poor widows and orphans of his city. During one particularly freezing winter, he went to visit one of the prominent members of his community, Reb Isaac, a banker who served as the president of the community council. Bundled in a coat and scarf, the Rabbi approached the banker's mansion and knocked on the door. The valet who answered the door was shocked to see the great Rabbi Meisels standing outside in the bitter cold. He immediately asked him to enter the home where he said there would be a hot tea waiting. Rabbi Meisels refused. "It is not necessary. Please tell Reb Isaac to see me by the door." The banker heard that the Rav was waiting near the portal and rushed in his evening jacket to greet him. Upon seeing the Rabbi standing in the frigid weather, he exclaimed. "Rebbe, please step inside. I have the fireplace raging, and my butler will prepare a hot tea for you! There is no need for you to wait outside!" "That's alright," countered Reb Eliyahu Chaim. "It won't be long, and all I need could be accomplished by talking right here. I'm sure you won't mind. Anyway, why should I dirty your home with my snow-covered boots?" By this time, Reb Isaac was in a dilemma. The frigid air was blowing into his house. He did not want to close the door and talk outside in the cold, and yet the Rabbi did not want to enter! "Please, Rabbi, I don't know about you, but I am freezing," cried the banker. "I don't mind if your

boots are wet! Just come on in!" But the Rabbi did not budge, He began talking about the plight of some the unfortunate members of the community as the banker's teeth chattered in response. "Please, Rebbe, just tell me what you need! I'll give anything you want, just come inside!" With that, Reb Elya Chaim relented. He entered the man's home and followed him to the den, where a blazing fire heated the room. Then he began: "I need firewood for 50 families this winter." The banker smiled. "No problem, I commit to supplying the wood. Just one question. You know I give tzedoka, so why did you make me stand outside?" "Reb Isaac," smiled Reb Eliyahu Chaim. "I know you give, but I wanted to make sure you understood what these poor people are going through. I knew that five minutes in the freezing cold would give you a different perspective than my initial asking while basking in the warmth of your fireplace."

The Chasam Sofer explains that because Levi was a special tribe of teachers and leaders it could be possible they would be aloof. Thus, though they were counted separately, they could not be above the crowd. Therefore, the Torah's command was stated in clear terms, "their heads you shall not lift (v'es rosham lo sisah) among the Children of Israel". Leadership may put you in a class by yourself, but remember, says the Torah, you must not feel that you are above the folk. You cannot bask in warmth while you are oblivious to those who suffer in the cold. Your head can not be "lifted" from among the children of Israel.

1 2000 Rabbi Mordechai Kamenetzky

Dedicated by Aleeza & Avi Lauer and Family, in memory of Avi's father, Rabbi Elias Lauer - Harav Eliezer Ben Aharon Dovid, A"H, on the occasion of his yartzeit, 26th day of Iyar, and in memory of Avi's grandfather, Aaron Lauer - Ahron Dovid Ben Eliezer, A"H, on the occasion of his yartzeit, 28th day of Iyar.

If you would like to be on a shiur update list which sends messages regarding Rabbi Mordechai Kamenetzky's various lectures in NY City and Long Island and other locations, please send a blank email to rmkshiur-subscribe@jif.org.il You will receive bulletins about those classes.

Mordechai Kamenetzky Yeshiva of South Shore The Dr. Manfred & Jamie Lehmann Campus 1170 William Street Hewlett, NY 11557
<http://www.yoss.org/> - rmk@torah.org Drasha web site:
<http://www.torah.org/learning/drasha> Project Genesis: Torah on the Information Superhighway learn@torah.org 17 Warren Road, Suite 2B
<http://www.torah.org/> Baltimore, MD 21208

From: Yeshivat Har Etzion's Israel Koschitzky Virtual Beit Midrash [SMTP:ye@vbm-torah.org]
yeshivat har etzion israel koschitzky virtual beit midrash (vbm) student summaries of sichot by the roshei yeshiva parashat bamidmar GUEST SICHA BY RAV BINYAMIN TABORY
THE FACTORS UNIFYING BNEI YISRAEL Summarized by Matan Glidai Translated by Kaeren Fish

"Each man of Bnei Yisrael will encamp by his own flag, with the emblems of their father's house" (2:2). We may ask, why did Bnei Yisrael wait until the second year to organize themselves into this special formation according to tribal and family flags? Why did they not do this immediately upon leaving Egypt?

The flags represent the uniqueness of each tribe. Each flag was in the color of the tribe's stone in the Kohen Gadol's breastplate, and this flag expressed the tribe's characteristics. The ordering of Bnei Yisrael by standards and emblems teaches us that the tribes differ from one another and that each is special in its own way. But in order to express this uniqueness, it was necessary to wait until the second year. First of all, the nation as a whole had to be unified and consolidated, and only thereafter could there be any discussion of the individual characteristics of each tribe. The individuality of the tribes had

to be based on some common denominator. When Am Yisrael reached Har Sinai, we read, "And Israel encamped (in the singular) there facing the mountain" (Shemot 19:20), and the famous interpretation of Rashi, quoting the Midrash, is: "Like one man with a single heart." Rashi emphasizes here the very great level of unity that they had attained. We recite, as part of the Haggada of Pesach, "Had He brought us close to Har Sinai but not given us the Torah, it would have been sufficient for us." What would have been the value of being brought close to Har Sinai without receiving the Torah? The reference here is to the consolidation of the nation prior to the revelation, rather than to their physical proximity to the mountain. Even if they had not received the Torah, there would still have been great value in the tremendous level of unity that they attained.

This unity was expressed in more practical terms with the erection of the Mishkan. The Mishkan was a unifying factor among the nation. The entire nation camped around it and gathered towards it on several occasions. This too may explain why the encampment by flags began only in the second year. The Torah itself tells us, "Each man of Bnei Yisrael will encamp by his own flag... around the Ohel Mo'ed" ϕ once there is an Ohel Mo'ed, then the nation may encamp around it in tribal formation. First there must be something around which they are unified, and only then can each tribe display its own special standard.

There are other factors that unify Am Yisrael. One is the Torah, as Moshe teaches the nation after he has made the covenant with them concerning the words of the Torah: "This day you have become a nation to Hashem your God" (Devarim 27:9). Another such factor is Jerusalem. In Tehillim (122:3) we read, "Jerusalem, built up as a city that is all joined (chubra) together," and the Midrash (Yalkut Shimoni) explains, "It is a city that makes all of Israel friends (chaverim)." We may also interpret this in halakhic terms: even the simple folk are considered "chaverim" ϕ scholars - when they make a pilgrimage to Jerusalem (for matters of ritual purity, ma'asrot, etc.). It seems that the holiness of Jerusalem and its significance cause the simple people to be more careful in their halakhic observance when they make a pilgrimage (see Chagiga 26). But this Midrash can also be understood in philosophical terms: there is something metaphysical in Jerusalem that brings about the unification of Israel. We see that Jerusalem is truly a matter of consensus among Am Yisrael; even those who were far removed from Torah and mitzvot were tremendously excited when Jerusalem was liberated in the Six Day War.

