

Ki Tisa - Para is the 166th day (of 354); the 24th Shabbat (of 50) of 5766

וּשְׁמֵרְתֶם אֶת-הַשְּׁבִיט פִּי קֹדֶשׁ הוּא לָכֶם... שמות לא-יד

## The Parsha-PARA-Post-Purim Connection

If you check the stats in the Word of the Month box on page 2, you will see that Ki Tisa is the most common partner of Parshat Para. Parshat Ki Tisa represents a crossroads of sorts. For the previous two sedras, we have been reading about the glorious mitzva and spiritual endeavor of building a Mikdash. The details continue into this week's sedra with the commands for the collection of the Machatzit HaShekel, making of the washing basin and stand, making the anointing oil and incense, and arranging for the artisans to carry out the tasks, under the leadership and supervision of B'tzaleil and Aholiav. We were almost there; all that was left was the reminder of the supremacy of Shabbat and then the work on the Mishkan would be ready to commence. And then, the devastating debacle of the Eigel HaZahav (Golden Calf). We were down for the count. Almost wiped out. Moshe interceded on our behalf, G-d "regretted" the evil that He had said He would do to His nation. He then gave us the gift of the 13 Divine Attributes and the challenge to emulate them. We also have the Para Aduma and all the laws of ritual impurity and purity that go with it, as an on-going atonement for Cheit HaEigel and as part of our arsenal in our continuing quest for Kedusha. In the upcoming sedras, we do build the Mishkan and the Book of Vayikra sets down much of the function of the Mikdash. Para Aduma facilitates our functioning in the Mikdash and in a real sense, points us towards the Complete Redemption.

Purim is also about being at the crossroads, about facing annihilation, about being saved and about the challenge of following the right path in life. Haman's sword was above the heads of the Jews of the Persian empire for almost a year. G-d behind the scenes and Mordechai and Esther up front, saved the day? For what? A recommitment to Torah? (Kiy'mu ma shekiblu). Yes. A return to Eretz Yisrael? For sure. These are our challenges too.

## 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...

**Sh'kalim can be in Sh'vat or Adar (Adar Alef or Bet). HaChodesh can be in Adar (Adar Bet) or Nisan. Zachor and Para can only be in Adar (Adar Bet).**



**Para can be the 18th (this year, 28.5% frequency), 20th (31.9%), 22nd (11.5%), or 23rd (28.0%) of Adar (or Adar Bet). Para is Ki Tisa (as it is this year) most often (41.7% of the time). It is Sh'mini 20.5%, Vayakheil-P'kudei 18.1%, Tzav 16.3, and Vayakheil alone 3.3%.**

**Now let's look at things from the Ki Tisa perspective. As already mentioned, Ki Tisa is with Para 41.7% of the years. 55% of the time, Ki Tisa is by itself. As it is all over the world and Israel except in Jerusalem, the other 3.3% of the time. In Jerusalem, however, Ki Tisa is accompanied by Purim.**

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Candle Lighting and HAVDALA		
Standard (Winter) time		
Correct for TT 708 • Rabbeinu Tam (I'm) - 7:01pm		
<b>5:13pm</b>	Jerusalem	<b>6:26pm</b>
5:29pm	Raanana	6:27pm
5:29pm	Beit Shemesh	6:27pm
5:29pm	Netanya	6:27pm
5:29pm	Rehovot	6:27pm
5:09pm	Petach Tikva	6:27pm
5:29pm	Modi'in	6:27pm
5:30pm	Be'er Sheva	6:27pm
5:28pm	Gush Etzion	6:26pm
5:28pm	Ginot Shomron	6:26pm
5:13pm	Maale Adumim	6:25pm
5:28pm	K4 & Hevron	6:26pm
5:17pm	Tzfat	6:25pm
5:29pm	Tel Mond	6:27pm

Ranges are FRI-FRI 17-24 Adar (March 17-24)

Earliest Talit & T'filin - 4:57-4:48am
Sunrise - 5:47-5:38am
Sof Z'man K' Sh'ma - 8:47-8:42am (8:02-7:56am)
Sof Z'man T'fila - 9:47-9:43am (9:17-9:13am)
Chatzot (halachic noon) - 11:47½-11:45½am
Mincha Gedola (earliest Mincha) - 12:18-12:17pm
Plag Mincha - 4:34-4:37pm
Sunset - 5:53-5:58pm (5:48-5:53pm)

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In the Wolinetz Family Shul  
OHEL SHMUEL (entrance floor)  
Shabbat 4:00pm (Mincha 5:00pm)  
**Kalman Walker**  
Leil Shabbat 9:00pm  
**Oneg Shabbat for Singles**

# 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 - 45 p'sukim - 30:11-31:17

There are three sedras that have fewer p'sukim than the first Aliya of Ki Tisa. It's the longest First Aliya in the Torah, by far (but not the longest for Monday, Thursday, previous Shabbat Mincha reading, since we don't read all of the first Aliya at those times). The reason it is so long is so that the episode of the Golden Calf will be in the second Aliya, which is read by/for a Levi - the only one who need not be embarrassed by the story of the Calf.

**[P> 30:11 (6)]** The first 6 p'sukim of the sedra are the portion of the Mitzva of the Half-Shekel **[105,A171 31:13]**, which we read three weeks ago as the Maftir for Parshat Shkalim.

The half-shekel was used to count the People and to create the fund for the purchase of communal offerings throughout the year, as well as other spiritual needs of the community. The half-shekel was required of males from age 20 and up. It was optional for women. (Since the half-shekels were used to count the standing army, it was necessary to keep separate records of a woman's optional contribution. Nonetheless, women could participate in this mitzva.) Although Kohanim were also required to give a half-shekel, they were not forced by the courts in the way that non-kohanim were, as a courtesy to their standing and function in society.

Sh'kalim were NOT accepted from non-Jews. (There were funds in the Beit HaMikdash to which a non-Jew may contribute, but NOT the half-shekel. It is sort of like membership dues in Klal Yisrael - for members only.) Collection took place in Adar, so that the fund would be ready for Nissan, the beginning of the "Beit HaMikdash year". The mitzva applies during the time of the Beit HaMikdash, at which time even Jews living abroad were required to contribute.

Without the Beit HaMikdash, we do not perform the mitzva, but we have commemorative practices, namely the reading of Parshat Sh'kalim and the giving Zeicher L'Machatzit HaShekel before Megila reading. Remember: Today we don't give Machatzit HaShekel, we just commemorate it. This is an important distinction.

We can say that participation in the mitzva of the Half-Shekel indicated that a person wanted to be part of Klal Yisrael, thereby including the individual in the atonement of the People.

**[P> 30:17 (5)]** The next portion deals with the Laver (KIYOR) and its stand (V'KANO), for the Kohanim to wash their hands and feet before their sacred work **[106,A204 30:19]**. A kohen who does not wash (sanctify) his hands and feet before doing "service" in the Beit HaMikdash is liable to "death from Heaven" and the korban he has brought is invalid.

## KI TISA STATS

21st of 54 sedras; 9th of 11 in Sh'mot

Written on 245.17 lines in a Sefer Torah, rank 8th

14 Parshiot; 10 open, 4 closed

139 p'sukim - ranks 10th, 1st in Sh'mot

2002 words - ranks 5th, 1st in Shmot

7424 letters - ranks 8th, 1st in Sh'mot

Large sedra in general plus relatively long p'sukim, which explains the jump in rank from 10th for p'sukim to 5th for words. Only 4 other sedra have more than 2000 words.

