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**Dovid Hamelech and**

**The Importance of Order**

**By Daniel Keren**

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**Rabbi Yisroel Reisman**

Hundreds of men and women came together last month on the legal holiday of Labor Day to enjoy a half-day Yarchei Kallah Event at the Agudath Israel of Madison organized by Hakhel, a Flatbush-based organization dedicated towards promoting a greater awareness of Torah-true values in our community.

Rabbi Yisroel Reisman, mora d’asra of the host shul began the Hakhel event by delivering his second legal holiday lecture on Divrei Hayamim (the Book of Chronicles) in Tanach. He noted that this sefer divided by the [Christian] printers into two parts or volumes is not often learned today even though it is an easy limud to study.

Divrei Hayamim is the sefer of Dovid Hamelech and it is primarily in praise of him. While Divrei Hayamim Aleph is devoted primarily to King David, the second part tells the story of the Jewish kings who followed after the petirah of Dovid.

Rabbi Reisman focused the Labor Day Hakhel lecture on chapters 23-26 that tell of the division of the Kohanim and the Leviim. Dovid divided them into 24 distinct Mishmarim (groups) that would each serve in the Beis Hamikdosh two weeks a year.

**Serving Just Once Every 168 Days**

The Rosh Hamishmarim (the leaders of each designated group) would in turn further divide the Kohanim and the Levites into separate days. So it turned out that each Kohan and Levite didn’t actually have a complete week to serve in the Holy Temple in Jerusalem, but just one day every 168 days to do so.

In Perek 23, we are told Rabbi Reisman said that Dovid counted all the Leviim and found that there were more than 30,000 who were over the age of 30 and hence eligible to serve in the Temple. Twenty-four thousand were chosen to serve as singers and 4,000 others were assigned to play musical instruments. Four thousand other Leviim were assigned to operate that gates and supervise which other Jews could come in. That left 6,000 other Leviim who were instructed to guard the Sanctuary and make sure that no unauthorized people would transgress the perimeters of the Beis Hamikdosh [and thus be subject to the heavenly death penalty.]

Rashi writes that the ages of 30-50 were the mandatory years that Leviim could work in the Temple. After the age of 50 if they were capable other work less strenuous such jobs could then be assigned to them.

However the Ramban disagreed with Rashi and wrote that Leviim over the age of 50 were forbidden to do any type of Levitical work, even if it was not too demanding physically.

**A Question that Bothered Rabbi Reisman**

The question that bothered Rabbi Reisman was what about those Levites like himself who lack any distinguishable singing or musical instrumental playing talents. The Gemara teaches that a Kohan or Levite who does a job assigned to another Kohan or Levite respectively would be chayiv misa (subject to a heavenly death penalty.)

Even a Levite (assigned to singing) who does another Levi’s job (i.e. serving as a gate keeper when not instructed to do so) is deserving of misa (death). But a plain Yisroel (Jew) who for example opens the gate (a Levite’s job) is not subject to such a harsh punishment.

The penalty for a Kohan or Levite who is chayiv misa for doing a job not assigned to them, Rabbi Reisman said only applies when they are between the ages of 30-50.

On the other hand, the Avnei Ezer says that the shomrim (the Levites assigned to guard the Beis Hamikdosh) were not subject to the heavenly death penalty if they did the job of another Levite singer or gate opener.

**Busily Determing the Actual Location**

**Of the Future Beis Hamikdosh**

The very first night that Dovid escaped from his father-in-law when Shaul Hamelech was trying to kill him [because he feared Dovid in the aftermath of killing Golias (Goliath) was trying to usurp Shaul’s throne] he ran to the home of Shmuel Hanavi (Samuel the Prophet) and they spent the night together busily engaged in trying to determine the actual location of the future Beis Hamikdosh on the basis of the Oral Torah.

Even the actual name of Yerushalayim (Jerusalem) in which the Holy Temple would be built was nowhere explicitly mentioned in the Chumash. That night Dovid and Shmuel also determined the division of the various future Mishmarim (groups of Kohanim and Levites.)

