



**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.



Jerusalem Shabbat in/out times T'tzaveh - Zachor

4:59pm/6:12pm (see p.3 for times in other locations)

## Candle Lighting and Havdala Times

TT 898 Rabbeinu Tam 6:47pm (J'm)

Candles	T'TZAVEH - ZACHOR	Havdala	Next week
4:59pm	Yerushalayim	6:12pm	5:04/6:17
5:17pm	S'derot	6:15pm	5:22/6:20
5:14pm	Gush Etzion	6:12pm	5:19/6:18
5:15pm	Raanana	6:13pm	5:20/6:19
5:15pm	Beit Shemesh	6:13pm	5:20/6:18
5:15pm	Rehovot	6:14pm	5:21/6:19
5:15pm	Netanya	6:13pm	5:20/6:19
5:14pm	Be'er Sheva	6:14pm	5:19/6:19
5:15pm	Modi'in	6:13pm	5:20/6:18
4:59pm	Petach Tikva	6:13pm	5:04/6:18
4:59pm	Maale Adumim	6:12pm	5:04/6:17
5:14pm	Ginot Shomron	6:12pm	5:19/6:18
5:13pm	Gush Shiloh	6:12pm	5:19/6:17
5:14pm	K4 & Hevron	6:13pm	5:20/6:18
5:14pm	Giv'at Ze'ev	6:12pm	5:19/6:17
5:15pm	Yad Binyamin	6:14pm	5:21/6:19
5:17pm	Ashkelon	6:15pm	5:22/6:20
5:02pm	Tzfat	6:11pm	5:07/6:16

Ranges are 10 days, WED-FRI  
10-19 Adar (Feb 24 - MAR 5)

Earliest Talit & T'filin	5:22-5:12am
Sunrise	6:13-6:03am
Sof Z'man K' Sh'ma (Magen Avraham: 8:17-8:11am)	9:02-8:56am
Sof Z'man T'fila (Magen Avraham: 9:29-9:24am)	9:59-9:54am
Chatzot (halachic noon)	11:52¼-11:50¼am
Mincha Gedola (earliest Mincha)	12:23-12:21pm
Plag Mincha	4:21¼-4:27pm
Sunset (based on sea level: 5:32-5:39pm)	5:37-5:44pm

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### Lead Tidbit:

## Defining Amalek

Let us begin by noticing that it is not Amalek that we are commanded to remember and never to forget - it is what Amalek did to us on our way out of Egypt. This will bear on the definition of Amalek. It will allow us to include in the "definition" of Amalek, those who are Amalek-like; those who behave like Amalek, and like his famous descendant, Haman.

And while we keep that in mind, let us also remember who Amalek's grandfather was and who filled the original Amalek with hatred for the descendants of Yaakov. None other than Yaakov Avinu's twin, Eisav.

Let's also leave aside - for now - the question of TIMCHEH, eradicate the memory of Amalek from under the heavens. There are issues of whom this mitzva applies to: the king of Israel, the people as a whole (its Sanhedrin), and/or the individual Jew. There is also the significant issue of our inability to identify an actual descendant of Amalek in our time. In addition, there is the opinion of the Brisker Rav that no one can fulfill this mitzva until instructed so by a Navi speaking in G-d's name.

But if we focus on the mitzvot of Zachor and Lo Tishkach - Remember and Do not forget, we will still be able to define Amalek, and more significantly, to define what we are supposed to remember, what we are supposed to never forget, and even what we are supposed to try to rid the world of.

Add this to our analysis: An Amaleki who observes and is committed to the 7

Noahide Laws "for the sake of HaShem, the G-d of Israel, is not subject to the command of TIMCHEH, wipe out.

An Amaleki (who has never fought against Israel) who wants to convert to Judaism, can be accepted. And such a convert does not even have the restrictions of marriage that converts from Amon and Moav have.

To the point. Let's take the Iranian president Mahmoud Ahmadinejad (you deal with the pronunciation) as an example. Is he a descendant of Amalek? We don't know. End of story? Not quite. Do we include him in our vigilance against forgetting what Amalek did (and what they wanted to do!)? Definitely. Do we include him when we are in the process of remembering? Definitely. The litmus test is not his lineage, it is his remarkable resemblance to Amalek and his grandfather and his descendant. When we hear Ahmadinejad talk about the destruction of Israel, we hear Eisav talking. We hear Amalek attacking. We hear Haman desiring to destroy every man, woman, and child - the mnation of Mordechai. We hear Hitler ranting and raving, and, sadly, doing, as well.

And even if we can't wipe him - and others like him - out, we certainly can and must work towards neutralizing him, fighting anti-Semitism and Anti-Israel attitude and behavior, with renewed commitment. ZACHOR is not paying lip-service to an idea - it is remembering and never forgetting so that we will prevail over the Amalek's in the world. Yehoshua weakened them, David HaMelech had partial success, Shaul almost, but not quite. Mordechai and Esther triumphed, but the battle against Amalek is MIDOR DOR, from genera-

tion to generation.

And we must always remember that G-d not only commanded us to TIMCHEH, but He also promised EMCHEH, that He will "fight", as well. And the Torah identifies the fight against Amalek as MILCHAMA LASHEM BAAMALEK, it is G-d's battle against the evil of Amalek, and we are His allies in this fight.

## T'zaveh STATS

20th of 54 sedras; 8th of 11 in Sh'mot

Written on 179.2 lines in a Sefer 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)

Plus another 3 p'sukim, 47 words, 178 letters, a single parsha p'tucha written on 6 lines in the Torah and 3 Mitvot in the Maftir for ZACHOR

## MITZVOT

Contains 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'zaveh. The numbers don't always give us an accurate "Mitzva-Picture" of a particular sedra.

## 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

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 straightforward meaning - that the garments of the Kohen Gadol were for his glory. They were royal/noble garments befitting the position of the Kohen Gadol, whose status was that of 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.

**SDT:** "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.

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 MICHNASAYIM (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 KG'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

This Shabbat is the 162nd day (of 355), 24th Shabbat (of 51) of 5770

...מִלְזָמְנָה לָהּ בְּעִמְלֶק מִדָּר דָּר: שְׁמוֹת יוֹטוּ

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. Often, the symbolism in this kind of rule is the unity of Bnei Yisrael - every part of the nation is not just important, but integrally connected - no, more than that, an inseparable part.

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 HABRACHA, 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 V'Tumim (parchment with the Divine Names on it) was inserted into the fold of the Choshen, and gave the Choshen its miraculous powers.

**SDT:** The letters of CHOSHEN rearrange 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 (i.e. anagrams).

**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, i.e. 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 (and a requirement) for the Kohen Gadol to wear these garments. No contradiction here. He Who said not to wear Shaatnez, commanded the KG to wear these garments. Similarly, 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. (That's not the reason, but...)

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 Nature's 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 (or shul!) 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).

רַאוּבֵן א	שִׁמְעוֹן ב	לֵוִי רָהֵם
יְהוּדָה י	יִשְׁשַׁכָּר ז	זְבוּלֹן ז
דָּן ק יֵעָק	נַפְתָּלִי ב	גַּד שִׁבְטִי
אֲשֵׁר יִשָּׂר	יוֹסֵף וָן	בְּנִימִיָן

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 KG.

## **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.

**SDT:** *The Avneit was 32 Amot long, approx. 16m of belt. Think about that for a moment. For people still stuck in non-metrics, that's 52'6". 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 assured that the kohen would have proper Kavana during his sacred service.*

For Aharon's sons (and all active kohanim), there are 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** 5th 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, 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"; those would not be numbered among the 613 mitzvot of the Torah. Other practices became standard procedure in the Mikdash (and are often counted among Taryag).

## **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. This mitzva of the T'midim is #401 in Parshat Pinchas (not counted here).

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 - B'TOCHAM. 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'VII - 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 - 2nd Torah 3 p'sukim; D'varim 25:17-19

Generally, the mitzva to hear Torah reading is rabbinic. ZACHOR is the only portion of the Torah the hearing of which (with Kavana) is the fulfillment of a mitzva from the Torah. (Some say that Para is D'Oraita too, but not on the same level as Zachor). 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. See Lead Tidbit for more.

