

ויקהל-פקודי • הזודש • שבת מברכים • כ"ז אדר

Know your double sedras

Of the 54 sedras of the Torah, there are 7 pairs that sometime are read combined and sometimes separately. This week we read the first of these pairs of sedras and we are therefore dedicating the Front Page towards a better understanding as to how they work.

The pairs are Vayakhel-P'kudei (VP), Tazri'a-M'tzora (TM), Acharei-K'doshim (AK), B'har-B'chukotai (BB), Chukat-Balak (CB), Matot-Mas'ei (MM), and Nitzavim-Vayeilech (NV).

"Double Sedras"	VP	TM	AK	BB	CB	MM	NV
Number of P'sukim	122	67	80	57	87	112	40
	+92	+90	+64	+78	+104	+132	+30
	214	157	144	135	191	244	70
Pattern of aliyot in combining the 14 aliyot into seven	2312	3213	2222	2214	2222	2313	3123
	123	122	222	113	222	122	212
Frequency combined in Israel	.5986	.6316	.6316	.4511	0	.7949	.6046
Frequency - Chutz LaAretz	.5986	.6316	.6316	.6316	.2857	.8947	.6046

Reasons for combining/separating

VP*, TM, AK, BB** combined in 12-month years, separate in 13-month years

* one 12-month year-type also separate.

** Separated in Israel when Pesach is Shabbat to Friday in 12-month year

CB combined in Chutz LaAretz when Shavout is FRI in Israel (Fri/Sha in Chul)

MM separate in 2 year-types all over the world; additionally in Israel when

Pesach is Shabbat to Friday (Shabbat-Shabbat in Chul) in a 13-month year

NV combined when no Shabbat between Yom Kippur and Sukkot

J'lem Shabbat in/out **Vayakhel-P'kudei HaChodesh**

5: 09pm / 6:22pm (see p.3 for times in other locations)

ParshaPix

Explanations on p. 37



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...

This Shabbat we "bench" the "first of the months of the year".

ראש חודש ניסן יהיה ביום שלישי הבא עלינו ועל כל ישראל לטובה:

Rosh Chodesh Nissan is Tuesday, March 16th

המולד יהיה ביום שני, בשעה שלש אחה"צ, אחת-עשרה דקות ושלשה-עשר חלקים.

Molad: Mon 15h 11m 13p (2:51pm) • ב' כא:ריא • actual: Mon 11:01pm



TT 900			
Rabbeinu Tam			
7:02pm (J'm)			
Candles	VAYAK/P'KU - HaChodesh	Havdala	Next week
5:09pm	Yerushalayim	6:22pm	5:14/6:27
5:27pm	S'derot	6:25pm	5:32/6:29
5:25pm	Gush Etzion	6:22pm	5:29/6:27
5:26pm	Raanana	6:24pm	5:31/6:29
5:25pm	Beit Shemesh	6:23pm	5:30/6:28
5:26pm	Rehovot	6:24pm	5:31/6:29
5:25pm	Netanya	6:24pm	5:30/6:29
5:24pm	Be'er Sheva	6:24pm	5:29/6:29
5:25pm	Modi'in	6:23pm	5:30/6:28
5:09pm	Petach Tikva	6:24pm	5:14/6:29
5:09pm	Maale Adumim	6:22pm	5:14/6:27
5:25pm	Ginot Shomron	6:23pm	5:30/6:28
5:24pm	Gush Shiloh	6:22pm	5:29/6:27
5:25pm	K4 & Hevron	6:23pm	5:30/6:27
5:24pm	Giv'at Ze'ev	6:22pm	5:29/6:27
5:26pm	Yad Binyamin	6:24pm	5:31/6:29
5:27pm	Ashkelon	6:25pm	5:32/6:30
5:13pm	Tzfat	6:21pm	5:18/6:26

**Ranges are 10 days. WED-FRI
24 Adar - 4 Nisan (March 10-19)**

Earliest Talit & T'filin	5:06-4:55am
Sunrise	5:57-5:45am
Sof Z'man K' Sh'ma (Magen Avraham: 8:08-8:01am)	8:52-8:46am
Sof Z'man T'fila (Magen Avraham: 9:21-9:16am)	9:51-9:46am
Chatzot (halachic noon)	11:49½-11:47am
Mincha Gedola (earliest Mincha)	12:20-12:18pm
Plag Mincha	4:29½-4:34pm
Sunset (based on sea level: 5:43-5:49pm)	5:47-5:54pm

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Lead Tidbit: **Time, Place, and Self**

This week, we have another example of a message from the sedra that is enhanced by something in the Maftir - or vice versa. Remember that there is not necessarily any connection between the readings from the two Torahs of a special Shabbat, but often there is.

KEDUSHA - Sanctity.

Parshat Vayakhel begins with three p'sukim that remind us about Shabbat and the seriousness of violating it. Shabbat is the prime example of G-d's sanctification of TIME. For six profane weekdays, work shall be done and the seventh day shall be holy for us, it is a supreme day of rest for G-d... Sanctity of time.

These three p'sukim are followed by 211 p'sukim - the rest of Vayakhel and all of P'kudei, which deal with the command and fulfillment of the mitzva to build the Mishkan and fashion all of its furnishings and vessels. The Mishkan is the Mikdash. It is sanctity "personified", the sanctity of PLACE.

This pretty much covers our entire existence. We exist in a PLACE at a TIME in the cosmic realm of things. And these two manifestations of KEDUSHA - Shabbat and Mikdash, Mikdash and Shabbat - cover everything that we are.

Almost. There is still more.

Into the picture comes the Maftir for Parshat HaChodesh. It begins with a

further lesson about sanctity of time - one that is more of our own doing than Shabbat. G-d created the world in six days and rested on the seventh - AL KEIN, therefore, He blessed the Shabbat and He sanctified it. He commands us to "keep" the Shabbat, to treat it with respect and sanctity, to enjoy it - but He is the One Who sanctified it.

With HaChodesh HaZeh LACHEM - emphasize LACHEM... Rishon Hu LACHEM - emphasize LACHEM again, WE are taught by G-d how to sanctify time. G-d taught us what to look for in the sky in order to set the ball in motion for the sanctification of the Jewish Calendar, but we do it. Rosh Chodesh is ours. The Jewish calendar is ours. Well, it's really G-d's but it is our doing.

The Maftir elevates the concept of Sanctity of Time to a new height. Even though Shabbat has a higher Kedusha than Yom Tov, our involvement in the establishment of the calendar adds greatly to our almost bystander status with Shabbat.

In Kedushat Makom, we can say that the partnership between G-d and ourselves definitely is present. You make for Me a Sanctuary and I will dwell among you.

And that which really completes the picture of KEDUSHA is G-d's command to us of KEDOSHIM TIHYU, be holy. Not enough to sanctify time and place, we must constantly strive to be holy.

This Shabbat is the 176th day (of 355), 26th Shabbat (of 51) of 5770

...וַיַּעֲשׂוּ בַּיּוֹם הַהוּא יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה ה' אֶת-מֹשֶׁה בְּן־עֲשָׂוִי:

Vayakhel-P'udei

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

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 20+9 p'sukim - 35:1-29

[S> 35:1 (3)] Moshe gathers the People (according to Tradition,

this took place on the "first" Yom Kippur or the day after, following 40 days and 40 nights on Har Sinai) to instruct them concerning the building of the Mishkan. He begins with a warning to keep Shabbat (even while being involved in the holy tasks of the Mishkan).

