



CIRCLE TIME

AT YOUR
Shabbos Table

... FOR A Meaningful and Entertaining SHABBOS WITH YOUR CHILDREN ...

TELL ME A STORY >>

Bringing the parshah to life.

FINDING THE NEW MOON

הַחֹדֶשׁ הַזֶּה לָכֶם רֵאשׁ חֲדָשִׁים, רֵאשׁוֹן הוּא לָכֶם לְחֹדֶשׁ י
הַשָּׁנָה (שְׁמוֹת יב:ב)

For you, this month is the first of the months; for you it is the first of the months of the year. (Shemos 12:2)

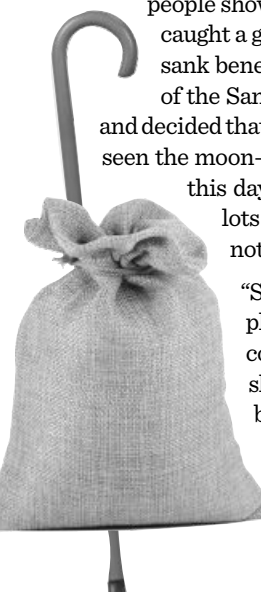
Why does the Torah say that this is Rosh Chodesh "for you"? Isn't it Rosh Chodesh for everyone in the world, since the moon appears anew on that day for everyone?

Did you hear, Shimon? There was a big dispute in the Sanhedrin this morning! Everyone is talking about it."

"I was in shul all morning, Chananya. You know that today was the first day of Rosh Hashanah. What was all the fuss about?"

"Well, this morning, which was the 30th day of Elul, only two people showed up at the Sanhedrin to testify that they caught a glimpse of the new moon last night before it sank beneath the horizon. Rabban Gamliel, the *Nasi* of the Sanhedrin, cross-examined the two witnesses and decided that they were telling the truth—they had really seen the moon—and so he and the Sanhedrin pronounced this day to be Rosh Chodesh Tishrei. But tonight, lots of people searched for the moon and it was not visible at all.

"Some members of the Sanhedrin complained that this is impossible. If the moon could already be seen last night, it certainly should have been visible tonight as well. The bright sliver of the moon would be bigger tonight than it was last night. Since no one saw the moon tonight, they argued that those witnesses must have been lying.

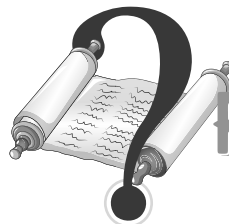


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פרשת תזריע

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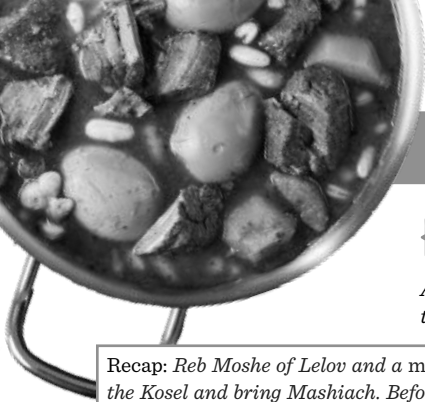
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PARSHAH RIDDLES

Answers to this week's riddles appear on page 3.

- 1 Berel clearly has *tzara'as*, but he is still *tahor*. What are at least two scenarios where this might be the case?
- 2 When is white hair not a sign of *tzara'as*, but yellow hair is a sign of *tzara'as*?
- 3 My white shirt suddenly developed a red or green spot, but I know it is not *tzara'as*. How?
- 4 If someone has *tzara'as*, where is he not allowed to go?
- 5 How does the Sanhedrin determine which day is Rosh Chodesh?



CHOLENT STORY

A story told in parts, designed to get children to come back to the table for the main course!

Recap: Reb Moshe of Lelov and a minyan of his chassidim arrive in Eretz Yisrael to daven at the Kosel and bring Mashiach. Before heading to Yerushalayim, the rebbe decides to visit the mekomos hakedoshim in the north, explaining that he will never leave Yerushalayim after he gets there.

The rebbe's word was final.

