

Candles	T'TZAVEH	Havdala	next week
4:46pm	Yerushalayim	6:00pm	4:52 / 6:06
5:04pm	S'derot	6:03pm	5:10 / 6:09
5:02pm	Gush Etzion	6:01pm	5:08 / 6:06
5:02pm	Raanana	6:01pm	5:08 / 6:07
5:02pm	Beit Shemesh•RBS	6:01pm	5:08 / 6:07
5:02pm	Netanya	6:01pm	5:08 / 6:07
5:03pm	Rehovot	6:02pm	5:09 / 6:07
5:02pm	Be'er Sheva (& Otniel)	6:02pm	5:07 / 6:08
5:02pm	Modi'in• Chashmona'im	6:01pm	5:08 / 6:07
4:46pm	Petach Tikva	6:01pm	4:52 / 6:07
4:46pm	Maale Adumim	6:00pm	4:52 / 6:06
5:01pm	GINOT Shomron	6:01pm	5:07 / 6:06
5:00pm	Gush Shiloh	6:00pm	5:07 / 6:05
5:02pm	K4 & Hevron	6:01pm	5:08 / 6:06
5:01pm	Giv'at Ze'ev	6:00pm	5:07 / 6:06
5:03pm	Yad Binyamin	6:02pm	5:09 / 6:07
5:04pm	Ashkelon	6:03pm	5:10 / 6:09
4:48pm	Tzfat	5:58pm	4:55 / 6:04
5:01pm	Zichron Yaakov	6:01pm	5:07 / 6:06

Rabbeinu Tam Havdala - T'TZAVEH - 6:36pm

f

Ranges are 10 days. WED-FRI 5-14 Adar Alef • Feb 9-18	
Earliest Talit & T'filin	5:36-5:28am
Sunrise	6:28-6:19am
Sof Z'man K' Sh'ma (Magen Avraham: 8:33-8:29am)	9:10-9:06am
Sof Z'man T'fila (Magen Avraham: 9:34-9:31am)	10:04-10:01am
Chatzot (halachic noon)	11:53¼-11:53am
Mincha Gedola (earliest Mincha)	12:24-12:24pm
Plag Mincha	4:12-4:18pm
Sunset (based on sea level: 5:19-5:27pm)	5:25-5:32pm

www.ttidbits.com
for PDF files of TT (whole, lite, XL), ParshaPix, text file, Palm version, Torah Tidbits Audio mp3 files... and more!

V'HAYA PI ROSHO B'TOCHO, said of the ME'IL, that its head opening shall be folded over within it. On a Mussar level, when one speaks with his mouth (Pi), his head (thought) should be evident.

No doubt that in Hebrew, this key is called TAB.
But what's its "real" name?
K'LID HAM'LAVEI-ACH קליד המלוי

It is more difficult for one to discover his bad habits than to break them.

The reluctant prophet's lower-right destination

From "A Candle by Day" by Rabbi Shraga Silverstein
A Candle by Day • The Antidote • The World of Chazal by Rabbi Shraga Silverstein
Now available at 054-209-9200

A minyan of firemen, dispatchers, EMTs and paramedics in New York

From Yechezkeil HaNavi to Shimon HaTzadik

A person should be accustom to say, All that G-d does is for the good. Middle of emerald?

St. Louis football players were in the ROTC

LEAD TIDBIT cont. from front page

But let's back up for a few moments and introduce the topic of IBUR HASHANA, also appropriate as for the Lead Tidbit during Adar Rishon.

(our name for the vernal equinox), then they can leave the year with one Adar, or they can still intercalate it based on other factors. Has the barley begun to ripen. Have fruit trees begun to blossom and bud. How hard a winter has there been and how long will it take to get ready for Pesach in Yerushalayim. Other factors can influence the decision. (We'll leave this for a fuller presentation.)

In our fixed calendar, the one we use when we have no Sanhedrin to shape the calendar otherwise, we have a set pattern of years that have two Adars. Specifically, seven years of every 19-year cycle are 13-month years. More specifically, years 3, 6, 8, 11, 14, 17, 19 of each Machzor Katan (as it is called, to distinguish it from the 28-year cycle of the Sun) have two Adars. This is a rigid pattern without our ability to exercise any discretion.

Inter alia, Rambam states that a Kohein Gadol could not serve on the panel to decide one or two Adars. Why not? Because the KG might think to himself - if I voter for another Adar, then the coming Yom Kippur will be in the chillier weather of October, rather than balmy September. And I immerse in a mikve five times on Yom Kippur. It will be more pleasant for me to oppose the extra month. Not an acceptable factor in the determination.

With a Sanhedrin, the procedure is different and somewhat flexible.

Do you mean to say that THE Kohein Gadol, that holy and spiritual paradigm will let something so... so mundane influence his vote? Apparently, YES. And do you know why? Because the Kohen Gadol was/is human. That's not a fault - it makes him one of us and it should increase our respect and honor for him. He is not a cardboard cut-out; he is a real person.

A committee of 3 to 7 members is set up for the purpose of deciding whether a given year will be intercalated (that's the term in English for adding a month) to produce a SHANA M'UBERET (ready? an embolismic year). This committee first determines by known calculations of astronomy, whether Pesach will begin before or after the upcoming vernal equinox (the beginning of Spring). If before, then they must declare the year M'UBERET, by announcing that the month following Adar will be another Adar, and not Nisan. This declaration should be made in Adar, but may be made as early as right after Rosh HaShana. Declaring the coming year M'uberet has no validity; only THIS YEAR...

Now we can relate to him on more significant levels. Imagine how Aharon the person felt when two of his sons fell dead. Imagine his feelings as Yom Kippur approaches. And much more.

If Pesach will begin after T'kufat Nisan

T'tzaveh stats

20th of 54 sedras;

8th of 11 in Sh'mot

Written on 179.2 lines in a Torah, rank: 33rd

10 Parshiot; 2 open, 8 closed

101 p'sukim - ranks 35th (8th in Sh'mot)

1412 words - ranks 35th (8th in Sh'mot)

5430 letters - ranks 32st (7th in Sh'mot)

MITZVOT

Contains 7 mitzvot; 4 positive and 3 prohibitions

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

Aliya-by-Aliya Sedra Summary

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

Numbers in [square brackets] are the Mitzva-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 14 p'sukim - 27:20-28:12

[S> 27:20 (2)] Moshe (his name conspicuously missing from this sedra - see Rabbi Goldin's article on pp. 45-47) is told by G-d to command the people to take pure olive oil in order to light the Menora's lamps. The Menora, to be located in the main section of the Mishkan, outside the Parochet, shall be tended and kindled on a daily basis [98,A25 27:21]. The lights shall shine from evening until morning, this being a perpetual law throughout the generations.

SDT: *The People of Israel are likened to the Olive - just as the olive shows its greatness (its oil) only after being crushed and squeezed, so too does Israel show its special qualities after being subjected to the trials and tribulations of Jewish History. And Israel is also compared to the oil of the olive - just as oil does not mix with other liquids, but rather floats above them, so too Israel does not (should not) mix with the nations of the world. And if we remain faithful to G-d, we will rise above the nations (or groups) who seek to hurt us.*

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

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

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

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

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

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

The TZITZ (forehead plate) and

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

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

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

It is interesting to note that some of the furnishings of the Mishkan and some of the garments were explicitly to be "of a single piece", rather than attached. Not all the items of the Mishkan, nor all the garments, but the point is emphasized in the Torah for those items to which the rule must apply. Often, the symbolism in this kind of rule is the unity of Bnei Yisrael - every part of the nation is not just important, but integrally connected - no, more than that, an inseparable part.

