

וַעֲשׂוּ לִי מִקְדָּשׁ
וְשִׁכְנֵתִי בְּתוֹכְכֶם:

Build the Mikdash

Discussion on the actual mitzva of building a Mikdash - especially as to how it applies to us today, will be presented inside. Here (on this front page), together with a

photo of a magnificent model of the Beit HaMikdash by Catriel Sugarman, is a thought shared with Torah Tidbits by HaRav Nachman Kahana:

The Mikdash consists of a Kodshei Kodashim (Holy of Holies) essentially hidden within. Outside that is the Heichal or the Kodesh, with its main furnishings - the Menorah, the Golden Incense Mizbei'ach, and the Shulchan with its Lechem HaPanim. Outside that is the Kiyor (washing basin and stand) and the large Mizbei'ach on which its fires consumed the korbanot.

The human being - each of us - has a holy of holies, in innermost organ that is as private and impenetrable as its counterpart in the Mikdash - the brain. Outside the brain are the eyes, which correspond to the Menorah and its light, the nose, corresponding to the fragrant incense altar, and the mouth, corresponding to the Table with the Showbread. Outside the head (so to speak) into the body's courtyard, are the arms and legs - corresponding to the Kiyor from which the kohanim washed their hands and feet and the intestines where digestion takes place is like the Mizbei'ach. To the left of the Mizbei'ach (when emerging from the Heichal) is the northern area of the Courtyard, where the holiest of korbanot are brought. In us, that's where our heart is.

Each of us is a miniature Mikdash. It behooves us to act accordingly.

Jerusalem Shabbat in/out times **Shabbat Parshat T'ruma**
4:53pm/6:07pm (see p.3 for times in other locations)

Parsha Pix

Explanations on page 4!



Word of the Month


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

With the molad early Sunday morning, first op for Kiddush L'vana this month (accrding to Minhag Yerushalayim) is WED evening, eve of 4 Adar, Feb. 17th.

[Many/most: Motza"Sh T'ruma. Strict 7-day people: Next SUN night.]

This month (not always), first op for KL on the West Coast (of the USA) is one night earlier, since the molad was late Shabbat afternoon, their time.



		TT 897 Rabbeinu Tam 6:42pm (J'm)
Candles	Parshat T'RUMA	Havdala
4:53pm	Yerushalayim	6:07pm
5:11pm	S'derot	6:10pm
5:09pm	Gush Etzion	6:07pm
5:09pm	Raanana	6:08pm
5:09pm	Beit Shemesh	6:08pm
5:10pm	Rehovot	6:08pm
5:09pm	Netanya	6:08pm
5:08pm	Be'er Sheva	6:09pm
5:09pm	Modi'in	6:08pm
4:53pm	Petach Tikva	6:08pm
4:53pm	Maale Adumim	6:06pm
5:08pm	Ginot Shomron	6:07pm
5:08pm	Gush Shiloh	6:06pm
5:09pm	K4 & Hevron	6:07pm
5:08pm	Giv'at Ze'ev	6:07pm
5:10pm	Yad Binyamin	6:08pm
5:11pm	Ashkelon	6:10pm
4:56pm	Tzfat	6:05pm
		Next week
		4:59/6:12
		5:17/6:15
		5:14/6:12
		5:15/6:13
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		4:59/6:12
		5:14/6:12
		5:13/6:12
		5:14/6:13
		5:14/6:12
		5:15/6:14
		5:17/6:15
		5:02/6:11

**Ranges are 10 days. WED-FRI
3-12 Adar (Feb 17-26)**

Earliest Talit & T'filin	5:29-5:20am
Sunrise	6:20-6:11am
Sof Z'man K' Sh'ma (Magen Avraham: 8:21-8:16am)	9:06-9:01am
Sof Z'man T'fila (Magen Avraham: 9:32-9:28am)	10:02-9:58am
Chatzot (halachic noon)	11:53-11:52am
Mincha Gedola (earliest Mincha)	12:24-12:22pm
Plag Mincha	4:17½-4:23pm
Sunset (based on sea level: 5:26-5:34pm)	5:31-5:39pm

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Lead Tidbit: Make for Me a Mikdash...

The front page presented a lovely D'var Torah from Rabbi Nachman Kahana about each Jew being a Mikdash.

The beautiful song BILVAVI based on the words of the author of Sefer Chareidim (who composed YEDID NEFESH) speaks of making a Mishkan in one's heart and sacrificing and dedicating one's unique soul on the Mizbei'ach of the heart.

Rabbi Weinreb in his article speaks of the Mikdash that is our shul and the Mikdash that is our Jewish home.

According to the title of Rabbi Binyamin Wolff's Shabbat afternoon shiur, it seems that he too will be presenting the Mikdash in a similar way to the above.

All very nice. Beautiful thoughts. Each one a gem with something for each of us to learn.

BUT MAKE NO MISTAKE! None of the above is the **definition** of the mitzva to Make a Mikdash. None of the above is a substitute for the actual building of the Third Beit HaMikdash.

Not a virtual Mikdash. Not a meta-physical Mikdash. A real, solid, tangible building with real furnishings. And real AVODA performed by real kohanim... etc. etc. etc.

Will the third Mikdash descend in fire from the heavens or will it be built by people? Good question. One we don't have to worry about at this point.

Chizuk & Idud this week, by Rabbi

Moishe Lichtman, brings up the practical question about the Chinuch's contention that the mitzva to build the Mikdash applies when the majority of the Jews of the world live in Eretz Yisrael. We are not yet at that point; but we're getting close. Also, not of issue for this Lead Tidbit.

So what is the point here? Maybe we've got two things to say.

One: We have to want the Third Beit HaMikdash. We have to feel incomplete as Jews without it and we have to long for its rebuilding, so that we can become more complete.

Still with "one", we have to prepare for the Mikdash. We have to learn about the Mikdash and its Avoda. We have to do our share at fashioning vessels for its use - as the Temple Institute in the Old City does. We have to learn from them and other institutes like them.

The only things that should impede us from realizing this dream, hope, and prayer are the things that are beyond our control or knowledge. Anything - everything - that we can do, we should be doing.

And now we get to "two".

The mitzva as presented towards the beginning of the sedra is, V'ASU LI MIK-DASH V'SHACHANTI B'TOCHAM. We all know the DRASH on this verse: They shall make a Sanctuary for Me - so that I may dwell among them. And if we look at the last pasuk in the haftara for Parshat T'ruma, we find the perfect companion to V'SHACHANTI B'TOCHAM - G-d says, I will dwell among the Children of Israel, and I shall not forsake My people Israel. That's perfect. BUT...

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But back up a couple of p'sukim in the passage from Melachim Alef that is the haftara for T'ruma.

