

This Shabbat is the 157th day (of 383); the 23rd Shabbat (of 55) of 5765

...ויקוּזוּ אֵלָיֶךָ שְׁמִינָן זֵית זָךְ כְּתִיב לְפָאֹר לְהַעֲלֹת לָךְ תְּמִיד: שמות כ"ז:

Both Means and Goal

Last week's Lead Tidbit developed over Shabbat into a major theme, and I would like to keep it going one more time (at least). In the beginning of Truma, we had the command to Make a Sanctuary for G-d, and (so that) He will dwell among us. Not "in it", but among us. Last week's haftara spelled that out very clearly, and this week's sedra does also. G-d says: And I will dwell among Bnei Yisrael and I will be G-d (Elokim) for them. And they will know that I am HaShem their G-d Who took them out of the Land of Egypt IN ORDER to dwell among them...

IF the whole point of building a Mikdash, with its myriad of details, is to bring the Divine Presence among us, then it would seem to follow that if we can accomplish that, we might not need a Mikdash. Remember the IF that started this paragraph. If the premise of an argument is not correct, then the conclusions drawn from it will be fallacious. But let's carry this erroneous argument further.

For the last almost two thousand years, we have been without a Beit Mikdash. We have coped with this situation - even thrived - with our Mikdash Me'at - our shuls and Jewish homes. We have been davening and letting our lips replace the animals of korbanot. We have done a lot of K'ILU (as if) in the hope that we have succeeded in bringing the Divine Presence among us. Our Batei Medrash and Yeshivot, our various Chessed activities, our Mitzva- observance have all done their share to attract the Sh'china (so to speak). And even if we have fallen short, we seem to be doing better than other generations who were castigated by G-d via prophets for meaningless Temple service without proper personal and communal behavior.

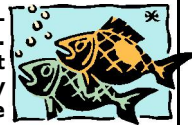
So maybe we don't really need an actual Mikdash. G-d doesn't need a physical dwelling. We want Him among us. WRONG! All of the above - Torah and Mitzvot, Chessed, etc. PLUS the fulfillment of V'ASU LI MIKDASH, speedily in our time. Our means are goals in and of themselves.

Word of the Month



A weekly feature of Torah Tidbits to help clarify practical and conceptual aspects of the Jewish Calendar, thereby better fulfilling the mitzva of HaChodesh HaZeh Lachem...

First opportunity for KL was last Motza"Sh (Feb. 12). It was cloudy right after Maariv (in many places) and many people probably didn't check later in the evening when there were breaks in the clouds. On subsequent nights, there were many chances to say KL, but many people are not tuned in to KL except on Motza"Sh. If that is the case, this Motza"Sh is a good opportunity, weather permitting. Last op for KL this month is next Wed. night at 10:50pm.



This coming Wednesday and Thursday are Purim Katan and Shushan Purim Katan. We do not say Tachanun or Lamenatzei'ach. Some say to add a little to your regular meal in honor of the days that would have been Purim had this year not been a SHANA M'UBERET, a 2-Adar year. No eulogies and no fasting. Fasting is optional for a Chatan & Kallah.

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OTHER Z'MANIM
Correct for Jerusalem

Candle Lighting and Havdala Times
Standard (Winter) Time

Correct for TT 656 • Rabbeinu Tam (l'm) - 6:45pm

4:53pm	Jerusalem	6:06pm
5:12pm	Gush Katif	6:10pm
5:09pm	Raanana	6:07pm
5:09pm	Beit Shemesh	6:07pm
5:09pm	Netanya	6:07pm
5:09pm	Rehovot	6:08pm
4:49pm	Petach Tikva	6:07pm
5:09pm	Modi'in	6:07pm
5:10pm	Be'er Sheva	6:08pm
5:08pm	Gush Etzion	6:06pm
5:08pm	Ginot Shomron	6:06pm
4:53pm	Maale Adumim	6:06pm
5:00pm	Tzfat	6:04pm
5:09pm	K4 & Hevron	6:07pm

Ranges are THU-THU 8-15 Adar Alef (Feb 17-24)

Earliest Talit & T'filin - 5:29-5:22am
Sunrise - 6:19-6:12am
Sof Z'man Sh'ma - 9:06-9:02am (8:21-8:17am)
Sof Z'man T'fila - 10:01-9:58am (9:31-9:29am)
Chatzot (halachic noon) - 11:53-11:52am
Mincha Gedola (earliest Mincha) - 12:24-12:23pm
Plag Mincha - 4:18-4:22pm
Sunset - 5:32-5:38pm (5:27-5:33pm)

In the Wolinetz Family Shul
OHHEL SHMUEL (entrance floor)

In-house Shabbaton
See BackPages for schedule

Motza'ei Shabbat, 8:30pm
Video movie: **The Forgotten**

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T'tzaveh Stats

20th of 54 sedras; 8th of 11 in Sh'mot

Written on 179.2 lines in a Sefer Torah, rank: 33rd

10 Parshiot; 2 open, 8 closed

101 p'sukim - ranks 35th (8th in Sh'mot)

1412 words - ranks 35th (8th in Sh'mot)

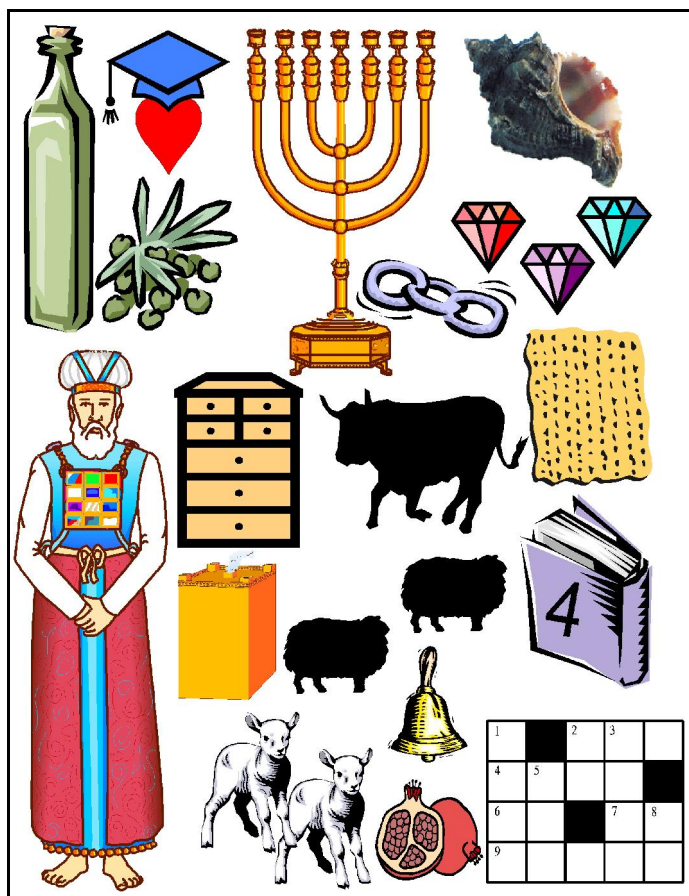
5430 letters - ranks 32st (7th in Sh'mot)

Mitzvot:

Contains 7 mitzvot; 4 positive and 3 prohibitions

As often happens in the Torah, there are other mitzvot in a sedra besides the ones that are counted among the Taryag. This is so in T'tzaveh.

The numbers don't always give us an accurate "Mitzva-Picture" of a particular sedra



Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition). X:Y is the perek and pasuk from which the mitzva comes.

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Kohen - 1st Aliya - 14 p'sukim - 27:20-28:12

[S> 27:20 (2)] Moshe (his name conspicuously missing from this sedra) is told by G-d to command the people to take pure olive oil in order to light the Menora's lamps. The Menora, to be located in the main section of the Mishkan, outside the Parochet, shall be tended and kindled on a daily basis [98,A25 27:21]. The lights shall

shine from evening until morning, this being a perpetual law throughout the generations.

