

This Shabbat is the 164th day (of 383); the 24th Shabbat (of 55) of 5765

...וְסִלְוֵיתָ לְעֵינֵינוּ וּלְזוֹפְאֵתֵנוּ וּבְזוֹלָתֵנוּ: שמות כ"ד:

# Powerful Combination

We are taught about the strong connections between Shabbat and Mikdash and are shown the links in Ki Tisa, Vayak-hel, and elsewhere in the Torah. This combination of that which represents Sanctity of Place and that which represents Sanctity of Time elevates the status of each area of Mitzva. At first glance, Mikdash and Shabbat seem to be on equal footing: No building the Mikdash on Shabbat, on the one hand, and the Avoda in the Mikdash proceeding on Shabbat including acts that would ordinarily be Shabbat violations, on the other. More than that, they are given an equal status by virtue of the fact that Mikdash activity DEFINES Shabbat categories of forbidden activities. X, Y, or Z are serious violations on Shabbat BECAUSE they were things done in the construction and function of the Mikdash. This applies not only to types of activities, but to quality and quantity of Melachot. This many stitches, that many letters, because that was what was done in the Mishkan.

On second look, Shabbat seems to come out ahead, so to speak. As special as the Mikdash is to Jewish Life, we are taught that it is Shabbat that is the Eternal Sign between G-d and His people. It is the Mikdash that lends a special elevated status to Shabbat. And that causes Shabbat to rise higher.

Here's another way we may look at the Shabbat-Mikdash combination. Plowing, planting, reaping et al; spinning, sewing, weaving et al; building; tanning, dying, writing et al are all activities that we perform in our every day lives. They are mundane activities which we periodically elevate to great spiritual heights on those occasions in Jewish History (past and future) when we do them in fulfillment of V'ASU LI MIKDASH, build for Me a Sanctuary.

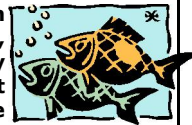
But we also elevate them spiritually when we refrain from doing them - week in and week out - in fulfillment of the laws of Shabbat. G-d gave us the gifts of intelligence, intellect, imagination, talent and skills to use for our own purposes, and to serve Him, and to abstain from them - when called upon - all in His honor. Powerful combination.

## 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...

**This Shabbat, we bench Rosh Chodesh Adar Sheni, which will be next Friday and Shabbat. The Shabbat we "bench" and announce the coming of the Adar that precedes Nissan is most often Shabbat Parshat Sh'kalim. Not this year, because Rosh Chodesh is Shabbat. So next Shabbat will be a 3-Torah Shabbat. Meanwhile...**



ראש חדש אדר שני יהיה  
ביום ששי וביום שבת קודש  
הבא עלינו ועל כל ישראל למוכה:

The molad is THU 17h 40m 5p (5:19pm)

המולד יהיה ביום המשי ארבעים דקות  
והמישה חלקים אחרי המש בצהרים.

ה' כג:תשכה: In Rambam notation:

Actual molad: THU, Mar. 10, 11:10am

**www.israelnationalradio.com**  
First broadcast: THU 5:00pm  
Thereafter, repeated several times, and available "on demand"

**OTHER Z'MANIM**  
Correct for Jerusalem

**Candle Lighting and Havdala Times**  
Standard (Winter) Time

Correct for TT 658 • Rabbeinu Tam (l'm) - 6:54pm

<b>5:04pm</b>	Jerusalem	<b>6:17pm</b>
5:23pm	Gush Katif	6:20pm
5:20pm	Raanana	6:18pm
5:20pm	Beit Shemesh	6:18pm
5:20pm	Netanya	6:18pm
5:20pm	Rehovot	6:18pm
5:00pm	Petach Tikva	6:18pm
5:20pm	Modi'in	6:18pm
5:21pm	Be'er Sheva	6:18pm
5:19pm	Gush Etzion	6:17pm
5:19pm	Ginot Shomron	6:17pm
5:04pm	Maale Adumim	6:16pm
5:12pm	Tzfat	6:15pm
5:19pm	K4 & Hevron	6:17pm

Ranges are THU-THU 22-29 Adar Alef (March 3-10)

Earliest Talit & T'filin - 5:14-5:06am
Sunrise - 6:04-5:56am
Sof Z'man Sh'ma - 8:57-8:52am (8:12-8:07am)
Sof Z'man T'fila - 9:55-9:51am (9:25-9:21am)
Chatzot (halachic noon) - 11:51-11:49am
Mincha Gedola (earliest Mincha) - 12:21-12:20pm
Plag Mincha - 4:26-4:30pm
Sunset - 5:43-5:48pm (5:38½-5:43½pm)

In the Wolinetz Family Shul  
OHEL SHMUEL (entrance floor)  
Shabbat afternoon shiur 4:00pm  
**Rabbi Efraim Sprecher**  
Mincha 5:00pm  
Motza'ei Shabbat, 8:30pm  
**Zivi Ritchie Concert** see BackPage

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## Vayak-hel Stats

22nd of 54 sedras; 10th of 11 Sh'mot  
 Written on 211 lines in a Sefer Torah  
 13 Parshiot; 7 open, 6 closed  
 122 p'sukim - ranks 17th (3rd in Sh'mot)  
 Tied with Va'etchanan and Ki Tavo,  
 but shorter than each in words & letters  
 1558 words - ranks 24th (6th in Sh'mot)  
 6181 letters - ranks 21st (5th in Sh'mot)  
 Relatively short p'sukim, hence the drop in ranking for words and letters

## Mitzvot:

Contains 1 mitzva of 613 (a prohibition)

## 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 - First Aliya - 20 p'sukim - 35:1-20

[S> 35:1 (3)] Moshe gathers the People (according to Tradition, this took place on the "first" Yom Kippur or the day after, following 40 days and 40 nights on Har Sinai) to instruct them concerning the building of the Mishkan. He begins with a reminder to keep Shabbat (even while being involved in the holy tasks of the Mishkan).

**Observation** Notice that when G-d speaks to Moshe, He instructs him concerning the Mishkan (236 p'sukim!) and then warns him that Shabbat is supreme. When Moshe gathers the people to instruct them, he puts the Shabbat warning up front. Interesting, no? Some commentaries say that with the change in "primary" emphasis on the Mikdash in the aftermath of the Golden Calf incident, there came a change in the messages of Shabbat and Mikdash which helps explain which is presented first, and when.

Another possible explanation is that the whole portion of the Golden Calf and its aftermath is an "interruption" in the flow of the Mishkan portions: the commands to make it, and the carrying out of those commands. So we can see the beginning of this week's sedra as saying: As the Torah was saying before the (unfortunate) interruption, remember Shabbat's supremacy...

**SDT** In the opening three-pasuk portion about Shabbat, there are 40 words - 39 plus the word HaShabbat. This can be taken as a symbolic reference to the 39 categories of prohibited Melacha, which define the nature of HASHABBAT. The Baal HaTurim says that the word LA'ASOT in the phrase, "These are the things that G-d commanded TO DO them", is spelled with a LAMED (30) and an anagram for TEISHA (9) - another remez to the Melachot of Shabbat. He adds that a VAV is "missing" from LA'ASOT, representing the six weekdays when Melachot are permitted.

