



CIRCLE TIME

AT YOUR
Shabbos Table

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

DVAR TORAH IN A STORY >>

A dvar Torah with a story.

GIVE HIM A TASTE OF HIS OWN GARLIC

זָכַרְנוּ אֶת הַדָּגָה... וְאֶת הַשּׁוּמִים. וְעַתָּה נִפְשָׁנוּ יַבֶּשֶׁה אֵין כָּל בִּלְתִּי אֶל הַמָּן שֶׁיִּנְיָנוּ (יא:ה-ו)

We remember the fish... and the garlic, but now our soul is dry, all we have is the manna to look to. (11:5-6)

The Tzror Hamor relates the following story about the Rishon, Rabbeinu Meshulam:

Many *talmidei chachamim* in Klal Yisrael served as expert doctors; others were respected by the local government. Some fell into both categories, serving as personal doctors to rulers and government officials.

It is well-known that the Rambam was a doctor for the sultan of Egypt, and his advice was sought far and wide.

Another such expert was Rabbeinu Meshulam. He too lived in an Arab country that was ruled by a sultan, and he served as the sultan's personal doctor and close adviser. He was also the sounding board for the leader's complaints against the Jewish people.

One day, the sultan called Rabbeinu Meshulam to his palace. "You Jews are spoiled and ungrateful!" he exclaimed. "I was reading your Torah, and it says there that you complained about the *mann*

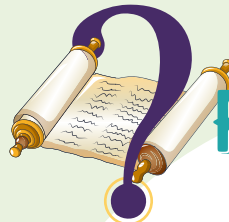


CONTINUED ON PAGE 4 >>

פרשת בהעלותך

CONTENTS

- 1 DVAR TORAH IN A STORY
- 1 PARSHAH RIDDLES
- 2 CHOLENT STORY
- 2 HIGHLIGHTS FROM THE MIDRASH
- 3 PARSHAH RHYME
- 3 ANSWERS TO RIDDLES
- 4 HAFTORAH: YOU KNOW NAVI
- 5 TREATS FROM TARGUM
- 5 GEMATRIA
- 5 THIS DATE IN JEWISH HISTORY
- 6 HALACHAH
- 6 THE LAST WORD



PARSHAH RIDDLES

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

- 1 Can you think of one person in Torah, and two in *Shas*, whose names are really just a letter?
- 2 Did Moshe and Aharon have any other brothers? If so, whom?
- 3 Where are five fruits or vegetables mentioned in the same *pasuk*? Where else do we find that in the Torah?
- 4 Where are five separate numbers mentioned in one *pasuk*?
- 5 Where does the *parshah* mention:
Eyes (4), Nose (3), Ear (2), Teeth (1), Mouth (2), Face (1)?



SERIAL >> CHAPTER 5

CHOLENT STORY

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

Recap: Reb Yitzchak is overjoyed to find the box of money, but Reb Shimon is upset and fires Reb Yitzchak.

The entire way home, Reb Shimon was a shell of his usual self. The normally talkative, engaging businessman hardly said a word. Reb Shimon and Reb Yitzchak usually talked and learned together for hours each day when they traveled. But now, Reb Shimon was silent. He seemed to have retreated within himself.

At long last, the wagon rolled into their hometown, a small village near Vilna. As usual, it headed first to Reb Yitzchak's home to drop him off. As Reb Yitzchak was about to step out of the coach, Reb Shimon looked up.

"Wait, Reb Yitzchak, I want to give you something." He reached into the box of money and pulled out a very generous sum, thousands of dollars' worth of gold coins. "You have been a faithful and devoted friend and employee all these years," he said, his voice breaking. "I am sorry we cannot continue to work together. Here is a handsome sum of money as severance pay. Use it to start a business or learn a trade. I am sure that whatever you try, Hashem will send you success."

"But Reb Shimon, I don't want success!" Reb Yitzchak cried. "I want to continue our working relationship. Why are you firing me?"

A tear rolled down Reb Shimon's cheek. "One day, you will understand," was all he would say.

Reb Yitzchak took the money and stepped out of the carriage and Reb Shimon's life. As his former boss had suggested, he took the money and opened a business. He began by selling pots and pans. He had a good head for business and a lot of experience, and he was successful. Reb Shimon's *brachah* — or was it a prediction? — was fulfilled, and his business took off. Soon it was booming, and he was hiring workers, opening more stores, and branching out into different types of merchandise. He had stores in multiple towns and traveled far and wide.

