



## The Two-sided Computer

Rabbi Shmuel Goldin, a fairly recent addition to our fine team of columnists, wrote a beautiful article about two main different approaches to the well-known question: Was the Mikdash originally going to be commanded to the people of Israel or was it G-d's "response" to the sin of the golden calf. We suggest you read his piece first - pages 45-46 and then come back to the Lead Tidbit.

What causes the confusion in this issue is the fact that the Mitzva of building the Mikdash and everything in it is presented in the sedras of T'ruma and T'zaveh, and continued into the first third (approx.) of Ki Tisa - IN GREAT DETAIL, no less - all before the episode of the golden calf.

Then, after Ki Tisa, in the sedras of Vayakhel and P'kudei, we find the other account of the building of the Mishkan - again IN FULL DETAIL - all in the aftermath of the golden calf incident (to use a mild word).

It seems highly unusual and unexpected for the Torah to present such detail twice. Mentions or references to a topic often occur more than once in the Torah, but not with such repetitive detail.

The first account of the Mikdash (that covers the Mishkan in its various venues, from the Midbar and into Eretz Yisrael, and the two Batei Mikdash in Yerushalayim, and the third Beit HaMikdash, may it be built soon in our time, AMEIN) is G-d's command and explanations to Moshe Rabeinu on Har Sinai, during the 40 days and 40 nights they spent together, G-d transmitting all of Torah to Moshe. (If not everyone agrees with this description, at least it is one common way to understand T'ruma and T'zaveh.) The account in Vayakhel and P'kudei is the carrying out of the mitzva that first time. *cont. on page 4*

### Jerusalem Shabbat in/out times for T'RUMA

**4:40pm / 5:55pm** (see page 3 for other zmanim)

Checked, double checked, and triple checked for Parshat T'RUMA - ROSH CHODESH

## ParshaPix Explanations on p.37



**Word of the Month** With the molad on Thursday (Feb. 3rd) morning, three full days after that is Sunday morning. Therefore, the first opportunity for Kiddush L'vana for Adar Alef is Sunday night. As we've said before, unless you have a firm policy to follow the full seven days after the molad practice for KL, it is not K'DAI (it isn't a good idea) to delay after the first opportunity according to Minhag Yerushalayim, as above. True, many people prefer KL on Motza'ei Shabbat, but the risk of rainy/cloudy nights is great at this time of the year, and one should take the first chance he gets for KL. Strict 7-day people have their first op on Thursday night, Feb. 10.



Candles	T'RUMA	Havdala	next week
4:40pm	Yerushalayim	5:55pm	4:46 / 6:00
4:58pm	S'derot	5:57pm	5:04 / 6:03
4:55pm	Gush Etzion	5:55pm	5:02 / 6:01
4:56pm	Raanana	5:56pm	5:02 / 6:01
4:56pm	Beit Shemesh•RBS	5:56pm	5:02 / 6:01
4:55pm	Netanya	5:55pm	5:02 / 6:01
4:56pm	Rehovot	5:56pm	5:03 / 6:02
4:56pm	Be'er Sheva (& Otniel)	5:57pm	5:02 / 6:02
4:56pm	Modi'in• Chashmona'im	5:55pm	5:02 / 6:01
4:40pm	Petach Tikva	5:56pm	4:46 / 6:01
4:40pm	Maale Adumim	5:54pm	4:46 / 6:00
4:55pm	GINOT Shomron	5:55pm	5:01 / 6:01
4:54pm	Gush Shiloh	5:54pm	5:00 / 6:00
4:56pm	K4 & Hevron	5:55pm	5:02 / 6:01
4:55pm	Giv'at Ze'ev	5:55pm	5:01 / 6:00
4:57pm	Yad Binyamin	5:56pm	5:03 / 6:02
4:58pm	Ashkelon	5:57pm	5:04 / 6:03
4:42pm	Tzfat	5:52pm	4:48 / 5:58
4:55pm	Zichron Yaakov	5:55pm	5:01 / 6:01

Rabbeinu Tam Havdala - T'RUMA - 6:30pm

**Ranges are 10 days, WED-FRI  
28 Shvat - 7 Adar A • Feb 2-11**

Earliest Talit & T'filin	5:40-5:34am
Sunrise	6:33-6:26am
Sof Z'man K' Sh'ma (Magen Avraham: 8:35-8:32am)	9:12-9:09am
Sof Z'man T'fila (Magen Avraham: 9:35-9:33am)	10:06-10:04am
Chatzot (halachic noon)	11:52¼-11:53¼am
Mincha Gedola (earliest Mincha)	12:23-12:24pm
Plag Mincha	4:07-4:13¼pm
Sunset (based on sea level: 5:13-5:21pm)	5:18-5:26pm

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## The Yemenite community in Dimona

**5 = 1, 5 = 1, 1+1 = 1**

### Thrice stated, arithmetic lesson

With Rosh Chodesh Adar Alef being Friday and Shabbat, you are probably wondering about Friday-Shabbat Rosh Chodesh for other months. Can happen only for Marcheshvan, regular Adar, Adar Alef, Adar Bet, and Iyar. Four year-type have no F-Sh R"Ch. 7 have one, three have two.

Have you thanked G-d for the recent rains? מודים אֲנַחְנוּ לָךְ ה' אֱלֹהֵינוּ וְאַלֵּי אֲבוֹתֵינוּ עַל כָּל טַהַר וְטַהַר שְׁהוֹרֵדְתָּ לָנוּ. וְאַלֵּי פִינוּ מֵלֵא שִׁירָה כִּסִּים, וְלִשְׁוֹנְנוּ רֵיחַ כְּהַמוֹן גְּלוּי, וְשִׁפְחוֹתֵינוּ שֶׁבַח כְּמִרְחַבֵי רִקְעָה, וְעֵינֵינוּ מֵאִירוֹת כְּשֶׁמֶשׁ וְכִבְרֵה, וְרֵינֵינוּ פְרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרִגְלֵינוּ קְלוֹת כְּאֵילוֹת, אִין אֲנַחְנוּ מִסְפִּיקִים לְהוֹדוֹת לָךְ, ה' אֱלֹהֵינוּ וְאַלֵּי אֲבוֹתֵינוּ, וְלִבְרַךְ אֶת שְׁמֶךָ מְלִכְנוּ, עַל אַחַת מֵאַלְפֵי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים, הַטּוֹבוֹת נִסִּים וְנִפְלְאוֹת שְׁעִשִׂית עִם אֲבוֹתֵינוּ וְעִמָּנוּ מִלְּפָנֶיךָ. מִמְצָרִים גְּאֻלְתָּנוּ, ה' אֱלֹהֵינוּ, וּמִפֶּתַח עֲבָדֶיךָ פְּדִיתָנוּ. בְּרַעַב וְנָתַתָּנוּ, וּבְשֶׁבַע כְּלִפְלִתָנוּ, מִמֶּרֶב הַצִּלְתָּנוּ, וּמִדְּבַר מְלִטְתָּנוּ, וּמִחֲלָלִים רַעִים וְרֵבִים וְנִצְמָמִים דִּלִּיתָנוּ. עַד הַנְּהַ עֲזָרְנוּ רַחֲמֶיךָ, וְלֹא עֲזָבוּנו חֲסִדֶיךָ, וְאַל תִּשְׁטַנּוּ, ה' אֱלֹהֵינוּ, לְנֶעֱזֹת. עַל כֵּן אֲבָרִים שְׁפָלַתָּ בָנוּ, וְרוּחַ תִּנְשָׁמָה שִׁנְפַחְתָּ בְּאַפֵּינוּ, וְלִשְׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ, הֵן הֵם יוֹדוּ וּיְבָרְכוּ אֶת שְׁמֶךָ מְלִכְנוּ. בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ רֹב הַהוֹדָאוֹת.

Be MACHMIR - learn the mishna in Megila as implying that the following applies to both Adars:  
**משונגט אדר מרבים בשמחה**

Knock, knock... HaNavi

No'ach and his great6-grandfather tied for third place

# LEAD TIDBIT cont. from front page

Note: At the beginning of the previous paragraph, the reference to the other Mishkans and the Batei Mikdash being also related to the beginning of T'ruma, is talking about the command to make the Mikdash. Many of the other details differ and T'ruma is addressing just the Mishkan in the Midbar.

If you took our suggestion of reading Goldin's piece, you will be familiar with the two main approaches to the issue.

Here is a favorite MASHAL to unify the different approaches.

Parents of a 12 year old boy decide to buy him his own computer for his upcoming birthday. They excitedly go to the computer store and buy the right computer and an assortment of great software to help their son enjoy and develop in many different areas.

They decide to hide the computer and programs in their closet for the three weeks until their son's birthday.

A week later, they get an unexpected and shocking call from their son's principal at school, inviting them to a meeting to discuss the son's poor performance in some subjects and his occasional disruptive behavior.

Despite their shock, they handle the meeting well. The principal makes a strong suggestion: You should get him his own computer with various software which he (the principal) will recommend.

The parents get home from the

meeting and then wait for their son to arrive. When he does, they have a long talk with him, (ground him for a while), give him the computer and the appropriate software, and the boy is on his way to mending his ways, improving his grades, and better behavior in school.

