LIONS OF THE SOUL

“He (the kohen) will separate the ash” (6:1)

July 1956. Saturday afternoon. A taxi leisurely turns off Dizengoff Street. Close up on the taxi driver’s face. He is wearing a blue baseball cap.

Driver: “They went to their deaths like sheep. They asked their Rabbis, “Rabbis — should we run away to Israel or should we stay here in Europe? And you know what those great rabbis said? (Puts on fake Yiddish accent) “Don’t leave! Don’t go to Israel! Here, your life is in peril. But in Israel, your souls will be in peril. Jews there drive down Dizengoff on Shabbes afternoon! You’re better off here in Poland.”

The driver chuckles, pleased with his own joke. He thinks for a second.

“So I ran away in 1937. I came here. I got a job as a taxi driver. I used to be religious but I gave it up here. Those poor fools are now ashes and I’m alive and driving down Dizengoff on Shabbes afternoon! You’re better off here in Poland.”

The driver chuckles, pleased with his own joke. He thinks for a second.

Dissolve. We hear Shostakovitch’s String Quartet no. 8. A large hearse is seen leaving a graveyard. Cut to a freshly filled-in grave in the mid-distance. Hanging on the grave marker is a blue baseball cap. The camera tracks backward. All around are grave-stones. The camera keeps tracking back through what seems to be like hundreds and hundreds of identical grave-stones. Suddenly, the camera stops and slowly tracks in, lingering on one of thousands of identical stones. At the top of the gravestone there is a carving, six pieces of barbed wire arranged in a Star of David.

The camera moves downward. We read the inscription: “For one of the Six Million, a place in the earth for someone whose ashes are blown on the four winds.”

No one gets out of here alive. We all make our exit one way or another. The question is what we do during our brief stay here. We can live like heroes and die like martyrs, with the name of G-d on our lips. We can live for our beliefs, for the sake of religion and our people. We can die like Jews and because we are Jews.

Or we can shorten our names, shorten our noses and vanish into the background. Either way, we all end up in that same room waiting before our cases come up in the “Supreme Court.” There, we will reflect on what we did, and on what we didn’t do.

The world sees our martyrs as lambs to the slaughter. We see them as gigantic heroes of the soul. Heroes who never allowed their fiendish enemies the pleasure of seeing them falter in their trust in G-d’s ultimate justice. Heroes who, with the worst imaginable horrors staring them in the face, never slackened in the observance of their faith. They were quick to do the Will of their Father in Heaven. And in death they are not separated from Him.

Marching to the “showers,” one great rabbi cautioned his students that no impure thought should enter their minds so that they might be a pure offering, an atonement for their brothers and sisters who would live on in Israel and in America.

“Who is like Your people Israel, one nation in all the world?”

If we live on today, it is because of them. Our lives are founded on the ashes of the millions. They gave their most precious gift to us. Even though they never met us. They were not sheep. They were lions of the soul.

“He will separate the ash…”

The first service of the day in the Holy Temple — that on which the service of the rest of the day was built — was the terumat hadeshen. The kohen took ashes from the innermost part of the altar and placed them on the floor next to the altar. These ashes came from the incinerated flesh of the previous day’s offerings.

Every day the kohen would perform this service, placing the ashes at the base of the altar. And, miraculously, the ash would be swallowed by the ground around the base of the altar. In other words, the ashes, became part of the altar on which that service was performed.

Today’s service of G-d is built on yesterday’s service. A Jew serves G-d today with his life as willingly as ultimately he is prepared to serve Him with his ashes.

Sources:
Rabbi S. R. Hirsch, Rabbi Zev Leff

FUEL UP

“Don’t defile yourselves with any swarming thing that moves on the earth, because I am the L-rd who brought you up from the land of Egypt” (11:44-45).