It is interesting that just as Am Yisrael needs Jerusalem as a unifying factor, Jerusalem also needs the nation. We recite, in our Kabbalat Shabbat prayers, "Shake yourself, get up from the dust, adorn yourself with the garments of your glory, O my nation." Many believe that this is an appeal to Am Yisrael, for it ends with the word "ami" (my nation), but then it is unclear why the call is formulated in the feminine. Rather, this is clearly a call to Jerusalem, which is mentioned previously in the same prayer ("Sanctuary of the King, Royal city"). We call to Jerusalem to arise from the dust and to adorn herself with the garments of her previous glory. According to this perception, it is the garments of Jerusalem's glory that are referred to by the word "ami." Am Yisrael is the glory of Jerusalem. When Am Yisrael make their pilgrimage there and dwell there, then Jerusalem is glorified.

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"HUMILITY & MOUNT SINAI"

The story is told of the great 19th century yeshiva in Europe called Novardok, where the students were known for their great humility. To reach such levels, they would sit for 30 minutes each morning in the study hall, rocking back and forth, chanting the mantra, "I am nothing, I am nothing." One morning, a new student arrives at the yeshiva, and upon entering the study hall, is surprised to find hundreds of students muttering, "I am nothing." He checks the sign outside the door to make sure he has the right place, and then figures he might as well go in and join them. He finds an empty seat, sits down, and begins rocking back and forth, chanting, "I am nothing, I am nothing." Suddenly the student seated next to him turns and says: "The nerve of you! I was here an entire year before I was nothing!"

THE HUMBLE HILL

The Midrash says that when God was preparing to give the Torah, all the mountains stepped forward and declared why they thought the Torah should be given on them. "I am the highest mountain," said one. "No," said another, "I am the steepest mountain and therefore the Torah should be given on me." One by one, they all stated their claims. But in the end, God chose Mount Sinai -- not because it was the tallest or the grandest (because it's not, as anyone who's toured the Sinai Desert will attest), but because, says the Midrash, it was the most humble. What is this notion of "humility" and what does it have to do with Torah? First, let's clarify what humility is NOT. Humility does not mean a meek reluctance to speak up or be assertive. Humility is not slouching your shoulders and having low self-esteem. The Torah (Numbers 12:3) refers to Moses as "the most humble person who ever lived" -- and yet he aggressively confronts Pharaoh, fights a war against Amalek, and stands up to castigate the Jewish people.

HUMILITY DEFINED

Humility is to know one's place. In this week's parsha, the Torah describes the arrangement of the 12 Tribes in the Israelite camp. After a long description of who will travel first, and who will travel last, the Torah says: "And the Jewish people did exactly as they were instructed" (Numbers 1:54). What's the big deal that everyone camped where they were supposed to? The Midrash explains that when God suggested the arrangement, Moses began to complain, saying, "Now there will be disputes between the tribes." Moses reasoned that once he starts specifying who travels in the East and who travels in the West, who is in front and who is in back, people will start arguing. If the tribe of Yehudah is told to travel in the East, they will say they want to travel in the South, and so forth with each of the tribes. God tells Moses: Years earlier, at Jacob's funeral, his 12 sons carried the coffin. The way the sons were arranged around the coffin is the same way the tribes will be arranged in the camp today. In this way, everyone is already clear as to his proper place. So don't worry, God tells Moses, because when someone knows their place, there is inevitably peace and calm.

This applies to our relationship with God as well. The higher a person becomes spiritually, the more humble he becomes. As we get closer to God, we become more realistic about our own limitations, vulnerability and mortality. We internalize the reality that every human's position is tenable and only God is eternal. Moses was called "the most humble" because when he stood before God he knew his place. Anything else precludes room for God to fit in. That's why the Talmud likens arrogance to idol worship; both push away the presence of God.

NOSE IN THE AIR

In the secular world, the biggest personalities are usually the most arrogant. Picture the scene: A movie star walks into a party -- strutting, cocky, head raised. His mannerisms shout: "I am great and I don't need you or anybody else." The room is silent with awe. Charisma! Judaism says this is counterfeit charisma. True humility means living with the reality that nothing matters except doing the right thing. The humble person is not dependent on the opinion of others. Because

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http://aish.com/torahportion/shragasweekly/showArticle.asp
Aish.com SHRAGA'S WEEKLY BY RABBI SHRAGA SIMMONS
Parshat Bamidbar - Numbers 1:1 - 4:20

sometimes doing the right thing is popular (and consistent with one's ego needs), and sometimes it's not. But the humble person can set his ego aside, if need be, in order to consistently do the right thing. An arrogant person, on the other hand, is not concerned about right and wrong -- only about himself and how well things will turn out for him. He can appear to be smooth on the surface, but he's really just manipulating everything around him to suit his self-centered needs.

- "Arrogance" = I'm all that counts. - "Humility" = What's greater than me is what counts. In actuality, it is humility which guarantees charisma! The humble person has the ability to rise above his self-contained narcissistic envelope and embrace those around him. Since he confidently knows his place, he can leave space for others without having an ego crisis. He honors others and helps them find their place, too. Isn't that true charisma?!

FORWARD OR BACK?

Humility is the ability to be objective about one's own position vis-a-vis everyone else. If I am in the position to lead, then I should lead. And if not, I should defer. I must know where I stand, and not take undo liberties. If I am in the presence of someone more knowledgeable, I should think twice before speaking. There is nothing more annoying than an accountant standing in a roomful of doctors and pontificating on medical science. Rabbi Simcha Bunim of Pshischa (19th century Europe) always carried two slips of paper -- one in the right pocket and one in the left. On one paper was written the Talmudic statement, "The entire world was created just for me" (Sanhedrin 38a). On the other paper was written the words of Abraham, "I am but dust and ashes" (Genesis 18:27). In this way, he was reminded that there are times to step forward, and times to step back.

MODERN MODEL OF HUMILITY

Take for example Rabbi Moshe Feinstein zt"l, the leader of American Jewry for much of the 20th century. In the introduction to "Iggross Moshe," his monumental compendium of responsa, Rabbi Feinstein writes: "I would not have volunteered for the job of leading the Jewish people. But since this is the role that God has selected for me, I must accept it willingly." One day in the study hall, a visitor picked up the pay phone, and the voice on the other end asked to speak with Moshe Feinstein. The visitor then walked into the study hall and began shouting: "Moishy! Phone call for Moishy!" Incredibly, he was using an informal nickname for the great sage! Rabbi Feinstein calmly raised his hand and graciously accepted the phone. Rabbi Feinstein's sister was once asked, "What makes your brother so special?" She answered: "What makes my brother special is that he never looks at himself as being so special."

