

**מברכים**

This Shabbat is the 173rd day (of 354); the 25th Shabbat (of 50) of 5766  
...ובימים השביעי יהיה לכם קדש שבת שבתוך לה'... שמות להב

**מברכים**

# A Healthy and Helpful Perspective

[Note from Phil - This Lead Tibdit is not about Vayakhel or P'kudei, nor is it about HaChodesh (which probably surprises some regular TTreaders). And it's not about politics. It is about the next couple of weeks of preparation for Pesach. Several people asked me to share these ideas from a shiur I gave on Tuesday morning, with you, the TT family.]

The Chafetz Chayim points out the following in his Sefer HaMitzvot HaKatzar. There are things we do in our day-to-day lives that are the fulfillment of mitzvot, and we don't always realize that. Example. You take a taxi ride. Upon reaching your destination, you pay the fare. Simple. You have hired someone to perform a service for you and you have paid the person for that service at the accepted time to pay (end of the ride). Mitzva. You have fulfilled the mitzva of paying a laborer on time. BYOMO TITEIN S'CHARO. And you probably didn't even think of it. Which is the Chafetz Chayim's point. Do think of it. Be aware that there is a mitzva to perform, have KAVANA to do the mitzva, and do it. You're going to do it anyway. But the quality of the performance is increased when you consciously do the mitzva. And, by the way, by paying on time, you have avoided the prohibition of delaying a laborer's wages. And that too is a mitzva. We have positive mitzvot to do and prohibitions not to do. Enhance the quality of your mitzvot - positive and prohibitions - by being aware and having KAVANA.

There are many more examples of this, but let's talk Pesach Prep. You tackle your food cabinet. This we'll eat up, this we'll get rid of, this can stay, this will be part of the sale of chametz. Wipe or wash down the shelves, repaper them (perhaps). Mitzvot involved: Ridding your house of Chametz. Avoiding eating of Chametz on Pesach. Avoiding eating foods containing chametz on Pesach. Avoiding possession of Chametz on Pesach. Avoiding possession of chametz on Pesach. (Not a typo - a double mitzva.

## 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 Nisan, the first of the months of the year, monthwise. It will be on Thursday, March 30th.**



**ראש חודש ניסן יהיה ביום חמישי הבא עלינו ועל כל ישראל למוכה:**

**The Molad will be on Wednesday 15h 13m 0p (2:52pm)**

**המולד יהיה ביום רביעי שלש עשרה דקות אחרי שלש בצהריים.**

**In Rambam notation: בא:רלד**

**The actual (astronomical) Molad is Wednesday, March 29th, 12:15pm**

**Only month always "benched" with 2 Sifrei Torah (HaChodesh or Para) Appropriate for Nisan, n'est-ce pas?**

**www.radiou.org and www.israelnationalradio.com**  
New shows from Thursday

**OTHER Z'MANIM**  
Correct for Jerusalem

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**Candle Lighting and HAVDALA**  
Standard (Winter) time  
Correct for TT 709 • Rabbeinu Tam (I'm) - 7:06pm

<b>5:17pm</b>	Jerusalem	<b>6:31pm</b>
5:34pm	Raanana	6:32pm
5:34pm	Beit Shemesh	6:31pm
5:34pm	Netanya	6:32pm
5:34pm	Rehovot	6:32pm
5:14pm	Petach Tikva	6:32pm
5:34pm	Modi'in	6:32pm
5:34pm	Be'er Sheva	6:32pm
5:33pm	Gush Etzion	6:30pm
5:33pm	Ginot Shomron	6:31pm
5:17pm	Maale Adumim	6:30pm
5:33pm	K4 & Hevron	6:31pm
5:22pm	Tzfat	6:30pm
5:34pm	Tel Mond	6:32pm

Ranges are FRI-FRI 24 Adar - 2 Nissan (Mar 24-31)

Earliest Talit & T'filin - 4:48-4:39am
Sunrise - 5:38-5:29am
Sof Z'man K' Sh'ma - 8:42-8:36am (7:56-7:50am)
Sof Z'man T'fila - 9:43-9:38am (9:13-9:08am)
Chatzot (halachic noon) - 11:45½-11:43am
Mincha Gedola (earliest Mincha) - 12:17-12:15pm
Plag Mincha - 4:37-4:40pm
Sunset - 5:58-6:02½ (5:53-5:58pm)

In the Wolinetz Family Shul  
OHEL SHMUEL (entrance floor)  
**Shabbat 4:15pm (Mincha 5:15pm)**  
**Rabbi Ephraim Sprecher**  
Motza'ei Shabbat, 8:30pm  
Urim Book Launch with Shalom Freedman

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Albeit prohibitions. Rigorous steps taken to avoid prohibitions are fulfillments of mitzvot. Pesach shopping. Every product that you pick up and examine for reliable hashgacha is a fulfillment of the mitzvot. So have KAVANA. And have a good attitude, because it isn't mere cleaning, it isn't just shopping. Your Pesach mitzvot come into play well before Matza, Hagada, 4 Cups, Hallel... at the Seder table. Do them all well, and may we be ZOCHEH to the GEULA SH'LEIMA.



## 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+9 p'sukim - 35:1-29

[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 warning 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.

**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.*

## VAYAKHEL-P'KUDEI STATS

	V	P	V+P
Sedra among the 54	22nd	23rd	-
Sedra in Sh'mot	10/11	11/11	-
lines	211.2	158.7	369.8
rank	22nd	41st	-
Parshiyot	13	20	33
P'tuchot	7	6	13
S'tumot	6	14	20
P'sukim	122	92	214
rank (Torah/Shmot)	17/3	40/10	-
Words	1558	1182	2740
rank (Torah/Shmot)	24/6	42/9	-
Letters	6181	4432	10613
rank (Torah/Shmot)	21/5	44/10	-
<b>Mitzvot</b>	1	0	1

Vayaqhel has same number of p'sukim as Va'etchanan and Ki Tavo, but is shorter than each. P'kudei: a short sedra with relatively short p'sukim.

## PLUS...

Maftir for Parshat HaChodesh, which adds to the Sedra Stats: 1 parsha (S), 20 p'sukim, 313 words, 1208 letters, 9 mitzvot

## 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. [It is mitzva 114 according to the Chinuch, and Rambam's LAV (prohibition) 322.] 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 out on Shabbat. 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.) This can explain the specific placement of the "repeat" of the prohibition of kindling fire.

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.

**[P> 35:4 (26)]** Aside from the first three p'sukim, the rest of the sedra deals with the building of the Mishkan. Parshat Truma gave us the command and instructions, Vayaqhel 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. (Except for silver.)

Then each part of the Mishkan and its furnishings is 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.

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.

## **Levi - Second Aliya - 13+12+35 p'sukim - 35:30-37:16**

**[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.

**[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 - the Mishkan, the Ohel, and the Orot. Only then were the wall boards and foundation sockets brought into the picture. In the carrying out of the commands, a more "practical" plan was followed. The structure and then the furnishings. But 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 requested and 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.

**[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. (According to Rav Aryeh Kaplan z"l, the gold covering was extremely thin - he calculated it at 1/100 of an inch thick.) Each plank was inserted into two foundation sockets of silver. The Torah describes in detail the rods, bolts, rings that held the wall planks together.