A n advanced machine requires highly refined fuel, while a simpler machine can use a less refined energy supply. So too, the dietary laws were only incumbent on the Jewish
TZAV

The Torah addresses Aharon and his sons to teach them additional laws relating to their service. The ashes of the korban olah — the offering burnt on the altar through the night — are to be removed from the area by the kohen after changing his special linen clothing. The olah is brought by someone who forgot to perform a positive commandment. The kohen retains the hide. The fire on the altar must be kept constantly ablaze. The korban mincha is a meal offering of flour, oil and spices. A handful is burned on the altar and a kohen eats the remainder before it becomes leaven. The Parsha describes the special korbanot offered by the kohen gadol each day, and by Aharon’s sons and future descendants on the day of their inauguration. The chatat-korban brought after an accidental transgression is described, as are the laws of slaughtering and sprinkling the blood of the asham guilt-korban. The details of shelamim, various peace korbanot, are described, including the prohibition against leaving uneaten until morning the remains of the todah, the thanks-korban. All sacrifices must be burned after they may no longer be eaten. No sacrifice may be eaten if it was slaughtered with the intention of eating it too late. Once they have become ritually impure, korbanot may not be eaten and should be burned. One may not eat a korban when he is ritually impure. Blood and chelev, forbidden animal fats, are prohibited to be eaten. Aharon and his sons are granted the breast and shank of every korban shelamim. The inauguration ceremony of Aharon, his sons, the Mishkan and all of its vessels is detailed.

SHMINI

On the eighth day of the dedication of the Mishkan, Aharon, his sons, and the entire nation bring various korbanot (offerings) as commanded by Moshe. Aharon and Moshe bless the nation. Hashem allows the Jewish People to sense His Presence after they complete the Mishkan. Aharon’s sons, Nadav and Avihu, innovate an offering not commanded by Hashem. A fire comes from before Hashem and consumes them, stressing the need to perform the commandments only as Moshe directs. Moshe consoles Aharon, who grieves in silence. Moshe directs the kohanim as to their behavior during the mourning period, and warns that they must not drink intoxicating beverages before serving in the Mishkan. The Torah lists the two characteristics of a kosher animal: It has split hooves, and it chews, regurgitates, and re-chews its food. The Torah specifies by name those non-kosher animals which have only one of these two signs. A kosher fish has fins and easily removable scales. All birds not included in the list of forbidden families are permitted. The Torah forbids all types of insects except for four species of locusts. Details are given of the purification process after coming in contact with ritually-impure species. Bnei Yisrael are commanded to be separate, and holy — like Hashem.
People after they were transformed from abject slavery in Egypt to the elevated position of a kingdom of religious leaders and Hashem's holy nation. The Torah normally refers to the Exodus with the expression “to take out of Egypt.” Yet here, the expression is “to bring up.” This emphasizes that only the elevated state of the Jewish People — after freedom from slavery and idol worship in Egypt — made them sensitive to the spiritual damage from un-kosher food.

**Parshat Parah - Yechzkel 36:16-38**

This year, accompanying Parshat Tzav is the haftarah of Parshat Parah, the third of the four special Parshiot. Just as Parshat Parah concerns the laws of spiritual purity, so too its haftarah contains the words “and I will sprinkle upon you the waters of purity.” Its prophecy consoles the exiled Jewish people, relating to the reasons of the exile and to the future restoration and establishment in the Land of Israel. In the future, spiritual purity, together with a “new heart and new spirit,” will be bestowed from above upon those who return to the Torah.

**A NEW HEART**

“And I will remove the heart of stone from within you and give you a heart of flesh.”

When a person transgresses against the Torah, he actually harms himself; his suffering soul introverts within his conscience, his feelings become numb and his emotions phlegmatic. This state not only hinders spiritual elevation but lures him to deepen his depression with additional sin. This is the meaning of the statement “a sin motivates a sin,” (**Pirkei Avot 4:2**) as the spiritual harm caused by the first decision to sin strengthens his desire for future sin.

Our Sages compared this situation to a thirsty sailor drinking salt water; the more he drinks the more he thirsts. Nevertheless, when a person is determined to return to the Torah path, Hashem removes his heart of stone and furnishes him with a new, sensitive heart of supple flesh, enabling him to embark on a new beginning.

**Parshat Hachodesh - Yechezkel 45:16-46:18**

This haftarah, the haftarah of Parshat Hachodesh, prophetically narrates the consecration of the third and everlasting Beit Hamikdash. As this will occur on the first of Nissan, we thus read this haftarah on the Shabbat preceding the first of Nissan.

The haftarah begins with the entire Jewish nation contributing towards the Temple's consecration, by raising the funds of the festive inaugural offerings conducted by the prince mashia'h. This festivity will be celebrated on Passover. The haftarah ends with official regulations regarding the prince's authority in granting estates to his subjects, stating that he will not use his power to confiscate lands from their rightful owners as some of the corrupt kings had done.

