



CIRCLE TIME

AT YOUR

Shabbos Table

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

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DVAR TORAH IN A STORY >>

THE UNPRAYED TEFILLAH



When Miriam was stricken with tzara'as for criticizing Moshe, he did not daven a lengthy tefillah for her. Instead, he just told Hashem, "Hashem, heal her now!" and she was cured. Why did he do that?

Within the Jewish community of the city of Prohovitch, there lived a wicked woman. The entire community was upset about her public acts of defiance of Torah and mitzvos, and many members of the community wanted to have her expelled from it. As her negative impact on the neighborhood grew, the calls for her removal intensified, and it was decided to hold a meeting about the problem.

The wicked woman knew about the movement to punish her, and she went to visit one of the chief ministers of the city, who was a good friend of hers.

She invented all sorts of vile things about the community and concluded, "Now, they are trying to throw me out of town!"

"I'll take care of this for you," the minister said. "What should I do?"

"The ringleader of the community is the rabbi, Rav Avraham," she



PARSHAH RIDDLES

Answers to this week's riddles will appear in next week's issue.

1

Can you find a *pasuk* that refers to the same group of people by name five times, instead of using "they" or "them"?

2

Can you find a *pasuk* in which the word "lo" or "v'lo" is used five times?

3

Name at least four places in the Torah where there is a double *pazer* (trop). (Hint: two of them are in this week's *parshah*.)

4

There are two backwards *nuns* in the *parshah*. Where else in the Torah is there a backwards *nun*, according to at least one Rishon?

GEMATRIA

When Miriam was struck with *tzara'as*, Moshe davened for her with five words: א-ל-נא רפא נא לה.

The *Midrash Avos d'Rebbi Nassan* says that Moshe drew a circle on the ground and stood in it, vowing not to leave it until Miriam was healed.

The *gematria* of the phrase used by the *Midrash*, עג עונה קטנה, is 449—precisely the *gematria* of Moshe's *tefillah*, א-ל-נא רפא נא לה (*Tosefes Ohr*).



CHOLENT STORY

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

Recap: Naftali Katz, a nine-year-old orphan, is being transported to a dungeon to be held until adulthood, when his death sentence will be carried out. His guard stopped at an inn to rest, and is about to set off.

P

Pyotr glared at Shmuel, the innkeeper, from his perch above the horses. “Don’t try to interfere!” he warned. “We are leaving.” He reached for the reins.

“Wait!” Shmuel cried. “Surely you need a drink for the way.” He proffered a freshly unsealed bottle of strong whiskey.

Pyotr, never one to turn down anything free, let alone alcohol, gladly accepted a drink. And another. And...he was soon ready to talk.

“Come inside and sit down,” Shmuel suggested.

Pyotr followed the innkeeper to the bar. “Look,” he said plaintively. “I have to deliver this boy to the jail on time, or the Kaiser will put *me* on the gallows instead of him.”

“I have three thousand rubles saved for my daughter’s wedding,” Shmuel said evenly. “Give me the boy, and it is all yours.”

Pyotr’s eyes glazed over at the mention of so much money, but reality quickly poured cold water on any dreams he may have had. “What will my dead body do with your three thousand rubles?” he asked.

“Take the money, give me the boy, and get out of Prague,” Shmuel suggested. “Run for it. With three thousand rubles, you can afford to go wherever you want to go.”

“It won’t work,” Pyotr said. “They’ll hunt me down, and the boy, and you too.”

Shmuel snapped his fingers. “I’ve got it! I’ll get a local doctor to write a death certificate. Tell the officers at the jail that the boy died and you buried him along the way. No one will hunt for you or the dead boy. Everyone will be happy—you’ll have your money, the jailers won’t have to look after another prisoner for nine years, and the Kaiser will have his execution!”

Pyotr thought it over. “You have one hour,” he said finally. “It’s getting late. Get me a death certificate in one hour, and the boy is yours. One minute later, and we’re out of here.”

Shmuel quickly threw on his coat and hurried out into the cold night. Within minutes, he was pounding on the door of the local doctor’s home. “Open up!” he shouted. “It’s an emergency!”

After an eternity, the door creaked open, and the doctor stood in the doorway, clad in a dressing gown and holding a guttering candle. Shmuel blurted out a tale of an orphan boy who had died of malnutrition and needed to be buried right away. The doctor looked suspicious, but he respected the sterling reputation of the innkeeper, and with relatively few questions, he wrote the certificate.

