

# Page Zero of Torah Tidbits 754

With apologies to the TTreader who objected to a Page Zero, which messed up his two sided printing of this file (I guess), until I find a better solution, there will be a page Zero. It really isn't reinventing the wheel, because books often have introductions and forwards and prefaces and prologues before their page one. As I explained last week, because TT is prepared with DavkaWriter, a word processor rather than a publishing program, there are some things it doesn't do gracefully enough not to try to work around the situation.

## Lead Tidbit cont. from Front Page

needs - daily korbanot, musafim of Shabbat, Rosh Chodesh, and Yom Tov, the Lechem HaPanim... plus the salt for ALL korbanot, public and private. So too, the wood for the Mizbei'ach. And more.) The main use of silver was for the foundation sockets that supported the wall-boards of the Mishkan.

Think about this: Which is more even - people donating different amounts based on their financial status, or everyone giving the exact same amount? There seems to be a logic to each side being the fair one. The "correct" answer is probably both. We need both. And we have both.

All the materials were given according to a person's heart. Some gave more than others, some less. And that's okay usually.

But sometimes, everyone has to give the same amount. A rich person shall not give more, nor a poor person less. And remember what the silver was used for - The FOUNDATION. Everything else was built up from it. But the basis, the foundation - for that it was vital that each share was the same as the others.

And what was the amount of that "everyone the same" donation? Half of a shekel. Half. That's a part of something. It isn't a whole. That reminds us that each person is a part of the Klal, the whole. He or she is an individual, but also a part of the whole. An equal part of the whole.

See the Menora? I gave a lot of gold for it. Maybe so, but see the foundation of the Mishkan - you and I and everyone else have an equal share in that. Both types of donations are needed; both are T'RUMA.

**Side point:** Maybe a good analogy, maybe not. Take a look at the US Congress. Each state has two senators, regardless of population. The more populous states shall not add, nor shall the less populous states subtract from the two senators. On the other hand, the House of Representatives is based on the relative populations of the states. There are eight states with one rep each and California has 53. Which is fairer representation - Senate of the House? It depends from what perspective. Both exist.

## WORD of the MONTH

cont. from p.2

*A weekly TT feature to help clarify practical and conceptual aspects of the Jewish Calendar, thereby enhancing our appreciation of G-d's gift to Am Yisrael of HaChodesh HaZeh Lachem...*



eclipse begins. Next Motza'ei Shabbat, there will be a Total Lunar Eclipse from 11:30pm to 3:11am. More on that IY"H next week.

As to this Motza'ei Shabbat and the first op for KL for 7-day people (meaning, people who consider the first opportunity for Kiddush L'vana to be 7 full days after the molad), there is an interesting discussion in Sefer Kidush L'vana Otzar Halachot uMinhagim by R' Yaakov Tannenbaum. He writes that there were those who would not say KL on Leil 7 Adar, Moshe Rabeinu's yahrzeit, finding the moods of 7 Adar and KL incongruous.

Others would specifically say KL on 7 Adar, even if 7 full days from the molad hadn't passed. A significance was noted that with Moshe's passing, Yehoshua took over the leadership, and he is linked to the Moon as Moshe was to the Sun.

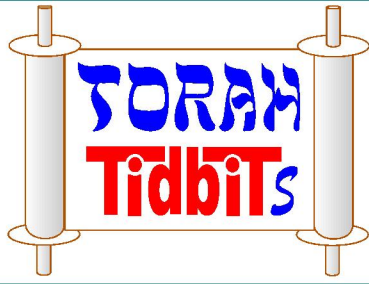
Other factors that come in are Motza'ei Shabbat and wintertime with probable clouds, both factors which contribute to not delaying KL once it may be said.

Bottom line: This Motza"Sh is the first opportunity for KL for 7-day people. It's Motza'ei Shabbat, the preferred night for KL. It's also Leil & Adar which some say you shouldn't, others say you should, others say the 7 Adar date is irrelevant to KL. Therefore, this Motza"Sh is perfect for KL (weather permitting) for those who have not yet said it.

One aspect of nature that is a perfect example of T'hilim 104:24 (the pasuk which is the title of this feature of TT) is the Periodic Table of Elements.



It is interesting to note that the three metals collected for the Mishkan are all part of the same group of elements, known as Group 11 or IB (that's Roman numeral 1 and letter B). Copper, Silver, and Gold are known as the Noble Metals or Coinage Metals (even though other metals are also used for coins). The group has a recent addition: the short-lived, manmade, transactinide element Roentgenium (Rg), atomic number 111, one of the "super-heavy" atoms. You never having heard of it can be explained easily if you finished school before 1994, when it was first synthesized. For 10 years it carried the non-name of Ununium (Uuu). Some call it eka-gold.



הפסקה הפסקה  
 שבט פרשת תרומה  
**754**  
 ו' אדר תשס"ז • Feb. 23-24, '07



This Shabbat is the 155th day (of 355) and the 23rd Shabbat (of 51) of 5767  
 וְשִׁכַּנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְלֹא אֶעֱזֹב אֶת-עַמִּי יִשְׂרָאֵל: מלכים א' ו' יג

# Diametrically Different Donations

In the beginning of this week's sedra, we read of an appeal that Moshe made at G-d's behest, for materials (for the building of the Mishkan). The materials requested were: gold, silver, copper, dyed wool of various colors, linen, various dyed animal skins, wood, oil (for lighting the Menora), spices (for the anointing oil and the incense), Shoham (onyx) stones (for the Eifod) and other gemstones (for the Choshen). Amounts were not specified; everyone was to willingly donate from his heart.

This was so for all mentioned items, except one. Rashi tells us that there was no minimum or maximum (nor even "suggested donation") amounts for any of the materials... except for silver. Silver was obligatory (for males between 20 and 60 years of age), not voluntary. An amount was specified - a half silver-shekel. No one was to give more or less than the half-shekel. (The mitzva of half-shekel -

which was the Maftir this past Shabbat and which we will read about in another couple of weeks was voluntary for women and children. Possibly this first time, it was only for those obligated.)

Although the half-shekel "tax" was used to count the men of military age, its primary function the first time was to provide the silver needed for the Mishkan. (The half-shekel fund in the Beit HaMikdash - past and future - was used to purchase communal offerings and pay for many communal

*goto p.0*



Correct for TT 754 • Rabbeinu Tam (I'm) - 6:45pm

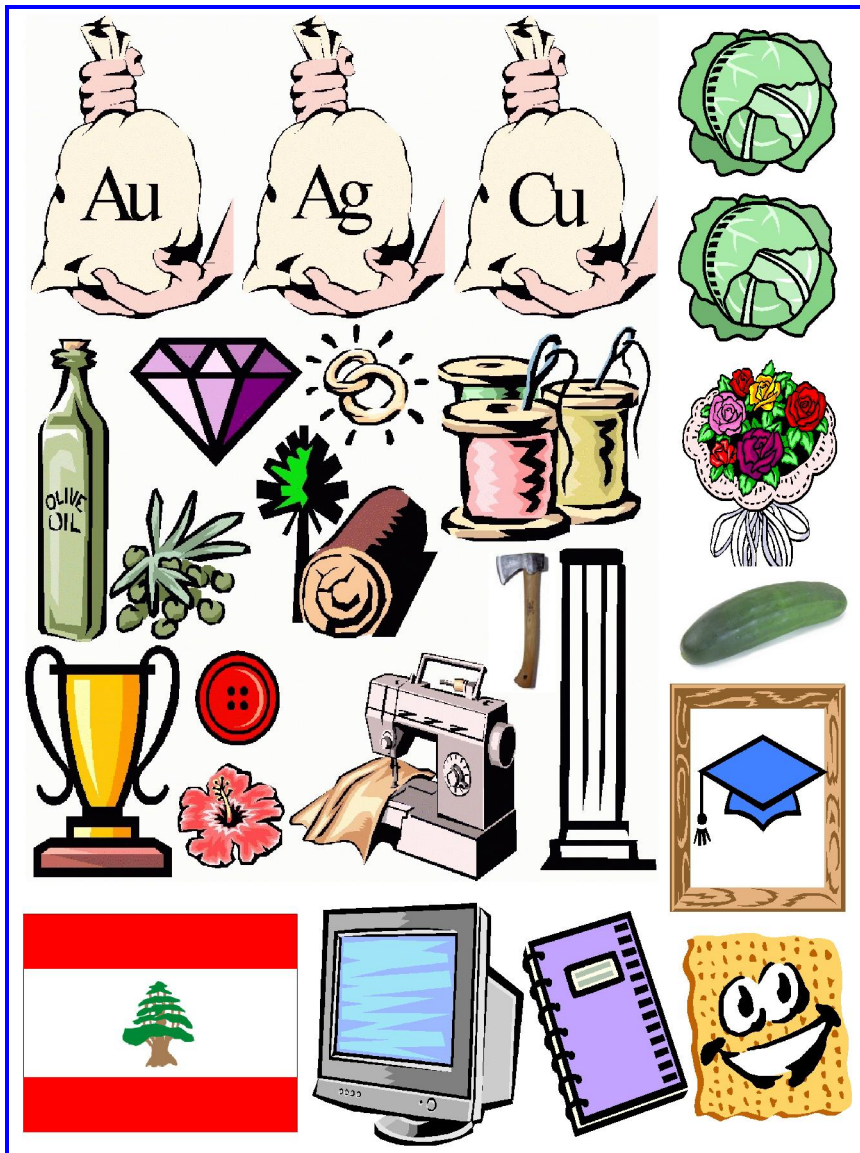
<b>4:56pm</b>	Jerusalem	<b>6:10pm</b>
5:12pm	Raanana	6:11pm
5:12pm	Beit Shemesh	6:11pm
5:12pm	Netanya	6:11pm
5:13pm	Rehovot	6:11pm
4:56pm	Petach Tikva	6:11pm
5:12pm	Modi'in	6:10pm
5:13pm	Be'er Sheva	6:12pm
5:12pm	Gush Etzion	6:10pm
5:11pm	Ginot Shomron	6:10pm
4:56pm	Maale Adumim	6:09pm
5:12pm	K4 & Hevron	6:10pm
5:00pm	Tzfat	6:08pm

