

Page Zero of Torah Tidbits 755

FOR YOUR INFORMATION... This week's hard copy of Torah Tidbits has the outside sheet (i.e. front page, second page, next-to-last page, and back page upside-down from the main body of TT, in the spirit of Purim pranks that play on the concept of V'NAHAFOCH HU (see beginning of page 3 to see how the hard copy page 3 looks. In addition, the Possibly Practical Purim Pull-out Pages, which are the four pages of the innermost sheet, is/are also upside down.

Lead Tidbit

cont. from Front Page

Eisav, and our grandfather, Yaakov. Sources tell us that when Eisav realized he could not succeed in killing Yaakov, he instructed his grandson Amalek to take over the job. Unfortunately, Amalek responded to Eisav's challenge with gusto. And he seems to have recruited many others - not from Amalek - to join his ranks, throughout Jewish History.

Back to the mitzvot. Zachor, per se, is fulfilled with the public reading of Parshat Zachor, specifically on the Shabbat before Purim. This not only connects Amalek to his descendant Haman, but it allows us to see a definition of Amalek attitude and behavior. Mordechai does not bow to Haman. Any cruel person overly filled with himself would just give the orders, "Off with his head" and be done with it. But others in the king's court told Haman that Mordechai's refusal to bow was because he was Jewish. This enraged Haman to the point that he was consumed with a desire to destroy every man, woman, and child in the nation of Mordechai. This is Amalek incarnate.

Even if we say that Zachor is limited to the Amalek attack post-Exodus, the LO TISHKOCH, thou shalt not forget, must certainly be seen as including all the Amalek-type of anti-Semitism throughout the ages.

And the command to fight against Amalek can also be seen as inclusive of much more than that particular nation. That idea would fit with the Torah's telling us that the war against Amalek is with G-d and with us, from one generation to the next.

Remember Amalek... and keep an eye out for today's Amalek as well.

WORD of the MONTH 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...

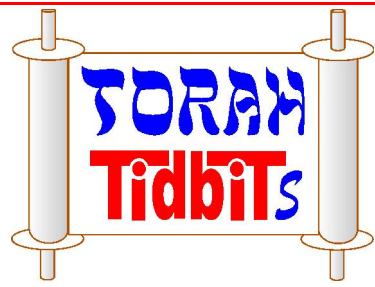


this Motza"Sh, Leil regular Purim, there will be a Total Lunar Eclipse. As the Moon travels around the Earth, it will first pass into the penumbral shadow, not dimming the Moon sufficiently to be noticeable to the naked eye. So let's ignore that phase of the eclipse. At 11:30pm, however, the Moon enters the umbral shadow of the Earth and direct light from the Sun begins to be blocked. For more than an hour, the Moon will appear to diminish (similar to going through its waning phases), until it enters the shadow completely. From that time (approx. 12:45am), for more than an hour, the Moon will be visible as a dull coppery orange disk - no bright white light. Then, from approx. 2:00am, it will appear to go through its waxing phases as more and more of the Moon emerges from the Earth's Shadow and white replaces the dull color, until it is, once again, fully bright white. Aside from reviewing a little astronomy, there is a point of halachic interest in the situation. The last opportunity for Kidduch L'vana each month is full moon, when the Moon and Sun are in opposition (opposite each other in the sky with the Earth between them). Until opposition (NIGUD), the Moon has been increasing each night since the Molad. After the NIGUD, it starts to diminish, and it is no longer appropriate to say KL. By Tradition, we calculate Molad and Nigud based on the average time it takes the Moon to go through its cycle of phases. The astronomical reality varies from the average times by as much as several hours earlier or later. Logically, if the Moon is actually past its real fullness, then we shouldn't be able to still say KL. But when the calculated time of the NIGUD is later than real full moon, we can still say KL until the Traditional deadline. Conversely, when the halachic deadline arrives, we no longer can say KL (with the bracha), even if the Moon won't be full for some hours to come. The halachic rule overrides, so to speak, the astronomic reality. Both ways. Knowledge of the actual full moon is not relevant for KL; our calculations are. However (there's that word again), an opinion exists (among other less "interesting" ones) that if one not only knows that the instant of full moon has passed, but actually experienced the moment of full moon, then he may not recite KL afterwards, even if there is still time until the calculated deadline. How can one "experience" the moment of full moon? By observing a lunar eclipse. Once the Moon has passed through the Earth's shadow, full moon has already occurred. In fact, it is just about the middle of the eclipse that the Sun and Moon are in opposition. (And it is during a solar eclipse that the Sun and Moon are in conjunction, i.e. the moment of the Molad - but that's another topic.)

During the 3¾ hours of the visible eclipse, one cannot say KL. After 3:12am until the 5:19am deadline, KL can be said by the following people:

One who did not see the eclipse (even if he knows about it). He might have the knowledge, but not the experience. He has the Traditional KL deadline.

continued on page 3



שבת פ' תצוה - תולדות
755
 שנת ה'תשס"ז



March 2-3, '07 • י"ג אדר תשס"ז

This Shabbat is the 162nd day (of 355) and the 24th Shabbat (of 51) of 5767

וְעִשִׂיתָ בְּיַד־יְקֹדֶשׁ לְאַהֲרֹן אֲזִיקָה לְכַבֹּד וּלְתִפְאֵרֶת: שמותכח:ב

It's Definitely Not Just Amalek

The relatively short Maftir for Shabbat Zachor contains three related mitzvot: The positive command to remember what Amalek did to Bnei Yisrael on our way out of Egypt, the positive command to "blot out" or obliterate, the remembrance (or memory) of Amalek, and the prohibition of ever forgetting. (What exactly we are forbidden to forget is not specified in the pasuk.)

What Amalek did is recorded in the last nine p'sukim of Parshat B'shalach, and reiterated in the Zachor maftir from the end of Ki Teitzei.

The command of TIMCHEH is considered by some to be a command to the Jewish People as a whole, while others consider it to be a command to each Jew - but as part of the whole. Actually going to war against the actual nation of Amalek is certainly part of this mitzva, but it isn't the whole story. It carries with it an on-

going element of wiping out the Amalek philosophy and way of life, regardless of a genealogical link to the original nation. So too for ZACHOR, and so too for the prohibition of forgetting.

Different from the "seven nations", whom we were commanded to eradicate from Eretz Yisrael, we find only with Amalek that G-d and Israel both have perennial battles, throughout the generations.

Our fight with Amalek began with the tension between Amalek's grandfather,

continued on page zero

Candle Lighting
 and **HAVDALA**
 Standard (Winter) time

Correct for TT 755 • Rabbeinu Tam (J'm) - 6:50pm

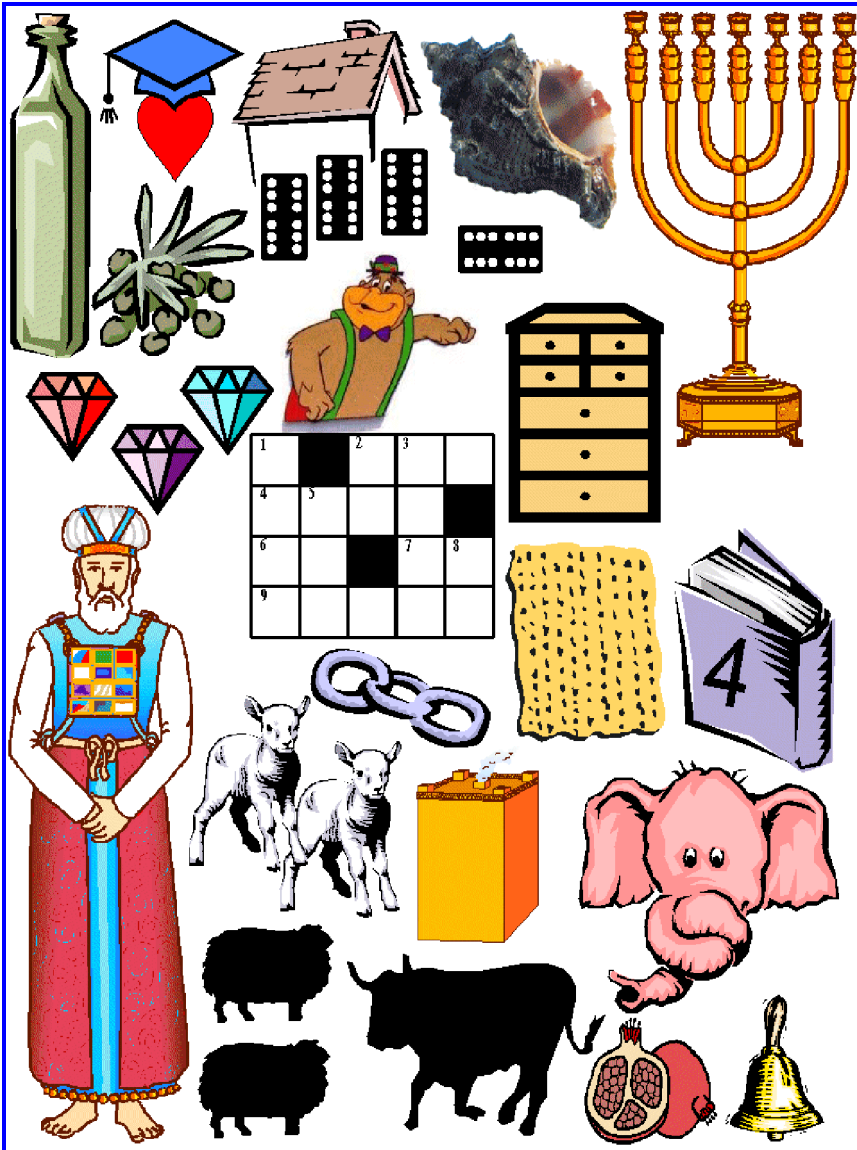
5:01pm	Jerusalem	6:15pm
5:18pm	Raanana	6:16pm
5:18pm	Beit Shemesh	6:16pm
5:18pm	Netanya	6:16pm
5:18pm	Rehovot	6:16pm
5:01pm	Petach Tikva	6:16pm
5:17pm	Modi'in	6:15pm
5:19pm	Be'er Sheva	6:17pm
5:17pm	Gush Etzion	6:15pm
5:17pm	Ginot Shomron	6:15pm
5:01pm	Maale Adumim	6:14pm
5:17pm	K4 & Hevron	6:15pm
5:05pm	Tzfat	6:13pm