It wasn't long before the travel became too hard. Reb Yitzchak realized he had to move to the big city. He packed up and left the small *shtetl* behind.

Meanwhile, Reb Shimon's business went sour. His next order included all the wrong items, and no one wanted to buy from him. He had to sell his stock at a loss and couldn't buy quality furniture for the next season. Things went from bad to worse, and he soon had to move to a smaller store, and a smaller one after that.

Finally, one evening, there was a fire in the furniture store. Reb Shimon lost all his furniture, and even his home was destroyed. Left with nothing, he too left town.

And so, not long after the two friends had returned to their hometown from their business trip, both had moved out.

TO BE CONTINUED...



HIGHLIGHTS FROM THE MIDRASH

Eldad and Meidad Return

אֵלְדָד וּמֵידָד וּמִידָד מִתְנַבְּאִים בְּמַחֲנֶה (יא:כז)

"Eldad and Meidad are prophesying in the camp!" (11:27)

- The Gemara (*Chagigah* 3a) relates that two people lived in the neighborhood of Rebbi (Rabi Yehudah Hanasi). They would always come to his *shiur* and sit before him, nodding and moving their lips silently. These men were both *ileim* (אֵילִים), mute. Rebbi was *mispallel* for them to be healed. They were, and when they spoke, they were found to be experts in *Sifra*, *Sifri*, and *Shas*.
- The *sefer Gilgulei Neshamos*, written by Rav Menachem Azariah of Pano, writes that these two men had the *neshamos* of Eldad and Meidad.
- The Chida writes that the names Eldad (אֵלְדָד) and Meidad (מֵידָד) hint that they were going to be אֵילִים. The first two letters of both their names, א-ד, are the letters of the word אֵילִים.
- They became *ileim* because of Yehoshua's curse. He said "*kila'eim*" (כִּילְאֵיִם), which can also be read as *k'ileim* (כִּילְאֵיִם).
- The Ben Ish Chai writes that they needed a *tikkun* because they said *nevuah* — with their mouths — in offense to the *kavod* of Moshe Rabbeinu. Their cure was brought by Rabi Yehudah Hanasi, whom Chazal compare to Moshe (*Gittin* 59a).



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!

- L
1. Aharon lit the Menorah each night;
2. He did the job, and he did it _____.
 L
3. The *levi'im* each brought a special *korban*
4. And then began to work in the _____.
 L
5. You can wave a *lulav*, it's not so heavy,
6. But Aharon had to wave each and every _____.
 H
7. If you think they got nauseated from being waved,
8. Wait till you hear how they were _____.

Chorus

- L
9. On the fourteenth day of the month of Nissan;
10. The *Yidden* brought the Pesach _____.
 L
11. But a few people approached with a shout,
12. "Why is it fair that we are left _____?"
 L
13. "It's not our fault that we were *tamei*
14. At the time to bring it, on the fourteenth _____."
 H
15. So Hashem gave a second chance to those who were *tamei*
16. Or who spent Pesach too far _____.

Chorus

- L
17. Some people said the *mann* made them retch,
18. _____
19. They decided to complain and to _____.
 L
20. "Back to Egypt! That's our wish. We remember delicious
 squash and _____."
 L
21. They said the *mann* was old and stale,
22. So Hashem sent them tons of _____.
 H
23. *Resha'im* collected huge piles, over their heads,
24. But they took one bite and already were _____.

Chorus

- L
25. Moshe was no longer a *navi* alone,
26. Seventy *Zekeinim* also had visions _____.
 L
27. Someone reported a big surprise,
28. *Nevuah* being said by two other _____.
 L
29. Eldad and Meidad were their names.
30. Yehoshua said, "Master Moshe, _____!"
 H
31. Moshe said, "Why are you feeling so mad? *Nevuah* is
 something everyone should have _____."