In the Wolinetz Family Shul  
 OHEL SHMUEL (entrance floor)  
 Shabbat Shiur 3:45pm • Mincha 4:45pm  
**Rabbi Binyamin Wolff**  
 Motza'ei Shabbat 8:30pm  
**Classical Concert** see BackPages

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**Ranges are FRI-FRI**  
**5-12 Adar • (Feb 23 - Mar 2)**

Earliest Talit & T'filin 5:23-5:16am  
 Sunrise 6:14-6:06am  
 Sof Z'man K' Sh'ma 9:03-8:58am  
 (Magen Avraham: 8:18-8:14am)  
 Sof Z'man T'fila 9:59-9:56am  
 (Magen Avraham: 9:29-9:26am)  
 Chatzot 11:52½-11:51½am  
 (halachic noon)  
 Mincha Gedola 12:23-12:22pm  
 (earliest Mincha)  
 Plag Mincha 4:21-4:25pm  
 Sunset 5:36-5:41pm  
 (based on sea level: 5:31-5:37pm)



**KL for 3-day people began last Tuesday. 7-day people have their first and best opportunity on Motza"Sh T'ruma. Last on this month for all is Motza"Sh. Leil (regular) Purim, until the** cont. p. 3

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# Truma STATS

19th of 54 sedras; 7th of 11 in Sh'mot  
Written on 154.8 lines in a Torah, rank: 43  
9 Parshiot; 4 open, 5 closed  
96 p'sukim - ranks 38th (9th in Sh'mot)  
1145 words - ranks 45th (10th in Sh'mot)  
4692 letters - ranks 41st (9th in Sh'mot)  
T'ruma is a short sedra with very short p'sukim (especially in words per pasuk)

## מִצְוֹת

Contains 3 mitzvot;  
1 positive and 2 prohibitions

## Aliya-by-Aliya Sedra Summary

[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.

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.

### Kohen - First Aliya - 16 p'sukim - 25:1-16

**[P> 25:1 (9)]** G-d tells Moshe to tell the People to donate materials in amounts that "each person sees fit". The donations were to be of gold, silver, copper; dyed wools (blue, purple, red), fine linen; goat-hair fabric, red-dyed sheepskin, Tachash skins; acacia wood; oil for light, spices for the anointing oil and the incense offerings; gemstones for the Eifod and the Choshen.

It seems from our sources that silver was not as "as each person sees fit" as the other materials (see Lead Tidbit). Almost of the silver (used for the ADANIM, foundation blocks of the Mishkan) came from the mandatory and specified collection of the silver half-shekel). Some additional silver that was donated was used for Mishkan "decoration" and vessels.

"And they shall make for Me a Sanctuary, and I will dwell in their midst" **[95,A20 25:8]**. This well-known pasuk constitutes the mitzva to build the Mishkan in that generation, and the Beit HaMikdash in later times. Each time the Mishkan was taken apart, transported, and reassembled, the mitzva was fulfilled. It was fulfilled by Shlomo HaMelech and his generation, and by Ezra HaSofer and his generation. It will be fulfilled IY"H when the third

Beit HaMikdash will be built, IY"H in our own time.



*Some commentaries interpret the word B'TOCHAM as "within each person of B'nei Yisrael", not just in the midst of the People, thereby personalizing the relationship between G-d and each person.*

*In a different way, this also points to the building of a Mikdash in one's own heart. in a figurative sense.*

*V'YIKCHU rather than V'YITNU. "Take" rather than "give". Famous question. The Malbim answers it this way. Really, everything belongs to G-d. So how can we give to Him. Our first step is to take from Him by using worldly goods for sacred purposes. Just as making a bracha enables us to take possession of food which is essentially G-d's, so too did the donations of materials for the Mishkan make those materials ours to give (and the balance to keep).*

## Mitzva Watch

Rambam gives 14 rules for the counting of the 613 mitzvot. Rule #12 is that it is not "appropriate" to count as separate mitzvot those commands that are part of a more all-encom- passing mitzva. Therefore, Rambam does NOT count among the 613 the mitzvot to make the Aron, Menora, Shulchan, Altars, etc. since they are included in Building the Sanctuary. In other words, ALL of the details of the building of the Mikdash are included in this one single Mitzvat Asei.

Other mitzva-counters disagree. E.g. Ramban counts the making of the Aron as a separate mitzva (but not the other sacred vessels).

And, as you will see, there are specific details that are counted as separate mitzvot by Rambam too.

G-d will show the various forms that the work should take as models for the people to follow in M'lechet HaMishkan, the sacred task of building the Mikdash.

**[S> 25:10 (13)]** The first specific command is that of making the Aron (Ark). It is to be made of wood, gold- plated inside and out. Four gold rings are to be fixed to its sides to receive the Carrying Poles (themselves made of gold-plated wood). The Carrying Poles, once inserted into the rings, may never be removed **[96, I 86 25:15]**

## Mitzva Watch

Note that although all the positive commands related to the details of each of the vessels are included within the "master-mitzva" of building the Mikdash (and everything in it), this prohibition is counted separately. In other words, the commands to make the Aron, to plate it with gold, to attach rings, to make poles, to cover them with gold, to put a decorative border around the top of the Aron, to make the lid, etc. etc. are all part of the mitzva to make the Sanctuary. The prohibition of removing the carrying poles is its own mitzva.

The "Testimony" (the LUCHOT - Tablets) shall be placed in the Aron.

Clarification: Some commentaries describe the ARON as three nested, open-top boxes - an outer box of gold, a middle box of wood, and an inner box of gold which had a rim to cover over the thickness of the wooden box, so that only gold would be visible both from the outside and inside of the ARON. There are different opinions as to how thick the gold plating was.

## Levi - Second Aliya - 24 p'sukim - 25:17-40

A thick, solid gold lid (called the KAPORET) is to be made for the Aron. From the lid are to be formed two Cherubs facing each other with their wings spread out above the lid. Communication from G-d to Moshe will be from "between the two K'ruvim".

**Think about this...** It seems a bit strange, does it not, that we would be commanded to make the K'ruvim in light of the strong prohibitions against graven images. And more so, if we note the chronology of the events in the months following the Exodus - specifically, that the command to build the Mikdash followed in the wake of the Golden Calf fiasco. The "answer" is that **G-d is the Boss**. He says no graven images - then we don't. And the Golden Calf is the ultimate affront to G-d. He commands us to make the K'ruvim, then we do. There are many examples of this idea. Lighting fire is forbidden on Shabbat. In the Mikdash it is required. Piku'ach Nefesh situations require it. This is not contradictory. This is recognizing G-d's mastery of the world and our commitment to follow His commands.

[P> 25:23 (8)] A special table of gold-plated wood shall be made; a frame and decorative border to the frame are to be made of gold. Four gold rings are to be attached to the legs of the table as receptacles for the carrying rods. Shelves and supports for the shelves complete the Shulchan.

The Lechem Panim (Showbread) are to be placed on the Shulchan at all times [97,A27 25:30].

## Mitzva Watch

This is not considered just a detail of the making of the Shulchan, but as its own mitzva. The mitzva involves baking 12 special loaves (halachically, they were matza) on Friday to replace the previous week's loaves on Shabbat. Tradition records a weekly miracle that the one-week-old Lechem HaPanim was found to be fresh by the kohanim on duty who shared in eating it. This mitzva makes the statement that we should not view food as only the physical necessity that the rest of the world sees it as, but rather we are challenged to add a spiritual dimension to even the most mundane of our human activities. Lechem HaPanim are the symbol; our laws of kashrut, brachot, and more, help us achieve the spiritual levels of this concept.

In the Shabbat Zmira KI ESHM'RA SHABBAT, we sing that G-d gave a Torah-mitzva to the Kohanim to put the Lechem HaPanim on the Shulchan on Shabbat. THEREFORE, we are forbidden to fast on Shabbat (except for Yom Kippur). In other words, G-d did not include a food in the Temple service just to feed the Kohanim. G-d is showing us, so to speak, the potential spirituality of food. Take this lesson, He says, from the Mikdash into your homes. Food is not incidental to Shabbat; it is a significant part of our observance of Shabbat. We can see this from the earlier (in Parshat B'shalach) introduction of Shabbat to the people of Israel. We were first taught Shabbat in the context of the MN (manna). "And Moshe said - Eat it TODAY, for TODAY is Shabbat to HaShem, TODAY you will not find it in the field." As significant to Jewish Life is fasting, so too is eating. It is part of our Judaism, not just a physical need we have to satisfy.