## 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 Sha'ul 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.

## Parsha Points to Ponder

### T'TZAVEH

1) Why does G-D say AND YOU (V'ATA) to Moshe when commanding him to appoint Aharon and his sons as the Kohanim (28:1)? G-D was already speaking to Moshe so identifying Moshe seems to be unnecessary.

2) The Torah first commands that the names of the tribes were to be engraved into the AVNEI SHOHAM, the precious stones (28:9) but then says the stones would be ON THE NAMES OF THE TRIBES which imply that the stones must be raised above the names (28:11). How can these seemingly conflicting commands be reconciled?

3) Why does the Torah say I AM HASHEM YOUR G-D twice in the same verse (29:46)?

### Parsha Points to Ponder

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

# Divrei Menachem

Parshat T'tzaveh teaches us about the appointment of the Kohanim - Aharon and his sons - who would take over from Moshe the sacrificial duties in the newly assembled Mishkan in the wilderness. We learn of the unique holiness of the Kohanim, of their special priestly vestments, and of the detailed seven-day inauguration ceremony, consisting of a variety of sacrifices and rituals.

And then, somewhat unexpectedly, when we are ready for the climactic ending that would signal that Aharon was now ready to take on his fresh duties, the Torah turns our attention to the last in the series of the sacrifices, the Tamid-offering.

In the times of the Bet HaMikdash this offering was a festive event, replete with the songs of the Leviyim and musical accompaniment (R. Bachya). However, the Korban Tamid was totally unrelated to the inauguration ceremony. It had actually been brought every day of the year (by Moshe) even before the Mishkan reached its full sanctity (Ibn Ezra, Chizkuni).

Yet it is the directive concerning the Tamid that presages the finale of the parsha, namely, that Hashem will now "meet" the nation by the Ohel Mo'ed (Tent of Meeting) and He will be their G-d. It is as if to say that all the pomp and ceremony is important, as was the transfer of the priestly prerogative. Nevertheless, at the end of the day, it is the regular daily service - done with Simcha - that really counts.

## VEBBE REBBE

### QUESTION:

*I know that some people bring kosher megilot to read from while listening to the reading. Is that important to do? Also, whether one uses a printed text or a klaf (megila scroll), should he read along with the ba'al k'ri'a (korei) [BKJ]?*

### ANSWER:

We will explore basic sources and logic not only to understand but also to better apply the halachot. As the matter depends on the individual person's abilities and circumstances, one who understands the issues will be able to apply it best to his case.

The gemara (Megila 18b) deals with an apparent contradiction: one baraita says that even if the klaf is missing text, one can read the missing parts by heart; another baraita says that an illegible megila is pasul, in which case, using it is like reading by heart, which is invalid (ibid. 17a). The gemara answers that it depends if the majority of the klaf is problematic or proper. We see from here that reading a minority of the Megila without a kosher klaf is valid. However, the Shulchan Aruch (Orach Chayim 690:3) says that this is only b'di'avad (i.e., one who already read it so, need not repeat it, or, if he has no other megila, he can use that one - Mishna Berura ad loc.:8).

One who hears the reading from a BK reading from a kosher megila, with the requisite intent and concentration (see Mishna Berura 690:48) fulfills the mitzva. What, though, does one do if

he does not hear properly enough (see a machloket on the parameters in Shulchan Aruch ibid.:14 and Bi'ur Halacha, ad loc.) of the reading that would disqualify everyone if the BK left it out? If he has his own megila but did not read along, can he read himself just what he missed, or does all the reading need to be done by one reader? The Rama (ad loc.:4) says that since many in the congregation do not use kosher megilot, the BK must repeat the four p'sukim recited by all, since their reading is like reciting by heart. The implication is that for those with a proper klaf, this would be unnecessary, as the BK's recital of most of the Megila along with the congregation's reading of the four p'sukim is fine. Actually, one who reads from a non-klaf can also make up by reciting that which is missing (see Mishna Berura 690:16), but since this is valid only b'di'avad (as reading a minority by heart), this should be avoided.

Before we apply our findings, we will see one more issue. The Shulchan Aruch (ibid.) is concerned that one who reads along with the BK may cause others or even himself to concentrate on his own reading at the expense of the BK's reading, at least for some words. This is particularly problematic if the individual reads from a printed megila.

The Pri Megadim (689, EA 11, accepted by the Mishna Berura 689:19) says that it is good to read along from a kosher megila because it is so noisy that one will surely miss

words. Although one could always read those words only when necessary, it is hard to identify the problem and react in time. Doing so without a klaf would be valid only b'di'avad, and only if he concentrated on the BK most of the time.

On the other hand, there are disadvantages to following with a klaf. Many a person will make serious mistakes in his reading, and when focused on his own reading, he may not sufficiently connect to the BK's proficient reading. There also is a fascinating machloket Acharonim (see Teshuvot V'Hanhagot II, 173) if when one reads for himself from his klaf, he has the preferred status of reading with a minyan (see also Pri Megadim, ibid.).

We suggest as follows. If your shul is quiet (enough) that you can concentrate on the BK, read along only when you or the BK misses something. If your leining skills are good, it certainly pays that it is from a kosher megila. If you are likely to not hear a lot, read along the whole text (very quietly), preferably from a kosher klaf. If your reading is mediocre or less, use a printed megila with vowels and read along only the parts you miss.

## Towards better Megila reading

...המלכה מיהרו ועד-כּוּשׁ...

•...ha-mo-LEICH, (Achashveirosh) who rules... The word is MILRA (accented on the last syllable) and must be so because a MIL'EIL accenting is the name of a pagan god (that the Torah repeatedly warns us about). This is so for those who pronounce the SEGOL and TZEIREI the same (or close enough).

שׁוּשַׁן and שׁוּשַׁן הַבְּיָרָה

For Ashkenazic and Teimani pronunciations: Notice that when the name SHUSHAN occurs on its own, the second SHIN is voweled with a KAMATZ (SHUSHAwN), but when followed by HABIRA, that SHIN has a PATACH (SHUSHAN). Israeli pronunciation does not distinguish between the KAMATZ GADOL and the PATACH.

עַל רִצְפַּת בְּהַטְוֵשׁ וְדָר וְסוּזְרָה:

On pavement (or flooring) of green and white and shell and onyx marble.

The first syllable of the second word above is RI. The TZADI has a SH'VA NA and begins the second syllable TZ'FAT. The FEI has no DAGESH in it. RITZ-PAT refers to glowing coals, not the floor. RI-TZ'FAT. This, notwithstanding that floor is RITZ-PA.

• MORDECHAI: Some printed Megilot have a CHATAF-KAMATZ under the DALET; most have a SH'VA NA.

Whichever, the pronunciation is like a SH'VA NA. (Some will exaggerate the SH'VA sound to approach a quick, short KAMATZ.) Under the CHAF is a PATACH except at an ETNACHTA and a SOF PASUK. So to in Eshter 4:12 (reason unknown). Israeli pronunciation will not distinguish between the two. Ashkenazic and Teimani will. MOR-D'CHAI and MOR-D'CHOI.

• 1:17 - that the king ordered Vashti to come before him, V'LO VA-a, and she did not come. VA-a (which is BA-a with the DAGESH dropping out because of the ALEF of V'LO) is past tense. The word must be pronounced MIL'EIL (as indicated by the upper- and lowercase. All other occurrences of ba-A are MILRA and are in present tense. This misaccenting (either way) requires the BK to repeat the word correctly. So too, sha-VA, as in 2:14 - In the evening she ba-A abd in the morning she sha-VA to the harem...

• 50 Amot tall - ga-VO-ahhh (and NOT ga-VO-ha). The PATACH under the HEI at the end of a word behaves exactly like a CHET with a PATACH at the end of a word. Apple is ta-PU-ach, not ta-PU-cha. Same with ga-VO-ahhh. Note: S'fardim give the CHOLOM a W sound, ga-VO-wahhh, ta-PU-wach. Ashkenazim just sound the PATACH first, as if it were under an invisible ALEF, and then the final letter. ga-VO-ahhh. Remember too that the HEI is sounded. ahhh!

