

To Be a Kohen

Special thanks to revach.net for the article

When Reb Shimon Schwab was a young bachur, he had the opportunity to visit the Chofetz Chaim. In the course of the visit, the Chofetz Chaim asked him whether he was a Kohen or Yisrael. R' Schwab answered that he was a Yisrael. The Chofetz Chaim then said, "I am a Kohen. Do you know what difference it makes whether I am a Kohen or Yisrael? When Moshiach comes we'll all go up to Yerushalayim and we'll all clamor to enter the Beis Hamikdash to bring karbonos and to perform the avodah. We'll run to the gates of the Beis Hamikdash and then suddenly we will be stopped. I will be allowed to enter the Beis Hamikdash, but you will be forced to remain outside. Those who are forced to wait outside will be extremely jealous of the Kohanim who were allowed in to perform the avodah."

The Chofetz Chaim continued, "What caused this situation? Three thousand years ago, when Bnei Yisrael made the egel, Moshe Rabbeinu stood by the gate of the camp and cried out, 'Whoever is for Hashem should join me!' My ancestors hurried to stand before Moshe Rabbeinu ready to do as he directed. Obviously, your ancestors did not answer his call. My ancestors merited the Kehuna as reward for their deeds."

The Chofetz Chaim finished his story and said, "Why am I telling you this? Because each person of Bnei Yisrael has his moments when he hears an inner call of 'Whoever is for Hashem...' One day when you hear this call in your heart, take action and don't be lazy! Don't repeat the same mistake that your forefathers made, which caused them to lose such a valuable gift!" ♦

Menucha sponsors



Place your company's logo here



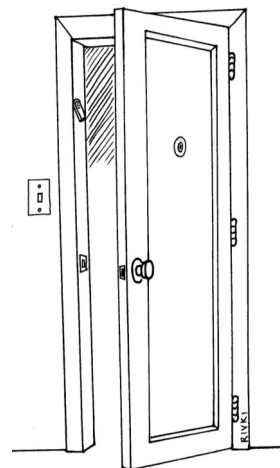
Halacha Challenge

"...and they encamped in Dafka (lit. 'knocking')." - The hearts of Bnei Yisroel began to "knock" in worry for bread in that place (since their *matza* left overs were coming to an end.) [Ba'al Haturim]

How to Knock

by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz



After returning from shul on Friday night, Mr. Aranovich approached the door of his house and raised his fist to knock on the door in his typical rhythm: "one long, two short, three long" - so that everyone recognizes that abba has come home.

At the last moment, he stopped himself and said, "Maybe I am not allowed to do it, since this will resemble playing a tune on an instrument. Perhaps, I should use another knock which the family recognizes - three quick knocks with the hanging metal door knocker."

Question: How should Mr. Aranovich knock?

Answer: Knocking by hand in a rhythmical fashion is not allowed, nor is it permitted to knock with a door knocker—even without a rhythm. Therefore, the only solution is to knock by hand, but without a rhythm.

Explanation: A Mishna¹ in *masechet* Beitza lists a number of activities which are prohibited Rabbinically on Shabbos and Yom Tov, due to the fact that those activities produce sounds. For example, one of the activities that are mentioned is clapping hands. The Gemora² explains that Chazal prohibited these activities due to a concern that a person might want to use a musical instrument to accompany these sounds, which in turn may lead him to repair ^A that instrument in case there will be such a need. Repairing an instrument constitutes a *melacha* of *Makke B'patish*³.



This week's issue is dedicated

anonymously

Halacha Challenge (cont.)

What types of sounds are prohibited under this *g'zeira*? The Gemora⁴ brings a story which shows that there is a disagreement among the sages on this point. Once on Shabbos, Ulla heard a knock on a door. Ulla exclaimed that whoever knocked has desecrated Shabbos since he violated a rabbinical decree of not to produce sounds on Shabbos. Rava intervened and said that it is only prohibited to produce "*kol shel shir*"^B – music-resembling / rhythmical sounds (i.e., only those sounds which could potentially inspire a person to use a musical instrument). The *halacha* follows the opinion of Rava⁵. Hence, simple knocking on a door is permitted, but knocking in a rhythmical fashion is prohibited⁶.