(some Chumashim put Shlishi here)

[P> 25:31 (10)] The Menora is to be made of solid gold, one continuous piece, a central branch with six side branches (3 on each side), decorative orbs, flowers, and cups adorned the ends of each branch, with additional ones on the central branch. The Menora's utensils were also made of gold. Additionally, there was a 3-step platform that was used by the Kohen when he tended and lit the Menora.

Commentaries point out that the Menora was not THAT tall to require a step-stool to reach the oil lamps. However, it would usually require the Kohein Gadol to lift his hands above the TZITZ he wore on his forehead, and that was not permitted. Hence the need for the steps.

(The oil cups were separate and either attached or placed at the top of the branches.



*All parts of the Menorah were integral to the whole; none was "merely" attached. Torat Moshe applies this to the People of Israel and, with a play on words, says that even Jews who have strayed from Torah and mitzvot are part of the whole.*

## Shlishi - Third Aliya - 14 p'sukim - 26:1-14

[S> 26:1 (14)] The MISHKAN was a roofless structure covered by three layers of coverings. The first was called the MISHKAN (the term is used for the whole structure as well as the first fabric covering) and was made of 10 panels of woven fabric made from 3 different colors of dyed wool, plus white linen. Five panels were attached to form one section; similarly for the other five panels. The two sections thus formed were linked with buttons of gold through loops of blue wool, the buttons being attached to the edge of one section and the loops woven onto the edge of the other section. The weave of the Mishkan included images known as K'ruvim.

Above the Mishkan was an 11-panel covering (sections of six and five panels joined with copper buttons) made of goats' hair. The Mishkan was decorative; this covering, known as the OHEL, was utilitarian, affording protection from the elements. The OHEL and MISHKAN covered the sides of the structure as well as the top.

The topmost covering (some say it was just on the top, not the sides; others say it too draped down the walls of the Mishkan) was made of red-dyed sheepskin and Tachash skins.

### FOR YOUR INFORMATION...

The Mishkan, as described in the Torah, functioned for the 40 years of the Wilderness (actually 39 years), and the first 14 years in Eretz Yisrael (in GILGAL), the years of conquest and settlement. After that, a stone structure – with the same dimensions – was made in SHILO to replace the gold-covered wooden wall sections. (The K'rashim of the Mishkan were not used; they were buried.) The three coverings were the same, as were the furnishings inside the Mishkan. The Mishkan stood in SHILO for 369 years. After ELI HAKOHEN died, the Mishkan was set up in NOV, where it stood for 13 years, and then (after Shmuel's death) in GIV'ON for 44 years. That's a total of 480 years, from Y'TZI'AT MITZRAYIM until the first Beit HaMikdash was begun. It took 7 years to finish the first Bayit. (The shul in today's Shilo was built and furnished to commemorate the Mishkan that was its, more than anywhere else.)

## R'vi'i - Fourth Aliya - 16 p'sukim - 26:15-30

[P> 26:15 (16)] The walls of the Mishkan were gold-plated wooden boards. Each board had two pegs to be inserted into silver foundation blocks. Boards were joined by square gold rings into slits at the top of the boards; connecting rods through rings mounted on the sides, above and below their mid-lines; and a central bolt through the center of the boards, internally. There were to be 20 boards each for the north and south walls, eight on the west. The east was open, covered by a special curtain.

**SDT** *Rashi brings a Midrash that Yaakov Avinu foresaw with Divine Vision that wood would be needed by his descendants upon their departure from Egypt. He brought saplings with him to Egypt which he planted and ordered his children to take the wood with them when they left Egypt.*

## Chamishi - Fifth Aliya - 7 p'sukim - 26:31-37

[S> 26:31 (7)] A woven curtain (like the first covering of the Mishkan) was to be hung from four gold-plated wooden pillars to separate between the

Holy of Holies and the main hall of the Sanctuary. This curtain is called the PAROCHET, and gives its name to the curtain which we place on the Aron Kodesh in shul. Rashi explains that Parochet means Mechitza, partition, or in the language of our Sages, Pargod, a partition between a king and his subjects. As such, the Parochet in shul also separates the congregation from the Torah scrolls.

**SDT** *MA'ASEI CHOSHEIV, explains Rashi, is highly skilled weaving (could it be embroidery of a sort?) which results in different designs on each of the two sides of the fabric.*

The Aron is to be put into the Holy of Holies. The Shulchan on the north wall (2½ amot from the north wall) opposite the Menora on the south wall (also 2½ amot from the south wall) are placed outside the Parochet in the main section of the Mishkan. (The custom is to place the Chanukiya on the south wall of the shul, to remind us of the Menora in the Mikdash.)

A curtain similar to the Parochet was to be hung across the entrance of the Mishkan. This MASACH is to be hung on five wooden pillars plated with gold, fitted with golden hooks, and inserted into gold foundation sockets. The Masach measured 10 amot by 10 amot, as did the Parochet.

Some commentaries say that each curtain hung from hooks on the supporting pillars. Others say that a rod was inserted at the top of each curtain and the rod was suspended from the hooks on the pillars. This would allow the Parochet and Masach to hang evenly without sagging.

## Shishi - Sixth Aliya - 8 p'sukim - 27:1-8

[S> 27:1 (8)] The Mizbei'ach (Altar) is to be made of wood, plated with copper. It is a square with raised corners. All vessels and utensils for this Altar were to be made of copper, as are the rings for the carrying rods. This Altar was outside the Mishkan, in the courtyard of the Mikdash and was used for most of the sacrifices. (Unlike the internal, golden, incense Altar - not even mentioned in this sedra).

The Torah says that this Altar was 3 amot tall. R. Yehuda says: understand it as it is written. R. Yosi says just as the internal Altar is twice as tall as it is wide and long, so too is this one. It measures 5 amot on each side of the square, therefore, it is 10 amot tall. But the Torah says three? That is, measured from its SOVEV.

The Aron, Shulchan, Menora are 1,2,3 in Parshat T'ruma. Then the structure of the Mishkan, then the External Altar. Internal Altar doesn't come until T'tzaveh - after the garments of the Kohanim. The Washing Basin and its Stand don't show up until the beginning of Ki Tisa. When the actual construction is described in Vayak-hel and P'kudei, the order is different.

## **Sh'vi'i - Seventh Aliya - 11 p'sukim - 27:9-19**

[S> 27:9 (11)] Linen curtains were to be made, as were wooden columns, decorated (not completely covered) with silver. The courtyard curtains were to be hung from silver hooks on these columns. Each column was supported by a copper foundation socket. An entrance curtain was to be woven in the style of the Mishkan, the Parochet, and the Masach, to be hung across the eastern side of the courtyard. Copper spikes helped anchor the curtains that surrounded the Mishkan.

We have been without a Beit HaMikdash for so long that many of us have developed a "who needs it?" kind of attitude about a physical Mikdash. Without analyzing the following analogy too much, here's a thought. Even if one has been davening by heart for a long time, and knows the prayers well, there is still many benefits to his getting a beautiful Siddur to use. It gives him a focus, enhances his service of G-d, is physically attractive and spiritually inspiring.

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

## **Haftara - 20 p'sukim - Melachim Alef 5:26-6:13**

The Haftara describes the preparation for the building of the first Beit HaMikdash, much like the Torah presents the preparation for the building of the Mishkan. One can notice differences between the building of the Mishkan and the building of the Beit HaMikdash, especially on the point of participation of the people. In the case of the Mishkan, there was a high level of enthusiasm and volunteerism that even had Moshe begging the people to stop bringing materials. In the case of the Beit HaMikdash, there were conscriptions of labor forces to do some of the work to supply material for the Beit HaMikdash.

The concluding pasuk of the Haftara goes so beautifully with one of the open p'sukim of the sedra. "And I will dwell (says G-d) in the midst of Bnei Yisrael and I will not abandon My people Israel." If one had any doubt as to the meaning of the sedra's V'SHACHANTI B'TOCHAM, and I will dwell among them - the haftara spells it out beyond any ambiguity.

It is also important to note what G-d told Shlomo HaMelech before the promise to dwell in the midst of Bnei Yisrael. Melachim Alef 6:11-12.

*And this was the word of G-d to Shlomo: This House that you are building, IF you will go in My ways and do what I command, and keep all of My mitzvot, THEN I will fulfill My word with you, as I told your father David.*

V'ASU LI MIKDASH is a command. V'SHACHANTI B'TOCHAM is a promise, but apparently it is a conditional promise. And the condition is NOT just to build a Mikdash. It is to be faithful to G-d and keep His Torah.

May we see the fulfillment of the mitzvot of the sedra and haftara, and of G-d's promises, speedily in our time.