Shmuel hastened back to his inn. He thrust the document at Pyotr, who scanned it quickly, grabbed the money, and left without another word.

The innkeeper now turned to Naftali, who was sobbing quietly in a mixture of joy, relief, and gratitude. “Now, Naftali,” Shmuel said. “I will be your father. You must stay in the house and not be seen. I will hire a *melamed* to learn with you.”

Unable to run in the streets like the wild orphan he had been at home, Naftali applied himself to his studies. He grew to become a respected *talmid chacham* and wrote several *sefarim*.

THE END

2

DVAR TORAH >>

LITVAK, CHASSID, SEPHARDI

Three different angles on a dvar Torah, one each from Litvish, Chassidic, and Sephardic sources. Can be split between the three seudos.

וַיַּעַשׂ כֵּן אַהֲרֹן.

רש"י: להגיד שבחו של אהרן שלא שנה

“And Aharon did so” (8:1). Rashi: [This is] to say Aharon’s praise, that he did not change [Moshe’s instructions].”

Why does Aharon deserve praise for “not changing” Moshe’s instructions from Hashem? Why would anyone deviate from Hashem’s instructions?

THE DUBNO MAGGID:

Most people follow the instructions of their doctor exactly. But someone who knows medicine may think he can tweak the doctor’s instructions a little bit, because he understands them! Such a person runs the risk of failing to cure his illness. Aharon was a great man who understood a lot of Torah. He understood the depth of the mitzvah and could have applied his own ideas about how it should be done. Nevertheless, he followed Moshe’s instructions exactly.

SFAS EMES:

After doing the same mitzvah many times, most people begin to do it by rote, without excitement. But Aharon did not change—he did the mitzvos with the same fire throughout his tenure as *kohen gadol*, without any waning passion for the *dvar Hashem*.

RABBI SHLOMO LANIADO, Av Beit Din Aram Soba

Aharon stood in the spot in which his sons Nadav and Avihu were tragically killed. Most people would have trembled in that place and been unable to carry out complex instructions. But Aharon focused and did not miss a step.

PERSONAL GROWTH AVODAH OF THE WEEK

This section views the procession of parshiyos and Yamim Tovim as a ladder for personal growth. It identifies a theme in the parshah and a related area that needs growth, and assigns a weekly mission based upon it.

PARSHAH SUMMARY

Parshas Beha'aloscha teaches us a lot about the challenges of leadership, shown to us by both Aharon and Moshe. Aharon is disheartened because he did not bring a *korban* to inaugurate the Mishkan, like other leaders did. Aharon helps each *levi* through his initiation to the *avodah* in the Mishkan.

Moshe is challenged or rejected several times and responds with humility and equanimity. When challenged by the people who couldn't bring the *Korban Pesach*, he immediately turns to Hashem. His request that Yisro accompany *Klal Yisrael* is rejected. The "complainers" challenge Moshe, and he expresses to Hashem that the responsibility for the people is too great for him. Hashem appoints other leaders to share the burden. Eldad and Meidad begin saying *nevuah* about Moshe dying and Yehoshua taking over the leadership. Yehoshua is upset, but Moshe is pleased that more Jews have become *nevi'im*.

Miriam challenges Moshe's decision to separate from Tziporah, and Hashem shows Miriam and Aharon that Moshe's relationship with Hashem is unlike that of anyone else in history. The Torah testifies to Moshe's unique humility and greatness.

AVODAH FOR THIS WEEK:



During *sefirah* and Shavuot, we worked on our relationships with our peers. Last week, we worked on our relationships with our juniors. Now is the time to work on our relationships with those in positions of leadership relative to us. Being a leader is hard.

At least once, reflect on the difficulties facing your *rav*, boss, teacher, or other superior. Try to see things their way, particularly regarding an issue that bothers you.

Find something new about your superior's work that you can be grateful for, and express appreciation.