PRACTICAL APPLICATIONS

So how do we achieve humility? The first thing a Jew does upon awakening in the morning is to say the "Modeh Ani" prayer: "I acknowledge you, God, for graciously returning my soul for yet another day. Thank you!" Step One of humility is to put our relationship with God into perspective. We feel the "We," rather than the self-indulgent, negative energy. We emerge more relaxed, calm and flexible. And this in turn trickles down to all our interpersonal relationships: business partnership, marriage, community and nation-building. Step Two to humility is found in the opening verse of this week's parsha. "And God spoke to Moses in the Sinai Desert" (Numbers 1:1). The Sages ask a fundamental question: Why was the Torah given in a desert? Because a desert is empty. What this means is that to acquire Torah -- to receive God's wisdom -- we must first be willing to open up space inside. The Maharal (16th century Prague) explains that the only way to teach anything is to first get the student to ask a question. Because a question creates a lack and a need -- a space that the answer can then come and fill. But without first a question, there is no room for the answer. In this time of the Shavuot holiday and reliving the Sinai experience, the message for us is to know our place, make some space, and let the truth

of God and His Torah enter deep inside.

SHABBAT SHALOM, RABBI SHRAGA SIMMONS Rabbi Shraga Simmons spent his childhood trekking through snow in Buffalo, New York. He has worked in the fields of journalism and public relations, and now manages the Aish HaTorah website in Jerusalem. You can contact him directly at: simmons@aish.com See the full Parsha Archives: http://aish.com/torahportion/pArchive_hp.asp

From: Yated USA[SMTP:yated-usa@ttec.com]

Halacha Discussion: CARRYING ON YOM TOV-IS IT ALWAYS PERMITTED?

BY RABBI DONIEL NEUSTADT

QUESTION: Since it is forbidden to carry on Shabbos, some people install combination locks on their doors so that they can lock and unlock their homes without carrying a key. On Yom Tov, however, when it is permitted to carry under certain circumstances, many people carry their house-keys and do not use their combination locks. Is carrying a house-key permitted on Yom Tov when one has a combination lock?

DISCUSSION: It is forbidden according to all views and could be a violation of Torah Law. There is a common misconception concerning the Labor of Carrying on Yom Tov; many people are under the assumption that all carrying is permitted. In fact, this is not true. To better understand the specifics of this halachah, we need to distinguish between three different types of carrying, each with its own set of halachos: Carrying for a positive Yom Tov purpose-permitted Carrying for no purpose-prohibited Carrying for a "preventive" purpose-questionable

Carrying for a positive Yom Tov purpose-permitted

Carrying on Yom Tov is clearly permitted when the object being carried is needed on Yom Tov; e.g., it is permitted to carry food from one house to another, to wear a watch, to carry a handkerchief(1) or to carry a raincoat in case of rain(2).

It is permitted to take a baby outside for a stroll, to carry a Sefer Torah or another sefer for the purpose of studying it, to carry a lulav on Sukkos or a shofar on Rosh Hashanah(3), or to carry any object which will be used to fulfill a mitzvah which should be fulfilled that day. It is also permitted to bring someone a gift, even if the item will not be used on Yom Tov(4). All of these are considered positive, constructive purposes, and are permitted on Yom Tov(5).

It is important to remember that a "positive Yom Tov need" includes only what is needed for that same day, which extends only until sunset of that day. It is strictly forbidden to carry an object which is needed only for the next day, even if the next day is another day of Yom Tov. It is forbidden, therefore, to carry home a tallis or a machzor, if the reason for carrying it is that one is planning to daven in a different shul the next day. [When the next day is Shabbos and a proper Eiruv Tavshilin was prepared, it is permitted to carry on Yom Tov for a Shabbos need.]

Carrying for no purpose-prohibited

But it is strictly forbidden to carry an object which meets no Yom Tov need at all, such as carrying around a used tissue, a button, or a piece of paper which is not needed on Yom Tov. If the carrying takes place in a public domain (reshus ha-rabim) it is Biblically forbidden(6) unless a valid eiruv (tzuras ha-pesach) was made(7). [Most poskim hold that an eiruv chatzeiros is not required for Yom Tov. To satisfy all opinions, it is recommended that when an eiruv chatzeiros is made for Shabbos, Yom Tov should be included as well(8).]

Thus before taking the baby carriage for a stroll on Yom Tov, one should check that only items which are needed [or that one may reasonably assume will be needed(9)] during the walk are in the carriage. Similarly, before leaving the house for a walk on Yom Tov, one should rid himself of any items which will not be needed during the walk(10).

Carrying for a "preventive" purpose-questionable

There is a debate among the poskim concerning a third type of carrying, one which can neither be classified as a "positive, constructive purpose" nor as having "no purpose" at all. The case in questions concerns the permissibility of carrying the key to a safe containing money [or other non-Yom Tov needs] since the owner does not feel secure hiding the key in the house. In the opinion of some poskim(11) this is considered a "positive" Yom Tov need since were the owner not to carry the key on his person, he would be so worried throughout Yom Tov that his enjoyment of the holiday would be marred. Others, however, maintain that since the purpose of carrying the key is primarily to prevent a loss, the carrying is not a Yom Tov need and is not permitted(Taz 618:1; Shulchan Aruch Harav 618:1.). Mishnah Berurah rules that it is proper to be stringent and not to carry when the purpose of the carrying is to prevent a loss. Other poskim rely on the more lenient view and allow this type of carrying, and many people follow the lenient view(12).

A house key, however, may be carried according to all views, since houses almost always contain food, clothing and other Yom Tov needs so that one would feel uneasy about leaving them unlocked. All poskim agree, therefore, that it is a genuine, positive Yom Tov need to carry a house key(13). [In the exceptional case when one's "house" (e.g., a hotel room, or an empty house that one might occupy as a guest) does not contain anything that he needs for Yom Tov, the halachah would be comparable to the aforementioned case about carrying a key to a safe.] But even when all poskim agree that carrying a house key is a genuine Yom Tov need, carrying a key is permitted only when no other option is available. If the house can be locked and then reopened without carrying a key, all poskim would agree that it is prohibited to carry the key. Carrying under such circumstances falls into the category of carrying for "no purpose", which is strictly forbidden(14). Thus:

A home owner whose house has a combination lock may not carry a house key on Yom Tov.

If there is someone in the house who is readily available to open the door, a key may not be carried.

One who wears his house key on a Shabbos belt or tie clip on Shabbos, must do so on Yom Tov as well.

If on Shabbos one hides his key under a mat, etc., he must do so on Yom Tov as well.

It is only permitted to carry the key that is needed for opening the entrance door to the house. If there are other keys on the same ring, they must be removed from the key ring before going outside(15).

QUESTION: Is it permitted on Yom Tov to carry garbage out of the house? Is it permitted to transfer garbage from the backyard or garage to the front of the house so that it can be picked up by the Sanitation Department?