Why was this important? Rabbi Reisman explained that Hakodesh Baruch Hu put into this world (Olam Hazeh) the importance of the quality of order. Hence if a baby is born with just one chromosome off, that child is destined to be seriously affected because this world is based on the importance or order, including the proper balance of chromosomes in one’s body.

Hatzlachah (success) in everything we do in this world is based on seder, order. For example if one goes to shul on time to daven and prays an imperfect davening, he will nevertheless be rewarded for that effort. Someone else who davens a perfect prayer, yet came late after the time for praying, will not be rewarded, because the time to perform that prayer expired before he davened.

**The Rosh Hamishmar Can Reassign Jobs in Necessary**

According to the Rambam, the seder of the order of jobs assigned to the Leviim must be performed. However, when a particular Levite’s voice weakens and he can no longer sing beautifully, he can be assigned by the Rosh Hamishmar to another Levitical function such as opening the gates that he is still capable of performing.

Why was it necessary to mention that Dovid Hamelech assigned the Kohanim and Leviim to the various Mishmarim (groups)? Rabbi Reisman explained that it was to emphasize the great importance of seder, order in a Jew’s life and thus as the Manhig Yisroel (the leader of the Jewish people,) it was King David’s responsibility for the benefit of his malchus (kingdom) to ensure that the spiritual aspect of the Kohanim and Leviim in the future Beis Hamikdosh [that would be built after his death] be performed in a proper and orderly fashion.

The lesson of the Mishmarim is that everything must be done in a proper seder and order-like manner. A person who in involved in too many tasks according to Rabbi Eliyahu Dessler is suffering from a curse. This is the curse of the wanderer that Hakodesh Baruch Hu applied to Kayin (Cain) after he killed his brother Hevel (Abel).

Many of us today fall prey to this curse in our desire to travel to distant locations (either for work or vacation or spiritual pursuits) under the delusion that we are enjoying ourselves. But he lacks the benefits of a life based on a solid seder and the effort and importance of applying such an order ultimately today in our own lives with the hope to return soon to having the Holy Temple a physical and spiritual reality in our lives again, based on the necessity of seder, order.

Reprinted from the September 12, 2019 edition of the Flatbush Jewish News.

**Rav Avigdor Miller on is it Possible to Teach Children**

**To Appreciate the World**

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| |  | | --- | | **QUESTION:** |   I  Is it possible to teach children to appreciate the world? |
|  |
| |  | | --- | | **ANSWER:** | |  | |  |  |  | | --- | | https://gallery.mailchimp.com/51050d25b69193df91b43c6e8/images/dcc4b20d-d680-4b5e-be22-83733d6af2b1.jpg |   Absolutely! That's where it should be taught, and you should teach a child and tell him. Isn't it beautiful that the sun is shining now? Explain the benefits of the sun. In the summer time the sun warms you, walk on the sunny side of the street, and walk on the sunny side of life. The sun gives vitamins to you as it hits your skin; the sun gives you light, and it's all **free energy**, no landlord will send you a bill. Con Edison won't send you a bill for the daytime light.  **Rabbi miller Giving a Shiur**  **Rabbi Avigdor Miller, zt”l**  It's so beautiful the sunlight; it's a moshol of Hakadosh Baruch Hu. The gemara says that the sun is a moshol of Hakadosh Baruch Hu, just like the sun floods the world with light, happiness, and joy, so does Hakadosh Baruch Hu. You can teach children to enjoy sun - we have to teach ourselves too, by the way, let's enjoy the sun. You make the biggest brocho in davening on the sun, doesn't it show the hypocrisy among us? The longest brocho on davening is on the sun, baruch ata Hashem yotzer ohr, and it concludes yotzer ha'meoros, and the malochim are so excited over the sun that they say, kadosh, kadosh, kadosh bra'ash gadol...with excitement! And we who are the recipients of all this, we're not interested, we're asleep.  So there's a lot of work to be done, on children and on ourselves. |
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Reprinted from the email of A Moment with Rabbi Avigdor Miller, zt”l, #491

**Rabbi Berel Wein**

**On Vayelech**

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**Rabbi Berel Wein**

The Torah reading of this week describes our great teacher and leader Moshe as ‘going,’ though the Torah does not indicate to what destination. This is an indication of the personality and life achievements of Moshe - a person who is constantly growing. He aspires to greatness and pursues this goal.