SDT *The People of Israel are likened to the Olive - just as the olive shows its greatness (its oil) only after being crushed and squeezed, so too does Israel show its special qualities after being subjected to the trials and tribulations of Jewish History. And Israel is compared to the oil of the olive - just as oil does not mix with other liquids, but rather floats above them, so too Israel does not (should not) mix with the nations of the world. And if we remain faithful to G-d, we will rise above the nations (or groups) who seek to hurt us.*

[S> 28:1 (5)] Moshe is next told to bring Aharon and his sons "front and center" to serve G-d as Kohanim. Special garments are to be made for the Kohen Gadol's glory and honor [99,A33 28:2].

Some say that glory and honor refer to G-d's and the People's, not (just) the Kohen Gadol's.

Talented artisans are to do the work. The garments are: the CHOSHEN (Breastplate), EIFOD (decorative apron or cloak), ME'IL (robe or poncho), KUTONET (linen tunic), MITZNEFET (turban), and the AVNEIT (belt or sash).

Note: the TZITZ (forehead plate) and MICHNASAYIM (short pants worn under the Kutonet) are among the garments but are not mentioned at this point in the Torah. This can be explained. The pants are for modesty, not glory and honor. And, perhaps, the Tzitz is for G-d's honor and to humble the Kohen Gadol, so it too isn't part of the list of the garments that are for the K.G.'s honor and glory.

The artisans were to take the gold, dyed wools, and linen (for the purpose of making the garments).

SDT *There are different meanings to the Torah's phrase "for honor and splendor". Ramban gives it a straightforward meaning - that the garments of the Kohen Gadol were for his glory. They were royal garments befitting the position of the Kohen Gadol, who was like royalty. With his special garments, the Kohen Gadol projected a perfect image. The garments helped present the Kohen Gadol to the People with great and appropriate dignity. This would help the People understand and relate to the Kohen Gadol as the vehicle of the Divine Presence among them.*

On a different level, we can say that the objects of glory were G-d and the People themselves. When the Kohen Gadol wore his special garments, and the people see him in his splendor, then there is an increase in honor to G-d. The special garments also increase our awareness of the Sanctity of the Beit HaMikdash, and we are inspired to repent.

"Clothes make the man." In the context of the Beit HaMikdash, the Kohen in general, and the Kohen Gadol in particular, is himself filled with awe and will take his responsibilities more seriously. In addition, each specific garment reminds the Kohen (Gadol), and us, of a different aspect of Jewish Law and Life. Thus the Kohen's thoughts and intentions increase in purity.

Even without a Beit HaMikdash, we are affected by the lessons of many Mikdash-related mitzvot. One should dress especially nicely for Shabbat and Yom Tov. One's own clothes, even during the week, should reflect the dignity of a Torah way of life. Modesty and neatness, plus the positive message we project to others are all part of our daily deportment.

[P> 28:6 (7)] The Eifod is to be woven from yarn made of threads of gold, three colors of dyed wool (blue, purple, crimson - the colors and shades are the subject of

centuries of debate) and linen in an intricate style. The Eifod has two shoulder straps. The belt of the Eifod is made in the same manner as the Eifod itself, and is an integral part of it (not a separate piece that was attached).

It is interesting to note that some of the furnishings of the Mishkan and some of the garments were explicitly to be "of a single piece", rather than attached. Not all the items of the Mishkan, nor all the garments, but the point is emphasized in the Torah for those items to which the rule must apply.

Two onyx stones (Shoham) were set on the shoulders, upon which were engraved the names of the tribes. These stones with the names serve as an eternal reminder for the Kohen Gadol.

SDT *Talmud Yerushalmi states that the name of Binyamin was engraved on both shoulder-stones, BIN on one and YAMIN on the other. This idea is supported by the language of the Torah - "From six of their names..." rather than "six of their names". In V'ZOT HABRACHA, when Moshe is blessing the tribes, the Torah says of Binyamin that "he will dwell between the shoulders, "U'Vein K'teifav Shachen".*

Levi - 2nd Aliya - 18 p'sukim - 28:13-30

[S> 28:13 (2)] Gold settings and chains are to be made for the Eifod.

[S> 28:15 (16)] The Choshen is made in the same intricate style and manner of the Eifod. It is rectangular (double square) which when folded (which was the way it was worn) made a square measuring 1 ZERET (a span, which is half an Ama) on a side. Gold settings were woven into the Choshen to receive the twelve precious stones in four rows of three stones each. Straps and fasteners were made to firmly attach the Choshen to the Eifod. They must not be detached from each other [100,L87 28:28]. The Urim VTumim (parchment with the Divine Names on it) was inserted into the fold of the Choshen, and gave the Choshen its miraculous powers.

SDT *The letters of CHOSHEN rearrange to spell NACHASH, meaning "snake" but also meaning divination through the occult and black magic, powers in this world which are anathema to Torah and Judaism. L'havdil, the Choshen is one of our legitimate tools for revealing hidden things. Significant that these opposite "forces" are actually two sides of the same coin.*

CLARIFICATION

The yarn for the Eifod and Choshen was produced as follows: Six stands of T'cheilet-dyed wool (blue, opinions vary as to the shade) were twisted with a strand of gold to produce a thread. The same was done with Argaman-dyed wool (purple, blue-purple, other opinions) and gold, Shani-dyed wool (red, crimson) and gold, Sheish (white linen) and gold. Each thread was made of 7 strands - 6+1 of gold. Then the four threads were twisted together to form the yarn from which the Eifod and the Choshen were woven.

Another CLARIFICATION

Note that these garments (and some of the others) were Shaatnez. Yet rather than be forbidden, it was a mitzva for the Kohen Gadol to wear these garments. No contradiction here. He Who said not to wear Shaatnez, commanded the K.G. to wear these garments. He who

said that it is forbidden to slaughter an animal on Shabbat, commanded that the daily korbanot and the Musaf be done on Shabbat. He is the Boss. Forbidding something in general and commanding the same thing in a specific situation underscores the idea of G-d's mastery of all.

Here's an idea about Shaatnez in general, and its use in the Kohen's garments in particular. This is not a reason for the prohibition of Shaatnez, nor for its use in Bigdei K'huna. It's just a point to ponder. Wool is the chief fiber from the animal kingdom. Flax is (or at least was) the chief fiber from the plant kingdom. Garments are the chief use of fibers. If so, we can say that one of the manifestations of human dominance over nature is our ability to take fibers from both plants and animals, process them and use them for our own benefit, comfort, and adornment. And taking the most prestigious of each kingdom, and weaving them together, and wearing garments made from the combination of wool and linen is one of the ultimate signs of our top position on the nature pyramid. Comes the Torah and tells us that we have limits. Yes, we may take from nature to clothe ourselves. But not limitlessly. Not the ultimate demonstration of complete dominance. Because WE do not completely dominate. Only G-d does. Perhaps, the prohibition of Shaatnez is a mitzva meant to humble us, and rein us in, if just a little.

But when G-d commands us to fashion garments for the Kohen Gadol for G-d's (and the KG's) splendor, then the opposite is seen. G-d told us to purposely go "all the way".

It might be similar to not building a private dwelling that matches or surpasses the beauty of the Beit HaMikdash. It might be similar in message to giving Bikurim and T'ruma, etc. Think about it.

There are different opinions as to how the names of the tribes (really, it's the sons of Yaakov, rather than the tribes, since Levi and Yosef appear, rather than Efrayim and Menashe) were engraved on the Choshen (and the Eifod's shoulder stones).

