The act of demolishing is one of the thirty-nine “constructive activities” that we are forbidden to do on Shabbos. This may seem peculiar, for the act of demolishing appears to be destructive, and the fact is (Gemara Shabbos 106a) that "all activities which are destructive are exempt from Torah-law culpability". This is why the Gemara (Shabbos 31b) cites the opinion of Rabbi Yosi, who, according to Ulla, explains that the only time demolishing is prohibited by the Torah is when it is done strictly in order to build on that same place. Here, the objective of one’s demolishing is in order to build, which is constructive, and the building cannot take place until the existing structure is removed. It is in this situation that the demolishing is considered a positive act. However, if one takes down a building or structure simply in order to remove it or even to rebuild it but not at the same location, this would not constitute a violation of the Torah.

The Gemara then presents Rabba, who argues against this premise. We derive the various definitions of what constitutes a constructive act – on Shabbos from the building of the Mishkan. The act of demolition which was present in the Mishkan was the deconstruction of the boards of the walls of the Mishkan when the structure had to be moved from place to place in the desert. Accordingly, these boards were not taken apart in order to be built in the same place at all. In fact, the whole point was that the Jews were moving, and the Mishkan had to be relocated. Therefore, we should define the act of demolition as taking down a structure even though the act is destructive, without the goal being to build again on that same spot.

Ulla, however, responds to the question of Rabba, and points out that the journeys of the Jews and the movement of the Mishkan are defined as being "על פיו ועל פי והם עתה את מصدق על פיו היה בד מדבר יStride" – that “upon the direct word of God would they encamp”. The removal of the walls as well as the rebuilding of the walls were both done “according to the word of God”.

Sefer Gilyonei HaShas (ibid.) explains that we can now consider the rebuilding of the Mishkan as taking place upon the precise spot upon which they had removed the walls of the Mishkan. The “place” of the walls of the Mishkan does not have to refer strictly to the physical spot upon which it was situated, but rather it can refer to the place upon which Hashem determines that it go.

MULTI-FACETED BLASTS

Sefer HaChinuch discusses the two situations where the Torah instructs Bnei Yisrael to sound the trumpet blasts. The first occasion is at a time of military battle, a time of trouble, when the nation pleads before their Creator that He should have pity on them and rescue them from their misfortune. The second time that the trumpet blasts must be
sounded is when an offering is brought. The common theme in these two instances is the requirement that the people concentrate and focus their intentions fully on the performance of the mitzvah. Therefore, they were commanded to sound the trumpets at these times. Man is composed of physical matter and must be stimulated to become inspired. Human nature is such that with nothing to arouse it, man’s spirit will remain asleep. While sounds of melody will stir him, how much more so trumpets, the blast of which is the strongest sound among all musical instruments.

There would seem to be yet another benefit to be found in the blast of the trumpets, apart from the arousal to proper intention, for by the force of the sounds a man will remove from his heart the thought of other affairs of the world and will pay attention at that time to nothing but the matter of the offering.

The *Kli Yakar* adds that the Rabbis have derived from these verses the requirement to recite the verses of Malchuyos, Zichronos and Shofros in the Musaf Service on Rosh HaShanah. Yet, where do we find a reference to Rosh HaShanah in these verses? In fact, these verses contain the commandment for the Jewish people to declare days of fasting, prayer and the blowing of the Tekiya and Teruah blasts whenever an enemy comes against them (see Shulchan Aruch O.C. 576-579). On such days, they also read the Amida with the verses of Malchuyos, Zichronos and Shofros. We can therefore learn that on any day during which the Shofar blasts were to be sounded, it is appropriate to recite the extended Amida with the full selection of the special verses. We can therefore conclude from here that these special additions should be included in the Musaf Tefillah on Rosh HaShanah.

Furthermore, in the expression “the battle which comes within your land”, we see another reference to the theme of Rosh HaShanah. The enemy which is found within our very selves is none other than the yetzer hara, and the blowing of the Shofar serves to confute the Satan. (Gemara Rosh Hashanah 16a-b) Consequently, we see that there are several allusions to the holiday of Rosh HaShanah contained within our verse.

WHEN CAN WE EAT MEAT?

The Torah made signs for this passage [an inverted “Nun” is placed before and after this passage in the Torah scroll] in front of it and after it, to say that this is not its place. Why, then, was it written here? It was in order to make an interruption between one passage which deals with trouble and another which deals with trouble. -- Rashi

As Rashi notes, the placement of this paragraph at this point is not according to its chronological occurrence. Nevertheless, we can perhaps provide an insight as to why this spot is appropriate.