"The Word of G-d came to Shlomo, saying: This Temple that you build - IF you follow My decrees, perform My statutes, and observe all of My commandments to follow them, THEN I shall uphold My word with you that I spoke to David your father."

And what was that promise? The last pasuk summarizes it: (we'll quote it again) "I will dwell among the Children of Israel, and I shall not forsake My people Israel."

A reading of Tanach and the subsequent history of the Jewish People will indicate that we didn't do so well at keeping our side of the deal.

But, beware! The repeated reproach and warnings of the Prophets, "reminding" us that G-d does not want our hollow korbanot, etc. has resulted in a turn-about: We will strive to live Torah lives and we don't need the Beit HaMikdash or its Avoda.

Not quite. The correct response to the words of the Nevi'im is that we will live Torah lives and put the spirit of Torah life back into those hollow korbanot that G-d so despises. We will keep G-d's conditions for His dwelling among us, so that the final pasuk will come to fruition: G-d will dwell among the Children of Israel and He will not forsake His people Israel.

With our efforts and G-d's help, may we see the fulfillment of V'asu Li Mikdash ב'ב'נ'נו

T'RUMA STATS

19th of 54 sedras; 7th of 11 in Sh'mot

Written on 154.8 lines in a Sefer 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)

MITZVOT

Contains 3 mitzvot; 1 positive and 2 prohibitions
The one mitzva in T'ruma is a super-mitzva, in that it includes the many commands to make all the furnishings of the Mikdash. Further, the fulfillment of this mitzva facilitates many others.

Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-counts of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition) - Rambam counts positives (248) and prohibitions (365) separately. X:Y is the perek and pasuk from which the mitzva is counted.

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively.

X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Kohen - First Aliya 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 sheep-skin, Tachash skins; acacia wood; oil for light, spices for the anointing oil and the incense offerings; gemstones for the Eifod and the Choshen.

SDT: *In the list of materials donated by the people, the gems for the Eifod and Choshen are mentioned last. They were, by far, the most valuable of the gifts - why mention them last? Rav Moshe Sternbach quotes two reasons from different sources. One, that they were brought to us by the Heavenly Clouds, without any effort on our part. Human effort is a major factor in the value of a contribution to the community. Its lack, lowers the value. Two, that the Nesi'im waited until last to give what was lacking. As valuable as was their gift and as noble were their motives - they should not have followed; they should have led.*

It seems from our sources that silver was not as "as each person sees fit" as the other materials. Almost all of the silver (used for the ADANIM, foundation blocks of the Mishkan) came from the mandatory and specific collection of the silver half-shekel. Some

additional silver that was donated was used for Mishkan "decorative trim" and holy 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 to build 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.

SDT: *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 Jew.*

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).

MitzvaWatch

Rambam gives 14 rules for the counting of the 613 mitzvot. Rule #12 is that it is

This Shabbat is the 155th day (of 355), 23rd Shabbat (of 51) of 5770

אם-תלך בזקתי ואת-משפטי תעשה... מלכים א' ויב

not "appropriate" to count as separate mitzvot those commands that are part of a more all-encompassing 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 Mikdash. 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 (in part). 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,L86 25:15]**.

MitzvaWatch

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, to fashion the K'ruvim from the Kaporet (lid), etc. etc. are all part of the mitzva to make the Sanctuary. The prohibition of removing the carrying poles is its own mitzva. To put the carrying rods into the rings, is not its own mitzva, but the prohibition of ever removing them is.

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 (K'ruvim) 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 dare not. And so, 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 also 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]**.

MitzvaWatch

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 (they were halachically 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.

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

SDT: *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 with 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 as presented in Parshat T'ruma for the Mishkan - 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.

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 thickness of the boards, internally. There were to be 20 boards each for the north and south walls, eight on the west. The east side had no boards; it was 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 5th 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 Torahs.

MA'ASEI CHOSHEIV, Rashi explains, is highly skilled weaving (maybe involving embroidery?) which results in different designs on each side 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's position 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 allows 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, gold, 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'VII - Seventh Aliya 11 p'sukim - 27:9-19

[S> 27:9 (11)] Linen curtains were to be made, as were wooden columns, decorated (trimmed, not totally 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. 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 notices 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.

V'ASU LI MIKDASH is a command. V'SHACHANTI B'TO-CHAM is a promise, conditional upon our keeping the Torah.

Divrei Menachem

Parshat T'ruma brings us, once again, to the perennial question of what is better, to take or to give? Which, of course, elicits the immediate (Jewish) response of, "What kind of question is that?" Being of generous sorts and wishing to think of ourselves as Ba'alei Chesed - doing selflessly for the good of others - we tend to retort instantly that "giving" is the preferred response.

So why does the Torah tell us that each member of Bnei Yisrael should take - if he so desires - a portion (T'ruma) of his possessions and allocate it to become "My portion", a dedicated contribution to Hashem for the building of the Sanctuary (Sh'mot 25:1-2)? Surely, the command should have been, to give or to donate to the Mishkan.

The well-known answer is that those who give do indeed take satisfaction, if not consequent reward, for their utilitarian deeds. Even more so, the building of the Mishkan engendered a situation whereby the Sh'china eventually dwelt amongst every Jew. Could we not "take" a better step forward than that?

Perhaps R. Hirsch understood it best when he explained that the Hebrew root of the term "T'ruma" is "Ram", meaning to lift up. Clearly, and so sublimely, he is telling us the simple but quintessential fact that when an individual makes a voluntary communal offering in the service of Hashem, he takes upon himself a means of elevating his personality to the loftiest of spiritual heights.

VEBEBE REBEBE

QUESTION:

I sold an apartment to a ben Torah. There was a payment at the signing, and additional payments at different dates. As of Dec. 1, the apartment was ready to be transferred if all the payments could be made. This depended on getting the mortgage and certain legal issues cleared up by then. By no fault of either side, the final payment took place several weeks later. An uncommon thing that we did is that we wrote a clause allowing the buyers to move into the apartment well before Dec. 1, but they had to pay the same rent the outgoing renters did. They did not pay in advance, and I figured they would take care of it together with the final payment. At that time, the buyer said that he thought he had to pay rent only until Dec. 1, when it was envisioned that the transfer might be made. He argued that although the payment was not completed, the majority of the money had already been paid. He said, though, that he would accept the ruling of any rabbi I want to ask. I would like to ask you (and am attaching a copy of the contract). I am pretty sure I am right, but considering he did give so much money and in the scheme of all the money changing hands, I don't want this relatively small amount to leave a bad taste. Thus, I would be happy if you would suggest a p'shara (compromise), assuming I am correct.