Though he initially attempts to escape from the burden of leading the Jewish people and even tells G-d, so to speak, to find someone else for the mission, once he actually accepts his role and embarks on his destiny, he is constantly focused on enhancing his own personal spiritual and mental acumen. He is focused on raising the Jewish people to the heights of becoming a special and holy nation.

As such, we constantly view Moshe as someone who never rests, who makes a point of often reminding the Jewish people that when he was present in heaven in order to receive the Torah, he did not eat, drink or rest during that period of time. The Jewish viewpoint of life is that time is very precious and wasting time is to be avoided at almost all costs.

We often hear the phrase that ‘enough is enough,’ but truly, enough is never enough and there is always a goal that can yet be achieved, a good deed that can still be accomplished, and an inspirational thought that can be absorbed into our personalities.

When King David created the signal with Jonathan as to what their future course would be, when it became apparent that King Saul in his paranoid illness intended to persecute David, Jonathan chose as the message to warn David of the impending danger that “ the arrows are still ahead of you.”

That is also a good lesson for life generally. Our goals and achievements, the arrows that we hope will reach their target successfully, are always still around us and must be pursued and refined.

There are all sorts of artificial and external influences and advice that is meant to give us extended and renewed energy. However, I believe that we are all aware that the true source and driving force of energy in our lifetime lies within our own selves.  Ultimately, we are the ones that decide what we will accomplish and what goals that could have been achieved will somehow be neglected and even forgotten.

The greatness of our teacher Moshe lies in the fact that until the last day of his life he was actively pursuing his goals. The Torah records for us that Moshe’s vision was not dimmed. He was never tempted to say that ‘enough is enough.’ He prayed for Heaven to allow him to deal with the new challenge of entering the land of Israel. He remains the inspiration for Jewish life till our very day.

*Reprinted from this week’s website of Rabbiwein.com*

**Feel Awe But Never Give Up**

**By Rabbi Moshe Meir Weiss**



The posuk says, “Aryeh shoag, mi lo yirah – The lion roared, who is not afraid?” The verse is interpreted homiletically to reflect on the feelings of fear and trepidation that one should have during the Days of Awe. Thus, the word aryeh, spelled alef-reish-yud-hei, is an acronym for Elul, Rosh Hashanah, Yom Kippur, Hoshanah Rabbah.

Rav Chaim Kanievsky, shlit”a, asks, Why does the posuk say ‘roared’ in the past test tense? Why doesn’t it say in the present tense, “When the lion roars, who is not afraid?”

He explains that, in order to really feel fear for the approaching Days of Awe, one needs to look back at the past year and see what happened. So, as we look back at the year of 5779, we think of the horrific Pittsburgh massacre, the tragic drownings during the summer, the recent passing of such great people as Rav Gissinger and Rav Bluth, and we realize that all these occurrences were decided on last year’s Rosh Hashanah and Yom Kippur.

That fills us with a sense of foreboding and mission for the coming New Year. On the posuk “Viyasuru es haaretz – And they spied [inspected] the land,” Targum Onkelos renders the word viyasuru as va’alilu. Thus, we see the word Elul means to inspect.

As we engage in the annual activity of personal introspection, a dangerous Yeitzer Hara flares up inside of us. As we come to the grim realization that the sins which we discover – such as swallowing our brachos, having our mind wander during our davening of the Shemoneh Esrei, wasting too much time without learning, putting on our tefilin without thought, losing our temper in the home, and not spending enough time with our loved ones – we are filled with a sense of despair. We ask ourselves, “Who am I kidding? I’ve been promising to be better in these areas for the last decade.” It almost seems an effort of futility.