## **THE JERUSALEM INSTITUTE OF JEWISH LAW**

### **Rabbi Emanuel Quint, Dean**

Lesson #369 (part two)

### **Sell or Buy Option**

Continuing with the topic of exercising the sell or buy option, we continue with the laws of "when a demand cannot be made". If both parties want to sell and neither wants to buy, neither will make a demand; the parties may sell to a third party who offers the highest price for the combined shares of both Reuven and Shimon. If one of the parties has a relative or close friend who wants to purchase his share, both shares must be sold as one package. If both parties want to buy and neither wants to sell, or if both want neither to sell nor to buy they will remain as joint owners in the ownership of the land or personal property and together use the jointly owned thing. If the thing owned jointly does not lend itself to be used together, then if it can be rented, they will rent the thing and they divide the rental payments. Or either party may make a demand to the other to either lease or rent his part of the thing owned jointly at a rental fixed in the demand; then the other party must exercise his election. Here is an example given in the codes; Reuven and Shimon, brothers, inherited from their father a bath house or a building containing an olive press, neither of which lends itself to division. Reuven is wealthy and Shimon is poor. They may follow their father's example. If he rented it out, they will rent it out and divide the rental, and even if the father did not rent it out they may rent it out and divide the rental if they find a lessee. Or if their father did not rent it out but used it for himself, and they do not find a lessee they may use the property as did their father and divide the income from the business. There is an opinion that if their father did not lease it out they may not do so, if either protests. Or either Reuven or Shimon can demand of the other brother that he rent it at a fixed rental or lease at that rental to the brother making the demand. If the thing cannot be rented, the parties will agree or cast lots as to who will use it for a reasonable period and then the other party will use it for a similar period. If the usage by Reuven was not by agreement between the parties but rather was used by him because Shimon was not present, or if he was present but did not stop Reuven, then Shimon cannot demand that he be given equal

usage. Rather the equal usage will commence from the time that Shimon protests that he too wants to use the thing and then one will use the thing and the other will therefore use it for a similar period of time. If Reuven leases the thing without the consent of Shimon the rental must be divided equally between them. Whenever an equal division is mentioned it assumes the parties are equal owners in the realty or personal property. If one owns a greater share, then they share proportionately as to income and as to time. All of the foregoing is subject to ruling of a Beit Din if the parties cannot agree.

### **Binding the Parties**

There must be a kinyan made to bind Reuven and Shimon. Reuven will bind himself by the kinyan to abide by Shimon's election to buy or sell, and Shimon will bind himself by kinyan to complete the transaction once Reuven makes the demand. The simplest way to make the kinyan is for Reuven to hand his handkerchief to Shimon and for Shimon to hand his own handkerchief to Reuven. If Reuven does not bind himself by a kinyan, he may rescind his demand even after Shimon has exercised his option whether to sell or to buy. Similarly, Shimon may rescind the option he has made until such time as he binds himself by kinyan to complete the transaction according to his election. Thus, if Shimon first elects to sell, he may rescind this choice and decide to buy and may continue to change his mind until he binds himself by kinyan to abide by his choice. Should Shimon refuse to make a kinyan, Reuven may request that Beit Din compel Shimon to make a choice that will be binding upon him. If Reuven rescinds, then the parties are joint owners as they were before. If Shimon rescinds his choice, the parties will still not remain joint owners. Shimon can only change from sell to buy or from buy to sell. Shimon cannot insist that the parties remain joint owners since Reuven has made demand that Shimon exercise his election to sell or buy. If Reuven, before making a kinyan, rescinds his demand the parties will remain joint owners. If either party thereafter makes a demand, the price in the original demand will be the same unless it can be shown that the value of the interest being sold has changed.

### **Combining Partition with the Sell or Buy Option**

Reuven and Shimon are the joint owners of two houses that they inherited from their father or purchased together as joint owners. The laws are the same if they inherited two fields or two items of personal property, such as automobiles. Assuming (1) each house has the requisite size to be partitioned; (2) the houses' uses are identical, and (3) the houses are similar in size and value, then Reuven may demand that Shimon exercise the option to take title to whichever one of the houses he desires and Reuven will take title to the other house. Shimon may not reply that they should partition each house, but must exercise the (exchange) sell or buy option if Reuven insists upon his demand. Neither party

may demand that the other exercise the sell or buy option for both houses as one unit. What has been said about two houses is true for two apartments within the house. However, one apartment in a building is not always similar to the other apartment and the upper floor is not similar to the lower floor. A division of the house into two apartments may result in one apartment having better access to the street than the other apartment with the differences sometimes being multiple. Reuven may make a demand that Shimon either sell or buy the entire house which has two dissimilar apartments. The question of whether the apartments, or a commercial building and a residential building are the equivalent, and any other similar situations, are governed by the decision of the Beit Din. Whenever Beit Din decides that the thing is not divisible and partitionable, then neither party has the right to demand that the other exercise the option to sell or buy. Assuming that each house has the requisite size to be partitioned, the houses' use are identical and that the houses are not similar in value, then Reuven can demand that Shimon exercise his option to take either the more valuable house and pay to Reuven the difference in value, or take the less valuable house and Reuven will pay him the difference in value.

*The subject matter of this lesson is more fully discussed in volume 5, chapter 171 of A Restatement of Rabbinic Civil Law by Emanuel Quint. Copies of all volumes can be purchased at local Judaica bookstores. Questions to [quint@inter.net.il](mailto:quint@inter.net.il)*

## **Spiritual and Ethical Issues in the B'reishit Stories**

### **YAAKOV BLESSES HIS SONS [4] by Dr. Meir Tamari**

After dismissing the claims to leadership of the 3 oldest of his sons, Yaakov foretells that it is the fourth son that is to be the source of leadership, despite his lacking the birthright, the splendor and the opportunity of a first-born. "The scepter shall not depart from Yehuda, nor the ruler's staff... until Shilo"; it is with these words that Yaakov makes the choice clear. It is of spiritual and moral significance that this son's name includes all four letters of G-d's Name.

Although there is a Divine Right of kings in Judaism, it is instructive that while the Torah spells out in detail the obligations of kingship [the state], the rights of that power are only mentioned some 400 years later (Shmuel Alef 8), when Shmuel depicts them in response to Israel's demand for a king. When considering what Yaakov foretold as the midot that Yehuda possessed that made him the most appropriate choice for leadership, it is therefore relevant to link them to the Torah's concepts of kingship (D'varim 17: 14-21).

"Yehuda, you shall your brethren praise"; The Torah stipulates: "One from among your brethren shall be king. You may not set one who is not of your brethren." It is

well-known that people are more jealous of one of their own brethren than they are of strangers and therefore reluctant to accept them as rulers [history is replete, even in modern times with examples of nations going to foreigners for their royalty]. But Yaakov recognized that the tribes wholeheartedly accepted Yehuda as one of them. This, in contrast to Yosef whom they had considered killing in their hatred and jealousy, and even despite his own personal great love for Yosef who would have been his own preference" (Abarbanel). "A king is the heart of Yisrael and therefore had to be of Yisrael, yet that alone is insufficient. The inability of Yisrael to subject themselves to one of their own kinsmen is the reason why David HaMelech, had to be descended from Ruth, who brought from Moav the pride that a king needs to be able to rule. Thus he possessed the balance between pride and humility that Shaul lacked" (Shem MiShmuel).

"When Yehuda heard Yaakov rebuking his three brothers about their short-comings, he feared that now he himself would be rebuked concerning Tamar and therefore be disqualified as they were. However Yaakov said, "Just as you recognized your shortcomings in the case of Tamar, so too, your brothers will recognize you as their king" (B'reishit Rabba 99:8). The ability to recognize shortcomings and to publicly admit them is a prerequisite of Jewish leadership and in this respect too Yehuda was chartering the way for his descendants. David's greatness as a king was shown by just that quality and in that respect too he differed from Shaul, who being unable to take responsibility for his actions regarding Amalek, could not found the Jewish royal dynasty.

A further sign of the overall acceptance of Yehuda, a precondition for leadership, is Yaakov's prophecy that all his sons, and not only those of Leah would bow to him. This follows on: "Your hand shall be on the neck of your enemies", testimony to Yehuda's role as a military leader, just as the people said to Gideon: "Come and rule over us, as you have saved us from Midian" (Shoftim 8:23). Such a role is one of the major functions of a king in Judaism: "Let the Lord set a man over the congregation who may go out before them [lead them in warfare] and may come in before them [lead them in the general duties of the head of the nation]" (Bamidbar 27:16-17). This military role together with the essential great spiritual, moral and humble qualities, is part of the function of a religious savior, and as such seems to appear only in Judaism. As such, it is repeated throughout our religious history; Moshe, Father of Jewish prophets, smites the Egyptian taskmaster, Joshua, the disciple who receives the Oral Law, leads the tribes in the military conquest of Eretz Yisrael, and the Shoftim, Shaul, David, and Matityahu and his sons, are all military saviors and at the same time leaders of Torah and spiritual personalities. Yet it is a military function without the anger and chamas of Shimon and Levi, a function of kosher war that is conceptually just like kosher food, kosher sex and kosher money. Kasrut in keeping with the laws of war as described in the Torah; to offer the enemy a chance to make peace, to allow them to escape if they choose to, not to destroy fruit bearing trees, and to preserve a holy camp (Rambam, Hilchot Melachim 6,7,8).