Back to the NIMSHAL. Keep in mind that T'ruma and T'zaveh are the accounts of a "private" conversation between G-d and Moshe Rabeinu. The people of that generation were not privy to it at that time. We are. We meaning anyone who reads and learns to Torah portions involved.

The boy in the MASHAL does not (yet) know that his parents had joyfully purchased the computer in a totally positive mood, with positive motivations. The boy's perspective is the sequence of his failings in school, the principal's summon, his parents' punishment and the receiving of the computer with all that negative background. Even when the parents decide to tell him about their original idea and the events that occurred before he was aware of the computer, it will be difficult for him to see the computer other than the remedial tool it must first be.

It is hard for us to see the Mikdash on a purely positive level, because Eigel HaZahav was such a serious failing on our part. But we must remember the untainted presentation of the mitzva of Mikdash and all of the detail of the sedras before the calf episode.

# T'ruma stats

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

Written on 154.8 lines in a Torah, rank: 43

9 Parshiot; 4 open, 5 closed

96 p'sukim - ranks 38th (9th in Sh'mot)

1145 words - ranks 45th (10th in Sh'mot)

4692 letters - ranks 41st (9th in Sh'mot)

T'ruma is a short sedra with very short p'sukim (especially in words per pasuk)

## MITZVOT

Contains 3 mitzvot; 1 positive and 2 prohibitions

The one positive mitzva is a super-mitzva, in that it includes the many commands to make all the furnishings of the Mikdash. Further, the fulfillment of this mitzva facilitates many others.

## Aliya-by-Aliya Sedra Summary

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Numbers in [square brackets] are the Mitzva-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.

## Kohen - First Aliya

### 16 p'sukim - 25:1-16

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

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

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

used for Mishkan "decorative trim" and holy vessels.

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

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

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

## MitzvaWatch

Rambam gives 14 rules for the counting of the 613 mitzvot. Rule #12 is that it is not "appropriate" to count

as separate mitzvot those commands that are part of a more all-encompassing mitzva. Therefore, Rambam does NOT count among the 613 the mitzvot to make the Aron, Menora, Shulchan, Altars, etc. since they are included in Building the Mikdash. In other words, ALL of the details of the building of the Mikdash are included in this one single Mitzvat Asei.

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

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

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

[S> 25:10 (13)] The first specific command is that of making the Aron (Ark). It is to be made of wood, gold-plated inside and out. Four gold rings are to be fixed to its sides to receive the Carrying Poles (themselves made of gold-plated wood). The Carrying Poles, once inserted into the rings, may never be removed [96,L86 25:15].

## MitzvaWatch

Note that although all the positive commands related to the details of each of the vessels are included within the "master-mitzva" of building the

Mikdash (and everything in it), this prohibition is counted separately. In other words, the commands to make the Aron, to plate it with gold, to attach rings, to make poles, to cover them with gold, to put a decorative border around the top of the Aron, to make the lid, to fashion the K'ruvim from the Kaporet (lid), etc. etc. are all part of the mitzva to make the Sanctuary. The prohibition of removing the carrying poles is its own mitzva. To put the carrying rods into the rings is not its own mitzva, but the prohibition of ever removing them is.

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

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

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

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

K'ruvim".

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

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

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

## Mitzva Watch

This is not considered just a detail of the making of the Shulchan, but as its

own mitzva. The mitzva involves baking 12 special loaves (they were halachic matza) on Friday to replace the previous week's loaves on Shabbat. Tradition records a weekly miracle that the one-week-old Lechem HaPanim was found to be fresh by the kohanim on duty who shared in eating it. This mitzva makes the statement that we should not view food as only the physical necessity that the rest of the world sees it as, but rather we are challenged to add a spiritual dimension to even the most mundane of our human activities. Lechem HaPanim are the symbol; our laws of kashrut, brachot, and more, help us achieve the spiritual levels of this concept. In the Shabbat Zmira KI ESHM'RA SHABBAT, we sing that G-d gave a Torah-mitzva to the Kohanim to put the Lechem HaPanim on the Shulchan on Shabbat. THEREFORE, we are forbidden to fast on Shabbat (except for Yom Kippur). In other words, G-d did not include a food in the Temple service just to feed the Kohanim. G-d is showing us the potential spirituality of food. Take this lesson, He says, from the Mikdash into your homes. Food is not incidental to Shabbat; it is a significant part of our observance of Shabbat. We can see this from the earlier (in Parshat B'shalach) introduction of Shabbat to the people of Israel. We were first taught Shabbat in the context of the manna. "And Moshe said - Eat it TODAY, for TODAY is Shabbat to HaShem, TODAY you will not find it in the field." As significant to Jewish Life as is fasting, so too is eating. It is part of our Judaism, not just a physical need

we have to satisfy.

(some Chumashim put Shlishi here)

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

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

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

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

**[S> 26:1 (14)]** The MISHKAN was a roofless structure covered with three layers of coverings. The first was called the MISHKAN (the term is used for the whole structure as well as the first fabric covering) and was made of 10 panels of woven fabric made from 3 different colors of dyed wool, plus white linen. Five panels were attached to form one section;

similarly for the other five panels. The two sections thus formed were linked with buttons of gold through loops of blue wool, the buttons being attached to the edge of one section and the loops woven onto the edge of the other section. The weave of the Mishkan included images known as K'rugin.

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

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

### FOR YOUR INFORMATION...

The Mishkan, as described in the Torah, functioned for the 40 years of the Wilderness (actually 39 years), and the first 14 years in Eretz Yisrael (in GILGAL), the years of conquest and settlement. After that, a stone structure - with the same dimensions as presented in Parshat T'ruma for the Mishkan - was made in SHILO to replace the gold-covered wooden wall sections. (The K'rashim of the Mishkan were not used; they were buried.) The three coverings were the same, as were the

furnishings inside the Mishkan. The Mishkan stood in SHILO for 369 years. After ELI HAKOHEN died, the Mishkan was set up in NOV, where it stood for 13 years, and then (after Shmuel's death) in GIV'ON for 44 years. That's a total of 480 years, from Y'TZI'AT MITZRAYIM until the first Beit HaMikdash was begun. It took 7 years to finish the first Bayit.

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

**[P> 26:15 (16)]** The walls of the Mishkan were gold-plated wood boards. Each board had two pegs to be inserted into silver foundation blocks. Boards were joined by square gold rings into slits at the top of the boards; connecting rods through rings mounted on the sides, above and below their mid-lines; and a central bolt through the thickness of the boards, internally. There were to be 20 boards each for the north and south walls, eight on the west. The east side had no boards; it was covered by a special curtain.

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

## Chamishi 5th Aliya 7 p'sukim - 26:31-37

**[S> 26:31 (7)]** A woven curtain (like the first covering of the Mishkan) was to be hung from four gold-plated wooden pillars to separate between the Holy of Holies and the main hall of the Sanctuary. This curtain is called the PAROCHET, and gives its name to the curtain which we place on the Aron Kodesh in shul. Rashi explains that Parochet means Mechitza, partition, or in the language of our Sages, Pargod, a partition between a king and his subjects. As such, the Parochet in shul also separates the congregation from the Torahs.

**MA'ASEI CHOSHEIV**, Rashi explains, is highly skilled weaving (maybe involving embroidery?) which results in different designs on each side of the fabric.

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

A curtain similar to the Parochet was to be hung across the entrance of the Mishkan. This MASACH is to be hung on five wooden pillars plated with gold, fitted with golden hooks, and inserted into gold foundation

sockets. The Masach measured 10 amot by 10 amot, as did the Parochet.

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

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

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

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

The Aron, Shulchan, Menora are 1,2,3 in Parshat T'ruma. Then the structure

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

## **Sh'VII - Seventh Aliya** **|| p'sukim - 27:9-19**

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

## **Maftir** in Second Torah **7 p'sukim / Bamidbar 28:9-15**

Chapters 28 and 29 in Bamidbar (Parshat Pinchas) deal with the daily and Musaf korbanot in the Mikdash. Since the two Shabbat p'sukim are followed by the five that deal with Rosh Chodesh, both portions are read for the Maftir on Shabbat Rosh Chodesh.

Notice that the Musaf of Shabbat is

an expanded version of the weekday sacrifices and Rosh Chodesh's Musaf is like those of the Chagim. Makes sense when you think about it. Six days... and on the 7th - Shabbat is one of the days of the week and the unique one among them. The Chagim belong to the Jewish calendar, which is based on the months and Rosh Chodesh.

## **Haftara 24\* p'sukim** **Yeshayahu 66:1-24**

The special Haftara for Shabbat-Rosh Chodesh, the last chapter of Yeshayahu, preempts the regular Haftara (usually). The obvious reason for the choice is found in the next to the last pasuk, which mentions both Shabbat and Rosh Chodesh. This pasuk is reread after the last pasuk, so that the book of Yeshayahu - and this Haftara - can end on a brighter note than its real end provides. This chapter, as all chapters in Yeshayahu from 40 and on, contains a message of consolation. Specifically, this chapter tells us that G-d cannot be contained in the physical Mikdash, nor is He interested in sacrifices that are not offered with sincerity. This message is appropriate always, and the association with Shabbat - week in & week out - Rosh Chodesh - month in & month out, fits.

