

## A Shabbat Mitzva Review

According to Rambam and the Sefer HaChinuch (and other mitzva counters, but not all), we go back to Parshat B'shalach for the first of the Torah's five mitzvot concerning Shabbat. Specifically, we find there, in the context of the episode of the MAHN (manna), the command not to leave one's place on Shabbat. In the context of the story, this command was given to the Exodus generation, referring to their not going out of the camp to collect MAHN, as none would fall on Shabbat and that which was prepared from Friday's double amount would provide food for the people on Shabbat. That alone would not make a mitzva among the 613 (TARYAG), because it is not a prohibition that would continue throughout the generations. But there is an aspect of that command that is for all times - T'CHUM SHABBAT, the Shabbat boundary. Without too much detail, this is the prohibition of walking more than a certain distance outside your place of dwelling - be it a big city or an individual home out in the boondocks.

Then we move to the next sedra, Yitro, for the two mitzvot that are found in Commandment #4 of the Aseret HaDibrot. First, the positive command of ZACHOR, which is fulfilled - first and foremost - by Kiddush on Friday night, i.e. as Shabbat enters - both in davening and at the dinner table. Havdala is part of ZACHOR ET YOM HASHABBAT L'KAD'SHO too, as Shabbat exits. Many other things we do on Shabbat and throughout the week, are also related to the fulfillment of the spirit of this mitzva. An example, referring to the days of the week by their numbers to Shabbat rather than by the names we have come to use, is a fulfillment of ZACHOR.

This is followed by the "major" prohibition of Shabbat - *cont. on page 4*

**Jerusalem** Shabbat in/out times for **VAYAK-HEIL**

**4:58pm / 6:11pm** (see page 3 for other zmanim)

Checked and double checked for Parshat Vayak-heil (don't lose the HEI sound)

**Moshiko** **NEW Grill-Bar** @ **Mevasseret Zion**  
Sderot Hachotzvim 9 • 579-7744



## Word of the Month

Still on the topic of the "real" Adar...

More of the "story": If one has vowed to do something until Adar, or through Adar, every year, then when there are two Adars, it is the first one that counts. In legal documents, Adar (when there are two) means the first one; the second has to be called Adar Sheni. (The first should also be identified as Adar Rishon, but if the document says only Adar, it is the first Adar that it means.) As much as these two facts might point to the first Adar as the "real" one, it ain't necessarily so! The Purim issue and Bar Mitzva factor each have reasons for what we do, that don't say: This is Adar



Candles	<b>VAYAKHEL</b>	Havdala	next week
4:58pm	Yerushalayim	6:11pm	5:03 / 6:16
5:16pm	S'derot	6:14pm	5:21 / 6:19
5:13pm	Gush Etzion	6:12pm	5:19 / 6:17
5:14pm	Raanana	6:12pm	5:19 / 6:18
5:14pm	Beit Shemesh•RBS	6:12pm	5:19 / 6:17
5:14pm	Netanya	6:12pm	5:19 / 6:18
5:14pm	Rehovot	6:13pm	5:20 / 6:18
5:13pm	Be'er Sheva (& Otmiel)	6:13pm	5:18 / 6:18
5:14pm	Modi'in• Chashmona'im	6:12pm	5:19 / 6:17
4:58pm	Petach Tikva	6:12pm	5:03 / 6:18
4:58pm	Maale Adumim	6:11pm	5:03 / 6:16
5:13pm	Ginot Shomron	6:12pm	5:18 / 6:17
5:12pm	Gush Shiloh	6:11pm	5:18 / 6:16
5:13pm	K4 & Hevron	6:12pm	5:19 / 6:17
5:13pm	Giv'at Ze'ev	6:11pm	5:18 / 6:16
5:14pm	Yad Binyamin	6:13pm	5:21 / 6:18
5:16pm	Ashkelon	6:14pm	5:21 / 6:19
5:01pm	Tzfat	6:10pm	5:06 / 6:15
5:13pm	Zichron Yaakov	6:12pm	5:19 / 6:17

Rabbeinu Tam Havdala - VAYAKHEL - 6:46pm

Ranges are 10 days. WED-FRI 19-28 Adar Alef • Feb 23 - Mar 4	
Earliest Talit & T'filin	5:23-5:14am
Sunrise	6:14-6:04am
Sof Z'man K' Sh'ma (Magen Avraham: 8:27-8:21am)	9:03-8:57am
Sof Z'man T'fila (Magen Avraham: 9:29-9:25am)	9:59-9:55am
Chatzot (halachic noon)	11:52½-11:51am
Mincha Gedola (earliest Mincha)	12:23-12:21pm
Plag Mincha	4:21-4:26¼pm
Sunset (based on sea level: 5:31-5:38pm)	5:36-5:43pm

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

**Orthodox Union**  
OU Kashrut • NCSY • Jewish Action  
NUCD • Yachad / Our Way • IPA • JLIC  
Synagogue/Community Services  
OU West Coast

**Simcha Katz, President of the Orthodox Union**  
Stephen Savitsky, Chairman of the Board, Orthodox Union  
Harvey Blitz, Chair, OU Kashrus Commission

**Rabbi Steven Weil, Executive Vice President**  
Rabbi Steven Burg, Managing Director, Orthodox Union  
Rabbi Dr. Tzvi Hersh Weinreb, Exec. V.P. Emeritus  
Headquarters: 11 Broadway, New York, NY 10004  
212-563-4000 • website: www.ou.org

Produced, printed\*, collated, and folded in-house  
Phil Chernofsky • (02) 560-9124  
tt@ouisrael.org • www.ttidbits.com