"Until Shilo will come, is not to say that there will always

be a king in Israel, only that as long as kingship exists, no other tribe will usurp the kingship from Yehuda. Therein lay the sin of the Hasmoneans in that they made themselves kings even though they were not from Yehuda" (Ramban). The reference to the place Shilo foretells the dynasty of David that lasted until Rechavam ben Shlomo came to Shilo to renew the kingship, only to have it fragmented by the secession of the 10 tribes under Yeravam ben Nevat. "The scepter refers to the Exilarch, Reish Galuta and the ruler's staff to the Nasi of the Sanhedrin, who both would be from Yehuda" (S. R.Hirsch). "Until Shilo, teaches that Yehuda's descendants rule will be limited to Yisrael, except for that of Mashiach, who will rule the whole world" (Soforno). "'Hashem is king and ruler over the nations' (T'hilim 22:29); kings are accepted by their subjects out of love, whereas rulers hold sway through fear. This verse refers to the present when Hashem's kingship is accepted by Yisrael out of love whereas He rules the nations by fear. 'Hashem is king over the whole world' (Zecharya 11:9) - this refers to the time of Mashiach when the nations too will love Hashem and not only fear Him" (Vilna Gaon).

"Thus Yaakov sees his final generation when the whole of nature is rejuvenated, the slayer and subjugators of men no longer regarded as heroes, and there is no drop of blood on the garments of its great men. This is something of the acharit hayamim that Yaakov probably would have liked to reveal to his sons, had he been permitted to do so" (Rabbi S. R.Hirsch).

## **MISC section - contents:**

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## 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...*



At Sheva B'rachot, the person who was supposed to recite Sos Tasis started to recite Samei'ach T'samach (the following b'racha). People tried to get him to switch, which confused him. I told him to continue, and the next m'varech (blesser) went back to So Tasis. Afterward, someone pertinently remarked that since he did not yet mention Hashem's Name, "no harm had been done" and he should have reverted to the correct b'racha. What is the correct thing to do in that situation?



Let us start with your assumption that switching the order of Sheva B'rachot does not present a problem. This is indeed the predominant opinion of poskim (see Ba'er Heitev, Even Ha'ezer 62:1, based on Rambam; Otzar Haposkim ad loc. 3:2). (The matter is less clear regarding one who switches Yotzer Ha'adam and Asher Yatzar (ibid. and Hanisu'in K'hilchatam 10:(149))).

However, a good question was raised: when the m'varech was just a few words into the b'racha, was it too early to have given up on the preferred order? We were, surprisingly, unable to find direct references to this common scenario. We must base our inclination on parallel precedent, although, admittedly, one could suggest distinctions between the cases.

Sos Tasis and Samei'ach T'samach do not begin with the classic "Baruch ata Hashem Elokeinu..." because each is a b'racha hasemucha l'chaverta. In other words, a b'racha can use the b'racha template of the previous, adjacent b'racha and suffice with "Baruch ata Hashem" at its end (see Pesachim 104b with commentaries). The question then is: what is the status of a b'racha which one started without saying "Baruch" or uttering Hashem's Name. Is it "harmless," allowing one to switch to a preferred b'racha, or is it the midst of a b'racha, which should be finished, if possible?

One who, in his Shabbat Shemoneh Esrei, starts saying the weekday b'rachot (beginning with Ata Chonen) should finish the b'racha he started (B'rachot 21b; Shulchan Aruch, Orach Chayim 268:2). One can continue because the weekday b'rachot are not antithetical to Shabbat. Why, though, should we continue the weekday b'racha, since, in the final analysis, Chazal instructed us not to recite them? Recall that all but the first b'racha of Shemoneh Esrei begin with "harmless words" (and Ata Chonen does not

mention Hashem's Name until the end). Apparently, once one begins a b'racha in a string of b'rachot hasemuchot l'chavertan, it is best not to stop even if Hashem's Name has not been uttered. The same should ostensibly apply in our case, meaning that your instruction to continue the b'racha was correct. However, one can minimize or deflect the proof. Several poskim say that if one began Ata Chonen in chazarat hashatz, he would not continue because of the "burden to the congregation". Also, perhaps it is a disgrace for Ata Chonen to be stopped. In contrast, in our case, Samei'ach Tesamach will shortly "get its turn".

However, one can bring you further support from another precedent. The Mishna B'rura (59:7, based on the Derech Hachayim) says that if one made a critical error in Yotzer Or and began Ahava Rabba before realizing, he should finish Ahava Rabba before returning to Yotzer Or. This precedent has some advantages over the previous one. Firstly, he could revert to Yotzer Or and end up with Ahava Rabba, which is usually preferable, in that the latter would then follow a proper b'racha. Also, there it refers to b'rachot whose order is not critical, and the linkage between the previous and present berachot is arguably weaker (see Rasha, Berachot 11a), and still he finishes the "open-starting" b'racha he started.

In conclusion, it appears that one who started saying a b'racha of Sheva B'rachot that should have come later should preferably finish up the b'racha before returning to the one he missed. It does not matter if he said Hashem's Name in a normally beginning b'racha or he recited a word or two of a b'racha hasemucha l'chaverta. However, even if we are correct, it does not seem that stopping before Hashem's Name would be a grievous mistake.

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

**Ironically, it is often those whose intelligence is not very great and who must, therefore, consciously shape and direct it, who emerge wise.**

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

They shall make for Me a Sanctuary, that I may dwell among them (25:8). Sefer HaChinuch writes that this is the source for the positive commandment "to build a

house for the sake of HaShem - where we can offer our sacrifices to Him. After a lengthy discussion, he concludes, "This mitzva applies when the majority of Jews [dwell] in their Land, and it is one of those mitzvot that are not incumbent upon the individual, rather the community."

R. Yehoshua of Kutno (Yeshu'ot Malko) asks: It is well known that relatively few Jews returned to Zion at the end of the 70-year Babylonian exile; most chose to remain in exile. How, then, did Ezra and Nechemya build the Second Temple? According to Sefer HaChinuch, a majority of world Jewry must live in the Land in order to do so!

R. Yehoshua answers his question based on a Gemara in Chagiga (15a): [God] created righteous and wicked people, and He created Gan Eden and Gehenom. Everyone has two portions: one in Gan Eden and one in Gehenom. If a righteous person merits it, he receives his and his friend's portion in Gan Eden. If a wicked person so deserves, he receives his and his friend's portion in Gehenom.

The same applies here. At the time of Ezra, all Jews had the ability and opportunity to make Aliya. The majority, however, willingly chose not to, mainly because they became too complacent in exile. Therefore, the few Jews who withstood the temptations of the Diaspora and ascended to Eretz Yisrael received not only their own "portion" in the Holy Land, but also their friends' portions. Although quantitatively only a minority of Jews lived in the Land, qualitatively it was as if the majority dwelt there. Thus, they were able to rebuild the Holy Temple.

There are many similarities between the return to Zion at the time of Ezra and today's return to Zion. Both were initiated by the Gentiles (Cyrus and the Balfour Declaration); both were carried out - to a large extent - by irreligious Jews; and in both cases many religious Jews refused to take part. What we learn from Chazal and R. Yehoshua Kutner is that when God gives us the opportunity to return to our Homeland, we must seize it. For if we don't, we run the risk of ruining the redemption for all of Klal Yisrael or forfeiting our personal share in God's special Land.

*Adapted from an article in the author's recent book, Eretz Yisrael in the Parasha*

**Rabbi Moishe Lichtman, Ramat Beit Shemesh**

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

## [4] **Wisdom & Wit**

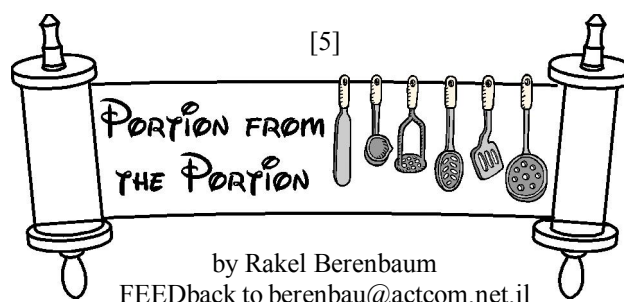
For the past few generations, the name of R' Chaim Soloveichik is synonymous with possibly the greatest Torah mind of the 20th century. Yet, he was not always accepted as such a great Torah scholar. Indeed, when he was first accepted as a Rebbe at the Volozhin Yeshiva, there were those who implied that part of the reason for his being offered the position was that he had married a granddaughter of the Netziv.

Due to these questions, the very first time R' Chaim gave a shi'ur, some of the greatest Torah scholars of the time came to hear the shi'ur, including R' Eizel Charif.

R' Chaim gave an extraordinary shi'ur, which simply dazzled all those present. At one point, though, R' Chaim realized that the logical construction which he had built up was evidently in opposition to what the Rambam writes in his Sefer HaMitzvos. No one else had noticed this contradiction. R' Chaim immediately stopped the shi'ur and, after thinking through the matter for a few minutes, decided that the quotation from the Sefer HaMitzvos was a valid one, and that his shi'ur was therefore not valid. He therefore sat down.

As this shi'ur was supposed to be a test for the new Rebbe, one might have imagined that it would eliminate any chance of R' Chaim receiving the position, but the contrary happened: the great Torah scholars were so impressed with R' Chaim's passion for the truth, that they voted unanimously to retain him as a Rebbe.