## *Diarei Menachem*

In the opening lines of Parshat T'ruma, Bnei Yisrael is instructed to become involved in the building of the Mishkan - the Tabernacle in the wilderness and the precursor of the Holy Temples - by donating all types of materials from gold to red-dyed ram skins.

The seminal verse, however, is that which declares: "And they shall make a Sanctuary for Me so that I may dwell among them. Everything that I show you - the form of the Mishkan and the form of all its vessels - so shall you do." And aside from the shameful incident of the Golden Calf, the rest of the Book of Sh'mot is dedicated to the myriad of details involved in creating this amazing edifice.

The Mishkan was the central rallying point of the Jewish people, topped by G-d's Presence, the place where every Jew would go to offer sacrifices and elevate himself spiritually. So, not surprisingly, a key factors in achieving these goals was the practical participation of every Jew in its establishment.

This theme of personal, active involvement pertained in the Mishkan and, later, was evident in the fulfillment of many laws pertaining to the Beit Hamikdash in Yerushalayim. For Jews from all over Eretz Yisrael would pour into the Holy City to eat their tithes, bring their First Fruits, and place their hands on their sacrifices of atonement. So, today, we might well ask, "How actively involved are we in cementing that relationship with Hashem and in maintaining Yerushalayim's status as the central rallying point for the Jewish people?"

## **VEBBE REBBE**

**QUESTION:** *May one get into a taxi on Motza'ei Shabbat when the driver is a Jew who, in all likelihood, did not make Havdala, considering that it is forbidden to do melacha before Havdala?*

**ANSWER:** The gemara (Shabbat 150a) tells of one who wanted to chop wood after Shabbat before Havdala and was allowed to do so only after reciting an informal Havdala (which we call Hamavdil). We accept the opinion that this declaration, that Hashem has distinguished between holy and mundane days, is recited without Hashem's Name (Shulchan Aruch, Orach Chayim 299:10). In any case, it is agreed that before some form of Havdala (full, in Ma'ariv, or Hamavdil) it is forbidden to do melacha. Therefore, you are, arguably, aiding one in transgressing, which is forbidden under the general category of lifnei iver (see Vayikra 19:14).

First we should note that the Rama (ad loc.) cites the opinion of Rabbeinu Yerucham that some melachot (e.g., lighting a flame and carrying) are permitted, and only more "complete" melachot are forbidden (e.g., weaving and writing). While the Rama prefers the stringent opinion, one would not be forbidden to enter a taxi if its driver is acting in a manner that is permitted according to a legitimate opinion. The Tzitz Eliezer (XI, 34) assumes that driving a car is the more serious type of

work, which even Rabbeinu Yerucham forbids. This is not obvious, as the Taz (ad loc. 9) says that it depends if a person often will do it as a matter of course on Motzaei Shabbat, and many people drive on a regular basis after Shabbat (sometimes starting with returning from shul). Perhaps he is bothered by the taxi's professional context.

The major discussion is about the nature of the prohibition of melacha before Havdala. Is it that the prohibitions of Shabbat continue until one ends Shabbat (similar to the fact that one can start Shabbat with a declaration on late Friday afternoon)? Or is it a separate matter that since there is a mitzva to honor Shabbat as it leaves with Havdala, it is wrong to commence work before doing so. Rashi (Shabbat 150a) and Rabbeinu Yerucham (see Taz, *ibid.*) seem to take the latter approach, and there are indications from the Gemara that this is the correct outlook (see *Divrei Yehoshua II*, 108).

If it is a problem of postponing the mitzva and not transgressing a more standard aveira, then we have strong room for leniency. On a simple level, there are many sources that indicate that lifnei iver does not apply when the problem is somewhat weak or indirect (the gist of *Shulchan Shlomo 299:15*, in the name of Rav S.Z. Auerbach). Below we will cite a strengthened version of this idea. The Tzitz Eliezer adds an interesting twist. If the problem is the delay of the mitzva, then it does not apply to one who has no intention of doing the mitzva at all. He reasons

that if we did not make that assumption, it would be forbidden at many times of day to feed non-daveners (even if they will make b'rachot) because it is forbidden to eat before tefilla. This observation could be reconciled according to Rav Auerbach's observation as well.

Rav Shternbach (*Teshuvot V'hanhagot II*, 161) prefers the approach that there is a continued Shabbat prohibition. Yet, he says that lifnei iver does not apply because the taxi driver is continuing to do the same melachot that he was doing previously (this would not apply to a car service that works only when called). [Further development of the concept of lifnei iver on the Torah and rabbinic levels is beyond our scope]. The problem of the continued melacha approach may also be removed or mitigated by the practice of some (see *Shemirat Shabbat K'hilchata*, *op. cit.*) to get the driver to say "Shavua tov", which might indicate his interest that Shabbat no longer be with him - that it is permitted. We will discuss several explanations as to why.

For one or more of the reasons above, it should not be surprising that several poskim say (see *Shemirat Shabbat K'hilchata 59:8*) and standard practice is, we think that one may call, hail, or get into a taxi with one who did not recite any form of Havdala.

Rav Daniel Mann, Eretz Hemdah Institute

Rabbi Weinreb's Weekly Column:

## T'RUMAH

### The Missing Tzedaka Box

It was a cold winter, all over the world. It was the year 1991, and it was the time of the great Gulf War. Scud missiles were falling upon towns and cities throughout the State of Israel. To say that times were tense would indeed be an understatement.

The city of Baltimore had a sister city relationship with Odessa, in the former Soviet Union. The communist regime had just fallen, and travel to places like Odessa was becoming more practical. The Jewish community of Baltimore had begun to send representatives to assist the Jews of Odessa in various ways. Every six months or so, they would assign a different rabbi to travel to Odessa to ascertain the needs of the Jewish community there. That winter, it was my turn as a local Baltimore congregational rabbi to visit Odessa. It was a tense time for such a visit, and my family and friends urged me not to go.

However, I did go and had one of the most adventurous experiences in my life. My companion and I were stranded in the Moscow airport and could not continue on to Odessa, because the Russian Navy was on maneuvers in anticipation of the spreading of the Gulf War - and we were considered potential spies. We

spent a frigid Shabbat in Moscow, eventually obtained the credentials to gain access to Odessa, and spent about ten days there.

I had a busy and rewarding time there, especially because of my visit to the one synagogue that was permitted to function throughout the communist era. I remember the synagogue well, and I recall the fact that the prayer services were held in a basement room and not in the still beautiful and quite a large sanctuary, because the community could not afford to heat the larger facility.

About twenty men and three or four women gathered in that basement shul every morning. They had Torah scrolls and read from them. Many individuals came by for a moment or two to light memorial candles. There were even siddurim and chumashim. But something was missing, and for a while I couldn't quite put my finger on what it was.

Suddenly, it dawned upon me that there were no pushkas (tzedaka boxes) and no collection of tzedaka (charity) whatsoever. Tzedaka is an integral part of the Jewish prayer service, and no synagogue that I am familiar with, whatever its orientation, lacks a tzedaka box in which to at least put in a few pennies.

It was at that moment that I began to fully comprehend the effects of seventy years of communist domination upon the religious psyche of the Jews who lived under Soviet regime and tyranny. The deep-rooted custom of giving charity daily had been

uprooted. The profound compassion, which has characterized the Jewish people throughout the ages, had been purged from the very souls of the victims of Communism.

I reflect on this important personal observation when this week's Torah portion, Parshat Terumah, comes around. For although we have examples of charity and benevolence earlier in the Torah, this week we read for the first time about the entire Jewish community and its response to a call, an appeal, for contributions.

In Terumah, the Jewish people begin to construct the Mishkan, the Sanctuary. In a sense, it is the first synagogue in our history. It is certainly the first time that we are summoned to contribute, each and every one of us, to a community-wide project. The Jewish people do respond, and respond generously, with all their hearts, and with whatever they have available, to the call for contributions to the Mishkan. There is no record of anyone shirking this responsibility.

Our Torah portion begins with the command of the Almighty to Moshe that he speak to the Jewish people and "have them take for Me a gift from every person whose heart moves him to give" (Sh'mot 25:2). Commentaries throughout the ages find it remarkable that we are asked to take, not give, a gift, establishing the basic teaching that he who gives takes a great deal in the process, that giving is a reward and not a deprivation. That fundamental les-

son was expunged from the minds and hearts of the Jews of Odessa under the duress of a mere seventy years of communist oppression.

I have been reading a great deal about the science of genetics and its fascinating recent discoveries. Among these discoveries is the finding that many traits that we ordinarily think are products of our education and experience are ultimately rooted in heredity, in our genes. One of those traits is altruism, the tendency to care about others and to act benevolently toward them.

This scientific finding is, in a sense, consistent with the Talmudic teaching that three personality traits are part of the definition of the Jew, hardwired into our very nature: compassion, the capacity to feel shame, and generosity.