Rav Chatskel Sarna, zt”l, zy”a, says this is precisely why we say. “L’Dovid, Hashem ori v’yishi,” after we blow the shofar. For the shofar is a wakeup call and it conveys the message shapru ma’aseichem, make better your deeds, and he says it is normal to feel a sense of yiush, giving up, when thinking about all of our repetitive offenses.

Therefore, says Rav Sarna, we say “L’Dovid, Hashem ori v’yishi – A psalm of Dovid, Hashem is my light and my salvation,” to remind ourselves that Hashem is standing right by us, proud of our efforts and ready to bolster us in our teshuva attempts.

Rav Sarna then says that Elul is an acronym for Efshar Lehiskaiyem U’laamod L’fonecha, reassuring us that “it is possible to be established and to stand before You (Hashem)”. The great Kotzker Rebbe, zt”l, zy”a, says cleverly, “Yiush shelo midas,” which he renders, that giving up – is just not using your head.

Rav Tzadok HaKohein of Lublin, zt”l, zy”a, points out something fascinating. He says the birth of Klal Yisroel came about only after yiush, for Yitzchak, the furtherance of our nation, was only born after Avraham and Sarah fully gave up hope of having a child. This, he explains, was done to concretize the awareness that Klal Yisroel lives above yiush and that there is no giving up for a Jew.

The Noam Siach says a beautiful moshel, parable. If you watch a spider, it spins its web and then goes into a corner to wait for a hapless victim. When a fly gets trapped in the web, it thrashes around but the spider does yet not pounce. It waits until the fly gives up and then comes in for the kill. Says the Noam Siach, so it is with the Yeitzer Hara. As long as we continue fighting and trying, he doesn’t pounce. It’s only when we give up that we fall prey to the Yeitzer Hara and the Satan.

Let’s remember what we say in our Yom Kippur liturgy davening, “Ki lo yachpotz v’mos hameis, ki im v’shuv mi darko – Hashem doesn’t desire anyone to die, he just wants to see from us a little turn and a little effort,” and then he grants us life.

I’d like to take this opportunity to wish my dear readers and their families, a New Year of good health, happiness, serenity, and everything wonderful.

*Reprinted from the Parashas Nitzavim 5779 email of the Jewish VUES.*

**Driving Ambulance 360 Miles To Take Sick Husband to Visit His Wife Around the Corner**

**By**[**Dr. Yvette Alt Miller**](https://www.aish.com/authors/84110707.html)

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***London Jews drove 360 miles to take an elderly man on a five-minute drive in their ambulance when no other help was available.***

Derek Oliver didn’t know what to do. At 84, he’s in poor health and can’t leave his home in the Rhondda Valley in Wales. That meant he couldn't visit his wife Eirwen, 85, who suffers from dementia and lives in an assisted care facility, even though they are only a five-minute drive apart. The Olivers have been married for nearly 60 years.

“Last time I saw her, I said ‘see you tomorrow’," Derek Oliver said. “That was six months ago. I really miss her.”

Though the Olivers aren’t Jewish and live in an area with few Jewish residents, their son David turned to a new Jewish charity in far-away London asking for help. In an Aish.com interview, London-based paramedic Saul Gaunt, who volunteers with the London branch of the Ambulance Wish Foundation UK, said, “We jumped at the opportunity to help."



**Derek Oliver was one of the first people the group helped. Saul and two other volunteers, David Kurash and Peter Phillips, left the area of Barnet in north London at 5:45 AM, and drove about four hours to the Rhondda Valley in south Wales to pick up Derek and take him to visit his wife, just a five-minute drive away in the Ty Pentwyn Nursing Home.**

The Ambulance Wish Foundation was formed in the Netherlands in 2007 to help people with terminal illnesses who cannot travel without the aid of an ambulance to fulfill their final wishes. It has since spread to other countries, including Israel.