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.

With the structure completed, next came the Aron and the Shulchan.

**[P> 37:1 (9)]** The Aron is described in the same detail as when it was first commanded back in Parshat T'ruma. This is so for all parts of the Mishkan, not just the Aron.

The Aron consisted of an open-top box of wood, plated with gold inside and out. (Some describe it as three nested boxes - the outer and inner of thin gold and the middle one of wood, which gave support to the Aron and the lid - Kaporet and K'ruvim). Even the thickness of the wood was covered with gold, so that none of the wood was visible.

**[P> 37:10 (7)]** This parsha contains the details of the Shulchan. In T'ruma, the command to build the Shulchan and its utensils was followed by the command to put the Lechem HaPanim onto the shelves of the Shulchan. Here in Vayaqhel, the mention of Lechem HaPanim is still to come.

## **Shlishi - Third Aliya - 13 p'sukim - 37:17-29**

**[P> 37:17 (8)]** Next comes the Golden Menora. With the exception of the oil cups, everything else - the branches, the decorative orbs, cups, flowers - was hammered 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 precious 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. And 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 in the Old City, that is waiting to function in the Third Beit HaMikdash until we will be able to make a proper gold one. May we see it put to use in our time.

**[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 compounded.

Just an observation... In the first presentation of the Mishkan, the Golden Altar is found in Parshat T'tzaveh. The Mizbei'ach for the korbanot, which was outside the Mishkan, which is the next topic here in Vayaqhel, was presented in T'ruma.

## **R'vi'i - Fourth Aliya - 20+12 p'sukim - 38:21-39:1**

The fourth Aliya is always the bridge Aliya between the two combine sedras

**[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 much 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.

**[S> 38:21 (3)]** The sedra of P'kudei begins with an accounting of the materials collected for use in the construction of the Mishkan, its furnishings, and the garments of the Kohanim.

**SDT** *We are taught from the fact that Moshe Rabeinu gave a voluntary accounting of the materials, that a person in the position of collecting monies for the community must conduct himself in such a way that he will always be above suspicion. Even if the individual is completely trustworthy, he should take measures to avoid the possibility of appearing improper.*

The work of assembling and dismantling the Mishkan throughout the years of wandering in the Wilderness was the domain of the tribe of Levi, under the supervision and leadership of Itamar b. Aharon HaKohen.

The chief artisans of the Mishkan, the Torah reminds us, were Bezalel from Yehuda and Aholiav from Dan.

**[S> 38:24 (9)]** The Torah next details the amounts of gold, silver, and copper which were collected for the Mishkan and its vessels. The Torah also lists the uses of the different metals. Then the Torah mentions the different dyed wools (sky-blue, purple, red - the shades of color are debated - e.g. sky-blue - at what time of day?) that were used in the making of the sacred garments of the Kohen Gadol, and for the cloths that covered (and protected) the sacred items of the Mishkan during the traveling from place to place in the Midbar.

## **Chamishi - Fifth Aliya - 20 p'sukim - 39:2-21**

**[P> 39:2 (4)]** This Aliya contains a detailed description of the Eifod and the Choshen of the Kohen Gadol. Both were woven from the same kind of weave and the two were attached firmly to each other when worn.

[S> 39:6 (2)] Two onyx stones (Avnei Shoham) were attached to the shoulder straps of the Eifod. The names of the 12 tribes (actually, it was the 12 sons of Yaakov) were engraved on the stones, six on each stone.

[P> 39:8 (14)] This parsha contains the detailed description of the CHOSHEN. In addition to the fabric of these two garments, there were gold settings for the stones, gold rings and chains for attaching Choshen & Eifod.

## Shishi - Sixth Aliya - 11+11 p'sukim - 39:22-43

[P> 39:22 (5)] The ME'IL (different opinions - cloak, cape, poncho-like garment) was woven completely of T'CHEILET wool. Its neck-hole was reinforced to prevent tearing.

The hem of the ME'IL was fringed with alternating bells of gold and pompoms of colored wools. According to Rambam, there were 72 bells in all, 36 in the front and 36 in the back.

Ramban says that the bells were embedding within the RIMONIM. Most other commentaries say that the bells alternated with RIMONIM.

[S> 39:27 (3)] The KUTONET, a long-sleeved, floor-length garment was woven of white linen. All Kohanim wore a KUTONET. Each had it custom-fitted, since it is forbidden to do AVODA in the Mikdash if the garment was either too long or too short, or frayed or soiled.

A turban of linen was worn by the Kohen Gadol in one style, to accommodate the TZITZ. Regular Kohanim wore their turban in a different style.

The belt or sash, AVNEIT, was woven from the three colors of wool and from linen. It was unusually long (32 AMOT, approx. 15 meters, about 50 feet) and therefore needed to be wound around the kohein's waist many times. (Some say that the AVNEIT was worn above the waist.) The winding produced a prominent bulge around his waist which he felt whenever his hands were at his sides. This served as a constant reminder to the Kohein of the seriousness of the service in the Beit HaMikdash. The AVNEIT was Shaatnez, as was the Choshen and Eifod.

There are different opinions as to whether the regular kohen wore an AVNEIT of pure linen or of the same mixed weave of the Kohein Gadol's AVNEIT.

[S> 39:30 (2)] Next comes the TZITZ, a.k.a. NEZER HAKODESH, made of pure gold and fastened around the KG's head with ribbons of T'cheilet wool. The TZITZ was embossed with the words KODESH TO HASHEM. There are many different opinions as to how the words were formed from the gold of the Tzitz, and in what order and orientation relative to each other. The TZITZ was like a royal crown for the Kohein Gadol, yet it was also meant to humble him greatly.

[S> 39:32 (1)] Thus, all the work of the parts of the Mishkan and garments of the Kohanim came to an end. (All that remained was to put everything together and in its right place.)

**SDT** *Talmud Yerushalmi notes that the phrase, "as G-d had commanded Moshe" appears 18 times in P'kudei. Correspondingly, we have 18 brachot in our weekday Amida (the connection between Service in the Mikdash and Davening is obvious).*

[P> 39:33 (11)] All the components of the Mishkan, its vessels, and the sacred garments were brought to Moshe following the completion of the work by the many men and women who voluntarily contributed their talents to the Mishkan. Moshe inspected all of the work and found it to be consistent with what G-d had commanded to be done.

Moshe blessed the people: "May it be G-d's will that He will cause His Presence to settle upon your handiwork." (Rashi)

The Torah once again enumerates all of the components of the Mishkan. And repeats over and over again that the People did everything that G-d had commanded Moshe.

**Here's a thought...** The emphasis upon the people doing as commanded stands in harsh contrast to the Golden Calf, which was not at all what G-d had commanded. We can see a rebuke every time the point is made that, "this time we listened, but what happened a couple of months ago..." (To be sure, it is complimentary, that we did as commanded, but we can also see an implied rebuke.)

## Sh'vi'i - Seventh Aliya - 16+11+11 p'sukim - 40:1-38

[P> 40:1 (16)] G-d instructs Moshe to erect the Mishkan on Rosh Chodesh Nissan. After the structure of the Mishkan is in place, Moshe is to bring in the ARON and hang the PAROCHET which is to separate the Holy of Holies from the main part of the Mishkan.