The Jews I met during those wintry days on the shores of the Black Sea have the same genetic composition as the alms-giving Jews I see every morning in New York, Baltimore, and Jerusalem. They share a common heritage and heredity with all other Jews. They, too, possessed the gene for altruism, if in fact such a gene exists.

But I am convinced that the power of our social experiences is sufficient enough to overwhelm the innate power of our inherited traits. The indoctrination of seventy years of a culture which taught that one has no private property, no ownership, no say over giving or taking, but that everything belongs to the commune,

was sufficient to undermine centuries of teachings and practices of an entirely different ethic. For the Jewish ethic of charity teaches that we are entitled to private property that we come by through honest effort and legitimate toil. The Jewish ethic of charity teaches, however, that we are accountable to take some of that legitimately earned private property and give it on to those less fortunate than we are or to ward the needs of the larger collective, the tzibur.

There are many ways to understand Jewish history, many perspectives from which to view our origins and our ability to have survived the vicissitudes we have encountered over hundreds of years. We can understand our history in terms of our persecutions, in terms of our heroic leaders, in terms of our migrations to every part of the globe.

But I maintain that the way to understand Jewish history is through the recognition of the power of the mitzva of tzedaka, a mitzva that we have all faithfully kept whether we observed other mitzvot or not. We have had the amazing ability to recognize our obligation as individuals to the greater community. We have always demonstrated our compassion for the welfare of the poor, of the sick, of the elderly. Jewish history can be understood in terms of our successes in the area of charity.

The old synagogue of Odessa, as I am told by those who have visited there more recently, now has a tzedaka box. Indeed, it has more

than one. The Jews there are more than generous in their giving. The lessons of Communism have been undone. The Jewish tradition of "taking gifts" has been restored.

That is the way I choose to understand the major theme of Jewish history; compassion for each other, generosity, charity, and altruism. Sometimes, for brief periods, we may lose our focus. But we are quick to regain it. □

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Rabbi Abraham Isaac HaKohen Kook  
by **Rabbi Chanan Morrison**  
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### **Tachash Skins in the Mishkan**

*Adapted from Ein Ayah vol. III, p. 105-107*

The uppermost covering of the Mishkan, the mobile Tabernacle of the desert, was made from the colorful skins of the tachash. The exact nature of this unusual animal is not clear. The Sages (Shabbat 28b) were not even sure whether the tachash was a kosher animal. According to Rabbi Meir, it was a unique, multi-colored creature, with a single horn in its forehead.

After the tachash made its appearance in the time of Moshe, it disappeared from sight.

How could the holy Mishkan be constructed from an impure (non-kosher) animal? What purpose would this serve?

The difference between pure (TAHOR) and impure (TAMEI) is similar to the difference between good and evil. These distinctions are true and valid, and it is necessary for our moral development to recognize and emulate good, while abhorring evil and corruption. However, these distinctions are really only by way of comparison. Good and evil are in fact relative terms.

On a very fundamental level we recognize - at least intellectually - that everything has some ultimate purpose and value. Nothing can exist, nothing was created, which is absolute evil. Everything must relate, on some level, to the underlying good of the universe.

This abstract recognition of the hidden value of evil has no practical application, since morality is based upon the strongest possible feelings of hatred for evil and love for good. Therefore, when it comes to fulfilling mitzvot, which are practical ethical guidelines, it is not appropriate to use impure objects.

The Mishkan, however, may have been an exception to this rule.

The generation of Jews who lived in the desert for forty years was a special generation. Their spiritual achievements were for all times. They encompassed the essence of all future generations, so that the covenant they made with God - and the Torah which they accepted upon themselves - obligated not only their generation, but all future ones as well.

Like the special generation of the desert, the Mishkan embodied timeless aspects of the universe. The holy sanctuary of the desert was not a matter of specific morality for a particular era, but encompassed the expanse of all times and all things. It reflected the beautiful harmony of the entire universal order, and the divine aim of elevating all of creation. It was therefore possible that its outermost covering was made from an impure animal. The tachash, with its many hues and colors, represented the ultimate value of the many forces in the world, in all their variations. Its inclusion in the Mishkan, albeit in its outermost layer, enabled an expression of our intellectual recognition of God's essential unity, that nothing exists outside of Him and that all was created in His Glory. □

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**WISDOM & WIT**  
 by Shmuel Himmelstein

When R' Yaakov Yosef of Skver was growing up, he showed signs of greatness in his Torah studies. Once, an older chassid asked him if he planned to follow in his father's footsteps and become a Rebbe.

"I am unable to do so," said R' Yaakov Yosef, "because the halacha is that when a rabbi sits in judgement in a dispute between two people, he is required at the outset to consider both parties as evil - and I am not able to consider any person to be evil."



R' Naftali of Ropshitz asked a wealthy but miserly man why he never gave tzedaka. "Hashem made them poor," said the miser, "and who am I to contradict His will?"

"If that is the case," said R' Naftali, "it would be appropriate for you to become poor. If a person has money and does not give tzedaka, he is surely contradicting Hashem's will, while a poor person is not expected to be able to give."

### *Praying with Passion*

Giving more meaning to our T'fillah  
 One Week at a Time  
*Excerpted and reprinted with permission of the author*

## **P'sukei d'Zimra: Hodu** In Hashem We Trust

...עֲזָרְנוּ וּמְגִנָּנוּ הוּא. כִּי בּוֹ יִשְׁמַח  
 לְבָנוּ, כִּי בְשֵׁם קְדֹשׁוֹ בְּטָהֲרָנוּ.

**Meaning:** translation...

...Our help and our shield is He [Hashem]. **For in Him will our hearts be glad, for in His name we trusted...**

### **Theme:**

An essential concept of the prayer

### **The Key to Happiness**

Trusting in Hashem gives a person inner peace.

**Insight:** Deeper meanings...

## **It's All HaShem**

KI VO YISMACH LIBEINU, KI V'SHEIM KODSHO VATACHNU. The person who has bitachon - trust in Hashem -- keeps his innermost world calm, no matter how violently the storms rage outside. As the Chovos Halevovos (Sha'ar HaBitachon, Pesicha) writes, "The essence of bitachon is to have serenity regarding worldly worries and tranquility from the things that cause the mind to ache."

As World War II raged throughout Europe, the bitachon of the Jewish people was all that stood between them and crippling despair. In a lecture given in Lithuania on Shabbat Shuva in 1940, Rabbi Chatzkel Levenstein stressed the key to maintaining inner peace, even in the midst of external chaos: "The main thing we need to know is that all that transpires is from Hashem, and only Hashem. Thus, the more one throws oneself upon Hashem, the more Hashem will help him, for there is no reality except Hashem."

Rabbi Avigdor Miller ("Rabbi Avigdor Miller Speaks" by Rabbi Simcha Bunim Cohen, ArtScroll/Mesorah, p. 66) explains that bitachon means ... "in your mind, there should be no turmoil ... When a man knows that Hakadosh Baruch Hu is managing his life, he does his work with calmness ..." Rabbi Yisroel Reisman once commented that it is not surprising that in Orchos Tzadikim, the topic of bitachon can be found in the section called Sha'ar

HaSimcha, the Gate of Happiness. The key to trust is the ability to suspend human judgment and to patiently wait - even for a lifetime - for the revelation of the good that is inherent in all that happens.

Our problem lies in our assumption that Hashem conducts His affairs in this world as we do. When a person wishes to benefit another, he does so immediately. The ways of Heaven, however, are different, for it is only at the end of a test that Hashem reveals the full extent of His beneficence for those who patiently await His salvation (Ohr Yechezkel, Emunah, p. 218).

### Visualize:

Images that bring the prayer to life

### Letting Go

"We're going to play a game called 'Trust'", the leader told his group of teenage boys. They were signed up for a 3-week adventure program designed to build self-confidence and self-discipline. "Trust" was the first activity.

"Each person has to stand with his back to me, keep himself perfectly straight and fall backward like a tree that's just been cut down," the leader explained. "But don't worry... I'll catch you before you hit the ground!"

As they later discussed their reaction to the "game", some boys described a moment of panic. "I knew you were going to catch me", said one. "But it was just a second past the point where I had enough control to stop myself. Why did you let me fall so far?"

"I never said you wouldn't be scared," said the leader. "I only said I would catch you."

In life, people often feel they are in a freefall. They know Hashem is there, but what if he doesn't "catch" them before they get hurt? The "what ifs" are so plentiful and foreboding that it is possible to become paralyzed with fear. Those who learn to trust that Hashem is there to catch them, even past the point at which they no longer feel safe and comfortable, possess true bitochon. As the Chazon Ish (Emunah U'Bitachon, Ch. 2) states, bitachon does not mean that one trusts that everything will turn out as he hopes. It means that whatever the outcome, the boteiach trusts that nothing is by chance - Hashem knows all his troubles, worries and thoughts, and He listens to his tefillot. Knowing this, he trusts that things happen because Hashem wants them to happen, and therefore, they spring from Hashem's essence of goodness. ❧

📖 Before we try something "new", it is a good idea to see whether we might not have tried it before. If we think hard enough, we may discover that we have, or that we have tried something close enough to it to warrant our using our previous experience as a basis for estimating the feasibility of the undertaking we are now contemplating.