Rabbi Weinreb's Weekly Column:

## T'tzaveh - Purim

### Purim: Serious Fun

Yiddish, in many sectors of the Jewish community, is a dying language. This is a pity because of the many pearls of wisdom that are contained in Yiddish stories and folk songs.

One such song has these words:

Haynt iz Purim

Morgen iz oys

Gib mir a groschen

Und varft mir aroys.

Roughly translated:

"Today is Purim

Tomorrow it is over

Give me a nickel

And throw me out."

For me, this ditty always conveyed the notion that Purim was a fleeting and atypical experience. Here today, gone tomorrow, so take advantage of it while you can.

No question about it. There is a carnival-like atmosphere to Purim; an unrestrained celebration which we allow ourselves but once a year. It is over quickly, and then we return to a more sober reality. For one day, we celebrate the fact that

we avoided genocide. We are wildly happy, we feast, drink perhaps a bit too much, put on garish costumes, and play games of disguise.

All this is certainly one aspect of Purim. Celebrate joyously, discard constraint, express yourself with abandon. But just for one day. Then Purim is oys, over.

There is, however, another perspective on Purim, which is not at all transitory or temporary. There is a counter theme which is well expressed by our sages' insistence that even if all other Jewish festivals will no longer be celebrated, Purim will last forever. There is an eternal aspect to Purim.

As joyous as Purim is, there is a solemn side to it as well, which is expressed by the observation made by the Kabbalists so long ago, that Yom Kippur is called Yom HaKippurim, a day like Purim. The most somber and awe-filled day of the Jewish calendar in some way resembles the zaniest one.

How are we to understand that?

The answer lies in the very nature of the celebration. We celebrate survival, plain and simple physical survival. For that, wild abandon and unbridled joy are appropriate first reactions. But soon thereafter, we must ask ourselves, "Survival for what? What higher purpose must we achieve? What higher

objectives must we strive for, now that we have, by the grace of God, survived? Surely we didn't merit survival just to throw a wild party!"

Purim contains another message, and that is as a day that we freely accepted upon ourselves the Torah which we were previously coerced into accepting. The original acceptance of the Torah on Mount Sinai, our sages tell us, took place under duress. The Almighty, as it were, held the mountain over our heads and threatened us, "Either accept the Torah or this mountain will be your grave!"

On Purim, we went beyond that. The Torah was now appreciated as something we really want, as the very reason for our survival. And so, part of Purim is not just "feasting and joy". It is a rededication to a higher cause, a more mature understanding of why the Torah is necessary.

In a certain sense, many of us today have accepted the Torah under coercion. We were forced into Torah observance because that is how we were brought up. We were raised to accept it and given no choice in the matter. Alternatively, we want to fit in with a certain group of people and, to do so, must conform to the Torah's ways.

Purim demands that we reflect upon the importance of Torah study and Torah observance without compulsion, and in a freer fashion. When we identify with the

Purim story, and with all too numerous subsequent similar stories of survival, we find ourselves asking, "Survival for what?" And then each of us finds his or her own answer, and that answer cannot but involve, in some way, a rededication, a reacceptance, a new relationship, with the Torah of old.

When the Jews emerged victorious from their would-be murderers, they all experienced "light and joy, gaiety and dignity". No doubt, part of the Purim experience was and is "joy and gaiety" with all the manifestations that those emotions entail. But the Purim experience also must involve "light and dignity", the light of spirituality and wisdom, and the dignity of a life of meaning and purpose.

To you dear reader, I wish a happy Purim of the first kind and a happy Purim of the second kind. Enjoy both the simcha and the ohr, the joy and the light. The joy of festive celebration, and the light of commitment and renewal.

**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*

Purim throughout Jewish history has been regarded as one of the most joyful holidays of the Jewish calendar. It is celebrated with wearing costumes, lavish Purim seudot and general merry making. However, there are other aspects of Purim which teach us important lessons concerning the Jewish people, their past, present and future.

The Rav זצ"ל, Rabbi Joseph B. Soloveitchik, my revered teacher, considered the dialogue between Esther and Mordechai as one of the key moments in the story of Megilat Esther. Mordechai requested of Esther that she immediately go to Achashveirosh to beg him to rescind Haman's edict to destroy the Jewish people. Esther told Mordechai that there were two possible alternatives to her approaching the King at that time. She might survive approaching Achashveirosh without being invited, but it was highly unlikely because the king rarely pardoned anyone who approached him without an invitation. The other alternative was to be patient and wait. After all, Haman's letter was sent out on the 13th of Nisan and Mordechai appeared in sackcloth and ashes before the royal gate. This was eleven months before Haman's decree would be carried out. It would appear that Mordechai's request that Esther endanger her life was premature and she expressed this thought to Mordechai saying that

delaying the visit to the king would allow her time to arrange a proper invitation from the king.

In reply, Mordechai sent her a copy of Achashveirosh's edict to destroy the Jews and commanded her to go to the king immediately. After all, Mordechai was Esther's adopted father and she always listened to him, as it is stated in the Megila, "V'et Maamar Mordechai Esteir Osa", she had unlimited faith in Mordechai. Esther then responded by asking why undertake a mission now when it must certainly meet with disaster. If she were to be executed by the king, there would no one in the court to plead for the safety of the Jews. Mordechai replied that Esther should not attempt to save herself by hiding in the royal household. If she remained silent at this point, salvation would come from some other place and that she and her father's house would be lost.

This dialogue teaches us an important lesson. No matter how important a single individual might be and how great his role might be in Jewish history, he should not think that he is indispensable to the Jewish people. While every individual must make his contribution to the Jewish people, salvation shall come from anywhere and anytime.

Ibn Ezra interprets, "Mi Yode'a im la'eit kazot higaat laMalchut", means that perhaps that only for this very reason Esther was selected to be queen.

We all know how the story ended. The Megila emphasizes the idea of the common destiny of the Jewish people. No one can save only himself when the

entire Jewish nation is exposed to danger. The Rav said that he experienced this in the 1920s when extreme anti-Semitism was rampant in Poland. The German Jews said that such a situation could never happen in Germany. After all, the Polish Jews were segregated into ghettos while the German Jews were fully accepted into German society, and yet, we all know what happened in Germany. The Rav further said that this concept, “The indispensable self”, was the problem with Dr. Chaim Weizmann. Even though he sacrificed so much to the Jewish community, he considered himself to be indispensable to the Jewish community. He felt that without him, there would not have been a Balfour Declaration. That is why he was so bitter later in life when he had no influence in the government.

A further lesson was learned from the Megila, when Esther asked Achashveirosh to rescind Haman’s decree, Achashveirosh pointed out that he could not do this according to Persian law. He could punish Haman and his family but he was unable to rescind Haman’s decree. What he did agree to do was to issue another edict giving the Jews the right to gather, to arm and to defend themselves in order to preempt the attack from the Persian public. The Rav reiterated the parallels between the Six Day War and Megilat Esther. One should comply with the principle of preempting and killing an enemy in order to prevent the enemy from killing you. What did the prophet Shmuel say to Agog, “As thy sword has robbed women of their children, so too shall your mother be bereaved among

women”. The Amalakites were known already in the times of Moshe Rabeinu, to attack the weak in the same way that terrorists operate in Eretz Yisrael. The Megila teaches us that in the time of Esther and Mordechai if the Persians could not attack the Jews on the 13th day of Adar, they would find another time to do it. She therefore received permission from the king for the Jews to attack before they were attacked. As a parallel to the events in the Megila, the Rav related that Marshal Tito, former strong man from Yugoslavia, said that the Six Day War was won by Israel in the first four hours of their preemptive strike. He promised that the next time the first four hours will belong to us (the Arabs).

Dai L’chakima birmiza. A word to the wise is sufficient. Let us hope that our leadership in Israel today will learn the lesson of Purim.

