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PARSHA INSIGHTS

BY RABBI YAAKOV ASHER SINCLAIR

NO MAN IS AN ISLAND

“If a man shall uncover a pit... the owner of the pit will pay money; he will return (it) to his owner...” (21:33)

“No man is an island entire of itself” wrote John Donne in 1624. As Jews we may take this anti-isolationist exhortation one step further.

A Jew has the power to bring a flow of blessing into this world, or, G-d forbid, the reverse. As Rabbi Yitzhak Hutner (*zatzal*) once put it, “Between us and the *Ribbono Shel Olam*, there is no Switzerland” (This was, of course, back in the days when Switzerland still had an untarnished reputation for neutrality.)

Nothing a Jew does is neutral.

A Jew has the keys to the physical and spiritual bounty reaching this world. It all depends on us doing the Will of G-d.

“If a man shall uncover a pit...”

Every person who sins “uncovers a pit” in this world by creating damaging spiritual forces that may harm others. The solution is that *“the owner of the pit will pay.”* In other words, the one who sinned should repair the situation by returning *kesef* (literally ‘money’). The word *kesef* in Hebrew is from the same root as “desire” or “longing”.

The way we can fix the damage, the uncovering of a spiritual pitfall, is by our longing to return to “the Owner” of the world — to G-d.

• Sources: *Likutei Sfat Emet in Mayana shel Torah*

PARSHA OVERVIEW

The Jewish People receive a series of laws concerning social justice. Topics include: Proper treatment of Jewish servants; a husband’s obligations to his wife; penalties for hitting people and for cursing parents, judges and leaders; financial responsibilities for damaging people or their property, either by oneself or by one’s animate or inanimate property, or by pitfalls that one created; payments for theft; not returning an object that one accepted responsibility to guard; the right to self-defense of a person being robbed.

Other topics include: Prohibitions against seduction; witchcraft, bestiality and sacrifices to idols. The Torah warns us to treat the convert, widow and orphan with dignity, and to avoid lying. Usury is forbidden and the rights over collateral are limited. Payment of obligations to the Temple should

not be delayed, and the Jewish People must be holy, even concerning food. The Torah teaches the proper conduct for judges in court proceedings. The commandments of Shabbat and the Sabbatical year are outlined. Three times a year — Pesach, Shavuot and Succot — we are to come to the Temple. The Torah concludes this listing of laws with a law of kashrut — not to mix milk and meat.

G-d promises that He will lead the Jewish People to the Land of Israel, helping them conquer its inhabitants, and tells them that by fulfilling His commandments they will bring blessings to their nation. The people promise to do and listen to everything that G-d says. Moshe writes the Book of the Covenant, and reads it to the people. Moshe ascends the mountain to remain there for 40 days in order to receive the two Tablets of the Covenant.

BAVA BATRA 32 - 38

Rav Nachman said, "Whoever is stronger wins."

This ruling is given by Rav Nachman in a question of property ownership, although it may sound — at face value — more like a slogan for an MMA match. However, when we examine the commentary of the *Rishonim* we see that it is a sensible ruling, and not one in which the Beit Din which litigates the case is telling the contesting parties to decide the case by violence.

The cases in our *sugya* in which Rav Nachman's statement applies are either a boat on the river, or a parcel of land, in dispute. Two different people claim ownership of the disputed object, each claiming that it belongs to him, but with neither one having proof to back his claim.

The *gemara*, and the commentaries here and at the beginning of Masechet Bava Metzia, thoroughly examine why the ruling in the case of the disputed boat (or land) differs from the rulings in very similar cases. Some of the factors that determine the ruling are possession by one or more of the litigants, the possibility of bringing future proof that will definitively prove whose object it is, and other factors.

But, since the ruling in this case is "*kol d'alim gavar*" (lit. "Whoever is stronger wins"), let us concentrate on trying to understand what this means in a practical manner. Some explain that it means that Beit Din is issuing a ruling of a "non-ruling". They are in effect saying to the litigants: "Since both of you have identical claims and neither of you has any proof, we are withdrawing from issuing a ruling as to who gets what. We cannot rule on the object's ownership and award it to one or both of you (divide it), since we have no basis for doing anything. Therefore, you go out from here and deal with it yourselves until one of you can provide proof of ownership, and then we will agree to hear the case." This would lead to the conclusion that if one is quick to take possession of the object, the Beit Din will not take it from him, since they have no grounds for any act of involvement. (Rashbam)

A very different take on this ruling of "*kol d'alim gavar*" is that Beit Din is in fact making a ruling as to whom the object will belong, until such time that the other party proves ownership. The person who is "strong" and first takes possession of the object will be considered the "winner" and owner of it, until proven otherwise. And if the other party somehow takes it away from this "winner", Beit Din will step in to protect its ruling that the object should go to the one who first took possession, and remove the object from the taker and return it to the original winner.