Advertising: Ita Rochel  
ttads@ouisrael.org • (02) 560-9125

TT Distribution • 0505-772-111 • ttidist@ouisrael.org

OU Israel and Torah Tidbits do not endorse the political or halachic positions of its editor, columnists, or advertisers, nor guarantee the quality of advertised services or products. Nor do we endorse the kosher of hotels, restaurants, caterers or food products that are advertised in TT (except, of course, those under OU-Israel hashgacha). Any "promises" made in ads are the sole responsibility of the advertisers and not that of OU Israel, the Israel Center or Torah Tidbits

**OU ISRAEL**  
Seymour J. Abrams • Orthodox Union • Jerusalem World Center  
OU Israel Center • Makom BaLev • Lev Yehudi Yisraeli  
Pearl & Harold Jacobs ZULA Outreach Center • Mashiv HaRuach  
The Jack E. Gindi Oraita Program • OU Israel Kashrut

**Yitzchak Fund, President, OU Israel**  
Rabbi Emanuel Quint, Senior Vice President  
Prof. Meni Koslowsky, Vice President  
Dr. Simcha Heller, Vaad member  
Stuart Hershkowitz, Vaad member  
Moshe Kempinski, Vaad member  
Sandy Kestenbaum, Vaad member  
Zvi Sand, Vaad member  
Ben Weiner, Vaad member  
Harvey Wolinetz, Vaad member

**Rabbi Avi Berman, Director-General, OU Israel**  
David Katz, CFO, OU Israel  
Menachem Persoff, Director of Programs, Israel Center  
Phil Chernofsky, Educational Director and TT editor

22 Keren HaYesod • POB 37015 • Jerusalem 91370  
phone: (02) 560-9100 • fax: (02) 561-7432  
email: office@ouisrael.org • website: www.ouisrael.org

Torah Tidbits and many of the projects of OU Israel are assisted by grants from The Jewish Agency for Israel

**Founders & initial benefactors: George z"l & Ilse Falk**

## LEAD TIDBIT cont. from front page

that of doing any manner of MELACHA, the forbidden creative activities on Shabbat. These include 39 different categories of Melacha and countless TOLADOT, derivatives or offshoots, which are on the same level of prohibition as the AVOT MELACHA. Cooking, for example, is a TOLADA of Baking; watering the grass is a TOLADA of planting.

This brings us to Parshat Mishpatim where we find a positive command which is the other side of the MELACHA-prohibiting mitzva. "And on the seventh day you shall rest." This does not refer to a Shabbat afternoon nap. That's part of the Rabbinic concept - inspired by the Navi - of Oneg Shabbat. The positive Torah mitzva to rest means to abstain from Melacha. Everything that is a violation of the prohibition of Melacha is also a violation (non-fulfillment) of TISHBOT (you shall rest).

No mention of Shabbat in T'ruma or T'tzaveh - just Mikdash (Mishkan). But at the end of two and a third sedras - at the end of the first Aliya of Ki Tisa, we find a "reminder" about Shabbat. Which is not just a reminder, but a connector to the whole idea of Mikdash. Whereas Mikdash is all about the sanctity of PLACE, Shabbat is about the sanctity of TIME. Mikdash and Shabbat are partners. We learn the details of the Melachot from the Mikdash. Other p'sukim highlight this partnership.

And after the disaster of the golden calf and its aftermath, the Torah brings us back on track in this week's sedra with the making of the Mishkan - but precedes the whole large Mishkan portion with a three-pasuk reminder of Shabbat. In addition to reiterating that Shabbat must be "kept" and that willful violation is a capital offense, the Torah presents a fifth mitzva about Shabbat - that Sanhedrin cannot execute or otherwise punish someone on Shabbat. Shabbat is a day of rest even for the condemned person. (There is a lot more we learn from this prohibition of LO T'VAARU EISH... see inside the Sedra Summary for some more detail.)

Let us briefly add the Rabbinic concepts of Oneg Shabbat, Kavod Shabbat, Kedushat Shabbat, legislation to protect the Torah laws of Shabbat, Spirit of Shabbat (Shabbos-dik) - the details of which would - and do - fill books.

Of the many bottom lines with which we can end this Lead Tidbit, we choose the following: Shabbat and Mikdash are "way up there" in importance and significance in Torah Judaism. Without resorting to arguing which one is higher, let us point out that G-d culminated His Creation of the world with Shabbat, He added a strong Shabbat connection to the Exodus, Shabbat is considered a foretaste of the World to Come, Shabbat is the eternal and everlasting sign of our relationship with G-d. May we merit many Shabbatot, and the rebuilding of the Mikdash in our time

# Vayakhel

22nd of 54 sedras;

10th of 11 Sh'mot

Written on 211 lines in a Sefer Torah

13 Parshiot; 7 open, 6 closed

122 p'sukim - ranks 17th (3rd in Sh'mot)

Tied with Va'etchanan and Ki Tavo,

but shorter than each in words & letters

1558 words - ranks 24th (6th in Sh'mot)

6181 letters - ranks 21st (5th in Sh'mot)

Relatively short p'sukim, hence the drop in ranking for words and letters

## MITZVOT

Contains 1 mitzva of 613 (a prohibition)

As we have mentioned in the past, the mitzva-distribution throughout the Torah is very uneven. 17 sedras have none of the Taryag and another five (Vayakhel included) have only one mitzva. Three sedras have 2 mitzvot and three have 3. That accounts for just over half of the sedras (28 of 54) with a total of only 20 mitzvot.

## 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

20 p'sukim - 35:1-20

[S> 35:1 (3)] Moshe gathers the People (according to Tradition, this took place on the "first" Yom Kippur or the day after, following 40 days and 40 nights on Har Sinai) to instruct them concerning the building of the Mishkan. He begins with a warning/ reminder to keep Shabbat (even while being involved in the holy tasks of the Mishkan).