## MITZVA WATCH

The "command" here of "Thou shall not kindle fire in all your dwellings on the Shabbat day" teaches us many things.

Lighting a fire is one of the 39 AVOT MELACHA (categories of creative activities forbidden on Shabbat). As such, we already have the prohibition from Commandment #4 - ...Thou shall not do any manner of MELACHA... Why is the Torah singling out FIRE here? The question is two-fold: Why single it out and why command it again.

Sefer haChinuch says that the prohibition here is directed to Sanhedrin, not the individual. We have already been told that we may not kindle fire. The courts, says the Chinuch, may not carry out the capital punishment of burning (S'reifa) on Shabbat. Nor, by Biblical extension, may any capital punishment be carried out on Shabbat, nor may any punishment by the courts be carried be meted out on Shabbat. [114,L322 35:3]. This allows Shabbat to be a day of respite and rest even for the convicted felon on "death row".

We can also look at the Shabbat reminder in a different way. You may not kindle fire in YOUR DWELLINGS, wherever they may be, but you may - nay, you must - kindle fire (and do certain other Melachot) in THE DWELLING, the Mikdash. (That is, when specifically commanded to do so by G-d - the Menora in the Mikdash was lit on Shabbat.)

Some commentators say that the repetition of fire comes to emphasize that kindling a fire is a capital offense of no less strictness, despite the fact that on Yom Tov it is one of the few Melachot that is permitted (i.e. cooking with fire, lighting flame to flame). We might have gotten the impression that FIRE is not THAT major an offense, because of Yom Tov. Comes the Torah here to emphasize the prohibition for Shabbat.

We are also taught that the singling out of one of the 39 categories of Melacha indicates that the categories have an identity of their own as far as Shabbat halacha goes. For example, planting, watering, fertilizing, grafting (the permitted kind), pruning are all forms of the AV MELACHA (category), planting. Picking a flower belongs to a different category, reaping. Without going into full details, let's just say that there are differences between the following two situations: [1] A person waters and prunes his rose bush on Shabbat, [2] A person waters his rose bush and picks one of the roses. Without the concept of differentiation among the 39 categories of Melacha, the two situations would be the same, namely, a person doing two forbidden acts on Shabbat. So this is another "lesson" from the LO T'VA'ARU state- ment.

Tif'eret Y'honatan suggests a novel reason for singling out FIRE. Since we are prohibited from doing Melacha on Shabbat because G-d rested from Creation on the first Shabbat, and since fire was not "in the picture" until the first Motza'ei Shabbat, perhaps kindling of fire is not an equal member of the family of prohibited Melachot. Comes the pasuk here to set the record straight. Fire is not only one of the 39 categories, it is the flagship of the LAMED-TET MELACHOT.

Notwithstanding all of the above, which equalizes FIRE with the other Melachot, there is an OPINION that the singling out of fire (and of carrying, elsewhere) gives it a different - and lesser - status than the other Melachot, namely, that kindling is not a capital offense.

**[P> 35:4 (26)]** Aside from the first three p'sukim, the rest of the sedra deals with the build- ing of the Mishkan. Parshat Truma gave us the command and instructions, Vayak-hel tells us of the carrying out of the instructions.

One senses an impatient excitement concerning the job at hand. Moshe speaks to the people and tells them that which G-d has commanded.

(Note the similar terminology the Torah uses when Moshe tells about Shabbat and about the Mikdash.)

The different types of materials are named. It is made clear that donations are encouraged, but completely voluntary.

Then each part of the Mishkan and its furnishings are mentioned in detail. After the people heard what Moshe had to say, they left the meeting (apparently enthused and anxious to get busy).

One can speculate, based on the sequence we are presented with in the Torah, that there was a fair amount of guilt from the Golden Calf that was motivating the People.

The phrase SHABBAT SHABBATON appears 6 times in the Torah. Twice it refers to Yom Kippur, once to the Shmita year. One other time it might be talking about Shabbat, but possibly about Yom Kippur. The first two times the phrase appears are in Ki Tisa and Vayakhel. Both times are in the context of building the Mikdash. One of the commentaries suggests that when one does "regular" work during his week, then Shabbat is Shabbat. But when we spend our six work-days in "holy-work", such as building the Mikdash (but not just that), then our Shabbat is further elevated, and is described as Shabbat Shabbaton.

## Levi - 2nd Aliya - 9 p'sukim - 35:21-29

Many people are moved to give generously in response to Moshe's appeal. Men and women all give (there are different interpretations as to what the wording in the pasuk indicates). In addition to donations, men, and more so women, donated their talents in weaving, dyeing, woodwork, metal- work, etc.

Repeated reference is made to the hearts of the people being in what they were doing. This was a genuine positive response to G-d's and Moshe's call to build the Mishkan.

The leaders of the Tribes supplied the precious stones for the shoulder-pieces of the Eifod and for the Choshen of the Kohen Gadol, and spices and oil for the Incense and the Anointing oil.

**SDT** *Rashi quotes R' Natan who explain why the leaders of the tribes took the initiative on the occasion of the dedication of the Mishkan. He says that they learned their lesson from this original collection of materials. The leaders decided to wait until the people finished giving, and then they would give what was missing. It turned out that there was almost nothing left to give because the people had given so generously. For Chanukat HaMizbei'ach they went first. But for the initial T'RUMA they were mildly rebuked by the Torah in an inconspicuous way - the letter YUD was dropped from the word N'SI'IM (36:27). Leaders are supposed to lead, they are supposed to initiate. Jewish leaders say ACHARAI - after me!*

## Shlishi - 3rd Aliya - 13 p'sukim - 35:30-36:7

**[P> 35:30 (13)]** Moshe tells the people that G-d has designated Bezalel (from Yehuda) and Aholiav (from Dan) as the chief artisans of the Mishkan. They have been Divinely inspired with intelligence, insight, and the skills necessary for the various intricate tasks ahead. They and those working with them supervised the collection of materials and informed Moshe that they received more than enough material. Moshe "gives out the word" that the people should cease their donations.

## R'vi'i - Fourth Aliya - 12 p'sukim - 36:8-19

**[S> 36:8 (6)]** When G-d commanded Moshe about the Mishkan, He first commanded the making of the Aron, Shulchan, and Menora. Then, the roofing layers - Mishkan, Ohel, and Orot. Then the wall boards and foundation sockets were mentioned. In the carrying out of the commands, a more "practical" plan was followed. The structure and then the furnishings. How can Moshe and Bezalel deviate from the commands of G-d? You can't just do whatever you want in this kind of thing. Commentaries say that Moshe and Bezalel received permission from G-d to take the more human, practical approach.

In this portion, the three layers of ceiling are presented. Note that the first layer was a beautiful, multicolored weave and the fasteners were gold.