From "A Candle by Day" by Rabbi Shraga Silverstein

## Maharal on the Sedra

### The Three Ply Box

**Sh'mot 25:10-11** - And you shall make an ark of acacia wood... And you shall overlay it with pure gold inside and out...

**Rashi:** Betzalel made three boxes, two gold and one wood, each with four sides and a bottom, open at the top. He put the wooden box inside the [larger] gold box and the [smaller] gold box inside the wooden box, and he covered the upper edge with gold.

**Gur Arye:** Ibn Ezra asks why not an ark of pure gold - what is the wood for? Midrash answers [Tanchuma Vayakhel 7]: The Torah is called a "tree of life" [Mishlei 3:18], this is why the ark is wood. This is a deep matter, whose understanding is not immediately apparent. As a tree is an ongoing planting, the words of Torah connect a person with Hashem. Nothing is closer to Hashem than Torah, which is rooted in Him and is an emanation direct from Him, just as a tree emanates from its planting. And as Hashem is eternal, Torah endures forever.

Gold, though important, is not a planting. The ark is entirely overlaid with gold for a remarkable reason. "Length of days is his right hand, and in his left, wealth and honor" [Mishlei 3:16]. Length of days refers to the World to Come, as the Gemara learns [Kiddushin 39b] from "He will lengthen

your days" [D'varim 5:16], which refers to the everlasting, infinitely long, day of the World to Come, represented by the wood. This world is a hidden one, "no eye ever saw it, except You, O God" [Yishaya 64:3]. Therefore the wood, which teaches us the "eternal planting" is hidden and completely overlaid by the gold, which represents this world.

The three boxes also represent three levels of Torah. The first is the NIGLA, revealed to everyone. The second is the NISTAR, hidden from all but the wise, who understand. The third is the parts of the Torah that teach of the World to Come, which is inaccessible to any man, as it is written, "no eye ever saw it except You, O God" [Yeshaya 64:3].

**MDK:** To summarize:

left • right

gold • acacia wood

wealth and honor • length of days

this world • world to come

visible • hidden

nigla • nistar

inert • eternal planting

*Column prepared by Dr. Moshe Kuhr*

The Mishkan, according to Ramban, continues the Sinai experience. Just as Sinai revealed G-d, and provided Israel with Torah, so too the Mishkan protects the Torah (the Aron), and is a center for G-d's revelation. As a location of kedusha, the Mishkan, like Sinai, is treated with respect and distance - guarded by fire and clouds, with different people permitted or forbidden from drawing near.

Also, the Mishkan continues Creation. In the description of both the Mishkan and creation, the word VAYAAS appears many times, the seventh day achieves significance, with the creation of Shabbat, on the one hand, and the origin of prohibited Shabbat activity on the other. Both Creation and the Mishkan are evaluated, dubbed "good", and blessed.

Furthermore, the Mishkan may be seen as a continuation of Eden. Eden was watched (L'OVDA ULSHAMRA) and the Mishkan is watched (by kohanim). The Keruvim are present in both. And both require attention to special garments (the kutnot ohr and the bigdei kehuna).

But the Mishkan suggests that we have the ability to recreate Sinai, the Mishkan, and even elements of Eden in our own homes. Three ongoing miracles of the Mishkan – the ever-burning Ner Tamid, the ever-fresh

lechem ha-panim, and the ever-present divine clouds of glory - correspond to the miracles in Sarah's tent corresponding to the ability to correct man's sin. They represent special mitzvot of women, such that we may achieve that intimate connection with G-d through the practice of His mitzvot in our homes, fulfilling creation's purpose.

Eden, Sinai and even the Mishkan were only temporary. They were places where man connected with G-d, forerunners to Eretz Yisrael and the Beit HaMikdash - the permanent manifestation of G-d's presence in this world and the only real location that man can fulfill creation's purpose.

Chana Tannenbaum, Shaalvim

## Will the real Adar please stand up

5771 divided by 19 equals 303 remainder 14. Translated to our Calendar, 303 Lunar (19-year) cycles have passed since Creation, and this year, 5771, is the 14th year of the current (304th) cycle. Further, years 3, 6, 8, 11, 14, 17, and 19 of each 19-year cycle have an extra month (two Adars).

Which Adar is the "real" one and which is the added one? Hard question, mostly because The Four Parshiyot, Taanit Esther, Purim and Shushan Purim are all moved to the second Adar. It seems that the second Adar is the real one. But the fact that those days are MOVED from the first to the second Adar means (or might mean) the the first Adar is the

real one and the move of everything to the second is to bring the Geula of Purim closer to the Geula of Pesach. MOVED, rather than seeing the first Adar as being inserted between Sh'vat and the real (second) Adar. (Possible) proof for this are Purim Katan and Shushan Purim Katan, which wouldn't exist if Adar Rishon didn't have Purim and Shushan Purim in the first place. Or maybe, by virtue of the move of the "guts" of Adar to the second, the second becomes the real Adar. See the problem?

Said problem isn't helped towards a solution by the existence of different opinions when a practical issue is at stake. (Especially, a dispute between the M'CHABEIR and the RAMA.)

Case in point: One's parent dies in Adar of a one-Adar year. In which Adar is the yahrzeit marked in a two-Adar year?

This article is in loving memory of Rachel bat R' Yechezkeil (Ruth Gershbaum Chernofsky) on her 13th yahrzeit, 19 Adar.

According to the M'CHABEIR (R' Yosef Karo), if one died in a regular Adar, the yahrzeit in a 2-Adar year should be observed in the second Adar - (a) because the second Adar is the real one, and (b) because one should not bring a tragic event earlier, but rather delay it.

[This is similar to what we do when Tish'a b'Av falls on Shabbat - we postpone the fast (to Sunday) rather than prepone it to Thursday or Friday (as is done - and will be done this year - with Taanit Esther, which does not have the tragic connotations of the fasts

related to the destruction of the Beit HaMikdash. Apparently, the M'CHABEIR puts a reminder of the death of a parent in the "sad" category.]

R' Moshe Isserlis, on the other hand, says that the yahrzeit should be observed in the first Adar. This he bases on the rulings from the topics of Vows and Documents, that when the term ADAR is used, it is taken to mean the first Adar (when there are two). Furthermore, one should not pass over an opportunity to perform a mitzva.

The Mishna B'rura rules that one should observe yahrzeit in both Adars (this might indicate that he was not convinced that the first Adar is the real one as much as the M'chabeir seems to be certain about the second one). This includes all aspects of yahrzeit observance, including memorial candle, saying Kaddish, learning Mishna, giving tanaka, getting an Aliya on or before the date, davening for the Amud on the Shabbat before, getting Maftir, and - fasting, if this is one's custom.

HOWEVER (there will be at least two howevers), according to the Mishna B'rura's opinion, an Ashkenazi does not have a "claim" for an Aliya or the Amud, nor for Kaddish (where only one person recites each Kaddish) in the second Adar. If there is a person with yahrzeit for an Adar Sheini date, said person has priority for the Amud. A mourner for a parent would likewise have priority. Assume too that a S'faradi who observes yahrzeit only in the second Adar has priority over An Ashkenazi who has already observed yahrzeit in the first Adar.

Similarly, some hold that a person who has *yahrzeit* in Adar Alef has priority over a regular Adar *yahrzeit* in Adar Alef, because he is definite and the latter is not, because of the dispute.

Here's the other **HOWEVER**. If it is difficult for a person to fast on the date in both Adars, he should suffice with fasting in the first. We will assume that all the other elements of *yahrzeit* observance can be done twice without hardship. Lighting a candle is a lot easier than fasting.

Mishna B'rura and others add that if one does undertake to fast in each Adar, he/she should say B'LI NEDER. If one doesn't, then the twice fasting in one year becomes binding (and would need HATARA to undo).

The Aruch HaShulchan raises an interesting point: Since observance of a *yahrzeit* is not a Torah obligation (nor even a solid Rabbinic obligation, more of a time-honored custom), why the suggestion to observe it in both Adars. That's kind of like what would be expected only on a SAFEK D'ORAITA level.

One possible answer, offered by one of the writers on this topic, is that a child's observance of a *yahrzeit* benefits the parent's "judgment review", something we attribute to a *yahrzeit* day. If the child's deportment and actions on the *yahrzeit* of his parent is to their neshama's benefit, then he should try to keep the *yahrzeit* in both Adars, or at least in the first, which would also have a good effect on the upcoming date (but not necessarily retroactive to the first Adar's date, if that is the real one).

Final comments (for this piece). The answer to the question implied in the title of this article remains unclear. Different factors lead to different rulings for different types of issues. Vows (e.g. someone vows to do something during Adar this year, to which Adar does it apply?) are different from *yahrzeit*, which differs from Bar Mitzva (which we didn't get into at all - maybe another week), and so on, for a number of other issues.

Ask your LOR for a p'sak in specific practical cases; don't rely on the above for halacha l'maaseh.

And perhaps most importantly, know that there are significant sources that say that **MISHENICHNAS ADAR MARBIM B'SIMCHA** applies to BOTH Adars. So enjoy them both.