In the Wolinetz Family Shul
OHEL SHMUEL (entrance floor)
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OTHER Z'MANIM

Correct for Jerusalem

Ranges are FRI-FRI
12-19 Adar • (March 2-9)

Earliest Talit & T'filin 5:16-5:08am
 Sunrise 6:06-5:58am
 Sof Z'man K' Sh'ma 8:58-8:53am
 (Magen Avraham: 8:14-8:09am)
 Sof Z'man T'fila 9:56-9:52am
 (Magen Avraham: 9:26-9:22am)
 Chatzot 11:51½-11:50am
 (halachic noon)
 Mincha Gedola 12:22-12:20pm
 (earliest Mincha)
 Plag Mincha 4:25-4:29pm
 Sunset 5:41-5:47pm
 (based on sea level: 5:37-5:42pm)

Word of the Month

Last opportunity for Kiddush L'vana based on the traditional calculation is 14d 18h 22m from the molad, i.e. 5:19am on Sunday (regular Purim), meaning all night Motza"Sh. **HOWEVER**, cont. p. 0

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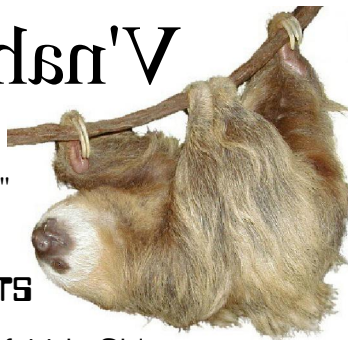
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וּחַ דְּחֹדֶשׁ לְחֵדֶשׁ

"...and the month which was
פְּרָשָׁה לָהֶם מִצָּרָה
to joy, from mourning to a holiday;"



T'tzaveh STATS

20th of 54 sedras; 8th of 11 in Sh'mot
Written on 179.2 lines in a Torah, rank: 33
10 Parshiot; 2 open, 8 closed
101 p'sukim - ranks 35th (8th in Sh'mot)
1412 words - ranks 35th (8th in Sh'mot)
5430 letters - ranks 32st (7th in Sh'mot)

מִצְוֹת

7 mitzvot; 4 positive and 3 prohibitions

As often happens in the Torah, there are other mitzvot in a sedra besides the ones that are counted among the Taryag. This is so in T'tzaveh. The numbers don't always give us an accurate "Mitzva-Picture" of a particular sedra

Aliya-by-Aliya Sedra Summary

[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 - 14 p'sukim - 27:20-28:12

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

SDT *The People of Israel are likened to the Olive - just as the olive shows its greatness (its oil) only after being crushed and squeezed, so too does Israel show its special qualities after being subjected to the trials and tribulations of Jewish History. And Israel is compared to the oil of the olive - just as oil does not mix with other liquids, but rather floats above*

them, so too Israel does not (should not) mix with the nations of the world. And if we remain faithful to G-d, we will rise above the nations (or groups) who seek to hurt us.

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

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

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

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

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

WORD of the MONTH from p.0

One who did see the eclipse, but doesn't know that lunar eclipses happen only at full moon. He had the experience, but doesn't KNOW that he did. He also has the "regular" deadline.

Only one who has BOTH knowledge of the passing of the moment of full moon AND has experienced it, cannot defy both, so to speak, and say KL after the eclipse.

Remember, that this is one opinion of several. But the most interesting because of what it is saying. Knowing something is one thing. Experiencing the same thing is different. Only the combination makes it strong enough to accomplish what it did.

It is doubtful that any of the above will impact on practical halacha, since we've had some good clear nights for KL this month, including last Motza"Sh. But we hope that this review (we've done it at least once before) has been interesting.

On a different, more practical note...

If KL has not yet been said by the community and the question is which goes first, Megila or KL, poskim disagree (WAINS?) with good arguments either way. If it's practical, ask your Rav.

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

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

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

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

[P> 28:6 (7)] The Eifod is to be woven from yarn made of threads of gold, three colors of dyed wool (blue, purple, crimson - the colors and shades are the subject of centuries of debate) and linen in an intricate style. The Eifod has two shoulder straps. The belt of the Eifod is made in the same manner as the Eifod itself, and is an integral part of it (not a separate piece that was attached).

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

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

SDT *Talmud Yerushalmi states that the name of Binyamin was engraved on both shoulder-stones, BIN on one and YAMIN on the other.*

This idea is supported by the language of the Torah - "From six of their names..." rather than "six of their names". In V'ZOT HBRACHA, when Moshe is blessing the tribes, the Torah says of Binyamin that "he will dwell between the shoulders, "U'Vein K'teifav Shachen".

Levi - Second Aliya - 18 p'sukim - 28:13-30

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

[S> 28:15 (16)] The Choshen is made in the same intricate style and manner of the Eifod. It is rectangular (double square) which when folded

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



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

CLARIFICATION

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

Another CLARIFICATION

Note that these garments (and some others) were Shaatnez. Yet rather than be forbidden, it was a mitzva for the Kohen Gadol to wear these garments. No contradiction here. He Who said not to wear Shaatnez, commanded the K.G. to wear these garments. He who said that it is forbidden to slaughter an animal on Shabbat, commanded that the daily korbanot and the Musaf be done on Shabbat. He is the Boss. Forbidding something in general and commanding the same thing in a specific situation underscores the idea of G-d's mastery of all.

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

ultimate demonstration of complete dominance. Because WE do not completely dominate. Only G-d does. Perhaps, the prohibition of Shaatnez is a mitzva meant to humble us, and rein us in, if just a little with this token reminder.

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

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

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

לוי רהם	שמעון ב	ראובן א
זבולן ז	יששכר ז	יהודה י
גד שבטי	נפתלי ב	דן ק יעק
בנימין	יוסף ו	אשר ישד

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

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

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

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

Shlishi - Third Aliya - 14 p'sukim - 28:31-43

[S> 28:31 (5)] The Me'il was made of T'cheilet

wool (some shade of sky blue - at what part of day or night? Good question. That's why there are different opinions). Its neck was especially reinforced to prevent tearing, which is prohibited [101,L88 28:32]. This prohibition applies to all Kohen garments, but is commanded in the context of the Me'il. The hem of the Me'il was adorned with gold bells and multi-colored pomegranates of wool and linen.

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

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

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

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

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

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

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

The Torah goes to considerable detail in describing the dressing of Aharon and his sons for the

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

Chamishi - Fifth Aliya - 19 p'sukim - 29:19-37

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

Shishi - Sixth Aliya - 8 p'sukim - 29:38-46

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

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

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

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

[P> 30:1 (10)] The Incense Altar is to be

constructed of acacia wood, 1 ama wide by 1 ama long by 2 amot tall. It is to be plated with gold and adorned by a decorative border of gold. Two gold rings were attached to opposite edges for the carrying poles, themselves made of wood covered with gold. This Altar was placed in front of the Parochet and was used primarily for the daily offering of incense [103,A28 30:7] (and for part of the Yom Kippur Avoda), in the morning when the Menora was tended. Incense was offered towards evening too. No other use of the Golden Altar was permitted [104,L82 30:9].

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

Maftir - second Torah 3 p'sukim; D'varim 25:17-19

Generally, the mitzva to hear Torah reading is rabbinic. Parshat ZACHOR is the only portion of the Torah the hearing of which (with Kavana) is the fulfillment of a mitzva from the Torah. The 3-pasuk portion contains the mitzvot to Remember what Amalek did, to destroy the remnant of Amalek from "under the heavens", and never to forget.

There is debate as to who is required to fulfill TIMCHEH - individual, community, other options - and when. But the reading of ZACHOR relates to the commands to remember and never forget. We know well that there was Amalek and there were, and are, its spiritual heirs. Remembering should not be a goal, but a means to behaving in such ways that history will not repeat itself and that Amalek will never succeed.