ANSWER:

Without going into a rigorous analysis

Aunt Agatha Cutler

of the contract [which is written in Hebrew], it is apparent that Dec. 1 was not the time the sale was completed but the time it could have been completed had the money been ready. If there had not been a clause about renting before the sale was complete, the buyers could not have demanded the keys before that date, even though a large part of the money had been paid. Regarding payment of the rent, there is logic (although we will see problems with that below) to pay at a prorated manner, according to the percentage of the money that was not yet paid. However, since the price of rental is mentioned without mention of pro-rating it, it is apparent that when the apartment is not yet theirs, they have to pay in full.

Now we must jump from Choshen Mishpat (monetary law) to Yoreh Deah (mainly, ritual law). You express uneasiness that the buyer gave a lot of money toward the apartment and yet had to pay full rent until the sale was complete. Making down payments is advancing money. Although it has other financial logic, there is an element of this advance that makes it considered as a loan that the buyer gives to the seller prior to the sale. Therefore, the buyer must not receive actual monetary reward for advancing the money, for that reward would be "ribit" (interest on a loan).

Therefore, for example, if two agree that the price of an apartment is \$250,000 but if the buyer advances a lot of money, the price will be \$240,000, this condition makes the \$10,000 discount a \$10,000 interest

payment (Rama, Yoreh Deah 173:7). Two ways of avoiding the problem are discussing the type of payment schedule first and then negotiating the exact price based on that, or using a heter iska.

In your case as well, if you say that despite being legally correct, since so much money was advanced, it is unfair to take full rent, the rent discount would be ribit for the prepayment. If each payment were halachically considered an acquisition of a percentage of the home, the relative discount would be justified, but neither the contract nor the apparent oral discussions indicate it. If there were a halachic doubt whether you or the buyer were right, a discount could be considered a compromise on the legal question and not ribit. However, since the contract indicates that you are correct, it would be a rabbinical violation of ribit to forgive the buyer the full rent agreed upon. It would be a Torah violation only if the decision to take "interest" was set at the time of the "loan" (Shulchan Aruch, YD 161:5). The main difference is that regarding rabbinical ribit, if the payment was already made, the "lender" does not have to return the interest to the borrower (ibid.:2).

SH'VAS are not all the same (more)

...מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְבְּנוּ לָבוֹן...

Sh'mot 25:2 - ...from every man whose heart motivates him, (you shall take My portion.) The word יִדְבְּנוּ has the same root and meaning of N'DAVA, a voluntary contribution.

Notice the DAGESH CHAZAK in the DALET and the SH'VA under it, which is a SH'VA NA. The DALET is emphasized and is shared by the first syllable YID and the second syllable D'VEN (the final syllable also shares a letter with the second one, the NUN, because it too has a DAGESH CHAZAK. In this kind of case, the syllables must fuse with each other, so that it does not sound like there are two DALETs or two NUNs.

Now, here's the point. If the DALET is not stressed, it wouldn't be the end of the world. But if - because of not stressing it, the SH'VA comes out as a SH'VA NACH, the meaning of the word is changed. YID-VENNU LIBO would mean, his heart is in pain (not with the generosity of his heart). But wait! YID-VENNU would be spelled with a VAV, not a VET (BET without a DAGESH). So what's the problem? The problem is that we (most of us) do not distinguish between a VET and a VAV. They both sound like the first letter of Violin. People who pronounce a VAV like the letter W (in which case we'd be calling the 6th letter of the ALEF-BET as WAW), would say YID-WENNU for the

heartache meaning and the two words would not be confused by the non-emphasis of the DALET. Actually, they'd pronounce the DALET differently too, as TH in "the". YIDD'VENNU vs. YITH-WENNU. But we who pronounce a DALET and THALET the same, and a VAV like a VET, at least should get the SH'VA NA right.

Bobsleigh or bobsled is שְׁלֵגִית or שְׁחֻקָה
Toboggan or Luge is מְגֻלָּת

Be'er Sheva & Sana'a

If Moshzar is 60, what is Y'RI'OT?

All sedras from Mishpatim through Tazri'a can be joined by a Parsha in some years. T'ruma, T'tzaveh, Ki Tisa, P'kudei, Vayikra, and Tzav can be breaks.

Is that like detached houses?

MR. E. ARIES, THE T-MAN

X-ray man's elemental family

☞ We must learn to have things IN our minds without letting them get ON our minds; and even if they do get on our MINDS, we must keep them from getting on our NERVES.

☞ Most of us, in holding our bodies in check, hold our souls there too. We must learn the art of freeing the second while restraining the first.

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Rabbi Weinreb's Weekly Column:

Parshat Mishpatim

My House, and His House

There is a well-known joke that is told about the Jews which I find particularly sad. The joke tells of a group of explorers who find a Jew who has been stranded on a desert island for years. As he takes them around the island and shows them how he survived, they find that he built two synagogues for himself. When asked why he needs two since he is all alone, he says that one is the one he prays in, and the other is the one he would never walk into.

This joke, if you can call it that, makes a discouraging comment about some of our people. Some of us seem to have a favorite house in which to worship and another house which we stubbornly shun.

It is true that every Jew needs at least two houses of worship. But he must enter both of them. One is his synagogue, and the other is his home.

Jewish worship takes place in the home to an even greater extent than in the synagogue. It is in the home that we recite grace after meals, prayers upon awakening and before bedtime, special

prayers before Shabbat candle lighting, and countless informal prayers and benedictions.

The synagogue, on the other hand, is the place for formal prayer and for communal worship.

In this week's Torah portion, Terumah, we learn of the very first house of worship: The Mishkan. We also learn about some of the furnishings which were essential to the construction of this house.

I want to suggest that these furnishings are not merely of historical import but are necessary in both the public synagogue and the private home.

The first three components mentioned in this week's Torah portion are the Ark, in which the tablets with the Ten Commandments, and according to some the entire Torah, are contained; the holy Table upon which 12 breads were placed every Shabbat; and the golden Menorah, exquisitely decorated.

These three vessels are also prominent features of both synagogue and home and indeed should be so.

Like the Tabernacle of old, every synagogue today has an ark in which the Torah scrolls, often along with scrolls of the Prophets and of the Megilot, are contained.

In our faith, traditional holy texts are at the core of our worship. The original holy texts were housed in

the Tabernacle's Ark, and later in the Ark of the holy Temple in Jerusalem. So too, in the contemporary synagogue, the holy texts are central to our worship experience, and every occupant of the synagogue faces those texts as he or she prays.

Where, you might ask, is the analog of the Ark in one's private home? I maintain that the bookcase is the Ark of one's personal dwelling. Ideally, that bookcase contains the entire Jewish Bible, along with essential commentaries and classic Jewish texts.

