



## A MITZVA DILEMMA FOR THE SHABBOS TABLE



## SEPARATION AND GIFT

This week's Parsha introduces us to the mitzvah of Challah: "The first of your dough you shall lift up as terumah, just as you separate terumah from your grain, so shall you separate terumah from your dough. From the first of your dough you shall give your terumah to HaShem."

When one makes dough in the process of baking bread, there is a special mitzvah to separate a small piece, called challah, which is then given as a gift to a kohein. This designated dough has kedusha (holiness) and may not be eaten if it becomes tamei (ritually impure) or if the kohein is tamei. In fact, a non-kohein may also not eat it. Until the challah is separated, the entire batch of dough may not be eaten.

How much must be separated in order to permit eating the remaining dough? Only a crumb. The Sifri, a Midrash Halacha, explains that this is indicated in the first verse mentioned above. Since the Torah compares challah to the terumah of grain, and we know from another source that with grain terumah, even the separation of one kernel from an entire silo renders the rest permissible, so too with challah. Separating just one crumb permits the entire remaining dough to be eaten.

Commenting on the second verse, the Sifri writes as follows: The Torah instructs us to give a gift to the kohein. (When the verse states that the challah is given as a gift to HaShem, it indicates that the kohein is the actual recipient. It is as if we give it to HaShem, and He allows His kohanim to eat it.) However, the Torah does not specify how much should be given. From here, the Sages derive that the amount should be 1/24 of an isoron (1/10 of an eifah). This amount was prescribed by our Sages, who understood that anything less is too small to be consid-

## MOTORCYCLE TO NETANYA

By Rabbi Yitzi Weiner

I am currently writing this from Eretz Yisrael, which, as all of you know, is under attack every night (and day) by our enemies. Please continue to daven for the safety of all our brothers and sisters in Eretz Yisrael. I am so grateful to Hashem for being able to witness with my own eyes the nightly miracles, akin to the clouds of glory that intercepted the Egyptians' projectiles. In fact, last Shabbos morning, a huge piece of metal shrapnel fell in the Ezras Torah neighborhood, right where my family and I had been standing a few hours earlier, walking home from Shabbos Sheva Brachos.

This week's Parsha is all about Eretz Yisrael. Let me share a story that is particular to Eretz Yisrael. There was once a young teenage boy named Yoel who lived in a small town near the city of Netanya. He was slowly becoming more religious and was attending a religious high school in Netanya. To get there, he had to take a bus, which involved several challenges. One issue was that he often had to

leave his learning seders early to catch the last bus home. Additionally, as he became more observant, he realized that the buses to Netanya were often filled with inappropriate sights.

He begged his parents to move from their town outside of Netanya to live in Netanya proper, so he could be closer to school. His parents considered it, but for various reasons, the move fell through.

One day, Yoel's father, David, came to him and said, "Yoel, I know you are growing in your religious studies and commitments. I also know that you want to live closer to Netanya, and that the bus is causing problems. I have an idea: I'm going to buy you a motorcycle. This will solve all your problems. You'll be able to travel on your own schedule, leave whenever you want, and avoid seeing forbidden things. Also," he added, "I know you keep Shabbos and won't use the motorcycle on Shabbos, but your brother Yoav would like to go to the beach on Shabbos in Netanya. This way, we'll kill two birds with one stone: I'll give you the motorcycle, and your brother can use it on Shabbos when you're not. Everyone will be happy."

Yoel was very grateful for his father's generous suggestion. However, this raised a serious dilemma for him. Is he allowed to accept the motorcycle to avoid seeing improper things and improve his learning (not having to leave seder early), if his brother will now use the motorcycle on Shabbos?

On one hand, it will help him spiritually and improve his learning. On the other hand, he would, in a sense, be facilitating his brother's chillul Shabbos. His brother might be violating Shabbos anyway, but now that his father explicitly said the motorcycle is for his brother's use on Shabbos, is Yoel condoning and facilitating his brother's breaking of Shabbos?

What do you think? Is Yoel allowed to accept the motorcycle for the purpose of improving his learning and avoiding improper sights, even if it means facilitating his brother's Shabbos violation?

This question was brought to Rav Yitzchak Zilberstein.

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ered a proper gift.

There seems to be an apparent conflict between these two statements from the Sifri. In the first verse, we are taught that the amount to be separated to render the remaining dough edible is merely a crumb. In the second verse, the Sifri teaches that a significantly larger amount must be given to the kohein. How do we reconcile these two statements?