The *minyan* traveled to Meron, visiting the *kever* of the holy *Tanna*, Rabi Shimon bar Yochai, and his son, Rabi Elazar. The men *davened* there tearfully and fervently. They were honored and grateful to be standing on the holy ground and begged Hashem for a *yeshuah* for His people.

They then continued to Tzfas, where they *davened* at the many *kevarim* on the mountainside, including Rabi Pinchas ben Yair, the Arizal, and the Beis Yosef. It was somewhere on this mountain that Reb Moshe began to cough. He had a hard time climbing the many steps in Tzfas and seemed to feel weak.

The *minyan* pressed on, going to Teveriah and the *kevarim* of Rabi Akiva, the Rambam, and Rabi Meir Baal Hanes. At each of these stops, Reb Moshe Lelover's cough grew worse. The weather was cold and wintry, and he seemed to have less strength with each passing moment. The chassidim looked at each other worriedly.

"Rebbe, maybe we should head to Yerushalayim already?" one of them asked, before they began to *daven* at the old *beis hachaim* in Teveriah.

"Shortly, shortly," Reb Moshe rasped in response. "One or two more *heilige* sites, *mekomos kedoshim*." The warm air of Teveriah seemed to help a little bit, but Reb Moshe was still weak.

Finally, after an intense day of *tefillah* —they now had another request to add to their *tefillos*, to heal Reb Moshe—the group set out southward, for the final leg of their journey: Yerushalayim!

The trip was long and took many days. Reb Moshe's condition worsened all the while. "It is the stress of travel," the *gabbai* told some of the men. "A few days' rest in Yerushalayim will do wonders. You'll see. The *rebbe* will come back to himself."

"What rest?!" one of the men replied. "We need to rush as fast as we can. Who knows how much time the *rebbe* has left?"

The group tried to move quickly, without stressing the *rebbe*. But by the time they arrived at the outskirts of Yerushalayim, he was visibly very frail. Again, there was a disagreement over what to do next. This time, the *rebbe* could not participate in the conversation.

"He must rest. Rest!" the *gabbai* said. "This trip has been hard for all of us. A bit of rest will give him many more days!"

"How can he rest?" another man said. "We need to get him to the Kosel as soon as possible. Don't you know that is the reason we came so far? If we wait, who knows... It might be too late!"

HIGHLIGHTS FROM THE MIDRASH

The Torah tells us that when the fire came down from *Shamayim* onto the *Mizbe'ach*, "the entire nation saw and broke out in song." The midrash tells us that this was an incredible miracle. In order for everyone to see this happen, all 603,350 people had to crowd into the courtyard of the Mishkan, which was only 50 *amos* (between 25 and 30 yards) wide. They all watched as a pillar of fire shot down from *Shamayim* into the Mishkan and then came out through its entrance to the *Mizbe'ach* to burn up the fats and meat that Moshe and Aharon had placed on it. At this sight, everyone bowed down flat onto the ground, and each person took up a space of four *amos*. Still, there was room for everyone! Now that the Mishkan was built, the *levi'im* divided into four groups and set up their tent-homes on the four sides of the Mishkan. The rest of Klal Yisrael divided themselves into four *degalim* (groups of three *Shevatim* each) and set up their camps on the four sides as well, but beyond the area occupied by the *levi'im*.

How did everyone know where he belonged? The boulder that was the *be'er* positioned itself next to Moshe Rabbeinu's tent, which was in front of the entrance to the Mishkan courtyard, on the east side. Its waters formed a moat around the courtyard, and then four streams separated from the moat, one flowing from each corner and reaching to the edges of the nation's camp. There, the rivers turned to form a giant moat around the entire nation. After that, the water streamed inward, circling three areas on each of the four sides. Each *Shevet* camped in one of these areas. All sorts of fruit trees sprouted up alongside these streams, providing the people with an assortment of treats.

TO BE CONTINUED...



PARSHAH RHYME



Review the main points of the parshah with younger children, while challenging your family to complete the rhymes (use the “grammen” tune). Answers on the side!