Purim Samei'ach

Rabbi Binyamin Walfish, 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*

## PRAYING WITH PASSION

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

Excerpted and reprinted with permission of the author

### ELOKAI, NESHAMA cont. from last week

אֱלֹהֵי, נְשָׁמָה שֶׁנִּתְּתָ בִּי טְהוּרָה הִיא. אֶתְּהָ  
בְּרֵאתָה, אֶתְּהָ יִצְרָתָה, אֶתְּהָ נִפְחָתָה בִּי, וְאֶתְּהָ  
מְשֻׁמְרָה בְּקִרְבִּי, וְאֶתְּהָ עֵתִיד לְטֹלָה מִמֶּנִּי,  
וְלִהְיוֹתִי בִּי לְעֵתִיד לְבוֹא. כֹּל זְמַן שֶׁהִנְשָׁמָה  
בְּקִרְבִּי, מוֹדָה אֲנִי לְפָנֶיךָ, ה' אֱלֹהֵי וְאֱלֹהֵי  
אֲבוֹתַי, רְבוּן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת.  
כְּרוּךְ אַתָּה ה', הַמְחַזֵּיר נְשָׁמוֹת לְפָנֶיךָ מֵתִים.

**Word to the Wise: Meaning within the meaning** - The Neshama which we thank Hashem for every morning is described in the bracha as T'HORA. The commentaries explain that the Neshama is T'HORA because it comes from a pure place - a Makom Tahor, and that, additionally, it is incredibly consists of a Chelek Eloka MiMa'al - so to speak, a 'part' of Hashem that he has given to us. This means that just as Hashem Himself is Tahor so is our Neshama!

**Visualize: Images that bring prayer to life...**

A person is trapped in a mining tunnel - a nightmare come to life. All around him, there is nothing but darkness, and he knows that without air, he will perish within days. But as he looks around him, he realizes that he can discern shapes and outlines in the tunnel. The darkness is broken by some source of light. He

looks up above him and sees that there is an opening – a place where light and air are able to enter his underground domain. He realizes that he must cling to that spot, to keep it in sight and make sure nothing obscures it, for it alone can keep him alive until he reaches the world on the other side of the tunnel.

Our pure, holy neshama likewise peeks demurely into our dark, physical existence. And yet, it is the source of our vitality, permitting the holiness and light of the spiritual world to illuminate our lives.

**Take It With You: Your personal connection to the prayer...**

A person’s mind may wander in many directions from sublime to mundane to impure and around again. It may happen in the course of seconds. One minute he is in the midst of learning, and the next, his mind flashes onto a news story he heard about an investment scam, leading him straight into enviously pondering the source of his neighbor’s newfound wealth. Then he shakes himself free of his stray thoughts and gets back to his learning.

We often bemoan our own spiritual weakness and wonder, what are we made of, anyway? Why is the G-dliness within us so easily obscured? Why do our appetites, desires and curiosity so often get the best of us? These are thoughts that can lead to despair, causing a person to give up the effort of spiritual growth.

T'HORA HI - "it is pure!" this blessing tells us. Your neshama is within you, the core of your very being, and it is restored in all its purity each and every day. When you wonder what you're

really made of, that is your answer.

*The following section is added to the Praying with Passion "piece" on ELOKAI, NESHAMA by the editor of the Towards better Davening and Torah Reading column of Torah Tidbits:*

### **Help with pronunciation:**

First of all, the comma after the word ELOKAI, and the pause it indicates, is important. ELOKAI - My G-d! We are addressing G-d with our acknowledgment and thanks. N'SHAMA, the soul which You... Running the first two words together indicates a lack of understanding of what the words mean.

For some of us, the first way we learned to say this bracha - as a sing-songy chant, ELOKAI... NESHAMA... SHENATATA... BI... - tends to obscure the proper phrasing which, in turn, occludes the meaning and understanding of what we are trying to say.

Another thing to watch out for are the six words that end in MAPIK-HEI, a HEI with a dot in it, which indicates feminine objective form - HER, in this case, the NESHAMA.

You (referring to G-d) created HER, You formed HER, You breathed HER into me... A MAPIK HEI is an aspirated, voiced HEI - it is not silent. The HEI at the end of the word NESHAMA, for example, is silent. Some people transliterate the word as NESHAMAH, but the final H is unnecessary since it is not sounded. In "created her, V'RATAHHH, the HEI contributes a sound.

Does it really make a difference if we say Y'TZARTAHHH or Y'TZARTA (without the HEI sound at the end)?

Depends what one means by "make a

difference". Is the bracha invalid without sounding the HEIs of these six words? Let's say not. At least, let's hope not. But that should not be our only concern.

ELOKAI, NESHAMA is our daily thank you note to G-d for the greatest gift anyone can ever receive - LIFE. Should not our words of thanks be said correctly, enunciated properly, understood by us, said with feeling?

Yes, yes, yes, and yes.

**How we say thanks to G-d** is a reflection of how much we appreciate what He does for us and how well we understand how very much we owe Him.

Remember: ELOKAI, NESHAMA is the "full version" of MODEH ANI.

### **THE CHALLENGE OF MONEY:**

Acquiring and Spending Wealth [4]

by **Dr. Meir Tamari**

Charity and legislation aimed at curbing greed and egoism may be sufficient to keep our financial and business lives ethical, yet cannot achieve the aims set by Torah. These aims are based on the dictum, 'sanctify yourselves by that which is permitted to you' and that requires the ability to give up ownership of some of the property and money which we have earned morally and which legally belong to us. To voluntarily waive our rights so that other people have a benefit from them is so against human nature that it is the mark of a godly person. "One who says, 'what's mine is yours and what's yours is yours'; [that is the mark of] a godly man, chasid" (Avot 5:10). Unlike the

am ha'aretz, here there is no mutual abolishment of private property but the one-sided renunciation of some property for the benefit of others; a renunciation that is within the spiritual and religious ability of all men and women. It flows from an ability to say, 'I have enough', and that distinguishes the godly man from the rasha, while saying, 'mine is yours' separates him from the people of S'dom.

The Torah begins with an act of chesed: "And the HaShem Elokim made garments of skin for Adam and Chava" (B'reishit 3:21). The Torah concludes with an act of chesed: "He [G-d] buried Moshe in the valley in the land of Moav" (D'varim 34:6). This is the source of the godly man's behaviour. He is prepared to give up claims against others even though he is not legally obliged to do so and his business dealings are beyond the letter of the law, lifnim mishurat hadin. "The Beit Hamikdash was destroyed because the people of that generation insisted on exerting the full measure of their legal rights" (Bava Metzria 30b).

Like in all avenues of life, lifnim mishurat hadin is not left to the individual's moral sense or kindness but is entrenched in halacha. The most distinctive halachic expression of this moral stance is 'zeh nehneh v'zeh lo chasir'- one benefits and the other does not lose [in the transaction] (Bava Kama 20a). This dictum permits one to benefit from another's property provided the owner does not suffer any loss thereby. So we find the abrogation of normally accepted property rights that we take for granted, allowing trespass and limiting the free market competition. "One of the

ten decrees that Am Yisrael agreed to before they crossed the Yarden into the Land was that anyone could fish in the Kinneret even though it belonged to the tribe of Naftali. The people from other tribes were limited to fishing with a line and hook; no fishing boats or nets were allowed. Thereby they benefited while the owners did not suffer any loss" (Nizkei Mammon 5:1). These decrees substantially limited the owner's rights of trespass, providing that the loss was minimal or non-existent. A similar limit on the private property rights is the halacha of 'bar metzra'. According to this, the neighbour has to be given the right of first refusal where one is considering selling land or one's house (Hilkhot Sh'cheinim 12:5,13,14). The neighbour gains by having adjacent space or building, and since the sale has to be at market price, the seller suffers no loss, except the spiritual one of having other people having a benefit from our wealth.

"Reuven has been operating a liquor store for many years and now Shimon wishes to open a similar business. There is no legal reason for denying this to Shimon. However, Reuven is poor and has many children while Shimon is wealthy, has other businesses and has no dependents, so lifnim mishurat hadin Shimon is enjoined from opening his competing store" (Tzemach Tzedek, Chosen Mishpat 23).