There is a dispute as to whether women are obligated on Zachor. Argument for women not being obligated has to do with its connection to battling against Amalek. Zachor is technically NOT a time-related positive mitzva; although the Sages specified a time for its fulfillment, essentially it is untimed. Ashkenazim generally insist that women hear Zachor. S'faradim encourage them, as well, but consider it voluntary. Many shuls accommodate by having additional readings after davening at Mincha. Women (or men) who miss Zachor this Shabbat, should hear Torah reading on Purim morning with the mitzva of Zachor in mind.

**Condolences to Rabbi Hershel Schachter
and family on the passing of his father
Rabbi Melech Schachter ז"ל**

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Haftara - 33 p'sukim - Shmuel Alef 15:2-34

S'faradim begin one pasuk earlier

The Haftara consists of the command through the prophet Shmuel to King Shaul to destroy Amalek, and of Shaul's incomplete compliance with his orders.

The Maftir tells us what we must do. The Haftara shows us what happens when it isn't done properly. Purim and Megilat Esther shows us what happens when it is done right.

But the battle goes on... until the time of Mashiach. G-d too "fights", so to speak. And we must do our part.

THE JERUSALEM INSTITUTE OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson #370

To Remove Dangerous Conditions

There are two Torah commands involved in the laws of Removing Dangerous Conditions. A positive commandment to remove sources of danger from our homes (including making a parapet on one's roof). A negative commandment (prohibition) not to leave obstacles that may injure people on public or private property. These commands are derived from the verse, "If you build a new house, you shall make a parapet for your roof, so that you will not place blood in your house if a fallen one falls from it" (D'varim 22:8).

Making a parapet

There is a positive commandment in the Torah for one to have a parapet on the roof of his dwelling. This applies only to a roof of a place of dwelling, and if it at least four amot square. According to one opinion, the mitzva does not apply to a roof of a shul, a house of study, a stable, or a storehouse. Another opinion holds that a parapet is necessary for these types of structures too. No parapet is required if the roof is sloping and people cannot walk on the roof. No parapet is required if the street is higher than the roof. The parapet must be at least ten tefachim (about 37 inches) in height and it must be strong enough for a person to lean against it without it breaking. If one does not build a parapet for his roof, he transgresses a positive commandment, as well as the prohibition not to place blood in his house. There is no flogging for violating this prohibition since it does not entail an action. A roof belonging to partners requires a parapet. If one buys a house without a parapet or rents a house without a parapet, he must build one. A parapet or fence must also be built around areas similar to a roof; for example, a well or a pit in a

yard which may be covered in lieu of building a parapet around the pit.

Danger matters as enumerated by Maimonides

The codes list many things that are hazardous and dangerous if left on someone's property. A few of the examples found in chapter 11 of Rambam's Laws of Murder and Preservation of Life are: (These are paraphrased. Also Maimonides does not use names such as Shimon.)

1. Shimon may not put his mouth to a flowing pipe of water and drink from it.
2. Shimon may not drink at night from rivers or lakes because he may be swallow- ing insects, etc.
3. The following liquids are not to be drunk if left uncovered: water, wine, milk, honey, and fish brine.
4. Garlic that has been crushed and left uncovered should not be eaten
5. Melon that has been cut and left uncovered should not be eaten.
6. Water in which certain fruits, that he enumerates, have cooked should not be drunk.
7. Shimon should not drink from an uncovered bottle, water left in certain places.
8. Shimon should not drink from certain uncovered barrels of wine.
9. Certain domestic animals or birds that have been bitten by a snake and certain fruits and vegetables from which bits have been pecked away by animals or birds should not be eaten.
10. One should not place coins in one's mouth.
11. Medicine should be bought in stores in which the seller is known to be reliable.
12. The barber from whom Shimon takes a haircut should be known to him.
13. Dangerous weapons may not be sold to a heathen.

One may not say that he wishes to be left alone and do those things that may endanger him. If he insists in putting himself in danger, he may be flogged. Every reader can think of many things that a person should not do so as not to put himself or others in danger. These can include having a swimming pool without a fence around it, those things that are known in the law as attractive nuisances, in not having adequate circuit breakers in one's home. The list is never ending. The determining guideline is that if there is a possibility of something causing harm it should be safeguarded.

Closely associated with this topic is the obligation to save a fellow Jew.

Rabbi Yosef Karo writes of the requirement that Jew must save a fellow Jew. It is to be noted that what is said of a Jew's obligation to save his fellow Jew also obligates the Jew to act in the same way towards the non-Jew in his midst. This concept is known as daraki shalom. There are several related Torah

commandments (Vayikra 19:16-18) "You shall not be a gossip monger among your people, you shall not stand aside while your fellow's blood is shed; I am G-d. You shall not hate your brother in your heart; you shall reprove your fellow and not bear a sin against him. You shall not take revenge and you shall not bear a grudge against the members of your people; you shall love your neighbor as yourself - I am G-d."

The Torah commandment to save a fellow Jew

If a Jew is in a position to save a fellow Jew and fails to do so, he transgresses the Torah commandment, "Not to stand aside while your fellow's blood is shed". If Reuven sees Shimon drowning in the sea and Reuven is a good swimmer and does not save Shimon, Reuven has transgressed the same negative commandment not to stand idly by while watching his brother's blood being shed. The same holds true if bandits threaten Shimon's life or if Shimon is threatened by wild animals and Reuven can save him but fails to do so. Likewise, if Reuven hears people plotting to do evil against Shimon, planning to inform the government against Shimon or laying a trap against him, and in all of these and similar instances Reuven fails to help Shimon, Reuven has transgressed the commandment.

The same holds true if Reuven sees Sara about to be raped or Shimon about to be killed and he fails to save them, Reuven has transgressed the commandment.

Helping a fellow Jew includes lending him money when he is in dire need. Failing to lend him money may be similar to shedding his blood. A visitor must be escorted a safe distance from the host's house so that he will find his way home safely. Some of the later commentators hold that with the advent of modern means of transportation this law may entail taking someone to his automobile, train or bus station. If one destroys the life of any Jew, he is regarded as if he has destroyed the entire world and if one preserves the life of a single Jew it is as if he has preserved the entire world.

The subject matter of this lesson is more fully discussed in volume X, chapter 427 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

Spiritual and Ethical Issues in the B'reishit Stories

YAAKOV BLESSES HIS SONS [5] by Dr. Meir Tamari

True to his view that the brachot were primarily meant to select the future leader and ruler of the Am Yisrael that would grow out Yaakov's family after their galut in Mitzrayim, Abarbanel continues to discuss the demerits in this respect of the other eight sons. "After establishing the tribe of Yehuda as the sole permanent source of eternal

monarchy in Israel, Yaakov Avinu continues to explain why none of the younger brothers were worthy of that role and so he speaks now of Yissachar and Zevulun, the remaining two sons of Leah. Zevulun would be engaged in trade and commerce as suited to his portion on the coast of Eretz Yisrael. It is well-known that these occupations are unworthy of a king. In the same way, Yissachar is unsuitable for kingship as his descendants will be primarily agricultural workers and farmers. That is why the blessing compared him to an ass laboring between the ranks of the soil. Furthermore, finding tranquility desirable, his descendants will shy away from the turmoil and dangers of war and will pay fines to the kings of Israel in lieu of military service. All this is far from what is required from a king" (Abarbanel).

There is another view of Zevulun and Yissachar based on: "Yissachar busies himself with Torah and Zevulun with trade and then comes to feed him even as it is written: "It is a tree of life to those who sustain it" (Mishlei 3:18) (B'reishit Rabba (99:9). It is easy to see this as a permanent partnership between two classes, that of one class of religious scholars and students and the other of the laymen who provide for them. However, there is plenty of evidence that what is envisaged among our commentators is not of one class economically dependent on the charity and piety of the other in exchange for their spiritual and religious monopoly, but rather a partnership of equals.

"Every man in Israel [including Zevulun] is obligated to study Torah, whether he is wealthy or poor, whether healthy or physically ill, whether young or of ripe old age, even the beggar and one who has to provide for a wife and children; all are obligated to study Torah day and night" (Hilkhot Talmud Torah 1:9). The Shulkhan Aruch relaxes this for one who is 'tarud', under great economic pressure, by substituting the support of Torah scholars. The concept of 'tarud', economic yoke, was true, not only in Yosef Karo's time but even as recent as half a century ago. However, in our present day society that has more wealth than any before in history, 'tarud' is primarily a function of spiraling consumer want, fueled by consumerism and fanned by coveting the role models presented to us by society. This 'tarud' is for the vast majority of people a matter of freely choosing a life-style and, as such cannot justify the Shulkhan Aruch's leniency.