Two onyx stones (Shoham) were set on the shoulders, and engraved the names of the tribes. These

stones, with the names, serve as an eternal reminder for the Kohen Gadol.

SDT: Talmud Yerushalmi states that the name of Binyamin was engraved on both shoulder-stones, BIN on one and YAMIN on the other. This idea is supported by the language of the Torah - "From six of their names..." rather than "six of their names". In V'ZOT HABRACHA, when Moshe is blessing the tribes, the Torah says of Binyamin that "he will dwell between the shoulders, "U'Vein K'teifav Shachen".

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

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

[S> 28:15 (16)] The Choshen is made in the same intricate style and manner of the Eifod. It is rectangular (double square) which when folded (which was the way it was worn) made a square measuring one ZERET (a span, which is half an Ama) on a side. Gold settings were woven into the Choshen to receive the twelve precious stones in four rows of three stones each. Straps and fasteners were made to firmly attach the Choshen to the Eifod. They must not be detached from each other [100,L87 28:28]. The Urim V'Tumim (parchment with the Divine Names on it) was inserted into the fold of the Choshen, and gave the Choshen its miraculous powers.

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

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

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

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

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

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

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

רֵאוּבֵן א	שִׁמְעוֹן ב	לֵוִי רהם
יְהוּדָה י	יִשְׂשַׁכָּר ז	זְבוּלֻן זז
דָּן ק יעק	נַפְתָּלִי ב	גַּד עִבְשָׁתִּי
אֲשֵׁר ישר	יוֹסֵף ון	בְּנִמִּינִן

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

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

Furthermore, all letters of the Alef-Bet are now represented, so that the Kohen Gadol can receive Divine communication via the Urim V'Tumim and the letters on the stones of the Choshen,

which were illuminated and then interpreted by the KG.

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

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

[S> 28:31 (5)] The Me'il was made of T'cheilet wool (some shade of sky blue - at what part of day or night? Good question. That's why there are different opinions). Its neck was especially reinforced to prevent tearing, which is prohibited [101,L88 28:32]. This prohibition applies to all Kohen garments, but is commanded in the context of the Me'il. The hem of the Me'il was adorned with gold bells and multi-colored pomegranates of wool and linen.

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

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

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

SDT: *The Avneit was 32 Amot long, approx. 16m of sash. Think about that for a moment. For people still stuck in non-metrics, that's 52'6". It took a long time to put on and it produced a large bulge that the Kohen always felt when he put his arms at his sides. Similarly, the Kohen's turban was wound from 16 Amot of linen strip and probably "sat heavy" on the kohen's head. Sources say that a kohen saw his turban whenever he raised his eyes. Similarly, the Kutonet was long sleeved and almost floor length, so the kohen always noticed his garments during Avoda. This assured that the kohen would have proper Kavana during his sacred service.*

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

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

[S> 29:1 (37)] The consecration ceremony for Aharon and his sons is described in this portion. Sacrificial offerings included a bull (this very first offering in the Mikdash is the symbolic father of

the Golden Calf and came as an atonement for his son / that sin) and two rams, various types of matza-crackers made from flour and oil (and water - almost always an ingredient, but not mentioned in the text). The kohanim-to-be immersed in a mikve, were dressed in their special garments, and were anointed with special oil.

Chamishi 5th Aliya 19 p'sukim - 29:19-37

The intricate details of the seven-day ceremony for the Mishkan are presented. The Kohanim are required to eat the meat of the sin- and guilt-offerings (Chatat, Asham). This command applies not only during the consecration ceremony, but is a mitzva for regular Temple service [102,A89 29:33]. Many procedures of the first week were "one-shot-deals"; those would not be numbered among the 613 mitzvot of the Torah. Other practices became standard procedure in the Mikdash (and are often counted among Taryag).

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

[S> 29:38 (9)] Daily procedures on the Altar are to include the sacrificing of two lambs as Burnt-Offerings, one in the morning and the second one in the late afternoon. These daily sacrifices are

accompanied by flour and oil "mincha" and wine for libation. This mitzva of the T'midim is #401 in Parshat Pinchas (not counted here).

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

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

Sh'VII - Seventh Aliya 10 p'sukim - 30:1-10

[P> 30:1 (10)] The Incense Altar is to be constructed of acacia wood, 1 ama wide by 1 ama long by 2 amot tall. It is to be plated with gold and adorned by a decorative border of gold. Two gold rings were attached to opposite edges for the carrying poles, themselves made of wood covered with gold. This Altar was

placed in front of the Parochet and was used primarily for the daily offering of incense [103, A28 30:7] (and for part of the Yom Kippur Avoda), in the morning when the Menora was tended. Incense was offered towards evening too. No other use of the Golden Altar was permitted [104, L82 30:9].

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

Haftara 18 p'sukim Yechzkeil 43:10-27

On first glance, the haftara is well suited to partner with the sedra - the one speaks of Mishkan and the other of the Beit HaMikdash of the future. (Possibly the second Beit HaMikdash is intended, possibly the third.) There is also the common feature of the consecration of the kohanim and the bringing of korbanot during a 7-day inaugural period that the two have in common.

There is an interesting non-parallelism between sedra and haftara. The opening pasuk of the

haftara carries a rebuke to the people for sins that caused the destruction of the first Beit HaMikdash. This becomes the context of the presentation of the future Mikdash. The sedra does not carry such a rebuke, but we know it is coming in the form of the Golden Calf and the subsequent restatement of the details of the building of the Mishkan. The Torah first presents the mitzva of Mikdash without the taint of the EIGEL HAZAHAV. Then comes Ki Tisa and the episode of the Calf. And then the detailed carrying out of the command to construct the Mishkan. Before we get to Ki Tisa, we can almost forget about the Golden Calf and its place in the "psychology of the Mishkan". The haftara's opening pasuk reminds us of what's to come.

Divrei Menachem

T'tzaveh summons us to contemplate the variety of garments to be worn by the kohanim and especially by the Kohen Gadol. These vestments were unique; without them the kohanim would not be able to serve. They signified glory to Hashem and honor to the kohanim. And the very unusual look of these garments made apparent to both kohanim and the people that the way a person approaches a task influences how he will perform it (Artsroll).

Perhaps just because the priestly garments set the Kohanim off from the people -especially the eight vestments of the Kohen Gadol - it was critical for the priests to recognize that the garments were essentially made of materials that had been contributed by the people (cf. Yoma 35b).

The Kohanim were thus to recognize that they were not engaged in sacred matters in order to better themselves or their position in society; they were to submerge their personalities and act as representatives of the people.

How appropriate this message is for the leaders of our people in these days, some of who forget the purpose for which they were elected to office. How appropriate to recall that when Hashem gazed down on the names of the Twelve Tribes that adorned both the shoulders of the Eifod and the precious stones of the Choshen, He would remember his Chosen People and their righteousness and, with mercy, would then bestow a blessing upon them (After Sforno; cf. Vayikra 28:12, 29).

VEBBE REBBE

QUESTION: *I agreed to collect money for a teacher's gift in my daughter's fifth grade class. We decided that everyone would pay 40₪. Most families contributed fully, while some paid partially or not at all. What do I do about money that is unaccounted for? Two examples: (1) My daughter is sure she brought home money from a certain family, but it did not make it to where I am keeping the money. (2) Someone paid in part and says they paid the remainder later, but it appears to us that they never did.*

ANSWER: At first glance, you are a shomer chinam (an unpaid guardian) and thus are responsible for losses that occurred through peshiya (negligence). Whether you fit that bill is a judgment call you may be able to make yourself. However, there are additional reasons to exempt you.