But the godly man goes even beyond these legal requirements: "The commerce of the talmid chacham has to be in faith and truth. He forces himself to be exact in calculations when discharging his obligations but is willing to be lenient with his debtors.

He keeps his obligations even where the law allows him to retract; but if others have obligations to him he deals mercifully, forgiving and extending credit. One who does all these things is the one referred to by Yeshayahu when he says, ‘You are G-d’s servant, Israel, with whom I exalt’” (Rambam, Hilkhot De’ot 5:13).

## Portion from the Portion The Queen

Purim is upon us and we see so many people dressed up - some like animals, some like people from current events and some even characters from the Megila. There are a number of characters in the story - the king Achashveirosh, 2 queens - Esther and Vashti, the viceroy Haman, the hero Mordechai and others.

In the Megila we are confronted with 2 queens - Vashti & Esther. But when reading the Megila we can ask ourselves what is the purpose of the whole story about Vashti losing her position as queen? Why did the Megila have to tell us all the details about how the king wanted her to come B'KETER MALCHUT, she refused and then the King got rid of her? Why couldn't the story have started with Achashveirosh being alone - needing a new queen and the suggestion of how to find one?

But the story is very important. It sets

the background to the story of Esther. If we look closely we can see that the word MALKA - queen - plays a very significant role in the story of Vashti. We are told that VASHTI HAMALKA - Vashti the queen - makes a party (1:9). Vashti herself was from a royal family, while Achashveirosh was not. So Achashveirosh was not so quick to replace Vashti. He didn't want to have the same problem as before. But his advisor's gave him a good idea. Let his new wife be a simple girl without any royal lineage. Then Achashveirosh wouldn't have any problem of authority in his house. Of course, the king loved this idea and went searching just such a girl to put in Vashti's place.

For that reason, Esther does not tell her origins. We always learned that it was because she didn't want anyone to know that she was Jewish. But there was another reason. She didn't want Achashveirosh to know that she was a descendant of Shaul HaMelech - King Saul - that she was royalty. That she had to hide.

One must read the megila closely to see that the word MALKA is not used in accordance with Esther's name at the beginning. Even at her coronation she is just referred to as Esther (2:18). But when she is alone or talking to Mordechai she is referred to as HAMALKA, since they alone her true ancestry.

But then comes the time that she must reveal her true identity to Achashveirosh as Mordechai tells her - IM L'EIT KAZOT HIGAAT LAMALCHUT - if for this reason you have been placed in the palace.

Esther must not fear to act like the queen that she really is – until she adorns herself in royalty, VATILBASH ESTEIR MALCHUT (5:1) and begins to live up to her genes. When she starts acting like the queen she is, Achashveirosh treats her like a queen and the verse says VAYHI KIR-OT HAMELECH ET ESTEIR HAMALKA - when the king saw Esther the queen (5:2).

Esther takes the opportunity and uses all her qualities to act. May we all follow in her path and know how to use our full potentials in every situation.

**HERE IS A RECIPE** from a queen. Legend has it that this is the only recipe that Queen Elizabeth would bake on her own in her own kitchen. The recipe is not to be given away but is always to be sold for charitable causes. Since on Purim we have a mitzva to give charity (and don't even check the validity of those requesting) this cake is appropriate for Purim .

### QUEEN ELIZABETH CAKE

- 1 cup sugar
- 1 beaten egg
- 1 tsp. salt
- 1½ cups sifted flour
- ¼ cup butter or margarine
- ½ cup nuts
- 1 cup boiling water
- 1 cup chopped dates
- 1 tsp. baking soda

Pour the boiling water over the




chopped dates and baking soda and let stand while mixing the other ingredients. Then combine both mixtures and bake for 35 minutes at 350°F (175°C) in a 9x12 inch pan.

### ICING:

- 5 Tbsp. brown sugar
- 5 Tbsp. cream
- 2 Tbsp. butter or margarine

Boil ingredients for 3 minutes and spread on cake. Add nuts or coconut, if desired.

## ParshaPix explanations

-  Of several different possibilities for the bullets of the ParshaPix explanations, we opted to keep the rain cloud as our prayer for more rain yet this winter. There is still time. And we can use it.
-  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.
-  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 (and twice in the Megila).

- 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 (and in the sedra, of course).
- 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. (haftara of Zachor)
- 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. For the Mishkan, CHOCHMA is not only in the brain but also in the heart. The Torah talks of G-d having invested the wisdom within these artisans.
- 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.

- 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 to differentiate.)
- The lipstick is for ODEM, which, in the context of the sedra, refers to the first of the Breastplate's gemstones. In modern Hebrew, the word is used for lipstick.
- In the upper-right is a candy cane with a bow and a horizontal line which completes the form of the letter E. What we have, then, is a CANE-E, as in the KEINI people who lived among the Amalek and were given (and took) a "free pass" by Shaul HaMelech, before Israel waged war with Amalek. The KEINI descend from Yitro.
- Below the cane-E are two gentleman from Israeli politics - one from the past and one current. The fellow on the left is Pinchas Sapir a"h, who was active during the first three decades of statehood. The fellow in the right is Shaul Yahalom, who served in Knesset for the National Religious Party until 2006. Sapir and Yahalom are two of the gemstones in the CHOSHEN.
- The emblem is that of Yale

University, with the words printed on the open book purposely covered over, to test you before reading these explanations. The words are URIM V'TUMIM, in Hebrew, which are also rendered in Latin in the banner below the crest.

- NER TAMID is a term borrowed by our shuls from the Torah's description of the Menora.
- The seat belt logo is for the word V'CHAGARTA, etc. re the AVNEIT

## Taanit Esther

Observed this year on Thursday, 11 Adar, Feb. 25 - for everyone, regardless of which day Purim is observed.

Fast begins at 5:00am and ends at 6:01pm (times are for Jerusalem). Because Taanit Esther is preponed this year, no one follows it immediately with Megila reading, and the fast is over at "stars out", like any other fast day.

This year, we say Avinu Malkeinu and Tachanun at Mincha, because the fast is NOT followed (immediately) by Purim.

Different reasons are given for the fast. They include a commemoration of the three-day fast that Esther "ordered" (in mid-Nisan, but...), the fasting that took place on the day of the battles (13 Adar), the reference in the Megila to ...DIVREI HATZOMOT V'ZAAKATAM (9:31), "...and as they had decreed for themselves and for their seed, with regard to the fasting and their lamenting."

Furthermore, the fast can be seen as a TIKUN (repair) for the Jews' inappropriate participation in the party of

Achashveirosh. They ate and drank improperly, let's say, and their TIKUN takes two forms: Abstaining from eat and drink on Taanit Esther, and eating and drinking (even a bit excessively) on Purim day itself, L'SHEIM MITZVA. These are two different, but "hand-in-hand" ways of "rectifying" that which contributed to our being under Haman's threat for almost a whole year.

## ZEICHER L'MACHATZIT HASHEKEL

Haman offered 10,000 silver talents to the king's treasury for permission to kill every man, woman, and child of the nation of Mordechai. He described the Jewish People as scattered and spread out. Without unity, there would be no threat to Achashveirosh.

But our SH'KALIM come before Haman's - they are our vaccine against Haman's plot. One talent of silver equals 30 silver shekels. Haman offered 300,000 shekels - i.e. 600,000 Half-shekels to destroy us. We do the yearly mitzva of Machatzit HaShekel with symbolically the same amount (actually, a bit more).

Today, we have the custom of giving to commemorate this mitzva. In Israel, the custom is to give 3 half-shekel coins before Megila reading. Some add to bring the total given to the value of the original half-shekel, which is, at today's rates, almost 20₪.

## Six "mitzvot" of Purim... and more

[1] **Megila reading** - once at night and once during the day. The daytime reading is considered to be DIVREI KABALA, a

higher level obligation than the Rabbinic rule of reading it also at night. Obviously, everyone - man, woman, child - should hear Megila both night and day.

[2] **AL HANISIM** is inserted in each Amida and Birkat HaMazon of Purim. Omitting AL HANISIM does not require repeating either the davening or benching, but in each case there is a second place to insert AL HANISIM if you forgot to say it in its "official" place.