Concerning the fact that Shabbat comes at the end of the first presentation of Mikdash and at the beginning of the second presentation (which is how Vayak-heil begins)... A possible explanation is that the whole portion of the Golden Calf and its aftermath is an "interruption" in the flow of the Mishkan portions: the commands to make it, and the carrying out of those commands. So we can see the beginning of this week's sedra as saying: As the Torah was saying before the (unfortunate) interruption, remember Shabbat's supremacy...

Who told you? Zilpa?

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

## MitzvaWatch

The "command" here of "Thou shall not kindle fire in all your dwellings on the Shabbat day" teaches us many things.

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

two-fold: Why single it out and why command it again.

Sefer haChinuch says that the prohibition here is directed to Sanhedrin, not the individual. We have already been told that we may not kindle fire. The courts, says the Chinuch, may not carry out the capital punishment of burning (S'reifa) on Shabbat. Nor, by Biblical extension, may any capital punishment be carried out on Shabbat, nor may any punishment by the courts be carried be meted out on Shabbat [114,L322 35:3]. This allows Shabbat to be a day of respite and rest even for the convicted felon on "death row".

We can also look at the Shabbat reminder in a different way. You may not kindle fire in YOUR DWELLINGS, wherever they may be, but you may - nay, you must - kindle fire (and do certain other Melachot) in THE DWELLING, the Mikdash. (That is, when specifically commanded to do so by G-d - the Menora in the Mikdash was lit on Shabbat.)

In loving memory of our beloved parents, grandparents and great-grandparents  
Chazan Shaye Abba Pinsky ז"ל  
החון ישעיה אבא פּינסקי ז"ל  
on his 15th yartzeit, י"ח אדר  
and  
Minerva Pinsky ע"ה  
on her fourth yartzeit, כ"ז אדר  
יהי זכרם ברוך

Some commentators say that the repetition of fire comes to emphasize that kindling a fire is a capital offense of no less strictness, despite the fact that on Yom Tov, among the few Melachot that are permitted is cooking with fire, lighting flame to flame. We might have gotten the impression that FIRE is not THAT major an offense, because of Yom Tov. Comes the Torah here to emphasize the prohibition for Shabbat.

We are also taught that the singling out of one of the 39 categories of Melacha indicates that the categories have an identity of their own as far as Shabbat halacha goes. E.g. planting, watering, fertilizing, grafting (the permitted kind), pruning are all forms of the AV MELACHA (category) of planting. Picking a flower belongs to a different category, reaping. Without going into full details, let's just say that there are differences between the following two situations: [1] A person waters and prunes his rose bush on Shabbat, [2] A person waters his rose bush and picks one of the roses. Without the concept of differentiation among the 39 categories of Melacha, the two situations would be the same, namely, a person doing two forbidden acts on Shabbat. So this is another "lesson" from the LO T'VA'ARU statement.

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

**EYE WORLD**

**Your American  
Optometrist in ISRAEL**

- ☞ **Comprehensive Eye Exams**
- ☞ **Expert fitting of multi-focal lenses** -- starting at only 950₪!
- ☞ **Contact lens professionals**
- ☞ **Wide selection of frames to fit all budgets**

**We guarantee your satisfaction**

2 CONVENIENT LOCATIONS:

**16 King George** (upstairs from Bank Ha'poalim) (02) **625-0163**

**Ramot Eshkol Shopping Center**  
Rechov Paran 9 • (02) **582-8455**

since fire was not "in the picture" until the first Motza'ei Shabbat, perhaps kindling of fire is not an equal member of the family of prohibited Melachot. Comes the pasuk to set the record straight. Fire is not only one of the 39 categories, it is the flagship of them all.

Notwithstanding all of the above, which equalizes FIRE with the other Melachot, there is an OPINION that the singling out of fire (and of carrying, elsewhere) gives it a different - and lesser - status than the other Melachot.

**For your information:**

The phrase SHABBAT SHABBATON appears 6 times in the Torah. Twice it refers to Yom Kippur, once to the

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

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

One senses an impatient excitement concerning the job at hand. Moshe speaks to the people and tells them what G-d has commanded. (Note the similar terminology the Torah uses when Moshe tells about Shabbat and about the Mikdash.)

**To my dear friends  
the "Torah Tidbits Folders"**

Thank you for your good wishes  
and generous contribution to  
Emanah in my honor

May we continue our good work  
for worthy causes in good health  
and friendship - *Sally Tokayer*

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

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

One can speculate, based on the sequence we are presented with in the Torah, that there was a fair amount of guilt from the Golden Calf that was motivating the People.

## Levi - Second Aliya 9 p'sukim - 35:21-29

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

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

The leaders of the Tribes supplied the precious stones for the

shoulder-pieces of the Eifod and for the Choshen of the Kohen Gadol, and spices and oil for the Incense and the Anointing oil.

**SDT:** *Rashi quotes R' Natan who explain why the leaders of the tribes took the initiative on the occasion of the dedication of the Mishkan. He says that they learned their lesson from this original collection of materials. The leaders decided to wait until the people finished giving, and then they would give what was missing. It turned out that there was almost nothing left to give because the people had given so generously. For Chanukat HaMizbei'ach they went first. But for the initial T'RUMA they were mildly rebuked by the Torah in an inconspicuous way - the letter YUD was dropped from the word N'SI'IM (36:27). Leaders are supposed to lead, they are supposed to initiate. Jewish leaders say ACHARAI - after me!*