Having said that, the Beis Yosef⁷ brings an opinion of the Agur, who rules that knocking on a door with a door knocker is prohibited even if it's done in simple, non-rhythmical fashion. The Rema rules based on this opinion of the Agur⁵. The *poskim* explain that the disagreement between Ulla and Rava is in a case where one is producing a sound with something that's not designated to produce sounds. However, producing a sound with an instrument that's designated to produce sounds (e.g., a metal ring that serves as a door knocker) is prohibited in any fashion (i.e., even if the sound is not rhythmical)⁸. ♦

A. It appears that Tosafos (Beitza 30a) learn that Chazal were concerned that a person may be tempted to create a primitive instrument which would accompany his clapping or other sound-producing activities. As such, Tosafos rule that nowadays, this *g'zeira* does not apply since people are not skilled in creating these simple instruments. Based on the *poskim*, Shemiras Shabbos Kehichosa (28:41) rules that we don't follow the leniency of this Tosafos. **B.** Lit. "a sound of a song". However, Rashi explains that Rava is not saying that only a tune of a specific song is prohibited. Rather, Rava is saying that under this *g'zeira* it is prohibited to produce sounds which are pleasant and gentle to the listener just like the music of a song (An example of the latter is a gentle sound of small bells – see Eiruvim 104 and Rashi *ibid.*). Since the Shulchan Aruch rules (based on Rabbeinu Tam) that even knocking that's done in a rhythmical fashion is also prohibited⁵ - which can't be described as "pleasant and gentle", perhaps we need to say that "*kol shel shir*" includes two types of sounds: (A) non-rhythmic, yet "pleasant and gentle" sounds (like the sounds of small bells) and (B) any rhythmic sound (like a knock on a door in a rhythmical fashion).

1. ביצה פרק ה משנה ב. 2. ביצה לו: ועיין פירוש רש"י על המשנה שם. 3. עיין ברמב"ם פרק כ"ג מהל' שבת הלכה ד. 4. עירובין קד. 5. שו"ע א"ח סימן שלח סעיף א. 6. שם. 7. ב"י א"ח סימן שלח (א). 8. ב"י שם ובה"ל סימן שלח סעיף א ד"ה על הדלת.

Kids Ask, Zeidy Answers



Zeidy, from where do we know that there is a *mitzvah* to live in Eretz Yisroel?

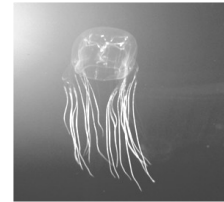


Important question, kids! The Ramban teaches that the *mitzvah* of *yishuv Eretz Yisroel* is a *mitzvas assei* - a positive Torah commandment - that applies also today, and the source of this *mitzvah* is in the verse, which by the way is from this week's parsha, "...and you should settle in it, for to you have I given the Land to possess it." [Bamidbar 33:53, and Ramban *ibid.*] There is a story, that once an *oleh chadash* met HaRav Dof Yoffe shlit"a, and the Rav told him, "**every moment** you are fulfilling a *mitzvah* of *yishuv Eretz Yisroel*."

Wonders of Creation

Box Jellyfish

By Alex Isaacson



Box Jellyfish are invertebrates distinguished by their cube-shaped medusae. They have tentacles that can reach over 9ft and weigh upwards of 5lbs. They produce extremely potent venom and are among the most venomous creatures in the world. Stings from these and a few other species in their class are extremely painful and sometimes fatal to humans.

Box Jellyfish most visibly differ from more common jellyfish in that they are umbrella shaped, rather than domed or crown-shaped. The underside of the umbrella includes a flap, or velarium, concentrating and increasing the flow of water expelled from the umbrella. As a result, box jellyfish can move more rapidly than other jellyfish. Their nervous system is also more developed than that of many other jellyfish. Notably, they possess a nerve ring around the base of the umbrella that coordinates their pulsing movements; a feature matched by only one other creature.

Whereas some other jellyfish do have simple pigment-cup non-working eyes, box jellyfish are unique in that they possess true eyes, complete with retinas, corneas and lenses. This enables them to see specific points of light, as opposed to simply distinguishing between light and the dark. Box jellyfish also have 20 ocelli or simple eyes that do not form images but detect light and dark; they therefore have a total of 24 eyes. Lastly, they display complex, probably visually guided behaviors such as obstacle avoidance and fast directional swimming. Their complex directional nervous system supports a relatively advanced sensory system compared to other jellyfish, and thus their behavior has been described as more fish-like. ♦

Riddles

Riddle ?

How is Sarah Immeinu remembered in this week's parsha?

Answer to last issue's riddle:

(*Riddle*: When is a non-kohen called first to the Torah in the presence of Kohanim? - from the Yiddle Riddle Archives @ ohr.edu)

ANSWER: When he is the only non-kohen present. Ordinarily, the first person called to the Torah is a 'kohen' - a descendant of Aharon. After the kohen, a 'levi' is called. The third person honored to go up to read the Torah is a 'yisrael' - someone who is neither akohen nor a levi. But if everyone in the synagogue is a kohen, with the exception of one non-kohen, the non-kohen is called first. Since the Torah's "paths are pleasantness, and all it's ways are peace," it's fitting to have a systematic way to decide who will be honored first. This will preempt any ill-will or argument which might otherwise arise. (Shulchan Aruch, O.C. 135:12)