Observation Notice that when G-d speaks to Moshe, He instructs him concerning the Mishkan (236 p'sukim) and then warns him that Shabbat is supreme. When Moshe gathers the people to instruct them, he puts the Shabbat warning up front. Some commentaries say that with the change in "primary" emphasis on the Mikdash in the aftermath of the Golden Calf, there came a change in the messages of Shabbat and Mikdash which helps explain which is presented first, and when.

SDT: *In the opening 3-pasuk portion about Shabbat, there are 40 words - 39 plus the word HaShabbat. This can be taken as a symbolic reference to the 39 categories of prohibited Melacha, which define the nature of HASHABBAT. The Baal HaTurim says that the word LA'ASOT in the phrase, "These are the things that G-d commanded TO DO them", is spelled with a LAMED (30) and an anagram for TEISHA (9) - another remez to the Melachot of Shabbat. He adds that a VAV is "missing" from LA'ASOT, representing the six weekdays when Melachot are permitted.*

MitzvaWatch

The "command" here of "Thou shall not kindle fire in all your dwellings on the

Shabbat day" teaches us many things.

Lighting a fire is one of the 39 AVOT MELACHA (categories of creative activities forbidden on Shabbat). As such, we already have the prohibition from Commandment #4 - ...Thou shall not do any manner of MELACHA... Why is the Torah singling out FIRE here? The question is two-fold: Why single it out and why command it again.

Sefer haChinuch says that the prohibition here is directed to Sanhedrin, not the individual. [It is mitzva 114 according to the Chinuch, and Rambam's LAV (prohibition) 322.] We have already been told that we may not kindle fire. The courts, says the Chinuch, may not carry out the capital punishment of burning (S'reifa) on Shabbat. Nor, by Biblical extension, may any capital punishment be carried out on Shabbat, nor may any punishment by the courts be meted out on Shabbat. This allows Shabbat to be a day of respite and rest even for the convicted felon on "death row".

We can also look at the Shabbat reminder in a different way. You may not kindle fire in YOUR DWELLINGS, wherever they may be, but you may - nay, you must - kindle fire (and do certain other Melachot) in THE DWELLING, the Mikdash. (That is, when specifically commanded to do so by G-d.) This can explain the specific placement of the "repeat" of the prohibition of kindling fire.

Tiferet Y'honatan suggests a novel reason for singling out FIRE. Since we are prohibited from doing Melacha on Shabbat because G-d rested from

Creation on the first Shabbat, and since fire was not "in the picture" until the first Motza'ei Shabbat, perhaps kindling of fire is not an equal member of the family of prohibited Melachot. Comes the pasuk here to set the record straight. Fire is not only one of the 39 categories, it is the flagship of the LAMED-TET MELACHOT.

There are other reasons for this LO T'VAARU EISH command in Vayakhel.

[P> 35:4 (26)] Aside from the first three p'sukim, the rest of the sedra deals with the building of the Mishkan. Parshat T'ruma gave us the command and instructions, Vayak-heil tells us of the carrying out of the instructions.

One senses an impatient excitement concerning the job at hand. Moshe speaks to the people and tells them that which G-d has commanded.

(Note the similar terminology the Torah uses when Moshe tells about Shabbat and about the Mikdash.)

The different types of materials are named. It is made clear that donations are encouraged, but completely voluntary. (Except for silver.)

Then each part of the Mishkan and its furnishings is mentioned in detail. After the people heard what Moshe had to say, they left the meeting (apparently enthused and anxious to get busy).

One can speculate, based on the sequence we are presented with in the

Torah, that there was a fair amount of guilt from the Golden Calf that was motivating the People.

The phrase SHABBAT SHABBATON appears 6 times in the Torah. Twice it refers to Yom Kippur, once to the Shmita year. One other time it might be talking about Shabbat, but possibly about Yom Kippur. The first two times the phrase appears are in Ki Tisa and Vayak-heil. Both times are in the context of building the Mikdash. One of the commentaries suggests that when one does "regular" work during his week, then Shabbat is Shabbat. But when we spend our six work-days in "holy-work", such as building the Mikdash (but not just that), then our Shabbat is further elevated, and is described as Shabbat Shabbaton.

Many people are moved to give generously in response to Moshe's appeal. Men and women all give (there are different interpretations as to what the wording in the pasuk indicates). In addition to donations, men, and more so women, donated their talents in weaving, dyeing, woodwork, metal-work, etc.

Repeated reference is made to the hearts of the people being in what they were doing. This was a genuine positive response to G-d's and Moshe's call to build the Mishkan.

The leaders of the Tribes supplied the precious stones for the shoulder-pieces of the Eifod and for the Choshen of the Kohen Gadol, and spices and oil for the

Incense and the Anointing oil.

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

[P> 35:30 (13)] Moshe tells the people that G-d has designated Bezalel (from Yehuda) and Aholiav (from Dan) as the chief artisans of the Mishkan. They have been Divinely inspired with intelligence, insight, and the skills necessary for the various intricate tasks ahead. They and those working with them supervised the collection of materials and informed Moshe that they received more than enough material. Moshe "gives out the word" that the people should cease their donations.

[S> 36:8 (6)] When G-d commanded Moshe about the Mishkan, He first commanded the making of the Aron, Shulchan, and Menora. Then, the roofing layers - the Mishkan, the Ohel, and the Orot. Only then were the wall boards and foundation sockets brought into the picture. In the carrying out of the commands, a more "practical" plan was followed. The structure and then the furnishings. But how can Moshe and Bezalel deviate from the commands of G-d? You can't just do whatever you want in this kind of thing.

Commentaries say that Moshe and Bezalel requested and received permission from G-d to take the more human, practical approach.

In this portion, the three layers of ceiling are presented. Note that the first layer was a beautiful, multi-colored weave and the fasteners were gold.

[P> 36:14 (6)] Over that came the more practical, less attractive, less complicated, weather-resistant Ohel of goat hair. This layer was not seen from inside the Mishkan, and might not have been seen from the outside either, according to the opinion that the Tachash and Red-dyed sheep skin covering (which was also attractive) was not just on top, but down the sides of the Mishkan as well.

[S> 36:20 (19)] Next, the Torah describes the construction of the wall-planks of the Mishkan from acacia wood. There were 48 planks - 20 each on the north and south walls, and 8 on the west wall. Each plank was covered with gold. (According to Rav Aryeh Kaplan z"l, the gold covering was extremely thin - he calculated it at 1/100 of an inch thick.) Each plank was inserted into two foundation sockets of silver. The Torah describes in detail the rods, bolts, rings that held the wall planks together.

The Parochet to hang between the Kodosh and the Kodosh Kodoshim, the Masach for the front of the Mishkan, and the Masach for the front of the courtyard were similar in style and material to the first ceiling layer.

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

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

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

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

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

[P> 37:17 (8)] Next comes the Golden Menora. With the exception of the oil cups, everything else - the branches, the decorative orbs, cups, flowers - was hammered from one piece of gold.