**[P> 36:14 (6)]** Over that came the more practical, less attractive, less complicated, weather- resistant Ohel of goat hair. This layer was not seen from inside the

Mishkan, and might not have been seen from the outside either, according to the opinion that the Tachash and Red-dyed sheep skin covering (which was also attractive) was not just on top, but down the sides of the Mishkan as well.

## Chamishi - 5th Aliya - 35 p'sukim - 36:20-37:16

[S> 36:20 (19)] Next the Torah describes the construction of the wall-planks of the Mishkan from acacia wood. There were 48 planks - 20 each on the north and south walls, and 8 on the west wall. Each plank was covered with gold. Each was inserted into two foundation sockets of silver.

The Parochet to hang between the Kodesh and the Kodesh Kodoshim, the Masach for the front of the Mishkan, and the Masach for the front of the courtyard were similar in style and material to the first ceiling layer.

[P> 37:1 (9)] With the structure completed, next came the Aron and the [P> 37:10 (7)] Shulchan.

**SDI** *After many anonymous VAYA'AS, and he did... we come to an unusual wording for the ARON. VAYA'AS BEZALEL ET HA'ARON... Rashi says: "Because of his dedication to the construction of the Mishkan more so than others, he is honored by associating his name with the ARON.*

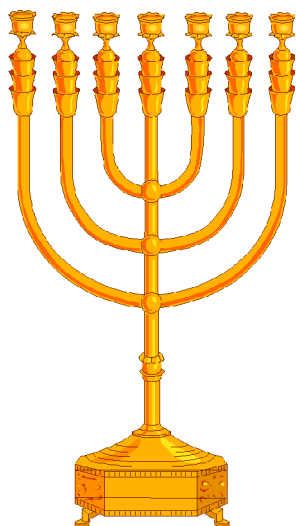
*Baal HaTurim adds that Bezalel knew the secrets of the ARON, not just the technical details of its construction. Therefore his name was associated with it.*

*Meshech Chochma explains that other parts and furnishings of the Mishkan were not just made by Bezalel, but by others as well (for the first and second Beit HaMikdash, and IY"H for the third one. But not the ARON. It was made by Bezalel. It was used throughout the tenure of the Mishkan and all during the first Beit HaMikdash. It was hidden and was absent from the second Beit HaMikdash. And the very same ARON will be rediscovered for the 3rd Beit HaMikdash, בב"א. It is truly Bezalel's ARON.*

## Shishi - 6th Aliya - 13 p'sukim - 37:17-29

[P> 37:17 (8)] Next comes the Golden Menora. With the exception of the oil cups, every- thing else - the branches, the decor- ative orbs, cups, flowers - was ham- mered from one piece of gold.

**Did you know...** Even though the Torah commands that the Menora be made of gold, it may be made of other metals, if gold is not available. Furthermore, the requirement of MIKSHA ACHAT, one solid piece, only applies to the Menora when it is made of gold. Furthermore, a non-gold Menora, which is just as "kosher" for the Beit HaMikdash as a gold one, does not need the decorative orbs, cups, and flowers. Without these restrictions, it is much easier to make a Menora for use in the next Beit HaMikdash, until we get the gold and full details of the



Menora's form. In fact, there is a silver Menora in the Temple Institute that is waiting to function in the Third Beit HaMikdash. It was not hammered of one piece of silver - because it doesn't need to be. Nor does it have G'VI'IM, KAFTORIM, and P'RACHIM, which it does not need and which we would be able to only guess as to exact detail.

[P> 37:25 (5)] Next, the Golden Altar (a.k.a. Incense Altar, a.k.a. Inner Altar) is described.

After this Mizbei'ach was made, the Anointing Oil and Incense were com- pounded.

## Sh'vi'i - 7th Aliya - 20 p'sukim - 38:1-20

[S> 38:1 (7)] The External Altar, Copper Altar, Earth Altar (because it was filled with earth when the camp rested and the Mishkan was erected) is described. Almost all korbanot were brought on this Mizbei'ach. It was considerably larger than the Golden Altar.

[S> 38:8 (1)] The final vessel described is the Washing Basin and its Stand. It was made of copper. Tradition tells us that the copper came from the mirrors of the Israelite women. At first, Moshe did not want to accept them because of the vanity associated with mirrors. G-d, however, told Moshe how very precious this gift was in His eyes, because they reminded Him (so to speak) of the role Jewish women played in the redemption of the people from Egypt.

[S> 38:9 (12)] Finally, the courtyard is described. The last 3 p'sukim are reread for Maftir.

## Haftara - 11 p'sukim - Melachim Alef 7:40-50

(Sfaradim read Melachim Alef 7:13-26)

Follow this (Warning - it is confusing)... When Vayak-hel and P'kudei are com- bined (which is in most, but not all, 12-month years), it/they are usually HaChodesh and sometimes Para. In either case, the regular haftarot of Vayak-hel and P'kudei are preempted by the special "Four Parshiyot" haftara. When they are read separately (in all 13- month years) one is Sh'kalim (usually Vayak-hel) and the other is a "regular" Shabbat. This year, P'kudei is Sh'kalim & Rosh Chodesh, and Vayak-hel is regular. Ashkenazim read Vaya'as Chiram. (When P'kudei is regular, there are different opinions as to what is read, really com- plicating the situation). (There is also one rare 12-month year-type when the sedras are read separately and V is Para and P is HaChodesh.) The last time Vaya'as Chiram was read for Vayak-hel was 21 years ago.

The haftara tells of the making of various vessels for the Beit HaMikdash, especially those made by Chiram out of copper. Rabbi Jacobs points out that Chiram was from Dan on his mother's side and Shlomo HaMelech was, of course, from Yehuda. This has a sharp parallel to the two main artisans of the Mishkan, Bezalel from Yehuda and Aholiav from Dan. There are other points in common that make this portion a good choice for Vayak-hel

# from page 3 PARSHA PIX



In the upper-left is a pair of Shabbat candle sticks, and to their right is a match in a negation circle. Both relate to the opening three p'sukim of the sedra, the reminder about Shabbat and the punishment for its violation. The combination of the "no lighting fire" with the Shabbat candles makes an important point. LO T'VA'ARU EISH... can give the distorted impression that the ban on lighting fire means that we must spend Shabbat in darkness (as the Tzidokim claim). The Shabbat candles remind us that lighting up our homes (in a Shabbat-acceptable manner) is very much a mitzva, and not at all at odds with the prohibition of LO T'VA'ARU.

The joyful prospector, the silverware, and the US penny stand for Gold, Silver, and Copper.

Under the candle sticks is a rack with bolts of fabric for the curtains, coverings, and the garments of the kohanim.

At the '49er's feet are some of the gemstones for the CHOSHEN and EIFOD.

The STOP sign is for no more materials now please - we have more than enough.

Under the cutlery is a spice rack, containing the ingredients of the K'TORET and the anointing oil.

The sink is for the KIYOR and its base.

The curtain is for the various curtains in the Mishkan.

That leave six items that are in some way a play-on-words for you to solve.