Rav Yechezkel HaLevi Landau, in his responsa Noda B'Yehuda, explains that there are two mitzvos regarding the separation of challah. The first mitzvah is to designate part of the dough for the kohein. Once this is done, the remaining dough is permitted to be eaten. The second mitzvah is to actually give the designated piece to the kohein. Regarding the first mitzvah, it is sufficient to separate just one crumb. However, for the second mitzvah, a much larger portion must be set aside, so the gift to the kohein is considered significant.

Nowadays, when both we and our dough are in a state of tumah, and no kohein will actually receive the challah, we do not need to separate a full 1/24 of an isoron, since we are not fulfilling the second mitzvah.

Based on this Noda B'Yehuda, the Malbim explains the wording of the verses. The first verse begins, "The first of your dough..." while the second begins, "From the first of your dough..." What is the significance of the word "from" in the second verse?

The Malbim suggests that, based on the Noda B'Yehuda, the Torah may be discussing a scenario in which a person designates 75% of their dough as challah, intending to eat only the remaining 25%. In such a case, to fulfill the second mitzvah, they need only give 1/24 of the entire batch to the kohein. The rest of the designated challah remains theirs. While they themselves may not eat it, as they are not kohanim, they may sell it to a kohein, since it legally belongs to them. The second verse is therefore instructing us to give **from the challah** to the kohein, not all of it.

Have a wonderful Shabbos,

**Paysach Diskind**



# SHABBOS: CELEBRATING HASHEM'S CREATION

## THE GOLDEN JACKAL

Let's learn about a fascinating animal that is native to Eretz Yisrael. Have you ever heard a high-pitched howl drifting across the fields at dusk? If you were in Israel, there's a good chance it came from a golden jackal. This clever, scrappy little canine may not be as famous as wolves or as cute as a fox, but don't let that fool you. The golden jackal (*Canis aureus*) is one of nature's most adaptable and surprising animals — a wild survivor that thrives in forests, farmland, and even right next to cities! From its shimmering coat to its eerie howls and astonishing hunting strategies, the golden jackal is packed with wild wonders.

The golden jackal may be small, but it covers a lot of ground. Its range stretches across southeastern Europe, through the Middle East, and into the forests and grasslands of South and Southeast Asia. In Israel, the local Syrian subspecies (*Canis aureus syriacus*) lives everywhere from northern woodlands to the dry Negev Desert.

These jackals don't need lush forests or snowy mountains to survive. In fact, they prefer places with open space — grasslands, scrublands, farms, riverbanks, and even city parks. Wherever there's water, cover, and a little food, jackals make themselves at home. In places where wolves have vanished, jackals often move in and take over, showing just how good they are at adapting.

One of the most amazing things about golden jackals is how well they get along with humans — or at least near us. In Israel, you might spot a jackal trotting through a park at night or hear them howling from a field right next to town. During the quiet of the 2020 COVID lockdowns, jackals were spotted roaming boldly through Tel Aviv's Yarkon Park, exploring the eerily empty city.

Why so close to people? Easy meals. Jackals are expert scavengers, and our trash, leftovers, and even pet food are a buffet for them. They've learned that cities offer plenty of snacks, and very few predators.

But this comes with challenges. When wild animals lose their fear of people, conflicts can happen. In some parks, jackals have startled joggers or snatched food right from a picnic blanket. That's why wildlife experts in Israel now remind people not to feed them, even by accident!

The golden jackal doesn't need fancy meals. This animal is an all-star omnivore, which means it eats just about anything it can find: fruit, berries, bugs, birds, fish, frogs, mice, rats, and even the occasional antelope calf. It might sound odd, but jackals have taken down prey four to five times their own size when working as a pair!

Most of the time, a jackal hunts solo or with a mate. It trots through fields and brush, nose to the ground, ears swiveling, looking for the slightest sound or scent. When it finds a target, like a hiding rodent, it freezes, then springs high into the air and pounces, just like a fox. In places like India, jackals have even been seen digging gerbils out of their burrows for a snack.

And while they prefer to work alone or in pairs, jackals aren't afraid to team up when needed. If there's a large carcass around, such as a dead deer or cow, a whole group might gather to feed. These packs don't stay together for long, but they show that jackals can be social when the situation calls for it. Here's one of the most surprising jackal facts: in parts of India, jackals have formed unusual partnerships with big predators — like tigers! Lone jackals, called kol-bahl by locals, trail behind tigers at a safe distance. When the jackal spots prey, it lets out a special call that the tiger

has learned to recognize. The tiger makes the kill, and the jackal feasts on the leftovers. It's the original "sidekick" strategy — and it works!