DISCUSSION: Some poskim consider the removal of trash from the house a legitimate Yom Tov need, since leaving it in the house causes unpleasantness which detracts from the enjoyment of Yom Tov(16). According to this opinion, when the garbage cannot be removed to an enclosed area it may be taken outside. Other poskim hold that this is not considered carrying for a "positive purpose", since one has no "need" for the garbage. In their opinion, this is similar to carrying for a "preventive purpose" which we discussed earlier, since the main reason for removing the trash is to prevent a foul odor or to create space for additional garbage(17). In the previous discussion concerning a house key, we concluded that it is questionable if this type of carrying is permitted, but that many conduct themselves in accordance with the lenient opinion. In this case, contemporary poskim agree that if the garbage smells and it cannot be removed to an enclosed area, it is permitted to carry the trash outside.

But all poskim would agree that it is forbidden to transfer garbage which is already outside of the house [in the garage or back yard] to the

tree lawn in front of the house in order for it to be picked up by the Sanitation Department. Surely, this serves no Yom Tov need whatsoever and is not permitted on Yom Tov. [In addition to the prohibition against carrying, there is also the issue of handling muktzeh(18), so clearly this should be avoided.]

Even two handkerchiefs may be carried as long as both are in one pocket. If they are in two separate pockets they may not be carried unless both will be needed; Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasa 19, note 7; Harav Y.S. Elyashiv (Mevakshi Torah, Yom Tov, pg. 269). 2Some poskim hold that medications should not be carried, since that is not considered a universal need (shaveh l'chal nefesh). While others are lenient, it is best to employ a shinui when carrying medications on Yom Tov; Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasa 33, note 90). 3The custom follows the opinion of most poskim who permit carrying a lulav or a shofar for women [or minors] who want to shake the lulav or hear the shofar, even though women [and minors] are not obligated to fulfill these mitzvos; Shulchan Aruch Harav 589:2; Igros Moshe O.C. 3:94; Az Nidberu 13:38. A minority opinion forbids carrying for this purpose; Sha'arei Teshuvah 589:1 quoting Sha'agas Aryeh 106. 4Mishnah Berurah 516:12,14. 5This is permitted even if one could have just as easily carried the object before Yom Tov; Mishnah Berurah 498:10. 6Sha'ar ha-Tziyun 618:5. 7For this reason, the city eiruv should be checked before Yom Tov just as it is checked before Shabbos. 8Mishnah Berurah 528:1. 9Based on Mishnah Berurah 618:10. 10Minchas Yom Tov 98:126. 11Rama O.C. 618:1. 12Aruch ha-Shulchan 618:3; Minchas Yom Tov 98:125. Chayei Adam 96:1 rules that a ba'al nefesh should be stringent. 13Mishnah Berurah 618:5. But this is only permitted for food or other Yom Tov needs for that day only. One who is leaving the house and will only come back that night [which is halachically the "next day"] or the next day, cannot rely on this; Harav S.Y. Elyashiv (Mevakshi Torah, Yom Tov, pg. 267). 14Shulchan Aruch Harav 618:1. 15Igros Moshe O.C. 5:35; Harav S.Z. Auerbach (quoted in Shemiras Shabbos K'hilchasa 33, note 92); Hilchos ha-Moadim 5:9. Other poskim, though, are more lenient and allow carrying the entire ring of keys; See Minchas Yitzchak 8:30; Harav Y.S. Elyashiv (Mevakshi Torah, Yom Tov, pg. 268); Shemiras Shabbos K'hilchasa 19, note 14; Teshuvos v'Hanhagos 1:348. Car keys, however, are considered severe muktzeh and may not be carried; Harav S.Z. Auerbach (Tikunim u'Miluim 20, note 254). 16Harav Y.Y. Kanievsky (Orchos Rabbeinu, vol. 2, Yom Tov, 6). 17Harav S.Y. Elyashiv (oral ruling, quoted in Yom Tov in Halachah, pg. 156). 18Since in almost in all cases, once the garbage is out of the house, moving garbage based on the graf shel re'ui leniency is not applicable.

RABBI JONATHAN SCHWARTZ From jschwartz@ymail.yu.edu]

Subject: Internet chaburah--Parshas Bamidbar

Prologue: In the course of all those numbers, there is a brief mention of the death of the sons of Aharon. After a mention in Shmini and again in Achrei Mos, why does the tragic story make a reappearance at the beginning of the book of Bamidbar?

The Midrash Rabba notes that the 4 times that the death of Nadav and Avihu are mentioned in the Torah correspond to the 4 major opinions as to the cause of their death. However, as noted by the Meforshim (See Pardes Yosef Bamidbar) there are many more than 4 different reasons brought by Chazal to explain the deaths of Nadav V'Avihu. Moreover, why is the mention of the death so prevalent in a Parsha that deals with numbers and camping? What is the lesson precisely here?

Hagaon Harav Yosef Wanefsky ztl (author of "From the Shadow of Insight" who was taken from us this week) noted that the death of Aharon's two sons taught us a key lesson. In the moment of Aharon's greatest moment of pride and glory, had the tragic misfortune fall upon him. God referred to the incident as B'Krovai Ekadesh, through those close to me, I will sanctify myself to you. As Rabbi Wanefsky noted, sometimes a Jew must leave the glorious light and recognize an inner glow as Aharon relied upon, the day his sons died. Rabbi Wanefsky noted that there were two kinds of light that illuminate the Jew throughout history. The light of day, when anyone can see, is a time for the Jew to demonstrate that he is a shining example for timeless humanity. But then there is the light that shines in the darkness where in man can excel and advance himself reaching out for the ray of light that lies beyond the horizon. Both lights offer man the opportunity to be Mikadesh Hashem and advance his cause for humanity. Both give the Jew the opportunity to achieve the purpose of Jewish existence. Aaron had the opportunity to display both the day his sons died. He was able to be Mikadesh Hashem in the glory of his ascension to the Kehunah Gedolah. Later the very same day he was able to use different tools to

achieve the same goal as he was Misgadel Shmeih Rabba with the Kaddish over the death of his sons. Two historical means of one powerful essential message -- L'kadeish Olanos.

Based upon this idea, perhaps we can understand why we mention the deaths of Nadav V'Avihu in the Parsha of census. As Rashi tells us, Hashem takes census of us as often as possible because of his intense love for us. Whether we are at the heights, on the brink of achieving destiny as we enter Eretz Yisroel, when the counting and Hashem's love is as clear as daylight, or even after a MaGeifa when the counting appears in a period of darkness, we know Hashem's love is still there. Just as Aharon lost his sons but was still able to enhance the cause of a spiritual existence, Hashem loves the Jews as they strive to do the same. Whether we are in the daylight and light abounds us, or in the darkness, hoping for a glimmer of light, the death of Aharon's sons teaches us that we are always in the ray of his glory and that Hashem always loves us. L'Haggid BaBoker Chasdecha V'emunaseicha BaLeilos.

As the Maspidim noted, Rabbi Wanefsky ztl. was a beacon of light to countless others whose power of sight, real insight was never clouded by the limited powers of his vision. He was a true inspiration of glamor in a generation that often passes over those whom they see as challenged.

YeHee Zichro Baruch.

THE LONG LONE SHMONEH ESRAI: DO WE WAIT FOR CHAZARAS HASHATZ??