לוי רהם	שמעון ב	ראובן א
זבולן ז	יששכר ז	יהודה י
גד שבטי	נפתלי ב	דן ק ילק
בנימין	יוסף ון	אשר ישר

This arrangement is the opinion of Chizkuni, a Rishon from France who lived more than 700 years ago. He wrote a commentary on the Torah based on Rashi. He says that all of Leah's sons were first, then Bilha's, then Zilpa's, and finally Rachel's. Rashi, however arranges the names in order of birth, so Reuven, Shimon, Levi, and Yehuda are on the same stones as Chizkuni has them, as are Yosef and Binyamin. Rashi puts Dan, Naftali, Gad, and Asher before Yissachar and Zevulun.

Rambam has the same arrangement as Chizkuni, but he puts the names Avraham, Yitzchak, and Yaakov on the Reuven stone, and the words Shivtei Kah on the Binyamin stone.

Note that in addition to the names of the tribes, there are additional letters that spell the names Avraham, Yitzchak, Yaakov, & Shivtei Yeshurun (another name for Bnei Yisrael). These additional letters are added to each successive stone so that each stone will end up with six

letters engraved on it (according to Chizkuni).

Furthermore, all letters of the Alef-Bet are now represented, so that the Kohen Gadol can receive Divine communication via the Urim V'Tumim and the letters on the stones of the Choshen, which were illuminated and then interpreted by the K.G.

Shlishi - 3rd Aliya - 14 p'sukim - 28:31-43

[S> 28:31 (5)] The Me'il was made of T'cheilet wool (some shade of sky blue). Its neck was especially reinforced to prevent tearing, which is prohibited **[101,L88 28:32]**. This prohibition applies to all Kohen garments, but is commanded in the context of the Me'il. [The neck of the Me'il was reinforced, to prevent its tearing.] The hem of the Me'il was adorned with gold bells and multi-colored pomegranates of wool and linen.

[S> 28:36 (8)] The TZITZ was to be made of pure gold with the words KODESH LASHEM, Holy unto G-d, hammered out as raised letters from the Tzitz. The Tzitz was secured to the Kohen Gadol's head by bands of T'cheilet wool.

The Kutonet - tunic and the Mitznefet (or Migba'at) - turban - were made of pure linen.

The Avneit, belt was woven from the wools and linen. There is a dispute as to whether only the Kohen Gadol's belt was Sha'atnez or those of all Kohanim as well.

SDT *The Avneit was 32 Amot long, approx. 16m of belt. It took a long time to put on and it produced a large bulge that the Kohen always felt when he put his arms at his sides. Similarly, the Kohen's turban was wound from 16 Amot of linen strip and probably "sat heavy" on the kohen's head. Sources say that a kohen saw his turban whenever he raised his eyes. Similarly, the Kutonet was long sleeved and almost floor length, so the kohen always noticed his garments during Avoda. This "guaranteed" that the kohen would have proper Kavana during his sacred service.*

For Aharon's sons (and all active kohanim), there were four garments - tunic, turban, belt, pants. The regular kohen's garments were also for honor and glory. Aharon and his sons were to be dressed in their garments and anointed to serve as kohanim. The linen pants of the kohanim, from waist to knees, was for modesty. Rambam says there were loops at the waist for a rope-belt. Rashi says the Michnasayim resembled boxer shorts in that they were not tight-fitting.

R'vi'i - Fourth Aliya - 18 p'sukim - 29:1-18

[S> 29:1 (37)] The consecration ceremony for Aharon and his sons is described in this portion. Sacrificial offerings included a bull (this very first offering in the Mikdash is the symbolic father of the Golden Calf and came as an atonement for that sin) and two rams, various types of matza-crackers made from flour and oil (and water - almost always an ingredient, but not mentioned in the text). The kohanim-to-be immersed in a mikve and were dressed in their special garments. They were anointed with special oil.

The Torah goes to considerable detail in describing the dressing of Aharon and his sons for the Kehuna. Earlier in the sedra was the command to make the garments - and that was counted as a mitzva among the 613. Here is the command to follow through with the garments by dressing the kohanim in them. Although this is also a command, it is NOT numbered among the Taryag Mitzvot. And neither is the command to anoint the kohanim. Sometimes, certain commands and the acts that follow when the commands are complied with, are considered to be part of the main mitzva to follow. Here, that might be the service in the Mishkan. The command to make the garments, on the other hand, stands on its own in such a way that it is numbered among the 613.

Chamishi - 5th Aliya - 19 p'sukim - 29:19-37

The intricate details of the seven-day ceremony for the Mishkan are presented. The Kohanim are required to eat the meat of the sin-offering and guilt-offering (Chatat and Asham). This command applies not only during the consecration ceremony, but is a mitzva for regular Temple service **[102,A89 29:33]**. Many of the procedures of the first week of offerings were "one-shot-deals". Other practices became standard operating procedure in the Mikdash.

Shishi - 6th Aliya - 8 p'sukim - 29:38-46

[S> 29:38 (9)] Daily procedures on the Altar are to include the sacrificing of two lambs as Burnt-Offerings, one in the morning and the second one in the late afternoon. These daily sacrifices are accompanied by flour and oil "mincha" and wine for libation. [The mitzva of the T'midim is #401 from Parshat Pinchas.]

In response to our consecration of the Kohanim, HaShem Himself will sanctify the Mishkan, Altar, and Kohanim. "And I will dwell among the People of Israel and be their G-d" (29:45). This pasuk is the companion of the pasuk that began the whole portion of Mikdash. In that first pasuk, the idea of G-d living among us, so to speak, and not merely in the Sanctuary that we construct for Him, is alluded to by the grammar of the word in the pasuk - B'TOCHAM. In this pasuk at the end (almost) of the instructions for making the Mikdash and everything in it and about it, the matter is spelled out.

Rabbi Yaakov Auerbach z"l points out that the G'matriya of that whole pasuk is 2449, the year from Creation in which the Mishkan was first dedicated.

Sh'vi'i - 7th Aliya - 10 p'sukim - 30:1-10

[P> 30:1 (10)] The Incense Altar is to be constructed of acacia wood, 1 ama wide by 1 ama long by 2 amot tall. It is to be plated with gold and adorned by a decorative border of gold. Two gold rings were attached to opposite edges for the carrying poles, themselves made of wood covered with gold. This Altar was placed in front of the Parochet and was used primarily for the daily offering of incense **[103,A28 30:7]** (and for part of the Yom Kippur Avoda), in the morning when the Menora was tended. Incense was offered towards evening too. No other use of

the Golden Altar was permitted [104,L82 30:9].

There is a dispute as to whether the Golden Mizbei'ach was hollow or solid. All agree that the Copper Mizbei'ach was hollow. It was filled with earth each time the people encamped. Not so, the Gold Altar. Some say that it was a solid block of acacia wood, covered with gold. This gave it a stability and strength it would not otherwise have. Others insist that the description of the top of the Mizbei'ach as a GAG, roof, implies it was hollow.

The final three p'sukim of T'ruma are reread for the Maftir.

Haftara - 18 p'sukim - Yechezkeil 43:10-27

On first glance, the haftara is well suited to partner with the sedra, the one speaks of Mishkan and the other of the Beit HaMikdash of the future. (Possibly the second Beit HaMikdash is intended, possibly the third.) There is also the common feature of the consecration of the kohanim and the bringing of korbanot during a 7-day inaugural period that the two have in common.

There is an interesting non-parallelism between sedra and haftara. The opening pasuk of the haftara carries a rebuke to the people for sins that caused the destruction of the first Beit HaMikdash. This becomes the context of the presentation of the future Mikdash. The sedra does not carry such a rebuke, but we know it is coming in the form of the Golden Calf and the subsequent focus on the building of the Mishkan. The Torah first presents the mitzva of Mikdash without the taint of the EIGEL HAZAHAV. Then comes Ki Tisa and the episode of the Calf. And then the detailed carrying out of the command to construct the Mishkan. Before we get to Ki Tisa, we can almost forget about the Golden Calf and its place in the "psychology of the Mishkan". The haftara's opening pasuk reminds us of what's to come.

from page 3 PARSHA PIX



The sedra begins with the command to take pure olive oil and use it to light the Menora daily in the Mikdash, so that it will burn (at least) from evening until morning. (Upper-left and center.)