Did you know... even though the Torah commands that the Menora be made of gold, it may be made of other precious metals, if gold is not available. Furthermore, the requirement of MIKSHA ACHAT, one solid piece, only applies to the Menora when it is made of gold. And furthermore, a non-gold Menora, which is just as "kosher" for the Beit HaMikdash as a gold one, does not need the decorative orbs, cups, and flowers. Without these restrictions, it is much easier to make a Menora for use in the next Beit HaMikdash, until we get the gold and full details of the Menora's form. In fact, there is a silver Menora in the Temple Institute in the Old City, that is waiting to function in the Third Beit HaMikdash until we will be able to make a proper gold one. May we see it put to use in our time - and subsequently replaced by the Golden Menora.

[P> 37:25 (5)] Next, the Golden Altar (a.k.a. Incense Altar, a.k.a. Inner Altar) is described.

After this Mizbei'ach was made, the Anointing Oil and Incense were compounded.

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

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

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

[S> 38:1 (7)] The External Altar, Copper Altar, Earth Altar (because it was filled with earth when the camp rested and the Mishkan was erected) is described. Almost all korbanot were brought on this Mizbei'ach. It was much larger than the Golden Altar.

[S> 38:8 (1)] The final vessel described is the Washing Basin and its Stand. It was made of copper. Tradition tells us that the copper came from the mirrors of the Israelite women. At first, Moshe did not want to accept them because of the vanity associated with mirrors. G-d, however, told Moshe how very precious this gift was in His eyes, because they re- minded Him (so to speak) of the role Jewish women played in the redemption of the people from Egypt.

[S> 38:9 (12)] Finally, the courtyard is described.

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

SDT: *We are taught from the fact that Moshe Rabeinu gave a voluntary accounting of the materials, that a person in the position of collecting monies for the community must conduct himself in such a way that he will always be above suspicion. Even if the individual is*

completely trustworthy, he should take measures to avoid the possibility of appearing improper.

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

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

[S> 38:24 (9)] The Torah next details the amounts of gold, silver, and copper which were collected for the Mishkan and its vessels. The Torah also lists the uses of the different metals. Then the Torah mentions the different dyed wools (sky-blue, purple, red - the shades of color are debated - e.g. sky-blue - at what time of day? Different shades of blue - which is the "correct" T'cheilet color?) that were used in the making of the sacred garments of the Kohen Gadol, and for the cloths that covered (and protected) the sacred items of the Mishkan during the traveling from place to place in the Midbar.

Chamishi 5th Aliya 20 p'sukim - 39:2-21

[P> 39:2 (4)] This Aliya contains a detailed description of the Eifod and the Choshen of the Kohen Gadol. Both were woven from the

same kind of weave and the two were attached firmly to each other when worn.

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

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

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

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

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

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

two long or too short, or frayed or soiled.

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

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

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

[S> 39:30 (2)] Next comes the TZITZ, a.k.a. NEZER HAKODESH, made of pure gold and fastened around the KG's head with ribbons of T'cheilet wool. The TZITZ was embossed with the words KODESH TO HASHEM. There are many different opinions as to how the words were formed from the gold of the Tzitz, and in what order

and orientation relative to each other. The TZITZ was like a royal crown for the Kohein Gadol, yet it was also meant to humble him greatly. It is difficult for an exalted person to be humble - but that is the challenge for the Kohein Gadol and for kings of Israel.

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

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

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

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

The Torah once again enumerates all of the components of the Mishkan. And repeats over and

over again that the People did everything that G-d had commanded Moshe.

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

Sh'VII - Seventh Aliya 16+11+11 p'sukim - 40:1-38

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

Then the Shulchan and Menora were put in their places, followed by the Golden Mizbei'ach. The MASACH was then hung from the posts at the entrance to the Mishkan.

The Copper Mizbei'ach was then placed in front of the Mishkan, opposite its entrance.

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

then hung from their posts.

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

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

[S> 40:17 (3)] And it came to pass that on the first day of Nissan, in the second year out of Egypt (almost), the Mishkan was completed. In this portion, the Torah spells out the step-by-step procedures of finally carrying out the commands of Truma, T'tzaveh, and the beginning of Ki Tisa.

ADANIM, wall boards, braces for the walls, pillars for the curtains. Coverings.

[S> 40:20 (2)] Then the LUCHOT go into the ARON, the carrying poles are inserted.

[S> 40:20 (2)] Then the LUCHOT go into the ARON, the carrying poles are inserted into their rings (never to be removed), the lid (KAPORET) is placed on the ARON and the complete ARON is placed into the Mishkan. When in position, the PAROCHET is hung between what now becomes the Holy of Holies (with the ARON) and the rest of the Mishkan.

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

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

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

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

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

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

[P> 40:34 (5)] In the final 5 p'sukim of Sh'mot, the Torah tells us that Moshe was not able to approach the Mishkan because it was "covered by a Cloud". Only

when the cloud lifted was Moshe able to approach. The Cloud was also that which signaled the people to travel or to remain encamped. The Cloud was there by day and the Pillar of Fire by night.

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

Maftir - 2nd Torah **20 p'sukim; Shmot 12:1-20**

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

The Maftir contains several mitzvot - the Jewish Calendar [4], to slaughter the KP [5], to eat it [6], not to eat it rare or cooked [7], not to leave over any of KP to the morning [8], to destroy Chametz from one's possession [9], to eat matza on Seder night [10], not to possess Chametz on Pesach [11], not to eat any foods that contain

Chametz [12]. We also find the source of SHMURA MATZA and the source of the permitted M'LACHOT on Yom Tov.

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

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

Divrei **Menachem**

As Parshat Vayakhel opens we are told, somewhat by way of summary, that in response to all the instructions associated with the preparation of the Mishkan, Moshe actually did as commanded and gathered every Jew, young and old, to do his or her share in making the plans operational.

Everybody, it seems, was inspired one way or another. And the Torah describes how there was a surplus of free-will offerings of all kinds, from red-dyed ram skins to precious shoham stones, from turquoise wool to acacia wood and spices and oil. But did everyone give with same vigor?

From the narrative we learn that, "Every man whose heart inspired him came [to bring a donation]; and everyone whose spirit motivated him brought the portion of Hashem for the work of the Tent of Meeting" (Sh'mot 35:21).

The Ohr Hachayim notes that there were two types of givers. There were those whose spirit motivated them, perhaps fleetingly, who gave what they could afford, voluntarily and wholeheartedly. There were, however, those whose hearts inspired [uplifted] them. These individuals gave more than they could afford, so great was their desire to participate in the building of the Mishkan. It makes one think: "To which category would I have belonged?"

OU VEBBE REBBE

QUESTION

I have heard people question what I thought was simple - that the beracha on schnitzel is Shehakol. What is the truth?

ANSWER

The truth is actually not simple. You will see that much of the difficulty is not halachic but culinary: why is it that many people prefer schnitzel (breaded cutlets) to cutlets that are not breaded?

Clearly, the IKAR (main part) of schnitzel is the poultry inside. In general, we make a b'racha on the IKAR, which exempts us from a b'racha on the less important ingredients (B'rachot 44a), and this is usually determined by the majority (Shulchan Aruch, Orach Chayim 208:7).