## More Month Morsels

Rosh Chodesh Adar Alef is always two days, the 30th of Sh'vat and the first of Adar Alef. The 30th of Sh'vat (like the 58 days before it - i.e. 29 days of Tevet and the other 29 days of Sh'vat) can fall on five different days of the week - all days but Monday and Shabbat. One would think that if 30 Sh'vat cannot be Monday or Shabbat, then the first of Adar Alef cannot be on Tuesday or Sunday. And that it could be on any of the five other days of the week. Not quite. The first of Adar Alef cannot fall on Friday either. It is LO AGU. How come? Can't 30 Sh'vat be on Thursday? Yes, but not in a 2-Adar year. So as of the first of Adar Alef, we are back to 4 yes and 3 no - until next 30 Marcheshvan (295 days).

## OLEH CHADASH: 60 YEARS AGO" [4]

by **Dr. Meir Tamari**

The road to Yerushalayim led from Tel Aviv, not through Emek Ayalon that was then under Trans-Jordanian rule, but through Rechovot to Kfar Bilu to Tzomet Shimshon, then through Sha'ar HaGai [Bab El Wad as it was then known]. From there, the road was much steeper and more serpentine than now, so that the bus groaned its way along, sometimes having to reverse in order to make the turns. The burnt-out armored cars lay rusting where they were attacked, not painted and orderly for tourism like today but a reminder of the last of the many bitter battles fought all along this ancient highway.

Perhaps the most positive and significant change in Israel is the difference between Yerushalayim before and after the Six Day War, even though in the changes, some characteristics have been lost. The Old City was cut off by the Jordanian soldiers who stood on its walls, and the eastern part of the city by the Mandelbaum Gate. One had to climb up to the top of Kever David on Har Tzion to glimpse the roof-tops around the Kotel. The city that today is the country's largest and most populated town, was then a small underdeveloped village, divided into easily differentiated neighborhoods. Geula, Mea Sha'arim, Sharei Chesed, all were chareidi, but different in family ties, ideology and religious expression. Rechavia considered itself the heart and soul of Israel's political, cultural and

academic elite. The old Arab houses of Katamon were overcrowded with the evacuees of the Old City; shtibelich and all. Those of Baka with Sefaradi olim, while those of Talbieh and the German colony held a mixture of Askenazim and Sefardim, secular and religious, new and veteran settlers. Yet even then, it was spiritually and emotionally probably the most charged city in the world; very much Israel's capital in every sense of the name except financially and economically, just as it still is today.

The ease of accessibility of the leadership, the modesty of their lifestyle and the range of their outlooks, characteristic of the whole country, were greatest here; that made the city a truly spiritual experience. In the kibbutzim and moshavim, Knesset members and heads of the Sochnut took their turn at communal tasks like everybody else. However, here cabinet ministers and party leaders were addressed by their first names and criticism of policy or practice, if not welcome, was still possible and readily forthcoming. The rejoicing at new Statehood was very evident in the religious world as well as everywhere else. The Beit Yisrael of Gur had worn his 'spodik' on Yom HaAtazma'ut; the house of the Admor of Sochochow had been a Hagana arms-cache, while the Stern Group and Irgun had drawn greatly from the Old Yishuv.

Many of what are now street names throughout the country were real living people in the Yerushalayim of then. The presidents homes were the meeting

place for a regular Tanach study group; President Ben Tzvi lived in a prefabricated wooden house devoting himself inter-alia to the culture and history of Sefaradi Jewry; and the non-religious President Zalman Shazar remained a devotee of Lubavitch. Martin Buber who introduced Chassidism to me and to the non-Jewish world was available, as was Ernst Simon who was probably the ideological father of the Peace Now movement, even though it did not exist yet then. Yeshurun shul was home to a mixture of religious observance the meeting place of academics, ideologists, political and public leaders, writers and poets, all of whom were making their mark on Israeli society, present and future. Spiritualism, mysticism and halakha were subjects for discussion in the vicinity of great Torah personalities while politics, culture and social agendas were daily fare for all in the cafes.

The Admor of Gur had a modest Beit Midrash off Machane Yehuda but Reb Aharon of Belz preferred to live in Tel Aviv; it is said because he distanced himself from the sin'at chinam in Yerushalayim towards the secularists. Rav Tzvi Yehuda Kook became a life-long mentor for me and the Roshei Yeshiva of Ponovez, Chevron and of the Mir were also visited, but were left for others to guide and influence. All of them lived in simple and modest conditions, despite their great spiritual stature; indeed this enhanced their teaching and their religiosity.

### Ashrei ha'am shekacha lo

## The Jerusalem Institute of Jewish Law

Rabbi Emanuel Quint, Dean

Lesson # 550

### Penalties for Stealing

In chapter 350 of Shulhan Aruch Choshen Mishpat, R' Moshe Isserles in his emanations, states that the author of the Shulhan Aruch, Rabbi Yosef Karo does not include the laws of the double payment nor of the fourfold or fivefold payments since they are penalties and are not practiced at the current time. In fact the M'CHABEIR writes the entire chapter dealing with penalties for theft in one line: "If one steals forbidden fats and eats it, he must repay to the victim the value of the forbidden fat."

Although these law are not included in Shulhan Aruch, I have set them out here in order to acquaint the reader with these laws that are of Torah origin - although not enforced nowadays. These laws do appear in Rambam's Laws of Theft, Chapter 1.

The Torah states: "If the theft be found in his possession - whether a live ox or donkey or goat - he shall pay double" (Sh'mot 22:3). "If a man shall steal an ox, or a sheep or a goat, and slaughter it or sell it, he shall pay five cattle in place of the ox and four sheep in place of the sheep (21:37). What emerges from these verses is that a thief (as distinguished from a robber) must pay a

double penalty if he steals any object, and he pays additional penalties if the object stolen is a sheep or an ox which he then sells or slaughters, in which event he pays additional penalties.

The difference between stealing and robbery is that the victim usually knows he is being robbed, such as a person approaches him with a pistol and demands his money; while in the case of stealing (theft) the victim is usually not aware of the theft until some later time, such as someone entered his study and removed money from his desk without his knowledge, or his bookkeeper falsified the books and stole money of the employer.

If there are witnesses who testify in Beit Din that Reuven stole something from Shimon, Reuven must pay to Shimon double the value of the stolen object. Thus the term fourfold or fivefold must be understood to include the first 100% which is the value of the object stolen. If Reuven stole a dollar he must repay two dollars; if he stole a car he must pay twice its value. Reuven loses an amount equal to the object he stole. However, if he confesses that he stole the object, he repays its principle value but is exempt from the double penalty. This is based on the verse that states, "Whomever the Beit Dinin finds guilty shall pay double to his fellow" (22:8). The same applies to all penalties. The double penalty applies to the theft of any object with the exception of a sheep or an ox, for which if stolen and slaughtered or sold, he pays the fourfold penalty for the sheep or the fivefold penalty for the ox. Thus, if the

sheep that was stolen and then slaughtered is valued at 100 NIS at the time of the theft, the thief pays 400 NIS which includes the principal value of the sheep. (to be continued IYH)

## ParshaPix explanations

- Upper-left is a photo of the three types of Olympic medals from the 2008 games in Beijing. They are, as we know, GOLD, SILVER, and BRONZE (not in that order in the photo) and here represent the 3 precious metals that were collected for use in the construction of the Mishkan and its furnishings.
- To the right of the medals are two cabbages. In Hebrew - KRUV, as in the K'RUVIM (cherubs) on the KAPORET of the ARON.

Many of the other items in this ParshaPix represent the materials that were collected, and mentioned, in the beginning of the sedra.

- The gemstone represents the stones for the CHOSHEN and the shoulder straps of the EIFOD.
- The gold rings stand for the rings through which were inserted the carrying poles of some of the furnishings of the Mishkan.
- And also, the rings that connected adjacent wallboards - even though those rings were rectangular rather than round.

- 🕯 The spools of thread represent the different colored wool and linen that were used to weave the coverings in the Mishkan. Also, to sew together the panels of the Mishkan and the Ohel.
- 🕯 Under the cabbages is a bouquet of flowers, in Hebrew - ZEIR. That is the term used in the Torah for the decorative border of gold that was made for the ARON and the SHULCHAN.
- 🕯 The olive oil represents the olive oil, which had several purposes in the service of the Mikdash. Remember that not only was olive oil used in the day-to-day service of the Mikdash (for the lighting of the Menora and as an ingredient in most Menachot), it was also used to consecrate each vessel.
- 🕯 Next to the olives is a tree and a log, standing (pun intended, as in Atzei Shitim Om'dim) for the ATZEI SHITIM, the acacia wood used extensively in the construction of the Mishkan.
- 🕯 Below the olive oil are representations of the three decorations of the Menorah. The trophy cup is called a GAVI'A. The button is KAFTOR and the flower is the PERACH. The actual Menora shapes did not necessarily resemble these, but the names match.
- 🕯 Then there is a sewing machine to facilitate various sewing jobs that were needed in the Mishkan. Remember, weaving was the main

skill used to make the Mishkan (the first roof-like covering), but the 10 panels of the Mishkan were sewn together, as were the 11 panels of the Ohel covering.