The shell in the upper right-hand corner is Murex Trunculus, the snail which is thought, by a growing number of scholars and rabbis, to be the source of T'CHEILET, mentioned often in our sedra in connection to the garments of the Kohen Gadol. (It might also be the source of ARGAMAN, the different colors resulting from the exposure to light and air during the dye-making process.)

The gemstones under MT are for the CHOSHEN. 3 of the 12 are shown here.

The chain is for connecting the CHOSHEN to the EIFOD.

Of course, that's the Kohen Gadol on the bottom-left. This is one of Davka's Judaica Graphics.

The silhouettes of the bull and two adult male sheep (a.k.a. rams) are the inaugural korbanot of the kohanim. The matza represents the Mincha offerings that accompanied the animal sacrifices. Most, but not all, Menachot were halachically matza.

At the bottom are two lambs for the twice-daily T'MIDIM. Although the mitzva to bring the T'midim is learned from Parshat Pinchas, the T'midim are also mentioned here in T'tzaveh.

Above the lambs is the Golden Altar, a.k.a. the Incense Mizbei'ach and the Inner Altar. The command to make this Mizbei'ach does not appear in T'rumah with the rest of the main items of the Mishkan, but rather in T'tzaveh.

The heart with the graduation cap represents the CHACHMEI LEIV, the skilled weavers, etc. who did the work on the garments and other Mikdash requirements.

The pomegranate and bell are for the bottom of the ME'IL of the Kohein Gadol.

Book 4 (of Shulchan Aruch) is CHOSHEN MISHPAT.

That leaves two unexplained items as visual Ttriddles.

THE JERUSALEM INSTITUTE OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson # 272 (part five) • Labor Law

We continue with the sub-topic:

Employer Will Suffer an Irreparable Monetary Loss by the Employee's Resigning

However, if the employee, in spite of the fact that halacha compels him to continue in the employment, insists on resigning his position, there are several possibilities:

1. The employer may resort to trickery to retain the services of the original employee. For example, he may offer the original, employee a higher wage to induce him not to resign, and the employer may then renege and not pay the higher wage. Or if he has paid it before the employee agrees to continue in the employ and complete the work, the employer can bring a law-suit to recover the money that he paid. The employer can recover the excess money he paid since it is in the nature of robbed funds in the hands of the employee.

2. The employer may hire a substitute worker at the expense of the resigning employee, even if it means not paying the original employee anything and paying the substitute employee all of the wages allocated for the original employee.

3. The employer may hire a substitute worker and if necessary pay him more than he agreed to pay the original employee. The excess funds may be sued for. Also if the employer happens to have any of the assets of the original employee in his possession, he may apply such amount to pay the substitute employee the amount in excess of the agreed amount with the original employee. There is also an opinion that the employer can only levy on tools of the original employee that he, the employee, was to use on the job.

4. If there were other workers to substitute for the resigning employee and the employer did not hire a substitute worker, the resigning employee is not liable for any losses suffered by the employer.

5. If there are no workers found to substitute for the resigning employee, then the employee must pay to the employer all of the losses suffered by the employer resulting from the resignation of the employee.

There is an opinion that the liability of the resigning employee is limited to those situations where there were other workers available when the employer hired the employee. But if there were no other workers available at that time, and the employer cannot find any substitute worker at this time, the resigning employee is not liable. If there is no loss of money but rather inconvenience, as, for example, not delivering the band to a wedding, the resigning employee is not liable to the employer.

If the employee works without compensation, he may resign at any time, even if the employer will suffer irreparable loss by the resignation and demand to be paid from this time forward. But he may not resign even when he is offered wages if the employer cannot obtain any other worker to take his place. If he does resign and if there were other workers available when he commenced work, the employee is liable for full damages to the employer.

The Employer Fires the Employee

The employer fires the employee, as for example, the employer tells the employee to leave the work area, the employee may consider himself fired whether or not there were witnesses to the firing, if both sides admit the foregoing facts. If the statement was made in anger it may not be deemed to be a notice of firing the employee. If it is obvious that the firing was done in anger, the employee may not rely on this and leave the job.

When the employer fires the employee, there is a difference in the compensation, if any; to be paid to the employee, depending on whether the firing was before he showed up for work, or after he showed up for work, which is equivalent to his commencing work. Once the employee shows up for work he is deemed to have commenced the employment whether it was for a single day or as long as many years; the results are the same. I shall first discuss the applicable halacha where the employer fires the employee before he shows up for work and then the applicable halacha where the employer fires the employee after he shows up for work.

If the worker is hired to work on a specific day; and before the employee shows up for work, the employer notifies the employee that he does not have any work for him, the employee has only a "grievance" against the employer, for the employer can tell the employee that he can seek other work. Such grievances are not compensated in money damages. The grievance is that the employee must now go through the trouble of seeking other employment. Thus, if the employee can find other employment without much bother, he does not even have a grievance against the employer. There is authority that the employer can be designated one who is lacking faith.

These laws apply only if the employee does not suffer monetary loss by the employer canceling the work. But if he suffers monetary loss, the employer must pay damages suffered by the employee as herein set forth:

1. When the employer hired the employee, the employee could have gotten other jobs, and now; when the employer reneges, the employee does not find anyone who will hire him. The compensation to be paid is the minimum wage for the term of the employment, or the period for which the employee cannot find work, whichever is shorter.

2. If the employee does find other employment but at a lower wage, and when he was hired there were other employers who would have paid the wage for which the employer hired him, the employer must make up the difference.

3. If the work at the second employer is more difficult physically and when the employer hired him there was other comparable work available and now there is only more difficult work available, the employee has several options: he may accept such other work if he receives additional compensation from the new employer, he may refuse such more difficult work even with extra compensation, or the first employer may consent to pay the employee the extra wages to do such more difficult work.

4. If there were no other work available to the employee when the employer hired him, then the employee does not suffer monetary loss when the employer reneges on the employment. The burden of proof is on the employee to show that such work was available. Should the employee fail to so prove, the employer takes a HESSETH oath and is free of obligation to the employee. MTC

We will continue next week with the situation of the employee being considered to have started work and is THEN fired.

The subject matter of this lesson is more fully discussed in volume IX chapter 333 of A Restatement of Rabbinic Civil Law by E. Quint. Copies of all volumes can be purchased via email: orders@gefenpublishing.com and via website: www.israelbooks.com and at local Judaica bookstores. Questions to quint@inter.net.il

MEANING IN MITZVOT

by **Rabbi Asher Meir**

Each week we discuss one familiar halakhic practice and try to show its beauty and meaning. The columns are based on Rabbi Meir's Meaning in Mitzvot on Kitzur Shulchan Arukh

Bringing Disputes to Din Torah

One of the most notable features of the Torah system of jurisprudence is its far-reaching insistence on exclusivity. The Torah tells us that disputes should be brought "before them", meaning the judges; as Rashi writes, we infer from this "before them - and not before a non-Jewish court". Voluntarily bringing a case to a non-Jewish court is considered a desecration of G'd's name. (Shemot 21:1 and Rashi's commentary)

Rav Nachman of Breslav gives the following explanation of the importance of judging according to Torah law:

Of course all of our business dealings should be carried out according to Torah, and not in violation of its laws. But Rav Nachman goes further and writes that these dealings, properly carried out, are actually Torah!

"In truth, all business dealings are Torah. For the rule that "one who exchanges a cow for a donkey [the transaction is complete as soon as one side performs an acquisition] is Torah, so much the more must the actual act be Torah."

One way of explaining this is to contrast it with the approach of the Sefer HaChinukh. In the rules of monetary judgment, the Chinukh generally states that the mitzva is to judge according to the rule. For example, in mitzva 53 he writes that the mitzva is "to adjudicate the laws of one who opens a pit where it constitutes a hazard", and that the law applies to those "on whom it is incumbent to judge".