## MITZVOT:

Contains 9 mitzvot; 4 positive and 5 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

## PLUS...

Maftir for Parshat Para, the longest of the Four Parshiyot, one of the longest Maftirs of the year.

This Maftir adds to the Sedra Stats: 1 parsha (P), 22 p'sukim, 342 words, 1271 letters, 3 mitzvot

What might this say to us? Our Sages have commanded us to wash our hands before eating a bread-meal. (This "Rabbinic Mitzva" is attributed to Shlomo HaMelech and his Sanhedrin.) There are several p'sukim in the Torah that are considered to be the inspiration for the mitzva to wash our hands. This is one of them, based on the famous concept that our (dining) table is like the Altar. We are challenged to elevate the mundane act of eating and invest it with a spirituality which is the hallmark of Judaism and a Torah way of life.

Before we approach our "Altar" to serve G-d, we too wash our hands. Just like the Kohen. Well, not really. We wash hands only. And not with the same penalty for not washing properly, (thank G-d). Could you imagine a Heavenly death penalty for not washing for HaMotzi? No. But the comparison SHOULD prompt some serious reflection on our part, and hopefully, an improvement of the way we relate to this everyday mitzva.

Concerning our Netilat Yadayim, a person should examine his own observance of mitzvot. First, am I careful about washing for HaMotzi? I am? Good. Am I careful to dry my hands BEFORE washing, so that the water has its intended purpose of removing ritual impurity in the best way. It might seem like a small matter, but there are opinions that washing wet hands does not fulfill the mitzva properly. And do I properly dry my hands after washing? And do I complete the bracha before my hands are completely dry? That too is important. Am I careful not to interrupt between washing and HaMotzi? Of course. Good. I don't talk until after HaMotzi (actually, there should be no talking until after the first swallow of the HaMotzi). But silence is also an interruption (less severe) and one should try to minimize the gap between washing and HaMotzi. It's not always practical, but it can be done. The point is, to THINK about what we do and why we do it, and HOW we do it. Washing for HaMotzi is an example of a mitzva that is easy to take for granted, to go on "automatic pilot". But if we do, we'll be missing so much. Let's wash better, bench better, daven better, do mitzvot better, treat each other better. Let's be thinking and feeling Torah Jews all across the board.

**[P> 30:22 (12)]** Next follows the command to take specific quantities of various spices, mix them with olive oil, and prepare the special "anointing oil". The Kohen Gadol and kings of Israel are to be anointed with this oil **[107,A35 30:31]**, as were the sacred vessels of the Mikdash. It is forbidden to use this oil for personal use **[108, L84 30:32]**, or even to dare dishonor the Mikdash by compounding the special mixture privately **[109,L83 30:32]**.

**[S> 30:34 (5)]** We are next commanded to compound the K'toret, the incense offered twice daily in the Mikdash. The mitzva of K'toret is presented and counted in T'zaveh; here we have the prohibition of compounding the same formula for personal use **[110,L85 30:37]**.

**[S> 31:1 (11)]** G-d tells Moshe that B'tzalel shall be in charge of the actual construction and fashioning of the Mishkan and its contents. His assistant shall be Aholiav of Dan, and a team of skilled artisans shall join in the work. All the objects in and of the Mishkan are enumerated, as the task list of B'tzalel and Co.

**[P> 31:12 (6)]** At this point, G-d reminds Moshe that the Shabbat may not be violated, even for the construction of the Mishkan. (We might have thought otherwise, due to the sacredness of the endeavor, hence, the reminder.) Shabbat is the eternal sign between G-d and the People of Israel.

**SDT** *Shabbat and Mikdash "rub elbows" several times in the Torah. They complement each other, in that Mikdash represents the Sanctity of Place, and Shabbat represents the Sanctity of Time. One may not build the Mikdash on Shabbat, but the functioning in the Mikdash "pushes aside" Shabbat. And we learn many rules and details for Shabbat from the construction of the Mishkan. There is an equation of sorts, certainly a link established, with the pasuk - My Shabbats you shall preserve, and my Mikdash you shall revere.*

**SDT** *We know that Shabbat steps aside for Piku'ach Nefesh (life-threatening situations) and for Communal Offerings in the Beit HaMikdash (and for testifying for Kidush HaChodesh). That these things are able to be done on Shabbat, we learn from specific sources in the text of the Torah. That Shabbat steps aside for ANYTHING is learned from the passage here - ACH ET SHABTOTAI TISHMORU.*

*The word ACH - but, however - is generally considered to be limiting. My Shabbats you shall keep, would mean, with no exceptions. ACH - indicates that there are situations when that which is usually forbidden on Shabbat can be done. Again, what the specific things are, are learned from other p'sukim. The ACH here teaches us the general state of affairs - Shabbat can be "violated", under specific circumstances.*

*[Note too. It is not the word ACH that teaches us its meaning; it is our Oral Law that teaches us the meaning of the ACH, when it applies and when it doesn't.]*

## Levi - Second Aliya - 47 p'sukim - 31:18-33:11

The longest Second Aliya in the Torah, tied with that of Parshat Pinchas in number of p'sukim, but longer in words and letters.

**[S> 31:18 (7)]** The Torah now returns to telling us of Matan Torah, which was "interrupted" (so to speak) by the parshiyot of the Mishkan. G-d gives Moshe the Tablets of stone... When the People saw (or thought) that Moshe was delayed in returning from Sinai, they feared that they would be leaderless, and they appealed to Aharon to do something. Exactly what he did is the subject of speculation, but his delaying tactic resulted in the emergence of the Golden Calf. Most of the people were confused and did nothing (that was part of the problem), but 3000 men arose and reveled in the Calf.

**[P> 32:7 (8)]** G-d told Moshe to see what the People were doing in his absence. G-d indicates to Moshe that the People are deserving of destruction.

The first part of Moshe's reaction is PRAYER. (This isn't always first on his list, but it is here. Part of the greatness of Moshe Rabeinu is his knowing when to pray long, when short, and when to take action immediately and leave prayer for later. This is something that we should try to learn from him). His petition, before G-d starts with

the practical argument, is "what will Egypt say?". Then Moshe mentions the Avot and asks G-d to forgive the people because of them, and the promises G-d had made to them. The combination of these two points seem to succeed, because Moshe is "rewarded" with G-d's expression of regret (so to speak) for what He had said He would do to the people.

**[P> 32:15 (21)]** Next, Moshe turns and descends the mountain with the Luchot in his hands. When he sees the Calf, the Tablets either slip from his hands and break or he intentionally smashes them (opinions differ). He seizes the Calf, destroys it, spreads its ashes over the water, and prepares a potion for the people to drink. He asks Aharon what happened.

He calls to those "who are on G-d's side"; the Leviyim rally to his call and kill those who dared "worship" the Calf.

On the following day (the exact sequence of events is debated by commentators), Moshe castigates the people, tells them of the enormity of their sin. Then he tells them that he is returning to G-d (so to speak) up the mountain, to continue pleading Israel's case before G-d. G-d promises to punish those at fault.

**[S> 33:1 (11)]** As a result of the Golden Calf, G-d distances Himself from the People. He does, however, reiterate His promise to give them (us) the Land. And, He tells Moshe to have the people continue towards Eretz Yisrael, but without G-d in their midst. The People are distraught by G-d's words. Moshe too removes himself and his tent from the midst of the camp. Moshe remains in direct contact with G-d... and Yehoshua was constantly in the Tent.

## **Shlishi - Third Aliya - 5 p'sukim - 33:12-16**

**[P> 33:12 (5)]** Moshe argues that G-d must remain in the midst of the People in order to demonstrate that He truly chose us. One senses the unique relationship between G-d and Moshe that permits Moshe to speak to Him the way he does. At the same time that our relationship with G-d was changing because of the Golden Calf, Moshe was asking G-d for a more intimate understanding of the Divine Essence.