## Shlishi - Third Aliya 13 p'sukim - 35:30-36:7

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

## Luxurious Properties FOR SALE

- **NEW!!** New luxurious project in the heart of Old Katamon, prime location, very quiet and surrounded by greenery, 2 small buildings, 12 apartments each, Shabbat elevator, parking, storage, high standard, succah balconies/private gardens ATTRACTIVE PRICES: around \$7500/m!
- **NEW!!** Unique penthouse of 320m on one level in the best Old Katamon, private Shabbat elevator, large terraces, succah, panoramic views of all Jerusalem, parking, storage, ONLY \$2,200,000
- **NEW!!** In a quiet lane of Baka, in a beautiful Arab house, 220m apartment with garden and beautiful terrace, arches windows, high ceilings, original floors, for renovation, amazing potential, parking
- **Exquisite Penthouse** in German Colony, prime location, beautiful 250m full of light, 7 rms, pvt elevator, fire place, amazing 120m terrace facing panoramic views, private parking, very quiet - MUST SEE!!
- **New beautiful Penthouse** on Rashba St. in Rehavia, 250m + separate unit, large terraces + private roof with pool, private elevator, luxurious 2 family house
- **Prestigious** new 380m apartment on one level in Talbieh, highest specifications, luxurious residence, doorman, succah balcony, 2 parking spots, 2 storages, nice views to the Park - **Rarely seen on the market!**
- **Authentic charming garden apartment** in German Colony! 160m, Arab style full of character, high ceilings, large 4 rooms, private entrance, private garden - DAVID: 054-4548202
- **Achad HaAm St.** in Talbieh, Unique beautiful apartment of 240m on one level, 6 rooms, luxurious building with lobby and elevator, 2 large terraces, succah, views, parking, storage

EXCLUSIVE TO DEBORAH TOUITOU  
0544-804767 • www.realestatejerusalem.co.il

Bezalel is identified as the son of URI and the grandson of CHUR, whom we have meet back in B'shalach during the first battle against Amalek. According to the Midrash (Sh'mot Rabba), CHUR

*Many happy healthy returns to  
Erica & Yakov Zeisel  
on their 50th wedding anniversary.  
Wishing you and the family kol tuv  
Bella Harpaz*

boldly opposed the Golden Calf, calling out to the revelers to remember G-d and the miracles He had wrought all along. The revelers arose and killed Chur. The Midrash also suggests that Chur was rewarded for his defense of G-d's honor by elevating his grandson Bezalel to great prominence.

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו  
שתשלח מהרה רפואה שלמה מן השמים  
רפואת הנפש ורפואת הגוף לחולים

אביגיל אסתר בת אפרת צפורה  
יהושע משה בן ריסל  
אנשל אשר בן שפרינצא  
ישעיה שלום בן מלכה גיטל  
חיים אברהם חנינא בן בלימה  
יהודה לייב בן הענא  
נתנאל יוסף בן שמחה סימה  
דוד יוסף בן פייגי פרל  
רוני רבקה בת רחל  
רבקה בת יעל  
קיילא חיינא בת חנה פרומא  
עדי בת ליבה איטה  
יהודה יורם בן קרן אור  
אילנה מיכל בת אלישבע מלכה  
רחל שירה בת יפיה דבורה  
אברהם ישעיהו בן אבינה  
ציפורה בת חנה מנוחה  
משה שלמה בן חנה לאה  
יצחק קלמן בן זוטה  
חנה רבקה בת רייזל  
שמחה בת רחל  
חיה מאירה מינדל בת חוה גאלדא  
Menya Leba bat Yitta Chaya  
Hinda Molly bat Zelda  
Shoshana Abra bat Chaya Beila  
Chedva bat Chaya  
בתוך שאר חולי ישראל.

## R'vi'i - Fourth Aliya 12 p'sukim - 36:8-19

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

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

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

A very happy birthday  
to my dearest LOML

## **Chamishi 5th Aliya** 35 p'sukim - 36:20-37:16

[S> 36:20 (19)] Next the Torah describes the construction of the wall-planks of the Mishkan from acacia wood. There were 48 planks - 20 each on the north and south walls, and 8 on the west wall. Each plank was covered with gold. Each was inserted into two foundation sockets of silver.

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

[P> 37:1 (9)] With the structure completed, next came the Aron

[P> 37:10 (7)] and the Shulchan

**SDT:** *After many anonymous VAYA'AS, and he did... we come to an unusual wording for the ARON. VAYA'AS BETZALEL ET HA'ARON... Rashi says: "Because of his dedication to the construction of the Mishkan more so than others, he is honored by associating his name with the ARON.*

*Baal HaTurim adds that Betzalel knew the secrets of the ARON, not just the*

*Mazal Tov to J. Judith Becker  
and Leah & Dahvid Wolf  
and family on the engagement  
of their grand/son Noam  
to Brachi Romberg*

## **JEWISH HERITAGE TOURS**

### **China**

13 days • May 17

### **Spain/Portugal**

10 days • May 17

### **Central Europe**

with **Rabbi Aubrey Hersh**

6 days • May 24

### **Magic of Morocco**

10 days • June 13

### **Baltic Capitals Heritage Cruise**

10 days • August 24

**SPACE LIMITED  
SELLING FAST  
BOOK NOW**

[www.koshertravelers](http://www.koshertravelers)

email: [david@eddiestravel.com](mailto:david@eddiestravel.com)

Ph: (02) 992-9801

*technical details of its construction. Therefore his name was attached to it.*

*Meshech Chochma explains that other parts and furnishings of the Mishkan were not just made by Betzalel, but by others as well (for the first and second Beit HaMikdash, and IY"H for the third one.) But not the ARON. It was made by Betzalel. It was used throughout the tenure of the Mishkan and all during the first Beit HaMikdash. It was hidden and was absent from the second Beit HaMikdash. And the very same ARON will be rediscovered for the 3rd Beit HaMikdash, שיבנה בנ"א. It was and is truly Betzalel's ARON.*

## **Shishi - Sixth Aliya** 13 p'sukim - 37:17-29

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

**Did you know...** Even though the Torah commands that the Menora be made of gold, it may be made of other metals, if gold is not available. Furthermore, the requirement of MIKSHA ACHAT, one solid piece, only applies to the Menora when it is made of gold. Double furthermore, a non-gold Menora, which is just as "kosher" for the Beit HaMikdash as a gold one, does not need the decorative orbs, cups, and flowers. Without these restrictions, it is much easier to

*Thank you, David Landau*

make a Menora for use in the next Beit HaMikdash, until we get the gold and full details of the Menora's form. In fact, there is a silver Menora in the Temple Institute that is waiting to function in the Third Beit HaMikdash. It was not hammered of one piece of silver - because it doesn't need to be. Nor does it have G'VI'IM, KAFTORIM, and P'RACHIM, which it does not need and which we would be able to only guess as to exact detail. It is not a facsimile. It is not a model. It is a real Beit HaMikdash Menora just waiting to be.