The London Branch of the Ambulance Wish Foundation has its origins in 2017, when two enterprising Jewish women, Rebbetzin Freda Kaplan of Hampstead Garden Suburb Synagogue, and London GP Dr. Judith Tobin, joined forces to start a group in London. Rebbetzin Kaplan saw how important it was to help transport home-bound patients after her own father travelled in an Ambulance Wish Foundation ambulance in Israel to attend his grandson’s wedding. Her father passed away four days later, grateful he’d seen his grandson married.

Together the two women helped the Jewish community to raise $100,000 to buy an ambulance. (Rebbetzin Kaplan, a grandmother, went skydiving in order to help raise funds.) They partnered with United Synagogue, which represents Orthodox communities across Britain, and by 2019 the group was ready to train volunteers.



“I’m a registered paramedic working in London,” Saul Gaunt said. He volunteered to help train community members to work with elderly and ill patients in the ambulance. Dozens of volunteers came forward and soon Saul was training 36 Londoners who wanted to help. It was a busy time for the young paramedic; Saul got married in June just as he was in the middle of intensively training the volunteers. “It did get busy but the enthusiasm of the volunteers gave me energy to train them to help others."

As soon as Derek entered her room, he could see Eirwen was having a good day. She smiled and said hello, and when Derek asked if she’d missed him she whispered a quiet “yes”. The couple held hands and Derek gazed at his beloved wife.

It was an emotional moment. “What became apparent,” Saul explained, “was this was perhaps the last time Derek and Eirwen were going to see each other, perhaps ever.” The London volunteers left the couple alone for a couple of hours, then returned and drove an exhausted Derek back home. “Derek was very emotional afterwards,” Saul recalled. “I asked him how he felt and he said ‘thank you so much, it means the world to me.’”

The Oliver’s son David was grateful, noting that the London volunteers drove over 360 miles just in order to take his father around the corner in five minutes. He’d tried to find local ambulances willing to drive his father, but was unsuccessful. The London ambulance volunteers were the only crew willing to help.

Saul and the other volunteers don’t want thanks or praise. His crew was delighted that they were able to help the couple reunite and are looking forward to other opportunities to help other people soon. “We’ve only been operational for about a month and a half and we’ve already undertaken two wishes.” By the end of September the foundation is planning to transport at least six people, including a very ill person who wants to go on a final outing with his family.

“We’re trying to help as many people as we can,” Saul said. He is proud of the ambulance volunteers. “The things we’re asking people to do are not easy. It's physically demanding and emotionally draining, yet many in London’s Jewish community are excited to volunteer.

"We’ve all got it in us to get out there and do some good."

modern classic, and used in classes and discussion groups around the world.

*Reprinted from the September 14, 2019 website of Aish.com*

**A Bee-Keeping Rabbi Explains What the Buzz Is All About**

**By Carin M. Smilk**

*The complex world of honey bees has correlations to Judaism, and not just at High Holiday time*



**Rabbi Avraham Laber, co-director of Chabad-Lubavitch of Southern Rensselaer County in New York, explains that when the bees bring back nectar, it’s deposited into cells in the hives. (Photo: Carin M. Smilk)**

Human instinct may be to swat, run away or do a frantic little dance to avoid contact with bees, but like most small living creatures, they have more to fear from us than we them. In fact, they have much to lose; it’s true that when a worker bee—the ones people see flying outside hives and near flowers foraging for nectar and pollen—stings, it seals its fate and dies. It’s also true that there has been a marked decline in the honey-bee population in the United States and on a global level.

According to data from the Bee Informed Partnership, a nonprofit associated with the University of Maryland, from April 1, 2018 to April 1, 2019, the managed bee population decreased by 40.7 percent. The overall loss rate is around the average of what researchers and beekeepers have seen since 2006.