However, an exception to this rule is that if the minority is from the major grain species (which includes standard flour), we make Mezonot on the mixed food (Shulchan Aruch *ibid.*:2). This exception is on condition that the grain product has a significant role in the food's character. A minority of Rishonim seem to understand that the grain rule is just an application of the assumption that grain usually shapes the character of the food even when it is a minority. According to this approach, in a case like ours where the poultry is clearly the main ingredient, the b'racha should be Shehakol. However, the more accepted approach is that grains have a halachic precedence, because of which the b'racha follows them even when it they

certainly are not the main ingredient, but a significant one (see Shulchan Aruch, *ibid.*). The classic case where it is not considered significant is when the grain product is there to make the other food stick together (*ibid.*; Tosafot, B'rachot 36b).

The question then is what contribution schnitzel's coating makes. We have seen claims of all of the following elements (after each, we will write what b'racha is appropriate if this is the factor):

- 1) The coating tastes good, as a nicely seasoned doughy food (Mezonot).
- 2) It captures the oil from the pan and gravy from the cutlet in one rich (albeit not so healthy) layer (the b'racha can go either way, as the doughy part tastes good, but mainly because of what it absorbed; still, it would seem to indicate Mezonot).
- 3) It causes the spices that are placed on top of the cutlet to not slide away (Shehakol).
- 4) It keeps the cutlet from drying out (Shehakol).
- 5) It allows frying at a high temperature with a reduced chance of burning (Shehakol).

Although a majority of these theories point toward Shehakol, it does not mean that that should be the end result. This is because if all of the above are true, then there are important food elements to the coating, which make Mezonot appropriate, irrespective of additional "Shehakol" benefits.

Regarding the bottom line, some important poskim say that one should make Mezonot on schnitzel when the coating is relatively thick and Shehakol when it is thin (see opinions in V'zot Haberacha, pp. 256-261). Some contemporary authorities differ if "standard" schnitzel has a thick or thin coating (*ibid.*, Birkat Hashem III, 10:59). Rav M. Feinstein is cited as requiring b'rachot on each, as neither element is dominant enough to outweigh the other; others suggest first eating a little of each separately to avoid doubt. (This solution makes halachic sense, but we do not like mandating convoluted practices to avoid making halachic decisions). Of crucial importance is that the minhag is quite clearly to make Shehakol. Admittedly, such minhagim often develop because Shehakol is the safe b'racha, as one always fulfills his obligation after the fact with Shehakol (Shulchan Aruch, OC 204:13). This makes particular sense since the ruling can change depending on the time, place, and piece of schnitzel. Although some say Mezonot is also a "catch-all" beracha for almost all foods (Bi'ur Halacha 167:10), this is far less certain. Therefore, although we think that most schnitzels deserve Mezonot, there is not enough certainty in the matter to instruct people to change the standard practice of reciting just Shehakol.

TTreader FEEDBACK

Several items in the emailbag from TTreaders this week.

- Let's start with the fact that T'tzaveh's Points to Ponder were relabeled Ki Tisa and the answers were for the Ki Tisa points that should have been there. Here are last week's Ki Tisa Points to Ponder. Please refer to last week's issue (899) for the suggested answers.

1) Why does the Torah say WHEN YOU COUNT THE HEAD (ROSH) of the Jewish people in the singular and not HEADS (ROSHEI) in plural (30:12)?

2) Why does the Torah trace Betzalel's ancestry back to his grandfather Chur (31:2) while only mentioning the father of Aholiav (31:6)?

3) The Torah relates that G-D gave something to Moshe but pauses to describe when they were given (after He finished teaching him the Torah) before identifying that what He gave was the tablets with the ten commandments (31:18). Why didn't the Torah simply say AND G-D GAVE MOSHE THE TABLETS AFTER FINISHING THE TEACHING OF THE ENTIRE TORAH?

- Concerning MORD'CHAI and CHOI and all similar changes in the last vowel from PATACH to KAMATZ, DL wrote: The rule is NOT that words change to their pausal forms at a SOF PASUK and an ETNACHTA. The rule is that pausal forms appear at a SOF PASUK and at the major pause

in the middle of the PASUK. When there is no ETNACHTA, the pausal form can occur elsewhere (in the middle of a pasuk with a strong pause.

Rabbi Weinreb's Weekly Column:

Vayakhel-P'kudei Endings and Beginnings

What is life all about?

One answer to that question is that life is all about beginnings and endings. Birth and death, marriage and divorce, hopeful anticipation and inglorious defeat.

Most commonly, beginnings are bright. Even the pessimists among us cherish new beginnings and find promise in them. A new leaf is exciting, encouraging, and full of possibilities.

Yet, beginnings have downsides, too. They are often fraught with the handicap of inexperience and sometimes contain moments of anxiety and even foreboding.

Our sages recognized this well when they cautioned us, "Kol hatchalot kashot - All beginnings are difficult!"

Endings, on the other hand, are not always negative. Sometimes it is good to close the book on an unfortunate set of circumstances and to exclaim, as we do on Rosh HaShana Eve, "Let the past year and its curses be gone!"

Indeed, there are endings which are truly happy occasions, which represent the successful conclusions of long processes of efficient effort and hard work. Those endings celebrate achievement and accomplishment.

This week's Torah readings include two lengthy parshiyot, Vayakhel and Pikudei, and the supplemental reading of Parshat HaChodesh. These readings exemplify celebratory endings and hopeful new beginnings.

Vayakhel and Pikudei are twin portions, replete with technical details. They describe the completion of the construction of the Mishkan, a significant accomplishment made even more significant because it was a process in which every Jew participated.

Additionally, with these readings, we conclude our study of the Book of Sh'mot, in its own right an achievement worthy of celebration. What can be a more joyous ending than a siyum, the completion of one of the most basic and essential books of the Bible?

One of the most powerful educational tools in our tradition is the festive party known as the siyum. Even the very young Jewish student knows that when he or she finishes a chapter or a book of Torah, at least a modest party will mark the occasion. The cupcakes, or ice cream, or pizza of the siyum is the perfect reinforcement of the

achievements of learning. Adults, too, celebrate siyumim and find them rewarding markers of adult learning. The grand siyum of the entire Talmud in which those who study Daf Yomi, a page of Talmud each day, has in our time become an event which fills large stadiums and in which tens of thousands participate.

We have, then, two happy endings this week: The completion of the first Jewish house of worship, so long ago in our history. And the completion, in which we all will participate this Shabbat, of a formidable section of our Torah.

This Shabbat is special too because it heralds a new beginning in the supplemental Torah portion, Parshat HaChodesh (Sh'mot 12: 1-20), in which we hear the Almighty proclaim the upcoming month of Nissan (which begins next week on Tuesday, March 16) as the beginning of all the months on our calendar. A beginning of beginnings.

It is no coincidence that, although we call this month Nissan, it carries but one name in the Torah, Chodesh Ha'Aviv, the month of spring. For springtime is the ultimate beginning, nature's herald of newness and hope. No wonder, then, that spring was the season chosen by God for the Exodus long ago, and for the festival of Pesach, which now approaches.