So the Ark, which was situated prominently in the Mishkan, is a feature of both of our "houses of worship"; our synagogue and our home.

So too, with the table. A wooden table covered over with a layer of gold occupied a place of honor in the Mishkan. The food kept there, the "shew bread" was distributed to the kohanim on duty every Shabbat. This table symbolized the divine blessings of sustenance.

Every synagogue has a bima that is analogous in many ways to the table in the Mishkan. The synagogue's table is the place from which the Torah is read and from which God's spiritual nourishment is shared.

In traditional synagogues, this table is not placed up front, on stage as it were, for spectators to behold. Rather, it is placed in the middle of

the synagogue sanctuary, among the people. The message is clear: The table symbolizes God's spiritual providence and bounty and as such is something of which every member of the congregation should partake.

The table in the home, equally sacred, is the place for physical nourishment. A beautiful Talmudic expression has it that "the table is like an altar". Whereas the Jew of old expressed his ultimate sense of worship by offering a sacrifice upon the altar, the contemporary Jew worships God by sharing the food on his table with other individuals.

Again, like the Ark, the table which glorified the ancient Mishkan persists as a central feature of both of our modern houses of worship, our synagogues and our homes.

Finally, the golden Menorah which beautified the historic Mishkan and later, the Beit HaMikdash. Just about every synagogue I ever attended features a menorah in a very conspicuous place. And Chanuka menorot occupy a place of honor in the Judaic art collections of even the humblest Jewish home.

There is a symbolism to the Menorah which is even more apt when applied to the two houses of worship we have been discussing. The Menorah symbolizes light; the light of wisdom, the light of the intellect. A central feature of Judaism is that it is not a mystical

religion based upon blind faith or irrational emotions. Quite the contrary. Our faith is largely based upon reason and is respectful of the power of the intellect and the gift of true wisdom. Thus, many commentators see a connection between the seven branches of the Menorah and the seven classical sciences, or categories of knowledge. The Torah is pre-eminently sacred, but other sources of wisdom are important and have their place.

So too, in our two houses of worship. Our synagogues must allow for the expression of knowledge from all human sources. As Maimonides put it, "We must accept the truth from wherever it comes." For him, that meant even from the ancient Greek philosophers.

Our private homes must be open to the truths of science, of literature, and of other cultures. The intellectual life should not be seen as threatening to our religious belief. A life of Torah is made more sublime when it is appropriately enriched by the wisdom of the world.

When some people read this week's portion, they are often put off by the details of an ancient religious structure which seems to have little relevance for their lives. But by looking a little more deeply, and with a dose of creative contemplation, there is much to be

learned from even the most technical and seemingly outdated passages of our Torah.

I hope that my suggestions in this week's column help the reader connect the Ark, the Table, and the Menorah of the Mishkan in the wilderness to the ark, the table and the menorah of our own synagogues.

I hope, too, that the reader can take the further step and see his or her own home as a house of worship and discover, or construct, arks and the tables and menorot in the places dearest to us.

CHIZUK AND IDUD
*Divrei Torah from the weekly sedra
with a focus on living in Eretz Yisrael -
Chizuk for Olim & Idud for not-yet-Olim*

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 seventy-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.

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

Praying with Passion

Giving more meaning to our T'fillah
One Week at a Time

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ELOKAI, NESHAMA

The Pure Soul Within

אֱלֹהֵי, נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה
הִיא. אַתָּה בְּרָאתָהּ, אַתָּה יִצְרָתָהּ,
אַתָּה נִפְחַתָּהּ בִּי, וְאַתָּה מְשַׁמְרָהּ
בְּקַרְבִּי, וְאַתָּה עֹתִיד לְטַלְהָ מִמֶּנִּי,
וְלְהַחְזִירָהּ בִּי לְעֵתִיד לְבוֹא. כָּל
זְמַן שֶׁהַנִּשְׁמָה בְּקַרְבִּי, מוֹדָה אֲנִי
לְפָנֶיךָ, ה' אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי,
רְבוּן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל
הַנְּשָׁמוֹת. בְּרוּךְ אַתָּה ה', הַמְּחַזֵּר
נִשְׁמוֹת לְפָגְרִים מְתִים.

Translation: My God, the soul You placed within me is pure. You created it, You formed it, You breathed it into me, and You guard it while it is within me. One day You will take it from me, and restore it to me in the time to come. As long as the soul is within me, I will thank You, HaShem my God and God of my ancestors, Master of all works, Lord of all souls. Blessed are You, HaShem, who restores souls to lifeless bodies.

Theme: The essence of the prayer

We express gratitude to

Hashem for restoring our life in the morning with a pure soul. (This bracha is the "full version" of MODEH ANI, which is in "short form" because it is said before we have ritually washed our hands and "tending to our physical needs".)

Insight: Deeper meaning...

The soul that gives each of us our spiritual identity derives from the primary source of purity - G-d Himself. The Torah relates: "And Hashem, G-d formed the man of dust from the ground, and He blew into his nostrils the soul of life, and man became a living being." The soul which Hashem blew into man conveys holiness and G-dliness into our physical being. It infuses every Jew with the ability to reach unlimited spiritual heights in Torah, T'fila and fear of G-d.

Before a person is born, the Gemara relates, he swears an oath to protect the purity of the soul he is given. When we say "Elokai, neshama" each day, we remind ourselves of the purity within us, and our obligation to guard it as we make the choices that comprise our daily lives.

One of the lesser-known mitzvot, V'HALACHTA BIDRACHAV, teaches that as G-d is merciful, we are required to be merciful; as He is compassionate, righteous, and holy, so must we be. Our potential to act in G-dly ways arises, according to the Nefesh HaChayim, from our status as a Tzelem Elokim - a being created in G-d's image. Because our neshamot are invested with this spark of G-dliness, Man possesses what no other living being possesses - a capacity for

giving and compassion. Because this capacity for giving is embedded in Man's soul, giving should come naturally. However, until we apply that capacity, it remains nothing more than potential. V'HALACHTA BIDRACHAV goes far beyond a spontaneous impetus to do someone a favor. It is the policy that governs all one's interpersonal relationships, even when one feels overwhelmed, slighted or wronged.

The mitzva is all-embracing because that is the only way one can truly emulate G-d's attributes. According to the Sefer Tomer Devora, the 13 Attributes of Divine Mercy set the template for fulfilling V'HALACHTA BIDRACHAV. In this vein, Tomer Devora points out that even when a person sins, G-d still sustains him. For instance, if he were eating non-kosher food, G-d could cause him to lose the power to swallow. Instead, He allows him to act in a manner than runs contrary to His will until he arrives at teshuva. In emulating G-d, therefore, we are called upon to benefit even those with whom we are not friendly.