This, of course, is nothing new to Rabbi Avraham Laber, who with his wife, Nechama Dina, co-directs Chabad-Lubavitch of Southern Rensselaer County and Jewish Girls Unite in New York, about 20 minutes east of Albany. In fact, when asked about the decline of bees, the rabbi doesn’t hesitate in naming the main cause: pesticides and the negative effects of chemical-intensive agriculture (parasites, pathogens and climate change have also been named as contributing factors).

The rabbi knows this because he keeps bees—and has since 2004. The Labers recently moved to a two-acre bucolic piece of property, where three large boxed hives sit on a patch of lawn. In August, they acquired 12 more acres, complete with a pond, from the sale of land by their neighbor; the expanded Jewish Leadership Campus is being used for summer and winter programs for girls, Jewish holiday retreats and outdoor Torah-nature classes. The rabbi also teaches schoolchildren about the significance of bees and their relationship to Judaism.

Honeybees are stellar flyers, moving at speeds of about 25 kilometers per hour and beating their wings about 200 times per second. The rabbi refers to the corner of the plot as a “landing strip for bees,” with their ability to fly nearly two miles from the hives. They have been described as more efficient than planes because they can fly on a drop of honey and carry loads equal to their weight.

Laber encourages other rabbis to become backyard beekeepers. He says that it’s an educational way to connect children and adults to wildlife and the outdoors, as well as a gateway to teach how aspects of nature are expressed in the Torah and Jewish life.

As the High Holidays approach, along with the season best-known for honey consumption, he shares some of his knowledge about the complex colonies of bees.

**Q:** Can you explain the structure of the hives themselves?

**A:** The modern beehive is a box made out of wood or hard Styrofoam. It has 10 frames upon which the honey bees will build wax cells, called honeycomb. The design was developed by Lorenzo Lorraine Langstroth in the 1850s. There are many advantages to this design, but the greatest is that it permits the beekeeper to easily remove each frame for inspection and harvesting.

**Q:** What are those flying bees looking for?

**A:** The foraging honey bees fly out and bring back the three vital necessities for survival: nectar, pollen and water. The pollen is packed into small “briefcases” under their wings to feed the larvae: the developing bees.

**Q:** What is the life span of a flying bee?

**A:** The life span of worker bees, which are female, is best measured in miles. Their lifetime is about 500 miles of flying. After that, their wings get worn out, and they will soon die.



**The rabbi takes off one of the frames to show the inside of the hive. (Photo: Carin M. Smilk)**

**Q:** Why is the queen bee so important?

**A:** Every beehive has only one queen. The queen mates in a brief session, and that’s usually enough to supply her for life. The queen is the only bee that lays eggs. (She takes her job very seriously, laying between up to 1,000 eggs for most of the year.) The queen has a longer body devoid of stripes that the others have. The only time a queen leaves the hive is when she mates early in her life, and if the colony decides to swarm. Worker bees constantly care for the queen, by offering her food and cleaning her.



**The rabbi points out some of the developing honeycomb. (Photo: Carin M. Smilk)**

Until the 1600s, most people assumed that there must be a king at the center of the beehive. Now, everyone knows that the queen is the center, and most of the bees are females. In the Torah, the Hebrew word for a bee is *devorah*, a female gender word. Fall is a sad season for male bees because as nectar stops flowing, almost all the unproductive males are thrown out of the hive, and they will soon perish.

**Q:** Can the queen bee sting?

**A:** The queen has a non-barbed stinger that it can use freely, unlike regular bees which will die after losing their barbed stinger. Nevertheless, a queen can be easily handled, and even if not treated well, she will not sting a person. She reserves it for royalty only, in the event of fighting another queen bee over control of a hive.

All of the work in the hive is performed by worker bees, not the queen. The queen doesn’t produce any honey; she is the spirit and soul of the hive. All of the thousands of honey bees follow her lead. If the queen is calm, they will be calm. If and when the residents decide to swarm away, they will follow the queen. If the honey bees realize that the queen is missing, they will lose their enthusiasm and slack off in performing their important jobs. Our sages taught: Just as G‑d gives the bees a leader to follow, so, too, does G‑d provide his people righteous leaders and prophets to lead them.