Rav Nachman's understanding of the Torah commandment is that a certain outcome should actually obtain - it is a mitzva that

the tortfeasor should be obligated to pay damages, whether or not any court actually discusses the case.

Therefore, whenever we engage in commerce, buying and selling with integrity and according to the Torah's mandates, we are actually carrying out the Torah and living it, just as we do when we perform mitzvot.

Conversely, when a person does not fulfill his obligations he has severed his behavior from the realm of Torah. "He has uprooted the statutes which are clothed in commerce, and fallen into commerce itself [without any element of holiness], as if there is no Torah in our business dealings".

When this happens, the transgressor's punishment - as well as his rectification - is to bring the case to a Beit Din. The factual inquiry made by the judges is not just a necessary precondition for reaching a just verdict; it serves as a symbolic reenactment of the original transaction, but this time under the auspices of Torah. "Now, it is all transformed into a Torah judgment, for he will certainly have to bring all the details, and even all the thoughts, before the judges... and from this they compose the Torah judgment. Thus he has gone back and made Torah out of his transaction."

This can help us understand a seemingly cryptic aspect of the laws of Torah judgment - the prohibition to bring a case to a non-Jewish court even if this court judges according to the same rule used by Beit Din (SA CM 26:1). This court may reach the same just outcome that the Beit Din would reach, but without the aspect of actively applying the Torah to the details of our business dealings.

The gemara states that we are judged on whether we have dealt "in faith" (Shabbat 31a). One understanding is that we have to be honest; another is that we have to have faith in G^d. For Rav Nachman these two aspects are essentially the same. When we conduct our business dealings with faith in Hashem, we will be certain to carry them out according to the rules of honesty and fairness which He revealed to us through our Prophets and Sages.

Based on Likutei Moharan I:280

Publication Update: *Rabbi Meir's book on Jewish business ethics, The Jewish Ethicist, is now in print! It has also just been named "Book of the Month" on the shamash.org website. It is available through Ktav publishing house, or ask your local bookseller.*

We are also in the final stages of preparing Meaning in Mitzvot for print; revisions and proofreading are completed and we are now putting together the index and other front and end matter.

TANACH

Spiritual and Ethical Issues in the Historical Books of Tanach; JOSHUA, JUDGES, SAMUEL, KINGS (Nevi'im Rishonim) by

Dr. Meir Tamari

Is There a Black Horse of Jewish History?

There is a mistaken view of our history as one long story of suffering and persecution; indeed Jewishness has been defined as whoever is the subject of persecution, discrimination and genocide. In 'The Fixer', a novel about the Beilis blood libel, Malamud characterized this as the Black Horse of Jewish History. The destruction of Jewish statehood described at the end of Melachim Bet and the subsequent exile and wandering, is

surely the place to start an unbiased analysis and evaluation of this picture of a nation destined to suffer.

In actual fact, for long periods of history the Jews have dwelt free of persecution and suffering, and have lost relatively more people to assimilation than to pogroms. We lived as free people in our own land for an uninterrupted 1000 years and 70 years later for another 400. In exile, there were almost 1000 years of self rule in Babylon and a shorter period in Egypt. Franco-Germany, our sojourn of almost 2000 years, saw long periods of peace interspersed with religious persecution, pogroms and regional expulsions that coincided primarily with the fluctuations in the success of Christianity. In Spain we lived for over 1000 years in peace; even in Eastern Europe the Jews lived comfortably for almost 400 years. We should remember that in our long history we have created great spiritual treasures from which the whole world continues to benefit in a way that cannot be measured: Nach, Mishna, two Talmuds, Midrashim, Mysticism, Halakhic literature, poetry and philosophy and a social-communal structure of autonomous communities that retained a semblance of statehood, with independent taxation and legal system. All in all, this is a far cry from an eternally oppressed and massacred people.

Tanachic sources, as well as those of the Oral Law and traditional Jewish sources, when dealing not only with the latest destruction and exile, but also to all the subsequent tragedies of our people down to modern times, constantly refer to the internal causes for the calamity and equally to its effect on Judaism. There is little literature on the degree of suffering and almost no reference to the personal histories of the tragedy, except for our times with its streams of secularism. There were children who were orphaned of both or one parent at an early age, husband and wife separated and in ignorance of each others fates, and there was rape and plundering. There were traumatic experiences from which many never recovered. There were wanderings and refugees, and far distant exiles. In Rome after the Churban, the slave markets were so over flooded that there were no buyers; after Bar Kochva they ploughed and sowed Yerushalayim with salt, changed its name and forbade Jews to live there. In the Rhineland the Crusaders waded their horses through rivers of Jewish blood, in York fathers killed their own families and then themselves rather than be converted, and in Spain there was the Inquisition. So in every tragedy of our people there was suffering, poverty and death of Jews; but that is something different from the effect of tragedy, destruction and exile on Judaism and its nation. Yirmiyahu, whose whole book is replete with prophecies of destruction, left only the few chapters of Eichah as evidence of the suffering and the mourning. After the exile to Bavel, Yechezkeil ignored the personal sufferings and tragedies and taught Israel the faith that Hashem exists all over the world, even though our natural place to keep His Torah is Eretz Yisrael, to which we were destined to return.

Churban Bayit Sheini did give rise to the 'Mourners of Israel' who tried to introduce far reaching rites of mourning and despair, but mainstream halakhic rulings limited them and concentrated on the codification of the Oral Law and Jewish life in exile. Even the massacres in Eastern Europe by Chimelnitski in the mid 17th century, that saw the impoverishment of Eastern European Jewry and the beginning of its spiritual and social decline, has not left us a literature of personal individual suffering, but rather important religious movements and achievements.

As unpleasant as it is for us to somehow accept the idea of Divine punishment these same sources saw in our sins and in

the failure to keep our obligations to G-d, the sole reason for all the tragedies that have afflicted our people. There is no place for the argument that they were beyond G-d's control or knowledge. Hashem is All Powerful and All Knowing but also the Zealous Judge. In the Torah Moshe warned quite clearly and graphically the stages of economic suffering, foreign invasions, destruction and exile that would be the price for non-observance of Torah (Vayikra 26:14-44; and D'varim 28:15-68). The prophets likewise enumerated our behavior that would lead to the destruction of Yerushalayim and the Temple, and the Galut; idolatry, sexual immorality and social injustice, murder and robbery (Yeshayahu 1-24). According to Yirmiyahu's prophecy, the teshuva of Zedkiyahu was not enough to prevent the Churban because he and Israel, after freeing the slaves in accordance with Torah Law in Sh'mot (21:1-11), simply enslaved them immediately afterwards (Yirmiyahu 34:8-22: haftara of Mishpatim). Amos too, saw the social sins as the final cause of the destruction and exile of the 10 Tribes (2:6-16). Chazal likewise saw the social sins - needless hatred or insistence on their legal rights or simply an inordinate love of money - as the reasons for the destruction of the Second Beit HaMikdash, even though that was a generation that was learned and otherwise observant. In Sodom, even Avraham understood that if there were only a few tzaddikim, then they too had to suffer when Divine Justice demanded that the city be destroyed.

Indeed, "By reason of our sins we have been exiled" (Musaf Chagim and Yamim Nora'im). We have no reason to doubt that what was true in one generation was true in all generations, including our own.

In our own days we have witnessed a chance to atone for this long history of sin and punishment. HaRav Kook taught that our living in exile had become in itself a sin. As the prophet said, "I do not this for you sake but for the sake of My Holy Name which was profaned among the nations whither you went. I will sanctify My Great Name, and the nations shall know that I am Hashem, for I will take you from amongst the nations and gather you out of all the countries and I will bring you to your own Land" (Yechezkel 36:16-38). May we never make the mistakes made by our ancestors.