The Michaber (Orach Chaim 55:6) notes that if one person begins to daven without the Minyan, he cannot answer with them. The source for the Halacha is a Teshuvos Maharam MiRothenberg (529) who writes that if he starts to daven alone, he cannot answer with the Minyan, and since there are 9 who remain, he can't answer but he can be counted toward the Minyan. The Teshuva continues to add that certainly one who is also davening (albeit alone) is certainly able to be counted among the Minyan. Based upon this addition, it appears that when a Minyan needs a tenth man, it is easier to allow one who is still davening to participate than when the tenth guy is not participating for other reasons (i.e. he has fallen asleep).

Thus, one can conclude based upon the writing of the Maharam MiRothenberg that if one wants to begin Chazaras HaShatz and there are only 8 answering him (while the ninth is engaged in Tefilla), he can.

The trouble is that the Michaber elsewhere (124:4) notes that during the Chazaras HaShaatz, the Kahal should remain quiet and listen with Kavanna to the repetition of the Shatz and his Berachos. If ten are not listening and answering Amen, it is close to a Beracha l'Vatala. The source for this Psak is the Teshuvos HaRosh (Klal 4 Siman 19). The implication from this Psak is that you actually need 9 people to listen to Chazaras HaShatz or risk Beracha L'Vatala?! The Drisha (124:1) notes that the language of the Michaber, "It is close" (Karov) means that it is not a Beracha L'Vatala. The Maharam Shick (Orach Chaim Siman 21) notes the difficulty posted by the Rosh's comment and adds that the fact that one can continue to say Chazaras HaShatz even if some left in the middle (Siman 55:3) and that a deaf-mute can be part of a Chazaras Hashatz Minyan (55:8) that not having 9 answering Chazaras HaShatz isn't going to cause a Beracha L'Vatala. Thus, from these Poskim it appears that the concept of 9 people answering Chazaras HaShatz is a Mitzva Min Hamuvchar but is not required. The Birkei Yosef (55:6) explicitly states so but quickly adds that the Psak is difficult (See Mogen Avraham 55:8 that we do not follow the Minhag of the Rosh).

Now how does the Mogen Avraham explain the fact that the Michaber explicitly holds like the Rosh L'Halacha and we merely dismiss it? Unless we assume as the others did, that the Psak of the Michaber, was L'Chumra B'Alma (like the Birkei Yosef). There would be no contradiction in the Psak of the Michaber (between Siman 55 & 124) if we accept this view.

The Shulchan Aruch Harav (55:7) differentiates between which requires just ten people to be there (like for Kaddish and Barchu) and the repetition of Shmoneh Esrai which needs more of a Minyan. He notes that the Heter of 9 people in the room was for Kaddish and Barchu but Chazaras HaShatz needs a full 9 people able to answer each part fully.

L'Halacha, Hagaon Harav Tuvia Goldstein Shlita (HaEmek, 5760 p. 276) is of the opinion that one should wait L'chatchila for 9 people who can answer. However, where this is impossible, he allows people to rely on the lenient opinions mentioned above. However, it should be noted that this is true only for Chazaras HaShatz. Other Devarim She'B'kedusha only need a Rov Minyan answering so long as a Minyan is present.

Battala News

Mazal Tov to Rabbi Yechiel Morris upon his Aufruf and forthcoming marriage to Adina Gewirtz

Mazal Tov to Moreinu Harav Menachem Genack Shlita and family upon the engagement of Rochel to Rabbi Donny Besser.

Tzeisechem L'shalom U'Mazal Tov to Mr. and Mrs. Noam Eisenberg who are making Aliya this week.

As people change and/or update their email addresses, please send your changes, or direct others interested in receiving our chaburah to drop a line to jschwartz@ymail.yu.edu.

From: aishlist@aish.com Appel@aish.com Subject: Appel's Parsha - Bamidbar <http://aish.com/torahportion/appel/showArticle.asp>

Aish HaTorah: APPEL'S PARSHA PAGE BY RABBI YEHUDA APPEL Parshat Bamidbar

The Talmud reports that the generation of Shimon Bar Illai represented Torah study at its best. What was so striking about that generation? The Talmud says that in that period, five people would study together under a single blanket. On one level, the Talmud means that despite having only one blanket due to harsh poverty, the people were still devoted to Torah study.

Rabbi Chaim Shmulevitz, however, offers another explanation: The only way five people could have sat together under one blanket was if everyone was looking out for each other, making sure that all are "covered." The true greatness of Shimon Bar Illai's generation could be found in the way they loved and respected one another.

A similar idea is expressed in the Torah itself, regarding the revelation at Mt. Sinai. The Torah describes how the Jewish People were so unified at the time of the revelation, that it was as if "one person" stood at Mt. Sinai. It was precisely because of this unity that they were worthy of receiving G-d's law.

This theme plays a pivotal role in this week's Torah portion, Bamidbar. The parsha goes to great length to describe the Israelite encampment in the desert:

In the middle of the camp were the Levites and the sanctuary. Surrounding this center were the 12 Tribes, creating an overall shape of a square. There were three tribes in each of the four sides of the square - north, south, east and west - constituting secondary encampments. Accompanying each tribe was a flag which had that tribe's particular insignia upon it. The colors of the flags were patterned after the colors of the stones on the High Priest's breastplate, each of which represented a different tribe.

The Midrash says that when G-d suggested this arrangement, Moses questioned the idea, saying, "Now there will be disputes between the tribes." Moses reasoned that once he starts specifying who travels in the East and who travels in the West, who is in front and who is in back, people are going to start arguing. Moreover, each of the different directions of the compass is associated with a different quality and blessing. The north, for instance, is associated with wealth, and the south with wisdom.

G-d explained to Moses that there was no need for concern. The tribes would accept the encampment arrangements for a simple reason: Years earlier, at Jacob's funeral, his 12 sons carried the coffin. The way the sons were arranged around the coffin is the same way the tribes would be arranged in the desert camp. In this way, everyone would already be clear as to his proper place. So don't worry, G-d tells Moses, because when someone knows their place, there is inevitably peace and calm.

And so it was. In our parsha, after a long description of who will travel first, and who will travel last, the Torah says: "And the Jewish People did exactly as they were instructed" (Numbers 1:54).

Love and respect for each individual, and a recognition of how each contributes to the whole - is the way for our Jewish nation to achieve true greatness.

May it be so speedily in our days.

Rabbi Yehuda Appel studied and taught Torah for many years in Jerusalem, and is now Executive Director of Aish HaTorah in Cleveland. You can contact him directly at: YAppel@aish.com See the full Parsha Archives: http://aish.com/torahportion/pArchive_hp.asp

From: kenblock@att.net[SMTP:kenblock@att.net] yitorah@vjlists.com Subject: NCYI Weekly Divrei Torah - Bamidbar

RABBI HERSCHEL KURZROCK Young Israel of Kensington, NY
29 Iyar 5760; 44 Ba'Omer June 3, 2000 Daf Yomi: Ketuvot 65

It is most significant that on this Shabbat which precedes Shavuot, we should read the sedra of Bamidbar. It serves as an effective preparation for the Yom Tov of "Kabbalat HaTorah" - receiving of the Torah.