Halakhically: "After completing his t'fila in the Beit Knesset, he goes about earning his livelihood, since all Torah study that is devoid of earning one's livelihood is deemed to failure and ultimately leads to sin (Avot 2:2). [Since it is impossible to exist without the necessities of life, then in their absence one resorts to robbery and fraud. This is as Chazal taught (Kiddushin 29a): "In the end such a one will rob people" (Rambam, mishna 1-2). Nevertheless, he should not make earning a livelihood his main and primary concern and his Torah study marginal, but rather his main emphasis has to be Torah study and work secondary [this is the antidote to consumerism. "Since he learns Torah while busying himself with his livelihood, he covets no one and does not steal others wealth" (Rashi)]. Throughout, all his commerce should be in faith, faith that G-d provides [this makes fraud and dishonesty unnecessary]" (Aruch Hashulkhan, Orech

Chayim 156).

Then there is Yissachar, the scholar who also has some form of worldly occupation; in Yaakov's blessing, that of a farmer. "The comparison of Yissachar to the strong ass toiling under his burdens is to teach that their tribal allotment will be a fertile land on which he will work at agriculture and pay a tax in lieu of military service. Then he will be able to find peace in his study of Torah" (Radak).

So it seems that the role models are a Zevulun who fulfills the mitzva of learning Torah in addition to his worldly occupations and then lending support to the Torah scholars of Yissachar. "This support was not charity for the poor scholar. Rather Zevulun operated the fields, vineyards, and the deposits of sand used for glass and ceramics belonging to Yissachar. They then shared the profits. This freed Yissachar from the yoke of livelihood, so that he could devote himself to Torah study" (R. Moshe Feinstein, Sefer HaZikaron to R. Shneur Kotler). The obligation of supporting scholars makes it meritorious to trade with Torah scholars or to invest their money for them or to trade with their assets on their behalf. Throughout the ages, Jewish communal enactments also gave them monopoly rights and financial incentives.

This balance between earning a livelihood and constant Torah study has been common to many sages throughout the centuries. We can add to Rambam's comment (halakha 10) that many Sages were laborers, craftsmen and traders, the continuation among others: Rashi the wine merchant, the doctors Rambam, Yehuda Halevi, Soforno, Ha'Ari the merchant, Ramchal the diamond dealer, the Admor Simcha Bunem the druggist, Abarbanel the financier and the diplomat, and the wealthy Ravad and Radbaz.

They and others like them continue a vein that Sforno throughout his writings on the Torah shows of the Adam Shalem, as one who combines Torah study, worldly occupation, ethical excellence and communal responsibility as exemplified by Yissachar.

"Yissachar is a large boned ass, unsuited for war as our sages say, if one is a scholar he is not a robber [a man of the sword] Avoda Zara 17b). When the ass takes his rest, he does so while his burden is still upon him. So Yissachar carries the burden of Torah study, worldly occupation and communal responsibility as is fitting for the wise man that has attained perfection intellectually and ethically. He saw that peace of mind and fulfillment can be found in perfecting one's mental and spiritual potential and saw that his portion of Eretz Yisrael was capable of sustaining him through his agricultural labor without difficulty and discomfort" (Sforno).

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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...



Are pets muktzeh and, if so, may one touch them without moving them?



A few matters are clear on the matter of animals and muktzeh. First, the rule is that animals are muktzeh. What is also clear, though, is that an animal is not muktzeh if it is slated for eating that day. This can occur on Yom Tov, when one is allowed to shecht an animal to eat it (Beitza 2a) but not on Shabbat. Realize that the two main categories of objects that are not muktzeh are foods and utensils (keilim). The question, then, is whether the fact that a pet is used in much the same way as a toy gives it the non-muktzeh status of a kli.

A few Rishonim subscribe to such a possibility. Tosafot (Shabbat 45b) cites the opinion of R. Yosef (a Rishon) that a baby bird is not muktzeh because it can be used to quiet a baby. The Mordechai (Shabbat 316) cites that exact logic in R. Shimshon's name. Although Tosafot and the Mordechai, respectively, strongly reject these opinions, this may be only because the bird discussed was not a special one set aside as a pet. The Maharach Ohr Zarua (#81), in a question he sent to the Rosh makes that claim regarding a bird that chirps in a way that people enjoy. However, the Rosh (cited, *ibid.* #82) says that even such a bird is forbidden. He reasons that when Chazal, who instituted the prohibition of muktzeh, did so, they had it apply to cases of live animals across the board. As the Rosh is more prominent than any of the Rishonim who

are lenient on the matter, the great majority of Acharonim accept his opinion (see Shemirat Shabbat K'hilchata 27:25, and footnote 96, regarding the complexity of Rav Orbach's approach; see an overview of opinions in Yabia Omer V, 26).

The Rosh's rule can be explained in at least a couple of ways. Since the great majority of animals are categorized as muktzeh, as they are not slated for a Shabbat use, Chazal did not allow us to consider the small minority that are pets as belonging to a different category. Another complementary possibility is the following. Inanimate objects lend themselves to being considered subservient to man and categorized as keilim. In contrast, living beings are considered an important being with an independent entity, and not keilim. Therefore, except when there is a compelling reason to consider it under the domain of man and set for him to use and move (i.e., an animal slated for slaughter and eating on Yom Tov), an animal remains muktzeh.

Regarding petting the animal, the matter is problematic as well. Although one is allowed to touch muktzeh, he is not allowed to touch it in a manner that would cause even part of it to move (Shulchan Aruch, Orach Chayim 308:42). Petting an animal usually causes at least some of it to move and is, therefore, forbidden.

However, there are certain things that are permitted. (Regarding cases of an animal in danger or in pain, we have addressed significant leniencies in the past that we will not revisit at this time.) It is permitted to lead most animals by a leash, if there is a need to do so (Shulchan Aruch, Orach Chayim 305:1; Mishna Berura, ad loc.:11; Shemirat Shabbat K'hilchata 27:8). In this case, there is a dispensation on having an animal carry something on a person's behalf and having a person pull something muktzeh along. (It is usually permitted to move muktzeh by means of something a person holds in his hand only if it is not done for the purpose of the muktzeh object – Shulchan Aruch, ibid. 311:8). It should also be permitted to let a friendly pet cuddle up to a person as long as the person does not purposely move it even partially. If it happens inadvertently, it is not a problem.

In summary, most poskim rule that even pets are muktzeh. However, there are some serious lenient opinions, a fact that is pertinent regarding cases of great need or additional mitigating circumstances. Likewise, one should not condemn those who do not treat their pets as muktzeh.

Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet published by Eretz Hemdah. You can read this section or the entire Hemdat Yamim at www.ou.org or www.erezhemdah.org. And/or you can receive Hemdat Yamim by email weekly, by sending an email to info@erezhemdah.org with the message:

Subscribe/English (for the English version) or Subscribe/Hebrew (for the Hebrew version). Please leave the subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel

[2] Candle by Day

There is a short period in our young lives when we actually see the world as we want to see it. It is only after repeated failure to derive satisfaction from the world as we want to see it that we allow ourselves to see it as it is.

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

We are generally accustomed to think that Israel's acceptance of the Torah was a one-time event that took place on the sixth of Sivan. In reality, however, the people of Israel accepted the Torah no less than three times. After the sin of the golden calf, when Moshe Rabbenu smashed the tablets, Moshe received a second set on Yom Kippur. And, according to Chazal, the people of Israel accepted the Torah on yet another occasion - on Purim. They base themselves on the words in the Megila, "Kiy'mu v'-kib'lu haY'hudim" - kiy'mu ma shekib'lu kvar - they accepted once again what they had already received.

Why was there a need for another acceptance? What was missing before? Chazal answer that the earlier acceptance of Torah was coerced - "kafa aleihem har k'gigit," G-d held the mountain over their heads and said that if they don't accept the Torah they will be buried under the mountain. Since their acceptance of the Torah at Sinai was forced upon them, they had to accept it once again of their own free will.

What did the acceptance of Torah on Purim add to our religious experience? It added the element of joy. We perform mitzvot and study Torah not only because we have to do so. We engage in Torah because it is a pleasure, because it is a joy, because it uplifts our lives and elevates our souls. Because being near to God is pure good. And when one accepts Torah out of joy and gladness one will keep Torah even when the mountain is not over our heads. What is true regarding Torah is also true about Eretz Israel. One can come to Eretz Israel because one is compelled to leave galut. One can, however, come to live in this beautiful and wonderful land because of the sheer joy of contributing to the rebuilding of our people and our land. This kind of redefinition of the Zionist agenda can help us overcome these difficult days and inject true joy in our decision to come and live here.

Rabbi Simcha Krauss, Jerusalem

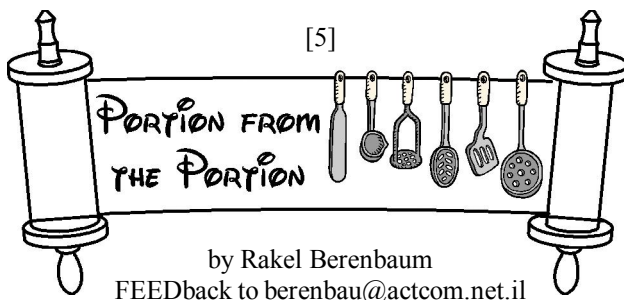
TORAH THOUGHTS as contributed by Aloh Naaleh members for publication in the Orthodox Union's 'Torah Insights', a weekly Torah publication on Parshat HaShavu'a

[4] **Wisdom & Wit**

A simple man brought his son to a noted rav, to have the rav test his son's knowledge of Rashi. Unfortunately, the boy was not very bright, and did not do very well. Not to disappoint the father, the rav told him, "Well, after speaking to your son, I can tell you he knows the Rashi like a gaon" (which in popular usage means a genius). The father was indeed thrilled, and left a happy man.