## THE JERUSALEM INSTITUTE OF JEWISH LAW

**Rabbi Emanuel Quint, Dean**

Lesson # 274 (part seven) • **Labor Law**

### **Teachers, Other Religious Functionaries, and Artisans**

Should a teacher who teaches Torah to schoolchildren resign his employment, it is a loss to all of the community; there is no higher calling than to teach Torah to children; they represent the future of the Jewish people. Even those children who will go on to universities, colleges, and professional schools cannot possibly be good Jews without a good Torah education. There is never an end to the study of Torah, and thus most communities and homes have study sessions for persons of all ages and on different levels of learning. The study of Torah is equal to the performance of all the other commandments in the Torah. It is not uncommon to see three or even four generations studying Torah together, such as a child, his father, his grandfather, and his great-grandfather.

Almost every community organization has a plethora of classes given on all levels, very often to senior citizens who did not have or take the opportunity to study when they were younger. The teacher referred to herein is a Torah teacher of youngsters. Very often in some communities where there were no schools, sometimes because the Christian authorities did not permit such schools, parents hired teachers to teach their children on an individual basis.

If a teacher resigns his position to teach his student, it causes irreparable damage. The teacher is not permitted to resign in the midst of the term for which he was hired unless he can provide a substitute of at least the same caliber.

The term may not be for a period of time but may be for a project such as to teach a student a certain book or the Torah or Talmud.

Teachers must follow the custom of the community regarding hours of employment, not to have other jobs, or to stay up late at night, or to fast or to overeat or to drink intoxicants, so that he will not be unable to teach. If he does engage in such practices to the detriment of his teaching, he may be fired.

A scribe, similarly; may not resign his position to write a Torah since the substitute scribe of necessity will have a different writing and there would thus be two types of writing in the Torah. The laws that apply to teachers generally also apply to artisans and other professionals.

Community religious functionaries, such as rabbis, cantors, sextons, kosher meat slaughterers, and the like, remain in their positions at the expiration of the term of their original agreement and continue to serve under the same terms as were originally agreed upon unless modified when the agreement is renewed for a further term. If only a few new terms were agreed upon and modified, it is assumed that all of the former terms are abrogated. This applies even if there were no negotiations between the community and the religious functionary.

### **Miscellaneous laws**

We continue with the labor laws in halacha. Here are a few more examples concerning religious functionaries in a community:

A rabbi resided in a community and answered the rabbinic questions of the people in the community without any wages paid to him. After a few years the community and rabbi agree that he is to be the rabbi and paid certain wages. It was held that the wages are not to be paid retroactively; it is presumed that the rabbi waived any payment for past services. This may not apply to other professions; a rabbi is not to be paid for services as such, and any arrangement for wages is for time lost from other work that he could be doing. But regarding other professions there is no impediment to the professional receiving compensation. Thus, if he performs prior to the agreement to hire, he is in a position of one who goes onto another's property without authorization and improves the property; he is to be paid for his services or the amount of the improvement, whichever is lower.

A few cases dealing with some of the community religious functionaries and others mentioned in this section are the following:

The codes cite the following 13th-century case: Reuven, a weaver, was commissioned by Shimon to weave a garment for Shimon with wool supplied by Shimon. Reuven discovered that the wool was inferior and wanted to resign the commission unless he was paid more money for working with inferior wool. Shimon needed the garment and agreed to pay the overage. It was held that Shimon did not have to pay the increase in wages that he agreed to pay under duress, absent proof by expert testimony that the work was more difficult because of the inferior wool.

In another 13th-century case, Reuven commissioned Shimon to manufacture some object. The agreement was oral and no formal agreement was entered into nor was a kinyan performed. Shimon manufactured the object and Reuven refused to accept it, although it was an object that would become valueless unless used at that time. It was held that Reuven must pay for the object although there had not been a formal agreement. As soon

as the artisan commences to manufacture the object, there is a binding agreement between the parties.

The father hires a teacher for his son. The son becomes ill and he cannot take his lessons. If the son is prone to this illness, the employer should have advised the teacher before he agreed to teach the son, but if it is unusual for the son to be sick, the father is excused from paying the teacher for the period commencing when the son becomes sick. Even if it is usual for the son to be sick, if the teacher was a member of the community and knew this, then the son getting sick falls under the protection of force majeure. But if the son was usually sick and the teacher did not know this and the son died, the father must pay the teacher for the full period for which the teacher was retained.

A mother, without consulting her husband, hired a teacher for their son. When the husband heard about it he did not object; the father is liable to the teacher for the teacher's wages from the day that the teacher commenced teaching the son, even if the father did not hear of it until some time later. But if the father, upon hearing that the mother had hired the teacher, objects thereto, then neither the mother nor the father is liable for the teacher's wages. But Beth Din can compel the father to pay the teacher if the father can afford it. The same applies if instead of the mother a third party hired the teacher for the son of a friend; if the father, hearing it, did not protest, he is liable.

#### **More on this IY"H next week**

*The subject matter of this lesson is more fully discussed in volume IX chapters 333 and 335 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*

### **Intercalation**

The Jewish calendar is based on a lunar month (about 29½ days) and on a solar year (about 365¼ days). Since a solar year is not an exact multiple of the lunar month, it is necessary to add months every so often. Nowadays this is done seven out of every nineteen years on the basis of a calculation, but when the Sanhedrin exists it is their job to decide exactly when to add an extra Adar in order that the festivals should fall in the appropriate seasons.

Rav Natan of Breslav has a fascinating Chasidic perspective on this intercalation.

It has been known since antiquity that the sun is a source of light and that the moon merely reflects the sun's light. By extension, in Chasidic thought the sun is often a symbol for a supernal source of G<sup>o</sup>dliness, whereas the moon is the symbol for the ability of this world to reflect the Divine light which reaches it from on high. The fact that the moon is completely or partially obscured for part of the month reminds us that at times our physical reality hides itself from holiness, but the power of renewal remains. We pray each month that G<sup>o</sup>d should repair the "deficiency" of the moon; this corresponds to restoring the world's ability to fully express its potential for good and holiness.

In addition, many Jews who adopt a more mystical approach to mitzvot (mostly Chasidim and Sefaradim) customarily recite a short "intention" before performing mitzvot, stating that they intend to unite two different aspects of G<sup>o</sup>dliness - precisely those represented by sun and the moon, in order that G<sup>o</sup>d's indwelling in this world should be united with His lambence. (This is the L'shem Yichud statement found in many prayer books.)

(Chasidic thought also discerns worlds of holiness higher than those symbolized by the sun. Nowadays, we would probably symbolize these as the physical processes which enable the sun to radiate.)

Rav Natan explains further that the lack of correspondence between the aspects of sun and moon expresses itself not only in the obscuring of the moon during part of the month, but also in the fact that the sun and moon are not synchronized with each other. Even when the moon fully reflects the light of the sun, there is still a lack of harmony because of the varying cycles. Thus, reconciling the cycles through establishing leap years is also part of the process of uniting the sun and the moon. The moon is deficient not only in its light, but also in its role as time-keeper.