For the Amida, one would say AL HANISIM right before YIH-YU L'RATZON IMREI FI... Going back is not an option once you finish the bracha within which AL HANISIM is said.

Similarly for benching. Once you conclude AL HAARETZ V'AL HAMAZON, don't go back, but say AL HANISIM as a HARACHAMAN, towards the end of the benching. In this case, a modified intro is used. It goes something like this (texts vary):

HARACHAMAN HU YA'ASEH LANU NISIM V'NIFLA'OT K'MO SHE'ASA LA'AVOTEINU BAYAMIM HAHEIM BAZMAN HAZEH.

Then continue with BIMEI MORDECHAI V'ESTHER...

[3] **Torah reading.** After the Amida of Shacharit, before Megila reading, a 9-pasuk portion (Sh'mot 17:8-16) from the end of B'shalach is read (3 Aliyot), beginning with...

VA'YAVO AMALEIK VAYILACHEM IM YISRAEL BIRFIDIM

[4] **Matanot LaEvyonim** - gifts to the poor. Giving money to a Tzedaka fund that will not be distributing money to poor people on Purim day itself, is NOT

an ideal way to fulfill this mitzva, and should be a last resort, when one has no access to poor people on Purim day. The requirement is to give to a minimum of two poor people. If one gives gifts to poor people on Purim eve, or even a couple of days before Purim, and the poor people will use the money on Purim day, there are opinions that this fulfills the mitzva of Matanot LaEvyonim. Ideally, the gifts to the poor should be given early in the morning of Purim day, so that the recipients can use the money for their Purim Seuda needs. This mitzva can be fulfilled with money or food. Ideally, one should give an amount equal to the value of a meal, even though a much smaller amount technically fulfills the mitzva. Some say that the gifts should be significant enough - or special enough - to bring joy to the recipients. One should not use "Maaser money" for Matanot LaEvyonim. Since women are also obligated on this mitzva, they should do it, or if they are relying on their husbands, the husband should have in mind that he is doing his mitzva, and for his wife. Children should do this mitzva on their own and not rely on their father's giving. Especially when one spends a significant amount of money for his Purim Seuda and Mishlo'ach Manot, he should not just do Matanot LaEvyonim in a token fashion, but should do it generously.

[5] **Mishlo'ach Manot.** Main reason given for this mitzva is to show that Haman's statement about the Jewish people is a terrible lie. He said that we are a scattered people who don't care about each other. That we lack unity. This mitzva of giving gifts of food to fellow Jews, providing them with Purim delights, sharing with them, all point out

## I say Kugel, you say Kigel...

However you pronounce it and whatever kind you favor, some have a minhag of making (and eating) one kugel on Shabbat for each Sefer Torah from which we read. E.g. On Shabbat Parshat Zachor, those with this custom will make two kugels. Yerushalmi, potato, quinoa... whatever. Two kugels.

It has come to our attention that there is another minhag specifically for Parshat Zachor. **FOUR KUGELS!**

And specific ones, at that. Apple kugel, flour (or challah) kugel, noodle kugel (remember, you can't call it Yerushalmi kugel unless it is accompanied by pickles), and potato kugel. Why?

In Yiddish, apple is EPEL, spelled with an AYIN. Flour is MEHL. Noodles are LUKSHEN, and potatoes are KARTOFEL. The initial letters of these four types of kugels spells AMALEK. We thereby remember and devour (i.e. destroy) AMALEK. Quinoa can sub for Kartoffel. *Thank you Ya'aqov Ben-Yehudah, one of the Torah Tidbits Production Managers*

Haman's lie. Some say that the mitzva of Mishlo'ach Manot should be done specifically through a SHALI'ACH, an agent. In other words, you give gifts of food to someone who will give them on your behalf to the intended recipient. Others do not consider a Shali'ach to be necessary. Sender and receiver should be aware of who will receive and who sent, respectively. Sounds obvious, but there are situations that this rule addresses. For example, you bring Mishlo'ach Manot to someone who isn't home. You leave it on the door handle. If you don't identify the package as coming from you, or if the person does not get the package until

after Purim, there is something lacking in this particular giving. Usually, people give to more than the minimum one recipient, so if there is something technically lacking in some of the Mishlo'ach Manot, it is most likely that the mitzva is fulfilled by the others. Some opinions hold that the sender and recipient need both be observing Purim on the day in question. This is particularly an issue for Yerushalimim sending to open-city folk and vice versa, when they are observing Purim on different days. Make sure that at least one person you send Mishlo'ach Manot to is observing Purim on the same day that you are, and on the same day you send the gifts. Manot is plural, and the practice is to send at least two different food items as Mishlo'ach Manot. The food should be ready to eat - and not require cooking or baking, etc. before the recipient can enjoy it. Another reason for two gifts, besides the pluralness of the word MANOT, is to commemorate the two gifts that Achashveirosh gave to Esther - Beit Haman and his royal ring. Most opinions say that drink can be counted as one (or both) of the gifts; others say that drinks - even wine - do not count for the two gifts. In "normal" situations, it is considered a proper practice to send Mishlo'ach Manot back to those who sent them to you. It is considered preferable to send back something different from what one received. This way, one's joy is increased in the receiving and sending. Some hold that one should fulfill the mitzva of Mishlo'ach Manot before he eats breakfast. Right after davening in the morning is ideal, because Shehecheyanu before Megila goes for the other mitzvot as well.

[6] **Seudat Purim.** This is a Purim Day

mitzva, and a seuda at night is not considered a fulfillment of the mitzva. Nonetheless, one should also eat something special on Purim night. Although one can fulfill the mitzva of Seudat Purim in the morning, it is the widespread practice (except when Purim is on Erev Shabbat) to have the seuda after davening Mincha. The main fulfillment of Seudat Purim is during the day, but the common practice is to extend the seuda into the night. For 14th of Adar people, this has the advantage of also including the 15th as part of the Purim period. For 15th of Adar people, it is not necessarily advantageous to extend the Seuda. In either case, there are differing opinions as to where in Birkat HaMazon to say AL HANISIM when one is benching at night when it is officially not Purim anymore. Some posit to say it in its normal bracha, NODEH; others hold that it should be said as a HARACHAMAN (see earlier, #2). One should have something special to eat on the other day of Purim (Sunday for Monday people and vice versa). Seudat Purim should definitely have HaMotzi (even though some sources state that it is not a requirement). Ideally, one should have wine at his seuda (more than he usually has on other occasions). Wine is such a significant feature of the Megila, from the wine mentioned at the early parties of the king to the parties that Esther used to plead before the king. Some say that the "mitzva" of drinking applies only to wine. Others give a slightly different reason for drinking, and that can be fulfilled by other intoxicating beverages as well. According to some opinions, meat should be on the menu, because of its being part of the traditional definition of Simcha.

Part of the mitzva of (eating and) drinking

is to reach a point of not being able to distinguish between "Blessed is Mordechai" and "cursed is Haman". Some say that this is achieved by becoming inebriated. Others hold that drowsiness or sleep from the wine, accomplishes AD D'LO YADA.

**IMPORTANT:** If there is any fear that one's drunkenness will cause improper frivolity or a disrespect or disregard for any mitzva or cause the person to be insulting or disrespectful of others - it would be forbidden to get drunk. Far better to go with the drowsy-sleep opinion to stay within the boundaries of SIMCHAT MITZVA. Special foods, enjoyable guests, and Divrei Torah all add to the SIMCHA that is part of the Seuda.

People who do not enjoy eating meat, should eat foods that they do enjoy. Those who don't enjoy wine should at least have a little.

One should wear Shabbat & Yom Tov clothes on Purim, in honor of the day. (It seems reasonable to say that a costume is also in honor of the day, but not regular weekday clothing.)

According to Minhag Yerushalayim, there is a special chapter of T'hilim to say on Purim day (ch. 22), instead of the "regular" Song of the Day. Others will say both the regular one and the special one. Some add an additional chapter or two (124 and/or 69). This Psalm is said on the day you observe as Purim. Some say this at night too.