Everyone of us endures numerous

Parsha Points to Ponder Vayakhel-P'kudei

1) Why does the Torah state SIX DAYS YOU SHOULD DO WORK before commanding to rest on Shabbat (35:2)? Isn't it obvious that one would be working the rest of the week?

2) Why is igniting a fire the only prohibited action on Shabbat actually spelled out in the Torah (35:3)?

3) Why does the Torah specify that both men and women donated towards the Mishkan (35:22)? Why would we have thought otherwise?

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.

endings and beginnings in our lives. As we welcome a new month this Shabbat, it is profoundly appropriate that we reflect on those life events, attempt to transcend the challenges of those which were difficult, and celebrate those which are worthy of celebration.

This is a Shabbat of beginnings and endings for us all. Endings of siyum, accomplishment, and beginnings symbolized by the blossoms

of spring signaling life and potential renewal.

What a wonderful, complex Shabbat this is!

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*

In the opening verse of Pikudei (Sh'mot 38:21) the word Mishkan (Tabernacle) is written twice in succession. To explain this redundancy, Rashi comments: "the word mishkan is repeated as an allusion to the 'Mishkan' (here referring to the Beit HaMikdash) that was forfeit twice as collateral for the sins of Israel." Rashi seems to connect the two concepts with a simple play on words. In Ivrit, Tabernacle is "mlshkAn" and collateral is "mAshkOn." Of course, one would not expect Rashi to base his commentary on a linguistic trick.

We can better understand the connection that Rashi is making by placing events in context. Just forty days after Revelation at Sinai, the Jews sinned by worshiping the Golden Calf. They should have been destroyed. Instead, Hashem forgave them and commanded them to build the Mishkan. However, the Mishkan was not a mere symbol - it was collateral. If the Jews would ever again commit such great sins, Hashem would destroy the Mishkan - retake the collateral - taking out his anger on wood and stone rather than flesh. This happened twice with the destruction of the two Temples.

A parable presented by the Dubno Maggid reinforces this concept of Mishkan as collateral at the beginning of our parsha. When a wealthy person purchases a diamond and gold bracelet, he comes home, gives it to his wife and smiles. When a person who has previously endured financial difficulty makes such a purchase -- he counts the diamonds, he weighs the gold and then he nervously gives it to his wife. He does so because he fears that his fortunes may once again fall and he will then need to give the bracelet as security for a loan. The opening sections of Pikudei present a detailed accounting for the Mishkan; all of the materials donated and used. The Torah thus treats the Mishkan more like the second man would - the one who fears that the precious possession will be forfeit as collateral. Ultimately, it was collected - twice, in fact.

Two thousand years after collecting His collateral by destroying the Second Beit HaMikdash, Hashem restored the Land of Israel to His people. When we give in to our political opponents and enemies and count and limit each settlement and each hilltop and each housing unit we act like the fearful man who anticipates that his precious possessions may later be taken away. If we want to hold onto it eternally, we must accept that Israel is no longer a mAshkOn, it is the mlshkAn (dwelling place) of our people.

Rabbi Steven Ettlinger, Hashmonaim

**THE CHALLENGE OF MONEY:
Acquiring and Spending Wealth [6]**

by **Dr. Meir Tamari**

Rabbi Akiva taught that loving your neighbor was a great principle of Torah, but Ben Azzai taught that the verse "these are the generations of Man", was even greater. Both would agree that the world consists not only of vertical relationships between man and G-d but also of horizontal relationships between man and man. Mankind is thus a large family linked together by their Creator who provides for all. The wealth provided to us is primarily to satisfy the needs of the individual owner but also so that we can help to alleviate the suffering of the poor, the sick, the aged, and even the lazy. Such assistance does not flow merely from a sense of philanthropy or from a concept of mutual assistance, nor as a form of insurance that someday others will help us. Rather, it is in essence a form of our Divine worship, our Imitatio Dei, wherein we imitate G-d's great loving kindness and mercy to the world, through our acts of righteousness extending the bounty which G-d gave us.

"Just as 'G-d is kind and righteous, so man should be righteous, just as He is careful to look after all the creatures in His world, so too, should man be.' At the beginning of the Torah it is written, 'G-d made garments of skin for Adam and Chava' (B'reishit 3:21), and at the end of the Torah it is written, 'He [G-d]

buried him [Moshe] in the valley of Moav' (Devarim, 36:6)" (Sota 14a).

Rambam links the legal status of promises to charity to the gifts given to the Beit Hamikdash, in this way transforming charity into a form of religious worship. "If a person says, 'whatever animal will be born shall be a gift to the Temple' or 'I shall give it to charity', then even though the object does not yet exist, nevertheless, he is obligated to honor his vow" (Hilkhot Mechira 2:15-16). This is contrary to the general halakhic principle that one cannot transfer ownership of things that do not yet exist. Rambam continues to link the religious nature of tzedaka to the spirituality of the Temple worship when he insists on the quality and beauty required for both of them. "One's gifts to a shul should make it more dignified and beautiful than one's own house, when one feeds the hungry he must give them the best of the food which he serves at his own table and when he clothes the naked, it should with the finest of his clothes".

Tzedaka and chesed are essential for Jewish sanctity and spirituality, both as individuals and as the Holy Nation. "There are three things on which the world stands: on Torah, on Avodat Hashem and on acts of loving kindness" (Avot 1:2); using and spending our money should be an implementation of all three. Such is the tenor of the following will that is an example of those written by Jews of all walks of life, throughout the ages and galuyot.

"Beware of oppressing others, whether

by money or by words; neither hate them nor envy them. Do not set up wealth as your hope for that is the beginning of idolatry. Rather distribute your money according to G-d's will. Let expenditure of your money be of less value to you than the utterances of your words. Do not set your eyes upon those who are richer than you but rather see to the welfare of those who are poorer. Rejoice in your lot, whether it is large or small. Every day, every week and every month give to charity whatever you can. When your income reaches a reasonable amount,

set aside the tithe, thereby you will have something at hand, whether you would give to the rich or to the poor. Be zealous to always praise your Creator for everything that He gives to you and for satisfying you" (Testament of Rabenu Asher, the Rosh).

"If the poor man asks you for charity and you have nothing in your hand, at least comfort him with words. It is forbidden to rebuke the poor since his heart is broken and despondent. Rather as it is written, 'revive the spirit of the lowly and enliven the heart of the oppressed" (Matnat Evyonim 10:1).

Praying with Passion

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

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Birchot HaTorah (1) cont.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִנָּנוּ לְעֶסֶק
בְּדַבְּרֵי תוֹרָה. וְהֵעֵרַב נָא ה' אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי עַמְּךָ בֵּית
יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ וְצִאֲצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל כְּלָנוּ יוֹדְעֵי שְׁמֶךָ
לוֹמְדֵי תוֹרָתְךָ לְשִׁמְהָ. בְּרוּךְ אַתָּה ה', הַמְלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

Halacha: If one remembered during Pesukei D'Zimra that he did not recite Birchot HaTorah, he should say them and the verses following them. If he remembered during the Birchot Kri'at Sh'ma, he should explicitly have in mind when saying Ahava Raba (or Ahavat Olam, depending on Nusach) that he wishes to discharge his obligation of saying Birchot HaTorah. In addition, he must learn some Torah immediately after

Shacharit. If he remembered after Ahava Raba, he does not recite the blessings.