"And this is the deeper significance of the intercalation, that we are commanded to reconcile the year, in order to equalize the twelve lunar months with the solar years in order to fill the deficiency of the moon." By adding months in accordance with the needs of the calendar and of the people, the moon is restored as an effective guide to the seasons.

Rav Natan then goes on to explain why this reconciliation must be done specifically by the Beit Din, whose job is usually to administer justice to earthly litigants. "Therefore, this is dependent specifically on the Beit Din, for the Beit Din represents the aspect of truth, for they need to judge truth". The "real" truth, according to Rav Natan, is neither the supernal truth of the sun nor the earthly truth of the moon but precisely the appropriate reconciliation of the two. There is no monolithic source of truth; the two aspects must always be present and judgment is always required to reconcile them. So the need for judges to discern truth in a court case is not merely a technical necessity because it is generally difficult to unravel all the facts but rather an existential necessity because the facts are by their nature "out of synch" and require a Torah-based judgment to reconcile.

Based on Likutei Halakhot Dayanim III:11, 12

*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.*

*As to Meaning in Mitzvot, here's the latest: "Typesetting complete... Just need to make one final go-round to correct any minor glitches and make sure there are no major ones."*

## **TANACH**

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

### **Dr. Meir Tamari**

### **Righteousness and Kingship [2]**

In order to clearly understand the story of Ruth and properly evaluate her righteousness-chesed, we need to clearly define

exactly what Chesed is. All too often, we consider any act of charity and goodness to other people as Chesed; however, this definition does not seem to distinguish properly between Chesed and other kind and good deeds. Chesed is not the same as tzedaka, that is given to poor people. Halakhically, there are rules as to which people are entitled to receive charity. All the Codes [Rambam, Arba Turim, Shulchan Arukh] rule that, "One who has 200 zuz (considered the minimum for subsistence for a year), is not entitled to benefit from the communal charitable funds". The same sources limit the amount that an average citizen gives to charity, to that level at which they do not impoverish themselves in the process, thereby becoming themselves dependent on the public purse. There do not seem to be the same rules and restrictions regarding Chesed. Furthermore, acts such as 'Kibud Av vaEim that flow from obligations that exist between the parties cannot normally be considered as Chesed. Chazal teach us about acting 'lifnim mishurat hadin', beyond our legal obligations as being Chesed. One who refuses to do so, by doing another person a favor with his wealth, time, knowledge, or strength is considered as having 'midat S'dom'. Halakhically, a Bet Din can force a person not to act with 'midat S'dom'; according to some with the full power of the law, and according to others only by persuasion. Rabbi S. R. Hirsch defines Chesed as acts of undeserved or unrequited kindness.

Perhaps the following two examples of such acts will clarify the special qualities of Chesed:

[1] Prior to their entry into Eretz Yisrael, Yehoshua made a covenant with Israel whereby, inter-alia, everybody could fish with a line and hook in the Kinneret even though that sea belonged to the tribe of Naftali. Anybody could gather weeds and herbs from a field used for the growing of crops and had the right of passage through fallow fields, effectively annulling any rights of trespass. These were examples of the dictum "one has a benefit and the other party has no loss."

[2] According to the halakha of 'Bar Metzra', a neighbor has the right of first refusal in the sale of real estate adjoining his property; a right that is enforceable in court to cancel a proposed sale. It has been argued that this right applies also in the case of the sale of shares in family-held corporations. Human nature surely militates against doing such acts of kindness to a neighbor who will thereby receive a benefit at no cost; therefore calling for the halakhic application of Chesed.

It would seem that such measures of acting beyond the letter of the law or of one's legal rights and obligations, is what defines Chesed. This merit of Chesed is fundamental to the Jewish concept of Kingship. We notice that only obligations of the king are detailed in the Torah (D'v. 17:15-20). Our Sages were divided as to whether the words of Shmuel when asked for a king were in fact rights or only a warning as to the wrong that would come from kingship (Shmuel Alef 8:11-18). Neither opinion hides the limitations imposed on a king. So Chesed is intertwined with the whole story of David HaMelech, his eternal dynasty and Melech HaMashiach. To Judah was given kingship and rule over the 12 Tribes of Israel and both the Mothers of this dynasty acceded to their roles because of their personification of Chesed.

First, Tamar who strove with all her might to see that Judah should have sons to continue the dynasty. She was a wife, first to the oldest son and on his death to the second one. Both died because they refused to have children. Chazal tell us that Tamar was beautiful and both sons did not want to mar the beauty of their wife by childbirth; egoism rather than a woman's

fulfillment in giving birth. Although this was before Sinai, there was already the practice of Yibum, Levirate marriage, whereby a brother was obliged to marry his brother's widow if he died without children. Never- the less, after their deaths, Judah did not marry off his third son to Tamar to save him from a similar fate, despite the obligation of Yibum. Tamar, going beyond her obligations, put herself in moral and physical danger by initiating the act that forced Judah to fulfill his obligation by marrying her, thereby continuing the dynasty of Israel. This act was repeated in the story of Ruth. She could have simply remained a widow, but she too was driven by the mission of bearing the royal line, to show Boaz where his obligation lay. According to Chazal he was an old man so that there was not a physical nor sexual motivation behind his marriage to Ruth; only Chesed.

To her act of this Chesed to the dead husband and to Israel's Royal House, Ruth added chesed to her mother-in-law Naomi. In the story, her behavior is contrasted with that of her sister Orpah and the results in history are shown in Chazal's saying, "Let the descendant of the one who cleaves [Ruth-David] slay the descendant of she who turned her back [Orpah-Goliath. Oref being the back of the neck]. However, if we see Orpah's actions as perfectly normal and legal, we enhance the greatness of Ruth's Chesed. Orpah remained loyal and true to her mother-in-law as required of her son's widow. When Naomi decided to return to Bet Lechem [in Judah- to distinguish that town from all the others of the same name referred to in the Tanach], Orpah even was willing to accompany her. Only when Naomi herself points out that such action would be beyond reasonable, moral or legal expectations, does Orpah agree to return to her people and her country. The text also refers to her gods, prompting many commentators to argue that neither of the women had been converted when the sons of Elimelech married them.

Contrast these acts of Orpah to Ruth's refusal to leave Naomi despite the rational and normal arguments of her mother in law and we see the Chesed. Her consequent acts of gleaning not only for herself but also for her mother-in-law are also Chesed. The law requires an owner of fields to leave gifts for the poor; Peah -the un-reaped corners of the fields, leket - any ears or corn that fall from the reaper's grasp, and Shikhacha - any sheaves left forgotten in the field. The poor are expected to come and gather these gift themselves; indeed the halakha specifies different times for the poor - children, mothers and old people out of consideration for the needs and habits of each category. Ruth takes upon herself the gathering of the gifts for Naomi even though she was not obligated to do so - Chesed.