Later, the rav was asked: "The boy was really not knowledgeable. How could you have referred to him as a gaon?" It's really simple"he replied. "Historically, the Geonim lived after the era of the Talmud and before the Rishonim. Rashi was a Rishon, and as he lived hundreds of years after the Geonim, the Geonim never knew Rashi's interpretations. Thus, this boys knowledge of Rashi was no different from the Geonim's knowledge of Rashi."

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



THE MESSAGE OF OUR CLOTHES

The beginning of the portion describes in detail the clothes made for Aharon and his sons (Sh'mot 28:1-43). Later on in the portion, we are told about animal offerings that are brought to atone for our sins. The Rabbis ask about the connection between these two ideas. They say that just as the KORBANOT, offerings, atone for our sins, so do the clothes worn by the kohanim, especially, the Kohein Gadol (Arachin 16a). But it seems hard to understand. How can clothes worn by a Kohen have an affect and rectify evil that we have perpetrated?

The atonement doesn't come just by wearing the clothes, but rather from internalizing the lessons symbolized by each garment and changing one's actions accordingly.

KUTONET (cloak) - reminds us of Yosefs cloak that the brothers ripped off him, and atones for their thoughts of murder.

MICHNASAYIM (pants) - are used to cover nakedness and atone for the sin of immorality.

MITZNEFET (turban) - worn high on the head atones for haughtiness and pride.

AVNEIT (sash) - worn near the heart atones for illicit thoughts of the heart.

CHOSHEN (breastplate) atones for judgments (mishpat, as in CHOSHEN MISHPAT) that are false or corrupt.

EIFOD (apron) – atones for idolatry.

M'IL (robe) - with pleasant sounding bell,s atones for the negative sounds of evil speech.

TZITZ (gold forehead plate) - atones for brazenness.

Clothes can really have an effect on a persons behavior. A modern example of this is that many public schools have instituted school uniforms, based on research that has shown that there is less violence in schools where the children are required to wear uniforms. It seems strange that wearing a T-shirt, or sweatshirt with a school insignia can have such an effect on the whole atmosphere of a place of learning, but that is what the Torah is telling us in this portion. Clothes have the power to communicate to others and to our- selves. We need to be sensitive to the messages that we are sending out when we get dressed.

Ahashverosh also understood this concept. In the Megila (1:4) it says that the purpose of his party was to show off his YAKAR TIF'ERET and GEDULATO. In our portion it says the clothes made for Aharon were for KAVOD and TIF'ERET - dignity and beauty. The word TIF'ERET is used in both places leading the Rabbis to say that Ahashverosh wore the clothes of the Kohein Gadol at his party. He was giving a message by wearing these clothes. That he was the one in power and the Jews' Temple was not going to be rebuilt.

Purim Same'ach - what message do you want to give with your Purim costume? (and with the clothes you regularly wear?)

- Fettuccine in Italian means small ribbons – here it is for the long ribbon that made up the turban of the Kohanim. You could also use Fusilli which is spiraled spaghetti to represent how the turban looks when it is worn.

THAI CHICKEN FETTUCCINE SALAD

3 boneless, skinless chicken breasts
(about 1 lb. or ½ kilo)

6 ounces uncooked fettuccine

1 cup salsa

¼ cup chunky peanut butter

2 Tbsps. honey

2 Tbsps. orange juice

1 tsp. soy sauce

½ tsp. ground ginger

2 Tbsps. vegetable oil

lettuce or savoy cabbage leaves (optional)

¼ cup coarsely chopped fresh cilantro

¼ cup peanut halves

¼ cup thin red pepper strips, cut into halves

additional salsa (optional)

Cut chicken into 1-inch pieces; set aside. Cook pasta. Combine 1 cup salsa, peanut butter, honey, orange juice, soy sauce and ginger in small saucepan. Cook and stir over low heat until blended and smooth. Reserve ¼ cup salsa mixture. Place pasta in large bowl. Pour remaining salsa mixture over pasta; toss gently to coat. Heat oil in large skillet over medium-high heat until hot. Cook and stir chicken in hot oil about 5 minutes until chicken is browned on the outside and no longer pink in center. Mix in reserved salsa mixture. Arrange pasta on lettuce-lined platter, if desired. Place chicken mixture on pasta. Top with cilantro, peanut halves and pepper strips. Refrigerate until mixture is cooled to room temperature. Serve with additional salsa. Garnish, if desired.

[6] Parsha Points to Ponder

T'TZAVEH

1) Why does G-D instruct Moshe that the Jewish people should TAKE TO YOU the olive oil for the Menora (27:20) as opposed to the TAKE TO ME used for all the other donations to the Mishkan? (See 25:2)

2) The Torah instructs the Jewish people to make the special clothing for the Kohanim and then says, THEY SHALL TAKE THE GOLD, THE TURQUOISE, PURPLE, AND SCARLET WOOL, AND THE LINEN (28:5). It is obvious that they would use the already collected materials to make the clothing so what is the Torah teaching us in this seemingly extraneous verse?

3) Why does the Torah say that the incense altar is HOLY OF HOLIES TO G-D (30:10) while the outer altar was referred to as simply HOLY OF HOLIES? (29:37)

THESE ARE THE ANSWERS

Ponder the questions first, then read here

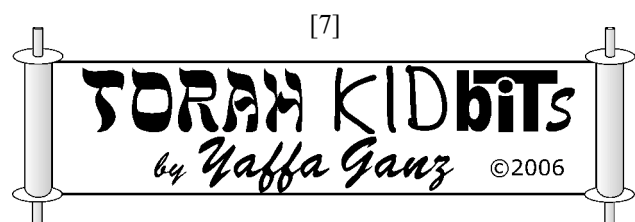
1) Rav Gedaliah Schorr quotes the Midrash which teaches that Moshe thought that it would be a slight to Aharon to have Moshe, his younger brother, appoint him to be the Kohen Gadol. He, therefore, suggested that Aharon be proclaimed as Kohen Gadol without any involvement from Moshe. G-D responded that an appointment of this kind could not be independent of the Torah and Moshe had to be the conveyor of all aspects of Torah. This, suggests Rav Schorr, is why the Torah emphasizes that the olive oil must be brought TO YOU meaning to Moshe. While Aharon would be the one lighting the Menora, everyone must recognize with clarity that everything which Aharon is doing is through the guide of the Torah as symbolized by Moshe. The message of this repeated emphasis is that any attempt to serve G-D that is done independently of what the Torah demands is worthless.

2) Rav Moshe Feinstein answers that G-D is emphasizing the THEY - specifically Betzalel and the other artisans who were infused with high levels of spiritual, should handle these mundane, physical materials. This teaches all generations that the Rabbanim should not be relegated to only the spiritual matters with no input into the physical

matters of the shul or the congregation. Their leadership and spiritual perspective is a necessity in both realms.

3) The Meshech Chochma explains that the stones of the altar lost their holiness when it was defiled by the gentiles who destroyed the Temple. The incense altar, however, did not lose its holiness since it is classified as a vessel of service of the Temple and not a part of the Temple itself (See Avoda Zara 52b and Zevachim 27b). The classification of the incense altar as being holy TO G-D, implying a holiness which cannot be lost, serves as a source for this distinction.

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.

There are five parashiyot in the Torah which describe the Mishkan. T'zaveh is the second of the five. It is always read close to Purim, and if you pay attention, you'll notice something interesting. The descriptions of the royal palace in Shushan sound a little bit like some of the descriptions of the Mishkan and the Bet Hamikdash! Isn't that strange?

After all, both the Mishkan and the Bet Hamikdash were holy places, a "home" for Hakadosh Baruch Hu, King of the entire world. The palace in Shushan, l'havdil, was the home of a crafty, power-hungry and cruel king who only ruled 127 provinces. What two "homes" could possibly be more different? Nonetheless, some things seemed similar.

Both the Mishkan and the Bet Hamikdash were works of art - fitting for the King of Kings. They were filled with beautiful, valuable materials: with gold, silver, and copper; with rare wood, woven fabrics and dyed animal skins. Royal turquoise and purple, scarlet wool, twisted linen and precious stones decorated the necessary vessels and clothing. Pure oil and spices were prepared. Everything was

holy, perfect and pure.

In Shushan, the sumptuous palace was also filled with beautiful things - tapestries and hangings of fine material, silver rods and pillars of marble. There were beds of gold and silver, floors of marble and pearl. And at the king's royal banquet, there was wine, lots of wine, poured into vessels of gold.

When Nevuchadnezzar destroyed the Beit Hamikdash 67 years earlier, he brought many of the holy vessels to Bavel (Persia). Achashverosh conquered Bavel and used these holy golden vessels for his drunken banquets!