- 1) For *Korban Pesach* we take a little lamb,
- 2) Never a full-grown goat or _____.
- 3) We eat it when it is fully roasted,
- 4) Together with *marror* and matzah freshly _____.
- 5) In Egypt they ate it with belts buckled tight,
- 6) With their shoes tied on, first left, then _____.
- 7) Blood was dabbed around the door as a sign,
- 8) Today we remember with four cups of _____.
- 9) We work so hard to make the house clean,
- 10) We make sure that no *chametz* can be _____.
- 11) We conduct the Seder with a Haggadah book,
- 12) No working on Yom Tov, but we can _____.
- 13) A baby boy has a *bris* on his eighth day,
- 14) The *mohel* checks to make sure he is _____.
- 15) For speaking *lashon hara*, people get *tzara'as* spots,
- 16) Pills won't help, not cream or even _____.
- 17) White *tzara'as* spots come on the arms, legs, or nose,
- 18) It can be green or red spots on your _____.
- 19) For some *tzara'as*, the *kohen* says wait one week,
- 20) He'll come back then to take a _____.
- 21) The *kohen* says, “Sorry, you've got the blight!”
- 22) If the spot grew bigger or its hair turned _____.
- 23) If the white spot spreads and spreads some more,
- 24) Till it covers him all, then he's _____.
- 25) If clothes get *tzara'as* that stays and stays,
- 26) We have to burn them after thirteen _____.

Answers: 2. ram 4. toasted 6. right 8. wine 10. seen 12. cook 14. okay 16. shots 18. clothes 20. peek
22. white 24. *tahor* 26. days

RIDDLE ANSWERS:

1. a. If a *talmid chacham* examined the person and decided that his spot is real *tzara'as*, the person is still not *tamei* until a *kohen* sees it and pronounces him *tamei*. Even if the *kohen* is ignorant and does not know the difference between *tzara'as* and other skin conditions, his pronouncement is what makes the person *tamei*. b. If Berel is covered with *tzara'as* from head to toe, he is *tahor*. c. If the hair on his *tzara'as* spot was white before the skin turned white.
2. If someone develops *tzara'as* on his head or beard, if the hair turns yellow during his week of waiting, he is *tamei*. If the hair turns white, he is *tahor*.
3. My shirt is made of cotton and polyester. Only wool or linen cloth, wool or linen thread, leather garments or leather furnishings can get *tzara'as*.
4. He is expelled from all three *machanos*: *Machaneh HaShechinah*, *Machaneh Levi'im*, and *Machaneh Yisrael*. *Machaneh Yisrael* includes any walled city.
5. When people come and testify that they saw the new moon on the 30th day of the previous month, the Sanhedrin pronounces that day to be Rosh Chodesh, the first day of the coming month. If no witnesses come, then Sanhedrin pronounces the next day to be Rosh Chodesh. In the latter case, we celebrate Rosh Chodesh on both days.

You may be surprised to find something familiar in every haftorah.

HAFTORAH: YOU KNOW NAVI

SUMMARY

The Navi Yechezkel, who led the Jewish nation after the destruction of the first Beis Hamikdash while the people lived in exile in Bavel, gives us a vivid description of the construction of the third Beis Hamikdash that will take place with the arrival of Mashiach. Once the Beis Hamikdash is built, Yechezkel tells us, Mashiach will oversee its dedication—the *chanukas habayis*—including a series of special *korbanos* that have never before been offered and that will never again be offered. The *chanukas habayis* will take place in stages: It will begin with seven days in the beginning of Nissan, followed by the second stage during the seven days of Pesach, and a third stage during the seven days of Sukkos.

Rav Hirsch commented that this would be the order if the *Geulah* takes place in Nissan, following Rabi Yehoshua's prediction. If the *Geulah* takes place in Tishrei, as Rabi Eliezer predicted, then the Sukkos stage of the *chanukas habayis* will come first!