## **R'vi'i - Fourth Aliya - 7 p'sukim - 33:17-23**

**[P> 33:17 (7)]** G-d agrees to Moshe's request, because of His special feelings towards Moshe. Then Moshe asks that G-d reveal more of Himself to him (Moshe). G-d tells Moshe that such a revelation is impossible, but that Moshe will be able to experience more of G-d's essence. This, with the understanding that it won't be everything. The p'sukim in this portion of very enigmatic. Commentaries try to unravel the mysteries of the portion.

**Here's a thought...** Is it not strange that specifically when Bnei Yisrael is in the midst of a very rough time that Moshe asks G-d to reveal Himself to Moshe more than He already has? Perhaps Moshe had a bit of a "spiritual panic" in that G-d, Who had been so close to the people at Sinai was about to distance Himself from us. And Moshe feared that he too would lose out. Mixed with his efforts on behalf of the people, Moshe wants to safeguard and enhance the relationship that he has with HaShem. This will also help in his pleading for and leading of the people.

## **Chamishi - Fifth Aliya - 9 p'sukim - 34:1-9**

**[P> 34:1 (26)]** This portion (read on Fast Days) contains the 13 Divine Attributes. One can say that not only did G-d forgive the People for the Golden Calf, but He also gave them (us) the method of approaching Him in prayer. Not only are we to recite these 13 Attributes, but we must emulate as many of them as possible. "Just as He is merciful, so too must we be merciful..." In this way we will KNOW His Attributes, live by them, and not just mechanically recite them.

G-d next tells Moshe to cut new stones to replace the ones he had broken. Moshe again ascends Sinai to receive the Luchot, the Attributes, and Divine Forgiveness. This 40 day period - Elul through Yom Kippur, became days of special approach between G-d and the People.

## **Shishi - Sixth Aliya - 17 p'sukim - 34:10-26**

Our position relative to other nations is conditional upon our keeping of the mitzvot. We are forbidden to make covenants with the nations in Eretz Yisrael. Specifically, we are forbidden to eat or drink of idolatrous offerings **[111]**, this is the only mitzva counted by the Chinuch that is not on Rambam's list; there is one Rambam mitzva that the Chinuch doesn't count. 34:15]. All this to avoid falling to their temptations and to avoid intermarriage. We must destroy their idols.

We are commanded to keep Pesach in the Spring. In a direct link to the Exodus, we have three types of B'CHOR mitzvot - human (which must be redeemed), kosher farm animals (which are given as a gift to a kohen and may not be redeemed, but are holy and to be brought as a korban - this mitzva exists today, even without a Mikdash, rendering this mitzva highly problematic. Hence, our Sages commanded us to avoid this mitzva by taking a non-Jew as partner in the ownership of the pregnant animal.), and donkey (which should be redeemed).

Shavuot and Sukkot complete the cycle of the Pilgrimage Festivals; males are required to appear at the Beit HaMikdash (and not empty-handed). This mitzva (and others) guarantees our hold of the Land. Shabbat and the

Land's Shabbat, Shmita [112,A135 34:21], are mentioned.

Korban Pesach may not be offered while its owner has Chametz, nor may we leave K.P. over to the morning.

Bikurim are to be brought to the Mikdash and meat-milk mixtures (that are cooked together) may not be eaten [113,L187 34:26]. Rabbinic law forbids eating mixtures of milk and meat even if they have not been cooked.

## Sh'vi'i - Seventh Aliya - 9 p'sukim - 34:27-35

[P> 34:27 (9)] G-d commands Moshe to write the Written Torah (and not the Oral Law and explanations, which must be transmitted orally). Moshe spent 40 days and nights on Har Sinai, neither eating nor drinking, during which time, the second pair of Luchot were written.

When Moshe came down from the Mountain, he was unaware of the spiritual radiance that glowed on his face. Aharon and the People were afraid to approach. Moshe called to Aharon and the Leaders of the People, and spoke to them words of Torah and their explanation. Then all the people came to Moshe to be taught what G-d had spoken to him at Sinai.

When Moshe finished speaking to the people, he covered his face with a hood (or mask or veil), which he removed whenever he spoke to G-d. He would then transmit those words to the people.

This would be repeated over and over again. Moshe would cover his face until the time he communicated with G-d.

## Maftir - second Torah 22 p'sukim; Bamidbar 19

Parshat Para is read on the Shabbat before Parshat HaChodesh which presents us with the mitzvot of Korban Pesach, because the most common and important time for ritual purification on the part of most of the people was around the beginning of Nissan, as part of one's preparation to be in Jerusalem for Pesach and to bring and eat K.P.

Parshat PARA is considered by some to be a Torah requirement, similar to Parshat Zachor.

## Haftara - 23 p'sukim - Yechezkeil 36:16-38

S'faradim end 2 p'sukim earlier

The Haftara takes the concept of an individual becoming TAMEI and requiring purification with special water as an analogy for the people of Israel who defiled

themselves with the sin of idolatry and other sins, and their (our) need for a purification process with "G-d's spiritual waters of the Torah".

The last two p'sukim refer to a multitude of sheep - sheep for sacrifices, sheep of Jerusalem... This is a reminder of the large number of sheep brought to Yerushalayim for Korban Pesach in the Beit HaMikdash.

## THE JERUSALEM INSTITUTE OF JEWISH LAW - Rabbi Emanuel Quint, Dean

Lesson 324

### Assaults (part 2)

We begin this lesson with a continuation of examples of liability for assaults.

Reuven burns Shimon on the fingernail with a hot spit where it does not cause a bruise and does not cause loss of employment. Reuven must pay for pain only. If it is in a place that is visible, Reuven must also pay for humiliation. If it requires medical help, then he must also pay for healing. Reuven gives Shimon a potion to drink or smears him with an ointment that changes the color of Shimon's skin. Reuven must pay for healing alone, until Shimon's appearance returns to normal. If the change in appearance is visible to others, then Reuven must also pay for humiliation. Reuven places Shimon in a room and imprisons him by locking the door, so that Shimon cannot go to work. Reuven must pay for loss of income. But if Shimon was already in the room when Reuven locked the door, Reuven is not liable. Reuven shaves off the hair from Shimon's head. Since the hair will eventually grow back, Reuven pays for humiliation alone. However, if Reuven uses a depilatory or burns the hair off in a manner that will stop it from growing back, he is liable for up to all five categories, namely, injury, pain, healing, loss of income and humiliation.

1. Injury, since the damage is permanent;
2. pain, because the depilatory substance gives Shimon a headache;
3. healing because Shimon needs medical attention;
4. loss of income, because if he needs a pleasant appearance for his job; he cannot go to work;
5. humiliation, due to obvious social norms.

Shimon pleads that he became deaf or blind as a result of Reuven coming into physical contact with him. Shimon must provide medical testimony to buttress his claim if Reuven pleads that Shimon is not really deaf or blind. Before Beth Din will award damages to Shimon for any of the categories it must be convinced that the method by which Reuven delivered the blow actually could have caused the injuries of which Shimon complained. If Reuven strikes Shimon with a small pebble not large enough to cause injury or with a tiny piece of wood and it inflicts a wound that an object of this kind would not be expected to inflict, Reuven need not pay for the injury. However, Reuven is liable to pay Shimon for humiliation because Reuven must pay for humiliation even if he just spat on Shimon. If there are no witnesses to testify as to the instrument, then Shimon may take an oath and he will win the case. Beth Din can presume if the instrument was as small as Reuven claims, it would not have inflicted such a severe injury. If an

instrument made of hard metal, such as iron, was used by Reuven, then the size may not matter since even a small piece of hard sharp metal can cause severe injuries.