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

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

## **Sh'VII - Seventh Aliya** 20 p'sukim - 38:1-20

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

**Condolences to Philip Libman  
and family on the passing of his  
FATHER ל'א**

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

# DAVIDMAN'S PESACH 2011

Join us for a fantastic  
Pesach vacation at the  
**Leonardo Plaza Hotel Dead Sea**

**Best Value for your money • English-speaking luxurious  
Pesach Vacation Program on the Shore of the Dead Sea**  
(no crossing roads or leaving the Hotel's property)

This Pampering Hotel combines our unique 5-star jam packed program  
and offers all the facilities and activities that your family could dream of,  
for a relaxing and enjoyable Pesach vacation!

Resident Scholars: **Rabbi Reuven & Shani Taragin, Rabbi Dovid Gottlieb**  
Our Program Director: **Yehuda Katz**

Lenny Davidman (02) 673-0721 • 054-557-3101 • Pesach@LDevents.com  
www.LDevents.com • www.koshertravelers.com

in association with

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

*Mazal Tov to Debbie Schlissel  
and family on the birth of her  
first great-grandchild - a girl!*

Join Our New Shiur  
**GAIN PROFICIENCY  
IN GEMORA, RASHI,  
TOSEFOT & RISHONIM**

in English

**SUN-THU 12:15-1:15pm**

By an experienced Magid Shiur at  
**Yeshiva Tsama Nafshi**  
in Romema near Central Bus Station

For info, 050-658-8326  
or (02) 534-3576 or  
tsama\_nafshi@yahoo.com  
Ask about our other daily shiurim

[S> 38:9 (12)] Finally, the courtyard is described. The last 3 p'sukim are reread for Maftir.

## **Haftara 39 p'sukim Melachim Alef 7:40-50**

(Sfaradim read Melachim Alef 7:13-26)

Follow this (it is confusing)... When Vayak-hel and P'kudei are combined (which is in most, but not all, 12-month years), it/they are usually HaChodesh and sometimes Para.

In either case, the regular haftarat of Vayak-hel and P'kudei are preempted by the special "Four Parshiyot" haftara. When they are read separately (in all 13-month years) one is Sh'kalim (usually Vayak-hel) and the other is a "regular" Shabbat. This year, P'kudei is Sh'kalim, and Vayak-hel is regular. Ashkenazim read Vaya'as Chiram. (When P'kudei is regular, there are different opinions as to what is read, really complicating the situation).

## **Saying Tehillim**

An Evening of Psalms set to Music  
by the renowned composer

**Andre Hajdu**

In memory of

**Avraham David Moses** אברהם

On the third anniversary of the  
Merkaz HaRav terror attack  
Motsei Shabbat P'kudei (Mar 5th)  
8:30pm • Matnas Efrat  
Doors open at 8:00pm

(There is also one rare 12-month year-type when the sedras are read separately and V is Para and P is HaChodesh.) The last times Vaya'as Chiram was read for Vayak-hel was 3 years ago, 3 years before that, and 21 years before that (which was before Torah Tidbits was born).

The haftara tells of the making of various vessels for the Beit HaMikdash, especially those made by Chiram out of copper. Rabbi Jacobs z"l points out that Chiram was from Dan on his mother's side and Shlomo HaMelech was, of course, from Yehuda. This has a sharp parallel to the two main artisans of the Mishkan, Bezalel from Yehuda and Aholiav from Dan. There are other points in common that make this portion a good choice for Vayak-hel.

Some people look at Vayakhel with boredom, since so much repeats from Parsht T'ruma. CHAVAL (as we say). We should listen to the Torah reading with rapt attention and prayerful anticipation of the rebuilding of the Beit HaMikdash. Even though the details are about the Mishkan of long ago, the Mitzva and the description of the endeavor as as current as can possibly be. May we be ZOCHEH.

Feeling Tired? Lack Energy?  
High Cholesterol? Overweight ?

**Start feeling Energetic and Healthy Today!**  
Get the stuff (OU kosher) that works  
from the people you trust!  
Call the SPRECHERS 050-7287-455  
www.SpirulinaIsrael.com

## Divrei Menachem

Embedded in the description of the building of the Mishkan are several laws pertaining to Shabbat, perhaps because while the Mishkan is a sanctification of place, Shabbat is a sanctification of time. Notably, both the Mishkan and Shabbat serve to bring our service of Hashem into focus and to raise our existential state to higher spiritual levels.

One of the central themes of Shabbat is SHALOM for, as we know, the lighting of Shabbat candles by the woman of the house represents the notion of her inducing a special atmosphere of harmony into the Shabbat home.

The command that, "You shall not burn fire in your dwelling places on Shabbat" (Sh'mot 35:3) seems to contradict that idea. However, not surprisingly, our Chassidic masters noted that the last letters of the Hebrew words that make up this sentence spell out EMET and SHALOM - Truth and Peace - and that the two Hebrew letters that make up the Hebrew word for fire, EISH, represent an abbreviation for the same two words EMET and SHALOM!