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



Ed. note: Several TTreaders wrote objecting to last week's recipe for Dead Man's Meatloaf. They found that it was in poor taste (which no recipe should be, either literally or figuratively). My initial reaction to the recipe idea was negative, but not strong enough to pull it. I regret not having gone with my first inclination and would like to apologize for the feelings that the recipe engendered in what seems to be more than a few TTreaders. —PC

Here is what the Portion of the Portion columnist wrote about last week's recipe:

*I would like to apologize to all those who found last week's recipe gross, disgusting and bordering on unJewish. I take my guidance from the Torah which discusses death, murder, capital punishment and other unpleasant topics in an open and clear way so people can know how to behave. The recipes are meant to awaken a discussion and get people interested in the verses from the Torah. If people find some weird, disgusting or not appropriate for their family they do not have to serve them. My family, who tend to be my biggest critics, actually liked this recipe and even had a hard time finding which of all the verses in the sedra I prepared it for, since there were many other places in the sedra that discussed death such as - manslaughter (21:12-13), murder (14), killing slaves (20-21), miscarriage (23), ox goring a man to death (28). The verse I chose to write about what happens to be a timely topic and it is important for us to*

*know what the Torah law is in these delicate areas.*

*I hope to write next week about the tunic which is worn as an atonement for killing. Hopefully that will act as atonement if I offended anyone by what I wrote last week.*

## MADE OF PURE GOLD

In Parshat T'ruma, Moshe is instructed to make the Menora. It was made out of one piece, MIKSHA ACHAT, of pure gold, ZAHAV TAHOR (25:31).

Rashi explains that it wasn't allowed to be made out of pieces that were attached together, rather it had to all be shaped from one piece of gold.

The crafting of the Menora was a difficult task. For all the other objects of the Mishkan, Hashem gave exact dimensions how to construct them - how many cubits width, length and height. Not so for the Menora. The Torah describes what the Menora should include base, stem, decorative cups, spheres and flowers, six branches - three on each side. It also says that it should be made out of a KIKAR ZAHAV - talent (68.4kg) of pure gold (25:39), but it doesn't say how tall it should be, what width the base should have, how long the branches should be, etc.

Rashi says that Moshe had a difficult time making the Menora. It is complicated to make such an intricate piece out of one piece of gold. He had such a hard time that Hashem showed him a model of the Menora made out of fire. According to Midrash Tanchuma, Hashem finally told him to throw the bar of gold into the furnace where it miraculously formed by itself into the Menora.

The Menora was an important object that was placed in the southern part of the Kodesh. Because of the extra knowledge that was needed to construct the Menora, the Rabbis say KOL HAROTZEH L'HACHKIM YADRIM, anyone who wants to become smart should go to the South. The Shulchan Aruch also recommends that someone who wants to pray for wisdom should face east and lean a bit to the south.

- The Abarbanel says that the Menora symbolized the reward of wisdom and attaining greater spiritual heights. It was made of pure gold, hinting that wisdom must not be tainted by alien ideas. This is interesting considering that Abarbanel was himself well-versed in Torah tradition as well as the classical literature of his day, including contemporary Christian scholarship and Arab philosophy. Nevertheless it was he who stressed the limitations of the secular sciences. He said the cups, spheres and flowers symbolize the various sciences which branch out from each other. These were all formed from one piece of gold showing that all the various sciences have one common source - the Torah.

### California Gold Bars

- 1 cup brown sugar
- 1 cup margarine or butter, softened
- 1 egg

- 1 tsp. vanilla
- 1 1/3 cups flour
- 1 cup chopped walnuts
- 1/2 cup apricot jam

Preheat oven to 160°C (325°F). Beat together the brown sugar, margarine, egg and vanilla in large bowl until smooth and creamy. Stir in flour and nuts. Spread half the batter evenly in a 9" square pan. Spread apricot jam over the batter. Cover with the remaining batter. Bake for 45-50 minutes until light brown and set. Cool and cut into bars. 16 bars. You can wrap each one in gold foil paper or cut out a stencil of a Menora, put it over each bar and sprinkle powdered sugar over each one.

## [6] Parsha Points to Ponder

### T'RUMA

1) The Torah relates all of the materials that people donated for the Mishkan. The Torah lists GOLD, SILVER, AND COOPER. SKY BLUE, PURPLE, AND SCARLET WOOL. LINEN AND GOAT HAIR, SHOAM STONES AND STONES FOR THE SETTINGS FOR THE EPHOD AND THE BREASTPLATE. (25:3-7) The list seems to be in descending order of value beginning with gold and working its way down to the less valuable items. Why, then, does it mention the expensive shoham stones and the setting stones at the end of the list?

2) Why does G-D command Moshe to make the Aron in plural VA'ASU (25:10) as opposed to the singular VA'ASITA which He uses regarding the other vessels of the Mishkan?

3) Three vessels in the Mishkan had crowns - the Aron, the Golden Altar, and the Shulchan. Regarding all three, G-D commanded AND YOU SHALL MAKE A GOLD CROWN AROUND. Why did G-D repeat this command for the Shulchan saying AND YOU SHALL MAKE A GOLD CROWN ON ITS MOLDING AROUND? (See 25:25)

## THESE ARE THE ANSWERS

Ponder the questions first, then read here

1) The Or HaChaim answers that the Shoham and setting stones differed from the other items donated to the Mishkan. Since they were on the garments of the Kohein Gadol, they could be used for non-holy purposes when the Kohein was not on duty (See Yoma 68b). Everything else donated to the Mishkan was halachically holy and not usable for a secular purpose. Therefore, the items which were less holy were relegated to the end of the list.

2) The Chafetz Chayim teaches that the plural emphasized that every Jew should contribute towards the construction of the Aron since the Aron represented Torah. No Jew should ever feel like he is somehow inferior when it comes to Torah study and a relationship with the Torah.

Just like every Jew was commanded to contribute to the Aron, every Jew should contribute his portion in Torah and strive for excellence in this pursuit.

3) Rav Moshe Feinstein points to the teaching of our Sages, quoted by Rashi, that the crown of the shulchan symbolized the crown of kings because of the wealth which the food of the shulchan represented. Rav Moshe explains that majesty and wealth usually lead to terrible abuse and negative behavior. Kings are usually full of great haughtiness and selfishness which leads to great evil into this world. However, the crown with all of its wealth also has the potential to bring kindness to others. The Torah, therefore, emphasizes that the crown of the Shulchan in the Mishkan is one that teaches the positive promise of the crown of kings. The Hebrew for ITS MOLDING is MISGARTO. This can also be translated as ITS ENCLOSURE. The Torah is, thus, revealing that the crown of majesty with its wealth and honor, involves holiness only when it also serves as an enclosure - with safeguards protecting against its natural tendency towards evil.

*Parsha Points to Ponder is prepared by Rabbi Dov Lipman, who teaches at Reishit Yerushalayim, Tiferet, and Machon Maayan in Beit Shemesh and RBS and is the author of "DISCOVER: Answers for Teenagers (and adults) to Questions about the Jewish Faith", just re-published by Feldheim ppp@israelcenter.co.il*



*A new Torah Tidbits column with a Parshat HaShavua insight geared towards the young reader... or their parents and grandparents to read to them.*

The Hebrew word LISHKON means to live or to dwell. A SHACHEIN is a neighbor, someone who lives near you. A MISHKAN is a dwelling place set aside for a special purpose. THE MISHKAN was the very special place Hashem chose to "dwell" among Bnei Yisrael.

Hashem doesn't need a place to live. He is called HAMAKOM - The Place - because He is everywhere, all at once, all the time. Nonetheless, He chose one place where His Holy Presence would reside in the midst of Am Yisrael during the forty years they were in the Midbar. Later on, in Eretz Yisrael, the Beit Hamikdash replaced the Mishkan.

Parshat T'ruma describes the building of the Mishkan. It was made of huge beams and tapestries and skins. It could be set

up and taken down as the Jews moved through the desert. Wherever it was, it was somehow always directly connected to a Heavenly, spiritual Mishkan.

It took time, many materials and much work to build the Mishkan. The people had left Egypt laden with treasures. Copper, silver, and gold; precious stones, animal skins, linen, purple and scarlet wool; spices, oil, wood and animals - all payment for the many years of slavery in Egypt. They gave of their treasures generously, supplying all the raw materials and doing all the work. They wove, sewed, crafted and carved, engraved, weaved and embroidered - producing all the beautiful items Hashem commanded them to make.

Today, we have no Mishkan and no Beit HaMikdash. The closest thing we have is the Bet Kneset. It's only a substitute, a reminder of the originals. If you look at a book of photographs of shuls around the world, you will see that the Jews have always tried to make their Batei Kneset as beautiful as possible. Every shul contains an Aron which reminds us of the original Aron Hakodesh. Each has a Ner Tamid to remind us of the original Menora. And most important, each has its minyan of Jews - descendants of the original Jews who left Egypt.

A long time has passed since the Mishkan or Beit HaMikdash existed, but we still pray the same prayers (plus many newer ones) in Hebrew - the same language. And someday, hopefully in the near future, we will have a new Beit HaMikdash which will be even more beautiful than the original. And who knowse maybe you'll be able to help build it!