Q&A:

Sometimes I get up early in the morning and recite T'hilim before Shacharit. Should I say Birchot HaTorah before I say T'hilim?

Birchot HaTorah are required before learning Tanach, Mishna, Gemara, Halacha, and Mussar. Because T'hilim is

considered Torah, Birchot HaTorah should be recited first. Nowadays it is customary to say Birchot HaTorah immediately after the blessing Asher Yatzar (and Elokai, Neshama) in order not to say any Scriptural verses - even supplications - before Birchot HaTorah. Accordingly, on the days when one says Selichot, one should recite Birchot HaTorah beforehand (Mishneh B'rurah 46:27).

TT editor's 2¢: How many brachot?

Above is the first of the two Birchot HaTorah (we'll present Praying with Passion on the other bracha IY"H next week). Or it might be the first two of the three Birchot HaTorah. The majority opinion seems to be that above is one long bracha - which means that we do not answer AMEIN after LAASOK B'DIVREI TORAH, but only after HA-M'LAMEID TORAH L'AMO YISRAEL.

The Four Children - Four Blessings

Guest article by Rabbi Ephraim Sprecher
Dean of Students, Diaspora Yeshiva

Ed. note: This article might seem to belong in the Pesach issue and that putting in for Shabbat HaChodesh is a bit too soon. Not so! First of all, Pesach is closer than you think. It has this way of bouncing on us, with our reaction being, "I can't believe it's Pesach already!" Second of all, as the Hagada suggests, from Rosh Chodesh Nisan there is a valid claim to the telling of the Exodus being appropriate. Although this was dismissed for the reason of the lack of the Seder mitzvot to point to, until THE special night, Hagada analysis and commentary is certainly "fair game" for now. Thirdly, Parshat HaChodesh paints

the scene of the original Seder night, albeit more than two weeks early. With all that said, here is Rabbi Sprecher's article...

כְּנַגַּד אַרְבַּעָה בָּנִים דְּבָרָה תוֹרָה.

The four children (Ed. note: Rabbi Sprecher's article said SONS; we changed it to CHILDREN) occupy a key place in the Haggadah. The author states their questions and then spells out the answers, all of which are based on Biblical texts. The Torah is realistic; not all children are chachamim. Life presents us with a variety of children, ranging from the wise to the wicked. And parents cannot and should not ignore any of them. We have to listen carefully to the questions of all and seek to answer them. No matter what the pressure or provocation, we must maintain our relationship with all kinds of children. For so long as they sit at the Seder, ask questions and lend an ear to our replies and the teachings of the Torah, there is hope - and reason for optimism. This explains the rather unusual introduction to the passage of the four children.

בְּרוּךְ הַמְּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שְׁנַתֵּן
תוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא.

Four times the word BARUCH is repeated. This is to show that each child of the four, good or bad, is a blessing. Every child, no matter what his attitude is now, may potentially be a blessing. Today's 'Rasha' may be tomorrow's Chacham and today's Tam may very well become the wise disciple the following year. This optimistic approach is given

additional emphasis by the story of the famous sages who are gathered in B'nei Brak on Pesach night. They were the leading men of the generation, the outstanding and revered scholars in Israel. But they were all not originally so. Rabbi Eliezer of whom it is said (in Avot d'Rabbi Natan):

מה היתה תחילתו של ר' אליעזר בן הורקנס?
עשרים ושנים שנה היה ולא למד תורה

This person who is described in Pirkei Avot as, "He was like a cemented cistern which loses not a drop" began his studies at the age of twenty-two.

Rabbi Akiva, the leading scholar of his age, was a total Am Ha'aretz until forty.

Not only was he ignorant of Torah, he even hated the very sight of a Talmid Chacham (P'sachim 49b). But Rachel, his wife, with a בינה יתרה - woman's intuition - saw in him great promise and potential. She recognized his qualities of scholarship and leadership. She would not give up on him. How right she was! Years later, because of her encouragement, Rabbi Akiva would occupy the most revered position in the Jewish Community.

Can we then measure the potential of people? Are we justified in becoming discouraged too easily? Of course not!

Let us then apply ourselves to all of our children - the bright and the simple, the devout and the difficult ones - The light of Torah may well perform wonders. Each and every child is a special blessing.

ParshaPix explanations

- ☀️ Warm summery weather aside, we are still hopeful and prayerful that G-d will grant us more beneficial rain - even as we thank Him fervently for the rain He has already provided. Hence, the rain cloud bullets, yet once more.
- ☀️ The negated match is the prohibition of kindling fire on Shabbat.
- ☀️ But the Shabbat candles next to the no-fire make an important point. Halacha does NOT require us to sit in the dark, does not require us to eat cold food on Shabbat - as some warped versions of Judaism have claimed. It is a mitzva to have a brightly lit pleasant atmosphere in our homes on Shabbat. And it is a mitzva to have delicious warm food in honor of Shabbat. In fact, Shmirat Shabbat K'hilchata points to the "invention" of CHOLNT (as a monosyllabic word or CHOLENT as the more common 2 syllable pronunciation - and then there is CHAMIN) as a symbol of the insight and ingenuity of our Sages. In fact, these two uses of fire - light and keeping food warm - are significant factors in the concepts of ONEG and KAVOD Shabbat.
- ☀️ The set of three pictures in the upper-right are: Rabbi GOLD, Lone Ranger's horse SILVER, and a British COPPER - the three metals collected for the Mishkan, and the subjects of many ParshaPix

elements and TTriddles

- ☀️ Collection box for voluntary donations to the Mikdash
- ☀️ Rolls of fabric, representing the different dyed wools, linen, goat's hair fabric used in the Mishkan for various purposes
- ☀️ Tree known as acacia albida, might have been (probably was) the SHITIM used for the wall planks, Aron, and other purposes in the Mishkan
- ☀️ Graphic of a woman looking into a mirror, representing the gifts of the copper mirrors from the women to the Mishkan
- ☀️ Gemstone, representing the 14 stones used in the garments of the Kohein Gadol (12 for the CHOSHEN and two AVNEI SHOHAM for the shoulders of the EIFOD
- ☀️ Photo of a HaZorfim b'samim box stands for the b'samim used for the K'TORET and the anointing oil
- ☀️ Doll figure is Olive Oyl of Popeye fame, representing the olive oil used for anointing, and the Menora
- ☀️ Adding machine to help in counting the materials collected in such enthusiastic abundance that Moshe Rabeinu had to tell the people to stop bringing
- ☀️ Mishkan (Davka Graphics) with a Cloud over it. This prevented Moshe from entering as well as preventing the the Mishkan (and the

People) from traveling

- ☀️ Muscular arm with barbell represents CHAZAK, CHAZAK, said at the conclusion of the reading of P'kudei and the closing of the Book of Sh'mot. Of course, the strength intended in that exclamation is spiritual
- ☀️ Calendar set on the first of the month refers to the Maftir of HaChodesh and the mitzva to sanctify the first of each month
- ☀️ The gift wrapped box next to the adding machine is for the mention of MATANA a couple of times at the end of the haftara for HaChodesh (Of course, it can more obviously represent the generous gifts of the people to M'lechet HaMishkan. Note to parents: If - and when - you use ParshaPix to review the sedra with your children and or guests, it is likely that the obvious answer will occur to them first. Your task, then, is to give the extra challenge of their coming up with another answer. Say something like, Very good; now find another answer without using the sedra. See how that works.
- ☀️ To the left of the gem, you will find and ACE and an S, which stands for a BK's (Baal Korei or Baal K'ri'a) nightmare - the many ALEF-TAV words in the first portion of Vayakhel. Generally, when the word does not have its own Torah note, the ALEF is voweled with a SEGOL and the word rhymes with

mess and press. When the word is TROPed, the ALEF has a TZEIREI and is a sound-alike of the English word ACE.