The "driving force" for Beit Din to issue a ruling of ownership is to avoid the possibility of the two parties being in a perpetual "fight" over the object, with one day its belonging to one person who is stronger that day, and the next day belonging to the other party who becomes stronger the day after. This ongoing dispute would be untenable, and therefore Beit Din feels compelled to make a decisive ruling that will last (unless proved otherwise in the future by witnesses, a document, or other such proof of true ownership). There are three logical reasons offered for this ruling that "the stronger wins":

First of all, it is likely that the true owner will very soon provide proof of his ownership, and therefore the outcome of the first possessor's winning is likely to be short-lived, and basically meaningless, even if the wrong party won initially. Secondly, the true owner is more likely to try harder to be the "winner", since it's really his, as opposed to the other party who is just a thief trying to pull a fast one. Thirdly, the one who is lying will not try as hard to win it, since he knows that his victory may very likely be short-lived, ending when the true owner produces proof of ownership. Based on the above logical reasons it is very likely that the correct person will be the "stronger" one and "win" the object in dispute that is truly his. (Rabbeinu Asher)

• Bava Batra 34b

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PARSHA Q&A ?

1. In what context is a *mezuzah* mentioned in this week's parsha?
2. What special mitzvah does the Torah give to the master of a Hebrew maidservant?
3. What is the penalty for wounding one's father or mother?
4. A intentionally hits B. As a result, B is close to death. Besides any monetary payments, what happens to A?
5. What is the penalty for someone who tries to murder a particular person, but accidentally kills another person instead? Give two opinions.
6. A slave goes free if his master knocks out one of the slave's teeth. What teeth do not qualify for this rule and why?
7. An ox gores another ox. What is the maximum the owner of the damaging ox must pay, provided his animal had gored no more than twice previously?
8. From where in this week's parsha can the importance of work be demonstrated?
9. What is meant by the words "If the sun shone on him"?
10. A person is given an object for safe-keeping. Later, he swears it was stolen. Witnesses come and say that in fact he is the one who stole it. How much must he pay?
11. A person borrows his employee's car. The car is struck by lightning. How much must he pay?
12. Why is lending money at interest called "biting"?
13. Non-kosher meat, "*treifa*," is preferentially fed to dogs. Why?
14. Which verse forbids listening to slander?
15. What constitutes a majority-ruling in a capital case?
16. How is Shavuot referred to in this week's parsha?
17. How many prohibitions are transgressed when cooking meat and milk together?
18. What was written in the *Sefer Habrit* which Moshe wrote prior to the giving of the Torah?
19. What was the *livnat hasapir* a reminder of?
20. Who was Efrat? Who was her husband? Who was her son?

PARSHA Q&A!

Answers to this Week's Questions!

All references are to the verses and Rashi's commentary unless otherwise stated.

1. 21:6 - If a Hebrew slave desires to remain enslaved, his owner brings him "to the doorpost *mezuzah*" to pierce his ear.
2. 21:8,9 - To marry her.
3. 21:15 - Death by strangulation.
4. 21:19 - He is put in jail until B recovers or dies.
5. 21:23 - 1)The murderer deserves the death penalty.
2)The murderer is exempt from death but must compensate the heirs of his victim.
6. 21:26 - Baby teeth, which grow back.
7. 21:35 - The full value of his own animal.
8. 21:37 - From the "five-times" penalty for stealing an ox and slaughtering it. This fine is seen as punishment for preventing the owner from plowing with his ox.
9. 22:2 - If it's as clear as the sun that the thief has no intent to kill.
10. 22:8 - Double value of the object.
11. 22:14 - Nothing.
12. 22:24 - Interest is like a snake bite. Just as the poison is not noticed at first but soon overwhelms the person, so too interest is barely noticeable until it accumulates to an overwhelming sum.
13. 22:30 - As "reward" for their silence during the plague of the first-born.
14. 23:1 - Targum Onkelos translates "Don't bear a false report" as "Don't receive a false report".
15. 23:2 - A simple majority is needed for an acquittal. A majority of two is needed for a ruling of guilty.
16. 23:16 - *Chag Hakatzir* — Festival of Reaping.
17. 23:19 - One.
18. 24:4,7 - The Torah, starting from Bereishet until the giving of the Torah, and the *mitzvot* given at Mara.
19. 24:10 - That the Jews in Egypt were forced to toil by making bricks.
20. 24:14 - Miriam, wife of Calev, mother of Chur.