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When the Jewish camp was in transit, all their belongings were packed up and transported along with them. Not only were the tents folded up and moved, but the Mishkan and its utensils were also dismantled. During this time, the Mishkan was temporarily not functional. Therefore, any remaining meat from any offerings that were in progress became immediately disqualified for eating due to their being "קַרְנִי" – beyond the vicinity of the holy Mishkan (see Zevachim 60b). Furthermore, the opinion of Rabbi Yishmael (Chulin 17a) is that only meat that was part of an offering in the Mishkan was allowed to be eaten in the desert. According to Rabbi Yishmael, no meat from species of animals eligible for an offering could be consumed throughout the camp during the times the people traveled, because the Mishkan was not in service until the travel ceased and the Mishkan was rebuilt.

*Sefer Techeiles Mordechai* explains that the Mishkan was originally built at the foot of Har Sinai, and it was opened for service on the first day of Nissan. Once it became functional, the Jews actually remained in the same location, at the foot of Har Sinai, for nearly a year. It was now, in our parasha, on the twentieth of Iyar in the second year after the departure from Egypt, that the Jews packed up and began their first journey. There must have been many offerings of Shelamim which were in progress, having been slaughtered on that day, and the news of the traveling must have presented the Jews with the uncertainty of when they might be eligible to eat meat once again. Perhaps this is what sparked the concern of “Who will provide us with meat?” (11:4) Obviously, the people had numerous flocks, yet they complained about meat. It may have been this concern which troubled them – whether they might be traveling again at any moment and again not be able to eat meat indefinitely.
LIKE A LOVING MOTHER

Sefer Mikor Baruch relates that Rabbi Naftali Tzvi Yehuda Berlin (the Netzi"v), from Volozhin, was known to be exceedingly patient in his dealings with the many people and various situations in which he was involved. One of his students once asked him about this special ability to remain calm and collected under all circumstances. He wanted to find out from him whether the Rosh HaYeshiva considered this to be a natural element of his personality, or whether he had worked on developing this particular trait, as had many righteous and pious people who had worked on perfecting their personalities to purify their actions in order to best serve Hashem.

The Netzi”v responded by asking him why he thought that being patient and reserved in thought was such an “outstanding” and “special” trait. He then pointed out that anyone who sits in a position where he deals with the community at large must maintain an attitude of understanding and tolerance. This is not just a recommended approach, it is one which is required. Our Sages (Sanhedrin 7a) teach us: “To what extent must a leader of the community accept upon himself the burden of the nation? It is to the point at which a mother cares for her nursing infant.” What exactly is this comparison, and what do we learn from it?

When a mother carries her young child, the child itself is often soiled and dirty. Not only that, but the baby often causes its own mother and her clothes to become dirty as well. Will the mother react by tossing her child away in disgust? Of course not! In fact, the opposite is true, as the mother lovingly and carefully attends to the needs of the child. She will gently and calmly clean and wash her offspring, and then dress him with fresh and warm clothing. She will then take her own clothes and change them, and will once again reach for her child and caress him close to her. Life then continues, as the mother plays with her child as if no mishap had ever occurred.

Our Sages have demanded this same degree of tolerance and concern on the part of a community leader as he deals with his people. When an individual bothers or angers the rabbi, or if someone irritates or even insults him, the rabbi surely should not respond by angrily denouncing that person or by dismissing him. Rather, the rabbi should take charge and try to understand the person and the predicament in which he finds himself. He can then direct the person to restore his composure, and, as much as possible, the rabbi should assist the person in reaching a status of respectability and decency. The holy Torah illustrates the level of understanding required by its leaders by presenting it in terms of an analogy to a mother who carries her infant child.

Halachic Corner

Pirkei Avos Chapter 2

According to the Gaon of Vilna
Krias Shma - Sat. 9:03 10:19 8:27 9:55 8:26 5:15 8:26
Krias Shlosha - Sat. 9:03 10:19 8:27 9:55 8:26 5:15 8:26
Sunset 9:03 10:19 8:27 9:55 8:26 5:15 8:26

According to the Magen Avraham
Krias Shma - Sat. 8:27 9:55 8:26 5:15 8:26
Krias Shlosha - Sat. 8:27 9:55 8:26 5:15 8:26
Sunset 8:27 9:55 8:26 5:15 8:26

The final episode of this week’s parasha deals with the mishap of Miriam’s improper comments regarding her brother, Moshe Rabbeinu. We take this opportunity to present an expanded feature for Halachic Corner, reprinted with permission, from “Chofetz Chaim: A Lesson A Day” published by Artscroll.