Perhaps we wear costumes on Purim because nothing was what it seemed to be; everything and everyone turned out to be something different. A young Jewess who didn't want to be queen was chosen queen and dressed in royal clothes; a power-hungry king was deceived by his cunning advisor; the cunning advisor wanted to wear a royal crown and clothing but caused his own downfall and death; the Jews were unexpectedly saved and instead of sackcloth and ashes, Mordechai was dressed in royal robes and appointed second to the king!

Who was REALLY the all-powerful king in the story of Purim? Hint: Don't look for him in the royal palace in the city of Shushan. Look in the Midbar and then in the Holy City of Jerusalem! (Of course, He is everywhere!)

[8] **ZACHOR**

Sefer HaChinuch has an interesting opinion: if a person hears Zachor once in his lifetime, he has technically fulfilled the Torah's obligation. It is the Sages that insist on a yearly observance. Therefore, a 13 year old boy (and a 12 year old girl) not only have their very first opportunity to fulfill the mitzva of Zachor as halachic adults, but according to the Chinuch - their only one. After this year, it's d'Rabbanan (or something like that). So, young ones, keep the Chinuch in mind this Shabbat and may you have long, happy, healthy mitzva-filled lives.

[9] **MicroUlpan**

MicroUlpan

polygon=METZULA; pentagon=MECHUMASH;
hexagon=MESHUSHEH; heptagon=MESHUBA
(juror=MUSHBA); octagon=METUMAN;

In modern Hebrew, MITZNEFET is a turban and MIGBAAT is a hat. In T'tzaveh (and P'kudei), the Kohein Gadol's head covering is called MITZNEFET and the kohein hedyot's is called both. Commentaries say they wore the same turban (some say) with slight differences in the way it was wound.

[10] **Torah from a Talmid(a)**

Let me pose a question to you:

Are you proud to be Jewish? It's an important question worth thinking about. Are you a Jew, or are you a proud Jew? After all why shouldn't you be? You are a member of the nation chosen by God Himself. Historically, the Jews have been a small nation whose seemingly endless existence has fooled historians, countries, and enemies alike, by outlasting every world power since the beginning of creation.

Now when I say "outlast", I don't mean "barely surviving", I mean flourishing and thriving as one of the most successful and influential nations the world has ever seen. Proportionately, the Jewish population compared to the world's population isn't even half of a percent, and yet there is a Jewish state. We have every reason to be proud Jews. When looked at from a deeper level, this week's parsha, T'tzaveh, deals a lot with this idea of having a strong Jewish identity.

"And you shall make garments of sanctity for Aharon your brother, for glory and splendor" (Sh'mot 28:2). It is quite clear from this pasuk, that these Bigdei Kehuna (eight in all) which were worn by the Kohein Gadol in his service of the Mishkan, were geared towards the glory of the sanctity of the people. However, of these garments, there were two that really stood apart from the rest: the Choshen (the Breastplate) and the Tzitz (the Head-plate). Each of these garments, when worn by the KG, was a symbol of Jewish pride to all who saw them.

The Choshen, probably the most famous of the priestly garments, is given a very detailed description in the p'sukim. "It shall be square..." (28:16), "You shall fill it with stone filling, four rows of stones..." (28:17), "The stones shall be according to the names of the sons of Israel... for the twelve tribes" (28:18). Each of the twelve stones was engraved with the name, in order of the tribes, on each of the twelve different precious stones which filled the Choshen. As you can imagine, this was no ordinary piece of expensive jewelry. This was an extravagant show of beauty which was worn directly on the KG's heart. I believe this symbolizes the KG's obligation to have Bnei Yisrael in his heart as he did the work of the Mishkan. He constantly needed to have an underlying Jewish identity.

"You shall make a Tzitz of pure gold... engrave upon it,

like the engraving of a signet, "Holy to Hashem" (28:36). Using the real name of Hashem, the inscription on the Tzitz is clearly on an extremely high level of holiness. It was a constant reminder to the KG, that everything he did was to be sanctified for God. Each Jew would see the engraving and be forced to keep their mind on Hashem and his service. There are some commentaries who believe that the Tzitz atoned for brazenness and stubbornness. It is because of these traits, that the Tzitz enabled some Jews to retain their consciousness of God, and saved the nation from destruction.

Esther and Mordechai were two such people who were able to go up against the decree of the king. They remained completely dedicated to Hashem at a time when Judaism wasn't the primary focus (when King Achashvierosh threw his lavish party for the entire kingdom, not only were the Jews there, but that they were enjoying themselves with the vessels from the Temple). Esther and Mordechai each could have fallen under the wing of the king (Esther was the queen and Mordechai saved the king's life), and abandoned their nation, but they didn't. They stayed strong to the Torah and they stayed strong to their identity.

Throughout Jewish history, maintaining strong identities has and always will be the hardest thing for the Jewish nation. The main reason for that is really quite simple. The nation of Amalek has been haunting our identities for years since we were taken out of Egypt. Amalek attacked us as we exited the Red Sea, after witnessing the greatest miracle of all time, and still ended up causing wild identity confusion. When King Shaul destroyed the Amalek nation and spared the king (Agag), it brought about an uncertainty as to who the king of Bnei Yisrael would be. There is actually a well known Gematria which equates the value of Amalek (Ayin, Mem, Lamed, Kuf), to the Hebrew word for doubt, Safek (Samech, Pei, Kuf). The same way that Amalek confused the Jews earlier on in history, so too, it confused the Jews on Purim, through Haman.

The story of Purim is that the entire Jewish nation banded together and defeated the uncertainty of Amalek. Esther and Mordechai led a seemingly lost Bnei Yisrael and avoided annihilation. Instead of fighting an impossible war for their lives, the nation celebrated in victory. They celebrated their lives, their certainty, and most importantly, their Jewish Faith. They finally developed the Jewish pride that they had been lacking for years, and subsequently built the Second Temple.

Unfortunately, this lack of appreciation for Judaism which was so rampant in the times of Purim is just as rampant now. What is also unfortunate is that we still have the same enemies that we did then and they are still just as powerful. There is a whole modern generation of Amalek, which doesn't necessarily want to take our lives, it wants to take our Jewish pride and cheapen it to the point of extinction. As we read Parshat Zachor this week, we must remember that amid

the joyous celebration of Purim, there needs to be the serious realization that there is still a war today. The pasuk about Amalek explicitly tells us, "...you shall not forget!" (D'varim 25: 19). This is our warning, our responsibility and our commandment. As the Chasam Sofer says, although stubbornness and brazenness are atoned for by the Tzitz, they are each essential qualities for our survival. We cannot forget that if there is ever a time for us to be stubborn, proud, unified Jews, that time is now.

by Yossi Davis, Yeshivat Netiv Aryeh

Yeshivat Netiv Aryeh, located opposite the Kotel, boasts a curriculum specifically designed for overseas students utilizing both a content-based and skills-based approach to intellectual growth. It is academically stimulating and educationally challenging... enhances the student's background in and familiarity with texts and creates the desire and skill to continue learning even when one leaves the yeshiva... aspires to instill in each of its students a commitment and love for Erez Yisrael (through extensive trips) and its people. Yeshivat Netiv Aryeh also has a Sephardic learning track with the goal of developing, strengthening and preserving Sephardic Torah learning, traditions and culture.

Atypically, we present a second Torah from a Talmid(a) this week

Parshat Zachor: A Path to Redemption

On the Shabbat before Purim, we read Parshat Zachor, which describes the commandment to wipe out Amalek for their unprovoked and ruthless attack on B'nei Yisrael in the desert. Why would Amalek, a nation with no obvious reason to hate B'nei Yisrael, attempt to destroy this new nation?

Even after seeing all of G-d's miracles in Egypt, Am Yisrael wavered in its belief in G-d and in fulfillment of His mitzvot. The nation brazenly questioned, "Is Hashem in our midst or not?" (Sh'mot 17:7). This is precisely why Amalek attacked the Jewish nation. Ramchal writes in Derech Hashem (3,2) that all spiritual ideas, values, and feelings manifest themselves in the physical reality. A physical reality is a reflection of a spiritual essence. Thus, Amalek manifested Am Yisrael's own disbelief in Hashem. In essence, Amalek was the "anti-G-d" force of the Jewish people themselves. Am Yisrael, therefore, had to fight itself in this battle.

The Mishna in Rosh Hashana (3:8) teaches: "Was it Moshe's hands that won the war? Rather, as long as Israel looked heavenward and subjected their heart to Hashem, they would prevail. But when they did not, they would fall." Why was the war with Amalek so outwardly hinged on the nation's reliance on Hashem? It seems that the only way to repair the doubts that

brought Amalek into existence was for Am Yisrael to accept that everything in this world is in the hands of Hashem.

When and under what circumstances does Amalek appear? I would like to suggest that Amalek only manifests itself when Am Yisrael is "Baderech" - on the way to Israel (D'varim 25:17). When the Jewish people are preparing to ascend to a higher level of Divine service, they must face their own doubts manifested as Amalek. By reestablishing their faith in Hashem, Am Yisrael is able to eradicate the Amalek force.