We begin now with a series of rules that describe the amount of damages that Reuven must pay Shimon for each of the five categories of damage.

1. **INJURY:** This category is compensated for only if the following two criteria are present: (1) there is permanent loss of limb; and (2) there is permanent potential loss of earnings due to the permanent injury. If the permanent injury does not affect Shimon's continuing in his occupation, there is no compensation under this category. For example: Shimon, the victim, lost an arm as a result of an assault by Reuven. Shimon is an opera singer earning \$5,000 a week and his roles will not change because of the loss of an arm. He will continue to sing in the opera in leading roles and his earning capacity has not changed. Reuven will not pay anything for injury. There may be compensation for some or all of the other four categories. Assume that Shimon is a baseball player earning \$5000 a week. He can no longer play without the arm. However, he can become a sportscaster earning \$1000 a week. He will be entitled to the difference of \$4000 a week for the years that it is estimated he could have continued being a baseball player with such earning ability.

2. **PAIN:** This depends upon the psychological and physical make-up of Shimon and his background. If he is pampered or delicate; and other factors that experts can assess. If there is a loss of limb involved, the amount to be paid is what Shimon would have to pay to have the limb removed with anesthesia compared without anesthesia.

3. **HEALING:** The amount to be paid for healing is relatively simple to determine. Beth Din will examine all of the hospital and medical expenses. If there are treatments that will be required for a protracted period of time, Beth Din will seek expert testimony as to their future costs. In all events, if the amount decided upon for future costs is not adequate for future medical expenses, Shimon may make an application to Beth Din for additional medical expenses. Shimon may make an application to the Beth Din for partial interim payments to sustain his medical treatments. Medical experts may be necessary to testify if the wounds are attributable to Reuven's blows and if Shimon is following the medical advice he has received. Halacha does not permit Reuven to insist that Shimon seek medical relief in a far away place that is cheaper than in the community where Shimon resides, or that Shimon submit himself to Reuven's doctor for treatment so as to save Reuven medical expenses. On the other hand, Shimon cannot demand that Reuven give him a lump sum that is less than what a Beth Din will eventually award him thereafter seeking his own medical help without any further payments from Reuven. Reuven can object, since if the sum Shimon requests is inadequate, Shimon will always complain that Reuven did not give him sufficient compensation to be healed.

4. **LOSS OF INCOME:** In the case of a loss of limb, this represents the loss of the lower income predicted in the first category above (injury). In the above example of the baseball player, Shimon will earn \$1,000 a week as a sportscaster. But because of the injury he must remain out of work as a sportscaster for two weeks. In addition to the money he receives for injury he also receives \$1,000 a week for two weeks for loss of income.

5. **HUMILIATION:** The payment to be made depends upon the

relative social status of Reuven and Shimon. If Reuven is of no particular significant standing there is greater humiliation to Shimon in the assault than that caused if Reuven holds a more significant role in society.

In all of the situations, Beth Din has wide latitude in the area of payment. It will examine all the community standards, the status of the parties, and other factors that it deems necessary.

As an aside, there is an observation in the Codes that if one humiliates a kohein, payment for compensation is higher than for someone who is not a kohein.

*The subject matter of this lesson is more fully discussed in volume X chapter 420 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*

## TANACH

### SPIRITUAL AND ETHICAL ISSUES IN THE BEREISHIT STORIES by Dr. Meir Tamari

#### "These are the Generations of Yitschak" [1]

The Book of B'reishit is essentially a story of sifting and purifying the roots of the Chosen People, from Seth, through Noah and Shem, to Avraham, and now the story of Yitschak in preparation for the ultimate in Yaakov. The Torah tells at great length the genealogy of the descendants of Yishmael; these descendants, although important because they are descendants of Avraham and so a realization of the divine promise of greatness, nevertheless are not part of the Avrahamic nation. Neither are the sons of the concubines that Avraham married after Sara's death. This is clearly spelt out: "Yishmael that Hagar the Egyptian, Sara's maidservant bore to Avraham" (B'reishit 25:12), whereas: "And Avraham begot Yitschak" (25:19; also 1 Chronicles 1:34 that repeats this distinction between Yitschak and all the other off-spring). "Begot! Yitschak alone is identified with Avraham" (Ramban), or "Avraham reared Yitschak, like "their grandchildren were reared upon Yosef's knees (Ibn Ezra). Many incidents in his life recall similar ones in that of Avraham's; "even their features were undeniably similar" (Midrash Tanchuma). There is a universal dilemma between founders and inheritors common to all mankind in that founders, whether of religions, spiritual and political movements or even of mundane and materialistic endeavors like businesses and financial empires, usually differ radically from the successors who inherit their undertakings. Founders are revolutionary, fervent, innovative, dedicated, idealistic, and indifferent to the costs to themselves or to others. Inheritors, on the other hand, tend to have lost the fire and fervor, the selflessness, the idealism, the dedication, and the purity. There is evidence of parroting the teachings without the original thoughts, of the novel innovations becoming mechanical, of a corruption of the original message, of becoming a shallow shadow of the founder and a repetitive mouthing of great and liberating teachings.

Does Yitschak, who inherits everything from Avraham the founder, follow the familiar pattern of inheritors? Or does he rather fulfill the answer of Menachem Mendel of Kotsk to his father's complaint that his son should follow the same Rebbe as he: "This is My God and I will glorify Him, comes before, I

will praise the God of my father"? Actually, all three Patriarchs complement and supplement each other, add a different element and an essential perspective to that unity that is Israel, the Abrahamic Nation. "Nachliel, Matana and Bamot (Bamidbar 21:19); Avraham is Nachliel, God is my portion, Yitschak is Matana, God is My gift, and Yaakov is Bamot, My High Place" (Shem Mi Shmuel).

Avraham, of his own volition, had found the Godliness that had been covered by the ten generations from Noah, recognized his Creator, and spread his Chesed throughout society. Yitschak was the Din and G'vura that would consolidate his kindness through strength and define his goodness with judgment. It is an error to ridicule or underestimate the strength and the qualities needed to consolidate the achievements or teachings of a founder. How many powerful dynasties have been frittered away by weak or self-indulgent inheritors, how many trees have failed to grow under the branches of mighty oaks and how many great ideas have petered out in swamps and wastelands? In contrast, while Avraham is the first 'baal teshuva', Yitschak is the first tzadik ben tzadik.

Avraham inspired and taught many disciples while Yitschak devoted himself to educating a single one, Yaakov. Perhaps, as some comment, the many fled from before Yitschak's Din and G'vura, yet rather it would be that Avraham, through his spiritual gifts that he gave to Yishmael and the sons of the concubines spread his message to many nations, while Yitschak concentrated on the particularistic mission of the Jewish Nation; nationalism in contrast to universalism.

"At the Akeida, Avraham was obeying a commandment of God's, but what was the obligation of Yitschak? He was an adult and could have easily refused to go, since he had no such command; it was his 'kibud Av' that guided him" (Haameik Davar). It was the final test that Avraham had to face, however, in the Zichronot portion of the musaf of Rosh Hashana we ask that G-d should remember the Akeida of Yitschak to his children. "When Hashem will say to Avraham: 'Your children have sinned', [Avraham will answer] 'let them be wiped out in Kiddush Hashem. So Hashem will say the same to Yaakov hoping that he will pray for mercy; Yaakov will say: 'Let them be wiped out in Kiddush Hashem'. Yitschak will answer: 'The extent of their sins is small. If You endure all their sins, it is well but if not, let half be on You and half on me, and if You wish them all to be on me, I have already offered myself as a sacrifice before You'" (Shabbat 89b).