ANSWERS TO LAST WEEK'S RIDDLES:

1. *Naso* is the longest *parshah* in the Torah. Which three *krios* are longer? ***Mattos-Massei; Vayakhel-Pekudei (Hachodesh); Chukas-Balak***
2. Can you find four consecutive words with the same *shoresh*? **לְעֵבֵד עֲבַדְתָּ עֲבַדְתָּ וְעַבַדְתָּ מִשָּׂא (4:47)**
3. Can you find at least three places in the Torah where there are four consecutive *parshiyos* that are only one *pasuk* long? **1) the birchos Kohanim in Parshas Naso 2) the Aseres Hadibros 3) Mishpatim 21:14-17. Can you find one place where there are 11 in a row? Parshas Acharei Mos, beginning of shishi**

Did you notice that the story of the haftorah, besides relating to the depth of the parshah or day, usually sounds like it is right out of current events?

HAFTORAH FROM THE HEADLINES

SUMMARY:

The haftorah takes place at the time of the rebuilding of the second Beis Hamikdash, shortly after the Purim story. In it, Zecharyah 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). Zecharyah 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 closely parallels the *parshah*. In the *parshah*, Moshe and Aharon set out to lead the people to Eretz Yisrael, but the people complain about *iskei mishpachah* (marital laws) and other things. In the haftorah, a *kohen gadol* and a leader are trying to rebuild the Beis Hamikdash, but the people's sin of marriage to gentile women is interfering.

Also in the *parshah*, Hashem defends and encourages Moshe to continue his leadership despite all the complaints, for which he feels responsible. In Zecharyah'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.

RIPPED FROM THE HEADLINES:

The challenges to reopening our *mikdash me'at* (shuls) remains a painful topic. Our *rabbanim* continue to lead a slow return to the *heichlei Torah*, and we all need encouragement. We continue to hold strongly onto the vision of our return to shuls, *batei midrash*, and ultimately, the third Beis Hamikdash, and beg Hashem to overlook our sins.



>> CONTINUED FROM PAGE 1



said. "If you capture him and lock him in prison, that will teach them a lesson. But you can't capture him during the day, because he is surrounded by his followers. Only at the crack of dawn, when he walks to the synagogue, is he alone. Grab him then!"

The minister sent several of his men to stake out the *rav's* house. Sure enough, at dawn, they spotted him leaving to shul. They set upon him, arrested him, and locked him in the minister's jail.

The Jews of the town soon figured out what had happened, and they sent *askanim* to speak with political figures. After a while, Rav Avraham, who was the brother of the Rizhiner Rebbe, was released and sent home.

Just a few days later, the woman who had had him arrested fell seriously ill. Unashamed, her family ran to Rav Avraham's home to ask him to *daven* for her!

Rav Avraham stood up. "*Ribbono shel Olam*," he cried, "I cannot *daven* for this woman, because she plotted against me. So You'll just have to heal her without my *tefillah*!"



HALACHAH

The prayer “Vayehi Bineso’a HaAron,” which is recited when the aron kodesh is opened to remove the Torah, appears in Parshas Beha’aloscha. In the post-COVID era, many minyanim are taking place in unusual or informal locations. It is important to review the halachos of moving a sefer Torah from place to place.

Shulchan Aruch rules that one may not transport a sefer Torah for a temporary use, i.e., to a *minyan* that will use it one time. It is considered disrespectful to do so; the *minyan* should go to the Torah, not vice versa. Rema adds that a sefer Torah can be moved to a *minyan* if it will be there a day or two before it is used. *Mishnah Berurah* says it should also not be taken away right after use, but should stay there for a while. *Aruch Hashulchan* reports that the *minhag* is to use the sefer Torah a minimum of three times in each location; that makes the use considered permanent, not temporary.

In cases of severe need, it is permitted to move a sefer Torah for temporary use. This includes moving a sefer Torah for the use of a great *talmid chacham* or for a *Parshas Zachor* reading.

It is even questionable whether a sefer Torah may be transported for a group of people that are being held captive or are stuck in a hospital. An established *minyan* that is missing its sefer Torah, for whatever reason, may have a Torah brought to it. A *posek* should be consulted to determine if a situation qualifies as a pressing need.

Moving the entire *aron kodesh* with the Torah inside does not change this halachah. Some *poskim* allow a sefer Torah to be moved to another room in the shul building, while others are opposed to that. When a sefer Torah is transported, it should not be exposed; it should at least be wrapped in a *tallis*. *KafHachaim* permits a sefer Torah to be moved if it is accompanied by a *minyan* of men.

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