**THE CHODESH FESTIVAL**

The haftarah refers to Rosh Chodesh as a festival (**46:1-3**). This festive nature is evident also from the obligation to bring a musaf offering on Rosh Chodesh (**Num. 28:11**). The Tur (**Orach Chaim 417**) states that Rosh Chodesh was in fact intended to be holy day like a Yom Tov, with a prohibition of creative activity, but unfortunately we lost this opportunity subsequent to the sin of the Golden Calf. We were commanded to observe the three regaliim festivals — Pesach, Shavout and Succot — in the merit of Avraham, Yitzchak and Yaakov; and the twelve Rosh Chodesh festivals were to have been observed in the merit of the twelve tribes. However, when the twelve tribes sinned, Rosh Chodesh lost an element of its holiness and became a day when toil is permitted. The custom for women to abstain from unnecessary work on Rosh Chodesh is because they did not participate in the sin of the Golden Calf. Thus, for them it retains an air of its original grandeur.

**I DIDN'T KNOW THAT!**

**TZAV**

“Their portion shall not be baked as chametz...” (**6:10**) By eating the flour offering, the kohen brings atonement to the owner of the offering. Therefore, the kohen’s portion requires the same restrictions as the portion brought upon the altar itself; i.e., it may not be chametz.

* Abarbanel

**SHEMINI**

“Moshe asked: ‘Why didn’t you eat the sin offering?’ Aharon answered: ‘Were I to have eaten this day’s sin offering, would Hashem approve?’ Moshe heard and approved.” (**10:17-20**) Our Sages explain that the above exchange between Moshe and Aharon was actually a halachic dialogue regarding the question: Was Aharon, while mourning for his yet unburied sons, allowed to eat from the special inaugural offerings? This is the first place in the Torah text where we find the classic exercise of Torah Sheba’al Peh, the Oral Law, in which reasoning is used to ascertain the halacha.

* Rabbi Tzaddok Hakohen
HOLD BACK THAT CHILD!

The synagogue was locked on Shabbat and the keys had been lost somewhere in the street. This was the problem facing Rabbi Yitzchak bar Bisna whose responsibility it was to open the synagogue for the worshippers. Even if he could find the keys he would be unable to carry them on Shabbat through the public thoroughfare. When he presented his dilemma to Rabbi Pedos he was advised to lead a group of children on a stroll to the area where the keys were lost, in the hope that they would find the keys and bring them to him at the synagogue.

The halachic conclusion drawn by some authorities from this advice is that if a child is seen eating forbidden food or committing another transgression there is no obligation to prevent him from doing so. Only the father is obligated to reprove him and prevent him from committing the sin, because he has the responsibility of chinuch — training his minor children in preparation for their responsibilities when they come of age.

Tosefot (Mesechta Shabbat 121a) contends that our gemara’s ruling about not preventing a child from committing a sin is limited to a child who has not yet reached the age of chinuch. Once he reaches that stage, however, there is an obligation on every Jew, not only the father, to prevent him for committing any sin.

The Shulchan Aruch (Orach Chaim 243:1) rules according to the first opinion that chinuch is the responsibility of the father alone (and the mother as well according to some authorities), and not of others. Rema, however, cites the view of Tosefot that all are obligated. The compromise suggested by the Chayei Adam and quoted by the Mishna Berura (ibid.) is to take the more stringent approach in regard to violations which are of Torah origin but to rely on the more lenient view in regard to bans of a rabbinic nature.

THE FEELING IS MUTUAL

Like the reflection one sees when he looks into the water, so is the heart of man to man. (Mishlei 27:19)

This observation of the wisest of men, King Solomon, has various applications. In our gemara we find two of them.

The Sages who dispute Rabbi Yehuda apply it to human relations. Although the testimony of an individual witness about the death of a husband is sufficient to allow his widow to marry another, certain female relatives are disqualified. This is because they are suspect of perhaps hating her enough to want to embarrass her by testifying falsely about the death, thus ruining her marriage when her mate returns after she has married another. Among these is a mother-in-law, because we suspect her of perhaps resenting the fact that her daughter-in-law may end up consuming the resources which she brought into the marriage and which will revert to her household through inheritance.

While this reason explains why the mother-in-law may possibly harbor antagonism to her son’s wife, it does not explain why the reverse is also true — that a daughter-in-law cannot testify regarding her husband’s mother. This is so, say these Sages, because feelings are reciprocal. If one smiles into the water he will see his reflection smile, and if he frowns, the frown is returned. If one feels love for another, it is reciprocated. The same is true of hatred.