At the Akeida, Avraham had shown his unswerving and unquestioning love and obedience for God, but it was Yitschak who was the unblemished offering on the altar. Avraham left the sanctity of the Holy Land whereas Hashem, during the drought that came in his day as it had in the days of Avraham, told him not to leave it. Yaakov went out of Eretz Yisrael in search of his wife whereas Avraham forbade Eliezer to take Yitschak to Haran. As the unblemished offering he was not to be subject to the impurity of chutz la'aretz.

Avraham, as he told the people of Hevron, was an alien in their midst, nevertheless with his riches and spiritual-moral stature, had achieved the respect and honor of a Prince of G-d amongst them. He wandered throughout the Land for many years and only once was he exposed to jealousy and enmity at the hands of the people, and even that was soon disallowed by Avimelech. However, the 400 years destiny foretold in the 'brit bein habetarim' (B'reishit 15:13) commenced with the birth of Yitschak, who even though he never experienced slavery

[avdut] or oppression [inuy], nevertheless suffered, without leaving the Land, the condition of stateless alien ship that is geirut. Yet the bond with G-d was preserved, a manifestation of the brit Avraham vouchsafed in the brit Yitschak; TZADIK BEN TZADIK

*This is the 120th 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...*



My father-in-law died recently and was buried in America. My mother-in-law plans to move to Israel, where her children live. She has indicated clearly her desire to be buried next to her husband in Chutz La'Aretz. Will we be required or allowed to execute her will, given that it violates the halacha that she should be buried in Israel? Realize also that we will have no place to sit shiva in America and will not be able to visit her grave on yahrtzeits.



Firstly, we hope that your question will remain theoretical for many years. The matters of shiva and yahrtzeit, while not insignificant, are relatively minor issues that can be worked out when the time comes. Let us concentrate not on your question as asked but on the assumption upon which it hinges. May one ask to be taken out of Israel for burial?

According to most opinions, it is a mitzva to live in Eretz Yisrael, and it is wonderful that your family, soon to include your mother-in-law, is doing so. It is not a mitzva to be buried in Israel but an opportunity for the deceased. The gemara

(Ketubot 111a) says that being buried in Eretz Yisrael brings atonement to the deceased and eases the process of the resurrection of the dead. Therefore, many fine Jews, starting with Yaakov Avinu, have asked to be buried here. There has been debate whether those who lived abroad deserve to be buried in Israel (see Talmud Yerushalmi, Kilayim 9:3). Some of the positive effect is anyway lost if one is brought to Israel posthumously (gemara, *ibid.*). However, the consensus for several centuries is that it is good for one to be buried here even if he died abroad (see Shulchan Aruch, Yoreh Deah 363:1,2; Maharashdam, YD 203 and several recent poskim). For example, the Shulchan Aruch allows transporting or even exhuming the body from a proper cemetery in Chutz La'Aretz to bring it to Israel. If one will die in Israel, it is certainly a tremendous benefit to be buried here. However, we are talking about benefit, not a mitzva for one to arrange for himself.

One must realize that there are other factors that are religiously recognized. For example, one can be transported or exhumed in order to be buried in a cemetery with a family plot. According to most poskim (see Taz, YD 363:2; Yabia Omer VII, YD 39) this applies to a variety of family members, certainly including one's spouse. It seems that of the two factors, Eretz Yisrael vs. family, most prefer that of Eretz Yisrael, all the more so, if the deceased died in Israel (see Har Tzvi, YD 274; Yabia Omer VI, YD 31). However, poskim allow for one to decide for himself.

There was a fascinating machloket between Rav Moshe Feinstein and Rav Ovadya Yosef on whether it was proper to exhume and bring Sir Moses Montifore to be buried in Jerusalem, which he helped sustain in his lifetime. The former (Igrot Moshe, YD III, 153) said that since Montifore knew of the opportunity to be buried in Israel and opted not to, he should be left alone. The latter (Yabia Omer VII, 39) showed why it was in the deceased's best interest to be brought to Israel and claimed that he would have wanted it had he understood the actual circumstances. However, Rav Yosef (*ibid.*:38) ruled in the case of one who was buried in Israel but had left explicit instructions to be buried among family in Chutz La'Aretz that her will should be followed, and she should be exhumed. (In a similar case but there were not explicit instructions, he ruled that she must remain buried in Israel - *ibid.*, VI, YD 31.). He did not feel that the decision to remove the deceased abroad is qualitatively different from the decision not to bring the body for burial in Israel.

The case for bringing the deceased to rest abroad is even stronger if she already owns a plot there and if the request is formalized in a verifiable document. Thus, while you might argue that your mother-in-law's decision is spiritually unwise, it is certainly legitimate and should be honored (hopefully not any time soon.)

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

We confuse adjustment with solution.

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

*A Candle by Day • The Antidote • The World Of Chazal by Rabbi Shraga Silverstein • Now available at 054-209-9200*

## [3] CHIZUK and IDUD

(for Olim & not-yet-Olim respectively)

It was Moshe's passionate prayers that mitigated what would have been a calamitous punishment for the sin of the golden calf. Moshe hewed new stone tablets, God inscribed the Ten Commandments, and Moshe experienced a new revelation, i.e., the Thirteen Attributes of Mercy. These 13 attributes constitute a new covenant between God and Israel that will forever prevent failure on the part of Israel and rejection on the part of God. "A covenant was made with the thirteen attributes that they never be turned away unanswered" (Rosh Hashana 17b). Thus, on Yom Kippur, on fast days and in our selichot, the Thirteen Attributes form an essential ingredient in our prayers.

It must be stressed, however, that it is not the mere incantation of the formula that brings forgiveness. Rather, it is the incorporation of these attributes of mercy into our personalities that guarantees God's mercy. As the Talmud states: "Whenever Israel sins, let them do before me this order, and I will forgive them" (*ibid.*). The emphasis is on the doing, not the saying. We become deserving of mercy when we are merciful, deserving of compassion, when compassionate.

Moshe's response in Sh'mot 34:9 to the revelation of the 13 Attributes was two-fold. First, he asked of God that the Divine Presence never depart from the midst of the Jewish people. Secondly, he asked for forgiveness for our sins. Ramban understands that there was also a third request, namely, that Eretz Yisrael be granted to the Jewish people (U'nechaltanu, "and grant us our inheritance" = Eretz Yisrael).

The merit of imitating God's ways of loving kindness and mercy will grant us three wonderful gifts: 1) God will be in our midst, 2) our sins will be forgiven, and 3) we will be privileged to inherit the Land of Israel.

**Rabbi Reuven Grodner, Kfar Adumim**

*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] A Touch of Wisdom, A Touch of Wit

A chasid came to R' Avremele of Stretin, and begged, "Rebbe, please help me acquire yiras shamayim (fear of Heaven)."

"I have no advice on how to acquire that," answered R' Avremele, "but I can tell you how to acquire love of Heaven."

"That's even better, rebbe," the man said, "because love of Heaven is even greater than fear of Heaven."

"The way to acquire love of Heaven," R' Avremele counseled him, "is by loving your fellow Jew."

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R' Dov Ber, the Maggid of Mezrich, was asked, "As it states

'Truth springs out of the earth' (T'hilim 85:12), why aren't people always truthful?'

"People are too lazy to bend down and pick it up," he replied.