## Mordechai's Legacy - the Unique Jew

by Rabbi Ephraim Sprecher

Why does the Megila say "a Jewish man was in the capital of Shushan and his name was Mordechai", when there were many Jewish people who lived in Shushan? Our Sages explain that many Jews fled Shushan out of fear of Haman; Mordechai was one of the few who did not. Rav Yonasan Eybeshitz disagrees with this interpretation, because later on in the Megila, Esther instructs Mordechai to "go and assemble all the Jews", which demonstrates that there were many Jewish people to be found around Shushan.

Therefore, Rav Eybeshitz explains that the Jewish people in Shushan were "hidden Jews", they did not "wear their Yiddishkeit on their sleeves". Many attempted to conceal their Judaism by integrating into society. Mordechai, however, understood the danger of such attempts. He understood that for the sake of preservation, one must be proud of what the Torah has to offer. This is why the Megila says that Mordechai "was in the capital of Shushan", to be understood literally. He did not remain insular, rather he entered the marketplaces and the social clubs as a religious Jew, demonstrating to his ashamed brethren the value of being subservient to God. Mordechai showed his people that only their allegiance to God would ensure their preservation.

The Megila refers to Mordechai as ISH YEHUDI - "man of Judah" and ISH YEMINI - "man of Benjamin". How could Mordechai have been from both the tribe of Judah and the tribe of Benjamin? Rav Eybeshitz explains based on the Midrash which says that one can change the "Yehudi" into the word "yichudi", from the word "echad - unique and one."

Mordechai was from Benjamin, but the Megila describes him as "yichud - one" because he was the one Jew who in turn publicized the "oneness", "uniqueness", and sovereignty of God.

Mordechai would publicly wear his tzitzit and tefillin, the signs which demonstrated that there is only one God. As the Jewish people attempted to hide from who they were by eating and drinking from utensils of the Holy Temple, indulging in Achashveirosh's lavish feast, Mordechai loomed over their consciousness as he donned his tallit and tefillin. His steadfast conscription to the symbols of Halacha and Torah Judaism saved and sustained the Jewish people then, and continues to guarantee our eternal existence, despite the threats of the modern day Amalek.

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## Parsha Points to Ponder

### Suggested answers

1) The Kli Yakar explains that by saying AND YOU, G-D was emphasizing that Aharon's ability to serve as Kohein Gadol was only due to Moshe's prayers on his brother's behalf after Aharon sinned with the golden calf. G-D was telling Moshe that it was only because of YOU that Aharon can be kohein, and, therefore, specifically YOU will bring him close and begin the anointing process.

2) Daat Zekainim MiBaalei Hatosfot teach that the second command teaches the degree to which the names should be engraved into the stones. They should be deeply engraved to the point that it seems as if the stones are resting above the letters of the names.

3) The Ohr HaChayim answers that one might have misunderstood the first statement which teaches that the people will come to recognize that Hashem is G-D through the Mishkan and think that Hashem only has this relationship with us when the Mishkan exists. Thus, it reiterates this point at the end of the verse to clarify that this Hashem is always our G-D even when we do not have the Mishkan.

Fighting Illini, Hoosiers, Hawkeyes, Wolverines, Spartans, Golden Gophers, Wildcats, Buckeyes, Nittany Lions, Boiler Makers, Badgers - and who?

Ours have 2; its has one

## MACHON PUAH Designer Babies

### Final installments

#### Obligatory PGD?

PGD, as you may recall, is the process by which cells of an egg that was fertilized outside the woman's body are screened for specific characteristics. Fertilized eggs with undesired characteristics are discarded. The remaining eggs are used for IVF treatments. As we have previously reviewed, at the 10th annual PUAH conference in Jerusalem, Rav Yaakov Ariel spoke about using PGD to create a genetic match for a sick older sibling.

In another presentation at the conference, Rav Shlomo Amar, the Sephardi Chief Rabbi of Israel, discussed issues regarding another specific application of this technology; screening for genetic illnesses such as Tay Sachs disease. This application is actually the primary use of this technology within the religious Jewish community.

Until the advent of PGD, couples who were carriers of genetic disorders had no method of pre-pregnancy screening. Instead, they were faced with a range of difficult choices.

Should they get pregnant naturally and undergo prenatal testing during the pregnancy to see whether the child was or was not afflicted with the genetic

## Olive Oil

Over 750 million olive trees are cultivated worldwide, 95% of which are in the Mediterranean region... Olive oil is produced by grinding olives (this method not acceptable for Mikdash use) and extracting the oil... Green olives produce bitter oil, and overripe olives produce rancid oil, so for good extra virgin olive oil (EVOO) care is taken to make sure the olives are perfectly ripened... The olives are ground into paste using large millstones or steel drums... After grinding, the olive paste is... into the press. Pressure is then applied... water is separated from the oil... many health benefits are attributed to olive oil, especially EVOO...

There are times when one is too wide awake to engage in thinking, times when he is so "charged" that he projects outwardly rather than receives inwardly. At such times what might be material for thought bounces off him.

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illness? What if the child was found to be affected by the serious disease they carried? Would they be permitted to terminate the pregnancy? Even if it was allowed, would they want to undergo an abortion? The alternative to abortion would be having a sick child.

Some couples, faced with these incredibly difficult options chose not to get pregnant at all and miss out on

the chance of having a family.

The advent of PGD represents a paradigm shift for these couples. They can now become pregnant without fear of their offspring being stricken with the genetic illness that the parents themselves carry in their DNA.

Rav Amar raised a fascinating question regarding these couples. PGD is an invasive process that requires a couple who have the ability to conceive children via intercourse to go through the process of In Vitro Fertilization (IVF). This process includes the administration of hormones and the extraction of eggs. Although it is considered a standard treatment today, there are still some health risks associated with the process. It can also be quite expensive.

Rav Amar spoke about the couple's halachic obligations and how far they extend in having children. Is a couple with a known risk for genetic disorders obliged to undergo PGD in order to produce children? Although PGD's existence can certainly prevent these dilemmas, is a couple obliged to use it or are they permitted to take their chances by getting pregnant naturally and praying that each pregnancy results in a totally healthy baby?

Rav Amar used a psak of Rav Moshe Feinstein regarding breaking Shabbat in order to save the life of a person who is not alive. This theoretical case is raised in the responsa of Rav Feinstein in discussing reattaching a severed head. Reattaching severed limbs and other severed body parts have become medical reality. Although

we are not yet able to successfully reattach a head and give the person back their life, what if we eventually develop the skills to do so? Would such an operation be permitted on Shabbat?

Rav Moshe ruled that someone without a head is not considered to be "alive", and thus we are not obliged to save him. As such, there is no issue of "Pikuach Nefesh" involved and the operation would not be permitted on Shabbat.

The potential child is not yet alive. Since there is no obligation to operate on a person who is not alive, we can deduce that there is no obligation to undergo PGD in order to save the life of a child who is not yet alive.

By contrast, the case we discussed in the past few weeks DID involve a sick older child who is alive and therefore, even according to this opinion, there may still be an obligation to have another child in order to save the sick child.

### **PGD - An Obligation?**

In our continuing review of the uses of Preimplantation Genetic Diagnosis (or "PGD"), we have presented the case raised by Rav Shlomo Amar, the Sephardi Chief Rabbi of Israel, at the recent Puah Conference held in Jerusalem. Rav Amar raised the question that a couple with genetic disorders in their DNA may be halachically obliged to undergo PGD, which is an intensive and invasive procedure, in order to produce healthy children.

Above we discussed Rav Amar's extension of a psak from Rav Moshe Feinstein that there is no obligation to save the life of someone who is not alive. Rav Amar, citing the fact that any potential children created by this couple are not yet alive, argued that PGD would therefore not be obligatory.

In contrast, Rav Amar stated that there exist cases where this logic is clearly contradicted. Eliyahu HaNavi was a Kohein and forbidden to come in contact with a dead body. The Tanach states that Eliyahu revived a dead child who grew up to be the prophet Yonah ben Amitai.