The famous Chidushei Harim, the founder of the dynasty of Gerer Chasidus, said that two of the three Shabbatot that precede the Shalosh R'galim - Pesach, Shavuot, and Succot - were crowned with special names; Shabbat Hagadol before Pesach, and Shabbat Shuva before Succot. It is only fitting, he reasoned, that the Shabbat before Shavuot should also have a special title, the most appropriate one being - Shabbat Derech Eretz - Shabbat of Ethical Behavior. This is consistent with the teaching of Chazal that "Derech erez kodma l'Torah - ethical behavior preceded the Torah." (Vayikra Rabba 9:3)

The Ethics of the Fathers 6:5-6 lists the forty eight d'varim - things by which Torah can be acquired - and many of them deal directly with diverse, ethical, and moral character traits. Proper mastery of these 48 steps will lead to great heights of spiritual growth in Torah and derech erez which are conjoined by Chazal, "Where there is no Torah there is no proper conduct." "Where there is no proper conduct there is no Torah." This would mean that while Torah or Derech Eretz may begin alone, neither one of the pair can "endure" or attain a completely developed state without the other. It is also brought in the Chidushei Harim that each day of the counting of the omer is for improving and refining one of the 48 d'varim needed to acquire Torah and the extra 49th day of Sefira, is for an overall review of the d'varim!

The Medrash Rabbah on Sedra Bamidbar Chapters 1-7 indicates to us, through symbology, the correct approach toward fulfilling the 48 d'varim which lead to the developing of the Torah Jew. The Medrash deduces from different verses that the Torah was given in conjunction with three material things - with fire, with water, and in a desert.

Symbolically, fire represents the burning desire in the heart of a Jew to reach the great heights of kinyan Torah - a Torah personality. This inner fire of enthusiasm and zeal should manifest itself in accomplishing the steps to Torah and derech erez through performance permeated with sincere fervor and dedication.

Yet, just as physical fire must be fueled and maintained in order to continue its light and warmth, so must fervor for Torah be uniformly maintained. To symbolize this uniformity the Torah was given with water. Water, as a liquid, is consistent in its flow. If no barrier is set up its course is constant and continuous and, as "old Man River," it keeps rolling along. The fostering of a consistency in one's zeal as well as, in one's performance will lead to a singleness of purpose - a true Torah Jew meriting the mastering of Torah.

By nature, a person tends to begin a new activity with a great deal of interest and fervor. As time passes, he starts performing perfunctorily, by force of habit, without the original zeal. Our Baale Mussar, teachers of ethics, stress this point in explaining the Sifre in Parshat Be'haalotcha. Sifre says in praise of Aaron the Kohen Godol, that he didn't "alter" his performance of lighting of the menorah during the 40 years in the desert. This was his praise! Aaron didn't succumb to

the human weakness of apathy and mechanical performance. He maintained the momentum and the original enthusiasm, apparent by truly punctilious performance, pervaded with perfect concentration, throughout the 40 year period.

Lastly, the giving of the Torah in the desert symbolizes the ingredient necessary in striving to develop the true Torah person. A desert is barren of produce and is a lonely place. The zeal and consistency of purpose depicted by fire and water should be enveloped with the realization and acceptance of the need to forgo the luxurious pleasures and desires of temporal life for the sake of Torah. Our Sages tell us, "Torah is mastered only by he who sacrifices himself for it" forgoing luxuries and subsisting only on bare necessities of life. He who wants Torah as his guide in life must be willing to accept loneliness and isolation from a world that is not appreciative or understanding of the greatness of a Torah way of life.

Standing at the threshold of Shavuot, ready to receive the Torah, are we prepared? Are we cognizant of the 48 things needed to acquire Torah?

We can be likened to a person who is trying to enter a chamber without possessing the right keys. We desire to accept the Torah on Shavuot. Shouldn't we at least know the steps towards proper acquisition of the Torah?

The Chidushei Harim's thought of studying a "davar" each day during Sefirah is a beautiful one. Yet, let us not despair. This Shabbat we study the sixth perek of Avot which lists all the steps. Let us study them and prepare properly for Kabbalat HaTorah. Reb Shlomo Kluger mentions that not every one is able to rise to the great heights of complete mastery of Torah by attaining all the 48 steps. Yet, each is separate and as a person masters each of them he progresses on the royal road to becoming a Torah personality.

Let us, therefore, prepare as best we can the steps to Torah drinking from the life-giving waters of Torah and Talmud, permeated with the basic ingredients of enthusiasm, consistency and relinquishment of temporal pleasures.

In this manner our sincerity of purpose will earn us the Divine blessing of success in Torah learning, as it is written, "He who comes for purification is helped from Heaven." In Torah lies our strength and perpetuity as a nation. Israel became a nation at Mount Sinai. We read in Exodus 19:5, "and now, if you will listen to My voice, then you shall be My chosen nation." The preservation of both Israel and the land of Israel is conditioned on our loyalty to the Torah of Israel.

A Project of the National Council of Young Israel 3 West 16th Street New York, NY 10011 www.youngisrael.org Kenneth Block, Project Co-Ordinator

From: Ohr Somayach[SMTP:ohr@virtual.co.il] To: dafyomi@vjlists.com The Weekly Daf #329 Ketubot 60 - 66

BY RABBI MENDEL WEINBACH, Dean, Ohr Somayach Institutions
NEW LIGHT ON AN OLD STORY

One of the best known Talmudic stories is that of Rabbi Akiva and his heroic wife, Rachel. The daughter of the fabulously wealthy Kalba Savua, Rachel recognized the extraordinary potential of the ignorant shepherd who worked for her father and agreed to marry him if he would go study in the yeshiva. The outraged father removed her from his home and made a vow forbidding her to benefit from his resources. When Rabbi Akiva returned 24 years later at the head of 24,000 disciples, his identity was unknown to his father-in-law who came to see this famous scholar in the hope that he could nullify the vow he now regretted having made.

"If you had known that your daughter's ignorant husband would be a great scholar, would you have made that vow?" he asked in the manner of every authority seeking to find an opening for the vow-maker to express regret. "If he would know even one chapter, or even one law, I would not have made such a vow," replied Kalba Savua. When Rabbi Akiva then revealed his identity and pronounced the vow null and void, his overjoyed father-in-law kissed his feet and presented him with half his wealth.

There are two interesting observations made by Tosefot regarding this touching story. Rabbi Akiva's future wife, says the gemara, appreciated him as being "modest and upright." This same Rabbi Akiva elsewhere (Mesechta Pesachim 49b) describes in graphic terms the hatred he had harbored for Torah scholars while he was still an ignorant shepherd. This hardly seems to fit the description of being an "upright" Jew! Tosefot explains that, in his ignorance, Rabbi Akiva was extremely critical of what he mistakenly presumed to be the haughtiness of learned men towards their ignorant coreligionists, and he reciprocated the hatred which he presumed they harbored towards ignorant men like himself.