*Shmuel Himmelstein 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*

## [5] Parsha Points to Ponder - KI TISA

1) Why is the word NASO, literally meaning RAISE UP, used to describe the action of counting the Jewish people? (Sh'mot 30:12)

2) Why does the Torah say SHABTOTAI in plural when commanding us to observe the Shabbat? (31:13)

3) Why does the Torah mention that no foreign nations will covet our land when OLEH REGEL is taught in this week's Parsha (34:24) but not when it was taught back in Parshat Mishpatim? (see 23:17)

## THESE ARE THE ANSWERS

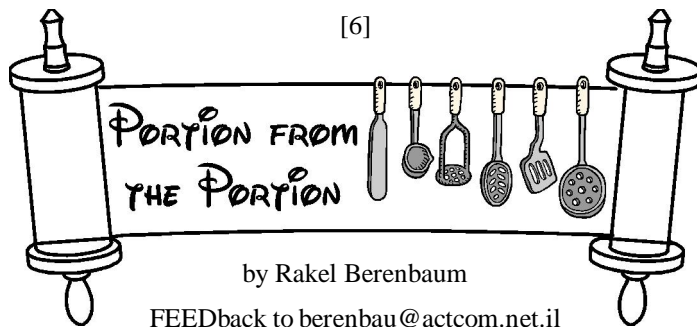
Ponder the questions first, then read here

1) Rav Moshe Feinstein answers that this census raised every Jew to great heights since the righteous leaders, the scholars and the common people were all represented with the same value - half a shekel. This equality RAISED UP the average Jew by showing that through determination and effort they could also reach greatness.

2) The Chofetz Chayim teaches that the plural indicates that it is not enough to observe the Shabbat on an individual level. One must also work to insure that others around him observe Shabbat as well, to create a truly holy and spiritually uplifting Shabbat atmosphere.

3) The Meshech Chachma explains this based on the Gemara (Eruvin 54) which teaches that had the first LUCHOT not been broken, then no nation would have ever had power over the Jewish people. Therefore, in Parshat Mishpatim which was before the sin of the golden calf, there was no fear of an enemy coveting and attacking our land. Therefore, there was no need for a promise that our land would not be coveted. However, in our Parsha, after the LUCHOT were broken because of the sin, the possibility existed that our enemies could invade. Thus, this Divine promise was necessary.

*Parsha Points to Ponder is prepared by Rabbi Dov Lipman Mashgiach Ruchani, Yeshivat Yesodei HaTorah in Bet Shemesh, author of "DISCOVER: Answers for Teenagers (and adults) to Questions about the Jewish Faith", soon to be republished by Feldheim - ppp@israelcenter.co.il*



## The Holy Anointing Oil

In continuing with the details about the Mishkan, this week's parsha describes the anointing oil (Sh'mot 30:22-31). Moshe was to take the finest fragrances (bsamim rosh - the top, the best) and turn them into a sacred oil used to anoint the holiest pieces of Ohel Mo'ed; the Ark, Table, Menora, Altars, and Aharon and sons for the Kehuna. These all became holy through the act of anointing.

The anointing oil consisted of 500 shekels (about 25 pounds) of distilled myrrh, [two] half portions, each consisting of 250 shekels of fragrant cinnamon, 250 shekels of fragrant cane, and 500 shekels of cassia - a total of 1750 shekel. These were ground and mixed and then softened in water until their essences were extracted. Then a HIN (.97 gallon, 3.6 liters) of olive oil was poured on top of the water. The entire mixture was heated over fire till the water steamed away and the essences mixed with the oil.

The Midrash relates that Moshe had difficulty making the anointing oil and so HaShem showed him exactly how to make it. He didn't only tell him how to make it He showed him how to make it. We learn this from the word ZEH - this. In three other places this word is used to signify that HaShem actually pointed to something so Moshe would know what to do. This is an important lesson for teachers and parents. Sometimes just saying something isn't enough. Sometimes we have to show our children or our students so they will really learn how to do something.

The Gemara relates that there was a miracle with this oil. The amount of oil that was made was enough to anoint the vessels of the Mishkan, Aharon and his sons, Kohanim and Kings through- out the generations and still it remained forever as we learn from the verse - "this shall be the sacred anointing oil for Me for all generations" (Li l'dorotei- chem).

The oil could not be used for any other purpose and it is forbidden for anyone to copy the recipe of the anointing oil. The punishment for these offenses is to be spiritually cut off (kareit). When the Aron-Ark was hidden away, so was a flask of the anointing oil.

One of the ingredients in the anointing oil is aromatic cinnamon. Fill your house with the smell of cinnamon if you make these cinnamon rolls.

## CINNAMON ROLLS

Use any of your favorite sweet bread or roll dough or the recipe below.

1½-3 tsp. yeast

1 cup warm water

1-4 Tbsp. honey or sugar

- 2 Tbsp. -½ cup margarine or oil
- ¾ tsp. salt
- up to 2 eggs
- 3 cups flour

Dissolve yeast in liquid with honey. When bubbly, add oil, salt, eggs and half the flour. Mix. Add remaining flour and knead 5-10 minutes. Let rise until doubled.

**Filling:**

- 2 Tbsp. melted margarine
- ¼ cup honey or sugar
- 1 tsp. cinnamon
- ½ cup ground nuts

On floured surface, roll dough out into an 18 by 12 inch rectangle. Brush with margarine. spread other filling ingredients over the dough. Roll up lengthwise, pinch to seal and cut in 1 inch slices. Place cut side down on pan. Let rise till doubled. Bake at 375°F. for 25-30 minutes. Cool before removing from pan.

[7] **Torah from Nature • Some COWS facts**

With the EIGEL HAZAHAV in the sedra and the PARA ADUMA in the maftir, let's look at some cow facts...

Cows can see color • Cows can detect odors up to 5 miles away • A 1000 pound cow produces an average of 10 tons of manure a year • Per day, a cow spends 6 hours eating and 8 hours chewing cud • The average cow drinks about 30 gallons of water and eats about 95 pounds of feed per day • Cows can hear lower and higher frequencies better than humans • A cow gives nearly 200,000 glasses of milk in her lifetime • a calf who lost its mother is called a dogie • cows produce milk for about 6 years; they are milked twice a day, every day • It takes 340 squirts of milk to fill a milk pail • It is possible to lead a cow upstairs but not downstairs, because a cow's knees cannot bend properly to walk down...

[8] G'matriya Match

וַיֵּצֵא ה' אֶת־בְּנֵי יִשְׂרָאֵל מִן־הָאֶרֶץ  
 הַחַיִּים וְהַחַיִּים וְהַחַיִּים וְהַחַיִּים  
 אֶרֶץ אֲפִים וְרַב־זָוָה וְאֶמֶת:



וְהָיָה בְּעֵינֵי עַמּוֹן עַל־הָאָרֶץ וְנִרְאִתָּה הַפְּשִׁית בְּעֵינָיו:

The first pasuk is from our sedra, telling us of G-d's "fresh start" with Bnei Yisrael following the terrible episode of Eigel HaZahav. The latter pasuk from No'ach tells of G-d's "fresh start" with humanity following the devastation of the Mabul. Significant differences, but a G'matriya Match to think about.

[9] **SDT**

The Torah thrice forbids "cooking meat in milk". In Mishpatim, we are taught that it means the prohibition of cooking M&M together. In Ki Tisa, it is eating cooked mixtures that is

forbidden. In R'ei, the prohibition is to derive any benefit from milk and meat mixtures that were cooked together. By Rabbinic law, we are not allowed to eat mixtures of M&M even if they weren't cooked together.