It is not clear that there is anyone to whom you are obligated to pay. The teacher, the intended future recipient of the gift, is not owed the money and presumably has no rights to it even after money has been collected. Regarding individual parents, they have presumably permanently transferred money to your discretion, which is to watch the money for the group of parents toward the goal of giving a present, and not to return to anyone. If you were to, Heaven forbid, misappropriate the money, they could collectively require you to return the money to a new representative (see

Even Haezel, Sh'eila U'pikadon 5:1). However, in your case, there is no reason to believe that the group as a whole would want to replace you over a few dozen understandably missing shekels.

One could question the above analysis based on the following. The gemara (Bava Kama 93a) learns that a shomer is obligated to pay as a shomer only when he watches something for someone who expects it back, but not if he is watching in order to give to the poor. Yet, the Shulchan Aruch (Choshen Mishpat 301:6) says that if there is a set group of poor recipients, the shomer is obligated. Seemingly, this is because those paupers can say that they have a specific claim on the lost money. In your case, then, we might say that the teacher is the clear recipient of the money and you would be obligated to her.

Yet, the cases are different, as the teacher can only hope to receive the money. The parents can change their minds and not give the present (e.g., if the teacher loses favor in the parents' eyes). This is different from the tzedaka collector, where once money reaches his hands, it cannot be taken away from those poor people (see Arachin 6a and Shita Mekubetzet, Bava Kama 93). Thus, the teacher would not have a claim (at least if she is not deserving of tzedaka). Possibly, the parents as a group could complain that they are not getting the full value of good will from their present (based on Rashi, Gittin 54a, see Machane Efrayim, Shomrim 16), but presumably they should not

have that claim, given that the quality of the present need not change significantly.

In the case where your daughter received money, your daughter, who is a minor, is the shomeret, and she is too young to be obligated. However, if you told the parents that they should give it specifically through your daughter, then you would apparently be obligated (see Shulchan Aruch, CM 182:2 and Netivot Hamishpat 340:11). Regarding the case where you are not sure if you ever received the money, according to the strict law, one who is not sure if he was ever obligated to pay is exempt (Shulchan Aruch, CM 75:10).

In the final analysis, it is unlikely that if you were sued, you would have to pay. Therefore since the average person would thank you for your efforts, which are probably worth more than the missing money, and let you off, you are not obligated to replace the money. If the amount is less than your planned contribution, you can certainly have in mind to give it in lieu of payment.

Rav Daniel Mann, Eretz Hemdah Institute

Rabbi Weinreb's Weekly Column:

T'TZAVEH

The Stigma of Fame

People are motivated by many things. The search for pleasure is certainly one of the great motivators of human beings. So are the search for power and the search for riches. There are also those among us who seek to be liked by others, to the extent that the search for adulation is their primary motivation in life.

Others, and this is particularly true with religious people, hope for a place in the World to Come. For them, a vision of eternity is a major motivation. Still, others devote their lives to the search for meaning, wisdom, or spiritual enlightenment.

For me, while all of the motivations listed above are interesting and deserve study, there is yet another human motivation that is more noteworthy: the search for fame.

We all know individuals who are devoted, sometimes even obsessed, by their urge to become famous. For them, just to be mentioned in a newspaper article or to be glimpsed on television for a fraction of a minute is a powerful reward.

This particular motivation is hard to understand. Fame does not necessarily bring material rewards. Not every famous person is rich, nor is he powerful. Famous people are often not popular people; indeed,

they are often disliked. And there are certainly no spiritual or intellectual achievements that come with fame. Furthermore, fame is notoriously fleeting. Yesterday's famous person often dwells in oblivion today.

Since the beginning of the Book of Sh'mot, we have been reading about Moshe. Surely he is the most famous person in the Jewish Bible. Yet for him, fame was of no consequence whatsoever. He was not motivated by a need to make headlines, to be immortalized for all eternity, or even to be popular and well-known. He would be the last to be concerned if a weekly Torah portion did not even contain his name.

This week's Torah portion, Tezaveh, is the only one, since we are introduced to the newborn Moshe, in which he is not mentioned by name. Tezaveh, a Torah portion rich in all sorts of particulars and details, fails to mention Moshe.

Long ago, some keen Torah scholar noted this fact and attributed it to a verse in the next week's parsha, Ki Tisa. There, we read of how Moshe pleads to God to forgive the Israelites who worship the Golden Calf. He says, "If You will forgive their sin [well and good]; but if not, erase me from the book which You have written."

"Erase me from the book!" I have no need for fame. Insightfully, this keen scholar found Tetzaveh to be the book from which Moshe was indeed erased.

I suggest that Moshe learned how unimportant fame is from his

personal experiences with stigma. For you see, just as fame is no indication at all of the genuine worth of the famous person, so too negative stigma do not reflect the genuine worth of the stigmatized individual.

One of the most perceptive observers of human relations was a writer named Erving Goffman. Almost fifty years ago, he authored a classic work entitled *Stigma: Notes on the Management of Spoiled Identity*. There, he describes the psychology of stigma and of how society assigns negative labels to people, spoiling or ruining their identities as valuable members of that society.

A person who has suffered from being stigmatized learns how meaningless the opinions are that other people have of him. Should he shed these stigmas and gain the positive opinions of others, he would know full well how meaningless those opinions are.

Moshe was a stigmatized individual earlier in his life. Goffman distinguishes three different varieties of stigma, and all three were experienced by the young Moshe.

The first of these conditions, Goffman termed "abominations of the body". Physical deformities result in such a stigma. Moshe had such a physical deformity; he stammered and stuttered.

The second condition, Goffman called "blemishes of individual character". In the eyes of the world, Moshe was a fugitive, a criminal on

the run, who was wanted by the pharaoh for the murder of an Egyptian citizen.

Finally, the third source of stigma: "tribal identities". Moshe was a Hebrew, a member of an ostracized minority.

In contemplating what the life of Moshe was like in the many decades he spent as a refugee before returning to Egypt as a redeemer, it's clear that he suffered from a triple stigma: fugitive, stutterer, and Jew.

I suggest that one of the greatest achievements of Moshe, our teacher, was his ability to retain a sense of his true identity, of his authentic self-worth, in the face of the odious epithets that were hurled at him.

This is how, in his later life, when fame and prestige became his lot, he was able to retain his self-knowledge and eschew fame. This is what enabled him to say, "Erase me from the book..." This is why he was able not only to tolerate but to value this week's portion, where his name is not mentioned.

"The man Moshe was humbler than all other humans." (Bamidbar 12:3) The deeper meaning of Moshe's humility was his ability to understand himself enough to remain invulnerable to the trials of stigma and insult, and to remain equally unaffected by the temptations of glory and fame.

When we refer to Moshe as Rabeinu, our teacher, it is not just because he taught us the law. Rather, it is because he told us how to remain

impervious to the opinions of others and to value our own integrity and character. Would that we could be his disciples in this teaching. □

ArtScroll Series • Mesorah Publications Ltd.
WISDOM & WIT
by Shmuel Himelstein

R' Yaakov Gril of Lvov was once scheduled to speak following the speech of a noted and extremely talented speaker. Fearing that people would not be interested in hearing him, after such a dynamic personality had kept them spell-bound, R' Yaakov decided to begin his speech with a story, as follows:

"Once, a rich man appeared at a public gathering, dressed in a strikingly beautiful suit. He was asked: 'Who was your tailor, and what fabric did he use?' He answered: 'I used the royal tailor and I bought the finest fabric that money can buy.' Those who heard this were not that impressed. After all, with the finest tailor and the best cloth, one would expect nothing less than exceptional clothing.

"Just then, another man, who was not wealthy, came in. His suit was also very beautiful. When he was asked about it, he said, 'Actually, I bought the fabric from remnants, and my tailor was a simple tailor who lives in our neighborhood.' When the people all heard that, they were amazed at the beauty of the suit..."