Then the Shulchan and Menora were put in their places, followed by the Golden Mizbei'ach.

The MASACH was then hung from the posts at the entrance to the Mishkan.

The Copper Mizbeiach was then placed in front of the Mishkan, opposite its entrance.

The KIYOR and its base were then placed between the Mishkan and the Mizbei'ach, slightly to the side. The courtyard curtains were then hung from their posts.

Following all this, Moshe was to anoint all the components of the Mishkan and sanctify them. Then the Mizbei'ach and its vessels were anointed, and the Laver as well.

Then the Kohanim were brought forward. After proper ablutions, they were clothed in their sacred garments and anointed.

Note that Aharon's sons were also anointed. Regular kohanim are not; they were exceptions. It gave them a status of Kohen Gadol. Aharon's sons needed to be anointed, because they weren't kohanim by birth, as opposed to all other kohanim throughout all generations. (Pinchas is the only exception, and he was given the status of kohein by G-d.)

**[S> 40:17 (3)]** And it came to pass that on the first day of Nissan, in the second year out of Egypt (almost), the Mishkan was completed. In this portion, the Torah spells out the step-by-step procedures of finally carrying out the commands of Parshiyot Truma, Tzaveh, beginning of Ki Tisa, all of Vayakhel.

ADANIM (foundations – logical, no?), wall boards, braces for the walls, pillars for the curtains. Coverings.

**[S> 40:20 (2)]** Then the LUCHOT go into the ARON, the carrying poles are inserted into their rings, the lid (KAPORET) is placed on the ARON and the complete ARON is placed into the Mishkan. When in position, the PAROCHET is hung between what now becomes the Holy of Holies (with the ARON) and the rest of the Mishkan.

**[S> 40:22 (2)]** Then the SHULCHAN is set in place (north wall of the Mishkan) and the LECHEM HAPANIM is placed on the shelves of the SHULCHAN.

**[S> 40:24 (2)]** The MENORA goes in place next, opposite the SHULCHAN (on the south wall). Then the oil cups are placed on the tops of the seven branches of the Menora.

**[S> 40:26 (2)]** The Golden Mizbei'ach is then set in the middle of the KODESH and KETORET is offered on it.

**[S> 40:28 (2)]** With that, the MASACH was hung across the entrance of the MISHKAN. Then the external Mizbei'ach was put in place, opposite the entrance to the Mishkan, and an OLAH was offered on it.

**[S> 40:30 (3)]** The LAVER (KIYOR) was set between the Mishkan and Mizbei'ach, and it was filled with water. Kohanim were required to wash hands and feet before approaching the Mizbei'ach or the Mishkan.

**[S> 40:33 (1)]** Finally came the poles and curtains of the courtyard and the curtain at its entrance. And the whole task was completed.

**[P> 40:34 (5)]** In the final 5 p'sukim of Sh'mot, the Torah tells us that Moshe was not able to approach the Mishkan because it was "covered by a Cloud". Only when the cloud lifted was Moshe able to approach. The Cloud was also that which signaled the people to travel or to remain encamped. The Cloud was there by day and the Pillar of Fire by night.

Thus ends the Book of Sh'mot, with the stage set, so to speak, for the Book of Vayikra, Torat Kohanim.

## Maftir - second Torah 20 p'sukim; Shmot 12:1-20

The main theme of the Maftir is Korban Pesach. K.P. is different from all other korbanot. All korbanot were brought in the Beit HaMikdash between the two daily T'midim, except for K.P. K.P. can be brought and eaten in a state of ritual impurity (in certain circumstances). This can be seen as a "compromise" by G-d to facilitate our performance of this mitzva. (An individual is postponed until Pesach Sheni because of TUM'A, but the community brings and eats K.P. while TAMEI, rather than wait the month.)

The Maftir contains several mitzvot — the Jewish Calendar [4], to slaughter the K.P. [5], to eat it [6], not to eat it rare or cooked [7], not to leave over any of K.P. to the morning [8], to destroy Chametz from one's possession [9], to eat matza on Seder night [10], not to possess Chametz on Pesach [11], not to eat any foods that contain Chametz [12]. We also find the source of SHMURA MATZA and the source of the permitted M'LACHOT on Yom Tov.

## Haftara - 28 p'sukim - Yechezkeil 45:16-46:18

The Haftara contains the prophecy of the building of the Beit HaMikdash and the restoration of Korban Pesach — hence the connection to the Maftir. Both the Torah and Haftara announce the holiday of Pesach, in very similar words, and both speak of putting blood on the doorpost. Not only do both readings talk about Pesach, but both focus on Rosh Chodesh Nissan.

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

Lesson 325 (Assaults, part 3)

### Unintended Assaults

In all of the situations described in the previous lessons, it is assumed that Reuven intended to do the act. Sometimes he may have foreseen the consequences and sometimes the result was more than he intended, but in all instances he intended the blow to strike Shimon. What if Reuven does not intend to strike Shimon and does strike him? What are the results regarding the five categories of payment described in the last lesson? As in all these lessons, Reuven is the one who commits the assault and Shimon is the victim.

There is a requirement for intent in the five categories of payments.

1. Injury: If Reuven injures Shimon he must compensate him for injury. It is not necessary for Reuven to have intent to strike Shimon to be liable for the category of injury when he injures Shimon. This is because Reuven is always deemed forewarned

regarding his actions. In Hebrew this is called, "Adam mu'ad l'olam" (a person is always deemed forewarned.) Rabbi Shlomo Riskin, one of the leading Rabbinic personalities of our times, told me that he heard from the great Torah giant, Rabbi Yosef Dov Soloveichik, that halacha paraphrases Descartes' "cogito ergo sum" (I think therefore I am) as to say "I am responsible therefore I exist." This is true whether Reuven acts deliberately or inadvertently, whether he is awake, asleep or drunk. Reuven is liable even if the injury results from an accident that has some elements of inadvertence. He is not liable if the accident results from something that can be called "entirely accidental" or from an act of God. He is also not liable if Shimon contributes to his becoming injured, whereby he has assumed the risk of becoming injured. Some examples:

a) Reuven is only liable for injuries that he causes while asleep if when he went to sleep Shimon and he lay down at the same time or if Shimon was already sleeping there. Reuven in his sleep turns over and injures Shimon or tears his clothing. Reuven is deemed forewarned even when he is asleep and he is liable to Shimon.

b) If first Reuven goes to sleep and thereafter Shimon lies down next to him and then Reuven, in his sleep turns over and injures Shimon or tears his clothing, Reuven is not liable since Shimon has contributed to the injury and/or damage. The same holds true if after Reuven is asleep Shimon places an object, his own or someone else's, next to Reuven and Reuven in his sleep, turns over and breaks it; Reuven is not liable since Shimon has contributed to the damage. If turning onto the vessels injures Reuven, Shimon is liable to him.

c) Reuven goes to sleep on the edge of a roof and is then blown off the roof by a normal type of wind. Reuven falls on Shimon and injures him. Reuven is liable for up to four of the categories of damage, but not for humiliation. He is liable since it is inadvertence bordering on the intentional. He should not have slept there if a normal type of wind could blow him down. He is not liable for humiliation since he did not intend to injure anyone.