Yes! One may not create fire on Shabbat. But one may use the light and warmth of fire on Shabbat. Moreover, Shabbat is the prime time for reflection on the meanings of the terms EMET and SHALOM - for as we create warmth and harmony in our world so does the essential meaning of truth emerge.

## Pesach 2011 for the entire family

Enjoy a unique experience  
in the best places in the North

- Pastoral Spa Kfar Blum
- HaGoshrim Hotel in Nature
- Hacienda Forestview
- Nof Ginosar Hotel & Inn
- Nofei Gonen

More info & details: 09-774-2847

[www.gorentours.co.il](http://www.gorentours.co.il)

## VEBBE REBBE

**QUESTION:** *My roommate (=Reuven) and I disagreed whether it is necessary to lock our dorm rooms when leaving, and he often does not bother or remember to do so. Recently, things were stolen from our room after he left it unlocked. I think he should pay, as his approach was proven overly optimistic at my expense. Am I right?*

**ANSWER:** First, let us see whether Reuven, who as a roommate was able and arguably responsible to help guard your items, when applicable, should be obligated as a negligent shomer (watchman). One does not become obligated as a shomer unless he accepts responsibility, which probably did not happen in your case. It is not sufficient to be aware that the object's owner left the object in his proximity (Bava Metzia 81b).

Yet, there may be grounds for obligation as a shomer, as follows. The Rambam (S'chirut 2:3) says that even in cases (such as guarding land) where the laws of a shomer do not apply, one is still obligated to pay for negligence because "negligence is like damaging." We can suggest similarly that the negligence of not locking the door obligates one even if he does not do a

☞ Generally, the slower the relief, the longer it lasts.

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

damaging act and he does not have the obligations of a shomer. True, commentators (see Shach, Choshen Mishpat 66:126) say that this is true specifically to one who accepted being a shomer, as the moral obligation to watch exists, just without a shomer's halachic obligations. Thereby one who fails to guard on the most basic level must pay. However, in our case, he never promised to guard. Yet, our case is more stringent, as roommates have a relationship of interdependency and responsibility (e.g., if you had complained to the school, they probably would have instructed Reuven to lock the door). Therefore, the Rambam's opinion should apply to this case. Regarding halacha, the Shulchan Aruch and the Rama (Choshen Mishpat 301:1) cites the Rambam's as the minority opinion, while the Shach (op. cit.) accept his opinion. In short, it is unlikely that a Beit Din would extract money from Reuven based on this logic, despite its significant merit.

Another avenue to explore is damages. The gemara (Bava Kama 55b) says that if one breaks his friend's flimsy wall that was holding back his friend's animal, Beit Din cannot make him pay, but he has a moral obligation to do so. There is a machloket whether he is forced to pay when he knocked down a strong wall causing the animal to get lost (see Shulchan Aruch, CM 396:4). The Yam Shel Shlomo (Bava Kama 6:3) says that even one who obligates there does so because felling the wall that holds back an animal is like removing the animal. In contrast,

one who opens a door that allows a thief to come in, only introduces a new, potential damaging factor. The latter is g'rama (indirect damage) and one is not obligated, although there is likely a moral obligation to pay (gemara, *ibid.*). Our case is even more lenient, as Reuven has every right to open the door, and the problem is his failure to lock it later (it might depend if he purposely did not lock it).

A final category, which is a mix of the two above, is *nizkei sh'cheinim* (damages among neighbors). The Tur (CM 157) cites a *machloket*. The Rama compares the case of a neighbor who warns another that his failure to close a door allows robbers in to the case where one warns his friend that his wall fell and the mingling of their different vegetations will render them forbidden and he does not act, where he must pay (Bava Kama 100a). The Rosh counters that in the latter case, the mechanism that creates the prohibition begins working immediately, which is different from the possibility that robbers may come from elsewhere to damage. The Rama (CM 155:44)

cites both opinions regarding one neighbor who asked the other to remove an indirect damager and he did not. In our case, then, it is hard to extract money but also hard for Reuven to wipe the slate clear. Therefore, we think it is proper for you to suggest a compromise with Reuven about payment and have him accept the responsibility to lock the door seriously in the future.

Rav Daniel Mann, Eretz Hemdah Institute

Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet by Eretz Hemdah. You can receive it by sending an email to [info@eretzhemdah.org](mailto:info@eretzhemdah.org) with the message: Subscribe/English or Subscribe/Hebrew - leave subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel.

## FOLDERS WANTED

Our dedicated crew of folders can use some new teammates - especially on Wednesdays 5:00-10:00pm (or part) and Thursday afternoon

## Apt. Management

Itzhak Kotler • also vacation rentals  
(02) 586-1554 • 052-286-3877  
See us at [www.jerusalem-management.com](http://www.jerusalem-management.com)

## GAV HAHAR Movers Beit El Homes • Offices • Lifts

Packing Services and Storage

Call for recommendations  
(02) 997-8757  
052-607-1171

Rabbi Weinreb's Weekly Column:

## VAYAKHEL

### Three Dimensions

Since my childhood, I have been an avid reader. When I first discovered the joy of reading, I read everything I could get my hands on. Even today, my taste in reading is very eclectic. However, there is at least one genre of literature that I seem to avoid.

I do not read science fiction. I trace my distaste for science fiction to one of its common themes: the possible existence of a fourth dimension. Somehow, the three dimensions of our ordinary reality are quite enough for me. The possibility of a mysterious fourth, of a "black hole" in the universe, is one that I have always dismissed as unimaginable.

The three dimensions of our existence are not only part of our physical reality. Forward and backward, horizontal left and right, and vertical up and down all play a part in our religious experience as well.

For example, when the Jew shakes the lulav on Sukkot, he moves it from left to right, up and down, and forwards and backwards. In doing this, he mimics the ritual in the ancient holy Temple of T'NUFA, waving, where various sacred objects were lifted and rotated in all of the three dimensions.