Halacha: One recites ELOKAI, NESHAMA - thanking G-d for restoring one's soul - immediately after reciting ASHER YATZAR (Mishneh Berurah 6:12; 46:29) - which offers thanks for restoring one's body, because both are restored to us each day (Be'ur HaGRA 4:1, s.v. 'Vyaish omrim').

A further reason for linking these two brachot is that ELOKAI, NESHAMA on its own does not have the full SHEIM & MALCHUT that brachot must have. In lieu of its own "MELECH HA'OLAM", ELOKAI, NESHAMA becomes a B'racha S'mucha L'Chaveirta, a bracha linked to

its fellow bracha, and the SHEIM & MAL-CHUT of ASHER YATZAR applies to both brachot.

Also note, that some are of the opinion that ELOKAI, NESHAMA is to be linked with Birchot HaTorah, rather than Asher Yatzar. The preferred opinion seems to be as we've stated earlier - Acknowledge and thank G-d for physical and spiritual well-being.

**Personal T'fila Trainer:
Exercising mind, memory and
imagination to carry kavana into
your davening**

Vividly imagine an object or scene that represents purity to you: a crystal stream, a brilliant diamond, the eyes of a small child, a clear blue sky. Picture it in detail, and let the image sink into your heart and arouse your emotions. Whenever you say the words HANESHAMA SHENATATA BI T'HORA HI, in your morning brachot, visualize that image.

More next week...

**THE CHALLENGE OF MONEY:
Acquiring and Spending Wealth [3]**

by **Dr. Meir Tamari**

Ideally, the abolition of private property, of the profit motive and of economic independence would be a viable solution both to the evil economic man and to the behavior of S'dom. A solution that would cure all the hatred, jealousy, crime and the interpersonal and national strife caused by greed and egoism. Since time immemorial down to our own days, religions, philosophies and revolutions have adopted variations of this solution ranging from hermitages to medieval monastic orders to socialism and communism, to the communes of 19th century England and the USA and to the Israeli kibbutz. In all of them, experience has shown that, since the negation of private property so vividly contradicts human nature, any economic system built on it creates new evils and distortions even while definitely solving others.

Private property rights are necessary for a viable economic morality. Private ownership presupposes rights and obligations, so that an individual is responsible both for earning his own wealth and for preventing it from damaging others and even for the effects of how he uses his money. An individual cannot escape responsibility for the interpersonal and social effects of wealth nor can he transfer this responsibility to some amorphous group possession. This would, for example, contradict the corporate veil that is aimed at separating the individual

shareholder from moral responsibility for illegal or immoral acts of the directors, or to enable the individual to escape guilt for damages caused by the corporation to the environment or to the health of others.

Furthermore, private property creates a direct link between earning and spending money. When people demand, or are given a standard of living which has no relationship to what they create, they become dependent either on government officials or on the decisions of philanthropic bodies. This leads to injustice and the necessity of bribing or corrupting the decision making officials; the latter are themselves invariably corrupted by the power they have over the lives of the poor. Similarly, although unemployment may be immoral, the removal of this link between earning and spending money through artificial full employment policies, if continued for long periods, promotes a culture of immorality through receiving money for a job not done.

Judaism does not teach the destruction of yetzarim but rather their education, limitation and sanctification. This applies not only to money, wealth, economics or business but to all of the human desires, lusts, motivations and aspirations. Rabbi S. R. Hirsch translates yetzer hara as, 'the ability to choose evil'. So that rather than considered good or evil or noble or ignoble, they become for us merely ways of conducting affairs in this real and materialistic world, that can become holy and sanctified through our own free will. In that vein, Man is not merely an economic creature, but rather one

created like the Divine Image of G-d, capable of choosing to elevate, purify and make holy his private property, his legitimate profit motive, and personal economic freedom and independence. Money, wealth and economic assets thereby are transformed into mere legitimate means for our existence but not an end in themselves nor values that dominate our lives.

At Marah, G-d showed Moshe a bitter tree that, when he cast it into the bitter waters of that oasis, miraculously sweetened them. So, the private ownership of wealth is sanctified by making it the basis for mitzvot that restrict our personal use of our own wealth. The Arbaa Minim have to be privately owned by the individual using them to praise and thank G-d on Sukkot. Pe'ah, leket, shikhacha, trumot and ma'aserot that are obligatory gifts to the poor, have to come from our own private possessions. In the religious kibbutzim communal ownership of all property created halakhic problems for chatanim who are required to give their brides a ring that is their own private property. The great moral merit of giving charity requires the existence of private property; people have to own property and have private wealth from which to help others. The individual's active decision to part with his own money means that he is consciously giving up that which is legally and morally his own. This means that he is able to overcome the yetzer hara of selfishness, egoism and of greed. It is the overcoming of that yetzer which is the basis for economic morality, not the attempted abolishing of that yetzer.

"One who says, 'what's mine is yours

and what's yours is mine', is an ignoramus", in the presentation by the Tanna of the Mishna (Avot 5:10), of a philosophy of the utopia envisaged in the abolition of private property. Not evil nor egoistical but simply an Am Ha'aretz.

Parsha Points to Ponder

T'RUMA

1) Why does the Torah list AVNEI SHOHAM and ANVEI MILUIM last in the list of materials donated to the Mishkan considering the fact that they were precious stones, of greater value than even the gold and silver (25:7)?

2) Why was the Aron, the most prestigious of Mishkan vessels, only covered with gold but made of wood on the inside (25:11)?

3) Why does the Torah say AND THE MISHKAN YOU SHOULD MAKE (V'ET HAMISHKAN TA'ASEH) instead of the usual AND YOU SHOULD MAKE (V'ASITA) followed by the identity of the vessel (26:1)?

Parsha Points to Ponder

is prepared by **Rabbi Dov Lipman** who teaches at Reishit Yerushalayim and Machon Maayan in Beit Shemesh and is the author of "DISCOVER: Answers for Teenagers (and Adults) to Questions about the Jewish Faith" (Feldheim) and "TIMEOUT: Sports Stories as a Game Plan for Spiritual Success" (Devora)

His Hagada commentary, "SEDER SAVVY" will be IY"H published by Targum before Pesach
ppp@ouisrael.org

Answers are somewhere else in this issue
Look for them, but only after a good pondering

Portion from the Portion The Center Crossbar of Chesed

In the beginning of this week's portion Hashem tells us to build the MIKDASH and all its furnishings, "following the plan that I am showing you" (Sh'mot 25:9). Then G-d proceeds to give instructions about how to build the ARON/ark (25:10-22), the SHULCHAN/table (25:23-30), and the MENORA (25:31-40).