Jackals have also been spotted following wolves and feeding from their kills. In rare cases, researchers have even seen a jackal calmly walking among three wild tigers, as if it were part of the group. These behaviors show just how clever and socially flexible jackals really are.

If you've ever heard a golden jackal howl, you'll remember it. Their signature call, a rising series of wails and yips, echoes across valleys at dawn and dusk. A single jackal might start, and within seconds, a chorus breaks out across the landscape. Jackals howl to stay in touch with their family and to mark their territory. These calls are especially common during breeding season, when pairs are strengthening their bonds and warning rivals to stay away. Jackals are so responsive to sound that they'll often join in if they hear a siren, a train whistle, or even a human trying to imitate them! Besides howling, jackals also use sharp alarm barks when they spot danger. These yaps alert other jackals nearby that a big predator, like a leopard or wolf, might be close. It's like a natural neighborhood watch system!

Their golden coat, flecked with black and brown, changes with the seasons. In hot months, it's pale and sun-reflecting. In winter, it thickens and darkens to blend in with bare branches and dry grass. These color shifts help jackals hide in plain sight all year long.

Golden jackals are full of genetic surprises. They can interbreed with wolves, dogs, and even African golden wolves — producing hybrids that are fertile and sometimes useful to humans. In Russia, scientists bred jackals with huskies to create Sulimov dogs — super-sniffers used for detecting explosives at airports!

And in Israel, researchers recently found a jackal with a curly tail and dog-like behavior. Nicknamed "Jackie," this animal showed almost no fear of people. But genetic tests proved it wasn't a hybrid — just a golden jackal. Scientists think this could be an early sign of "self-domestication," the same slow process that may have turned ancient wolves into modern dogs.

In the mid-1900s, Israel's golden jackal population was nearly wiped out by a poisoning campaign to stop rabies. But jackals bounced back! Today, there are tens of thousands across the country. They've expanded from northern forests to southern deserts, thriving along farms, villages, and kibbutzim. A big reason? Human garbage. Studies have shown that jackals in the Golan Heights live off our waste, with dumps providing enough food to support thousands. Easy meals mean bigger populations, and with no wolves or leopards around to keep their numbers in check, jackals have flourished.

But success brings problems. Jackals now compete with foxes, prey on endangered birds and fawns, and sometimes scare or bite people. Rabies remains a concern, especially when infected jackals wander from neighboring countries. Israel now manages the situation with oral rabies vaccines and limited culling in protected areas.

So next time you hear a strange howl after sunset, don't be scared. It might just be a golden jackal, nature's scrappy survivor, calling out across the land it has known for thousands of years.

## SHE SAW THE BULLET VEER OFF IN A DIFFERENT DIRECTION

Rabbi Zevy Galombeck shared the following beautiful story. Rav Chaim Volozhin, in Nefesh HaChaim, writes that if a person would constantly review and truly believe the concept of Ein Od Milvado, that there is only one source and force of energy, and that is the Ribono Shel Olam, they would be able to nullify any opposing force that comes their way.

When Rebbetzin Batsheva Kanievsky was a young girl, she lived near the border of Yerushalayim, close to where the Arabs were. She once went to her Zaideh, Rav Aryeh Levin, and said, "I live so close to where the Arabs are, and there are so many snipers." Tragically, she had even lost a sibling, rachmana litzlan, to one of those snipers.

She asked, "Zaideh, how can I live here? It's so dangerous."

Her Zaideh told her, "Whenever you see a sniper, say Ein Od Milvado."

One day, she walked out of her house and saw a sniper aiming directly at her. A shot was fired. She said the words Ein Od Milvado, and she saw the bullet veer off in a different direction.

This didn't happen just once, it happened again, and then a third time. Each time, bullets came straight toward her, and each time she said Ein Od Milvado, they changed direction.



### THE ANSWER

Regarding last week's question about the minyan on the army base, Rav Zilberstein (Shabbos B'simcha, p. 248) answered that if the guard insisted on opening the gate on Shabbos, it would not be permissible to continue holding the minyan there on Shabbos.

This week's TableTalk is dedicated in loving memory of  
**Shoshana bas Gershon Pesach**  
By Alex and Malka Barron



Brad E. Kauffman Esquire and Kauffman and Forman P.A.  
specializing in corporate and construction law,  
estates, wills and trusts and business litigation.