In regard to the nullification of Kalba Savua's vow, the challenge is raised from the mishna (Mesechta Nedarim 64a). The mishna relates to the case of one who vows not to derive any benefit from a certain person, and that person eventually

becomes a Torah scholar whom he needs; in such a case, states the mishna, there can be no nullification based on the regret that had he known he would become a scholar, he would not have made that vow. If a situation which did not exist at the time of the vow and which could not be anticipated is not a solid opening for regret, why then did Rabbi Akiva employ it? The answer, says Tosefot, is that the vow was made when he was on the way to yeshiva, and it certainly can be anticipated that one who goes to yeshiva will become a great scholar. * Ketubot 62b

SEEING FORTUNE IN MISFORTUNE

"Rabbi, please support me," cried the young lady to Rabbi Yochanan ben Zakkai as he rode out of Jerusalem followed by his disciples.

The poor girl had been subsisting on picking bits of oats from among the droppings of the animals of Arab nomads. When the Sage asked her who she was, she revealed that her father was the fabulously wealthy Nakdimon ben Gurion, and that Rabbi Yochanan had signed as a witness on her ketubah when she got married. That ketubah, the Sage informed his disciples, included a dowry of a million golden dinars from her father besides what was given by her father-in-law.

When Rabbi Yochanan asked her what had happened to all of her father's wealth she replied that it all had been lost because he had been negligent in his charity responsibilities. This brought about the loss of not only his money but that of her father-in-law as well.

Upon hearing this Rabbi Yochanan exclaimed:

"How fortunate are you, O Israel. When you act according to the will of Hashem no nation or culture can dominate you. But when you do not act in accordance with the will of Hashem you are delivered into the hands of a lowly people (so-called because they are nomads living in the desert -- Rashi), and not only a lowly people but into dependence on the animals of a lowly people."

How could Rabbi Yochanan see in this tragic scene a cause for commenting on the good fortune of Israel?

Each nation, explains Maharsha, has its own "mazel" and angel in heaven determining its fortune. The fate of the Jewish people, on the other hand, is determined directly by Hashem alone. When they act as Hashem wishes, they are therefore above all the nations whose fortunes are limited to the power of the heavenly forces designated for them. This is so dramatically expressed in Hashem's placing Avraham above all the stars and asking him to look down upon them, and promising him that the limitations of natural forces would be removed in order for him to have children. But when we fail to act as Hashem wishes, He removes His Presence from us and we fall to a state below that of the other nations whose "mazel" sustains them.

An awareness of this special relationship is what made Rabbi Yochanan exclaim that we are indeed fortunate!

* Ketubot 66b

Written and Compiled by Rabbi Mendel Weinbach General Editor: Rabbi Moshe Newman Ohr Somayach International 22 Shimon Hatzadik Street, POB 18103 Jerusalem 91180, Israel E-Mail: info@ohr.org.il Home Page: <http://www.ohrnet.org>

RABBI MORDECAI KORNFELD From: kornfeld@netvision.net.il daf-insights@jencom.com Insights to the Daf: Kesuvos INSIGHTS INTO THE DAILY DAF brought to you by Kollel Iyun Hadaf of Yerushalayim daf@dafyomi.co.il, <http://www.dafyomi.co.il> Kesuvos 57b

WHAT IS "CHUPAH?" OPINIONS: The Mishnah states that a woman who marries a Kohen may eat Terumah only after the Chupah has been performed. The Mishnah and Gemara use the word "Chupah" in a number of places, but the Gemara never describes exactly what constitutes "Chupah."

The word "Chupah" appears in Tanach in Yeshayahu (4:5), and Yoel (2:16). Its root is the word "Chofeh," meaning "cover." It seems, therefore, that "Chupah" refers to something which "covers" the Kalah in some manner. The Radak (in Yoel) is uncertain whether the Chupah of a Kalah is a roofed room, or ornaments that the Kalah covers herself with. Let us try to find out what type of covering constitutes the Chupah to which the Mishnah refers, and how it effects Nesu'in.

(a) We learned earlier (see Insights to 48:2) the view of the GE'ONIM (cited by the RAN on 1a according to the pages of the Rif), which many understand to be the opinion of the RAMBAM (Hilchos Ishus 10:1). Their view is that Chupah means that the Chasan secludes himself with the Kalah to the absolute exception of anyone else (Yichud). The Rambam adds that the woman must be Ra'uy l'Bi'ah at the time. According to this view, it seems that Chupah accomplishes Nesu'in the same way that Bi'ah accomplishes Nesu'in -- it is the beginning of an intimate

relationship of Ishus. (TOSFOS, Yoma 13b DH l'Chada, seems to accept this understanding of Chupah with regards to an Almanah, but not with regards to a Besulah.)

According to this understanding, the word Chupah might mean that after this display intimacy, the husband feels responsible to be his wife's protector who "covers" or shields her. (This is also the way the Perishah EH 61:2 interprets the word "Chupah.")

(b) We discussed earlier (Insights to 48:2) that there are many proofs against this opinion, and it seems that the Rambam himself does not require an actual Yichud that is Ra'uy l'Bi'ah. Rather, Chupah means that the woman is (1) brought into the husband's house "l'Shem Nesu'in," for the purpose of Nesu'in, (2) in a semi-private manner. (That is, they may be still visible to others, who watch them from, the outside.) This is the way the BEIS METR (EH 55:1) explains the Rambam, and the MAGID MISHNAH (end of Ishus 10:6) seems to interpret the Rambam this way as well (see also BEIS SHMUEL EH 57:2 and BACH EH 61).

The RAN (Kesuvos 1a, and VILNA GA'ON EH 55:9) also defines Chupah as "bringing the Kalah into the Chasan's house l'Shem Ishus" (but he does not seem to require any type of Yichud). The Ran adds that the source for this Kinyan in the Torah is the verse regarding Hafaras Nedarim, "v'Im Beis Ishah Nadarah" (Bamidbar 30:11), which describes the married woman as "in the house of her husband." The TUR, EH 61, defines Chupah as Yichud (but he does not seem to require that the Kalah be brought into his house -- see DERISHAH 61:1, PERISHAH 61:2).

The Rambam, Ran and Tur all seem to be defining Chupah in a similar, if not identical, fashion. According to their understanding, the "covering" of Chupah might mean that the Chasan covers the Kalah with his home -- he puts a roof over her head, so to speak.

(c) Others explain that Chupah is a symbolic act which shows that the Chasan is designating the Kalah for himself and is about to bring her into his home permanently to be his wife. This act could be an act of covering the Kalah ("Chofeh") in some way.