This is the 72nd installment in Dr. Tamari's series on "Tanach and its messages for our times"

MISC section - contents:

[1] Vebbe Rebbe

[2] Candle by Day

[3] From Aloh Naaleh

[4] MicroUlpan

[5] A Touch of Wisdom, A Touch of Wit

[6] More SDTs

[7] From the desk of the director

[1] From the virtual desk of the OU **VEBBE REBBE**

The Orthodox Union – via its website – fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by

HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and the Israel Center. The following is a Q&A from Eretz Hemdah...

Q: We hired a Philippine care giver to live with my mother, who is barely mobile. Until now, others have cooked most of her food. Can the care giver now cook or at least reheat the food?

A: We hope that the care giver will give your mother the help she needs. Most Philippine care givers are kind and cooperative about following the home's rules, including kashrut. It is best for all when the rules avoid creating undue pressure, and a good relationship is crucial for the welfare of an infirmed dear one. On the other hand, halacha requires precautions and not relying on general impressions. Sometimes more restrictive rules that are simpler to follow work better than following more complex leniencies, which can cause mistakes and the tensions that come with subsequent scrutinizing and perceived recriminations. While we hope to find a golden mean for your situation, there is room for adjustments and further allowances if the situation warrants them.

The basic rules of bishul akum (cooking done by a non-Jew) can be said in a sentence. A non-Jew may not cook food that is not eaten raw, turning it into first-class food, without a Jew's involvement in the process. Let's deal very briefly with each component.

Cooking - Smoking food is permitted (Shulchan Aruch, YD 113:13). Poskim discuss if microwaving is permitted. While few permit it, it can be a mitigating factor (see Yabia Omer V, YD 9).

Not eaten raw - If a non-Jew cooks food that is sometimes eaten raw, even if it is usually cooked, the food is permitted (ibid.:1). A non-Jew may reheat food that a Jew already rendered edible. Not only are boiled milk and water permitted for this reason, but so are coffee and tea, whose principle ingredient is water (YechaveDa'at IV:42). Carrots are another classic example.

First-class food - Only food that nobility would serve is included in the prohibition (Shulchan Aruch, ibid.). This subjective criterion likely excludes farina, oatmeal, french-fries and more.

The latter categories are society based; many cases are borderline or based on machloket. Thus, we gave few details and warn about over-use. The next category enables developing a reliable plan.

Involvement of a Jew - Regarding the related prohibition of bread baked by a non-Jew, the gemara (Avoda Zara 38b) says that it is sufficient for a Jew to light the oven's fire. Shulchan Aruch (ibid.: 7) and Sefardic practice, regarding the more stringent laws of bishul akum, require a Jew to put the food on the fire (or light the fire after the food was put there) or stir the food as it cooks. The Rama (ad loc.) and Ashkenazic practice say that a Jew may light a flame, even at the beginning of the day, and have the non-Jew do all of the actual cooking. Furthermore, the Rama suggests having a Jew light the flame used to light the stove. Some apply this leniency to ovens with pilot lights. We can also use it to have a Jew light a "yahrtzeit candle" to light (the match that lights) a gas stove. The Aruch HaShulchan (113:44) says that one should rely on this last opinion only in a case of acute need and in the home of a Jew, but both lenient factors are present here. The significance of it being in a Jewish house is two-fold. Firstly, it is likely that a

Jew will do some stirring (Rama 113:4) and also there is an opinion (Tosafot Avoda Zara 37a) that bishul akum applies only to cooking in a non-Jew's house. Although we do not accept that opinion independently, poskim sometimes use it as a supporting leniency, especially if the one cooking is a hired worker (see Shach 113:7). (Yechave Da'at V, 54 uses that leniency as support regarding Sefardim relying on a Jew lighting the fire in a Jewish-owned restaurant). A Jew would have to turn on electrical appliances.

Due to a few kashrut considerations, it is best that the caregiver brings home only kosher food. For cooking, there are two preferable systems. If your mother can be in or around the kitchen, she can supervise its proper use (especially milk-meat) and light the fire. If she rarely gets out of bed, it is best if the food is cooked by a Jew, when one is around. If the care giver demands freedom to cook for herself, she should have her own clearly marked utensils, which she must clean separately.

Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet published by Eretz Hemdah. You can read this section or the entire Hemdat Yamim at www.ou.org or www.erezhemdah.org. And/or you can receive Hemdat Yamim by email weekly, by sending an email to info@erezhemdah.org with the message: Subscribe/English (for the English version) or Subscribe/Hebrew (for the hebrew version). Please leave the subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel

[2] Candle by Day

We are sometimes so anxious to get away with things that it never occurs to us that we might enjoy doing them.

- From A Candle by Day by Rabbi Shraga Silverstein

[3] CHIZUK and IDUD

(for Olim & not-yet-Olim respectively)

"And you shall make holy garments for Aharon your brother for honor and for beauty (lekhavod ul-tiferet)..."

Ramban asks: How does one make garments that satisfy the imperative of "lekhavod ul-tiferet"? He answers that we copy the sartorial style of kings, especially the kings of Persia.

We know a Persian king, Achashverosh. He threw a party: "He made a feast... He showed the riches of his glorious kingdom and yakar tiferet gedulato - his excellent majesty" (Esther 1:3-5). We translate tiferet here as "majesty". Still, what at the party showed majesty?

Regarding tiferet gedulato, Rabbi Yose the son of Hanina said: "This teaches that he wore priestly garments" (Megila 12a). "Tiferet" alludes to "priestly garments" based on the words "lekhavod ul-tiferet" found in our parsha.

So, what can this mean? In Ramban, Persia's kings suggest the design for the priests' sacral clothing; in our oral tradition, a Persian king puts on the priestly garments as a special honor for himself.

The Torah states clearly that there must be a High Priest. Not so a king. "Kingship" can be assimilated to the High Priest who will exercise a combined authority described by the term "Eved Hashem - God's servant". In practice, only Moshe succeeded in combining the two roles. From Moshe, religious authority passed to the priests; kingship went on to have a complicated subsequent history.

Achashverosh would not have desired the priestly dress for its faux Persian style. The sacral dress suggested to him instead the unique role of God's servant, of political and religious leadership combined. He coveted this double-leadership. For that glory, he dressed himself in priestly garb.

In Israel we have achieved a kind of malkhut (kingship). That leadership exercises authority in the political realm but does not inspire devotion to God. Perhaps, this is the enterprise of another generation.

Rabbi Chaim Brovender, Jerusalem

TORAH THOUGHTS as contributed by Aloh Naaleh members for publication in the Orthodox Union's 'Torah Insights', a weekly Torah publication on Parshat Ha'Shavuah

[4] MicroUlpan

NEEDLE THREADER. The thin wire loop goes through the eye of the needle, put the end of the thread into the loop, and pull the loop and thread back through the eye. In Hebrew?

MASHCHELET מְשַׁחֵלֶת

[5] A Touch of Wisdom, A Touch of Wit

While R' Yoshe Ber was the Rav of Slutsk, he visited Minsk. All the great Torah sages of the city came to meet the distinguished rav and hear him speak in learning. One of them was a former student of his, now a wealthy merchant in Minsk. When R' Yoshe Ber saw the man, he greeted him very warmly and asked him, "How are you doing?"

"Thanks to Hashem," the former student replied, "I am well, and I have a decent income."

They talked about this and that, and a few moments later R' Yoshe Ber again asked, "How are you doing?"

"Thanks to Hashem," the man answered, "my family is well and I am doing well."

Again they talked about this and that, until a short while later R' Yoshe Ber again asked, "How are you doing?"

"Excuse me, Rebbe," the merchant said, "but that is the third time you're asking me the same question. Thanks to Hashem we are well."

"You have not been answering my question," R' Yoshe Ber told him. "I asked you, 'How are you doing?' and you answered that you are well and are doing well. That is not your doing, but Hashem's doing. I want to know what you are doing: Do you have fixed times for Torah study? Do you help others through charity? How are you doing as a Jew?"