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Mishpatim

MURDER AND SANCTUARY

In this Parsha the Torah's way of dealing with the crime of murder raises a number of issues. The exact words of the Torah are as follows: "One who strikes a man, so that he dies, shall surely be put to death. But for one who had not lain in ambush, and G-d had caused it to come to his hand, I shall provide you a place to which he shall flee. If a man shall act intentionally against his fellow to kill him with guile, you shall take him from My Altar to die." (Shemot 21:12-14)

Abarbanel asks the following questions: 1) Why does the Torah use the specific expression, "One who *strikes*"? Why not say, more generally, "one who *kills*"? 2) The ability of the murderer to flee to a place of refuge seems to require two conditions: that he had not lain in ambush, and that G-d caused it to come to his hand. However, there is no clear indication of what the murderer's fate would be if he had not lain in ambush and G-d had *not* caused it to come to his hand. 3) What is meant by the expression "*with guile*"? Does this indicate a heinous form of intentional murder whereby the victim was lulled into a false sense of security, such that the murderer could even be dragged away from the Altar of the Holy Temple in order to stand trial; but short of this, the Temple could offer protection?

Abarbanel answers that the specific example of "striking" comes to teach us that the murderer will be guilty even if the death is not immediate. The only requirement

is that the death be the direct result of the murderer's action. In reference to the second question, he answers that there is no such concept in Judaism as G-d *not* causing it to come to his hand. Whether the murderer acted intentionally or unintentionally, in some sense G-d played a role. Thus the Torah in this verse is referring to only two possibilities: capital punishment for the intentional murderer and exile for the accidental murderer. This is a fundamental principle of Jewish belief which the Talmud expresses in the following manner: "No one on earth even lifts a finger unless the act has been decreed from Above." In essence, nothing happens "coincidentally" or "by chance".

In answer to the third question, the Torah is telling us that the expression "with guile" does not indicate a more severe level of intent. Rather, even if the murderer does not strike the victim directly, but still *intentionally* causes his death, he will be held responsible in the same manner. Additionally, the Torah is teaching us that the Altar of the Holy Temple never offers sanctuary to the intentional murderer. Abarbanel points out that in many non-Jewish societies the exact opposite was the case. A murderer could find sanctuary in places of worship for an indefinite period of time. Finally, in reference to the unintentional murderer the Torah demonstrates its compassion in granting such an individual a place of refuge.

PLEASE JOIN US...

...in saying Tehillim/Psalms and a special prayer to G-d for the safety and security of all of Klal Yisrael in these times of conflict and conclude with the following special prayer:

"Our brothers, the entire family of Israel, who are delivered into distress and captivity, whether they are on sea or dry land – may G-d have mercy on them and remove them from stress to relief, from darkness to light, from subjugation to redemption now, speedily and soon."

MATRILINEAL DESCENT

From: Nathan

*Dear Rabbi,
What is the source of matrilineal descent in Judaism?*

Dear Nathan,

The Mishna (Kiddushin 66b) states that if a child's mother is not Jewish, the child is not Jewish. The ensuing Gemara (Kiddushin 68b) explains that this is derived from a verse within the Torah's prohibition of intermarriage: "And you shall not marry with the non-Jews. Do not give your daughters to his sons; and do not take his daughters for your sons. For he will turn your son away from me and they will worship other gods" (Deut. 7:1-5).

The Talmud notes that the initial prohibition of intermarriage mentions both possibilities, i.e. your daughter to his son, and his daughter to your son. But regarding "turning away", only "your son" is mentioned, suggesting that "your daughter" is not a concern. But how can that be? Certainly G-d doesn't sanction a Jewish woman's turning away! So G-d must have intended a different meaning for the verse.