While the verse (Vayikra 19:16) "לע לא תטל רכיב יבש" – "Do not go as a
gossipmonger among your people” – prohibits all forms of leshon hara, the term "לשון הרה" – “gossipmonger” – refers specifically to information that potentially can cause others to lose respect for the person being vilified. Rechilus can cause damage to relationships between the person and his fellow Jews. It is forbidden to tell someone that an individual: did something to harm him; spoke leshon hara against him; does not like him; or doesn’t respect him. Such statements would, in all probability, cause the listener to feel ill will towards that individual.

For a statement not to be considered rechilus and to be classified instead as constructive, several conditions are necessary. It is critical that one determine that the information is fully accurate. This involves both verification of facts and clear understanding of the situation.

The commandment (Vayikra 19:16) "לֹא תִּשְׁקָרֵא אֵלֶּה" – “Do not stand aside while your fellow’s blood is being shed” – obligates us to warn people of an actual danger if our knowledge of it is firsthand. If one did not personally witness an alleged occurrence and should choose to speak about it in order to save his fellow Jew from possible harm, it must be clearly stated that the information is based on hearsay and is not to be accepted as fact.

Even when one has personally witnessed a situation, he must avoid coming to the hasty conclusion that one party is at fault and has harmed, or is about to harm, another. Generally speaking, it is impossible to fully understand the attitude and behavior of one person towards another without a thorough knowledge of their relationship until this point. What may appear as one person’s plotting against the other may actually be an act of self-defense. In such a case, informing one person of the other’s intentions would leave the latter person – the real victim – vulnerable and defenseless.

Halachic Corner is dedicated by Benyomin Freeman in memory of his father, יוחנן יהודה לוטי ובראשית אמר, ברוך天堂. May his memory be for a blessing.

Questions for Thought and Study

1. If any Kohen could light the Menorah, why does the Torah point out that Aharon was the one who lit it? See Ramban 8:3
2. How do the first sections of the parashah show that everyone in Bnei Yisrael has a role in the service of Hashem? See Rabbeinu Bachya 8:6
3. Which word alludes to the requirement that the Korban Pesach be sacrificed after midday? See Ba’al HaTurim 9:2
4. List three reasons why the people felt that they were “diminished” (שער) and deserved a consolation for missing the first Korban Pesach? See Ohr HaChaim 9:7
5. Why did Hashem have to summon Aharon and Miriam “suddenly” ( внנכל) to punish them for the sin of speaking against Moshe? See Ohr HaChaim 12:4
6. Why does the Torah need to tell us that Moshe’s wife was an "אישה מסטרית" ("a woman from Kush") at the time when Aharon and Miriam questioned Moshe’s separation from his wife? See Ha’amek Davar 12:1

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- Gourmet Torah at Shallots Bistro is not meeting in the restaurant, so we are bringing Torah to you. Please join Rosh HaYeshiva Rabbi Avraham Friedman over Zoom on Thursday, June 18, at 12:30 PM. Topic: “Nothing’s Perfect, Except Hashem”. Zoom info: https://zoom.us/j/99921240863 or call in +1 312-626-6799. Zoom ID 999 2124 0863.

- Start your path towards a degree in Computer and Information Sciences. Rated as the highest pay by the first sections of the parashah show that everyone in Bnei Yisrael has a role in the service of Hashem? See Rabbeinu Bachya 8:6.

- Summer session begins June 22nd. For information, please email Mrs. Mann at Mann@htc.edu.

- Blitstein Institute is pleased to invite the community to a free LinkedIn webinar on Wednesday, June 24, at 6:00 PM. Learn how to: create a winning LinkedIn profile, make your profile stand out, find jobs that match your skills and interests, use best practices to promote yourself and make connections and engage industry leaders. Advance registration is required to participate. Please email scohen@htc.edu.

- TAG Chicago is here to help! Now selling kosher email, talk and text, and talk-only phones. We offer free volunteer assistance to keep your devices safe. Visit tagchicago.org, Call 847-920-8245 or email Help@TAGChicago.org to book your appointment. 8150 Central Park, Skokie. Remember - “Call before you buy!” We will help guide you.