d) Reuven goes to sleep on the edge of a roof and is blown off the roof by an unusual wind. (He would not have been blown off by a usual wind.) Reuven falls on Shimon and injures him. Reuven is liable only for injury, since the damage is caused inadvertently. He is not liable for the other four categories for the same reason. If the wind was particularly unusual, such as a hurricane wind, then Reuven would not be liable if it blew him off the roof since this is deemed entirely accidental.

e) Reuven injures his wife during marital intercourse. Although he injured her inadvertently, he is liable for up to four of the categories of damage, excepting humiliation.

f) Shimon says to Reuven, "blind my eye, or cut off my hand with the understanding that you will not be liable," and Reuven does so; Reuven is liable for up to all five categories of payment. It is presumed that one would not usually consent to carrying out such treatment.

g) Reuven has in his possession a coat or jar belonging to Shimon and Shimon says to Reuven, "Tear my coat or break my jar with the understanding that you will not be liable", and Reuven does so, he is liable.

h) Reuven does not have in his possession a coat or jar belonging to Shimon and Shimon says to Reuven, "Tear my coat or break my jar." If Reuven does so, he is not liable even if Shimon did not say, "you will not be liable." This is an example

of Shimon contributing to the damages.

i) Reuven and Levi injure Shimon at the same time. They are both liable and the payments are apportioned by Beth Din. (The law is the same no matter how many people participate in the beating of Shimon.) If Reuven acted with intent to injure and Levi had no such intent, Reuven pays for up to all five categories of damage and Levi pays for up to four categories and is free of paying for humiliation.

j) Shimon enters onto Reuven's property without permission. Reuven, while casting Shimon off his property, injures him. If Reuven could have removed Shimon from his property without injuring him, Reuven is liable. (While Reuven has the right to evict Shimon he does not have the right to injure him, unless it cannot be done in any other way.) If he could not have removed Shimon without injuring him when Shimon resisted, Reuven is not liable. Reuven is also not liable if Shimon works for Reuven such as a house boy and Reuven suspects Shimon of stealing and orders him off the property, even if Shimon has not been paid yet. (This speaks of a case in which Reuven has some proof that Shimon is dishonest.) If Shimon resists leaving and Reuven injures Shimon while evicting him, he is not liable for the injury; Shimon has contributed to his becoming injured.

k) Shimon enters onto Reuven's property without permission and Reuven is not aware that Shimon is there. Reuven does an act that results in Shimon being injured. Reuven is not liable, for this is a true accident. However, if Reuven is injured because Shimon is there, although Reuven is not aware of Shimon's presence, Shimon is liable to Reuven because Shimon contributed to his injuries. If Reuven knew or became aware of Shimon's presence and Reuven was injured, such as tripping over Shimon, Shimon is not liable.

l) Levi sees Reuven beating Shimon and cannot save Shimon except by hitting Reuven. If Levi does so he is not liable to Reuven.

Next, IYH we shall discuss other examples, and discuss the liability in these cases for the other four categories of damages.

*The subject matter of this lesson is more fully discussed in volume X chapter 421 of A Restatement of Rabbinic Civil Law by E. Quint. Copies of all volumes can be purchased via email: orders@gefepublishing.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" [2]

As befits another stage in the genealogy of the Abrahamic family-nation and a further purification of the family-nation, the birth of Yitschak's children is introduced by an abnormal condition, related in a phrase that recurs with the other Matriarchs, Sarah and Rachel; "and she was barren". "Sarah was barren so that the 'pesolet' (chaff) of Avraham would be removed through Hagar in the form of Ishmael and Rivka was barren to ensure that the 'pesolet' of Yitschak should be removed through Eisav" (Rabbenu Bachai). "Avraham had no children for many years and then the first son was pesolet and so could not inherit the blessings, and Yitschak too waited for a

son for a long time and then the first one was pesolet and so he too had no share in the blessing" (Abarbanel) "Like Sarah, Rivka was barren to show that not only the foundation but also the further building up of the House of Israel, had to come only as a direct gift from God (Rabbi S. R. Hirsch). "Our ancestors were barren to publicize the miraculous nature of this nation" (Ramban); Similarly, Rivka was barren for 20 years, although Milka, her grandmother, had many sons, in order that Betuel's family should not think that it was their blessing on the eve of Rivka's departure as a bride (B'reishit 24:60), that merited her giving birth now. At the very outset this miraculous perspective is introduced by a genealogical note that demonstrates clearly that the story of Eisav and Yaakov has nothing to do with sibling rivalry or with parental differences in regard to educational methods or with regard to favoritism in parent-child relationship. "Yitschak took Rivka, the daughter of Betuel and the sister of Lavan the Aramean for his wife (25:20); sons tend to resemble the mother's brother" (Soforno echoing Bava Batra 110a). In Eisav were manifested the cunning, the falsehood and the reliance on power that characterized Lavan the Aramean.

"Yitschak entreated: prayed abundantly and urged according to R' Yochanan in the Midrash or as a pitchfork that overturns the decree according to R' Yitschak (Yevamot 64a) or as one bores or penetrates a wall (Pesikta Zutresa). Yitschak prayed for both of them since both he and Rivka were barren, as we learn from the similarity of language with Manoach and his wife, parents of Samson [Maharam of Rotenburg]." When there was no doubt that Rivka was barren, Yitschak took her to Har HaMoriah, to the site of his Akeida, to pray. He stood in one corner and prayed while she stood opposite him and prayed. He prayed: May the sons promised to me all be born from this saintly woman while she prayed: May all my sons be from this tzaddik" (Bereishit Rabba, 63)). "He began to doubt that the Abrahamic Covenant would be through somebody from Lavan's family so he prayed particularly referring to Rivka, his wife" (Rabbi S. R. Hirsch). The text tells us that his prayers, rather than hers, were answered, since one who prays on behalf of another is listened to more carefully: "a prisoner cannot free himself from jail". "Understanding 'Nochach' used by the text as meaning 'for the sake of', teaches of Yitschak's great love for Rivka. He did not take her maid-servant as did his father take Hagar nor did take other wives as did his son, even though he had to wait 20 years after the marriage until Rivkah's barrenness ended" (Radak). "From Yevamot (64a) we understand 'nochach' not as opposite but rather on the same plane, equal to his wife" (Kuzari). "Although Yitschak had already been promised children, he begged Hashem that they should be from this worthy woman opposite him" (Sforno);

Despite the similarity with other Imahot, the story of Yitschak's descendants is very different. Now the purification was not to be between two sons born of two separate mothers as in Sarah's case nor was the inheritance to be divided into 12 streams as in the case of Yaakov, rather here were twins born of one father and mother. "They had to be twins to show their equality in spiritual potential, so that this final refinement would remove all the spiritual shortcomings from within the Abrahamic seed without any foreign entanglement. Therefore these twins were unlike other twins right from their conception. They were not formed in one embryonic sack but rather in two separate ones. While still in the womb the twins struggled with each other foretelling of their future relationship that was that of enmity, unlike the amicable feelings that normally twins have for one another" (Abarbanel).