Rabbi Yehuda’s interpretation of Solomon’s model of reciprocity is that it applies to the study of Torah. Rashi offers two different explanations of how this applies. One is that your success in mastering Torah knowledge will reflect how much heart and effort you invest in its study. A second explanation deals with the relationship of teacher and student. If the teacher shows a pleasant face to his student, displaying a genuine interest in his development, the student will become wise; otherwise he will not gain from his teacher.

Tosefot, in Mesechta Yevamot (113b), applies this concept of reciprocal feelings to the situation in which legitimate hatred of a wanton sinner arouses a reciprocal hatred, which may ricochet into the improper hating of a Jew “because he hates me,” rather than based on the original catalyst.

THE “DAF” OF SURVIVAL

I was once traveling on a ship,” recounted Rabban Gamliel, “when I saw another ship that had been wrecked. My heart grieved especially for one of its passengers, the Torah Sage Rabbi Akiva. When I reached land and resumed my studies I suddenly saw him sitting before me and discussing halachic matters with me.”

When Rabban Gamliel inquired as to who had rescued him from the sea, Rabbi Akiva replied: “A daf (plank) from the ship came my way and I clung to it. When each wave came surging towards me I bowed my head and let it pass over me.”

From this our Sages concluded, notes the gemara, that when wicked men come against a person he should bow his head until the danger passes.

Maharsha (Bava Batra 73a) explains the connection between the story of Rabbi Akiva and the conclusion of the Sages. The enemies of the Jewish People are compared to the waves of the sea which futilely attempt to overcome the sand of the seashore to which the Children of Israel are compared. Just as each successive wave fails to learn from the failure of its predecessor to go beyond the boundary set for the sea by Heaven, so does each of Jewry’s enemies fail to learn from the failures of their predecessors in trying to destroy a people whose eternity is Divinely guaranteed, and who need only bow their heads in submission until Heaven rescues them.

In presenting his concept of Daf Hayomi upon which this column is based, Rabbi Meir Shapiro of Lublin some 80 years ago alluded to the miraculous survival of Rabbi Akiva which is symbolic of the survival of the Jewish People. “Daf” means a plank and also means a page of gemara. It is the “daf” of the gemara studied every day by Jews throughout the world, he declared, which will serve as the life-raft of survival against all the waves of oppression we face in our exile and which will, like in the case of Rabbi Akiva, enable us to safely reach the shore.

YEVAMOT 111 - KETUBOT 3
**PARSHA Q&A?**

**TZAV**

1. What separated the kohen’s skin from the priestly garments?
2. How often were the ashes removed from upon the mizbe’ach? How often were they removed from next to the mizbe’ach?
3. If someone extinguishes the fire on the mizbe’ach, how many Torah violations has he transgressed?
4. The portion of a flour-offering offered on the mizbe’ach may not be chametz. But is the kohen’s portion allowed to be chametz?
5. When a kohen is inaugurated, what offering must he bring?
6. What three baking processes were used to prepare the korban of Aharon and his sons?
7. What is the difference between a minchat kohen and a minchat Yisrael?
8. When is a kohen disqualified from eating from a chatat?
9. What is the difference between a copper and earthenware vessel regarding removing absorbed tastes?
10. Can an animal dedicated as an asham be replaced with another animal?
11. How does an asham differ from all other korbanot?
12. Unlike all other korbanot, what part of the ram or sheep may be placed on the mizbe’ach?
13. What three types of kohanim may not eat from the asham?
14. In which four instances is a korban todah brought?
15. Until when may a todah be eaten according to the Torah? Until when according to Rabbinic decree?
16. How does a korban become pigul?
17. Who may eat from a shelamim?
18. What miracle happened at the entrance of the Ohel Moed?
19. Other than Yom Kippur, what other service requires that the kohen separate from his family?
20. What are the 5 categories of korbanot listed in this Parsha?