**Q:** How can you prevent a sting near a hive? Do bees know or sense that you are there?

**A:** When sensing danger, worker bees emit an alarm pheromone aroma similar to ripe bananas. Whenever they sting, this pheromone is released, which attracts other bees and induces them to sting as well. This is one of the advantages to beekeepers using smoke when opening a hive; even if one bee does sting, the smoke can block the alarm pheromone.

Honey bees are not inclined to attack and are careful not to put their lives in danger; in the same vein, they’re not afraid to attack an intruder, whether a small mouse or a large black bear. After all, if they had no sting, other insects and animals would rob them of their honey—and all of their hard work.

**Q:** Why do some bees swarm, and what is the Jewish responsibility for them as an owner?

**A:** Honey bees have an instinct that causes them to swarm when their hive is too full, and Jewish law deals with the moral issue of keeping a wild swarm.

These basic laws are: (1) If someone testifies that the honey bees came from a certain individual’s hive, the finder is obligated to return them to the owner. While children are normally not fit to be legal witnesses, in this case, children may serve as witnesses to restore the bees to the beekeeper; (2) Upon finding a swarm that belongs to someone, the owner can only keep it if there are witnesses that the owner verbally expressed himself giving up on finding his bee colony; and (3) The beekeeper has the right to trespass into other people’s property to save his bees. However, he is responsible for any damage he causes. According to Rabbi Yishmael son of Rabbi Yochanan, he even has the right to cut down a branch the bees are clustered on in order to retrieve them (on condition of compensating the tree owner).

**Q:** How do bees make honey ... and why?

**A:** When the bees bring back nectar, it is deposited into cells. The bees let the nectar sit, and they fan their wings to evaporate the water content. Then they seal the cells with wax. They need honey in the winter, when no flower nectar is available and it’s too cold to leave the hive.

**Q:** How to they maintain their habitat, and how do they survive in the off-season?

**A:** Bees must control the temperature inside the hive. They cannot survive below 45 degrees; they must keep a consistent temperature of 95 for the queen to lay eggs in January while it may be below zero outside. They form a ball and rotate to produce their own heat. During the summer, they have to make sure their space doesn’t get too hot. Extreme heat will cause the honeycomb of wax to melt. To cool the hive, they bring drops of water and deposit them in cells. Then they stand on two sides and will vigorously flap their wings to evaporate the water and cool the hive. They realize the importance of ventilation and providing fresh air.

**Q:** Those square frames that the beekeeper holds, what’s on them?

**A:** The final product—the capped honey! The thin wax layer sealing the honey cells must be cut off. The honey is harvested from frames that contain only honey cells without brood. A single honeybee will fly about 500 miles in her lifetime to gather nectar and pollen. Despite her hard work, only 1/12 of a honey teaspoon of honey is produced from her efforts. Multiplied by 20,0000 foragers, however, they may produce up to 100 pounds of honey each season.

**Q:** What lessons do bees teach, especially in relation to the New Year?

**A:**Honey bees cannot survive on their own; they thrive with their communities. A colony contains about 50,000 honeybees, and there are so many different jobs. They have so much to do in their short lifespans. They know what they are capable of doing and set out to do it, united by a common goal. As a result, they don’t fight each other, but live in great harmony.

Bees gather nectar for themselves, but G‑d created them in a manner by which small pollen particles stick to their fuzzy bodies and rub off on the next flowers they visit. Honeybees know nothing about their role in benefiting flowers, trees and humans by pollinating. Individuals, on the other hand, were endowed with the wisdom to realize how they can accomplish goals in ways that benefit so many others. If bees can do it so well without planning, then people can do it even better.

*Reprinted from the Parshas Vayelech 5780 email of Chabad.Org Magazine.*