The Tashbetz (Tashbetz Katan #461) and the REMA (EH 55:1) describe Chupah a cloth or curtain spread over the heads of the Chasan and Kalah -- in short, what we refer to today as Chupah. This canopy might also be reminiscent of Kabalas haTorah, where Hashem was "wedded" to the Bnei Yisrael by holding the mountain over the people in an act of "Chupah." (In fact, Tashbetz [ibid. #465] writes that "all of the customs of the Chasan and Kalah are learned from Matan Toah, where Hashem appeared to us like a Chasan coming to greet the Kalah, Bnei Yisrael"; see Rashi, Shemos 19:17.)

The ME'IRI (Kesuvos 7b) writes that the practice was to take a corner of the head covering of the Kalah and cover the Chasan's head with it. The YAM SHE'LOMO (Kesuvos 1:17) writes that they covered the Kalah's head with the Chasan's Talis. (An allusion to this is to be found in the Gemara in Kidushin (18b) which refers to marriage as "spreading one's Talis" over one's wife.) A hint to such a practice can be found in the verse in Ruth (3:9), where Ruth requests of Boaz that he "spread his garment over your maidservant."

TOSFOS in Yoma (13b) writes that covering the Kalah's head with the veil ("Hinuma") is Chupah (at least for a Besulah). The Hinuma is a sign that she is now a married woman. An allusion to this can be found in the verse that says that when Rivka saw Yitzchak as she was brought to him to marry him, she covered her face with a veil (Bereishis 24:65).

(The BA'AL HA'TTUR (Birchas Chasanim, #2) writes that Chupah means bringing her into his house once he has decorated it in her honor, or into a pretty bridal canopy. He seems to also be following the view that Chupah is a symbolic act which shows that he is about to take her into his house permanently as his wife.)

HALACHAH: We attempt to fulfill most of these opinions of Chupah at weddings nowadays, as the BACH (EH 61) points out. The Chasan lowers the veil over and covers the Kalah's face (Badeken), which is the Chupah according to Tosfos. They stand underneath a canopy that is spread out over the two of them. The Chasan then brings the Kalah to the Yichud room, where they eat together in a private place (REMA EH 55:1).

The Poskim (ARUCH HA'SHULCHAN 55:18) mention that according to those who say that the Chupah constitutes bringing the Kalah into the Chasan's house, the Chasan should buy (or rent) the Cheder Yichud so that the area into which he brings the Kalah belongs to him. (However, the Vilna Ga'on EH 55:9 maintains that it is not important for the Chasan to own the land where they are standing in order for the Chupah to take effect.)

Kesuvos 59

AGADAH: THE PURPOSE OF A WIFE ACCORDING TO REBBI CHIYA

QUESTION: The Gemara cites three statements taught by Rabbi Chiya. "A wife is only for beauty, a wife is only for children... a wife is only for wearing jewelry." Why does Rabbi Chiya extol the importance of beauty and jewelry in a wife?

ANSWER: The HAGAHOS MAHARSHAM explains that the Gemara in Yevamos (63a) relates that although Rabbi Chiya's wife tormented him, Rabbi Chiya consoled himself by saying that "it is enough that our wives raise our children and save us from sin." The sin to which he was referring was "Hirhurei Aveirah," thoughts of immoral behavior. The way the wife saves her husband from Hirhurei Aveirah is through her beauty, and if she is not naturally beautiful, through applying makeup and cosmetics to make herself beautiful to her husband (as it says in Yevamos 63b and Ta'anis 23b).

That is what Rabbi Chiya means in our Sugya as well. At the very least, any woman can serve her husband by bearing him offspring and by being beautiful (or properly jeweled), which saves him from Hirhurei Aveirah.

The VILNA GA'ON (Bi'ur ha'Gra EH 1:1) points out that these three elements of a wife correspond to the three groups of women mentioned in the Beraisa at the end of Ta'anis. The Gemara there (31a) says that when men were choosing wives on the 15th of Av, three groups of women would try to attract the men's attention in three different ways. The women of distinguished lineage (Yichus) would tell them to marry a woman in order to bear children. The women who were attractive, but had no Yichus, would tell them to marry a woman for her beauty. The unattractive women with no Yichus would tell the men to marry a woman l'Shem Shamayim, with pure intentions, and to make sure to decorate her with jewelry. The Vilna Ga'on explains that this third group corresponds to Rabbi Chiya's statement that a woman is to be decorated with jewelry, meaning that if she is not naturally beautiful, when she is decorated with jewelry she will look attractive to her husband and serve her purpose in that manner. (Rashi explains the women's statement about jewelry in the end of Ta'anis differently.)

Although the *Beraisa* in Ta'anis lists three types of women that attract men in three different ways, the Mishnah there lists only the group that tells the men to marry a wife for the purpose of bearing children. The reason for this, the Vilna Ga'on explains, is like the Mishnah there (26b) continues: because, "Sheker ha'Chen v'Hevel ha'Yofi" (Mishlei 31:30) -- external beauty ("Chen," see Megilah 13a) and intrinsic beauty ("Yofi") is false and vain. The true reason to marry a woman is to bear children who will follow the Mitzvos and fulfill the Mitzvah of Piryah v'Rivyah.

The Vilna Ga'on (Kol Eliyahu #30) points out that the verse, however, concludes, "Ishah Yir'as Hashem, Hi Sishalal" -- "the woman who fears Hashem -- she is to be praised," teaching that when a woman fears Hashem, then her beauty is not in vain. On the contrary, she is praiseworthy for using her beauty to serve Hashem (as the Maharsham described).

Kesubos 62b

AGADAH: LEARNING TORAH FOR TWELVE YEARS The Gemara records stories about Tana'im and Amora'im who left their homes to learn Torah for twelve years after their marriage. What is unique about twelve years that they all chose to go away to learn for specifically that amount of time?

(a) The MAHARSHA explains that the Mishnah in Avos (5:21) states that a person is enjoined to get married at the age of eighteen, and the peak of his strength is at age thirty. Since a person learns best after he is married (Yevamos 62b), the best time to set aside for learning Torah are those years between eighteen and thirty.

(b) The CHIDA (in Sefer Mar'is ha'Ayin) writes that there are (approximately) 613 weeks in twelve years. By going away for twelve years, one can spend one week learning each Mitzvah.

(c) The BEN YEHOYADA adds that the twelve years of learning are comprised of six years learning the six Sedarim of Mishnah and Gemara with breadth (b'Ki'us), and then six years of delving deeply into the six Sedarim (b'Iyun).

He points out that there is an allusion in a verse that success in learning comes after a person has learned for twelve years. The verse states, "For six years you shall sow your field, and for six years you shall harvest your vineyard, and you will gather the produce" (Vayikra 25:3). "For six years you shall sow your field" -- just like sowing a field prepares the way for growing fruits, one must spend six years preparing the way for gaining understanding in the Torah by learning a large breadth of the Torah. "And for six years you shall harvest your vineyard" -- these are the six years of delving in depth and coming to Halachic conclusions in one's learning. After that, then "you will gather the produce." "The produce" refers to the Torah (Bava Basra 145b), for after twelve years of learning one will have made a true acquisition in his learning of Torah.

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