Then come the instructions on how to build the MISHKAN itself (26:1-36), the MIZBEI'ACH/altar (27:1-8) and the CHAZEIR/enclosure (27:9-19).

The MISHKAN was built with 48 upright standing beams of acacia wood - K'RASHIM - that were covered by 10 tapestry panels - YERIoT - sewn together, made of twined linen, sky-blue, dark red, and crimson wool with a pattern of cherubs woven into them. Over this was placed 11 joined panels of goats hair - YERIoT IZIM - to serve as a tent protecting the Tabernacle. And a roof of reddened rams' skins for the tent was added on top as well, as a roof of blue processed hides.

This week we will look at one detail mentioned regarding the construction of the MISHKAN and see how it relates to our conduct every day. Verse (26:28) states V'HABRIACH HATICHON B'TOCH HAKRASHIM MAVRI'ACH MIN HAKATZEH EL HAKATZEH - The center crossbar shall go through the middle of the beams, from one end (of the

Mishkan) to the other".

Rashi (26:15) says that HAKRASHIM, the 48 upright beams of the MISHKAN, were planted by Yaakov in Egypt to be ready for the building of the MISHKAN. He made sure before he died to inform his children to take these boards with them when leaving Egypt to be ready to build the MISHKAN. And what about the B'RIACH HATICHON - the middle beam? Where did they come from?

The Targum Yonatan states that the center crossbar was made with wood that came from trees that Avraham planted. Rav Mordechai Mann of Bnei Brak says that Avraham planted those trees as an act of kindness - to provide shade for travelers in the desert. The center crossbar of the whole Tabernacle was taken from this tree to remind us that our service to Hashem is centered around chesed, loving kindness, to other people. No matter what we are doing we must remember to have compassion for those who may need some kind of help.

In this day and age when we are all in such a rush with all that we want to accomplish, we must remember that what Hashem wants is for us to be centered around chesed.

For example, maybe we should not be upset by the person who asks us for Tzedaka while we are davening at the Kotel but rather see that as an opportunity to put chesed as the crossbar of our own Mishkan.

MEATLOAF with a "CENTER BAR" of CAULIFLOWER

- 1 small cauliflower
- Salted water
- 1 medium onion, finely chopped
- 2 Tbsp. Oil
- 1 egg
- ¼ cup ketchup or chili sauce
- 1/3 cup soft bread crumbs
- ½ tsp. garlic salt
- Dash of pepper
- 1 lb. lean ground beef
- Straight-sided souffle dish

Rinse cauliflower, remove leaves and lower core and check for bugs. Place stem down in 1 inch of boiling salted water; cover and steam 5 minutes. Drain and place in greased 1¼ to 1½ quart dish.

Saute onion in oil until brown; remove from heat. Beat egg, mix in ketchup, bread crumbs, garlic salt, and pepper. Then lightly mix onion and ground beef. Mold beef mixture evenly around sides and top of cauliflower. Bake, uncovered at 350°F (175°C) for 45-50 minutes or until meat is done and cauliflower is tender. To serve, cut in wedges. Makes 4 servings.

TTTRIDDLES

Prizes for best solution sets are furnished by Noam Productions and/or Big Deal.

Last issue's (MISHPATIM) TTtriddles:

[1] They should be cut on the 8th; they can be cut on the 8th

TTtriddles solvers come in two flavors - occasional/partial and serious. HC is a serious TTtriddles solver and regularly sends in a Word document with many - if not most - solutions per issue. Not all are on the mark, but most are. Here's his solution to this TTtriddle:

This week, we are told that a newborn lamb or calf cannot be offered before they are eight days old. The verse says BAYOM HASH'MINI TIT'NO LI - on the 8th day give it to me, and Rashi explains that it is not an obligation to sacrifice (cut) them on the eighth day, but rather from that day on they are eligible for an offering. Therefore, they CAN be cut on the 8th. However, there are other things that SHOULD be cut on the eighth day, e.g. the foreskin should be cut on the eighth day of a newborn boy, some animals are slaughtered on the eighth day of a leper's purity process (and his hair!) and some offerings are brought up on the "eighth day of Succot", a.k.a SH'MINI ATZERET.

[2] 6 (48) but not entitled yet

Again, HC: If someone killed another person unintentionally, the sedra says that Hashem will provide him a place to where he can escape. The Torah just uses the word MAKOM (place), without specifying where it is located. Rashi here

explains that this "place" is the Levite camp, and we know from subsequent sedras that the LEVIYIM were allotted 48 cities in Israel. We also learn later on about the 6 cities of refuge (AREI MIKLAT), so this "non-entitled" place could be 6 (48) cities.

[3] What some called the territories, under themselves

YESH"A - meaning YEHUDA, SHOMRON, and AZA - known by the initials YUD, SHIN, and AYIN. The names of these letters sound similar to (or the same as) YAD (hand), SHEIN (tooth), and AYIN (eye), each of which is "under" itself, as in AYIN TACHAT AYIN, SHEIN TACHAT SHEIN, YAD TACHAT YAD...

[4] Sign in for Uncle Eki

Erkki Rapo (1946-2004), also known as "Uncle Eki"... was a Finnish amateur autograph collector. He dedicated the last 40 years of his life to his hobby, and is among its best-known practitioners worldwide. He is a TTtriddle only because of his name RAPO as in V'RAPO Y'RAPEI.

[5] The eye anchor and the general basin

In the account of pre-Matan Torah, Matan Torah, and post-Matan Torah (depending on whose opinion you accept) at the end of Parshat Mishpatim, we find the word AGANOT, basins, into which the blood of the korbanot that the firstborns brought at Moshe's instructions was collected. OGEN, ALEF-GIMEL-NUN is a basin. OGEN, AYIN-GIMEL-NUN is an anchor. Eye (AYIN) anchor is the word OGEN spelled with an AYIN, and general (ALUF) basin is the

word OGEN spelled with an ALEF.

[6] The least necessary, but we don't differentiate

When we read from two Sifrei Torah on special occasions - Yom Tov, Shabbat-Chanuka, the Four Parshiyot, Chol HaMoed Pesach, etc. - we do so rather than roll one Torah from one reading to the other, as a gesture to avoid TIRCHA D'TZIBUR, burdening the congregation. Rather, two Torahs, each ready with its reading, are used. The least necessary readings for this would be Parshat Sh'kalim, which would need a roll of relatively few columns to go from one reading to the other. Nonetheless, because of LO P'LUG (not to differentiate among similar situations), we always use separate Torahs (unless no extra ones are available) for different readings.