For those who read Hebrew with an Israeli (S'fardic) pronunciation, and who differentiate between the SEGOL and the TZEIREI, there is an ampersand, which in Latin and French stands for the word ET, together with the numeral 8. Notice that the "and symbol" is made up of the letters E and T for ET.

Lower-left is Unexplained - your challenge

Upper-right is the lamb for Korban Pesach, as commanded in the Maftir

The uppermost covering of the Mishkan was made of OROT EILIM M'ADAMIM, generally considered to be red-dyed sheepskins - not much dispute and speculation there - AND OROT T'CHACHIM. What that was is widely speculated. Some say it was blue or black dyed and waterproofed leather. Others suggest that it was the skins of the TACHASH. What's a TACHASH? Excellent question. Some say it was an animal that existed only then, when the Mishkan was built. Other opinions include ermine, giraffe, okapi, dugong (sea cow), narwhal (all pictured). By the way, giraffe and okapi are both kosher animals; ermine etc. are not.

TTRIDDLERS

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

Last issue's (KI TISA - PARA) TTriddles:

[1] Does this gefilte fish have a Belz hashgacha?

The word ROKEI'ACH means apothecary and refers to the special way the incense and the anointing oil were compounded for the Mishkan. MAASEI ROKEI'ACH. That same word, spelled ROKEACH, is the family name of the Belzer Rebbes: Sholom, the first rebbe; Yehoshua, the second rebbe; Yissachar Dov, the third rebbe; Aharon, the fourth rebbe; another Yissachar Dov, the fifth and current rebbe - their family name is pronounced ROKEI'ACH or ROKACH - either way, the spelling is the same. And - not necessarily with any connection, we have ROKEACH (pronounced by some as ROKEI'ACH and by others a ROKEACH rhyming with peach and teach) brand foods, most famous of which is their gefilte fish. (ROKEACH is now a brand name of the Manischewitz Company, but that's beyond the scope of this TTriddle.) Therefore, in a TTriddle world, ROKEACH gefilte fish should have a Belz hashgacha.

[2] Two Torah match for some of our grandparents

There are some TTriddles that don't - or won't - go away. They aren't satisfied to be the subject of only one TTriddle. They keep coming back and saying, do me again - but differently. Some of our grandparents spoke Yiddish. And of those, some used the Galitziana (pardon the spelling) pronunciation for their

Yiddish. For them, a cow is a KI (sounds like KEY). For them, last week's two Torahs matched, in that we read KEY tisa (or sisa) in the first and about the roiteh (red) KEY in the second.

[3] Taking away a day adds 12 hours

This one's a more serious TTriddle than most. Brit Mila can be done only in the daytime, not at night. This is taught to us from the Torah's use of the words UVAYOM HASH'MINI, and on the 8th DAY - specifically day. Lulav & Etrog (and the other two species) are taken during the day, not at night. This was are taught from ULKACHTEM LACHEM BAYOM HARISHON, BAYOM, not at night. So how to we understand ZACHOR ET YOM HASHABBAT L'KAD'SHO? is the mitzva to remember Shabbat a daytime mitzva only? Hardly. In fact, the definition of this mitzva is the making of Kiddush on Friday night and Havdala at night after Shabbat. The question is even broader. Does the repeated use of YOM HASHABBAT possibly mean day and not night? Perish the thought! And what is the textual cue for Shabbat being the whole 24+ hour experience in all aspects? One such cue is found in Ki Tisa when we are told, M'CHAL'LEHA MOT YUMAT, those who desecrate HER are liable to the death penalty. HER does not refer to YOM HASHABBAT, which is masculine, but rather to SHABBAT, which is feminine. By taking away a day - that is, the word YOM, and referring to Shabbat as "SHABBAT", we have actually added the other 12 hours, besides the ones that YOM HASHABBAT might have indicated.

[4] The letter YUD

Okay, this is one of those TTriddles that we really don't expect anyone to get -

implying that we DO expect some people to solve the others. G-d describes Shabbat as, BEINI UVEIN B'NEI YISRAEL (between Me and the Children of Israel) OT HI L'OLAM (it is an eternal sign). Taking the word OT, not as sign, but as letter, what is the letter that is BEINI UVEIN B'NEI ISRAEL? What is the letter common to both G-d's name and the name of Israel? The answer is, the letter YUD.

[5] The fast break of 44

The Torah reading for fast days comes from Parshat Ki Tisa. It is unique among Torah readings in that we begin reading for the first Aliya (VAYCHAL) and then we skip to P'SOL L'CHA for the next two Aliyot. There are haftara situations where we skip in order to finish the haftara on a high note, but this is the only time in Torah reading where there is a skip. In fact, on the Shabbat that is during Pesach, we read the Musaf of Pesach as the Maftir. Since it's Shabbat too, why not read those two Shabbat p'sukim in Parshat Pinchas, skip over the p'sukim of Rosh Chodesh and continue with Pesach? Good idea, but we don't skip. Maybe the reason is that it would be within the same Aliya, but you get the point. On fast days, we skip over 44 p'sukim, giving us a "fast break" of 44 (p'sukim).

The Puah Institute for Fertility and Gynecology in Accordance with Halacha OCD and the Halacha

Compulsive behavior can express itself in many areas. In our explanation of OCD we presented the example of people with an obsession for checking

whether a door is locked. Similarly, but much more relevant to this column, are people who express this type of behavior in relation to their observance of halacha.

For example, some people can be obsessive with regard to Shabbat observance and obsess that a particular action is forbidden. Others can be overly concerned with cleaning for Pesach, obsessing about the possible presence of chametz everywhere in their house, even in places that they have already cleaned. Other examples are obsessions about maintaining kavana - the right intention in the area of prayer, or the observance of kashrut or a myriad of other areas of observance.

In Masechet P'sachim (1:2) the Mishna discusses obsessions with regards to cleaning one's house for Pesach. Specifically, the Mishna raises the question of someone who has cleaned a room but then is worried that unbeknownst to him, an animal may have brought chametz into the room after it had been cleaned. The Mishna states that such a concern has no limits (there are an unlimited number of scenarios in which chametz could potentially have gotten into a previously cleaned room without our knowledge) and concludes that we do not have to be worried about such potentials. It clearly makes a point that our obligation to follow the halacha includes normal behavior and nothing more.