- 🕯 To the right of the sewing machine is a column or pillar, of which there were many in the Mishkan - to support the PAROCHET, the covering of the entrance of the Mishkan, the curtains of the courtyard, and the entrance to the courtyard. Many AMUDIM.
- 🕯 To the column's right and under the bouquet is a frame, MISGERET in Hebrew. The word is used in the description of the SHULCHAN.
- 🕯 In the frame is a mortarboard, graduation cap. It stands for the wisdom that G-d endowed Shlomo with (mentioned in the beginning of the regular haftara for T'ruma, which is pre-empted this Shabbat Rosh Chodesh).
- 🕯 Matza with a face is LECHEM HAPANIM, which reminds us that those special loaves were halachic matza - not Chametz.
- 🕯 Notebook is MACHBERET, a term used in the sedra.
- 🕯 The computer screen is called a MASACH in Hebrew. The Biblical use of the word applied to the curtains that covered the entrance to the Mishkan and to the courtyard of the Mishkan.
- 🕯 Flag of Lebanon, reminding us of the Cedars of Lebanon mentioned in the

Haftara (not this year's).

- 🕯 An ax is GARZEN, mentioned in the haftara, the sound of which was not heard in the Temple area during construction...
- 🕯 Cucumber is M'LAFAFON (see Onkeles 26:3)
- 🕯 In the upper-right corner is our old friend, MUREX TRUNCULUS, the snail from which the T'CHELET (and ARGAMAN?) dye for the Mishkan and garments of the Kohein Gadol (regular kohanim too, according to the opinion that their AVNEIT was also multi-colored - see next week for more on this) was and is extracted. This dye is used today by many people for the P'til T'cheilet of their tzitzit.
- 🕯 VI is 6 in Roman numerals. 6 is SHEISH, which also means linen in the context of Parshat T'ruma.
- 🕯 The B'SAMIM box represents the B'SAMIM that was collected for the anointing oil and the Ketoret.
- 🕯 Editor's privilege: The two good looking young fellows are grandson Dvir, which is one of the names for the Kodshei Kodashim. The other is grandson Shoham, as in the stones that were used for the EIFOD and the CHOSHEN (see next week, IY"H). In addition, Shoham and his parents and little sister live on Rechov Leshem (another stone of the Choshen) cor. Avnei HaChoshen, in Modi'in.
- 🕯 The optical illusion in the lower-

right has a dot which either looks like it is inside or outside the box. The ARON was plated inside and out with gold.

## Parsha Points to Ponder **T'RUMA**

- 1) Why are the measurements for the ARON all in halves (see 25:10), the measurements for the altar all full (27:1), and the measurements for the Mishkan's Table part full and part half (see 25:23)?
- 2) Why does the Torah use the plural V'ASU regarding the construction of the ARON as opposed to the singular used to command the building of every other part of the Mishkan (25:10)?
- 3) What does the Torah mean when it commands to use acacia wood which is STANDING (OMDIM) for the construction of the Mishkan wall-boards (26:15)?

## Parsha Points to Ponder by Rabbi Dov Lipman

## Portion from the Portion **DIFFERENT TYPES OF TERUMOT**

The objects brought to build the Mishkan, such as the precious metals of gold, silver, and copper, and the special materials like sky-blue wool or dark red wool, and linen, were not

things that one would normally find in the desert. Hashem didn't bring these objects down from heaven miraculously, rather He instructs Moshe to DABEIR EL B'NEI YISRA'EL V'YIKCHU LI T'RUMA MEI'EIT KOL ISH ASHER YIDVENU LIBO - Speak to the Israelites and have them bring Me an offering. Take My offering from everyone whose heart impels him to give" (25:2-3). T'RUMA comes from the root RUM - the simple meaning being to raise something up. The word appears 76 times in the Torah in different contexts.

For example, we are all familiar with TERUMA that we are obligated to take from produce that we grow. This TERUMA raises something from the level of mundane to the level of holiness. The question is in our verses is the Torah speaking about an obligatory TERUMA or an optional one? It seems that it is optional because the verse says ASHER YIDVENU LIBO - whose heart impels him.

Doesn't it seem risky to leave the building of the Mishkan up to the good heartedness of the Jewish people - to donations of whatever they feel like giving, rather than an obligatory tax? How willing would they be to part with their gold and silver and to search out precious materials. All fundraisers will tell you that its not so easy to get people to part with their money. What would have happened if no one brought any of these materials? Would the Mishkan still have been built?

Rashi on verse (Sh'mot 25:2) tells us that there were three different TERUMOT - two that were obligatory:

(1) BEKA LAGULGOLET - half a shekel - an equal amount of silver that was donated by each member of society to make the ADANIM - the silver foundation blocks of the Mishkan, and (2) BEKA LAGULGOLET- half a shekel - an equal amount of silver from each member of society to pay for the animals for the KORBANOT TZIBUR - the communal sacrifices. The third TERUMA we read about in our portion was voluntary. So we can ask again, why did Hashem want the materials for the building of the Mishkan to be brought as donations?

There are many things that Hashem commands us to do. But He also wants to encourage in us the attribute of volunteerism and philanthropy. These are Jewish traits that Hashem wants to instill in us. And we see that there was no reason to worry that the nation wouldn't come forward to this task of giving to the building of the Mishkan - V'HMELACHA HAYTA DAYAM L'CHOL HAMELACHA LASOT OTA V'HOTEIR - the materials were more than enough for all the work (36:6-8). Moshe had to tell them not to bring any more materials to the Mishkan since they had brought enough.

We all saw this recently after the Carmel fire when the youth village Yemin Orde requested things for their children whose homes had been destroyed. The nation donated so much that they had to be told that it was enough. May we take this portion as a reminder to increase our donations and volunteerism for all the worthy causes around us.

## The Puah Institute

*for Fertility and Gynecology in Accordance with Halacha*

### On Trees and Fruit - Ovarian Transplants

Last week we read of two cases brought by the Gemara regarding grafting a younger tree to an older tree, which we wanted to use as a proof text for the case of ovarian transplants. In the first case a young tree is grafted to an older one; any subsequent fruit that grows is not liable to the laws of Orla. In the second case a young sapling already bearing fruit is grafted; that fruit is liable to the laws of Orla.

When we try to compare this to ovarian transplants, a question arises: An ovary contains cells which have the potential to become eggs. Eggs are not created by the ovary in the same way that fruit is "created" by the tree. It would seem to follow that the ovary is more similar to the second case mentioned, and we would therefore be unable to use it as a halachic proof of maternity. On the other hand, since these eggs are not developed, but only have the potential to grow to be eggs, this does not seem to be the same as the case in the Gemara where the fruit already exists on the tree being grafted.

Reb Zvi Ryzman recently wrote a fascinating book pamphlet, published in honor of Puah's Annual Conference which took place last month in Jerusalem. In it he presents a large number of arguments on both sides of the halachic debate: Is the ovary

considered more like a tree or more like its fruit? He concludes that, in the case of ovarian transplants, we cannot really use the case of grafting trees in order to prove maternity.

I believe that we can bring two proofs - one halachic and one medical - to try and show that an ovarian transplant is more similar to the case of grafting a tree without fruit, and so it can be proven that the transplant recipient, and not the donor, is considered the mother of the child.

The first proof is the halachic one, a Gemara used by poskim to prove other types of grafting and transplants. Rabbi Ephraim Greenblatt, in his responsa 'Revevot Efrayim', raises a question: If a man undergoes a hair transplant, can he wear tefillin on the transplanted hair? His answer, posited by Rabbi Moshe Stern, is that grafted hair is considered like natural hair and therefore there is no problem with wearing tefillin. As a proof text he brings the Gemara of grafting trees.

This would seem to serve as confirmation that transplanted organs are to be considered an integral part of the host. We will see next week, however, that this too is not a perfect proof.



Last issue's (MISHPATIM) TTriddles:

[1] Ki Teitzei's war is Mishpatim's what?

The phrase KI TEITZEI occurs five

times in Tanach, all in the Torah. In Parshat Ki Teitzei (as well as at the end of Shoftim), the subject of "the going out" is war. In Mishpatim, however, the reference is to EISH, fire, going out from a person's domain - a glowing ember from a barbecue or something like that.

### [2] What is the pit filled with sometimes? 22133

The hint was the number at the end of the TTriddle presentation. The first digit refers to the book of Chumash, two being Sh'mot. This is followed by two digits for the perek and two digits for the pasuk. If we look at the pasuk in question (from Parshat Mishpatim, of course), we find the word BOR (pit) occurring twice. Once it is spelled BET-VAV-REISH, and once BEIT-REISH. In the second case, the BET is voweled by a CHOLOM CHASEIR, just a dot above and the left of the letter. In the first case, the vowel is a CHOLOM MALEI, a full (or filled) CHOLOM, i.e. a VAV with a dot above it. So the PIT is sometimes filled with a VAV.

### [3] ABCDEFGHIJKLMNOPQ is coming (twice)

That's the alphabet until (but not including) the letter R. In mixed Hebrew and English, we could say that as AD "R" (Adar - get it?). And with Rosh Chodesh Benching of Adar Rishon, it is so: Adar is coming twice.