On closer examination, Mishpatim-Sh'kalim (about 8 columns forward) is not the least necessary. T'ruma-Sh'kalim is closer (about 5 columns). But SH'KALIM is still the answer. And, when Rosh Chodesh Tammuz is on Shabbat Parshat Chukat or Rosh Chodesh Av is on Shabbat Parshat Matot-Mas'ei or just Mas'ei, the amount of rolling is just a bit more than Mishpatim-Sh'kalim.

[7] sort of like MODEH

The experience of Matan Torah is like Modeh in that the souls of the people were taken from them and then returned. Also, in the account at the end of Mishpatim, Rashi and others say that the elders acted inappropriately and deserved a death penalty. They were not killed so as not to mar the great joy and specialness of the Sinai Experience.

[8] MazalPic

Once upon a time, the Word of the Month box contained a graphic of the Zodiac symbol of the month. But a number of years ago, we decided to make the MazalPic a little (or a lot) TTtriddish (or is it TTtriddy?). The Mazal of Adar is DAGIM, the Fishes, or Pisces. This month's MazalPic is of a piece of pie with a pair of eyes. We can then say of it that this PIE SEES. H(S)M added to that the fact that our slice of pie is CHERRY pie, a similar word in spelling and sound to CHEERY PIE SEES, as in MISHENICH-NAS ADAR...

TTreader Feedback

MA of B7 sent an email with a few comments on last week's front page with the Four Parshiyot and the Hafsakot (breaks in the sequence of the special Shabbatot).

...in the ZaTU column for the 4 Parshiot chart [ed. that's the column for the years when Rosh Chodesh Adar is on Shabbat and the Hafsaka is on the 15th of Adar], Pekudei was in red for HaChodesh (for a leap year) but should obviously be in blue (for a regular year)... [Ed. MA is correct - my mistake]

On the audio version [Ed. Torah Tidbits Audio can be heard on www.ourradio.org or www.israelnationalradio.com], you said that Vayakhel is the only parasha that is always involved in the 4 Parshiot. However, in a leap year, Pekudei can be Shekalim (5765 and 5768, for example). [Ed. Correct about P'kudei and I was wrong about Vayakhel. Here is the fact: The

only sedra that is always within the range of the Four Parshiyot - either a Parsha or a Hafsaka, but never before or after the special Shabbatot, is P'KUDEI - just a trivial point, unless someone stops you in the street and says, If you can tell me the sedra that is always within the range of the Four Shabbatot, I will give you 100,000₪ - then it won't be so trivial a fact.]

One other thing: It always seemed strange to me that in a ZaTU year, that the 15th of Adar is considered a Hafsaka. In Yerushalayim, it might not be one of the 4 Parshiot, but would arguably be the most significant of the surrounding Shabbatot. With Shushan Purim, you have 5 weeks in a row with 2 Sifrei Torah. [Ed. Correct... again. We in Yerushalayim would not consider it just a "regular" Shabbat, but technically, it is still a Hafsaka in the flow of the Four Parshiyot. On the other hand, on that Shabbat, we read as the Haftara, the same haftara as the previous Shabbat, Shabbat Zachor. So it actually fits the flow and does not interrupt it. Nonetheless, it is officially regarded as a Hafsaka.]

MA - please contact us about picking up your gift CD from Noam Productions, to thank you for reading, listening, and emailing.

Parsha Points to Ponder

Suggested answers

1) The Ohr HaChayim explains that these precious stones were used exclusively for the clothing of the Kohein Gadol. This clothing had a lower level of holiness than materials used for the actual Mishkan to the point that it is not forbidden to benefit from these materials. Thus, while they might be physically worth more than the other materials, they were on a lower level in terms of their spiritual value.

2) Da'at Zekainim MiBaalei HaTosfot teaches that since the Aron was carried by the Leviyim on their shoulders, G-D wanted to make it easier for them and the wood on the inside would make the Aron lighter to carry.

3) The Kli Yakar answers that whenever the Mishkan itself is discussed, credit cannot be given to the people making it by placing the emphasis on those making it. The word MISHKAN refers to G-D dwelling in our midst, and that word comes before mention of those who simply do the physical work of making the Mishkan.

ParshaPix explanations

- Upper-left is a photo of the three types of Olympic medals from the 2008 games in Beijing. They are, of course, GOLD, SILVER, and BRONZE (not in that order in the photo) and here represent the three precious metals that were collected for use in the construction of the Mishkan and its furnishings.
- To the right of the medals are two cabbages. In Hebrew - KRUV, as in the K'RUVIM (cherubs) 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 the SHULCHAN.
- 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 (for the lighting of the Menora), it was also used to consecrate each vessel.
- Next to the olives is a tree and a log, standing (pun intended, as in Atzei Shitim Om'dim) 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. Remember, weaving was the main skill employed in making the Mishkan (the first roof-like covering), but the 10 panels of the Mishkan were sewn together, as were the 11 panels of the Ohel covering.

- ☀ 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). Graduation is no guarantee of wisdom, but...
- ☀ Matza with a face is LECHEM HAPANIM, which reminds us that those special loaves were halachic matza - not 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.
- ☀ Flag of Lebanon, reminding us of the Cedars of Lebanon mentioned in the Haftara.
- ☀ An ax is GARZEN, mentioned in the haftara, the sound of which was not heard in the Temple area during construction...
- ☀ Cucumber is M'LAFAPON (see Onkeles 26:3)
- ☀ In the upper-right corner is our old from, the MUREX TRUNCULUS, the snail from which the T'CHELET (and ARGAMAN?) dye for the Mishkan and garments of the Kohein Gadol (regular kohanim too, according to the opinion that their AVNEIT was also multi-colored - see next week for more on this) was and is extracted. This dye is used today by many people for the P'til T'cheilet of their tzitzit.
- ☀ VI is 6 in Roman numerals. 6 is SHEISH, which also means linen in the context of Parshat T'ruma.
- ☀ The B'SAMIM box represents the B'SAMIM that was collected for the anointing oil and the Ketoret.
- ☀ Editor's privilege: The two good looking young fellows are grandson Dvir, which is one of the names for the Kodshei Kodashim - mentioned in the haftara. The other is grandson Shoham, as in the stones that were used for the EIFOD and the CHOSHEN (see next week, IY"H). In addition, Shoham and his parents live on Rechov Leshem (another stone of the Choshen) cor. Avnei HaChoshen, in Modi'in.
- ☀ Which leaves an Unexplained in the lower-right corner.
- ☀ The bullets of these explanations are clouds giving rain - still our hope and prayer, despite the beautiful summer weather.