The explanation depends on who is "he" that will turn "your son" away, and what "son" is being referred to. It can't mean "he", your prospective gentile in-law, turning away "your son", his son-in-law, because if he can turn your son away, certainly his gentile son can turn your daughter away, which is equally unacceptable! Rather the Talmud thus explains that "he" is not referring to your in-law, but rather to his son, the gentile son-in-law married to your daughter, who will turn *their children*, referred to as "your son" away. However, since only this option is mentioned in the Torah, it reveals that only your grandchild of a gentile man and your Jewish daughter is considered "your son", i.e. Jewish. But the offspring of a gentile woman from your Jewish son is not considered "your son" but hers, i.e. a gentile.

This explanation is according to the understanding of Rashi and Tosefot Ri Hazaken. The generic Tosefot (ad loc. "Amar krah") offers other possible explanations of the

verse, but all arrive to the same conclusion.

Another source in the Torah is the verse "The son of an Israelite woman went out; and he was the son of an Egyptian man" (Leviticus 24:10). Despite the fact that this person's father is explicitly identified as a gentile, the person himself is referred to by the Torah as being "in the midst of the community of Israel", i.e. Jewish. The reason is because his mother was Jewish, even though his father was not.

Yet an additional verse for matrilineal descent concerns certain Jews who, returning from the Babylonian exile, declare, "We have trespassed against our G-d and have taken foreign wives of the people of the land.... Therefore, let us make a covenant with our G-d to put away all the foreign wives *and such as are born to them*, according to the counsel of the L-rd and of those who assemble at the commandment of G-d; let it be done according to the law" (Ezra 10:2-3). Accordingly, only the children of the foreign wives were gentiles.

This law is also found in another Mishna (Yevamot 21a): "One counts as a brother (meaning a fellow-Jew) in every respect (even if his father was a gentile) unless he was the son of an indentured, gentile maidservant or of a gentile woman." Additional sources are found in Midrash Rabba (Numbers 19) and in the Jerusalem Talmud (Kiddushin 3:12).

And this in fact is the halacha codified in the Code of Jewish Law (Shulchan Aruch Even Haezer 8:5), and in Rambam's Mishna Torah (Forbidden Relations 15:4). There, Rambam states, "This is the general rule: The status of an offspring from a gentile man or from a gentile woman is the same as the status of his mother; we disregard the status of the father." Of course, once the mother is Jewish, and the father is also Jewish, then the specific affiliation of the children within the Jewish People is patrilineal regarding whether a person is a *Kohen*, *Levi* or *Yisrael*. When the mother is Jewish and the father is not, even though the children are Jewish, obviously they have no such special patrilineal status since the gentile father has none.

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WHAT TO DO WHEN ARRIVING LATE — PART I

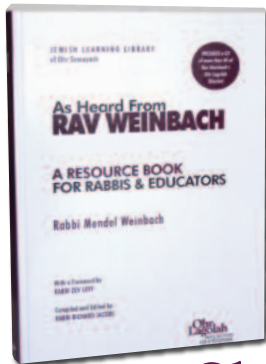
If one arrives at the synagogue and finds the congregation approaching the end of the “Verses of Praise” (*Pesukei d’Zimra*), he should say “*Baruch She’amar*”, followed by “*Tehillah LeDavid*” (*Ashrei*). Next he should say “*Hallelu et Hashem Min HaShamayim*” and then “*Hallelu E-I B’Kodsho*, and afterwards he concludes with “*Yishtabach*” (for what to add if there is more time, see Rema’s comments to 52:1. If there is not enough time to say all of the above, one should also skip “*Hallelu et Hashem Min HaShamayim*”. Rema: If there still is not enough time, one may say only “*Baruch She’amar*”, “*Tehillah LeDavid*” and “*Yishtabach*”. At this point one should continue with the *Shema* and its blessings, followed by the *Shemoneh Esrei* together with the congregation. (Shulchan Aruch Orach Chaim 52:1)

It is of the utmost importance to try to arrive early to prayers in order to be able to say all of the morning prayers in their proper order. In fact, “The Maggid” (an angel that taught Rabbi Yosef Karo (author of the *Beit Yosef* and *Shulchan Aruch*) warned Rabbi Karo about this, explaining that one who leaves out parts of the prayers mixes up the “spiritual channeling” from Above. This is a very serious matter, understood by those who know the secrets of the Kabbalah (Be’er Hetev citing *Siddur Arizal*; cited by the

Mishneh Berurah, *Kaf HaChaim* and others).