When the Sh'ma is recited and the Jew declares that G-d is one,

ECHAD, he is instructed to imagine that G-d's dominion is over all the three dimensions of existence. He rules the horizontal plane, the vertical plane, and the dimension of inner/outer.

Our tradition knows too of an entirely different dimensional triad. Not merely three aspects of space, but three modes of human experience: time, space, and person. In Hebrew, this triad is known as *olam-shana-nefesh*; literally "world-year-soul".

Part of our experience is temporal; we live in time. We also live spatially, bound by geographical parameters. And we have the inner experience of being, of consciousness, of personal awareness. Thus, three dimensions.

These three dimensions play a central role in this week's Torah portion, Vayakhel. Three themes are intertwined in the chapters of Sh'mot 35:1-38:20 which comprise our parsha.

These three themes are the Sabbath, the Mishkan, and the individuals to whom the words of this parsha are addressed and who contribute, both materially and creatively, to the construction of the Mishkan.

## New all-sports internet radio

Live broadcasts from 4:00pm to midnight, Mon-Thu (and more)  
Israeli sports, U.S. sports, World sports... [www.israelsportsradio.com](http://www.israelsportsradio.com)

The portion begins as Moshe assembles the entire congregation of the Children of Israel. Moshe and all the Jewish people constitute one dimension, one nefesh, one person.

He shares with them the message of the Sabbath, of working for six days and resting on the seventh. He enjoins them to kindle no fire in their homes on the Shabbat day. He thereby introduces them to the second dimension, that of time. He initiates the concept of sacred time, of a time which stands separate from the mundane and the ordinary.

The rest of the parsha describes the construction of what is to become a sacred place. A demarcated space set off from the rest of the spatial environment.

And throughout Parshat Vayakhel, we read of those whose "hearts are stirred up and whose spirits are willing" (35:21) to come forward with the gifts and contributions out of which this space will be constructed. We read of the "wise hearted women... whose hearts stirred them up in wisdom" (35:26) and whose hands crafted the beautifully embroidered cloths that decorated this haven in space.

We also read of two individuals,

## Dr. Eliezer Rosenblum

NYS Licensed and Board Certified

### Chiropractor

Offices in Jerusalem, EFRAT,  
Ramat Beit Shemesh

**052-662-4658**

Betzalel and Aholiav, who are "filled with a Godly spirit, with wisdom, understanding, and knowledge in all manner of workmanship" (35:31).

These three utterly different dimensions delineate the physical reality of horizontal and vertical space, but even more so accentuate the spiritual reality of man. The human condition is such that space can be sanctified, that time can be hallowed, and that humans have a transcendent spirit that distinguishes them from the rest of the animal world.

This week's Torah portion is often considered to be an uninspiring, even boring, list of irrelevant details. In truth, however, the lessons inherent in these three dimensions are about as important as any in our Torah.

First there is the lesson of SHANA, of the year, of time. We have the capability of setting aside special times for celebration, for introspection, for memory. And this capability has kept the Jewish people in good stead throughout their history. As the 19th century Jewish thinker Achad Ha'am expressed it so well, "More than the Jewish people have kept Shabbat, the Shabbat has kept the Jewish people."

Then there is the lesson of OLAM, of the world around us, of space. There are places in the world which are home, and there are places which are exile. Indeed, "home is where the heart is", in the psychological

sense. But in the national and religious sense, the Land of Israel is our place, and our synagogues and study halls are our sacred spaces in every corner of the world.

Finally, there is the lesson of NEFESH, of the personal soul. It is our spiritual potential that makes us able to sanctify time and place and thereby lend meaning and purpose to our existence.

A fourth dimension? Perhaps there is one. But for me, the three dimensions of OLAM, SHANA, and NEFESH are more than sufficient to provide an agenda for religious life. What a powerful framework! And all encompassed in this week's Torah portion. □

## The name of the sedra

We've done this before but it bears repeating.

וַיִּקְהַל

The first word of this week's sedra, one other time in the Torah, five further times in the rest of Tanach.

The main "problem" is the ease with which the HEI sound is swallowed.

First syllable is VAI. Because the YUD has a DAGESH CHAZAK in it, its sound closes off the first syllable and begins the second syllable YAK. But the first two syllables blend as VAYAK. The SH'VA under the KUF is NACH. The third and final syllable (the one that gets the emphasis) is HEIL (sound alike of the English word "hail").

One should be careful not to swallow the HEI sound - VAYAKEIL, and also try not to NA the SH'VA to produce VAYAK'HEIL. Doing that makes the HEI easier to sound, but the SH'VA under the KUF should not contribute even a very short vowel sound (of the SH'VA NA).

It's hard to transliterate too, because the KH is used as a CHET.

## "YOUR BROTHER SHALL LIVE WITH YOU" [2] The Challenge of Money by Dr. Meir Tamari

The simplest and therefore the most common act of charity is the giving of money to people who ask for it. This is not something limited to Judaism but can be found in various forms and degrees throughout the centuries, in almost all faiths and spiritual systems. However, the halahkic framework creates something specifically and manifestly Jewish, unparalleled and unequalled.

Giving charity is not just optional or something that we do out of the goodness of our hearts. Rather, "It is a positive Torah mitzva to give charity as it is written, 'you shall surely open your hand to him (D'varim 15:8), and also, 'you shall support the stranger and your brother shall live with you (Vayikra 25:35). There is the parallel negative mitzva which one transgresses when one does not give charity: 'you shall not harden your heart and you shall not close your hand from your poor brother (D'varim 15:7)" (Mat'not Aniyim 2:7). Even one who is supported by charity is obligated to give something to charity.