Excerpted with permission from
Gold From the Land of Israel
A New Light on the Weekly Torah Portion
From the Writings of
Rabbi Abraham Isaac HaKohen Kook
by **Rabbi Chanan Morrison**
URIM PUBLICATIONS, J'lem • NY
website: ravkooktorah.org

The Kohein Gadol's Garments and the Convert

Adapted from Ein Ayah vol. III, p. 144-147

The Talmud (Shabbat 31a) tells the story of three Gentiles who wished to convert. In each case, they were initially rejected by the scholar Shamai, known for his strictness, but they were later accepted and converted by the famously modest Hillel.

The Convert Who Wanted to be Kohein Gadol

In one case, a Gentile was walking near a synagogue when he heard the Torah being read and translated: "These are the clothes that you should make: the jeweled breast-plate, the eifod-apron..." (Sh'mot 28:4).

His interest was piqued. "For whom are these fancy clothes?" he asked. "They are special garments for the Kohen Gadol, the High Priest."

The Gentile was excited. "For this, it is worth becoming a Jew. I'll go convert and become the next Kohein Gadol!"

The Gentile made the mistake of approaching Shamai. "I want you to convert me," he told Shamai, "but only on condition that you appoint me High

Priest.” Shamai rebuffed the man, pushing him away with a builder’s measuring rod.

Then he went to Hillel with the same proposition. Amazingly, Hillel agreed to convert him. Hillel, however, gave the man some advice.

“If you wanted to be king, you would need to learn the ways and customs of the royal court. Since you aspire to be the Kohein Gadol, go study the appropriate laws.”

So the new convert began studying Torah. One day, he came across the verse, “Any non-kohein who participates [in the holy service] shall die” (Bamidbar 3:10). “To whom does this refer?” he asked. Even King David, he was told. Even David, king of Israel, was not allowed to serve in the holy Temple, as he was not a descendant of Aaron the kohen.

The convert was amazed. Even those born Jewish, and who are referred to as God’s children, are not allowed to serve in the Temple!

Certainly, a convert who has just arrived with his staff and pack may not perform this holy service. Recognizing his mistake, he returned to Hillel, saying, “May blessings fall on your head, humble Hillel, for drawing me under the wings of the Divine Presence.”

Shamai’s Rejection and Hillel’s Perspective

A fascinating story, but one that requires to be examined. Why did

Shamai use a builder’s measuring rod to send away the potential convert? What did Hillel see in the Gentile that convinced him to perform the conversion?

Shamai felt that the man lacked a sincere motivation to convert. By chance, he had overheard the recitation of the Kohein Gadol’s special garments. The garments, beautiful though they may be, represent only an external honor. His aspirations were shallow and superficial, like clothing that is worn on the surface.

Furthermore, the chance incident did not even awaken within the Gentile a realistic goal. How could conversion to Judaism, with all of the Torah’s obligations, be based on such a crazy, impossible fancy - being appointed Kohein Gadol? The foundations of such a conversion were just too shaky. Shamai pushed him away with a builder’s measuring rod, indicating that he needed to base his goals on solid, measured objectives.

Hillel, however, looked at the situation differently. In his eyes, the very fact that this man passed by the synagogue just when this verse was being read, and that this incident should inspire him to such a lofty goal - converting to Judaism - this person must have a sincere yearning for truth planted deeply in his heart. He was not seeking the honor accorded to the rich and powerful, but rather the respect granted to those who serve G-d at the highest level. The seed of genuine love of G-d was there, just obscured by

false ambitions, the result of profound ignorance. Hillel was confident that as he advanced in Torah study, the convert would discover the beauty and honor of divine service that he so desired through the sincere observance of the Torah’s laws, even without being the Kohein Gadol.

Both Traits Needed

Once, the three converts who were initially rejected by Shamai and later accepted by Hillel, met together. They all agreed: “The strictness of Shamai almost made us lose our [spiritual] world; but the humility of Hillel brought us under the wings of God’s Presence.”

Rav Kook noted that the converts did not talk about Shamai and Hillel. Rather, they spoke of the strictness of Shamai and the humility of Hillel. These are two distinct character traits, each one necessary in certain situations. In order to maintain spiritual attainments, we need the traits of firmness and strictness. On the other hand, in order to grow spiritually, or to draw close those who are far away, we need the traits of humility and tolerance. The three converts recognized that it was Hillel’s quality of humility that helped bring them “under the wings of G-d’s Presence.” □

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 Kindness Loud and Clear

יְהִי חֲסִדְךָ ה' עִלֵּינוּ, כַּאֲשֶׁר יִחַלְנוּ לְךָ.
הִרְאֵנוּ ה' חֲסִדְךָ, וַיִּשְׁעַךְ תַּתֵּן לָנוּ.

Meaning: translation...

May Your loving-kindness, Hashem, be upon us, as we have put our hope in You. Show us, Hashem, Your loving-kindness, Hashem, and grant us Your salvation.

Theme:
An essential concept of the prayer

Kindness Here and Now

There is a special grace in being able to see Hashem’s kindness clearly in our lives.

Insight: Deeper meanings...

Seeking G-d’s Kindness

A woman once sought Rabbi Yissocher Frand’s advice about prayer. She told him that she had always found prayer an exhilarating experience in which she truly felt that she was communicating with Hashem. However, she had lost the feeling and her prayers had become empty words. What should she do?

As Rabbi Frand discussed the problem

with this woman, he discovered that modes of prayer were not her problem. She was angry at Hashem. Her husband had suffered a long period of illness. Her father had passed away years before without ever having seen his grandchildren. She was disappointed with life. So how could she pray if she was angry? How could she open up to Him? (*Listen to Your Messages*, ArtScroll, Rabbi Yissocher Frand, page 150.)

Human beings have human needs, and when they are not met, the void can interfere with one's connection to Hashem. If Hashem wanted only to connect with a person's intellect, He would have created mankind without a physical body. However, Rav Yechezkiel Levenstein (cited in Sefer Matnas Chaim, Yomim Nora'im, p. 83) explains that this is not the relationship Hashem desired. The angels already fill that role. Thus, we are destined to face the challenge this woman described, feeling a void in our lives and struggling to reconcile our lack with our concept of a loving G-d.

That is why we exclaim in the Hodu section of Shacharit (T'hilim 85:8) HAR-EINU HASHEM CHASDECHA, "Show us, G-d, Your kindness and grant us Your salvation." Although we believe that all that occurs is with compassion and mercy, we ask Hashem to show us - to enable us to see with clarity and to feel in our hearts that Hashem does everything with kindness and benevolence.

Visualize:

Images that bring the prayer to life

Love that Shows

Chaim's father, Avraham, was the old-fashioned type who kept his emotions in check. Although Chaim tried to please his father, he was never quite sure he had succeeded. From Avraham's point of view however, his love of and pride in his son seemed obvious. After all, he had sacrificed for many years to give Chaim and his siblings a comfortable home and a good education. He had even helped Chaim start a business. There was no denying that he had been a generous father, but Chaim never felt sure of his love.

One day, Chaim was visiting with his wife and children. Avraham's little grandson began a squabble by stealing a toy from his sister. "Shloimie!" Avraham scolded. "How could you do that to your sister? How could a boy whose father is such a tzadik as your Daddy start a fight with anyone? Do you know that your father never ever made another child cry?"

At the age of 36, Chaim had finally heard the words of praise he had always longed to hear. Avraham had showed his hand - he did admire his son. He did approve of him. Chaim threw an arm around his father's shoulder, for at last, he felt his love was safe to share.