CONNECTION TO THE PARSHAH

When Moshe Rabbeinu built the Mishkan in the *midbar*, its *chanukas habayis* began on Rosh Chodesh Nissan. The haftorah describes the *chanukas habayis* of the third Beis Hamikdash, which likewise will take place on Rosh Chodesh Nissan. Every year, we remind ourselves of this and celebrate the anniversary of that future event. *Chazal* purposely chose this haftorah to give us encouragement through the centuries of *galus* that we have endured. Today we reaffirm our belief and confidence that the day will come when we will actually celebrate the *chanukas habayis* of the third Beis Hamikdash.

YOU KNOW NAVI

Hashem told Yechezkel that on Rosh Chodesh we are to bring a *korban* consisting of one bull, one ram, and six sheep. But the Torah teaches us that we must bring two bulls, a ram, and seven sheep. *Chazal* noted this and taught that this *pasuk* tells us that in case we don't have two bulls, we can bring one, and in case we don't have seven sheep we can bring six sheep or even fewer if that is all we have.

>> CONTINUED FROM PAGE 1

They say that tonight should be Rosh Chodesh, and that yesterday was 30 Elul, not Rosh Chodesh Tishrei!

"Rabban Gamliel paid no attention to them. He said he was certain that the witnesses told the truth when they said that they saw the moon last night. If no one saw it tonight, then there must have been a cloud or something blocking it from view, he said. But Rabi Yehoshua insisted that Rabban Gamliel was making a mistake, and that Rosh Chodesh begins tonight."

"Wow! I wonder how Rabban Gamliel will react to that. Rabi Yehoshua is one of the oldest and wisest members of the Sanhedrin, you know."

It didn't take too long for Shimon and Chananya to find out. Rabban Gamliel called for Rabi Yehoshua and demanded that he stop his opposition. "According to your opinion," he told him, "Yom Kippur will be one day later than when I said it will be. In my authority as the *Nasi*, I demand that you come to visit me on the day that you believe to be the real Yom Kippur. Make sure to carry your walking stick through the streets, and bring your wallet as well!"

Rabi Yehoshua was very upset. He had fully intended to observe Yom Kippur that day, and now the *Nasi* had ordered him to carry his things in the street as if it were a weekday. What was he going to do? He went to Rabi Akiva and asked him for advice.

Rabi Akiva told him, "It's okay; you can do what the *Nasi* ordered you to do. Even if Rabban Gamliel made a mistake by accepting those witnesses, in *Shamayim* they accepted his decision to make 30 Elul the day of Rosh Chodesh Tishrei. The Torah says that we, the members of Sanhedrin, are the ones who decide when each Yom Tov will take place, and it is not decided by the actual position of the moon. Rabban Gamliel is the *Nasi*, and therefore he is the final authority, even though we are much older and more experienced than he is.

"Besides, if you're going to start questioning the decisions of the Sanhedrin, you will upset the entire tradition of *Torah sheb'al peh*. People will start questioning the validity of every Sanhedrin since the time of Moshe Rabbeinu, and then everything that we've built over the centuries will be destroyed. That's why the Torah never told us the names of the 70 *Zekeinim* who formed Moshe Rabbeinu's Sanhedrin. It doesn't matter who they were. Once the people accepted them to be members of the Sanhedrin, we must trust that their decisions are correct."

In the end, Rabi Yehoshua listened to Rabi Akiva. He fasted along with everyone else on Yom Kippur, and the next day he picked up his walking stick and his wallet and walked over to Rabban Gamliel's home. When Rabban Gamliel saw the elderly *rav* at his door, he ran over and embraced him, giving him a kiss on his head. "Welcome to my home!" he said. "You are both my teacher and my student. You are my teacher, for you are older and wiser than me. But you act like my student, since you accepted my ruling and obeyed my decree."



In the passages teaching about the various forms of *tzara'as*, the term “*zos haTorah*” or “*zos Toras*” appears 5 times. This comes to teach us that if someone speaks *lashon hara*, it is like he went against all 5 *Chumashim* of the Torah!

TREATS FROM TARGUM

So much more than just translation – quick insights into Targum Onkelos!