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**PARSHA Q&A!**

**TZAV**

1. 6:3 - Nothing.
2. 6:4 - A) Every day. B) Whenever there were a lot.
3. 6:6 - Two.
4. 6:10 - No.
5. 6:13 - A korban minchah – A tenth part of an ephah of flour.
6. 6:14 - Boiling, baking in an oven and frying in a pan.
7. 6:15 - The minchat kohen is burnt completely. Only a handful of the minchat Yisrael is burnt, and the remainder is eaten by the kohanim.
8. 6:19 - If he is tamei (spiritually impure) at the time of the sprinkling of the blood.
9. 6:21 - One can remove an absorbed taste from a copper vessel by scouring and rinsing, whereas such a taste can never be removed from an earthenware vessel.
10. 7:1 - No.
11. 7:3 - It can only be brought from a ram or sheep.
12. 7:3 - The tail.
13. 7:7 - A t’vul yom (a tamei kohen who immersed in a mikveh yet awaits sunset to become tahor); A mehusar kipurim (a tamei person who has gone to the mikveh but has yet to bring his required offering); An onan (a mourner prior to the burial of the deceased).
14. 7:12 - Upon safe arrival from an ocean voyage; Upon safe arrival from a desert journey; Upon being freed from prison; Upon recovering from illness.
15. 7:15 - A) Until the next morning. B) Only until midnight.
16. 7:18 - The person slaughters the animal with the intention that it be eaten after the prescribed time.
17. 7:19 - Any uncontaminated person (and not only the owner).
18. 8:3 - The entire nation was able to fit in this very small area.
19. 8:34 - The burning of the parah adumah (red heifer).
20. Olah (6:2); minchah (6:7); chatat (6:18); asham (7:1); shelamim (7:11).

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**THE OHR SOMAYACH WEB SITE**

[www.ohrnet.org](http://www.ohrnet.org)
SHEMINI
1. What date was “yom hashmini”?
2. Which of Aharon’s korbanot atoned for the golden calf?
3. What korbanot did Aharon offer for the Jewish People?
4. What was unique about the chatat offered during the induction of the Mishkan?
5. When did Aharon bless the people with the birkat kohanim?
6. Why did Moshe go into the Ohel Mo’ed with Aharon?
7. Why did Nadav and Avihu die?
8. Aharon quietly accepted his sons’ death. What reward did he receive for this?
9. What prohibitions apply to a person who is intoxicated?
10. Name the three chatat goat offerings that were sacrificed on the day of the inauguration of the Mishkan.
11. Which he-goat chatat did Aharon burn completely and why?
12. Why did Moshe direct his harsh words at Aharon’s sons?
13. Moshe was upset that Aharon and his sons did not eat the chatat. Why?
14. Why did Hashem choose Moshe, Aharon, Elazar, and Itamar as His messengers to tell the Jewish People the laws of kashrut?
15. What are the signs of a kosher land animal?
16. How many non-kosher animals display only one sign of kashrut? What are they?
17. If a fish sheds its fins and scales when out of the water, is it kosher?
18. Why is a stork called chasida in Hebrew?
19. The chagav is a kosher insect. Why don’t we eat it?
20. What requirements must be met in order for water to maintain its status of purity?

SHEMINI
1. 9:1 - First of Nissan.
2. 9:2 - The calf offered as a korban chatat.
3. 9:3,4 - A he-goat as a chatat, a calf and a lamb for an olah, an ox and a ram for shelamim, and a mincha.
4. 9:11 - It’s the only example of a chatat offered on the courtyard mizbe’ach that was burned.
5. 9:22 - When he finished offering the korbanot, before descending from the mizbe’ach.
6. 9:23 - For one of two reasons: Either to teach Aharon about the service of the incense, or to pray for the Shechina to dwell with Israel.
7. 10:2 - Rashi offers two reasons: Either because they gave a halachic ruling in Moshe’s presence, or because they entered the Mishkan after drinking intoxicating wine.
8. 10:3 - A portion of the Torah was given solely through Aharon.
9. 10:9-11 - He may not give a halachic ruling. Also, a kohen is forbidden to enter the Ohel Mo’ed, approach the mizbe’ach, or perform the avoda.
10. 10:16 - The goat offerings of the inauguration ceremony, of Rosh Chodesh, and of Nachshon ben Aminadav.
11. 10:16 - The Rosh Chodesh chatat: Either because it became tamei, or because the kohanim were forbidden to eat from it while in the state of aninut (mourning).
12. 10:16 - Out of respect for Aharon, Moshe directed his anger at his sons and not directly at Aharon.
13. 10:17 - Because only when the kohanim eat the chatat are the sins of the owners atoned.
14. 11:2 - Because they accepted the deaths of Nadav and Avihu in silence.
15. 11:3 - An animal whose hooves are completely split and who chews its cud.
16. 11:4,5,6,7 - Four: Camel, shafan, hare, and pig.
17. 11:12 - Yes.
18. 11:19 - Because it acts with chesed (kindness) toward other storks regarding food.
19. 11:21 - We have lost the tradition and are not able to identify the kosher chagav.
20. 11:36 - It must be connected to the ground (i.e., a spring or a cistern).
COPING WITH THE POPE
From: Karen in Miami, FL
Email@Withheld
Dear Rabbi,
With the Pope visiting Israel and all the fanfare, it brings to mind a question I’ve often pondered: Why did Hashem allow Christianity to become such a major religion?