We know Hashem loves us. He provides for our every need. But when He expressly shows us His love and approval, new wellsprings of love arise

in our hearts, making our connection stronger and easier to maintain when the going gets difficult.

Try this:

For those who look closely, Hashem shows His kindness every day. Think of one particularly moving aspect of Hashem's kindness to you, and recall it when you say the words HAR-EINU HASHEM CHASDECHA. ☞

Editor's 2¢

Be careful though, that if you cannot see anything at the moment, that it doesn't mean that it isn't there... or won't be there soon...

"OLEH CHADASH: 60 YEARS AGO" [5] by Dr. Meir Tamari

What spurs the aliya of any Jew, what drives it and what leads to its final realization? It would be technically correct to say that the answer is Zionism. However, that would be meaningless, even misleading, because of the many, often contradictory, religious, spiritual and ideological underpinnings of that term; for example the anti-Israel Neturei Karta say they are real Zionists having lived in the Land for some 300 years. Zionism is a term, whether used by Jews or non-Jews, whether in the past or in the present, or whether by religious people or by secular, that basically comes to express the special, singular and specific relationship of the Jewish People to the Land of Israel. Yet that is

merely a necessary condition; it is insufficient to explain the diverse currents underlying aliya, both ancient and modern.

Throughout the years of galut, Jews came on aliya to dwell under foreign domination and rule, amidst the ruins of our ancient kingdoms, and yearned for spirituality and religion in kedushat Eretz Yisrael. Some came merely to die here and others, to remove tum'at chutz la'aretz, to pray and study Torah in the place where the Shechina dwells. There was no theory of national redemption, no ideology of teshuva for living in the gola, and no concept of an autonomous social and national structure. Thereby was developed an ideology solely of individual spirituality that continues to exist in certain religious philosophies and thinking.

There are however, two periods of Jewish history in which aliya was that of a radically different Zionism. They basically resemble each other in their problems, in their aspirations and in their ideology even though 2500 years separate them.

70 years after the destruction of Bayit Rishon, Cyrus the Persian gave permission for Israel to return from galut Bavel. Only a few returned and they were not of the religious, social or economic elite. They had a constant struggle with non-Jewish nations that had been brought there and there were many pesulei chitun amongst them. The purpose of those olim under Ezra and Nechemiah was to re-establish a Jewish commonwealth-state with a re-built Bet

HaMikdash and an autonomous social and economic structure.

In modern times, the nations of the world in the form of the League of Nations and then the U.N. agreed to our return to the Land after 2000 years of galut Edom for the purpose of establishing a Jewish national entity. There exists therefore an ideological and religious commonality between these two types of olim, between these two types of religious Zionism. Indeed, in the early years, many saw the modern return in terms of the earlier one, even suggesting that Shir Hama'alot B'shuv Hashem et Shivat Tzion sung to the same tune, should be substituted for Hatikva as the national anthem.

The modern international recognition of Jewish return solved the religious problem of the oath Israel had taken not to revolt against the gentile nations taken after Churban Bayit Sheini. This meant that now they were halakhically allowed to collectively 'conquer the Land', either through settlement or through battle, instead of merely making aliya as individuals, as formerly. Rabbi A. I. HaKohen Kook had earlier removed a different spiritual and ideological barrier to nationwide and mass aliya. Previous generations had always taught that galut was the punishment for Israel's sins, but Harav Kook, basing himself on Yechezkiel 37 and on Yehuda Halevi's Kuzari, taught that t'shuva, repentance, could be achieved through teshuva, return, to the Land so that prolonged staying in the gola had now actually become a sin on

its own.

To this spiritual ferment, Religious Zionism added a further dimension; so daring and challenging that Shmuel Chaim Landau, its initiator called it the Holy Rebellion, HaMered HaKadosh. Throughout the years of the galut, Judaism suffered from not being observed in its natural habit. Jews, at the best, had autonomy on only some aspects of religious life, and even these were often distorted by conditions of assimilation, persecution and exile. Furthermore, other aspects of life, such as the economic, social, political, taxation, defense and diplomacy, envisaged by the Torah for the Kingdom of Priests, were either forgotten or merely subjects for theoretical study. Now, through the Mered HaKadosh, had come the challenge of making aliya the means whereby rule of the Shulchan Aruch could be applied to all walks of life, a Torah State.

V'SHAVU VANIM LIGVULAM

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*

At the onset of Parshat T'tzaveh, the Baal HaTurim makes an interesting observation. He remarks that the gimatriya of T'TZAVEH is equal to the phrase NASHIM TZIVA [women (He) commanded]. The Baal HaTurim elaborates further that this is an allusion to the commandment of HADLAKAT NEIROT SHABBAT [Shabbat candle lighting] that was given specifically to the women.

Upon reflection, the Baal HaTurim is not merely noting a mathematical coincidence but rather providing us with a fascinating insight into the symbolism of Shabbat candles. When the candles are lit in our home to usher in the Shabbat, we are attempting to transform our home into a Mikdash. When the Shabbat descends upon us we have the unique opportunity to experience HASH-RAAT HASH'CHINA [the settling of the Divine Presence upon us] that existed when the MIKDASH was in its glory.

While this opportunity presents itself every Shabbat for all Jews, in ERETZ YISRAEL this opportunity presents itself on a daily basis. It is only in Eretz Yisrael that there is a constant presence of the SH'CHINA and those of us who are fortunate enough to dwell within its borders have the zchut to experience this spirituality 24/7.

- Rabbi Joel Cohn, Jerusalem

Portion from the Portion

The kohanim and the Angel Micha'el

This week I gave a memory workshop to a group of volunteers. I told them that one of the main reasons that people nowadays have problems with their memories is because we don't really need to use our memories. We all have cellphones with the numbers of all our friends, saved in the memory so we can call them by pressing a button and don't have to strain our brains. And who bothers to remember any facts or figures we can just look it up so on Wikipedia. Our brains just get lazy. Even the schools don't give memorizing the honor that it used to have - and some educational theories have done away with learning by heart verses of Shakespeare, epic poems, or [L] verses from TANACH that we had to do in our day.

There were times in history when we really needed to use our memories. Certain things about our tradition also have to be remembered from generation to generation. The Oral Torah - TORAH SHEB'AL PEH originally was not written down and was transmitted by memory. But even the Torah SHEBICHTAV - the Written Torah, has elements that are associated with memorizing.

For example: we are all spoiled nowadays (and we don't even realize it) to be able to sit in shul during the Torah reading with a Chumash in front of us so we can follow along. In the past there were few printed books and

communities didn't have a Sefer Torah for each person. The writing of a Sefer Torah is a very long process and very exacting work. The scribe must be sure to write every word, sentence, and paragraph exactly the same way as they are written in all other Torahs. One way to make it easier for the scribes to remember exactly how many words they must write in each of the 54 portions of the Torah was by giving them ways to remember how many verses were written in each portion. Let's take our portion of T'tzaveh, for example. If you look at the end of the portion in your Chumash in small letters you will see the Hebrew letters KUF and ALEF - signifying that there are KUF (100) + ALEF (1) = 101 verses in this portion.

It is not so easy to remember numbers because they have little emotional connection for us and one can not visualize them - words are easier to remember and especially words with some connection to what we want to remember. So besides this number you will see a word - a SIMAN - a sign, a gimatria valued word equivalent to the number to be remembered. The word at the end of our portion is MEM (40), YOD (10), CHAF (20), ALEF (1), LAMED (30) = 101. The word is MICHA'EL. It is much easier to remember the name MICHA'EL than the number 101 - or even if the scribe was a numbers person and was able to remember that there are 101 verses in the portion of TEZAVEH, having the word MICHA'EL associated with it makes it even easier to remember - and since he had to remember so much we want to help him out any way we can.