Answers: 2. right 4. Mishkan 6. *levi'im* 8. shaved 10. *korban* 12. out 14. day 16. away 18. *kevetch* 20. fish 22. quail 24. dead 26. shown 28. guys 30. *klidrim* 32. had

RIDDLE ANSWERS:

1. Nun, father of Yehoshua; there is also a person named Nun in *Shas* (*Me'ilah* 19a). In *Pirkei Avos*, we find Ben Hei Hei (these may have been nicknames). There is a mishnah (*Parah* 3:5) that refers to a man named Kuf, but that might mean *kof*, a monkey.
2. The *Da'as Zekeinim* and *Targum Yonasan* both write that Eldad and Meidad were half-brothers of Moshe and Aharon. They differ as to whether they shared a mother or a father.
3. 1 זכרנו את הדגה אשר נאכל במצרים חנם את הקשאים ואת האבטחים ואת החציר ואת הבצלים ואת השומים (יא:ה)
 2 ארץ חטה ושערה וגפן ותאנה ורמון ארץ זית שמן ודבש (דברים ח:ח)
4. לא יום אחד תאכלון ולא יומים ולא חמשה ימים ולא עשרה ימים ולא עשרים יום (יא:יט)
5. 1 והיית לנו לעינים (ילא); בלתי אל המן עינינו (יא:ו); ובעיני משה רע (יא:י); אם מצאתי חן בעיניך (יא:טו)
 2 וישמע ה' ויחר אפו (יא:א); עד אשר יצא מאפכם (יא:כ); ויחר אף ה' (יב:ט)
 3 רע באזני ה' (יא:א); בכיתם באזני ה' (יא:יח)
- 4 הבשר עודנו בין שניהם (יא:לג)
 5 על פי ה' יסעו... ועל פי ה' (ט:יח); פה אל פה אדבר בו (יב:ח)
 6 ואביה ירק ירק בפניה (יב:יד)

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

HAFTORAH: YOU KNOW NAVI

SUMMARY

The haftorah takes place at the time of the rebuilding of the Second Beis Hamikdash, shortly after the Purim story. In it, Zechariah Hanavi encourages the *kohen gadol*, Yehoshua ben Yehotzadak, and the governor of the new Jewish settlement in Eretz Yisrael, Zerubavel ben Shaltiel, to continue rebuilding the Beis Hamikdash (with permission from Darius II of Persia, son of Esther). Zechariah relates a prophetic vision of the Menorah standing in the new Beis Hamikdash. He also shares a vision of Yehoshua Kohen Gadol standing trial before the *Beis Din shel Ma'alah* for sins committed by the people. The Satan attacks Yehoshua, but Hashem defends him and encourages him.

CONNECTION TO THE PARSHAH

The haftorah very closely parallels the *parshah*. In the *parshah*, Moshe and Aharon set out to lead the people to Eretz Yisrael, but the people are complaining about *iskei mishpachah* (marital laws) and other things. In the haftorah, a *kohen gadol* and leader are trying to rebuild the Beis Hamikdash, but the people's sin of marriage to gentile women is interfering.

Also in the *parshah*, Moshe is encouraged and defended by Hashem to continue his leadership despite all the complaints, for which he feels responsible. In Zechariah's vision, Yehoshua is defended and encouraged by Hashem despite the people's sins, although the Satan tries to blame Yehoshua for them.

The *parshah* describes the service of lighting the Menorah in the new Mishkan. The haftorah also contains a vision of the Menorah in the new Beis Hamikdash.

YOU KNOW NAVI

A number of phrases from the haftorah are adapted in the *tefillos* of the Yamim Nora'im, or in asking for the *Geulah*, including:

הַס כָּל בְּשָׂר מִפְּנֵי ה'

הַשָּׁטָן עֹמֵד עַל יְמִינוֹ לְשַׁטֵּן

יְנַעַר ה' בְּךָ הַשָּׁטָן

אוֹד תִּצְלַח מְאֹד

הַסִּירוּ הַבְּגָדִים הַצְּאִים מֵעַלְיוֹ... וְהַלְבֵּשׂ אֶתְךָ מַחְלָצוֹת

>> CONTINUED FROM PAGE 1

and demanded cucumbers and garlic. Honestly! The *mann* was the food of the angels, an amazing bread, and they still wanted garlic, of all things? Garlic is just a spice. Spoiled, I tell you, spoiled!"

Rabbeinu Meshulam understood that it was best to *show* the sultan the answer to his complaints, rather than explain it. "Give me some time," he requested of the sultan. "Tomorrow, I will answer your question."

Taking leave of the royal throne room, Rabbeinu Meshulam hurried to the palace kitchens. "I must speak to the chef," he told the butler. "It is urgent."