Based on the above, many great rabbis and men of outstanding accomplishment in *avodat Hashem* (Divine service) would not skip any parts of their prayers even if they came late at times. According to them it was more important that their prayers be spiritually intact than be together with the congregation when faced with this less than ideal choice (Be’er Hetev; *Petach HaDvir*). The *Kaf HaChaim* writes that several rabbis rule this way and that he agrees with them, stating that there are many deep and wondrous secrets contained within the prayers, and one should therefore not skip any one of them.

The *Mishneh Berurah* rules like the *Chacham Tzvi* who disagrees with the above ruling. He maintains that even according to the *Zohar* one who prays with the congregation should skip in order to pray the *Shemoneh Esrei* together with them. *Yalkut Yosef* explains that the ruling of the Be’er Hetev and *Kaf HaChaim* applies only to those who always follow the *Zohar* and *Arizal* (this includes many *Sefardim* and *Chassidim*); however the halacha is in accordance with the *Shulchan Aruch* as stated above. According to this approach the great advantage of praying together as a congregation overrides everything else.



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RABBI OF ROBBERS

The Amoraic sage Rabbi Shimon ben Lakish, also known as Reish Lakish, serves as the quintessential *ba'al teshuva*, as he transformed from being a highway robber to becoming a master Torah Scholar. The Talmud (Bava Metzia 84a) relates that one time Reish Lakish insinuated to his teacher and brother-in-law Rabbi Yochanan that the latter did not truly do him any service in bringing him to *teshuva* because, “There (among my robber friends), they called me ‘Rabbi’ and here (in the Beit Midrash), they call me ‘Rabbi’.” This cryptic statement begs the question: In what way can the leader of bandits be called a “Rabbi”? And what does the word “Rabbi” even mean?

When the Bible refers to the master of a slave, the word commonly used is *adon* (and its various derivatives). A special form of that word (*Adonai*) is also used in reference to G-d, for He serves as the Master of the Universe and all parts of Creation are His slaves. Targum Onkelos consistently translates the common noun *adon* into Aramaic as *ribbon*. That Aramaic word is an honorific form of the Aramaic word *rav*, which, again, also means “master”. Indeed, the Mishna typically uses the word *rav* to refer to the master of a slave, so we have now come full circle.

Interestingly, the word *rav* actually appears several times in the Bible, but always in construct form and hyphenated to other words, such as *rav-tabachim* (Master Executioner, i.e. an army’s general), *rav-hachovel* (Master of the Rope, i.e. a ship’s captain), and *ravei-hamelech* (Masters of the King, i.e. a king’s officers).

The word Rabbi is the Anglicized form of the word *Rebbi* which means “my *Rav*” or, in pure English, “my master”. In the context of a Torah scholar or even a lay observant Jew, his “master” is his teacher of Torah. On the other hand, a thief’s “master” is the leader of his delinquent gang.

The Talmud (*Brachot* 60b) records the words of a blessing which we recite daily in the morning prayers. In that prayer we thank G-d for returning to us our soul that had temporarily exited our bodies as we slumbered through the night. We refer to G-d in that prayer as *Ribbon kol ha-maasim*, *Adon kol ha-nishamot*, which means, “Master (*Ribbon*) of all Creation, Master (*adon*) of all souls”.

The Vilna Gaon points out that in this context we use two different words to refer to G-d being a “Master”. In the first clause, we call Him a *Ribbon* and in the second, an *Adon*. What is the difference between these two usages? The Vilna Gaon explains that the first clause refers to G-d’s eminence in the realm of the physical, action-oriented existence. Therefore, in that clause, we use the Aramaic word for “master” because the Aramaic language is connected to the outer, surface-level of existence. In the second clause, however, we refer to G-d’s dominion over the spiritual, transcendental realm of existence. That deeper plane of reality is epitomized by the Hebrew language, because both penetrate the essence of Creation. For this reason in the second clause we refer to G-d’s mastery of creation using the Hebrew word for master — *Adon*. (Rabbi Aharon Leib Steinman, a leader of contemporary Jewry, notes that in this context the Aramaic clause precedes the Hebrew one, but he does not elaborate on the significance of this observation.)