## [8] **Torah from Nature**

T'CHEILET

We often write about the source of the sky-blue dye known as T'CHEILET for Parshat Sh'lach, which has the mitzva of Tzitzit and the P'TIL T'CHEILET, or Korach, with its connection. Parshat T'ruma is our first introduction to wool dyed T'cheilet, its being among the materials that were to be voluntarily collected from the people for the building of the Mishkan. It is mentioned about 48 times in many of the books of Tanach.

Pictured above, to the right, under the mascot of this

TT frequent feature is the shell of the sea snail known as Hexaplex trunculus or Murex trunculus. It is the top contender in our day for being the true source of T'cheilet. Its hypobranchial gland secretes a mucus... which upon exposure to air and light, produces a strong blue dye.

The substance that becomes the T'cheilet dye, is colorless when it is extracted from the snail. It turns blue - as mentioned earlier - upon exposure to air and light. However, if it is shielded from light, the same substance produces a purple dye, which is thought to be the ARGAMAN, also mentioned in the sedra. So these two dyes have the same source, but different conditions of "production". Visit [www.tekhelet.com](http://www.tekhelet.com) for more details. And search the web for more.

## [9] Taanit Esther

Some say that we fast on Taanit Esther because of the fast that Esther declared upon the Jews of Shushan before she approached the king to plead for her people. It is likely that the name of the fast day comes from that episode in the Megila, but not the fast day itself. That fast was three days long in Nisan.

Some say that on days when the Jewish People wage battles, they fast and pray for Divine help and guidance. Such a day was the 13th of Adar, the usual date of Taanit Esther (but not this year).

Some say that the fast is actually mentioned in the Megila, which speaks of ...DIVREI HATZOMOT V'ZAAKATAM - ...the matters of the fast and the wailing.

And some suggest that the fast was instituted as an atonement and TIKUN (repair) for the Jews of Shushan attending the parties of Achashveirosh, at which he flaunted the plunder of the Beit HaMikdash and at which he belittled G-d. The Jews had no business enjoying those parties - for several reasons. Therefore, abstaining from food and drink serves as an atonement and TIKUN. And, ironically, so does the eating and drinking of Purim day. There are two ways to atone for sins of eating and drinking. One is to fast, and the other is to indulge in food and drink, even to an excess... that is L'SHEIM SHAMAYIM, for the sake of Heaven and for the fulfillment of a mitzva. Taanit Esther serves as a sobering reminder not to indulge food and wine for the wrong reasons on Purim. Taanit Esther embodies the serious side of Purim, which we tend to ignore or overlook on Purim day.

## [10] Precious Torah

טוֹב-לִי תוֹרַת פִּיךָ מֵאַלְפֵי זָהָב  
וְכֶסֶף:

The Torah of your mouth is better to me than thousands of gold and silver. (T'hilim 119:72)

The three metals used in the construction of the

Mishkan were gold, silver, and copper (brass? bronze?) - ZAHAV, KESEF, NECHOSHET.

Marayana shel Torah quotes the Chatam Sofer with a beautiful observation.

The letters that make up these three words hint at the days of the year on which the Torah is read.

ZAHAV: ZAYIN is Shabbat, HEI and BET are Thursday and Monday.

KESEF: KAF - Kipurim, as in Yom Kippur, SAMACH = Sukkot and PEI is Pesach and Purim.

NECHOSHET: NUN - Neiroth, candles - that's Chanuka (okay, so this one letter is a stretch), CHET - Chodesh, as in Rosh Chodesh, and Rosh HaShana which is also a Rosh Chodesh (hey, why not use the CHET for Chanuka? Because then we'd need something else for NUN), SHIN is Shavuot (could have been Shabbat too), and TAV is for Taanit, as in all the public fast days.

## [11] Divrei Menachem

Parshat T'ruma describes the arrangements for building the holy Mishkan - or Tabernacle - which was to become a rallying point for the newly born Jewish nation. It would be ringed by the tribes and topped by the Cloud of Hashem's Presence. For Ramban, the Mishkan and its parts symbolized the historic experience at Mt. Sinai. Thus, when the people came there to offer their sacrifices they would be able to achieve permanently the spiritual heights accomplished only temporarily at the Revelation.

One of the central features of the Mishkan was the Ark that housed the Tablets of Law. Its very name "Aron" incorporates "Or" - 'light' - indicating that the Torah embodied by the 10 Commandments is the light of the world (Rabbi Bachya). Notably, the command to build the Aron is stated in the plural, in contradistinction to the singular language employed for the other appurtenances in the rest of the parsha. The inference is that the entire nation should be involved in the formation of the Aron and its purpose.

The instructions for the Aron preceded those pertaining to the structure as a whole. In practice, however, the Mishkan was built before the Ark. Ramban explains that for Moshe it was important to speak of the Ark first, not as an architect, but as a teacher. For the Aron that housed the word of G-d is far more important than the building where it is stored. This surely sends a message to those individuals today who tend to confuse the aesthetics of the synagogue with what happens within it.

Shabbat Shalom, Menachem Persoff

## Towards better Davening and Torah Reading

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם:

Two reviews on two accent issues.

V'A-su (not v'a-SU, as the word on its own should be), with the accent pulled back from the last syllable and placed on the next-to-the-last syllable (to become MIL'EIL rather than MILRA) because of the single-syllable word that follows it in the same phrase. LI, as in V'A-su LI mik-DASH...

v'sha-chan-TI. Here (and in many other words like it) we have the word sha-CHAN-ti, past tense, I dwelled, being flipped to future by the device known as the VAV HAHIPUCH. That prefixing of the VAV is accompanied (mostly, but not always) with an accent-shift to the last syllable of the word.

### 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.*

### The Essenes and the Mikdash - Background Material

*Last week in response to DG's letter we discussed the Dead Sea Scrolls and the celebrated "Copper Scroll" in particular - "a roadmap - possibly - leading to a fabulous treasure that includes incredible quantities of gold and silver ...65 tons of silver and 26 tons of gold". We noted that "the concensus among 'Scroll Scholars' until the 1990s was that the scrolls were written by the Essenes who lived at Kirbet Qumran and that they hid the scrolls in the nearby caves during the Jewish Revolt against the Romans in 66CE. Slaughtered to the last man by Roman troops, they never returned to retrieve their precious manuscripts. Today the concensus is that the authors of the scrolls were "Essene-like" or a splinter Essene group rather than simply Essenes as such. This modification of the Essene theory takes into account the substantial differences between the world view expressed in some of the scrolls and the Essenes as described by the classical writers such as Josephus and Pliny the Elder. But maybe, as Fruma from Flatbush contends, we jumped the gun. At her suggestion, before we continue discussing the Copper Scroll, we should backtrack a bit. And so we shall. Who and what were the Essenes? Where did they come from? And what was their relationship to the Mikdash?*

Briefly, the Essenes were members of a small Jewish religious order, originating in the second century B.C.E. who lived near the western shores of the Dead Sea. Our primary sources of information about the Essenes are the Roman historian Pliny the Elder, Philo's Quod omnius probus liber, Josephus' Jewish War and Antiquities of the Jews, and (possibly) the Dead Sea Scrolls. (Scholars are far from unanimous on that last point. Norman Golb of the University of Chicago, published a series of studies

debunking the "Qumran-sectarian" theory of the origin of the scrolls. Dr. Golb postulated that historical, textual and forensic evidence proved that the scrolls were remnants of Jerusalem libraries that were spirited out of the soon to be destroyed city and concealed in the Judean desert before the Roman siege of Jerusalem began. He argued that the great diversity of conflicting beliefs found in the scrolls could not possibly reflect the thinking of the members of one small sectarian group.) The exact relationship between the Essenes and the "Qumran-sectarians" is still not clear. It is generally believed that they were co-extensive, but not identical. The Qumran community seems to have lived in ways and espoused doctrines atypical of what Josephus and Philo ascribe to the Essenes. Indeed, the scrolls in the Qumran library include many texts that depart from typically Essene thought patterns and are more congruent with the philosophies of other Jewish groups of the period. And, like the Sages, the Essenes believed in the immortality of the soul. The order consisted of adult males; celibacy was enjoined at least among one group of Essenes. Nevertheless, Josephus mentions married as well as celibate Essenes. The Damascus Document ordains, "If they live in camps according to the rule of the land, marrying and begetting children, they shall walk according to the Law... (CD VIII 6). The Essenes lived in a highly organized community that held possessions in common, observed strict ritual purity and were scrupulously clean. They wore only white garments, were pure in word and deed, and observed Shabbat meticulously. Their emphasis on purification through immersion in Mikva'ot and flowing bodies of water was no doubt a major influence on the development of the baptismal rite in various derivative religions. Josephus writes, "They do not offer animal sacrifice, judging it more fitting to render their minds truly holy. They flee the cities and live in villages where clean air and clean social life abound. They work either in the fields or in crafts that contribute to peace. They do not hoard silver and gold and do not acquire great landholdings; procuring for themselves only what is necessary for life. Thus, they live without goods and property, not by misfortune, but out of preference. They do not make armaments of any kind. They do not keep slaves and they detest slavery. They avoid wholesale and retail commerce, believing that such activity excites one to cupidity." They abhorred untruthfulness and forbade oaths, with the one exception of the oath a new member took after two years of probation. In this oath, the member pledged piety toward G-d, justice to men, honesty with fellow Essenes, preservation of the group's secrets, and faithful transmission of its sacred precepts. While as a rule, they avoided the manufacture of weapons, Josephus notes that one of the leaders of the Jewish army in the first war against the Romans was "John the Essene". Commander of the Jewish forces defending Lod, Yafo, and Emmaus and "a man of first rate prowess and ability", he fell in battle in "Ascalon".