When the chief chef arrived, wiping his hands — greasy from preparing another delicious and fancy royal dish — on his apron, Rabbeinu Meshulam gave him specific instructions. "Until further notice," he told the surprised chef, "you may not include any garlic in the king's meals. Doctor's orders!"

"But, doctor, the king has a plate of roasted garlic after every meal. He will not do without his garlic!"

"It's for the king's benefit, my good man. Surely, you don't want to cause trouble for the king! I am his doctor, and for the sake of his constitution, I am ordering all garlic removed from his food!"

The cook had no choice but to listen. He did not want to be responsible for making the sultan sick!

The next day, the sultan settled himself down to a delicious, kingly meal, as always. He dined on the most exclusive, sumptuous meats and wines, imported from distant countries. In his fabulous wealth, nothing was missing from his table. Or *was* something?

The waiter said there was nothing else coming out of the kitchen, but he had not had his roasted garlic dessert!

"Where's my garlic?!" the sultan roared. "Send for the chef!" he shouted.

The trembling chef stood before the angry sultan. "Your Majesty," he whimpered. "It wasn't my fault. Your doctor said no more garlic! He said it was bad for you. I was just following orders."

Realization dawned on the sultan. No wonder everything had tasted funny and bland!

"Send for the doctor!"

Rabbeinu Meshulam appeared before the king. "You see, sire," he said, "garlic can be a big deal. I took it away from you for just one meal, and you couldn't handle it. The flavor of the food is very important, irrelevant of how fancy, expensive, or rare the cut of meat is. So is it surprising that the Jews in the desert wanted garlic after many months?"

"You are right, rabbi. Your Torah is true!"

Rav Avraham Palag'i writes that for this reason, Rabi Yehudah Hanasi kept rare produce on his table all year long. He met frequently with the Roman king Marc Antony (Antoninus) and expected to be asked this question as well. Rabbi had the same answer prepared!

אֶל מוֹל פְּנֵי הַמְּנוֹרָה יֵאִירוּ שְׁבַעַת הַנֵּרוֹת
(ב:ח)

Toward the face of the Menorah shall the seven lamps cast light. (8:2)

The midrash applies the *pasuk* (*Tehillim* 119:130), *peisach devarecha ya'ir*, which means “Your opening word shall shed light,” to this *pasuk* in the *parshah*. What is the connection?

“Opening words” refers to the first *pasuk* in each Chumash, which correspond to parts of the Menorah:

- Words in the first *pasuk* of *Bereishis*: 7 = number of branches on the Menorah
- Words in the first *pasuk* of *Shemos*: 11 = number of knobs on the Menorah
- Words in the first *pasuk* of *Vayikra*: 9 = number of flowers on the Menorah
- Words in the first *pasuk* of *Bamidbar*: 17 = height (in *tefachim*) of the Menorah
- Words in the first *pasuk* of *Devarim*: 22 = number of decorative cups on the Menorah

TREATS FROM TARGUM

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

כִּי נִתְּנִים נִתְּנִים הֵמָּה לִי... לְקַחְתִּי אֹתָם לִי (טז:ח)

Because **given, given** they [the *Levi'im*] are to Me... I **took** them to Me.

תַּרְגוּם אֹנְקֵלוֹס: אָרִי אֶפְרָשָׁא מִפְּרָשִׁין אֲנִין לִי...
קִרְבִּית יִתְרוֹן קִדְמִי

Because **separate, separated** they are to Me... they are **drawn near before** Me.

- When referring to something given to Hashem for “use,” Onkelos always changes “to Me” to “before Me” to make it clear that Hashem does not need anything.
- “Take” when used to describe a move to a higher level is always translated as “draw near.”
- But why does Onkelos change the wording of the *pasuk* from “given” to “separated”? In *Bamidbar* 3:9, he translates a very similar phrase, about the *levi'im* being given to Aharon, as “given”!
- One explanation is that nothing can be given to Hashem. At best, the *levi'im* can be separated from Yisrael, but Hashem already has everything. The other *pasuk* is talking about giving the *levi'im* to Aharon, so the word “given” is applicable. Another explanation focuses on who is giving what to whom. The first half of the *pasuk* says that the *levi'im* are given. The end of the *pasuk* says Hashem took them. So who gave them? The answer, Onkelos explains, is that the *levi'im* gave themselves, when they separated themselves from Klal Yisrael at the time of the *Chet Ha'egel* and did not participate. That was the giving; Hashem completed it by taking them. So the giving was really a separation, and that is how he translates it.