Until now, we have worked with the assumption that although the words *adon* and *ribbon/rav* both mean “master”, the elementary difference between the two is that the former is Hebrew, while the latter is Aramaic. Rabbi Baruch Aryeh HaLevi Fischer of Yeshivas Chasan Sofer in Brooklyn, however, suggests another, thematic way of differentiating between these two words. The word *adon* is a title borne by anyone who is a master — once someone becomes a master he can always be called an *adon*. In contrast, the word *ribbon/rav* is specifically used when referring to the relationship between a master and the protégé in his charge (such as a slave, a student, or an apprentice). Thus, the word *adon* is all-encompassing and serves as an epithet assumed by a master in all contexts, while *rav/ribbon* is only used under specific conditions.

Based on this, Rabbi Fischer explains that *Adonai* — which is derived from *adon* — is considered a name of G-d, who is the all-encompassing Master of the Universe, while *ribbon/rav* is not His name, *per se*, but only a description of His role vis-à-vis specific elements of Creation.

Author’s note:

Le’Zechut Refuah Shleimah for Bracha bat Chaya Rachel

The Shabbat Connection

In the Shabbat morning prayer we say, “And the Jewish People shall observe the Shabbat, *to do* (*la’asot* in Hebrew) the Shabbat throughout their generations as an everlasting covenant. It is a *sign* between Me and the Jewish People for all time, that in six days G-d made the heavens and the earth, and on the seventh day He ceased from work and rested.” (Ex. 31:16-17)

Let’s examine these words more closely and try to understand:

How are we, the Jewish People, connected to our Creator through Shabbat, i.e. how does observing Shabbat establish the connection between us?

Why do the words in verse that we say state “*to do* Shabbat”, instead of to “observe Shabbat”, “remember Shabbat” or “keep Shabbat”? “Doing Shabbat sounds “hip” perhaps, but what special message does it convey?

And in what sense in Shabbat an “*ot*” — a sign — between G-d and the Jewish People that we recognize Him as the Creator all existence?

What is the Jew’s connection to Shabbat? A *midrash* teaches that when G-d created the world Shabbat came before the Creator to complain. Each day had a “mate”. Sunday had Monday, Tuesday had Wednesday, Thursday had Friday — but Shabbat had no mate! It was the odd day out. G-d told Shabbat not to worry, that He would give Shabbat to the Jewish People as its mate.

How can we understand that humans are paired with a day? Apples and oranges, as different as they may be, are still in the same category, as they are both fruits. But how can Shabbat being mated with Jewish People? How can a

24-hour period of time be married to a group of human beings?

It’s important that we note that the verse does not say “*b’sheset yamim* (*in six days*) G-d created the universe, but rather states that He created “*sheset yamim*” (six days). This means that the Torah is telling me about three creations: 1. Six days of the week (i.e. time) 2. Heavens (i.e. spiritual worlds); 3. Earth (i.e. physical world). In other words, the verse is teaching us about the creation of time, space and eternity.

Shabbat is not a day like the other days. In fact, it is not really a “day” at all. The Torah doesn’t state about Shabbat “*V’yehi erev v’yehi boker*” like it does regarding the other six days. There was no evident creation during that 24-hour period. There was just “rest”. G-d, it says, “*Shavat v’yi-nafash*” — He desisted from creating and entered into a less physical manifestation of Himself, a “*nesfesh*” existence. Shabbat is not “in time”. It is “outside of time”. It is part of eternity. In that sense we say it is “*ma’ein olam haba*” — “akin to the World-to-Come”.

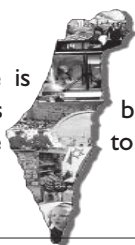
By not doing any creative act and mentally entering into the eternity that is the Shabbat day we connect with G-d by being part of the eternity and timelessness that He “inhabits”. In that respect we become the partner of Shabbat, which is not really a day, just as the Jewish People are not, in essence, part of the natural, physical world. Shabbat and the Jewish People are both part of eternity. We achieve eternity through our entering into the Shabbat, just as Shabbat celebrates its eternity through its observance by the Jewish People. We are truly its mate.

LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

TIVIRIA HOT SPRINGS — TOMB OF RABBI YIRMIYAHU

It is not often that the tomb of a Talmudic Sage is reached on a main road. Rabbi Yirmiyahu’s tomb is on the grounds of the Ganei Hamat Hotel next to the Tivria Hot Springs.



Tradition has it that this Sage asked his disciples to bury him on a main road so that he would be prepared to rise the moment Mashiach arrives.