וְעַל שִׁפְמֵי יַעֲטָה וְטָמָא טָמָא יִקְרָא (ויקרא יג:מה)

...And the lip should be covered and he shall call out, “Tamei, Tamei!” (Vayikra 13:45)

תַּרְגוּם אוֹנְקֵלוֹס: וְעַל שִׁפְמֵי כְּאֶבְלָא יִתְעַטֵּף וְלֹא תִסְתַּאֲבוֹן וְלֹא תִסְתַּאֲבוֹן יִקְרִי

He must cover [his face] up to his upper lip in the manner of a mourner. He must call out, “Do not make yourselves tamei! Do not make yourselves tamei!”

The Torah tells us that a person with *tzara'as* must not cut his hair and he must wear torn clothes. Also, he must wrap a scarf over his mouth. The Targum adds the word *k'aveila* explaining that he must do these things since they give him the appearance of someone in mourning. He is supposed to be in mourning over himself, since he brought this punishment on himself through his sins.

Besides all this, the Targum tells us that he has to tell everyone who comes close to him, “Don’t become *tamei*! Don’t become *tamei*!” He has to warn people not to touch him or come under the same roof with him, for if they do, they will become *tamei*.

THIS DATE IN JEWISH HISTORY



The first Rosh Chodesh Nissan of Bnei Yisrael’s stay in the *midbar* was one of our most eventful days. This was the day that the Mishkan was erected and the *Aron Kodesh* was placed inside. It was the day that Aharon and his sons became *kohanim* and they began to bring *korbanos* on behalf of Klal Yisrael. Elazar ben Aharon performed the mitzvah of slaughtering and burning the very first *parah adumah*, and Moshe Rabbeinu also had the distinction of being a *kohen* for that one day.

This was likewise a day of great tragedy, since Nadav and Avihu, Aharon’s two oldest sons, died instantly while they were offering *Ketores* in the new Mishkan. *Chazal* tell us that these two men were guilty of some small sin, but Hashem would not excuse them. Nadav and Avihu were two of the greatest *tzaddikim* among Klal Yisrael, and at *Mattan Torah* Hashem invited them to accompany Moshe Rabbeinu partway up Har Sinai. After they died, Moshe Rabbeinu told Aharon that he was sure that Nadav and Avihu were greater *tzaddikim* than he was!

Normally, it is forbidden to fast on Rosh Chodesh, but it is considered a *zechus* to fast on Rosh Chodesh Nissan, since it is the day that Nadav and Avihu died. This is also the *yahrtzeit* of the author of *Machatzis Hashekel*, Harav Shmuel Halevi Kelin, and of Rosh Yeshivas Philadelphia, Harav Elya Svei, *zt”l*.

HALACHAH

Rosh Chodesh

1. **It is commendable to fast** on the day before Rosh Chodesh and to spend some time thinking about one's deeds. Harav Moshe Cordovero called this day *Yom Kippur Katan*, a mini Yom Kippur. When Rosh Chodesh is on Shabbos, *Yom Kippur Katan* is observed on the Thursday before. Nowadays, most of us do not have the strength to fast extra days and we do not observe this *minhag*, but we should still devote some time to doing *teshuvah*.

2. **There has been a minhag** for thousands of years for women to refrain from doing *melachah* on Rosh Chodesh. *Chazal* taught that the women refused to give up their earrings to make the Golden Calf, and so Hashem rewarded them by giving them the days of Rosh Chodesh to relax from their daily labors. This *minhag* is not as strict as Chol Hamoed. For example, if the *minhag* in your community is to refrain from doing laundry but to permit all other types of *melachah*, you may follow that *minhag*. The same applies if the *minhag* is to refrain from sewing or crocheting but to permit other *melachos*.

The *Aruch Hashulchan* ruled that if a woman has a job involving the *melachos* that should not be performed on Rosh Chodesh, she may work as usual. The *minhag* was never meant to limit a woman's ability to earn her livelihood.

If there are two days of Rosh Chodesh, women may do any *melachah* on the first day, since the second day is the real Rosh Chodesh. According to some *poskim*, they should keep the *minhag* on both days.