Shmuel Himelstein has written a wonderful series for ArtScroll: Words of Wisdom, Words of Wit; A Touch of Wisdom, A Touch of Wit; and "Wisdom and Wit" — available at your local Jewish bookstore (or should be). Excerpted with the permission of the copyright holder

[6] SDTs

Nachalas Chamisha (?) gives a possible source to the printers' practice of writing G-d's name as two YUDs. Towards the end of T'tzaveh, G-d says: V'SHACHANTI B'TOCH BNEI YISRA'EL, and I will dwell amongst the Children of Israel.

Note that the last letter of BNEI and the first letter of YISRAEL are YUDs. If G-d dwells amongst BNEI YISRAEL, then His name can be represented by those two YUDs.

Shulchan Aruch Orech Chayim sec. 580 lists dates on the Jewish Calendar that various tragic events occurred and one can take upon himself to fast on such dates. The last date on the list is the 9th of Adar, when the first(?) dispute between Beit Shammai and Beit Hillel took place. Although the Mishna praises both "Houses" for the integrity of their disputes and the exemplary behavior vis a vis each other, it is still considered a tragedy of Jewish History that Machloket exists. We're not recommending fasting; just pondering.

[7] **Divrei Menachem**

Parshat Tezaveh introduces us to the various clothes to be worn by the kohanim in the Mikdash. Besides setting the kohen apart from ordinary people, each article of clothing represented a different aspect of spiritual symbolism. And only when these special vestments were worn could the kohen participate in the holy ritual.

Indeed, the priestly garments were the only dress allowed to be worn when kohanim performed the Service. These garments were to be made of materials that were the property of the nation and that had been specifically contributed by the people for the Temple service. This symbolized the overriding concept that the kohanim were representatives of the people.

The breastplate worn by the Kohen Gadol, which bore the names of the twelve tribes on individualized precious stones, also served the nation through the luminous letters that lit up in response to questions of national import. "Urim " denotes that light while "Tumim" indicates the completeness or truth of the responses to the question.

The Vilna Gaon asserted that the lit-up letters could be misread as when the Kohen Gadol in Shilo misinterpreted Chana's behavior as SH-I-K-O-R-A (drunk) instead of K-E-SH-E-R-A (worthy woman) (cf. Samuel Alef 1:13). Clearly, representing the national interest is not only a matter of asking the right questions: it is also a matter of possessing the Divine Spirit to recognize the correct answers.

Shabbat Shalom, Menachem Persoff

SHEYIBANEH BEIT HAMIKDASH...

A series of articles on Beit HaMikdash-related topics by Catriel Sugarman intended to increase the knowledge, interest, and anticipation of the reader, thereby hastening the realization of our hopes and prayers for the rebuilding of Jerusalem and the Beit HaMikdash.

"Opalescent Palace of Peace"

We frequently wonder how exactly Bayit Shlishi, the Third Temple, will be rebuilt. Our sages are not of one mind as to the chronological sequence. We recall the famous Rashi in Sukka 41a, "The Mikdash of the future - which we anticipate built and complete (Banui Um-shuchlal) will be revealed and come down from heaven." Not surprisingly, the Zohar agrees. "Binyana Dekudsha Brich Hu" - The Holy One Blessed be He will build the Third Temple (Chelek 3:121,1). One Midrash even says that "Mashiach will stand on the roof of the Beit HaMikdash and

announce 'Humble ones, the time of your redemption has arrived", i.e., The Beit HaMikdash will be built even before the redemption. But Rambam rules, "Melech HaMashiach will arise and reestablish the Kingdom of David as it was in former times. He will build the Beit HaMikdash and gather in the dispersed of Israel. All the earlier statues will be restored as they were. Sacrifices will be offered... (Hilchot Melachim 11:1). Besides, as Rambam emphasizes in the beginning of Hilchot Beit HaBechirah, building the Beit HaMikdash is a great Mitzva. If the Beit HaMikdash descended from heaven "built and complete", would not the Jewish people be deprived of that great Mitzva? Over the centuries, many attempts have been made by Rishonim and Acharonim alike to bridge the gap. Devorah Ahavah Gerszoff of Cherry Hill, N.J. - who obviously belongs to the same school of thought as Rashi and the Zohar - sent me an original poem envisioning her conception of Binyan Bayit Shlishi, the building of the Third Temple. I want to share it with TT readers.

Picture clouds that, instead of floating by,

begin to form a preconceived pattern in the sky.

Opalescent, luminescent mountains of moisture lit by the sun...

See them start to descend to earth, one by one.

As they make their way downward, lower and lower,

they solidify into special stone, gradually, slower and slower.

The Creator-Choreographer does nothing by chance.

This is heaven and earth united in most glorious dance!

These white-clouds-turned-stone, with each taking its place,

are the architect's building blocks for His own special space.

This is final fulfillment, promised and planned!

This is the THIRD TEMPLE - come NOW to take its stand!

G-d does not depend on man. It is the other way around;

Who builds His House on earth, alone, constructs His building on shaky ground.

The only human possession made to last

is trust in G-d and faith that is held unto fast.

G-d gives and gives. The only thing we can give Him

is the light of love and praise that refuses to dim.

As sunlit clouds call our eyes to gaze up and above,

look towards His future House internally lit with supernal love!

Though man has groped in darkness, flirting with chaos, destruction and void,

there will soon exist a Palace of Peace that will never be destroyed!!

This is an email (slightly condensed) pertaining to my column "Sermons in Stone" (TT 654, Mishpatim, Feb. 4-5, '05) which I received from Josh Even-chen, a guide who works in both the Kotel Tunnels and the Davidson Center.

(1) There seems to be some confusion as to what is east and what is west in your article. Here are some examples: The main

commercial street is located to the west, not the east of the Kotel HaMa'aravi. The eastern side of the Kotel is Har Habayit! The remains of Robinson's Arch are to be found both as an integral part of the southern side of the Herodian western wall, and the area due west of it. The shops of the street are the western pier of Robinson's arch.

(2) I'm sure you're aware of the partiality of the inscription found on the uppermost corner stone "L'BAYIT HATEKIAH KAHAV/KOF" Although I too assume that your interpretation is correct, it is still not the full inscription...

(3) Most archeologists do not "surmise that Robinson's arch is a remnant of a bridge..." – this is the description most would give to the great bridge that ends with Wilson's arch. Although Robinson believed he discovered the remains of a bridge, it was Wilson, 30 years later, who proved... that this was the remains of a great staircase, or overpass, a theory that has been proven beyond doubt by excavations carried out since 1967.

(I wrote, "Most archeologists surmise that Robinson's Arch is a remnant of a bridge that once led from Har HaBayit to the adjacent residential areas located on the other side of Kotel Drive", my name for the Herodian Street immediately to the west of the Kotel. I did not intend to give the impression that I was describing a bridge to the Upper City. That theory, as Josh Even-chen correctly notes, has been disproved. TT reader Avraham Greenhaus more accurately describes it as "a mammoth staircase which led up to Har HaBayit" passing over Kotel Drive. However its lower starting point, as I noted, was adjacent to residential areas located on the western side of Kotel Drive", and on the same level. C.S.)

(4) "...spectacular find: a Mikveh from the time of the Mikdash" – spectacular, true, just like some 50 other mikvaot uncovered in the area of the southern excavations. In my humble opinion, the more amazing discovery is the abundance of mikvaot.

(The discovery of more than 50 Mikva'ot in the area of the southern excavations is indeed amazing. The importance of these Mikva'ot is that they are a monumental demonstration that Am Yisrael strictly observed the injunction of immersing in a Mikveh before entering Mikdash grounds (Yoma 3:3). But what impressed me about this particular Mikveh was the partition on the stairs "because" as the Mishna says, "the way leading down is not the same as the way leading up." I "saw" Shekalim 8:2 right in front of my eyes! C.S.)