When Rivkah felt the struggle in her womb she enquired of other woman whether such pain and struggle was their normal experience in childbirth and when they told her that it was not, she went to enquire from the prophet of G-d, Shem (Ibn Ezra). Perhaps she felt that in that case there was a danger to her life from the strange birth pain, or perhaps that she would give birth to a stillborn child so that her yearning for sons was misplaced and exaggerated. G-d assured her that none of these applied but that she would bear two nations and two spiritually different groups, who would eternally war with each other to try and impose their philosophies on the world. Abrabanel writes that she was concerned that her child would be partially evil and partially saintly, such division being worse than complete evil.

"We learn (Sotah 13a) that Eisav tried to prevent Yaakov's burial at Maarat HaMachpela, claiming that as the first-born it belonged to him. Chushim ben Dan who was deaf, saw the commotion and killed him, thus fulfilling Rivka's prophecy that they would die at the same time. Chushim had to stab him in the back since his face was identical to Yaakov's. Being so similar in appearance and born as twins to the same two tzaddikim, they were like two vines of identical stock, planted in identical types of soil with similar climatic condition, yet the one, Yaakov, yielded quality wine but the other, Eisav was vinegar" (Shem Mi Shmuel).

*This is the 121st 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...*



I grew up in a standard Orthodox house in which we scrubbed and cleaned for a month before Pesach, but, on the night of bedikat chametz, we did a ceremonious bedika, which was unlikely to uncover chametz. After learning the relevant gemarot, I understand that the bedika on the night of the 14th of Nisan should be a serious search for chametz. What should we really be doing?



In terms of classical sources, your observation is correct. The gemara does not discuss the cleaning we do; it does spell out the serious job one should do on the night of the 14th.

However, already in the time of the Rishonim, the phenomenon you discuss existed. The Terumat Hadeshen (15th century, Ashkenaz - I, 13) reports that many people would sweep (clean?) the house a few days before Pesach, put a few pieces of bread in a few rooms, and stop the bedika when they found them. He rejected the practice based on the Mordechai (Pesachim 535) who said that sweeping the house beforehand is not sufficient. The Shulchan Aruch (Orach Chayim 433:11) concurred. A few centuries later, the Sha'arei Teshuva (ad loc.) cited and justified the practice you refer to. Does the practice conflict with the Terumat Hadeshen's ruling or has the situation changed so that the Terumat Hadeshen would agree?

The main reason the Mordechai mentions for requiring bedika even on a cleaned house is to avoid distinguishing between one bedika and another. In other words, Chazal instituted a time for doing bedika, on the eve of the 14th, and one should not say that he previously obviated the need. The Terumat Hadeshen already points out that if this were the only issue, it would have been sufficient to fulfill the mitzva of bedika on a single room. However, he continues, sweeping the house does not do a complete job, as it does not get into the holes and cracks, and it is, therefore, not a valid replacement for bedika. The Sha'arei Teshuva addresses this, saying that since those who do a cursory job on the 14th clean very carefully beforehand, this is sufficient.

The Magen Avraham (433:20) raises another issue. Chazal required that the bedika be done by candlelight at night or in an area with direct sunlight during the day. Few are careful to check all areas they clean in this manner. Furthermore, the Taz (433:1), Bach (433) and others say that even if one did a halachic bedika on the 13th at night, he must repeat it on the 14th, the time Chazal instituted. The Chok Ya'akov (ad loc.: 23) and Pri Chadash (ad loc.: 11) say that one can fulfill the obligation of bedika on a night prior to the 14th. The Ba'er Heitiv (ad loc.: 1) premises this opinion on the condition that he is careful that chametz be kept away from the checked areas.

However, we can still justify the prevalent practice even according to those who say that the bedika can be done only on the 14th, as follows. Only those areas into which chametz is sometimes brought need to be searched (Pesachim 2a). One can then claim that areas which were cleaned and into which people were subsequently careful not to bring chametz become places that do not have chametz. Thus, a superficial perusal of the house to make sure that indeed no chametz got into this room or that may be considered checking the relevant parts of the entire house. (This is apparently the Aruch Hashulchan's (433:13) understanding; see also Piskei Teshuvot 433:8). According to some, this logic makes the minhag to put out pieces of bread to find necessary because otherwise there is nothing to check (see Sha'arei Teshuva 432:12).

It would be wrong to imply that all poskim fully accept the practice you mention. The Mishna Berura seems to neither embrace it nor reject it. Rav Ovadya Yosef (Yechaveh Da'at I, 5) says that it is proper to do a serious bedika on the 14th. However, our orientation is to instruct people to follow a prevalent minhag when it is justifiable, as this one is. If one wants to be more stringent, that is his business.

*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 must not force the future into our plans, but must know how to adapt our plans to what the future brings, or, if that is impossible, to dispense with our plans altogether.

**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)

The words of Parshat HaChodesh read this week, HACHODESH HAZEH LACHEM, remind us once again of the very first Rashi in the Torah. Where should the Torah begin? We would have thought that the appropriate beginning of the book which is meant to teach us how to lead our life as Jews would be the first commandment, the mitzva of sanctifying the new month and establishing 2-Adar years. Why, then, does the Torah first tell us so many historic facts, as interesting as they may be?

The Gaon of Vilna explains that the very first act of creation within the physical world was the creation of time. It is within this framework of time that all other aspects of life exist. And here we must differentiate between two dimensions of time. The first is the down to earth system of time, the time of the natural world, which is symbolized by the sun. The second system is associated with the moon, a system which is dynamic, irregular, and allows for constant new beginnings.

While, on one hand, "Jewish time" is the non-static time of the moon - HACHODESH HAZEH LACHEM, from the very beginning the Torah makes sure that we realize that we also maintain a very close bond with the natural world, the time system associated with the sun, which, in the words of Rashi, constitutes an act of giving us a portion of this physical world, LATET LAHEM NACHALAT GOYIM. Within the world of time we express our connection with the physical world through the intercalation of months, connecting the lunar system of time with the solar calendar.

Moving from the dimension of time to the dimension of space, we find the strongest expression of this bond in Eretz Israel. While Eretz Israel is a physical land like all other lands, "nachalat goyim," it is also the gateway to heaven. It is precisely at this point that a merger of the two systems transpires, "ibbur hashana" and "latet lahem nachalat goyim."

**Rabbi Ari Waxman, Sha'alvim**

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

## [4] A Touch of Wisdom, A Touch of Wit

After having given his Shabbat HaGadol speech, R' Naftali of Ropshitz appeared very tired.

"Naftali," his wife asked, "why are you so tired?"

"I gave a very difficult speech today," he answered. "There are many poor in the city, and their number grows day by day. I gave a long speech trying to persuade the rich to help them."

"And were you successful?" she asked.

"My speech was half successful," he answered. "The poor have accepted what I said and have indicated their willingness to accept the money. There is still grave doubt, though, whether the rich are willing to give."