*This is the 74th installment in Dr. Tamari's series on "Tanach and its messages for our times"*

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[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:** Throughout the millennia, we have awaited the coming of Mashiach. Of late, people who are Torah observant are talking about hastening the geulah (redemption). I heard that Rav Kook zt"l wrote that this requires Ahavat Chinam (love without a specific reason) among all members of Klal Yisrael. The question I have is: how can each of us cultivate Ahavat Chinam? What will it take to love our fellow Jews? How will we learn to disagree as Hillel and Shamai did? Could you please publish your answer in your column? Perhaps it will help all of us.

**A:** We are happy to accede to your passionate and eloquent request. We are also glad it came from you, not from us, as we usually avoid preaching in this forum, even on important issues. Our inclination is to agree with you wholeheartedly and unconditionally. However, to be intellectually honest, we can only agree whole-heartedly, not unconditionally, as we will explain.

Rav Kook apparently (coined and/or) popularized the phrase, with his conviction that just as Sin'at Chinam caused destruction, Ahavat Chinam is the antidote that will cause healing and rebuilding (see Orot Hakodesh, Derech Hakodesh 10). This forecast certainly gives impetus to display Ahavat Chinam. However, we hope that love and respect for other members of Klal Yisrael also exist for their own sake, as a mitzva and the natural feeling of one with the right mind-set, as Rav Kook certainly intended. Rav Kook engendered Ahavat Yisrael, and showed much love even to his ideological opponents (to the "right" and the "left") while many of his colleagues took a more combatant approach. However, we would be doing Rav Kook and ourselves a disservice if we thought that he never had a harsh word to say about a fellow Jew. As a leader, he at times spoke out harshly in public against those who had gone "over the line," thus warranting such a response (see, for example, Otzrot Har'iyah, pg. 1137). He likely retained a love even as he rebuked (see Ramban's introduction to his commentary on the Torah). The same is true of Shamai, Hillel and their academies. The mishna (Yevamot 13b) tells that despite the far-reaching disagreements regarding family status, they worked things out so that their children would be permitted to marry those not in question within the other camp. The gemara (ibid.: 14b) attributes the pasuk of "the truth and the peace you shall love" (Zecharya 8:19) to the affection between the two. However, there are sources, including Yerushalmi, Shabbat 1:4, who speak about harsh tactics that one side took against the other when they thought the consequences were pressing.

How do we know which approach, the tolerant or the forceful, to employ when? We don't fully know but allow us to share some guidelines.

1) One should not hypocritically take a harsh approach when it affects a personal interest and a soft one when it affects "only" Hashem's interests or those of someone else (see the strong words of Sanhedrin 103b).

2) One should weigh the damage caused by machloket, which is usually far greater than the average person realizes.

3) One should take into consideration the possibility that his views are not always 100% correct, with the other side being 100% wrong.

4) As is attributed to Rav Kook, it is better to err on the side of Ahavat Chinam than on the side of Sin'at Chinam.

5) Exhaust other options and pray before taking steps that can cause fights.

We hope that these words help (or at least not hurt) and that we will soon be able to hear Eliyahu HaNavi's answer to this dilemma of balancing the need for peace with the need to fight for ideals.

*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](http://www.ou.org) or [www.erezhemdah.org](http://www.erezhemdah.org). And/or you can receive Hemdat Yamim by email weekly, by sending an email to [info@erezhemdah.org](mailto: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**

Our feelings have a mind of their own, and though avowedly illogical, this mind makes far more of a claim upon us than our logical one does. It is futile to oppose this mind with logic because its medium is not logic but intensity. Unless we are logical with a passion, our logic will not prevail.

**From A Candle by Day by Rabbi Shraga Silverstein**

## [3] **CHIZUK and IDUD**

(for Olim & not-yet-Olim respectively)

In the beginning of the parsha, we read: "On six days shall work be done, but the seventh day shall be holy for you." The passive form suggests that the work will be done by itself. Commentators explain that when Israel fulfills the will of the Almighty, their work will be done for them by others. A Jew's profession, as the prophet Yonah said to the sailors, is "Ivri anochi" - I am a Jew. A Jew is occupied but not preoccupied by his worldly activities. "If you will eat the labor of your hands, you will be happy and it will be well with you" (Psalms 128:2). A Chassidic interpretation stresses that man's labor should be of his "hands" - an external activity that does not require inner involvement. True, the Jew works, but his thoughts remain bound up with the Torah and Mitzvot. He performs practical tasks with the intent of creating a "vessel" into which God can pour His blessings.

Regarding Chanoch (of whom it is related in Bereshit 5:22 that he "went with God"), Midrash Talpiot says that he was a cobbler, and that "he achieved mystical unions with his Creator with every stitch." The "mystical unions" were nothing more than the concentration he lavished on each and every stitch to ensure that it would be good and strong so that the shoes would give maximum pleasure to the wearer. Chanoch thus achieved union with the attribute of his Creator who lavishes His goodness and beneficence to all.

In Israel, the tiniest bit of work is a contribution to the Land and its People. The seed of faith blossoms dramatically here. The impossible becomes possible, the difficult, easy. Just as the

Land itself is compared to a deer's skin that stretches, one's money stretches in miraculous ways.

Believe it and take the leap! Now!

Leave the "How" to God.

**Aviva Nissim, Jerusalem**

## [4] **MicroUlpan**

In English? Pick-up truck.

In "street Hebrew"? TENDER

In "correct" Hebrew? MIT-ANIT **מִטְעָנִית**

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

When R' Avraham Danzig wrote his Chaye Adam, he made sure to keep the language as simple and clear as possible, so that everyone might be able to use it, even the unlearned.

Once he was traveling and spent a Shabbos at an inn in a little village, where the innkeeper was known to be a God-fearing person. On Shabbos, R' Avraham saw the innkeeper do something which is forbidden by Torah law. He was astounded, "That is desecration of Shabbos!" he exclaimed.

"Don't worry, sir," the innkeeper replied, "I, too, know the law. I have the Chaye Adam, and it states that what I did is permitted." He brought the Chaye Adam and showed it to the visitor.

R' Avraham explained his mistake, and showed him what he had misunderstood, but the incident left him troubled.

"I am afraid that I have not been careful enough in my choice of words and did not write my book in as simple a form as is possible," he said.

*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] New Feature: **Parsha Points to Ponder**

1) The beginning of this Parsha refers to the Jews as "ADAT (congregation) of Bnei Israel" instead of the usual "Children of Israel". Why?

2) Why does the Torah emphasize that the 7th day "will be holy FOR YOU" (35:2)?

3) Why is Betzalel's name only directly associated with the building of the Aron (37:1) and not with the other vessels of the Mishkan which he also constructed?

## **Last week's Parsha Points to Ponder**

(1) What does G-d mean when He says, "Keep My Sabbaths" (Shabtotai) in plural?

According to the Chofetz Chayim, the Torah is teaching that it is not sufficient for an individual to observe only his own Shabbat. One also has the obligation to ensure that friends also keep it thereby enhancing the Shabbat environment. Thus, the plural refers to both one's own Shabbat as well a friend's.