- Pop by our “pop up” food truck! Glatt Chicago is open Thursday nights, parked in the parking lot of the Wi-Fi Building, 8170 McCormick Blvd. Order on the “curb and go app” or on our website, www.glatchicago.com. Can’t wait to serve you all! Make sure to try our famous Yapchik!!!
Yachad Chicago is now hiring! Join our expanding team as we launch brand new programs & services for individuals with special needs in the Chicago community. Yachad, an agency of the Orthodox Union, is dedicated to enhancing life opportunities of individuals with disabilities, ensuring their participation in the full spectrum of Jewish life. Open position: Yachad Chicago Regional Director. Be part of Yachad Chicago’s team & help make a difference in the Jewish community! For info & to submit a résumé: hermann@ou.org.

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Applications to the Blitstein Institute Honors Program are now being accepted. Eligible students are encouraged to apply soon, as limited places remain for the 2020-2021 school year. Students leaving for seminary are encouraged to apply now to join the program in 2021-2022. For more information visit https://blitsteinhonors.weebly.com/ or email scohen@htc.edu.

Hillel Torah is seeking qualified General Studies assistant teachers to join our faculty for the 2020-2021 school year. These are full-time positions. The ideal candidate will be warm, nurturing, team player and have experience working with elementary-school students. Bachelor’s degree preferred. To apply, please email your résumé and cover letter to resumes@hilleltorah.org.

Blitstein Institute of Hebrew Theological College would like to wish mazel tov to the graduating class of 2020. We are so proud of the vast accomplishments of these young women, many of whom are going off to continue their studies in prestigious graduate programs. May you all continue to go michayil el choyil in your avodas Hashem and service to your family and Klal Yisrael.

The cRc is proud to announce the winners of this year’s Rebbezen Shoshana Schwartz, a”h, Torah Essay Contest. First Place (Tie): Ephraim Karp (Fasman Yeshiva High School) & Chana Kuzrt (Bais Yaakov High School). Runners Up: Bais Yaakov High School, and Noah Roffe (Fasman Yeshiva High School). We congratulate the winners on their excellent work, and wish them & all who participated great success as they continue their Torah education.

Did you ever want to learn how to sear a fish to perfection? Now you can! Join Zelda’s Catering on June 18th & Executive Chef Jon Hudak will show you simple techniques for how to filet & properly sear a fish. He will also show you how to pickle your own vegetables on the side. Looking for a fun adventure for this summer? Many thanks to Linda Neiman of Zelda’s for offering family Zoom cooking class packages that include all the ingredients for your family’s dinner! Visit zeldascatering.com for more details.

By the Mishkin families in memory of Jules Mishkin, מ”ך, whose 34th yahrtzeit is Sivan 26.

By Herbert & Evelyn Friedman and Larry & Linda Friedman and their families in loving memory of their father and grandfather, Armin C. Friedman, מ”א, on the occasion of his yahrtzeit on 22 Sivan.

In memory of our beloved father and grandfather, Rabbi Herman L. Davis, מ”א, whose life led the way to a proud legacy in his children and grandchildren, on the 45th yahrtzeit on 22 Sivan. By the Shanes/Jewish United Fund in service of our community.

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Likkutei Peshatim is endowed by Les & Ethel Sutker in loving memory of Max and Mary Sutker and Louis and Lillian Klein, מ”א. May their memory be for a blessing.

1. Aharon understood the significance of this special mitzvah and lit the Menorah every day he was alive, for the rest of his life.
2. The Menorah, the transport of the Mishkan, and the Korban Pesach are roles that are for the Kohenim, Levi'im, and all of Bnei Yisrael respectively. By placing these sections consecutively, the Torah indicates every one’s role in serving Hashem.
3. The word ר”פ ("in its proper time") is written with an extra י (numerically equal to six), indicating that the Korban Pesach is to be brought after the sixth hour.
4. First, they felt that they were only פ”ח (impure) because they followed the command of Hashem to carry Yosef’s coffin. As this was a command from Hashem, they should not lose out. Secondly, they felt that just as the פ”ח (impure) could be up throughout Pesach, so too the Korban Pesach can be made up throughout the Yom Tov as well. Thirdly, this was the last day of their פ”ח (impurity), and just as one who is impure from a פ”ח (impure creature) can have someone else fulfill for them (even though they are not pure until nightfall) so too someone could fulfill for them as well.
5. The simple explanation is that Hashem acted quickly, as Moshe had been offended by Aharon and Miriam’s words. Another explanation is that Aharon and Miriam were called suddenly after marital relations to show them that Moshe needed to be pure at any moment and therefore separated from his wife.
6. Just as the color of one’s skin (black) is clear if one is from Kush, so too the beauty of Moshe’s wife was obvious to everyone. This made it clear that Moshe separated from his wife only so that he can be readily accessible to speak to Hashem.

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