*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 - VAYKHEL-P'KUDEI

1) Why does the Torah emphasize that the seventh day will be holy FOR YOU? (35:2)

2) Why is Betzalel credited with building the Aron and not for the other vessels of the Mishkan which he, in fact, also made? (See 37:1)

3) Why does the Torah use the repetitive language AND THE JEWS DID ACCORDING TO ALL THAT G-D COMMANDED TO MOSHE LIKE THIS THEY DID, upon the completion of the Mishkan? (39:32)

## THESE ARE THE ANSWERS

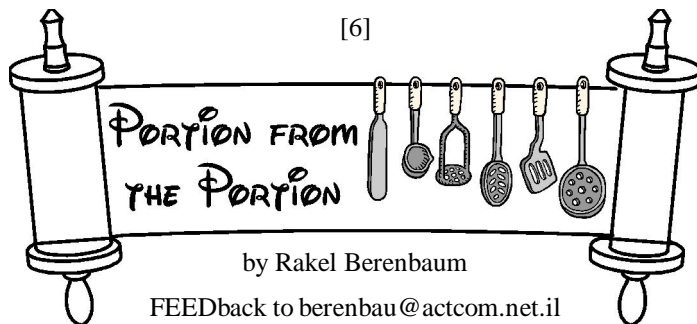
Ponder the questions first, then read here

1) The Chida answers that this teaches us to imbue the aspects of Shabbat which are seemingly for our physical pleasure with holiness.

2) The Meshech Chachma teaches that Betzalel is only credited with making the Aron since it is the only vessel which will last for all time without any replacements being needed. [In other words, Bezalel wasn't the only person in history to make a Shulchan, Menora, Mizbei'ach... but he was the only one EVER to make the (one and only) Aron]

3) Rav Shternbuch explains that Moshe taught the Jews what to do physically in the donating process and the construction of the Mishkan. The first part of the verse describes this component. There was another level, though, where the spiritual thoughts of the people enabled G-D's presence to dwell in the Mishkan. The last words of the verse refer to this aspect of the process.

*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 Golden K'ruvim

In Parshiyot T'ruma and T'zaveh Hashem gives the instructions on how to build the Mishkan (Tabernacle). In Vayakhel and P'kudei we hear about its being constructed. For example the description of how to build the ARON (Ark) is mentioned in verses 25:10-22 and its actual construction is described in 37:1-9. In a previous parsha we wrote about the poles of the Ark, this week we will write about the cover (KAPORET) on top of the ARON. This cover was made of gold and had one Cherub at each end. The Cherubs were creatures like birds (Rashbam) with wings. The Gemara in Chagiga (13b) says that the word K'RUV (cherub) means KAF - like RAVIA- a baby. Everyone has seen pictures of angels with baby faces and never realized that the source for this depiction is the Gemara. Rashi says that one was male and the other was female.

Since the ARON housed the ASERET HADIBROT (Ten Commandments), it symbolized Torah study. The Cherubs on top, with childlike faces hints to the fact that everyone, males and females, should start learning Torah from a young age (Abaranel). Rabbi Simcha Zissel Ziv in his book Chochma U'Mussar states that the Cherubs were placed on top of the ARON to teach us that we should always consider ourselves as young children in relationship to our Torah learning. No matter how much one knows there is always still so much to learn. It is always as if we have just begun learning. That is also why a Torah scholar is always called a TALMID CHACHAM, which can mean, the student of a wise man. The greater wisdom one has the more one realizes that they are lacking wisdom. Rav Simcha quotes Socrates who stated that most scholars feel that to be a wise man one must know the answer to every question. He on the other hand realized that the more he learned the more he was aware how little he knew. We should also treat our learning of Torah with the excitement and enthusiasm of very young children. Every new experience and skill or knowledge that children learn fills them with more energy.

The Hebrew for Cherub (K'RUV) has another meaning: cabbage. So this week's recipe is for a cabbage (K'RUV) salad with golden apples since the cherubs were made out of gold.

## Cabbage & Golden Apple Salad

4 cups finely chopped cabbage

1½ cup finely sliced apple

1 cup diced celery

½ cup raisins

1 tsp. lemon juice

½ cup mayonnaise

Sprinkle lemon juice over sliced apples and stir to coat. Combine apples, cabbage, celery and raisins. Mix well and add mayonnaise to coat, using more or less as needed.

## [7] **MicroUlpan**

An apparatus consisting essentially of a compartment spun about a central axis to separate... colloidal particles suspended in a liquid. CENTRIFUGE In Hebrew? **SARKEZET**

## [8] **Divrei Menachem**

Parshat P'kudei describes the final account of the building of the Mishkan that engaged so much of the recent Torah text. Having absorbed the myriad of details, we might now better understand the double usage of the terms Mishkan and Mishkan Ha'edut (Tabernacle of Testimony) in the opening verse.

According to Ibn Ezra, both terms indicate that the Torah draws our attention to the complete structure of the Mishkan, replete with all its vessels and utensils, in contrast to the narrower view, which tends to evoke only the Ark that housed the stone Tablets of Testimony.

On a Midrashic plane, Rashi sees in the double phrase a future reference to the two Temples that were a Mashkon, collateral for the Jewish people, taken from us until such time that we will be deserving of the Third Bet Hamikdash (Bimheira B'yameinu).

For R' Bachya, these two terms symbolize the Mishkan in Heaven that mirrors the Mishkan on Earth. No wonder, then, that in referring to the completion of the Mishkan, the Torah says that Bnei Yisrael performed all the labor, using the word Avoda, rather than the technical word Melacha (from which are derived the forbidden categories of work on Shabbat). To paraphrase Ramban, who sees the people's construction of the Mishkan comparable to the Avoda of the Kohanim, the idea of building a Sanctuary should be a labor of love.

**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.*

### **Honoring the Kohein Gadol - the Flip Side of the Coin**

"Our rabbis taught, 'It happened with a Kohein Gadol that as he came forth from the Beit HaMikdash, all the people followed him, but when they saw Sh'maya and Avtalyon, they forsook him and followed Sh'maya and Avtalyon (The descendants of Sennacherib the Assyrian king, Sh'maya and Avtalyon were the teachers of Hillel and the leaders of the Sanhedrin.) Eventually Sh'maya and Avtalyon visited the Kohein Gadol to take their leave. He said to him, 'May the descendants of the heathen come in peace.' They answered him, 'May the descendants of the heathen who do the work of Aaron arrive in peace, but the descendant of Aaron who does not do the work of Aaron, he shall not come in peace' (Yoma 71b). (Aaron pursued peace as did his disciples (Avot 1:12), however this High Priest, Aaron's unworthy descendant, did not pursue peace. Rather by his boorishness, he caused discord.) "If a bastard is learned in the Law, he precedes a High Priest who is ignorant of the Law" (Horayot 3:8) ... "How do we know this? From Scripture which states, 'She - the Torah - is more precious than rubies - Peninim

(Mishlei 3:15) - (From a play on words, we derive that he who has acquired Torah - a Talmid Chacham, a sage - is more precious than he who enters Lefnai Velifnim - the innermost Sanctuary- i.e. the Kohein Gadol who enters the Kodesh HaKodashim (Horayot 13a).

The Gemara (Pesachim 57a) preserves a popular "street ballad" about the Sadducean Herodian and post-Herodian High Priests. The ballad shows the contempt and enmity of the people for these individuals.