(5) There are "two sealed gates, double and triple in the southern wall" – there is another lesser-known gate as well – known as the single gate.

(6) The "pool and water conduit built by the Chashmona'im in the Kotel Tunnels" – not quite. The conduit is Hasmonian. The pool is Herodian, part of the moat around the Antonia fortress, roofed by Hadrian in the end century.

(7) Last thing, what you call "Kotel Drive" - because of the commercial nature of the street adjacent to the Western Wall, is sometimes called "Wall Street"!

(Excellent. I thank Josh Even-chen for his cogent comments. Mikol Melamdai Hiskalti. C.S.)

Catriel's book in progress: The Temple of Jerusalem, A Pilgrims Prospective; A Guided Tour through the Temple and the Divine Service

Towards Better Davening and Torah Reading

A review of a topic we've presented in the past. Native English speakers are more likely to need this review - so please read on.

Let's start with the opening word of the Sh'ma.

SH'MA. Simple no? The SHIN has a SH'VA NA under it. That is a semi-vowel. A short vowel. As opposed to a SH'VA NACH which does not contribute sound to the letter it is under.

It is very common in English to have two consonants merge sounds without a vowel between them. The S and M of SMART melt together in English. Not so in Hebrew when the first letter has a SH'VA NA. This is why we transliterate SH'MA with the apostrophe, not SHMA. SH'MOT, not SHMOT. (Of course, some- times a word will appear without the apostrophe, but if the SH'VA is NA (which it almost always is in these kinds of situations), it needs to be heard.

Blending the SHIN and MEM of SH'MA does not change the meaning of the word, but it is a sloppy pronunciation. And with SH'MA, we are dealing with the fulfillment of a MITZVA D'ORAITA.

[Personal: I know that YL will take me to task for not talking AYIN vs. ALEF. This is mentioned in halachic sources as a warning for SH'MA in particular, not to interchange ALEFs and AYINs. On the other hand, whereas some will argue that the Ashkenazi pronunciation (actually, non-pronunciation) of an AYIN is simply WRONG, I am still clinging to the view that it is the Ashkenazi way to consider an AYIN silent - even though it really isn't. So I'm still not ready to get into the ALEF-AYIN and CHET-CHAF issues, and the like, I feel it is okay to talk about merged letters. - PC]

Not all first-letter-of-the-word-with-a-SH'VA are going to give English speakers this problem. Only the one's that blend easily. V'SHINANTAM - the V sound and the SHIN are not going to blend, and we'll have no problem with this word. D'GANECHA, no problem. Wall-boards of the Mishkan - K'RASHIM. We are used to words like CRASH and will often blend the KUF and REISH. K' and then RA-SHIM. Not KRA-SHIM. Get the point? Ice cream? Not GLIDA. G'LIDA.

English has consonant blends or clusters; Hebrew doesn't. We should practice keeping them out of our Hebrew pronunciation. <more to come>

TTRIDDLES... *are Torah Tidbits-style riddles on Parshat HaShavua (sometimes on the calendar). They are found in the hard-copy of TT scattered throughout, usually at the bottom of different columns. In the electronic versions of TT, they are found all together at the end of the ParshaPix-TTriddles section. The best solution set submitted each week (there isn't always a best) wins a double prize a CD from Noam Productions and/or a gift (game, puzzle, book, etc.) from Big Deal*

Last issue's (T'RUMA) TTriddles:

[1] In G'matriya, A is 374 more than B. In area, B is 200 more than A.

[2] What was the score of the Do-Panels game?

[3] It's also the Torah reading schedule

[4] $P=3A+B$ What is $A\dot{C}B$?

[5] 8 times with gold; twice with copper

[6] Thunder & hail, people's favor, wisdom, voice, fear, great army

[7] Pair of pelvic fins and a pair of what for two similar sounding words

[8] Group 11's first three, bread, the Jordan

[9] One element in the ParshaPix

And the envelope, please...

[1] Two of the three coverings of the Mishkan were the MISHKAN and the OHEL, A and B respectively. G'matriya of MISHKAN is 410 (number of years the First Beit HaMikdash stood, by the way). Ohel is 36. $A - B = 374$. The MISHKAN was made of 10 panels measuring 4×28 amot each. Total area: $10 \times 4 \times 28 = 1120$ sq. amot. The OHEL was made of 11 panels, each measuring 4×30 amot. That's 1320 sq. amot - 200 more than the MISHKAN.

[2] This TTriddle was inspired by an old George Carlin routine. Plus the warped path that thoughts take sometimes, in the TTriddle-making process. The answer is 10-6. We know this from Sh'mot 26:1 which says ...TAASEH ESER Y'RI'OT SHEISH MOSHZOR... TAASEH 10, Y'RI'OT 6. DO vs. PANELS.

[3] The simple answer is the word ZAHAV, which is spelled ZAYIN (Shabbat) HEI (Thursday) BET (Monday) - the Torah reading schedule. A more elaborate version includes KESEF and NECHOSHET. KAF = (Yom) KIPPUR; SAMACH = SSUKKOT; PEI = PESACH and PURIM. NUN = NEIROT (Chanuka); CHET = CHODESH (Rosh Chodesh and Rosh HaShana, which is also a Rosh Chodesh); SHIN = SHAVUOT; TAV = TAANIT (fast days).

[4] P stands for PASUK, specifically Sh'mot 25:35, a most unusual pasuk. V'CHAFTOR TACHAT SH'NEI HAKANIM MIMENA, and a decorative orb at the bottom of two branches (of the Menora)... This phrase appears three times in a row (with different TROP, but identical words). Call the set of the words in this repeated phrase A. And the words of the rest of the pasuk is B. The intersection of set A and set B is the word that belongs to both sets, HAKANIM.

[5] V'TZIPITA and you shall plate it or them. The word appears 10 times in all of Tanach - all 10 in Sh'mot, describing the

construction of the Mishkan. 8 times, the command is to plate with gold. Twice it is with copper.

[6] And G-d gave... VASHEM NATAN appears only 6 times in Tanach. The first in the TTriddle's list is from the plague of Hail. The second, when the Egyptians gave gifts to the Jews on their way out of Egypt. G-d gave Wisdom to Shlomo HaMelech (in the haftara of T'ruma - this TTriddle's connection), and so on (check a Concordance or computer database search).

[7] A shark - KARISH in Hebrew, has a pair of pelvic fins under its body. Each KERESH (wall board of the Mishkan) had a pair of silver ADANIM under it.

[8] Group 11 refers to the Periodic Table of Elements. The first three elements in this group are Copper (Cu), Silver (Ag), and Gold (Au). [In simpler days not that long gone, there were no other elements in Group 11. But that was when there were 103 elements total. Today there are 118 elements, and number 111 is the fourth element in Group 11. Roentgenium (Rg). It was discovered in 1994 and so far, only a few atoms of it have been made. And get this: "Isolation of an observable quantity has never been achieved, and may well never be."] In addition to ZAHAV, KESEF, and NECHOSHET, two other words are found in Tanach that follow the word KIKAR: LECHEM and HAYARDEIN, as in what Lot chose when Avraham offered him to choose a direction.

[9] Which brings us to one unexplained item in the ParshaPix. It is inside the frame. It's a mortarboard - graduation cap, a.k.a. in England as a trencher. It is a symbol of wisdom (despite the fact that a university education does not guarantee that the graduate will possess wisdom) and is a reference to the haftara - And G-d gave wisdom to Shlomo...

This week's TTriddles:

[1] HaB'gadim: 5-2, who & who?

[2] one of 12, one of 7, prophet's port

[3] Besides this week's sedra...who to whom and what?

[4] Three that share this unit of length

[5] A label on a pot you want to tovel is like what stone?

[6] plus two elements from the Parsha Pix

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