Dear Karen,

Jewish ideas such as “brotherhood of humanity,” “love your neighbor,” and “age of peace” are taken for granted today by much of mankind. But when Judaism first introduced these ideas to the world, they were revolutionary.

These Jewish concepts have been spread largely by Christianity (and by Islam). Christianity came to a world in which people were slaughtering to Zeus, Apollo, and a host of other idols, and taught some basic ideas of Judaism, albeit in a distorted form.

The great 11th century scholar Maimonides writes: “Even J… of Nazareth, who thought he was mashiach (messiah), was the subject of a prophecy in the Book of Daniel: “Also the renegades of your people will exalt themselves to fulfil the vision, but will stumble.” Is there a greater stumbling block than this?

“By then,” continues Maimonides, “the world will already be filled with the idea of mashiach, Torah, and commandments, even in far-flung islands and in closed-minded nations, where they engage in discussions on the Torah’s commandments…When the true king mashiach arrives…all people will immediately realize that they had been taught lies by their forefathers, and that their ancestors and prophets had misled them.”

Sources:
• Maimonides: Hilchot Melachim 11,4 [Frankel Edition]
• Book of Daniel 11, 14

MORE SMOKING
From: Name@Withheld in Boston University, Boston MA
Dear Rabbi,
I receive your “Ask the Rabbi” and I truly enjoy it. Though I don’t have that many questions, it is always interesting to see others’ questions, and the answers. I truly learn a lot from this weekly email.

Recently, there was a question about smoking, and that many rabbis have taken the step to forbid it. I think that this is good, but the part that I don’t understand is where certain rabbis have said that one should not smoke, but if one finds it difficult to not smoke, one should at least not do so around others. This makes no sense to me. If one’s rabbi has said something is forbidden, then it should not be done. By saying that it is OK if you find it difficult to avoid makes no sense. What if someone finds it difficult to avoid smoking on Shabbat. It is then okay?

Dear Name@Withheld

There’s a subtle difference between smoking during the week and smoking on Shabbat: All rabbis unanimously rule that smoking on Shabbat is forbidden. It’s an explicit verse in the Torah, “Don’t kindle fire on the day of Shabbat.” (Shemot 35:3).

A prohibition against smoking, however, is not as clear cut, and not all Rabbis subscribe to it, at least not yet.

Furthermore, the rabbis who signed the ban are aware of the current reality, which is that significant numbers might ignore such a ban, and will justify themselves in doing so (see “Public Domain - Re: Down in Smoke” on page 8).

Since this bears on the health of others, the rabbis urged those who will ignore the ban at least to refrain from smoking around others.

RECOMMENDED READING LIST

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<tr>
<th>SHEMINI</th>
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<tbody>
<tr>
<td>Ramban</td>
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<td>10:15 Heaving and Waving</td>
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<td>Sefer Hachinuch</td>
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<td>150 Respect for the Service</td>
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Before delivering judgement upon others, we need to make sure we are delivering it to the right address. Otherwise, we might end up saying...

OOPS! UPS!

This one was sent to me by my Mom: A business owner decides to take a tour around his business and see how things are going. In one department he is very annoyed to see a young man leaning against the wall, doing nothing.

The owner walks up to the young man and says, “Son, how much do you make a day?”

The guy replies, “$150.” The owner pulls out his wallet, gives him $150 and tells him to get out and never come back.

A few minutes later the shipping clerk appears. He looks around and then says to the boss, “Excuse me, did you see a young man waiting here? The UPS delivery man? I left him standing here a few minutes ago…”

• Submitted by Bernard William Schubach <schubach.1@osu.edu>