(2) Why did G-d forgive the Jews for the sin of the golden calf solely based on the prayers of Moshe Rabbeinu (without apparent T'shuva)?

The Kotzker Rebbe explains that G-d forgave the Jews because their sin was rooted in a desire to become closer to G-d. Their drive to connect to G-d led them to sin, but their intentions were pure and, thus, forgivable.

(3) Why did G-d not mention this promise (protection of their towns) in Parshat Mishpatim (23:14-17), the first time this mitzva (of Aliya L'Regel) was taught?

The Meshech Chachma answers based on the Gemara in Eruvin (54a) that in Parshat Mishpatim, prior to the sin of the golden calf and the destruction of the first set of tablets, other nations could not have defeated the Jewish people. Thus, at that time, there was no need for a promise of protection.

Parsha Points to Ponder is prepared by Rabbi Dov Lipman, Ram and Director of Student Life, Yeshivat Yesodei HaTorah, Beit Shemesh. Answers may be submitted to him at: ravlipman@yesodei.org • Answers will appear next week.

TT readers: This new feature is experimental. Your feedback (to tt@ou.org) will be greatly appreciated.

## [7] **Divrei Menachem**

After the tragic episode of the Sin of the Golden Calf (Cheit Ha'Eigel) recounted in the previous parsha, the Torah narrative returns to the final preparations for the completion of the Mishkan. But not until the Torah reminds us, yet again, that work should be completed in six days while the seventh day is Shabbat Shabbaton, a day of complete rest for Hashem (Sh'mot 35:2).

We are familiar with the explanation of this reference to Shabbat as an indication that Shabbat transcends the building of the Mishkan (Rashi). It is as if to say that recognition of G-d precedes service to G-d. For the Ohr HaChaim, this particular mention of Shabbat implies that its observance, which is reckoned as equivalent to all the commandments (Sh'mot Rabba 25:12), served as an immediate counterbalance for the idol worship that constituted a repudiation of the entire Torah (Horayot 8a).

Ba'al Chidushei HaRim suggests that the association of the Mishkan with the above juxtaposition of weekday work and Shabbat teaches us something about the nature of the mundane. Before Cheit Ha'Eigel, weekday chores were holy in the sense that, like the six days of Creation, they were in some way preparation for Shabbat. Now, however, it seems that we need the Shabbat to raise the commonplace activities of the week to the level of Melacha, the creative tasks linked with Mishkan that eventually ushered the Divine Presence into our lives.

**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.*

## **OLAT HA'OF** (rhymes with Har Nof)

### **The Bird Olah**

"If one's offering to G-d is an Olah from the fowls, he shall bring his offering turtle-doves (Torim) or young pigeons (Bnei

Yona). The Kohein shall bring it to the Mizbei'ach, perform Melika and cause it to go up in smoke on the Mizbei'ach, having pressed out its blood on the Mizbei'ach wall... (Vayikra 1:14,15)

Bird-Korbanot in the Mikdash were either turtle doves or a young pigeons, other fowl were unacceptable. They could only be offered as Olat and Chata'ot. "The individual brings a bird offering, the community does not bring a bird offering" (Sifra). "(The age) that qualifies turtle- doves (for sacrifice) disqualifies pigeons, and the age which disqualifies pigeons (for sacrifice) disqualifies turtle-doves. At the time when the neck feathers begin to glisten in either kind, they are disqualified" (Chulin 1:5). Turtle-doves may be offered only after they have reached this stage and pigeons only before. When the neck feathers are in the process of becoming yellow, neither species may be offered (Rashi, Chulin 22a). Also, turtle-doves are acceptable only when they are so old that if their feathers are plucked no blood is drawn. Therefore "pigeons are qualified (for sacrifice) only when small and not fully grown and turtle doves are qualified (for sacrifice) only when fully grown and not small" (Chulin 22b). "Perfection (i.e. no blemishes) and male sex is required for sacrificial animals (Olot) but not in birds. I might think", continues the Gemara, "that even if its wings are palsied, its foot cut off, or its eye plucked out (the bird would still be fit for sacrifice); therefore it is written, 'And if the (Olah) be... of birds' [Vayikra 1:14], birds, but not all birds" (Kidushin 24b). Rambam rules, "Blemishes do not disqualify a bird and both male and female birds may be sacrificed (as Olot) since "a perfect male" is written only about animal sacrifices. Minor blemishes do not disqualify birds (but major blemishes such as) a palsied wing, a plucked eye, or a missing leg do, thereby forbidding them to the Mizbei'ach. (Hil. Isurei Mizbei'ach 3:1,2).

The blood Avoda of an Olat HaOf consists of two procedures: (1) Melika - the special slaughtering procedure for bird offerings in the Mikdash; (2) Mitzui - squeezing the head and body against the wall of the Mizbei'ach so that the blood drips down the Mizbei'ach wall onto the base. "How was Olat HaOf sacrificed? He - the Kohein - ascended the (small) ramp (to the east of the larger ramp which jutted out of the southern side of the Mizbei'ach) and came to the Soveiv, (the circuit ledge which circled the Mizbei'ach roughly half-way between the Azara floor and the top of the altar. He turned right and) came to the southeast corner. (Standing on the Soveiv, the Kohein grasped the bird firmly in his left hand, its wings immobilized between two fingers; its legs pinned between two other fingers, and pressed its body against the back of his hand. Then the Kohein maneuvered the bird's neck between his thumb and palm thus exposing the nape, the back side of the neck. By using his elongated right thumbnail, especially allowed to grow for this very purpose, the Kohein 'nipped' (cut) the head close by the neck (at the nape) and separated it (from its body by cutting both the windpipe and gullet). He then squeezed out the blood (from the bird's body) onto the wall of the Mizbei'ach, took the head, turned the part where it was 'nipped' to the Mizbei'ach (and also pressed it to the wall to drain out the blood. The Kohein then walked along the Soveiv circumambulating the Mizbei'ach. Having done so, he descended the small ramp (to the west of the 'great ramp') and ascended the 'great ramp'. Taking care to walk on the right side, he reached the top of the Mizbei'ach. He then turned right and circumambulated the Mizbei'ach, walking on the pathway "where the feet of the Kohanim trod" until he came to the southwest corner. There he scooped up salt and) dried the head with salt (to absorb the remaining blood) and then threw it on the sacrificial fire. (Then

the Kohein descended the great ramp, ascended the small ramp on the east, returned to the Soveiv where he had originally 'nipped' the bird's head.) He 'then came to the body' (In my opinion, the bird's body was left there until the Kohein returned -CS), removed the crop, the plumage (i.e., the skin opposite the crop together with the feathers on it by cutting a hole with his fingernail below the bird's neck) and the entrails which came forth with it, and threw them on the 'place of ashes' (a depository for ashes slightly to the east of the great ramp to the south of the Mizbei'ach). He then slit open the body but (unlike the head) did not completely separate it. (Once again he circumambulated the Mizbei'ach walking on the Soveiv, and descended when he reached the western small ramp. He then again ascended the great ramp, came to "where the Kohanim's feet trod", turned right and proceeded to the salt pile at the southwest corner.) He dried the bird's body, salted it, and threw it on the fire" (Zevachim 6:5). The correct performance of Melika was considered one of the most difficult Avodot in the Mikdash.