***Woe is me, for the house of Boethus:  
woe is me because of their clubs!***

***Woe is me, for the house of Annas:  
woe is me for their whispering!***

***Woe is me, for the house of Katros:  
woe is me for their pen!***

***Woe is me for the house of Ishmael (b. Pavi):  
woe is me for their fist!***

***For they are the High Priests, and their sons the  
treasurers;***

***Their sons-in-law are Temple Officers, and their  
servants beat the people with their staves...***

With rare exceptions, these "spiritual leaders", foisted upon the people by the Roman and Herodian authorities were well known for their strong-arm methods and violence. They were insidious in their slander and secret denunciations of their opponents to the occupation authorities. The historian Joseph Klausner correctly noted that, "There could be scarcely a more dreadful and hateful picture of the High Priests and their families." [The wicked Ishmael ben Pavi referred to above is not to be confused with a later righteous Kohein Gadol of the same name. Agrippas II in 59CE appointed this later Ishmael ben Pavi and he was popular among the people and very well thought of by the Sages. His mother made him white garments for the Avoda of Yom Kippur that cost the incredible sum of 100 Minae. After the conclusion of Yom Kippur, "he handed them over to the community" (Yoma 35b). He was one of the few Kohanim Gedolim who burnt a Parah Aduma (Para 3:5). "When Ishmael ben Pavi died, the splendor of the priesthood ceased" (Sota 9:15).] However, the Beit HaMikdash required a Kohein Gadol; the awesome Avoda of Yom Kippur was valid only when performed by a consecrated High Priest. The Kohein Gadol was the man who, arrayed in pure white linen garments as his ancestor Aaron before him, entered Kodesh HaKodashim and sought forgiveness for the sins of Am Yisrael. Whatever his moral state may have been, and no matter who appointed him, he could not be ignored. Nevertheless, the High Priest's leadership role in Yahadut was severely limited. It was Moshe Rabeinu, not his brother Aharon Hakohein who "received the Torah from Sinai and 'delivered' it to Yehoshu'a, and Yehoshu'a to the Z'keinim (elders), and the Z'keinim to the N'vi'im (prophets) and the N'vi'im to the Anshei Knesset Hagedola - the 'men of the great Assembly...' (Avot 1:2).

In contrast to the corrupt quisling High Priests of that age, the Pharisaic sages - the successors of the Anshei Knesset Hagedola - were renowned for their high ethical standards and for their moral sincerity. "Moreover, the Pharisees are friendly to one another, and are for the exercise of concord, and regard for the public; but the behavior of the Sadducees (the party of the High Priests) one towards another is in some degree wild,

and their conversations with those that are of their own party is as barbarous as if they were strangers to them" (Josephus, Wars bk. 2:8). Josephus further records how 6000 Pharisees put their lives on the line and refused to swear allegiance to Herod. Surprisingly, Herod refrained from harming them (Antiquities bk. 17:3). "These (the Sages) have so great a power over the multitude, that when they say anything against the king, or against the High Priest, they are presently believed" (Antiquities bk. 13:10). In fact, "...they (the Sadducees) are able to do almost nothing of themselves, for when they become magistrates... they bind themselves to the notions of the Pharisees, because otherwise the multitude would not otherwise bear them" (Antiquities bk. 18:2). Recall the Talmudic quote regarding the remark of the father of the Sadducean High Priest to his son, "Even though we are Sadducees, we are afraid of the Pharisees" (Yoma 19b). The High Priest was a mere functionary and had no authority to decide Halacha. The disputes between the Sages and their Sadducee opponents regarding the Beit HaMikdash and the Avoda stemmed from a basic difference in their understanding of the Mikdash and its place in the life of Am Yisrael. The Pharisaic sages conceived of a Beit HaMikdash, which would serve as the spiritual center of all Israel. The Beit HaMikdash as envisioned by the Sages, was a place where all Am Yisrael would be able to feel a sense of participation in the Avoda and thereby develop cognitive bonds and pride in being part of "a holy nation and kingdom of priests" (Sh'mot 19:6). In the Mikdash of the Sages, ongoing expenses were met not by the wealthy classes alone but by the half-shekel Temple tax that was paid yearly by all adult male Israelites (Shekalim 4:1). The philosophical differences between the 2 points of view cannot be overestimated!

Most of the Sages came from a working class background. This partially explains their great influence among the masses. Hundreds of Pharisaic sages and thousands of their students supported themselves with the labor of their own hands. The great sage Hillel was a day laborer (Yoma 35a) and R. Joshua ben Chanina, who lived in the generation of the Destruction, was a charcoal burner (Berachot 28a). Such men, who stressed the value of honest labor, were able to understand the needs of the people and relate to them. Even most of the rank-and-file Kohanim followed the leadership of the Sages and many of them, such as R. Tzadok, his son R. Eleazar, and R. Shimon son of the deputy Kohein Gadol, R. Yochanan ben Zakkai (?), R. Tarfon and R. Yosi Hakohein, entered the Yeshivot of the age and became great sages in their own right.

*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

Upper-left corner: the first three p'sukim of Vayaqhel that deal with Shabbat. All the rest of Vayaqhel and all of P'kudei deal with the Mishkan. The negated match is the prohibition of kindling fire on Shabbat. But the Shabbat candles make an important point. The halacha does NOT require us to sit in the dark, as some warped versions of Judaism have claimed. It is a mitzva to have a brightly lit pleasant atmosphere in our homes on Shabbat. We just have to achieve that in a "kosher" manner

The set of pictures in the upper-right are: Rabbi Sholom GOLD,

the Lone Ranger and his horse SILVER, and a British policeman known as a COPPER

Top-center is a collection box for voluntary donations to the Mikdash, as described in the sedra

Under the candles are rolls of fabric, representing the different dyed wools, linen, goat's hair fabric used in the Mishkan for various purposes

Under the Tzedaka box is a drawing of a tree known as acacia albida, the tree that might have been (probably was) the SHITIM tree used for the wall planks, Aron, and other purposes in the Mishkan.

Under the fabric is a graphic of a woman looking into a mirror, representing the gifts of the copper mirrors from the women to the Mishkan

Under the tree is a gemstone, representing the 14 stones used in the garments of the Kohein Gadol

The photo of a HaZorfim b'samim box stands for the b'samim used for the K'TORET and the anointing oil

Doll figure mid right is Olive Oyl of Popeye fame, representing the olive oil used for anointing and lighting in the Menora

Lower-left is an adding machine to help in the counting of the materials collected in such enthusiastic abundance that Moshe Rabeinu had to tell the people to stop bringing materials

Lower-right is the Mishkan with a Cloud over it. This prevented Moshe from entering as well as preventing the the Mishkan (and the People) from traveling

Lower-right is a muscular arm with barbell. This represents CHAZAK, CHAZAK, said at the conclusion of the reading of P'kudei and the closing of the Book of Sh'mot. Of course, the strength intended in that exclamation is spiritual, but ParshaPix and what they are

The final element of the ParshaPix is the calendar set on the first of the month. This refers to the Maftir of HaChodesh and the mitzva to sanctify the first of each month

Again, we suggest using the ParshaPix with your children and guests...