In Machon Puah, OCD is often seen as

an issue in the area of observing the laws of family purity. In their legitimate zeal to maintain strict adherence to the halachot, we find that some women can become obsessive and stricter in the application of the halacha than they need to be. Often, this can delay mikveh immersion and result in problems with getting pregnant; it can also create tension between husband and wife.

So what is the solution?

In a fascinating presentation at the recent 10th Annual Puah Conference held in Jerusalem, Prof. Yosef Zohar, a world-renowned psychiatrist quoted the Steipler Rav in dealing with a similar problem. A Yeshiva bochur was concerned about certain heretical thoughts he was having, thoughts which were interfering with his studies and everyday life. The Steipler suggested that he not deal directly with these thoughts. Rather, he should focus on learning more Torah and reading specific passages from the Torah instead of focusing on those thoughts.

Prof. Zohar explained that this apparently simple solution actually shows a deep understanding of the psychology of such cases of OCD. Rather than allow the boy to continue to sink into his thoughts and be obsessed with them, the Steipler provided him with an alternative focus. By changing the focus from negative thoughts to positive actions, the boy eventually lifted himself from depression and emerged from his obsession. Prof. Zohar added that is

actually a classic example of the psychological approach to dealing with OCD.

Obviously, this is only one example and it is not within the scope of this column to discuss the many ways that obsessive behavior can affect fertility and the many forms of treatment for OCD. Yet, Dr. Zohar made it clear that the vast majority of these cases can be dealt with in a therapeutic manner. Each case must be professionally reviewed to identify the appropriate treatment.

Furthermore, as was seen in the example we cited, it is often productive for doctors and other therapists to involve outside authorities in identifying a treatment regimen. There is no question that the Steipler Rav's being the source of the advice added credence to the advice in the eyes of the student. Similarly, the counsel of a Puah or personal Rabbi, recognized by the couple as being an expert in the halachot of nidda and reproduction, will often be the catalyst that allows a woman to follow halacha appropriately and not overly stringently.

Dr. Zohar closed his remarks by noting that the Rambam has written that we are not to be overly stringent in the laws of nidda. Therefore, it is incumbent upon all of us, but certainly upon our Rabbis to make sure that people follow the halacha appropriately and not overzealously.

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WISDOM & WIT

by Shmuel Himelstein

R' Isser Zalman Meltzer, Rosh Yeshiva of Yeshivat Eitz Chayim in Yerushalayim was once hurrying down the road to the yeshiva, where he was due to give a shi'ur. As he walked accompanied by one of his students, a sudden rainfall soaked them to the skin. They proceeded along their way in the fierce rain, when suddenly, a beggar approached them. "Rebbe," he asked, "would you have any Tzedaka to give me?" R' Isser Zalman stopped in his tracks and began to search his pockets until he found some change to give to the beggar.

After the beggar had left, the student with him asked, "Rebbe, I don't think it was right of that beggar to stop you in the rain, especially when you have to give shi'ur."

"My son," replied R' Isser Zalman, "I have my job to do, which is to give a shi'ur, and he has his job, to collect alms. Who is to say which of us has the greater mission in life?"



On the words at the end of the fourth blessing of Birkas HaMazon, "umikol tuv l'olam al y'chasreinu" - "Let Him cause us never to lack any good," R' Pinchas of Frankfurt, the author of Hafla'ah, had a beautiful interpretation. He interpreted l'olam as referring to Olam Haba (the World to Come), explaining that we pray that Hashem not deduct from our reward in the World to Come because of any good we might have in this world.

DOUBTFUL HEIRS

The general principle regarding heirs is that when an estate is to be divided, and there are presumed heirs and doubtful heirs, those who are the presumed heirs divide the estate and those who are only doubtful heirs get nothing. The presumption can arise when at least two witnesses testify before Beit Din that they know it as a fact or it was known to them and to members of the community at large for a prolonged period of time that Shimon and Dan are the sons of Reuven. Thus Shimon and Dan have inherited or about to inherit their father Reuven's estate. Levi appears on the scene and pleads that he is also a son of Reuven, and therefore entitled to his share of Reuven's estate. Levi produces no proof or testimony to buttress his claim. Shimon and Dan plead that they do not recognize Levi to be a son of Reuven. The claim of Levi will be dismissed.

Reuven dies and Shimon and Dan are proven or reputed to be his sons. The community has no information one way or the other if Reuven left other sons. Levi arrives on the scene and claims that he is also a son of Reuven and demands to receive one-third share of the estate of Reuven. Shimon acknowledges Levi to be a brother, but Dan denies any knowledge whether Levi is a son of Reuven. Dan receives one-half of Reuven's estate, Shimon

receives one-third of the estate, and Levi receives one-sixth (the balance) of Reuven's estate. Shimon receives one-third because he acknowledges that there are three brothers to share the estate. Dan receives one-half of the estate because his claim is that there are only two sons.

Dan, instead of denying knowledge whether Levi is an heir of Reuven pleads that he is certain that Levi is not an heir of Reuven. Shimon admits that Levi is a son of Reuven. Dan receives one-half of Reuven's estate, Shimon receives one-third and Levi receives one-sixth.

Reuven dies and leaves no sons surviving him. Reuven is known to have an only child, a daughter Sarah. Sarah went abroad many years ago and it is not known if she is alive.

Reuven is survived by his father, Yaakov. If Sarah is not alive when Reuven dies, Yaakov is Reuven's heir. There is a presumption before Beit Din that Sarah is alive. Sarah is a definite heir of Reuven and unless it can be shown otherwise Beit Din will presume that since Sarah was alive when she went abroad she is still alive now. Yaakov is only a doubtful heir, depending upon whether or not Sarah is alive. Yaakov receives nothing and Beit Din holds the assets or appoints a conservator to conserve the assets. There is a general principle regarding heirs: those who are presumed to be heirs divide the estate and those who are only doubtful heirs receive nothing.

Parsha Points to Ponder Suggested answers

1) The Ohr HaChayim explains that through these words G-D was teaching that if a person observes Shabbat they can rest assured that all the work they need done will be accomplished during the other six days and no one should fear losing out because of observing Shabbat.

2) Daat Zekainim MiBaalei Hatosfot answer that igniting a fire is a simple, uncomplicated act and we might think this is not a melacha. That could lead a person to light a fire on Shabbat to prepare for the performance of other melachot after Shabbat is over.

3) The Kli Yakar teaches that since the Mishkan came to atone for the sin of the golden calf, one could have assumed that the women who did not sin didn't participate in the building of the Mishkan. The Torah, therefore, specifies the greatness of the women who wanted to be involved in this holy action even though it was unnecessary for them.

Further keep in mind that every person has a component of Chacham, Rasha, Tam, and the She'eino Yodei'a Lish'ol in his being. Relative percentages differ, but we are each all of the "Four Children".

Eat one cubic meter of chocolate mousse and become a Member of the Order of Canada. Checkmate!

Cookie Monster and chocolate milk

 =? (one word)

Poker hand? 3 sovereigns and 2 aces

The kohanim aren't the only clothed ones

Sadir Scissors, Keva Paper, and ?

Announce the anniversary of the 7th

Speaking of basketball (to the right)...
the backboard is LU'ACH HASAL
and the rim is TABA'AT HASAL

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