Parshat Zachor is juxtaposed to Purim for this exact reason. The Jews of Persia assimilated into Persian society and were reluctant to rise to the challenge of returning to Israel. Thus, Amalek, through their descendent Haman, reappeared. Only once the Jews of Persia reaccepted the Torah and reestablished their belief in Hashem, as it says, "Kiymu VeKiblu - they confirmed and undertook," did they become deserving of salvation from Amalek (Shabbat 88a).

Today, Amalek is no longer a physical threat. However, the K'tav Sofer explains that through this command of Zachor, the Torah engraves an eternal message in the national psyche that rejection of G-d and Torah will cause Amalek, the anti-belief force, to return. Only when we become fully conscious that Hashem is always in our midst will the Amalek force naturally disappear from the world. This outpouring of belief in Hashem will then cause the trumpets of our redemption to sound.

by Adam Berman, Yeshivat Lev HaTorah

Yeshivat Lev HaTorah is a post high school yeshiva located in Ramat Beit Shemesh. With 40 Shana Alef students, and more than 20 staff members, the yeshiva provides a warm and personalized atmosphere for our talmidim.

Our goal is to nurture inspired, confident, well-rounded bnei Torah with the skills to learn independently, while simultaneously developing a deep devotion to Eretz Yisrael, Medinat Yisrael, and the entire Jewish community.

[11] **Divrei Menachem**

Parshat T'tzaveh introduces us to the garments worn by the Kohen Gadol, including the Tunic (Eifod) and the Breastplate (Choshen Mishpat), both of which incorporated precious stones on which were engraved the names of the tribes of Israel.

In our world, we might remark cynically that by wearing the names of the twelve tribes on his garments, the High Priest was trying to ingratiate himself with the people. For there is no "monarchy" without subjects and there is no authentic leadership if the people do not

accept their leaders.

We should recall, however, that the instruction to place the tribal names on these garments was not Aharon's doing. The Choshen Mishpat, as its Hebrew name indicates, was an ornament primarily designed to pronounce judgment and rulings for the people. The letters of the tribal names would light up in response to appeals to Hashem in times of crisis.

Rashi, however, suggests that, "When Hashem sees the tribes written before Him [on the straps of the Eifod] He will remember their righteousness" and Sforno comments that when Aharon wears the Choshen Mishpat on his heart, "he will be inspired to pray for the welfare of the nation." So, far from serving the High Priest's selfish concerns, the inscribed names were Divine instruments that put the people's interests before all.

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.

Catriel is Called on the Carpet! ...The "Qumranites"

Taking Fruma from Flatbush's advice, we gave some background material on the Essenes. We noted that the exact relationship between the Essenes and the "Qumran-sectarians" was still not clear and that it is generally believed that they were co-extensive, but not identical. We wrote that the Qumran community seemed 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 included many texts that depart from typically Essene thought patterns and are more congruent with the philosophies of other Jewish groups of the period. Nevertheless, Fruma was still not satisfied. "If that's the case, you should have made things clearer. If the Qumranites (sic) weren't Essenes, then what were they? What was their relationship to the Beit Hamikdash?" So at Fruma's request, we backtrack once again.

Dr. Schiffman, Professor of Hebrew and Judaic Studies at NYU, an expert in late antiquity Judaism, the Dead Sea Scrolls, and the history of Halacha and rabbinic literature, postulates that the Qumran sect was a breakaway band of Sadducee separatists and not Essenes; they were totally unrelated groups. "The earliest members (of the Qumran community) must have been Sadducees unwilling to accept the status quo established in the aftermath of the Maccabean revolt. The Maccabees, by replacing the Zadokite high priesthood with their own, reduced the Zadokites to a subsidiary position for as long as Hasmonaean rule lasted. Even after leaving Jerusalem, the Dead Sea sect continued to refer to its leaders as the 'Sons of Zadok'. These were indeed Sadducees who protested the imposition of Pharisaic views in the Temple under the

Hasmonaean priests." Dr. Schiffman continues, "Sadducean priests were not uniform in their degree of Hellenization nor in all their beliefs. Josephus' descriptions concern only the somewhat Hellenized Sadducees of the Roman period. Moreover, I am not claiming that the Dead Sea sect as we know it is Sadducean, only that its origins and the roots of its halakhic tradition lie in the Sadducean Zadokite priesthood... Immediately following the (Maccabean) revolt, a crisis occurred in the Jewish priesthood that had a direct impact on the formation of the Qumran sect and its establishment in the Judean desert." The Kohanic house of Beit Tzadok had an awesome history that extended all the way back to Shlomo Hamelech. For some 850 years - aside from the forced hiatus between the destruction of Bayit Rishon and the consecration of Bayit Sheini - until the time of the Hasmonaean Revolt, Kohanim from Beit Tzadok served as Kohanim Gedolim in the Beit Hamikdash. Seduced by the glitter of the worldwide Greek civilization that arose after the appearance of Alexander in the East, it was recreant elements from venerable Beit Tzadok, who tolerated, and indeed initiated, the Hellenistic "reforms" that proved to have such a divisive effect on Judea. The poisonous brew of sordid Temple politics, lust for power, venality and a morbid craving to ape the mores of the ruling powers, made Judea particularly vulnerable to the deleterious Seleucid meddling in religious affairs that eventually provoked the Maccabean revolt.

Chonio IV, the lawful heir of the legitimate Kohanim Gedolim, no doubt expected that the victorious Yehuda HaMaccabee would restore him to his ancestral position. After all, Yechezkel [44:15-31] had promised a brilliant future for Beit Tzadok, but his hopes were dashed when the Seleucids foisted Alcimus (Yakim) on the community after Yehuda's death. Moreover, Chonio irreparably weakened his case when he fled to Egypt and, with the permission of the Ptolemies, built a "rival" temple at Leontopolis. Even though he patterned his schismatic shrine after the Mikdash, by his rash act, he effectively destroyed any possibility of his ever returning to Jerusalem. When the dust of the revolt had finally settled, Jonathan the Hasmonaean, not of the Zadokite line, but from the house of Hashmon, had been proclaimed Kohein Gadol. A new dynasty of Kohanim Gedolim had been born: the ancient House of Tzadok had been rudely shunted aside. Nevertheless, Dr. Schiffman asserts that even during that terrible time, there were "many Sadducean Priests who continued to be pious... maintaining the ancient traditions of the Temple in Jerusalem." However, now firmly ensconced in positions of power, the triumphant Chashmona'im and their entourage had little use for these random remnants of a bygone age. And for their part, unwilling to countenance the replacement of a legitimate Kohein Gadol from the House of Tzadok with a "parvenu" Hasmonaean, a small group of Sadducean priests, probably from the lower clergy who had remained devoted to the Torah, retired to the deserts of Qumran. The moderately Hellenized Kohanim of Beit Tzadok, who did not join the trek to Qumran, eventually became the nucleus of the Sadducee "state party" of the Hasmonaean regime. They played a major role in the consolidation and the strengthening of the emerging Hasmonaean state and the augmenting of the

authority of the "upstart" Priest-King at its head.

It is important to grasp that these faithful Kohanim of Beit Tzadok retreated to the desert to maintain the purity of Israel's priesthood as they understood it. At first, they tried to come to an accommodation with the Hasmonaean regime. The scroll called the "Halachic Letter", which perhaps records this attempt, is a document of major significance. Unquestionably, this scroll (and others), with historical evidence, depicts a worldview of a group of priests who coalesced because they passionately disagreed with those who, in their lights, had unjustly assumed control of the Mikdash about various points of Halacha. The letter was written during the early stages of the Dead Sea sectarian's development when these Sons of Zadok still hoped to return to Jerusalem and participate in a newly "purified" Temple Avoda. Almost 8.5m long, another major find, the "Temple Scroll" deals with the Mikdash (building and accoutrements) and the Avoda, especially Korbanot of Shabbat and Chagim. While most of the Halachot therein "depend, directly or indirectly" on the Torah, there are a number of interesting innovations. The priestly author emphasizes that only through Avoda may one obtain Holiness and perfection. He envisioned a society where the King of Israel administered secular affairs and the Kohanim provided - almost vicariously - for the spiritual needs of the people by the meticulous performance of the Avoda. The author of the Temple Scroll did not advocate a program for the messianic age; he advocated a program for an existing Temple. The contents of the Temple Scroll support the notion of a breakaway sect of Zadokite priests forming the nucleus of the "Qumranites". When the efforts of reconciliation failed, the sect began to look upon itself as the True Israel - "Sons of Light," scorning and condemning all others - "Sons of Darkness." Gradually, the embattled but faithful Kohanim of Beit Tzadok, who forsook the Mikdash for Qumran, began to develop the besieged mentality of those rejected and outcast from the mainstream. <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



- ☞ The sedra begins with the command to take pure olive oil and use it to light the Menora daily in the Mikdash, so that it will burn (at least) from evening until morning. (Upper-left and upper-right.)
- ☞ The shell to the left of the Menora is Murex Trunculus, the snail which is thought, by a growing number of scholars and rabbis, to be the source of T'CHEILET, mentioned often (8 times) in our sedra in connection with the garments of the Kohen Gadol.
- ☞ The gemstones under the olive oil are for the CHOSHEN. 3 of the 12 are shown here.
- ☞ The chain (below the crossword puzzle) is for connecting the CHOSHEN to the EIFOD.
- ☞ Of course, that's the Davka Judaica Graphics Kohen Gadol on the bottom-left. The Menora

and the Mizbei'ach HaZahav are also from Davka.