Rav Moshe Feinstein also commented that the word MICHA'EL was probably chosen for a specific reason as a reminder for this specific portion rather than a different name from Tanach. TEZAVEH talks about the special garments worn by the KOHANIM and the consecration process of Aharon and his sons as kohanim to Hashem. MICHA'EL is one of the angels and the kohein dressed in all his glory doing the service in the Temple reminds of a ministering angel.

For me the name Micha'el is easy to remember - it's the name of my son who just recently got engaged to Michal Halbertal. Please G-d, on his wedding day he will also look like a kohein on Yom Kippur wearing only the white garments when he dons a white KITEL under the Chupa.

The Puah Institute *for Fertility and Gynecology in Accordance with Halacha*

Hair Transplants and Ovarian Transplants

Last week we brought a proof from hair transplants that a transplanted organ becomes part of the host body and is not considered a separate entity.

The proof was based on an answer quoted by Rabbi Ephraim Greenblatt, in his Responsa Revevot Ephraim, that if someone underwent a hair transplant he can still wear Tefillin on top of the transplanted hair and it is not considered something separate from his head. His proof was from the Talmudic case of the grafted tree. This appears to be relevant to ovarian transplant as well, in the same

way that hair becomes part of the recipient's head, so does the ovary become part of the recipient's body and any children born after the treatment will be considered the recipient's offspring.

However, this proof can be questioned. Reb Zvi Ryzman did an in depth investigation that showed that it is as yet impossible to transplant hair from one person to another. The only possibility is for us to take hair from one part of the body and transplant it in another place.

If so, he claimed, this is not the same as the case of ovarian transplant where the organ is transplanted from one person to another.

However, I still think that we can use this as a proof. After all, if one would take a clump of his own hair and would place it on his head, and then place tefillin on this, it would be definitely be considered a separation between the tefillin and his head. So the fact that it is his own hair that is transplanted is irrelevant, what is relevant to the case is that the act of transplantation is considered organically connected to his body.

If this is the case with hair then it should be the case with any other organ or part of the body. The act of transplantation creates an intrinsic connection between the transplanted organ and the host body.

If this is true then the transplanted ovary becomes part of the recipient's body and children will definitely be considered hers.

But still there is a clear distinction between hair, heart, lungs, or all other organs and the ovary. The ovary develops eggs and it is these eggs that eventually become the child, so what makes the ovary function is the development of the

eggs. This is different than other organs which function but do not develop some new cells and new life.

Since the ovary contains all potential eggs then transplanting it from one woman to another achieves no change and in fact the donor will be the genetic mother of the children. Even though her ovary is now located in another woman's body and functions there, still they are her eggs and the donor should be the mother.

To suggest why this is not the case we will have to look at some new medical research. We will discuss this next week.

ParshaPix explanations

- 🌧 For bullets, we are keeping the rain cloud as our prayer for more rain yet this winter. We can use it.
- 🌧 The sedra begins with the command to take pure olive oil and use it to light the Menora daily in the Mikdash, so that it will burn (at least) from evening until morning.
- 🌧 The shell to the left of the Menora is Murex Trunculus, the snail which is thought, by a growing number of rabbis and scholars, to be the source of T'CHEILET, mentioned often (8 times) in our sedra in connection with the garments of the Kohen Gadol.
- 🌧 The gemstones under the olive oil are for the CHOSHEN. 3 of the 12 are shown here.

- The chain (below the crossword puzzle) is for connecting the CHOSHEN to the EIFOD.
- Of course, that's the Davka Judaica Graphics Kohen Gadol on the bottom-left. The Menora and the Mizbei'ach HaZahav are also from Davka (and in the sedra, of course).
- Silhouettes of the bull and 2 rams are the inaugural korbanot of the kohanim.
- The matza represents the Mincha offerings that accompanied the animal sacrifices. Almost all Menachot are non-chametz.
- At the Kohein Gadol's elbow are two lambs for the twice-daily T'MIDIM. Although the mitzva to bring the T'midim is learned from Parshat Pinchas, the T'midim are also mentioned here in T'tzaveh.
- The Golden Altar, a.k.a. the Incense Mizbei'ach and the Inner Altar. The command to make this Mizbei'ach does not appear in T'rumah with the rest of the main items of the Mishkan, but in T'tzaveh.
- The heart with the graduation cap represents the CHACHMEI LEIV, the skilled weavers, etc. who did the work on the garments and other Mikdash requirements. For the Mishkan, CHOCHMA is not only in the brain but also in the heart. The Torah talks of G-d having invested the wisdom within these artisans.
- The pomegranate and bell are for the bottom of the ME'IL of the Kohein Gadol.
- The book marked with a 4 is section 4 of the Shulchan Oreich, known as CHOSHEN MISHPAT.
- The crossword is TASHBEITZ in Hebrew, the word in the Torah for the weave of the linen garments.
- The chest of drawers is a dresser, which is what Moshe was during the Mishkan inauguration.
- The dominoes are all double sixes. In T'tzaveh, the word SHEISH (meaning linen, not the number 6) occurs 6 times, represented by the three standing dominoes. Twice we find the word SHISHA, which does mean 6 - represented by the horizontal domino. (No significance to vertical or horizontal, just to differentiate.)
- The lipstick is for ODEM, which, in the context of the sedra, refers to the first of the Breastplate's gemstones. In modern Hebrew, the word is used for lipstick.
- Pictured are two gentlemen from Israeli politics - one from the past and one relatively current. The fellow on the left is Pinchas Sapir a"h, who was active during the first three decades of Statehood. The fellow in the right is Shaul Yahalom, who served in Knesset for the National Religious Party until 2006. Sapir and Yahalom are two of the gemstones in the CHOSHEN.
- The emblem is that of Yale

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

- NER TAMID is a term borrowed by our shuls from the Torah's description of the Menora.
- The seat belt logo is for the word V'CHAGARTA, etc. re the AVNEIT
- There are three new pictographs which will not be explained in this week's Torah Tidbits. That makes them Visual TTriddles which you will have to work out together with your Shabbat guests and your children or grandchildren. It's only fair that you shouldn't have all the answers and make your friends and family sweat out all the other elements of the ParshaPix.

**The Jerusalem Institute
of Jewish Law**
Rabbi Emanuel Quint, Dean

Lesson # 551 (part two)

Penalties for Stealing

All of the laws of these lessons regarding stealing apply whether the thief is a woman or a man. If the thief is a married woman without any assets of her own to presently make the payment, she must return the object if it is

available and the double penalty becomes a debt and is payable when she is divorced or her husband dies. If the thief is a minor he is exempt from paying the double, fourfold or fivefold penalty, but the stolen object must be restored to the victim of the theft. If the object is lost, the minor is not liable to even pay for the value of the object he stole, not even when he attains adulthood.

If one steals an ox or a sheep and slaughters it or sells it, he pays fivefold or fourfold penalty, whether or not the owner of the animal has abandoned hope of recovering the ox or the sheep. If the owner has not abandoned hope of recovering the ox or the sheep, the buyer must return it to the owner and the thief then pays the balance of 300% or 400% more.

If one steals an object from a thief, he is not required to pay any of the penalties for stealing. The first thief has not acquired title to the object and the second thief did not steal from an owner. If the first thief slaughtered an ox or a sheep and then it is stolen from the first thief, the second thief pays the first thief the double penalty since the first thief acquired title to the slaughtered animal, and the first thief pays the owner either the fourfold or fivefold penalty. If the first thief sold the ox or the sheep and then a second thief stole it from the buyer, and if the original owner abandoned hope of recovering the animal, the first thief pays the fourfold or fivefold penalty to the owner and the second thief pays the double penalty to the buyer. But if the

original owner did not abandon hope of recovering the animal, the first thief pays the fourfold or fivefold penalty to the owner and the second thief pays only the principle amount to the buyer.