[10] **MicroUlpan**

sequins are NATZNATZIM  
 thumbtacks are NA'ATZIM

[11] **Divrei Menachem**

In one of the most dramatic parshiot of the Torah, Ki Tisa, we learn of the instructions to conduct a census and of the shattering events of the sin of the Golden Calf. In many ways, these two events are a contradiction in terms.

By using an equal contribution of the Half-shekel, both the individual and the collective were elevated spiritually, as indicated by the expressions, "when you raise the head of Bnei Yisrael" and, "that there not be a plague among them when counting them" (Sh'mot 30:12). There was also an underlying unity of purpose conveyed by the matching treatment of both the elite and the rank and file.

The initial events surrounding the Golden Calf also appear to have bound the people. For the entire people, seeking a substitute for the vanished mediator with Hashem, acceded to Aharon's request and, "removed the gold rings in their ears..." (ibid. 32:2).

Consequently, however, the House of Levi sided with Moshe and, horrifically, was to slaughter 3,000 of the key instigators, including the Egyptian rabble that had declared of the Golden Calf, "These are your gods!" Now, in practice, each had opposed his son and his brother (ibid. 32:29). Now, all that was left was for Moshe to seek pardon. Had there been real unity, as represented by the Machazit Hashekel, this tragedy may never have occurred.

**Shabbat Shalom, Menachem Persoff**

**Towards Better Davening and Torah Reading  
 D'VEIKIM**

Let's have another look at this topic. There are a few different categories of D'VEIKIM. First type: two words that stick together because the first ends with the same letter the second one begins with. B'CHOL L'VAVCHEM. Easy to swallow the second LAMED and merge the two words into B'CHOL'VAVCHEM. VAAVADTEM M'HEIRA. The MEMS will fuse and combine the two words if we are not careful to pause slightly between words. These are SH'MA examples, but this type of D'VEIKIM is found everywhere. YITGADAL V'YITKADASH SH'MEH RABA. The SHINs will fuse if you are not careful. A little pause will do it. M'SAMEI'ACH CHATAN V'CHALA. Second part of ALEINU - AL KEIN N'KAVEH. In Ashrei - ZECHER RAV and many, many more. Easily solved by remembering to pause (and go slower).

## **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.*

### **From the Mikdash Mailbag - Honoring the Kohein Gadol**

*Dear Catriel, Shalom from snowy New York! I was wondering, since the Kohein Gadol WAS the High Priest, did he rate extra honor? Was he treated differently than the other Kohanim? ...Be'tzpi'a Le'Ge'ula... - Chavatzelet Hasharon*

Absolutely! Similar to the conventions governing the conduct of a king of Israel, a Kohein Gadol had to be constantly aware of his exalted position. (This is derived from Vayikra 21:10.) The Kohein Gadol was not to be seen in a state of undress or in a bathhouse. He was expected to trim his hair "every Erev Shabbat" and there were to be no witnesses. (These rulings of the Rambam, found in Hilchot Klei Hamikdash, are based on Tosefta, Sanhedrin, Ch. 4. The Gemara relates how R. Yehuda HaNasi, the redactor of the Mishna, was once asked how the Kohein Gadol wore his hair. "He answered, 'go and observe the haircut of Ben Eleasa. It was taught, 'Not for nothing did Ben Eleasa expend money so lavishly upon his hairdressing, but only to display the high priestly fashion!'" Sanhedrin 22b.) The Mishna reads, "When he (the Kohein Gadol) comforts others, the custom is that all the people would pass by, one after the other, while the Memuneh (Segan, assistant Kohein Gadol) places him between himself and the people (the Memuneh stood on the right of the Kohein Gadol and the people stood on his left). And when he (the Kohein Gadol) receives comfort from others, all the people say to him, 'May we be your atonement.' and he answers, 'May you be blessed from Heaven.' When they prepare the funeral meal for him (the Biblical source for a 'funeral meal' is II Shemu'el 12:17,21), all the people sit on the ground and he sits on a stool" (Sanhedrin 2:1).

The Kohein Gadol was not to participate in public banquets, not even a Se'uda Shel Mitzva (banquet marking a religious event). These rulings were derived from the Biblical passage, "Neither shall he go out of the Sanctuary" (Vayikra 21:12, "Min HaMikdash Lo Yeitzei.") The Sages interpreted this to mean that he shouldn't depart from his holy status" (Sanhedrin 19a). Rambam writes, "It is to his glory and honor if he stayed in the Mikdash all day and not leave it except to go home at night or perhaps an hour or two during the day. And his house should be in Jerusalem and he should not go forth from there." i.e. he should never leave the city of Jerusalem which is also called "Mikdash" - Sanctuary (Hilchot Klei HaMikdash 5:7). These Halachot were formulated to heighten the aura of holiness surrounding the Kohein Gadol. Unfortunately, it is highly question- able whether these ordinances were actually observed by the transitory, unworthy Sadducee Kohanim Gedolim, imposed by the Romans and their Herodian stooges, in the latter days of Bayit Sheini.

The Kohein Gadol was accorded great honor when he entered the Mikdash. The Segan and chief treasurer of the Mikdash always accompanied him. (A great scholar himself, the most prominent of the Seganim was R. Chanina and he is frequently quoted in the rabbinical literature as a reliable source of correct Mikdash procedure. The Segan's role was to ensure the smooth

functioning of the Mikdash Avoda on a day-to-day basis. One may conjecture that one of his duties was to ensure that the Avoda in the Mikdash was conducted according to the ordinances of the Sages. When the Kohein Gadol entered the Sanctuary, three Kohanim "supported" him; "one held him by his right hand, one by his left and one by the 'precious stones'" (Tamid 7:1). "One went behind the Kohein Gadol and held the two 'Shoham stones' (usually thought to be onyx - note Sh'mot 28:9) which were on the top of the shoulder straps of the Eifod. They did all this to honor him, to help him and to support him as he walked. Then all the Kohanim would enter the Sanctuary to bow down. They did this to demonstrate that the Kohein Gadol was greater and more important than the other Kohanim" (Tiferet Yisrael 2). (The Eifod was a kind of apron that covered the Kohein Gadol's back and had an opening in the front. "They shall make the Eifod of gold, blue, purple, and scarlet wool and twisted linen; skillful work.' A belt that was also made of the same material was snugly tied around the Eifod to close it. In addition, there were two attached shoulder straps, also similarly fashioned, which supported the Eifod. On the top of each shoulder strap was a gold setting containing an onyx stone carved with the names of six of the sons of Jacob in order of age, twelve names, six on each stone.)