THIS DATE IN JEWISH HISTORY

The 19th of Sivan is the *yahrtzeit* of Rav Yehudah ibn Attar *zt"l* (1655-5493/1733).

Rav Yehudah, a relative of the Ohr Hachaim (Rav Chaim ibn Attar), was the *rav*, *Av Beis Din* and *rosh yeshivah* of the city of Fez, Morocco, for 40 years. He was a *talmid* of Rav Vidal HaTzorfati and Rav Menachem Serero and had *semichah* from both. Even when, later in life, Rav Yehudah was a recognized *talmid chacham*, he still sat at the feet of these *Gedolim*.

At just 27 years of age, Rav Yehudah became *rosh yeshivah* in Fez. When he was 43, he was appointed *Dayan*, and he became *Av Beis Din* six years later. All his life, even after being appointed *Dayan* and *Av Beis Din*, Rav Yehudah refused to accept money from the public. He supported his family by working as a smith. He would open his business in the morning and close it when he had enough money for the day. He then went to learn Torah for the rest of the day.

The king of Morocco at the time, Sultan Mullah Ismael, hated Jews. He placed heavy taxes on them and held *rabbanim* ransom for large sums of money.

Once, Rav Yehudah himself was imprisoned. When the community could not raise the sum that the sultan asked for his ransom, Rav Yehudah was thrown into a den of lions. To everyone's shock, Rav Yehudah walked around the lions' den and they did not touch him. (This story is often mistakenly told about Rav Chaim ibn Attar.) In 1700, the persecution forced most of the Jews of Fez to flee to the city of Meknes for four years.

Rav Yehudah wrote many *sefarim*, including one on *hilchos shechitah* and *treifos* written in rhyme.



HALACHAH

Lashon Hara and Complaints



Is it ever okay to complain?

If something is going on that can develop into a dangerous situation, we are obligated to report it to people who can help or bring help. One should never allow dangerous risks because of fear of *lashon hara*.

This is true of danger to oneself, to others, and even danger caused by another person to himself. It is true of physical danger as well as spiritual danger.

It is especially important not to be afraid of people making fun of you for reporting a spiritual danger.

What if someone is just “bothering me”?

You have the right to get help if someone is hurting you physically or emotionally, or taking your things. You have the right to get help if someone is doing that to someone else. You do not have the right to “get someone in trouble” if no one is being harmed or threatened.

Can I complain about a bad teacher? About an annoying friend? Can I warn people to avoid them? How do I know when to report something to a teacher or parent?

There are seven conditions that help us figure out when something that is not dangerous should be reported. You may report it ONLY if you can answer yes to ALL these questions:

1. Am I one hundred percent sure it’s true — usually meaning that I saw it with my own eyes?
2. Did I make sure the person really is doing something wrong and I’m not misunderstanding what is going on?
3. Have I spoken to the person about it privately and sincerely first (without results)?

4. Am I not exaggerating, even a tiny bit?
5. Do I mean well? Am I sure I am not doing this out of spite or bad feelings toward the person?
6. Am I sure there is no other way to fix this situation?
7. Will the damage caused to the person through my reporting not be much more than he deserves?

Is it okay for teachers to talk to each other about students? Why is my teacher allowed to talk to the principal or my parents about me?

Teachers, principals, therapists, counselors, and the like must also make sure the seven conditions are true before talking about a child.

Parents may share all information about their children with each other, and other adults may share all information about their children with them. It is understood that a parent needs to know everything about his child and will use information only for the benefit of the child.

Is it okay to leave negative reviews about a school, teacher, product, or business online?

Negative reviews of Jewish-owned businesses must satisfy the seven conditions. This will be difficult to do — particularly, it is important to have spoken to the business owner first, and it is also impossible to control how much damage the review will cause the business.

Some say that platforms that depend heavily on reviews — like Amazon — have a different halachah. They argue that someone who sells on Amazon knows that he will be reviewed and he is *mochel* the *lashon hara* in advance — that is part of the business. Many others question this *psak*.

THE LAST WORD

A one-liner worth remembering

“THE GIFT OF FREE WILL IS THE ABILITY TO CHOOSE SOMETHING YOU DON'T WANT.”

—Rav Mattisyahu Salomon

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