If one steals from a Gentile or objects belonging to the Holy Temple, the thief need pay only the principle amount and no penalties.

Similarly if one steals instruments of debt or land, he is not liable for the penalties; the penalties apply only to movable things that have intrinsic value.

If one steals and sells an ox or sheep in which he has a share, he is exempt from the fourfold or fivefold penalty. If one steals an ox or a sheep and is brought to trial and the judges instruct him to restore what he has stolen and then before he does he slaughters or sells it, he pays only the double penalty but not the fourfold or fivefold penalty. If the judges have not entered judgment but merely advised him to give it back and then he slaughters or sold the animal, he is liable to the fourfold or fivefold penalties. In the latter case there is no judgment of the beth din that the thief's status of that of a thief prevails.

Kamatz what?

Those of us that still daven and layn in Ashkenazic pronunciation, do not distinguish between a KAMATZ GADOL and a KAMATZ KATAN. Take a word from this week's sedra - **וְיָבִינָה**, wisdom. In Ashkenazic it comes out CHAWCHMAW. In the Israeli (S'fardic) pronunciation, it is CHAWCH-MA or CHOCH-MA.

Maharal on the Sedra

Perfection Parallels Peace

Sh'mot 29:22 ...for it is the ram of milu'im [consecration, perfection, filling].

Rashi: Aharon's consecration offering, called milu'im, a word that carries a connotation of completion and perfection, similar to the meaning of the sh'lamim peace offering. The verse tells us that the milu'im is a kind of peace offering, for it brings shalom [peace, completeness] to the altar, the kohein, and the one who brings it. In this case, Moshe is the "kohein" and Aharon and his sons are the ones who bring the milu'im offering.

Gur Arye: All "full" [malei] is shalem [perfect, complete, at peace]. The "filling stones" [25:7] are so called because they fill and complete the jeweled ornament. Therefore, Aharon's milu'im is a peace offering.

Rashi further explains why this offering is called sh'lamim. It completes the altar, which gets the fats, the tail, the kidneys and the thighs. Moshe's completeness comes from the chest, for he is performing the service in his temporary role as kohein. Aharon and his sons cook the ram in a holy place [29:31] and eat it with the bread [29:32], which is their completeness.

The sh'lamim is the last sacrificial offering mentioned in the Torah [Vayikra 7:11] and there is a reason for this. Shalom [peace, harmony,

perfection] is something that arrives at the end of a matter. At the beginning, there cannot be completion or perfection. As the matter proceeds, it may reach shalom which brings it to its sh'lemut, that is to say its completion and perfection, which occurs at the end of the matter, its culmination. Similarly, King David says [T'hilim 37:37], "The end for man is shalom". That is why the peace blessing only occurs at the end of the Amida.

Column prepared by Dr. Moshe Kuhr

TTTRIDDLES

Last issue's (T'RUMAH) TTtriddles:

[1] No'ach and his greatx6-grandfather tied for third place

Using No'ach's name in this TTtriddle was a big hint. More, it was part of the work done for you, the TTtriddler. We could have called him ABUSACHI (for father of SHEIM, CHAM and YEFET). Or many other puzzling descriptions to be a TTtriddle within the TTtriddle. But we didn't. No'ach's great- great- great- great- great- great- grandfather was SHEIT, son of Adam HaRishon. In Hebrew, the name of NO'ACH and SHEIT combine to spell the word NECHOSHET, copper. After the first place gold medal and the second place silver, comes bronze for third place. "Bronze is a metal alloy consisting primarily of copper, usually with tin as the main additive, but sometimes with

other elements such as phosphorus, manganese, aluminum, or silicon... bronze is a somewhat imprecise term... use the more cautious term 'copper alloy' instead." So even though NECHOSHET is copper, bronze is close enough for this TTtriddle. Brass, by the way (in case you are interested - or even if you are not) is about 2/3 copper and 1/3 zinc. Also FYI, another popular copper alloy is cupronickel, which is 3/4 copper and 1/4 nickel. The US dime, for example changed in the mid-60s from 90% silver to a sandwich of copper between two outer layers of cupronickel (which is silver color, by the way, even though it contains so much copper), resulting in more than 90% copper in a dime. Same for the quarter. And get this: Pennies, which used to be mostly copper, are now (since 1982) 97.5% zinc with a plating of copper. Get that? A dime is over 90% copper; a penny is 2.5% copper.

[2] Knock, knock... HaNavi

This was in honor of the source of the haftara for Shabbat Rosh Chodesh. The full riddle is: Knock, Knock. Who's there? Yeshaya. Yeshaya who? Yeshayahu HaNavi. Same for Yirmiya(hu). With this bit of kidding around, we did some searching in Tanach, with some surprising results. There are two YESHAYAs and two other YESHAYAHUs, besides the famous YESHAYAHU BEN AMOTZ. Of about 35 occurrences of YESHAYAHU HANAVI, none of them is shortened to YESHAYA. That shortened name occurs in the writings of commentaries and in other rabbinic

literature. There are four YIRMIYAs and three other YIRMIYAHUs besides the NAVI, YIRMIYAHU BEN CHILKI-YAHU. And here it gets interesting. The name YIRMIYAHU occurs 122 times in the book by the same name. In addition, the Navi is called YIRMIYA, nine times, in p'rakim 27, 28 and the beginning of 29. Only there and nowhere else. And in that range covering the 9 occurrences of Yirmiya, he is not referred to as Yirmiyahu at all - only YIRMIYA. If anyone knows why, please call (560-9124) or email (tt@ou.org). Thanks.

[3] Thrice stated, arithmetic lesson

Sh'mot 25:35 is quite unusual - "And there shall be a sphere under two branches of it (the Menorah), And there shall be a sphere under two branches of it (the Menorah), And there shall be a sphere under two branches of it (the Menorah), according to the six branches that proceed from the lampstand." The first phrase occurs three times (thrice) with exactly the same words (the Torah-notes are different). Rather than saying it once or twice and then saying, and so too for all the branches (or whatever), as is done with other objects in the Mishkan. And after stating three times that there is to be a sphere under two branches, the Torah "teaches" us that $2+2+2=6$.

[4] $5 = 1$, $5 = 1$, $1+1 = 1$

This is a numeric depiction of the Mishkan, the first covering of the Mishkan (Mishkan refers to the whole

thing and to this covering.) 5 panels of woven fabric are joined into one (by sewing them together). Same for another five panels. Then the two halves are joined into one, this time by gold buttons and T'cheilet loops.

[5] The Yemenite community in Dimona

There are three terms for SOUTH in Hebrew. DAROM, NEGEV or NEGBA, and TEIMANA. The phrase for south in the description of the building of the Mishkan is NEGEV-TEIMANA and NEGBA-TEIMANA. Either might be a name for the Yemenite community in Dimona or any other city in the NEGEV.

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

A Healthy Distance

Context: For the first and only time since his introduction in the beginning of Parshat Sh'mot, Moshe's name is omitted from an entire parsha.

Questions: Why is Moshe's name omitted from Parshat T'tzaveh?

The question is compounded by the fact that the omission seems clearly deliberate. Over and over again, the Torah creates settings in the parsha where Moshe's name, by all rights, should appear - only to exclude it from the text on each occasion.

For example, the first sentence of the

parsha does not begin with the usual formula, "And God said to Moshe saying, speak unto the children of Israel and say..."

In place of this familiar opening we find the abrupt directive, "And you [Moshe] shall command the children of Israel..."

This phenomenon repeats itself throughout the parsha.