There were a number of differences between bird-Korbanot and the animal- Korbanot. (1) The Kohein slaughtered a bird by inserting his fingernail in the nape and dismembering it by hand. The animal-Korban was slaughtered by means of a knife in the front of the neck and dismembered with a knife. (2) Melika could only be performed by a Kohein; the slaughter of an animal sacrifice could be done by a Zar, non-Kohein. (3) While Melika was only applicable for Korbanot, not for "profane" use, the method of Shechita for Korbanot and "profane eating" were identical and Shechita is the Halachically permissible method of slaughtering animals for Kosher meat today. (4) The Melika of Olat HaOf and its blood application took place on the upper half of the Mizbei'ach. Animal Korbanot were slaughtered at a distance from the Mizbei'ach; the blood application of the animal-Olah was on the lower corners of the altar. The Kohein performed the bird-Chatat's Melika and its blood application while standing on the Azara near the southwest corner of the Mizbei'ach. The animal Chatat's blood applications were placed on the Kornot, the "horns" of the altar. <to be continued>

### **A Zar (non-Kohein) Shechting Korbanot Tzibur?**

YM of Shilo challenges what we wrote last week, that only kohanim did sh'chita on communal sacrifices (see Rambam's Hil. Bi'at HaMikdash 9:6).

Theoretically he's right. But Kohanim were very jealous of their Kohanic prerogatives and were loath to surrender them. I'll elaborate on this issue next week, IY"H.

*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**

The name of the sedra takes extra care in pronouncing it correctly, without swallowing the HEI. It is too easy to say VAYAKEL. It takes an effort to say VAYAK-HEL. Notice that that is how we wrote it at the bottom of each page.

Let's stay with the sedra. Look in 35:24. The word T'RUMAT (the T'RUMA of) occurs twice. The second time, in the phrase T'RUMAT HASHEM, the word is accented MILRA. t'ru-MAT. That is it's "correct" accent. The first time in the pasuk, we find t'RU-mat KE-sef, the accent is MIL'EIL. This is a result of NASOG ACHOR (which have met often in this column), in which the accent recedes to the earlier syllable because the next word, to which it is linked (meaning same phrase, no pause

between t'RU-mat and KE'sef) to a word that is itself a two-syllable MIL'EIL word (KE-sef) or to a one-syllable word.

Now go to the next pasuk. V'CHOL ISHA CHACHMAT-LEV. The CHET in CHACHMAT is voweled with a PATACH. Take a look in 35:35 - CHAwCHMAT-LEV, a KAMATZ KATAN under the CHET. Ashkenazic and S'fardic pronunciation both distinguish between the two words. Rashbam explains the difference. CHACHMAT-LEV refers to a wise woman. Adjective-likeword. CHAwCHMAT-LEV is a noun. A kind of wisdom. Check Targum Onkelos for the distinction. CHAKIMAT LIBA. All women who are "wise of heart". The second time, CHAKIMUT LIBA, G-d filled them with a "wisdom of the heart". See if your Baal Korei gets them right. Or, better yet, show him the two words in advance of his reading, so that he will get them right. BTW (by the way), these are the only two occurrences in Tanach of this two-word phrase. They are identical in spelling, but not vowels.

Here's something that is not just from VAYAK-HEL, but shows up throughout Tanach. The word ACHAT, feminine form of ONE, PATACH PATACH (under the ALEF and CHET) changes to ECHAT, SEGOL KAMATZ when the word has a major pause-causing TROP note on (or under) it. That is, SOF-PASUK, ETNACHTA - the two highest category of MAFSIKIM (called KEISARIM) and the SEGOL and ZAKEF KATAN, both in the second highest category, known as M'LACHIM. (In Ashkenazic pronunciation, we're talking about ACHAS and ECHAwS.) For all other TROP notes, the word is ACHAT. For the ZAKEIF KATAN, the word is sometimes ACHAT, see Sh'mot 36:15 in our sedra. VAYAK-HEL also has several ACHAT EL ECHAT - this shows the two forms of the word clearly. Of course, mispronouncing this does not change the meaning of the word, but a careful Baal Korei should get things right in all cases.

## 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 (KI TISA) TTriddles:

- [1] In Ki Tisa, it could be anyone; the only other time the word appears, it refers to whom?
- [2] They split the butterfly
- [3] Archer's first novel could have been inspired by this
- [4] The murmuring of the people, the corruption of Eli's sons, the failure of Shaul HaMelech
- [5] plus three elements from the Parsha Pix

Feel free to use numbers 1-7 instead of the Rashi letters we're started to use for TTriddle numbering

### And the envelope, please...

- [1] HE'ASHIR, the rich person. In Ki Tisa, concerning the MACHATZIT HASHEKEL, it could be referring to anyone who wants to give more. In Shmuel Bet, the only other occurrence of the word, it refers to David HaMelech, in the

context of a parable (MASHAL) that G-d is giving him via the prophet Natan.

[2] In the haftara of Ki Tisa, Eliyahu HaNavi calls for 2 PARIM, that would be PAR-PAR, which is butterfly, and gives one to the false prophets of Baal and takes the other one for his own offering to G-d.

[3] Jeffery Archer's first novel was "Not a Penny More, Not a Penny Less". (It was based on the sad but true episode in his own life wherein he lost all his money to a swindle.) The title could have been (but wasn't) inspired by the rule for the silver half-shekel - that the rich may not give more, nor the poor less.

[4] ANOCHI SHOMEI'A, I hear. This phrase appears only four times in Tanach. Moshe uses those words when he replies to Yehoshua's comment about the sound of the people. Eli HaKohen uses it twice with his sons when he asks them about the negative things he's been hearing about them. Shmuel challenges Shaul with those words when he questions him about the sound of sheep and cattle which he hears, but shouldn't if Shaul had carried out his instructions. Interesting that all occurrences of ANOCHI SHOMEI'A are negative.

[5] The ear with the gold earring refers to the stalling tactic of Aharon which resulted in the Golden Calf.

[6] The eraser, below the abacus, stands for Moshe's powerful statement to G-d: If you don't forgive the people then erase me from the Book which You wrote.

[7] One solver suggested that the black goblet was used to give the people the Golden Calf potion that Moshe prepared from the remains of the destroyed calf. Nice try, but not TTriddly enough. Look again at the goblet. It is a famous optical illusion. Focus on the white on either side of the stem of the goblet and you will see two face-to-face profiles, as in PANIM EL PANIM, the description of the direct communication between G-d and Moshe Rabeinu.

### This week's TTriddles:

- [1]  $70 + 2 + 10 = 11?$
- [2] Who is almost a Lubavitcher?
- [3]  $29S + 7 ACES$
- [4] plus 6 elements from the Parsha Pix

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