- 🔗 Silhouettes of the bull and 2 rams are the inaugural korbanot of the kohanim.
- 🔗 The matza represents the Mincha offerings that accompanied the animal sacrifices. Most, but not all, Menachot are halachically matza.
- 🔗 At the Kohein Gadol's elbow are two lambs for the twice-daily T'MIDIM. Although the mitzva to bring the T'midim is learned from Parshat Pinchas, the T'midim are also mentioned here in T'tzaveh.
- 🔗 We can also consider the lambs and sheep to represent the animals of Amalek that Shaul brought back with him, supposedly to offer korbanot to G-d. Shmuel made it very clear to him that he was greatly mistaken in what he did.
- 🔗 Beside the sheep, Shaul also made the fatal error of keeping the king of Amalek alive. AGAG was his name, and he is represented by the roof (top- middle) which in Hebrew is "a GAG".
- 🔗 The Golden Altar, a.k.a. the Incense Mizbei'ach and the Inner Altar. The command to make this Mizbei'ach does not appear in T'rumah with the rest of the main items of the Mishkan, but in T'tzaveh.
- 🔗 The heart with the graduation cap represents the CHACHMEI LEIV, the skilled weavers, etc. who did the work on the garments and other Mikdash requirements.
- 🔗 The pomegranate and bell (lower-right) are for the bottom of the ME'IL of the Kohein Gadol.
- 🔗 The book marked with a 4 is section 4 of the Shulchan Oreich, known as CHOSHEN MISHPAT.
- 🔗 The crossword is TASHBEITZ in Hebrew, the word in the Torah for the weave of the linen garments.
- 🔗 The chest of drawers is a dresser, which is what Moshe was during the Mishkan inauguration.
- 🔗 The elephant with his trunk tied in a knot. The simple explanation is ZACHOR, since it is well-known that elephants never forget. But we can go a little further. Tying a knot is a traditional way to give yourself a reminder of something. So if elephants never forget and a knot is to remember, the elephant with a knot in his trunk is a depiction of both mitzvot related to Amalek - ZACHOR and LO TISHKACH.
- 🔗 Joining the other elements of this ParshaPix is Magilla Gorilla. His first name is in honor of Purim's main mitzva. (His second name could represent Chanuka and the guerilla warfare tactics of the Chashmona'im.)
- 🔗 The dominoes are all double sixes. In T'tzaveh, the word SHEISH (meaning linen, not the number 6) occurs 6 times, represented by the three standing dominoes. Twice we find the word SHISHA, which does mean 6 - represented by the horizontal domino. (No significance to vertical or horizontal, just that the words have different meanings.)

TTRIDDLES...

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

Last issue's (T'RUMA) TTriddles:

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

Mishkan was the name for the whole Mikdash of the Midbar, but it was also the name for the first layer of covering of the Mishkan - the one made from three colors of dyed wool and of linen. It consisted of 10 woven panels, five sewn together to form two main sections, which were connected by a button and loop system. The length of each panel was 28 amot. That is perfect in a mathematical (number theory) sense, simply because 28 is a perfect number.

Quick refresher on Perfect Numbers: Factors of a whole number (positive integer) are those numbers that will divide the given number evenly, without leaving a remainder. The factors of 10, for example, are 1, 2, 5, and 10, because 10 divided by each of these numbers results in a whole number answer (quotient) without a remainder. 3 is not a factor of 10 because 10 divided by 3 is 3 remainder 1. 1 is a factor of all numbers. A number is a factor of itself, but is not considered a "proper" factor. So the proper factors of 10 are 1, 2, and 5. Not 10. Similarly, the proper factors of 12 are 1, 2, 3, 4, and 6. Next, we have the sum of the proper factors of a number. Add up the proper factors of 10. $1+2+5 = 8$. The sum of the proper factors (SPF) of 10 is 8. The SPF of 12 is 16. A number whose SPF is less than itself is called Deficient. If the SPF is greater than the number, the number is called Abundant. 10 is deficient; 12 is abundant. The proper factors of 6 are 1, 2, and 3. The SPF of 6 is 6. 6 is called a Perfect Number, being neither Deficient nor Abundant. Which brings us to 28. Proper factors are 1, 2, 4, 7, and 14. SPF of 28 is 28. 28 is a Perfect Number.

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

At one point, Yosef's brothers admitted their guilt to each other. The phrase in the Torah is that they said ISH EL ACHIV - man to his brother... Earlier, when Yosef first found them, they said to each other "The Dreamer is coming..." The phrase occurs there too, and once again when they expressed their fears to each other when their money was returned to their sacks. We find ISH EL ACHIV again when the Israelites in the Midbar first received the MN. They commented to each other about it, because they didn't know what it was.

The same phrase occurs in the description of the two K'ruvim on the Kaporet of the Aron. The phrase occurs a few more times elsewhere in Tanach. The female version is ISHA EL ACHOTAH, lit. woman to her sister. In the context of Parshat T'ruma, it refers to the two five-panel sections of the Mishkan (see [1] for details.

[3] Anagrams of gold and fabric

The lid of the Aron in the Mishkan was made of gold. From it were fashioned the K'ruvim. The lid is called the KAPORET. The curtain that separated the Kodesh from the Kodesh Kodashim is called the PAROCHET. It was made of wool and linen fabric. The two words are ANAGRAMS of each other.

[4] Aramaically appropriate repeated phrase head

There is an interesting pasuk on T'ruma that calls out to be TTriddled. And we have done so in the past. And this time too. The pasuk is Sh'mot 25:35 and is unusual because the 5-word phrase that begins it is repeated twice more, for a total of three times in a row: V'CHAFTOR TACHAT SH'NEI HAKANIM MIMENA, and an orb under (at the juncture of) two branches (of the Menora) that come from the center of the Menora. KAFTOR, orb, in Targum is CHEIZUR, an Aramaically appropriate word for beginning the phrase that is repeated, since CHEIZUR is a sound-alike for the Hebrew word "to repeat".

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

Well, you really can, but not in a TTriddle sense of a play on words. BUTZ is Hebrew for fine linen. In T'ruma, linen is called SHEISH, but Onkeles renders it as BUTZ. BUTZ sounds like the English words BOOTS, which conjures up the idea of BUTZ BOOTS or linen boots. If one were to wear wool socks with linen boots over them, although the wool and linen are not mixed in a garment, the combination constitutes Shaatnez d'Rabbanan because the socks could not be removed without first taking of the boots. So you cannot wear BUTZ BOOTS with wool socks.

[6] most kids' favorite subject

Ask a typical school kid what his favorite subject is and he is likely to sarcastically reply, "recess". Shabbat Parshat T'ruma was the HAFSAKA (recess) this year among the Four Parshiyot. The previous Shabbat was Sh'kalim, this coming Shabbat is Zachor, followed by Para and HaChodesh. This year, one Hafsaqa (some years have 2, all years have at least one) and T'ruma was it.

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

This TTriddle played on the explanation of the term V'YIK-CHU LI T'RUMA, take for Me, rather than give to Me. Without going into detail, the answer here is KOHANIM, who had to give for the T'RUMA of the building of the Mishkan, including the Half-Shekel but

were to receive T'RUMA from the people in the future.

We've got two more TTriddles to discuss - visual ones. As advertised, one easy and one not so easy.

[8] an axe (hatchet or whatever)

Simple. GARZEN is mentioned in the haftara of T'ruma, as being one of the metal tools not heard in the Temple area during construction.

[9] a cucumber

M'LAP'FAN (Targum on 26:3 and more) sounds like M'LAF'FON.

This weeks TTriddles:

[1] Where did Nathan's father drink honey juice after a dinner of calzone and work on a glossina with a small pen in the dark

[2] Can this mean LUF?

[3] Actually, they all are (just not with a Maftir)

[4] The phrase that connects the restaurant advertised with this week's sedra

[5] 3 stay on Shabbat, one pushed one way, one the other

[6] Think you can use them in paintball?

Whether you celebrate Purim on the 14th of Adar, the 15th of Adar, or both... the OU Israel family and Torah Tidbits wish you a

פורים שמח

Over the past many weeks, as we approached issue number 755, many baseball-knowledgeable TTreaders have commented on our tying and then IY"HH overtaking Hank Aaron's MLB record of 755 (steroid-free) homeruns - and with this issue, we do, indeed, reach that number. (Well in advance of Barry Bonds getting there, we might add.) Some of those who commented pointed out that TT "plays winter ball" and therefore has an advantage of baseball players. So be it. Actually, they can play as many as 162 games a year; we've got 50 or so issues. YS also pointed out that with Moshe's name not appearing in T'tzaveh, Aharon takes center stage, as it were. Our T'tzaveh TT is 755, so another Aaron [L] takes center stage in this week's TT.