Using a palette with a multiplicity of colors, Philo lovingly paints an idealized picture of the Essenes. "(They) live in a number of towns in Judea, and also in many villages and in large groups. They do not enlist by race, but by volunteers who have a zeal for righteousness and an ardent love of men. For this reason, there are no young children among the Essenes. Not even adolescents

or young men. Instead, they are men of old or ripe years who have learned how to control their bodily passions. They possess nothing of their own, not house, field, slave nor flocks, nor anything which feeds and procures wealth. They live together in brotherhoods, and eat in common together. Everything they do is for the common good of the group. They work at many different jobs and attack their work with amazing zeal and dedication, working from before sunrise to almost sunset without complaint, but in obvious exhilaration. Their exercise is their work. Indeed, they believe their own training to be more agreeable to body and soul, and more lasting than athletic games since their exercises remain fitted to their age, even when the body no longer possesses its full strength. They are farmers and shepherds and beekeepers and craftsmen in diverse trades. They share the same way of life, the same table, even the same tastes; all of them loving frugality and hating luxury as a plague for both body and soul. Not only do they share a common table, but common clothes as well. What belongs to one belongs to all. Available to all of them are thick coats for winter and inexpensive light tunics for summer. Seeing it as an obstacle to communal life, they have banned marriage."

The incredible fantasies of Pliny the Elder are even more marvelous. "To the west (of the Dead Sea), the Essenes have put the necessary distance between themselves and the insalubrious (unhealthy) shore. They are a people unique of its kind and admirable beyond all others in the whole world; without women and renouncing love entirely, without money and having for company only palm trees. Owing to the throng of newcomers, this people is daily reborn in equal number; indeed, those whom, wearied by the fluctuations of fortune, life leads to adopt their customs, stream in great numbers. Thus, unbelievable though this may seem, for thousands of centuries (sic) a people has existed which is eternal yet into which no one is born: so fruitful for them is the repentance which others feel for their past lives!" <to be cont.>

*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**

- 🕒 Across the top of the ParshaPix are sacks of gold (Au is the symbol for the element gold - it is based on the Latin name for gold, Aurum), silver (similarly, silver's symbol comes from its Latin name Argentum), and copper (Cuprum), that were donated to the building of the Mishkan and its accouterments.
- 🕒 The two things in the upper-right of the ParshaPix are cabbages. In Hebrew - KRUV, as in the K'RUVIM on the KAPORET of the ARON.
- 🕒 Many of the other items in this ParshaPix represent the materials that were collected, and mentioned, in the beginning of the sedra.
- 🕒 The gemstone represents the stones for the CHOSHEN and the shoulder straps of the EIFOD.
- 🕒 The gold rings stand for the rings through which

were inserted the carrying poles of some of the furnishings of the Mishkan. (And also, the rings that connected adjacent wallboards - even though those rings were rectangular rather than round.)

- 🕒 The spools of thread represent the different colored wool and linen that were used to weave the coverings in the Mishkan. Also, to sew together the panels of the Mishkan and the Ohel.
- 🕒 Under the cabbages is a bouquet of flowers, in Hebrew - ZEIR. That is the term used in the Torah for the decorative border of gold that was made for the ARON and SHULCHAN (at least).
- 🕒 The olive oil represents the olive oil, which had several purposes in the service of the Mikdash. Remember that not only was olive oil used in the day-to-day service of the Mikdash, it was also used to consecrate each vessel.
- 🕒 Next to the olives is a tree and a log, standing for the ATZEI SHITIM, the acacia wood used extensively in the construction of the Mishkan.
- 🕒 Below the olive oil are representations of the three decorations of the Menorah. The trophy cup is called a GAVI'A. The bottom is KAFTOR and the flower is the PERACH. The actual Menora shapes did not necessarily resemble these, but the names do.
- 🕒 Then there is a sewing machine to facilitate various sewing jobs that were needed in the Mishkan.
- 🕒 To the right of the sewing machine is a column or pillar, of which there were many in the Mishkan - to support the PAROCHET, the covering of the entrance of the Mishkan, the curtains of the courtyard, and the entrance to the courtyard. Many AMUDIM.
- 🕒 To the column's right and under the bouquet is a frame, MISGERET in Hebrew. The word is used in the description of the SHULCHAN.
- 🕒 In the frame is a mortarboard, graduation cap. It stands for the wisdom that G-d endowed Shlomo with (mentioned in the beginning of the haftara). This does not mean to say that graduation is a guarantee of wisdom. It's just a symbol for ParshaPix.
- 🕒 Bottom row, right to left: Matza with a face is LECHEM HAPANIM, which reminds us that those special loaves were halachic matza - no Chametz.
- 🕒 Notebook is MACHBERET, a term used in the sedra.
- 🕒 The computer screen is called a MASACH in Hebrew. The Biblical use of the word applied to the curtains that covered the entrance to the Mishkan and to the courtyard of the Mishkan.
- 🕒 In the lower-left is the flag of Lebanon, reminding us of the Cedars of Lebanon mentioned in the Haftara.
- 🕒 There are two unexplained items - one easy and one hard - they are the visual TTriddles.

## 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 (MISHPATIM) TTriddles:

#### [1] Age Trumps Thing

In a SHANA P'SHUTA (12-month, one Adar, "regular" year), Mishpatim is Parshat Sh'kalim almost 95% of the time (which is almost 60% of all years). In a SHANA M'UBERET, Mishpatim is Rosh Chodesh almost 16% of the time (5.8% of all years) and Machar Chodesh 28.5% of the time (10.5% of all years). It is not a special Shabbat only 23.8% of all years. Now, on those 23.8% of the years, its haftara is from Yirmiyahu, starting with the words HADAVAR, the word (which G-d spoke to Yirmiyahu)... But for TTriddles purposes, we'll take the other meaning of HADAVAR, the thing. The Thing (haftara) is pre-empted almost 77% of the time by other haftarot. The most common pre-empter by far (accounting for 60 of the 77% of the time), is the haftara of Sh'kalim, which begins, BEN SHEVA SHANIM Y'HO'ASH B'MOLCHO... Y'ho'ash was seven years old when he began his reign. AGE TRUMPS THING.

#### [2] sounds like we're exempt from them on Pesach - au contraire

MATZOT in Targum Onkeles is PATIRA. The word sounds like PATUR, to be exempt, which we most definitely are NOT on Pesach. Au contraire, just the opposite, we are obligated - CHAYAV.

#### [3] It has its own built-in gavel

The word MISHPATIM has its own built-in gavel for the judges who are primarily responsible for the fulfillment and adherence to MISHPATIM. Between the first and final MEM of the word, we find the letters (albeit jumbled) of the word PATISH, hammer or gavel.

#### [4] results in rotating head 90°

Try it yourself. Stand in front of a mirror and tilt your head 90° to the left or the right. It won't be easy, but if you shift your body and move your shoulder out of the way a bit, you can do it. Now, look at your face. What do you see? Among other things, you see something from Parshat Mishpatim (and in Parshat Emor as well)... AYIN TACHAT AYIN, an eye under an eye.

And that brings us to the visual TTriddles from the ParshaPix, of which there were two..

No, not the PIT, which was explained in the Parsha-Pix explanation as being one of the types of Damages presented in the sedra. But rather...

[1] The Tzedaka box is designed after the box described in the haftara for Parshat Sh'kalim, that was used in the Beit HaMikdash for the collection of the half-shekels. Basically, a box with a slit in its door or lid. Sounds like a Tzedaka box.

[2] For this one, you had to find it first. It was hiding in the open, inside the Sukka in the lower-left corner of the ParshaPix. It is a picture of a LYRE, a stringed instrument of the harp family having two curved arms connected at the upper end by a crossbar, used to accompany a singer or reciter of poetry... Seem an image of one someplace, besides in the ParshaPix for Mishpatim? Yes, on the back of our HALF-SHEKEL coin.

[3] And then there is the Zodiac TTriddle, a.k.a. the Mazal TTriddle. For several years, the Word of the Month box on page 2 (now starting on page 2 and continuing to page 3) had a "regular" representation of the month's mazal. Either a pictogram or a symbol. Almost two years ago, we started with a pictorial pun or play-on-words to represent the mazal of the month. Mazal Adar DAGIM. Pisces, the fishes or FISH. Which was the name of the character on the police sitcom, Barney Miller, played by the fellow in the picture, Abe Vigoda.

### This weeks TTriddles:

[1] The length of a Y'RI'A (of the Mishkan) is perfect

[2] The Mishkan counterparts (male & female) of Yosef's brothers and the MN (manna) collectors/eaters

[3] Anagrams of gold and fabric

[4] Aramaically appropriate repeated phrase head

[5] you can't wear them with wool socks

[6] most kids' favorite subject

[7] For whom is it really give and get?