Approaches:

A. A fascinating Midrashic tradition connects the omission of Moshe's name in Parshat T'tzaveh to a dramatic encounter between this great leader and his Creator, chronicled in the next parsha, Ki Tisa.

In the aftermath of the sin of the golden calf, Moshe turns to the Israelites and proclaims, "You have committed a grievous sin, and now I will ascend to the Lord; perhaps I can atone for your sin."

Moshe then ascends Mount Sinai where he confronts God and declares: "I beseech you! This people have committed a grievous sin and have created for themselves a god of gold. And now, if you will forgive their sin - and if not, erase me from Your book which You have written!"

God responds, "Whoever has sinned against Me, I shall erase from My book..."

During the critical, turbulent moments following the sin of the golden calf, Moshe apparently makes a fundamental error in his own assessment of his leadership role - an error which must be emphatically and immediately corrected by God.

Moshe has to be reminded that he cannot serve as the intermediary

between God and His people. Once again, the Torah conveys the fundamental truth that is transmitted over and over again during the unfolding events at Sinai: the hallmark of divine worship is direct, personal encounter between man and God.

Parshat T'tzaveh is dedicated exclusively to the topic of the kehuna (priesthood). Within this parsha's boundaries the Torah introduces the concept of the kehuna, outlines the detailed instructions for the fashioning of the priestly garments and discusses plans for the eventual investiture of Aharon and his descendants into their eternal roles as Kohanim.

The very concept of the priesthood carries the potential danger that the Kohen will be perceived, erroneously, as an intermediary between the people and God rather than as the nation's representative within the Temple. To clarify that no leader should ever perceive himself or be perceived as an essential go-between between the people and their Creator, Moshe's name is omitted specifically from Parshat T'tzaveh. There could be no more appropriate response for the momentary, yet critical, lapse on Moshe's part recorded in Parshat Ki Tisa - the instance, when, due to the unimaginable pressures of the moment, Moshe attempts to take upon himself the atonement of others.

B. An alternative explanation for Moshe's "absence" from Parshat T'tzaveh is offered by some scholars, based upon a Talmudic tradition rooted at the burning bush, the scene of Moshe's call to leadership.

There, God repeatedly overrules Moshe's objections concerning his election to

leadership, until, finally, the Torah states: "And the anger of God was kindled against Moshe and He said: 'Is there not Aharon your brother, the Levi? I know that he will gladly speak... He shall speak for you to the people...'"

Rabbi Shimon bar Yochai, noting God's anger and the sudden introduction of Aharon, explains that at this point Moshe loses an honored opportunity. Moshe was originally destined to be not only Moshe Rabbeinu, the lawgiver, teacher and political leader of the Israelites, he was to be the Kohen Gadol, as well. Due to Moshe's continued reluctance at the burning bush, however, God relieves him of that honor and bestows it upon his brother, Aharon.

To mark this lost opportunity, Moshe's name is omitted from Parshat T'tzaveh, the parsha that introduces the concept of the kehuna (priesthood).

C. As intriguing as the Midrashic explanations for Moshe's "absence" in Parshat T'tzaveh may be, a much simpler, yet equally powerful, p'shat explanation can be offered.

Parshat T'tzaveh is "Aharon's parsha", the section of biblical text which introduces the glorious role that Aharon and his descendants will assume across the ages. In recognition of the fact that this is his brother's "moment", Moshe is forced to take a step back out of the limelight. Moshe is certainly present, playing an essential role in the proceedings. Aharon, however, is center stage.

Even Moshe, the greatest leader our people has known, must at times step aside, to allow others to shine. ❖

Parsha Points to Ponder

T'TZAVEH

1) Why does G-D tell Moshe to take Aharon and his sons FROM THE MIDST OF THE CHILDREN OF ISRAEL (MITOCH BNEI YISRAEL - 28:1)? Why are those seemingly extra words necessary?

2) The Torah teaches that the four articles of clothing for all kohanim should be FOR HONOR AND GLORY (L'CHAVOD ULTIFARET - 28:40) but in the reading of the verse it only says so regarding the special hat (MIGBA'AT). Why?

3) Why does the Torah give the command about the Kohein's pants in a seemingly separate category (28:42) after commanding the rest of the clothing in one verse (28:40) and what seems like a concluding statement about the special clothing (28:41)?

Parsha Points to Ponder

by Rabbi Dov Lipman

Suggested answers

1) The Kli Yakar explains that G-D was explaining to Moshe why Aharon merited to be the kohein despite the fact that he had sinned with the golden calf. The Jewish people deserved a kohein who could serve them and develop peace among them the way Aharon would and he was chosen in their merit.

2) The Rashbam answers that whereas all the special clothing worn by the Kohein Gadol was FOR HONOR

AND GLORY (28:2), for the regular kohanim only the hat had this dimension since the rest was very ordinary clothing but that which was worn on the head should be made in a way which exhibited extra beauty and honor.

3) The Ohr HaChayim teaches that a person could have made a mistake and thought that the pants were not actually special clothing but simply there for privacy purposes and that they were not essential to the holiness and proper fulfillment of the priestly service. Therefore, the Torah held off on describing the pants until the very end, right before the verse which describes the seriousness of serving without these articles of clothing (28:43) to leave no doubt regarding the integral stature of the pants.

T'CHEILET

In honor of Parshat T'tzaveh, with the garments of the kohanim and especially, the Kohein Gadol, presented, we find repeated reference to the wool dyed with T'CHEILET. The gemara says that the Chilazon is the color of the sea. MUREX TRUNCULUS is considered to be the source of the T'CHEILET dye. The snail shell takes on a blue-green color due to the sea fouling organisms covering them. In any case, the shell is always the same color as the seabed in which it is found. Biblical and Talmudic references to "sea" often refer to "sea-bed". It is a more than reasonable assumption that the Gemara is referring to the shell as it looks when it is caught (and not after it has been polished).

Inside the hypobranchial gland of the snail, only the precursors to the dye exist as clear liquid...

The chemistry of the dye formation in the

Murex requires a specific enzyme (purpurase), which quickly deteriorates upon the snail's demise.

The dyestuff is boiled along with a strong base to dissolve the snail meat and to create the chemical environment for reduction.

A reducing agent is added to make the dye water-soluble enabling it to take to wool (typical of vat dyeing). An acid is then added to neutralize the strong basic solution in order to prevent the dye solution from damaging the wool... the Murex dye solution is yellowish in the vat and its final color can only be determined when the dye oxidizes in the wool. Since the resultant color can range from blue to purple, the dye must be tested to determine if it has been sufficiently exposed to ultraviolet light. [Ed. note: Let's review. The original substance in the gland of the Murex snail is clear. After processing, it becomes yellowish. When wool is placed in the liquid dyestuff, and exposed to air and light, the dye becomes blue.] [The Murex dye binds very tightly to wool, and is among the fastest of dyes known to the ancient world...](#)

[Three days in strong bleach has no effect.](#) Tekhelet resembles the color of the sea, and the sea the sky...(Menachot 43b). God said: I have distinguished in Egypt between the drop of a firstborn and that of a non-firstborn, I will exact retribution from he who attaches KELA ILAN to his cloth and claims it is tekhelet (Bava Metzia 61b). [KELA ILAN has consistently been identified as indigo, which is blue... The blue dye obtained from the Murex trunculus snail is molecularly equivalent to the dye obtained from the kela ilan plant.](#) [Ed. note: That means that they are essentially the same substance, with the important difference that the dye of vegetable origin is forbidden to use as T'CHELET, and the dye from the chilazon (Murex T.) is the mitzva of P'TIL T'CHEILET.] Murex trunculus snails live along the coast of the Mediterranean.

This information on T'chelet comes from www.tekhelet.com