## 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] Named once in this Torah Tidbits and found only once in Tanach - this week's sedra

This TTriddle came about by looking in the Chumash and then up at the computer screen and realizing that the name/word NATAF was in/on both. Rabbi Nataf is giving a shiur at the Cardozo Academy Shabbaton that was advertised in Torah Tidbits 708. NATAF is mentioned only once in all of Tanach - in Parshat Ki Tisa. It is one of the ingredients of the Ketoret.

There are different opinions as to what NATAF is. The majority opinion seems to be BALSAM, either the resin of the tree or the tree itself.

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

This was a variation on an old TTriddle or three. The top teeter-totter is also known as the KEY SEESAW, as in KI SISA (Ashkenazic pronunciation of Ki Tisa). That's all there was to it.

[3] Monday was both typical and atypical

The Monday before Purim was typical, in that we read part of the upcoming Parshat HaShavua at Shacharit. Typical, because we do that on most Mondays (and Thursdays). Atypical, though, because we did not read the first portion of the upcoming sedra, but rather part of Sheini, all of Chamishi, and the first pasuk of Shishi- the Torah reading for a fast day. Also atypical, because we read the Torah at Mincha too.

## NachKwestion of the Week

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

One warning: Most of the facts and numbers in the following report have been checked, but not double checked, and therefore might on occasion be slightly off.

Let's start with an email from DL, which, as you will see, contains an answer and a comment.

Dear Reb Phil,

There is a chapter in last week's sedra in which all but one pasuk begin with a VAV - Sh'mot 33 [this is correct; the chapter has 23 p'sukim]. I also found another one - B'reshit 28 [Also correct; 22 p'sukim] - and I would not be surprised if there were a few more, [nor will anyone else who reads this report to its conclusion], considering the Torah's narrative style by which innumerable p'sukim start with a verb having a conversive VAV. [Statistics on this shortly.]

Having said that, however, I didn't like the question because it is somewhat un-Jewish. As you well know, the chapter divisions in Tanach were instituted by Christians and they have no significance for us as dividers of the text. We adopted them as a useful means of reference only.

Bivracha, DL

Point well taken, but let's say that we, the Jewish people, have not only adopted the PEREK designation as "a useful means of reference", but also for statistics, especially the fun kind. Like TTriddles and NachKwestions.

There are 6004 chapters (p'rakim) in Tanach - 187 in Torah, 380 in Nevi'im, and 362 in K'tuvim. B'reshit has the most in Torah, 50. Vayikra, the least - 27. Trei Asar has 67, the most in Navi. Shoftim has the least, 21. Of course, if we separate the 12 booklets usually combined in Trei Asar, then Yeshayahu goes to first place in the Navi with 66 p'rakim, and Ovadya is undoubtedly the smallest number of p'rakim, 1. T'hilim is the big winner in K'tuvim and all of Tanach with 150 chapters, and fewest number of chapters honor goes to the book of Ruth with 4.

There are 23,205 p'sukim in Tanach or thereabouts. That means that more than 25% of all p'sukim in Tanach begin with a VAV. That's a very high percentage, and it will not surprise us to find

many p'rakim with mostly VAV-p'sukim, and the occasional perek with all but one pasuk beginning with a VAV. So far, we mentioned two. Let's continue.

Several TTriddlers (we use that term for solvers of NachKwestions too) went for the 10th (and last) chapter of Megilat Esther. Since two of its three p'sukim start with VAV, it too is a correct solution. But not as impressive as the very first chapter in Tanach (and Torah), B'reshit Bara Elokim... Except for the first pasuk, the following 33 p'sukim all start with VAV. So B'reshit 1 counts, 31 p'sukim.

Now we hit the big time. ZR/RBS sent a list of 13 p'rakim which fit the bill. The new ones are Ruth 3, Esther 5, Esther 7, Divrei HaYamim Alef (DHY-A) 18, 19, and 20, DHY-B 3, 10, 19, 23,31.

Several others sent in one, two, or three p'rakim that satisfied the NachKwestion. Two readers also pointed out that chapter 4 in the book of Ruth has 22 p'sukim, ALL of which begin with a VAV. Had we found that in the first place, the NachKwestion would have been slightly different, and have only one answer (apparently).

And that's about it... except for HC. In addition to solving the 3 TTriddles, he submitted a list of - ready for this? - 58 p'rakim in Tanach in which all but one pasuk begin with a VAV. Blew us all out of the water. 14 in Chumash, an amazing 12 in Shmuel (both of them) - full list some other time. It's not only exhaustive, it's exhausting. Haven't double-checked all of them - eyes are glazing over already, but HC is the undisputed winner this week. Kol HaKavod to all the rest of you who tried for these p'rakim.

## Correction:

Some of the STATS above got really mixed up. There are 929 p'rakim (chapters) in Tanach (not 6004).

There are 6004 p'sukim (verses) that begin with a VAV. These VAV p'sukim account for 25.9% of all p'sukim, a very disproportionate percentage, since VAVs account for 10.4% of the letters in the Torah.

D"Ts points out that besides Ruth 4 with no non-VAV p'sukim and ch.3 with only one, ch. 1 has 5 non-VAV p'sukim and ch.2 has 2. Meaning that the Book of Ruth (smallest full sefer of Tanach - some of Trei Asar are smaller) has only 8 p'sukim that do not start with a VAV. i.e. 90.6% of the p'sukim in Megilat Ruth begin with a VAV, way over the overall average of 25.9%.

Speaking of VAVs... It is well-known that most Sifrei Torah today are written so that there is a VAV at the top of every column except for 5 columns. The average Sefer Torah has about 245 columns (AMUDIM, they are called), so almost 98% of the columns in a Torah scroll begin with the letter VAV. This is a Scribal Tradition; it is not a requirement. The Tradition for the five columns referred to above, and one more column that begins with a VAV is strong. Other than these 6 columns, there are no rules about how a column must begin. Because of the standardization of from what new Torahs are copied, there is much more uniformity from Torah to Torah.

## This week's TTriddles:

- [1] Shabbat new YK - unhooked
- [2] Bent Elipses vs. Lying Colons Final Score: 33-8
- [3] Where we did it again in Yehoshua
- [4] At first glance, it looks like someone got his holidays mixed up. Who?

## NachKwestion of the Week

**Find 5 consecutive words in davening, four of which are names of G-d.** (submitted by EB)

## Note to TT-subscribers who receive the PDF files:

On several occasions in the past few months, we have sent the "main" PDF file in a separate mailing from the other PDFs and whatever else you receive from us.

Last week we ask if you preferred receiving the file separately or prefer receiving one email from us weekly.

Many of you responded, some preferring one way, others the other way.

Thanks for responding. Majority liked getting the main PDF separately. And that is what we will continue to do.

But not only because many of the TTreaders wanted it that way. It is also because the main PDF takes a long time to prepare, and it is the last component of the e-version of Torah Tidbits to be prepared. In other words, everything else is ready to go earlier, and so we will send "all but" out before even working on the main PDF.

As of now, we cannot fulfill the requests of those who want to receive only the main PDF and not the other two - Tiyul pages and the schedule.

If you want only certain features of TT, it would probably be better for you to unsubscribe from the email list, and download only what you want from the website:

[www.ou.org/torah/tt](http://www.ou.org/torah/tt)

Thank you for reading and caring. —Phil



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