The Tosafot ask how Eliyahu HaNavi, a Kohein, could become tamei to revive the child? One answer of Tosafot is that Eliyahu HaNavi was absolutely certain that the child would live (even though the child was physically not alive at the time) and therefore Pikuach Nefesh applied.

Rav Amar reasoned that according to this explanation there was an expectation that his interaction can and did save the life of someone who was not currently alive. By extension, we too are obliged to act in such a manner. While it could be argued that this permission is limited to Eliyahu who had clear knowledge of the future and knew what would happen, we could also say we would be permitted to break Shabbat to perform treatment for a person who is not considered alive so long as there exists a reasonable expectation of success.

There is no question that the use of PGD presents these couples with a reasonable expectation that we can provide them with healthy children. Therefore, these couples are obliged to undergo PGD in order to have healthy children even though those children are not yet alive.

Rav Amar then added further motivation to suggest that PGD is obligatory in this case. As we mentioned last week, a couple who learn that they are both carriers of a serious genetic disorder may choose not to have children. These couples do not want to bring unhealthy children into the world nor face the halachic problems of terminating a pregnancy of a child with such a disorder.

Using this as justification, Rav Amar ruled that such couples must avail themselves of this technology and not opt to remain childless. Rather than allow for the possibility that a couple not have children, we require all couples with this obstacle to use the scientifically proven and available means to overcome it.

Rav Amar's ruling is a demonstration of a posek's need to consider much more than pure halacha when making a psak. He must also consider the wider ramifications and how his psak will affect the Jewish people as a whole.

# TTRIDDLES

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

Last issue's (T'RUMA) TTriddles:

## [1] Mr. E. Aries, the T-man

This gentleman's name can be rendered into TTriddlese (a mix of English, Hebrew, and whatever works) as ADON E. RAM, Aries being the Latin name of the constellation, the Ram. This then becomes ADONIRAM ben AVDA, who is named in the haftara of T'ruma as the one appointed to be in charge of the MAS (tax, of people rather than funds, but...). He was more like a Minister of Labor than a tax man, but for this TTriddle - and using the word MAS, we identified him as a Treasury man, i.e. a T-man.

## [2] Aunt Agatha Cutler

The answer to this TTriddle has been the answer to many different TTriddles over the years. For this one, just take the first two letters of each word in the TTriddle and you get Au, Ag, and Cu. These are the chemical symbols for the three metals that were used in the construction of the Mishkan, and which were collected from the people. Gold, Silver, and Copper. The gold and copper were donated in any amounts that a person wanted to give. The silver (or, at least, almost all of it) was collected from the MACHATZIT HASHEKEL, the collection of the silver half-shekel, required of every male from the age of 20 and up.

## [3] X-ray man's elemental family

This TTriddle conveniently has the same

answer as the previous one. (We told you that the answer has served many a TTriddle.) The man credited with the discovery of X-rays is Wilhelm Conrad Röntgen (1845-1923). He was the recipient of the first ever Nobel prize for Physics, 1901. His discovery was accidental, the result of observing an unexpected occurrence while conducting experiments on cathode rays. Okay, we're getting there. Element #111 of the Periodic Table of Elements, which was originally called by the unimaginative name of Unununium, from the Latin for one, one, one (as in 111), has been renamed in honor of Roentgen. It is now known as Roentgenium. It is a man-made heavy metal, classified in the same family (group 11) as Copper, Silver, and Gold. X-rays, by the way, in Hebrew are known as TZILUMI RENTGEN.

## [4] Is that like detached houses?

Sometimes a word or phrase in the sedra says, Make a TTriddle out of me. Please. Something just hits you a certain way. The rings that were welded to the sides of the SHULCHAN were put there to house the carrying rods. The words used to explain their purpose is to be BATIM L'VADIM. Housings for the rods. But it sort of sounded like alone houses. Unattached.

## [5] If Moshzar is 60, what is Y'RI'OT?

Taking four words out of context from the description of the woven panels of fabric that were attached to form the Mishkan, the first covering of the Mishkan (the same term is used for this covering as for the whole thing)...

ESER Y'RI'OT SHEISH MOSHZAR

If we translate SHEISH as 6 rather than as linen, we get ten Y'RI'OT six, 60. Therefore Y'RI'OT must be "times".

## [6] Be'er Sheva & Sana'a

Be'er Sheva is unofficially known as the capital of the Negev. Sana'a is the capital of Yemen. Taken together, they represent the phrase used to describe the south wall of the Mishkan, NEGBA TEIMANA. Each of these words is a synonym for DAROM, south.

## [7] Unexplained from the ParshaPix

In the lower-right corner of last week's PP was an optical illusion that can be seen as a dot either on the outside of a cube or inside it. The ARON was to be covered with gold MIBAYIT UMICHUTZ

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# WISDOM & WIT

by Shmuel Himelstein

R' Yechezkel Abramsky served as the London beis din for about twenty years, and in that time he made sure that the laws of kashrus were scrupulously observed by all those who sold meat. One of the butchers, who did not want to go along with the demands made by the beis din, went to (secular) court to force the issue. He claimed that the restrictions placed by the beis din impinged on his basic freedom, and that he wanted the right to determine for himself what was kosher and what was not.

R' Yechezkel himself went to court to defend the beis din. In a very strongly argued statement, he noted that the primary purpose of democracy is to defend the truth. Now, when it comes to kashrus, the only ones who can truly make a decision as to whether something is kosher or not must be a Rav. For a person to sell food which he claims is kosher, but for which there is no rabbinic backing, he said, was to lie to the people who bought that meat, because they expected meat purported to be kosher to maintain certain standards. To ask democracy to overthrow the requirement for rabbinic supervision would be a travesty, because democracy would then be used to propagate a lie.

In the end, the judge, taken by the cogently presented argument by R' Yechezkel, dismissed the case.

- That which a wise man will not allow himself to do even in the midst of the Purim festivities, a fool will do on Yom Kippur.

## Objects Part of the Primogeniture Estate

When Yaakov, the father dies, he owes the ketuba to his widow. If the widow then dies prior to having commenced the procedure to collect the ketuba, the amount of the ketuba is included in the primogeniture portion of the estate. However, once the widow has commenced proceedings to collect her ketuba from her deceased husband's estate, if she then dies before collecting the ketuba, the proceeds are not subject to the laws of primogeniture, but are divided equally among Yaakov's heirs.

Yaakov the father is a kohen and as such is entitled to certain portions of every animal that is slaughtered. Naftali, one of the father's friends, slaughters an animal and then the father dies. The portion of the animal that Naftali gives to Yaakov's estate is included in the estate for the purpose of determining the firstborn's primogeniture portion.

Real estate held by the father at the time of his death is included in the primogeniture portion, even if it is mortgaged.

Personal property of the father held by others either on loan to them or leased to them or being held for them by a bailee, whether paid or unpaid, is deemed to be owned and held by the father and is subject to the laws of primogeniture. If a third party is holding an animal belonging to the father and the animal gives birth to a calf there is a difference of opinion as to whether the firstborn has a primogeniture portion in the calf.

Animals left by Yaakov, the father, are subject to the laws of primogeniture and if he left three sons when he died, the first born will have the use of the animal two days and each of the other brothers one day.

Business investments and shares owned in business are part of the primogeniture portion. However, wages owed to the father or rent due to the father are not deemed to be in his possession and are not subject to the laws of primogeniture. Objects stolen from the father before he died and which he did not abandon hope of recovering are part of the primogeniture portion because his ownership never ceased. Similarly, real estate that is held by others by force against the wishes of the father are part of the primogeniture portion since real estate cannot be stolen.

The objects subject to the laws of primogeniture must be owned by the father at the time of his death and in his possession or constructive possession. It does not apply to any objects in which the father had only an expectancy. If the father is survived by his father, and the father's estate inherits objects from the father's father, these objects are not subject to the laws of primogeniture, since this was but an expectancy when the father died. Similarly, if the father had a debt owed to him that was not collected while the father was alive, and is repaid after the father dies, such money are not included in the laws of primogeniture since the moneys were not in the possession of the father; moneys are loaned for the purpose of being spent.