### [4] One should Shaatnez-test his garments

No, that wasn't a typo of interchanging the second and third letter. We did

it on purpose. In Mishpatim (and elsewhere), we find two similar words for garment - SIMLA (the modern Hebrew word for dress) and SALMA. Anagrams with the second and third letter interchanged. Like garment and gramment.

### [5] Holstein, Jersey, Ayrshire, Brown Swiss, Guernsey.

These are five breeds of cow (not as Carnac the Magnificent might have answered - name three breeds of cow, the state near New York, and sun-burned cheese). Sh'mot 21:37 says, If a person shall steal an ox or a sheep or goat and slaughter it or sell it, he shall pay five cattle in place of the ox and four sheep in place of the sheep. Five cattle - CHAMISHA BAKAR - hence (in TTriddlese), the five breeds of cow.

### [6] Unexplained from the ParshaPix

Upper-right hand corner: a plus sign, the letter R, and a reclining numeral 8. The plus sign is for ADD. The R is for R. Together - ADAR (yes, we did that already and we're doing it again). The lying 8 is the symbol for infinity. Another math symbol for infinity is the Hebrew letter ALEF, giving us ADAR ALEF which was announced on Shabbat Parshat Mishpatim and whose Rosh Chodesh is Friday and Shabbat (T'ruma).

### [7] Another Unexplained

Abraham Lincoln (the second L is silent in English, but for some reason, not silent in Hebrew) was known as the Great Emancipator for freeing the slaves (which led to the Civil War). In

the haftara for Parshat Mishpatim (which is not read too often because of Sh'kalim, Rosh Chodesh, and Machar Chodesh which most often pre-empt it), we find that King Tzidkiyahu had ordered the people of Jerusalem to free their slaves. Something they did, but obviously insincerely, as evidenced by their taking back their former slaves shortly after releasing them.

### [8] Another Unexplained

This one belongs with Abe Lincoln because it is a sparrow, which in Hebrew is a D'ROR, which is the term for liberty and freedom, as is mentioned in the haftara a couple of times.

### [9] MazalPic in the Word of the Month box on page 2

Portrait of Thomas Jefferson from a \$2 bill. One of the many slang terms for dollar is FISH. From the \$2 bill, that would be fishes, as in Pisces.

## Points to Ponder

## Suggested answers

1) The Kli Yakar explains that the Aron represents Torah and when it comes to Torah everyone should view themselves as if they are lacking and have to strive for more, as represented by the half measurements. The measurements of the altar were complete and whole to demonstrate that through the process of repentance as captured by the sacrifices offered on the altar, a person can reach completion and repair in full his relationship with G-D. The Shulchan (table) represents that blessings which

G-D provides a person in this world. Regarding this realm, a person must believe and accept that he has everything that he needs as represented by the full measurements. At the same time, however, a person must recognize that this world is not for the fulfillment of physical pleasures and he should never really fill himself in this realm as captured by the half measurements.

2) The Ohr HaChayim teaches that the ARON represents Torah and no one person can fulfill the entire Torah by himself, because some mitzvot are for men, some for women, some for kohanim, some for Leviyim, some for kings, and many are situational. Thus, the Torah uses the plural to teach that we must all work to fulfill the entire Torah together as one unit and then we can reach the complete goals of the Torah as parts of this whole.

3) Da'at Zekainim Mi'Baalei Hatosfot answer that this either means not to use boards that have fallen which indicate that they have rotted but to use strong, fresh wood. Or this could be a hint to the fact that this wood remain in existence forever (standing = will last) once the Mishkan is no longer in use and buried, something which is not the natural course for wood.

## TBDATR

Eim Lamikra Hashaleim quotes the Minchat Shai: the word מִכְּבֹּטְלָה (which occurs 25 times in Tanach, 6 of which are in Sh'mot) has no DAGESH in the first (or second) LAMED and the LAMED's SH'VA is NACH.

בֵּית הַמִּקְדָּשׁ (which occurs 6 times, all in Sh'mot) the LAMED is with DAGESH and its SH'VA is NA.

**T'RUMA** Adapted from  
**Unlocking the Torah Text**  
by **Rabbi Shmuel Goldin**

## Why Build It At All?

**Context:** As the Israelites stand rooted at Sinai, yet another major foundation of their eternal heritage is divinely laid. God turns to Moshe and commands, "And they shall make for Me a holy place, and I will dwell among them."

The construction of the Mishkan, the portable sanctuary that will accompany the Israelites during their desert travels, is thus launched. This sanctuary serves as the precursor to the Beit HaMikdash, the Holy Temple, eventually erected in Jerusalem.

One can scarcely imagine Judaism without the concept of the Beit HaMikdash. No single symbol has been more fundamental to the Jewish people than the Temple, representing their eternal connection to God.

Just as the Mishkan serves as the focal point of the Israelite encampment during its desert wanderings, so too, the first and second Batei Mikdash each become the central feature of the corresponding Jewish commonwealth in the Land of Israel. Twice destroyed, the Temple lives on in the hearts and minds of Jews throughout the world who pray daily for its rebuilding.

**Questions:** Why does God command that the Mishkan be built in the first

place?

Judaism introduces to the world the concept of a unified, omnipresent God Who can be related to and worshiped at any time and in any place. If God is omnipresent, why then does He require a "central address"?

### Approaches:

**A.** One position is that the creation of the Mishkan is a divinely ordained response to the sin of the egel hazahav (the golden calf). This astounding possibility is first suggested in the Midrash and later adopted by numerous authorities, including Rashi.

Through the eyes of the Midrashic scholars, the Mishkan is not an integral part of God's original plan for His newly formed nation, but rather a response to their weakness and failing. God has no need for the sanctuary and, in fact, does not initially include it as a component in His relationship with the Israelites. Once the people demonstrate their inability to relate to Him directly, however, God decrees the creation of the Mishkan as an act of remediation.

Some within the Midrash view the creation of the Sanctuary as a healing gesture on the part of God towards the nation. The people find themselves, as a result of the chet ha'egel (sin of the calf), hopelessly distanced from their Creator. God, therefore, reaches across the chasm to show them a way back.

Other Midrashic sources consider the Sanctuary public testimony to the world of the enduring connection between God and His people, a connection that survives the tragedy of the golden calf.

Most foundational, however, is the approach which interprets the creation of

the Mishkan as a divinely designed response, calculated to counteract the root causes of chet ha'egel. At the core of this seminal sin lies the nation's inability to worship God directly without the benefit of intervening tangible symbols. This inability drives the Israelites, upon Moshe's perceived disappearance, to create the golden calf as a proposed intermediary between themselves and God. Recognizing the people's need for physical symbols, God, therefore, decrees the creation of the Mishkan and all of its associated rituals and utensils. The fundamental concept of the Beit HaMikdash thus originally emerges as a concession to the Israelites' limitations.

In a deeper sense, however, the Sanctuary is not a replacement for the golden calf at all, but a true antidote for its root causes. Through the creation of the golden calf, the Israelites attempt to establish distance between themselves and their Creator. Frightened by the perceived loss of Moshe and firmly convinced of their inability to relate to the divine directly without a go-between, the nation erects the golden calf to act as an intermediary between themselves and God. In contrast, the Mishkan represents man's ability to draw close to God. Properly understood, each and every detail of the Sanctuary and its associated rituals and utensils carries the message of God's accessibility to man. In a brilliant stroke, God not only responds to chet ha'egel but prominently weaves the corrective to that failing into the very fabric of Jewish tradition.

**B.** In spite of the attractiveness of the Midrashic approach as a rationale for the creation of the Sanctuary, numerous other scholars, such as the Ramban, demur.

Unwilling to accept the notion that the central concept of the Beit HaMikdash could possibly have emerged after the fact, as a concession to the weakness of the Israelites, these authorities maintain that God intended all along to create a central location for his worship.

In the words of Nehama Leibowitz, these scholars "reject the idea that the Sanctuary was in any way an after-thought, a cure for their [the Israelites'] sickness, atonement for sin, or compromise between the idea of spirituality and the reality of man's material conceptions, demanding a form of worship limited to a definite space-time dimension. On the contrary, the institution of the Sanctuary was there from the beginning, a deliberate act of divine grace and thoughtfulness designed to strengthen the immanence of His presence."

The Ramban and his colleagues maintain that the Mishkan and, therefore, the entire concept of a Beit HaMikdash, is much too significant not to have been part of God's initial plan for His people. Far from being the source of the Mishkan, the sin of the golden calf actually threatens its creation. Only God's forgiveness for that sin reinstates His full relationship with the Israelites and enables the Sanctuary to be built.

**C.** Those scholars who view the Mishkan as part of God's original blueprint for His chosen people also maintain that the Sanctuary is in no way meant to be perceived as an intermediary between the Israelites and their God. Man's ability to relate to his Creator directly is, after all, a hallmark of Jewish faith. The Mishkan, its symbols and its rituals are, instead, tools, carefully devised to assist the Israelites in the enterprise of seeking the divine. ❧