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WISDOM & WIT
 by Shmuel Himelstein

• Once, at the Purim Se'uda, the Rebbe of Gur began discussing the Megila. "The entire beginning of this book is very strange", he said. First, we learn of a Persian king who holds a large party. Then we find out about his wife, who refuses to listen to him and is removed. Then we read of a beauty contest. All this time, we have no idea where all of this is heading. What does this have to do with the Jewish people? Only later, when the pieces all fit together, do we understand the relevance the opening section to us.

"In the same way", the Rebbe continued, "when the time of our redemption draws near, all types of events will occur which we will be unable to understand. However, once Mashi'ach comes, we will suddenly understand that everything was related to our redemption."

• A fire broke out in Slobodka. All the houses were made of wood and the roofs of thatch, and there was distinct danger that the entire town would go up in flames. Immediately, all the yeshiva students were brought in to work on containing the blaze. Hour after hour they worked in the heat and the smoke, until they were finally able to put the fire out.

Then the students all gathered around R' Yerucham Levovitz, to hear from him what they were to do next. "My students", he told them, "we haven't learned Torah the entire day. Now we must go and learn."

Grimy and with soot in their hair, the

students returned to their benches, where they spent a few hours before they washed up and went to sleep.

Each of them gained a new appreciation of the importance of Torah study under all circumstances.

• R' Yechezkel of Shinova, the son of R' Chaim of Sanz, wanted to collect money for a worthy cause. Before doing so, though, he asked his father's permission. "I agree," said R' Chaim, "provided that that doesn't result in animosity against Jews."

"What do you mean, father?" asked R' Yechezkel.

"What I mean," said R' Chaim, "is that as you go from one person to another and seek a donation, you may feel inwardly that this person should have given more, that person should not have turned you down, and so on. This can lead you to animosity. I therefore am only willing to let you go out to collect money if you resolve in advance that no matter what you are given or are not given, you will not bear any grudge against any person."

THE JERUSALEM INSTITUTE
 OF JEWISH LAW
 Rabbi Emanuel Quint, Dean

Lesson # 509 (part 2)

Laws of Primogeniture

Assume that the father, Yaakov, died and there was a firstborn, Reuven. In most situations Reuven receives a double portion of the estate of the father. The estate of the father is divided into as many parts as there are sons plus one more (n+1) and the firstborn receives one portion and then all of the brothers

including the firstborn receive one of the remaining portions. Assume that there are three sons, one of whom is Reuven the firstborn. The estate is divided into four parts (3+1) and the firstborn receives one part (one-quarter) and then he and the other two sons receive one-quarter each. Assume ten sons, including Reuven the firstborn. The estate is divided into eleven portions (10+1), one eleventh is given to Reuven. Then the remaining ten elevenths is divided among the ten sons including Reuven. Reuven thus receives two elevenths and other nine sons receive one-eleventh each.

In determining how many sons are to be included in the calculation for the primogeniture portion, only those sons who were born prior to the death of the father are included; however, sons born during their father's lifetime but who predeceased their father ARE included.

Yaakov had three sons, Reuven the firstborn, Shimon and Levi. Levi predeceased Yaakov, leaving no children. When Yaakov dies his estate is divided into four parts (3+1), and Reuven the firstborn receives one part (one quarter) as his primogeniture portion. The remaining three quarters are divided between Reuven and Shimon (who are also the heirs of Levi), each receiving 37.5% of the estate. Reuven thus receives 62.5% of the estate.

Yaakov had two sons, Reuven the firstborn and Shimon, both having predeceased Yaakov. Reuven left a daughter Sarah, and Shimon left a son David. Sarah inherits two thirds of Yaakov's estate and David inherits one third. Yaakov's estate is divided into three parts (2+1). Two portions are given to Reuven and since he is not alive, his

share goes to his heir Sarah. The remaining third goes to Shimon, and since he is not alive it goes to his heir David.

Any sons born after the father's death are not included in the calculation regarding the primogeniture portion, but such afterborn sons are included in the calculation in dividing the balance of the estate.

If two portions to be received by the firstborn include items that are beneficial to be received contiguous to each other, the first born is entitled to select contiguous items for his double portion. For example, if the first born is to receive two portions of the real estate owned by the father and the other sons are to receive one portion each, the portions received by the firstborn should be contiguous to each other if the firstborn so desires.

I was asked if the firstborn receives a primogeniture share of his mother's estate if he is her firstborn and also the firstborn of his father. He receives a portion of his mother's estate equal to that of the other sons.

In the next lesson IYH we shall discuss what objects are part of the father's estate for primogeniture purposes and which objects are not part of the estate for primogeniture purposes.

MACHON PUAH

Designer Babies part 3

Designer Heroes

In our continuing review of the use of

Preimplantation Genetic Diagnosis (or PGD) to create a baby who would be a genetic match to serve as a donor for an ill sibling, we have presented the halachic reasoning of Rav Yaakov Ariel, Chief Rabbi of Ramat Gan. Rav Ariel presented his opinion at the 10th annual PUAH conference on Medicine in Halacha in Jerusalem last month.

We have reviewed Rav Ariel's halachic opinion regarding both the permissibility for the mother to undergo the risks of such a pregnancy (she is), as well as our ability to consent to potentially dangerous medical procedures being performed on a baby or minor child in an attempt to save someone's life (we are allowed to).

Rav Ariel closed his remarks with some fascinating insights. He raised the ethical question of what the meaning of life would be for such a child? The Midrash teaches us that each and every person is an individual and has a specific task in the world for himself. If so, how can one person be born in order to be subservient to the needs of another person from birth? Another question that he raised regards the psychological affects upon the child born for such a purpose. How does the knowledge that the only reason your parents decided to bring you to this world was because of their concern for another child impact upon the development of this child? Does he always feel unwanted and undesired, subservient to his older sibling? Are we permitted to have a child, knowing that this will happen to him?

Although the audience did not realize it, Rav Ariel was not speaking based solely upon theoretical knowledge. Last year, PUAH was consulted by a couple on this exact case and Rav Ariel was the posek we consulted to make a halachic ruling for them. After reviewing the halachic considerations, Rav Ariel asked us these very questions and requested that we gather more information on them before he gave his final decision.

As we noted in the opening article of this series, American author Jodi Picoult's 2004 novel "My Sister's Keeper" was written about this topic as well. We contacted her to see what, if any insight she had in understanding the psychology of such children. She immediately replied and shared the findings of the extensive research she had conducted in preparation for her book.

Interestingly, rather than being viewed as secondary to the ill sibling or a repository of spare parts for their benefit, the overwhelming majority of these children are viewed within their family as heroes. They have an extremely positive outlook on their existence and generally thrive as individuals.

[Ed. note: We could tell you whether this last paragraph applies to the character in the Picoult book or not - but we won't. Our resident novel critic highly recommends it.]

Next week we will discuss how far the obligations to create such a sibling to save one's child extend.