Normally the priestly duties in the Mikdash were assigned by "lot" (Pays), but if the Kohein Gadol chose to perform any Avoda, he had the right to overrule the results of the lottery and perform it himself (Yoma 1:2, Tamid 7:3). Frequently, he performed the Avoda on Shabbat, Rosh Chodesh, Chagim, and especially on Sukkot (Josephus, Wars, Bk 5; ch. 5). The Avoda of Yom Kippur was valid only when performed by the Kohein Gadol (Yoma 73a). "On the seven days before Yom Kippur, the Kohein Gadol was required to toss the blood, offer the incense and trim the wicks of the oil lamps of the Menora and offer the head and hind leg" to accustom him to the routine of the Avoda. On Shabbat, the Kohein Gadol could claim up to half of the twelve Lechem HaPanim ("showbread") when they were removed from the Golden Table in the Sanctuary and distributed among the Kohanim. (The source for this ruling is Vayikra 24:9 where the Kohein Gadol Aaron is equated with his sons. Note Yoma 17b.) Also, "The Kohein Gadol is first in offering a portion and taking a portion" i.e. whatever sacrificial portion he might desire (Yoma 1:2). A special meal offering was sacrificed in the name of the Kohein Gadol every day with the T'midim - "a tenth Eifa of fine flour as a meal offering; half of it the morning and half of it in the afternoon" (Vayikra 6:13). This meal offering was presented in the form of twelve unleavened loaves - half accompanying the morning Tamid and half accompanying the afternoon Tamid (Menachot 76a). These Chavitin (unleavened loaves) of the Kohein Gadol, were baked in a special chamber in the Ezrat Yisrael located to the south of the Nicanor Gate (Vayikra 6:12-16, Tamid 1:3). The Chavitin of the Kohein Gadol were much smaller than the Lechem Hapanim laid out each Shabbat on the Shulchan in the Sanctuary. Once every seven years - on the first day of the intermediate days of the Sukkot festival that followed a Sabbatical year (Vayikra 25:1-7) - the people gathered in the Mikdash Courts to hear specific readings from the Torah. This public assemblage, Hak-heil (Devarim 31:10-13), was viewed as a reenactment of the revelation on Har Sinai. By tradition, the king was obligated to read the required Pesukim, but in the absence of a king, the Kohein Gadol substituted (Josephus, Antiquities, bk.4: 209). According to the Mishnaic sources, the Kohein Gadol participated in the burning of the Para Aduma, the Red Heifer (Bamidbar 19: 1-22) although his participation

was not strictly required. I hope this helps.

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

# from page 3 PARSHA PIX

The sedra begins with the command to count the people. The abacus is for keeping tally, and the half-shekel (NIS) coin represents the half-silver- shekel that was used for the count. (At today's price of silver and the NIS value relative to the dollar, the original half silver shekel was worth about 15NIS.)

The faucet stands for the washing basin and the kohein's requirement to wash hands and feet before doing service in the Mikdash

To the right of the faucet is a mortar & pestle, used to grind the spices for the incense (K'TORET) and the special anointing oil

In the upper-right is a bottle of olive oil for that same SHEMEN HAMISHCHA

The two fellows checking the blueprints represent Betzalel and Aholiav, the two chief craftsmen in charge of the construction of the Mishkan

Finally completing the topics of the first Aliya of Ki Tisa, we have Shabbat candles, representing the reminder of the command to keep the Shabbat

Lower-right is an edited version of Davka's Golden Calf graphic, and to its left is another Davka graphic of Moshe holding the Luchot high (perhaps just before he smashed them and/or upon his return to the people with the second pair)

The hatchet can be that which Moshe used to destroy the Eigel, or the tool used to fulfill the commands at the end of the sedra to destroy the Avoda Zara in the Land of Israel upon our entry and conquest

Above Moshe and the Luchot is a graphic of a slab of meat together with an ice cream pop in a frying pan over a camping stove. This, of course, stands for the prohibition of MEAT-IN-MILK

Below the bottle of oil is a welder's mask, which might be the most appropriate method of shielding the people from Moshe's radiance

The quill and feather remind us of the command of G-d to Moshe to write the Written Torah down for the people

Matza is matza, as in a reiteration of the command to eat matza on Pesach

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

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

The black goblet was used to give the people the Golden Calf potion that Moshe prepared from the remains of the destroyed calf. But that isn't really it. 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.

## 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'TZAVEH) TTriddles:

[1] Moshe/the people, Yehoshua/Kohanim - verbs please

V'ATA T'TZAVEH... And you command... The phrase occurs only twice in all of Tanach: The opening words of Parshat T'tzaveh and in the book of Yehoshua. Perhaps, at least in the first case, the unusual wording is a substitute for, And G-d said to Moshe saying: Command the people of Israel... The use of V'ATA T'TZAVEH keeps Moshe's name out of the sedra, which is something commentaries point out and explain. The verb in Moshe's commanding the people is V'YIK-CHU, and they shall take (bring). Yehoshua was to command the Kohanim who were carrying the ARON to stand (stop) when they got to the edge of the water of the Jordan River (Yehoshua 3:8).

[2] Question about or demonstration of?

This is based on an old observation. In the haftara for Parshat Zachor, Sh'muel approaches Sha'ul HaMelech when he returns from the battle with Amalek and asks him (sarcastically?) about the sound of sheep (and cattle) that he hears (since there wasn't supposed to be any animals of Amalek left alive). The phrase U-MEH KOLHATZON, and what is the sound of sheep is curious. First of all, the word for WHAT is usually MAH. It usually changes to MEH (SEGOL under the MEM rather than PATACH) before an AYIN, HEI, CHET - with certain vowels. (Before ALEF and REISH, the PATACH changes to a KAMATZ.) The point is, there are exceptions to the various rules for the vowelizing of the MEM of MAH. The words from the haftara that we are talking about have one of the exceptions. The word MEH (which really should be MAH) sounds like the sound that sheep make. Especially in this case because the TROP-note is a T'VIR, which really makes the word MEH sound like the sound of sheep. Hence, the TTriddle: was the word U-MEH asking a question about the sound of sheep or was it demonstrating that sound?

[3] 11 of this species and 14 hitters of a different species wore three each; in Tanach, one of the former and two of the latter species wore one each. Explain. (based on BT's submission)

This TTriddle as submitted by BT was a lot simpler than we made it to be. But that's the way things happen with TTriddles. We get carried away some- times. The TTriddle addresses the Megila rather than the sedra, maftir, or haftara. It all revolves around the word KETER, crown. The word only appears three times in all of Tanach, and all three occurrences are in the book of Esther. And all three times, the phrase is KETER MALCHUT. Once it is Vashti's, once it is Esther's, and once it

seems to belong to the horse upon which the king rode. (At least that's how the words COULD be understood). Only 11 of this species (horse) have worn three crowns, by winning the Triple Crown of Horse Racing (Kentucky Derby, Preakness, Belmont Stakes). 14 baseball hitters of the human species have won the Triple Crown (batting average, home runs, RBIs). Even if you didn't get this TTriddle, we hope you enjoyed the answer. Again, KETER only makes three appearances in Tanach, all in Megilat Esther. Any wonder it is probably the most popular accessory for Purim costumes?

[4] plus one element from the ParshaPix

This graphic was ruined in the printout for the hard copy; it was corrected for the email versions and website. What was supposed to be there were four double-6 dominoes, three standing and one lying down. That would give eight sixes all together. In Parshat T'zaveh, the word SHEISH occurs six times and SHISHA occurs twice. The six times for SHEISH are very different from the SHISHA, since they don't refer to the number 6, but rather to linen, which is called SHEISH. The visual TTriddle was supposed to portray six SHEISH and two SHISHA, differently.

## NachKwestion of the Week

Find three consecutive words in davening, Tanach, or Shas, where none of the three is between the other two. (Winner will receive a CD of Nachman Kay singing the Moroccan National Anthem from the gate of Har HaBayit)

We hope it was obvious that this was a Purim spoof at the expense of in honor of Nachman Kupietzky, who got us started on this feature with many suggested questions. He is one of our top-notch guides, is currently advertising a trip to Morocco and often takes people onto Har HaBayit, hence the prize offered for this PurimKwestion.

But seriously folks... Several readers have submitted questions and we are always looking for more. So please, keep them coming.

## This week's TTriddles:

[1] Named once in this Torah Tidbits and found only once in Tanach - this week's sedra (based on an ad in the hard copy of TT)

[2] Playground bosses: Main swing, head slide and the top teeter-totter, a.k.a. what?

[3] Monday was both typical and atypical

## NachKwestion of the week

Find a chapter in Tanach in which all but one pasuk begin with a VAV



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