3. **In all the tefillos of Rosh Chodesh**, we must add *Ya'aleh V'yavo* to the *Shemoneh Esrei*. Since people are likely to forget it, it is recommended to put a place mark on that page before you begin. In most communities, the *gabbai* reminds every-

one by banging on a *shtender* or table just before *Shemoneh Esrei*.

4. **In Shacharis and Minchah**, if someone forgets to add *Ya'aleh V'yavo* he must repeat the *Shemoneh Esrei*. In Ma'ariv, if someone forgets it, he does not have to *daven* again. This is because the Sanhedrin never convened at night to pronounce the day Rosh Chodesh, only during the day. In this case, it does not matter whether Rosh Chodesh is one day or two days.

If someone forgets *Ya'aleh V'yavo* in Minchah and doesn't realize it until that evening when it is no longer Rosh Chodesh, he still must *daven tashlumin* after Ma'ariv to make up for davening Minchah incorrectly, even though he does not add *Ya'aleh V'yavo* to the *Shemoneh Esrei* of the *tashlumin*. When he begins *davening*, he should have in mind that, in case the halachah follows the opinion that he does not need to *daven*, this *Shemoneh Esrei* should be considered a voluntary *davening*.

The above is true if the night after Rosh Chodesh is a weekday. If it is Friday evening and he forgot *Ya'aleh V'yavo* in Minchah, he does not recite *tashlumin* after Ma'ariv. This is because we may not add a voluntary *davening* on Shabbos, just like we cannot bring a voluntary *korban* in the *Beis Hamikdash* on Shabbos.

5. **In Shacharis and Minchah**, if someone realizes before he finishes the *Shemoneh Esrei* that he forgot to add *Ya'aleh V'yavo*, if he has just finished the *brachah* of *Hamachazir Shechinaso L'Tzion* and has not yet begun *Modim*, he can add *Ya'aleh V'yavo* right there between the two *brachos*.

If he has already begun *Modim*, he must go back to the *brachah* of *Retzei* and repeat both *Retzei* and *Modim*. The same applies if he remembers

in the middle of *Sim Shalom* or *Elokai Netzor*. If he remembers only when he is up to the *pasuk* of *Oseh Shalom*, even if he has not yet stepped back, he must repeat the entire *Shemoneh Esrei*.

6. **According to some poskim**, if someone forgot *Ya'aleh V'yavo* in Shacharis and realized it only after he *davened Mussaf*, he does not have to repeat Shacharis. The *Mishnah Berurah* rules that he does have to repeat it, but since it is a *machlokes*, he should stipulate that in case he does not need to *daven*, this *Shemoneh Esrei* should be considered a voluntary *davening*. If someone began *Mussaf*, but before he began the *brachah* of *Rashei Chadashim* he realized that he forgot to add *Ya'aleh V'yavo* to Shacharis, he should continue with the *Shemoneh Esrei* of Shacharis and *daven Mussaf* afterward.

7. **It is forbidden to fast on Rosh Chodesh**, except for Rosh Chodesh Nissan (the *yahrtzeit* of Nadav and Avihu) and Rosh Chodesh Av (the *yahrtzeit* of Aharon Hakohen). It is commendable to eat a meal in honor of Rosh Chodesh, with bread and more foods than are served at a regular weekday meal. Technically, it is enough to eat any kind of food; there is no obligation to eat bread.

8. **If someone eats bread on Rosh Chodesh**, he must add *Ya'aleh V'yavo* to *Birkas Hamazon*. If he forgets to add it, and realizes it before he begins the fourth *brachah*, he can make up for it by saying *Baruch shenassan rashei chadashim l'amo Yisrael Uzikaron*, without adding Hashem's Name. If he does not realize it until he has begun the fourth *brachah*, he does not repeat *Birkas Hamazon*.

9. **If someone began supper** during Rosh Chodesh and finished at night after Rosh Chodesh, he should still add *Ya'aleh V'yavo* to *Birkas Hamazon*.

THE LAST WORD

A one-liner worth remembering

RAV URI OF STRELISK NEVER GAVE A BRACHAH FOR WEALTH. HE EXPLAINED THAT HE WANTED HIS CHASSIDIM TO REMAIN HUMAN BEINGS!



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