There is no concept of the deserving

**Special offer to TTreaders**  
**Trade Stocks, Options, Futures and Forex**

- Guaranteed lowest rates on all trades
- Free demo accounts
- Live local customer service during trading hrs

For details, Noam 052-977-91-91  
or lowratestrading@gmail.com

poor, so that it is immaterial whether the recipient was poor due to external factors or through his own fault or his own decisions. "One borrowed money from non-Jews and when he did not pay, they cast him into prison. The community has to redeem him. If he repeats this, he still has to be redeemed. After the third time we have no obligation of redemption, except where there is danger to his life and then even a hundred times." In this case, the poverty was clearly caused by that individual's choice, nevertheless, the obligation of charity still applied. So too, the inefficient, the drug or liquor addicts and the lazy have to be

**DF | LIFEINSURANCE**

**U.S. based Life Insurance  
for Americans living in Israel  
with minimal hassle.**

***Lower premiums/more benefit***

If you want an American-based life insurance policy and thought you couldn't - well now you can.

**Regardless of how long you've been living in Israel**

**Call for a free  
Life Insurance Quote**

**054-227-0863**

**donny@dfinsurance.com**  
**www.dflifeinsurance.com**

included in our charity. However, just as it is mandatory to give to the poor, so the Codes all rule out giving to the liars and the charlatans who defraud under guises of poverty, illness or physical handicaps.

Apart from providing food, the Rambam, and in his footsteps the other authorities, ruled that charity had to provide "clothing if he is naked, household utensils if they are lacking, and a wife if he is unmarried or a husband if she is unmarried." In the case of a rich person who lost his wealth, charity included even a horse to ride on and a servant to precede him [both signs in their day of wealth and power as we see from the stories of Yosef and of Purim]. This rule was a recognition of the anguish, over and above the financial suffering, that such people suffer, and has been applied to laid off workers who suffer the trauma of being redundant.

If the demands of the Torah are so widespread, how much of our income are we obligated to give to meet them? Sometimes, people are filled with such mercy at the suffering of others or with such guilt feelings at their own good fortune that they are prepared to give up all their wealth and become poor. This has been characteristic of many founders and followers of other religions but not in Judaism with its concept of the legitimacy of private wealth balanced with the individual and communal obligations towards the

And G-d hardened Par'o's heart  
And He confused the Egyptian camp

sick, poor, aged and the stranger. "In Lod, the Sages taught that a person may not give away more than one fifth of his income to charity." This has been codified to refer to the observance of all the positive mitzvot; regarding negative ones it seems that no limit is set. Furthermore, bearing in mind the limited resources of the average person, the Rama, while limiting the full funding of these obligations to the communal funds, places responsibility on the individual, to at least bring the situation of the poor to the notice of the communal officials.

Throughout, there is only the obligation on the giver, but there is no entitlement for the poor to receive, entitlement that results in a welfare mentality. This welfare mentality corrupts the recipients and often causes a reaction against all forms of publically financed welfare programs, as witnessed internationally in the recent past. Rather, we have lifestyles of Torah and teachings of our Sages that would encourage a different view of receiving charity. "A person should always flog a carcass in the public thoroughfare [regarded as degrading work] rather than depend on others. One should not say, 'I am a priest, I am a great scholar - provide for me" (Pesachim 112-113).

**Israel Land Fund**

Returning the Land of Israel  
to the people of Israel.

**PLEASE DONATE TODAY**  
**www.israelandfund.com**  
Tel: (02) 622-3195

# 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: Mizmor Shir King David's Temple

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד. אֲרוֹמִימְךָ  
ה' כִּי דָלִיתָנִי, וְלֹא שִׁמַּחְתָּ אִיבֵי לִי.

**Meaning:** translation...

A psalm - a song for the inauguration of the Temple - by David. I will exalt You, Hashem, for you have drawn me up **and not let my foes rejoice over me.**

NOTE: Nusach Ashkenaz and Nusach S'fard differ in the placement of 'Mizmor Shir Chanukat HaBayit L'David' (T'hilim 30). In Nusach Ashkenaz, Mizmor Shir is recited before Baruch She'amar; in Nusach S'fard, Mizmor Shir is recited after Hodu. [Ed. note: In the GR"A's nusach - it is not said (except on Chanuka).]

**Theme:**

An essential concept of the prayer

**Justice Is Done**

### Israel Land Fund

Lands in Yizreel Valley  
for sale from Arabs (from \$20K)  
For details visit us at:  
[www.israellandfund.com](http://www.israellandfund.com)  
Tel: (02) 622-3195

Hashem defends His servants against their enemies.

**Insight:** Deeper meanings...

### Restoring a Reputation

Many commentators ask why this Psalm states, "a song for the inauguration of the Temple by David" when it was really King Solomon, King David's son, who built and inaugurated it. An answer is provided by the Gemara (Shabbat 30a and Sanhedrin 107b), which relates that King Solomon was at first unable to bring the Ark containing the Tablets of the Ten Commandments into the Holy of Holies, where it was to be kept. When he tried to open the gates of the Holy of Holies, they miraculously clung to each other and could not be pulled apart.

In response, King Solomon recited 24 songs of prayer, but his efforts were to no avail. Then, as he recited the words "Hashem, G-d! Do not turn away the face of Your anointed one! Remember the pieties of David, Your servant," the gates opened. All the nations and all of Israel knew that Hashem had forgiven David for his sin with Bathsheva (Sh'mot Rabba 8:1).

At that moment, the faces of King David's enemies (the family of Saul, Shimi ben Geira, and others who opposed his ascension to the throne) turned dark with humiliation, appearing black as the bottom of a burned pot. Before this episode, David's enemies had claimed that G-d did not allow David to build the Holy Temple due to David's sin. To defeat that claim, Hashem chose the moment when the Ark was brought into the Holy of Holies -- the climax of the inauguration of the Holy Temple -- to show that the Temple was built and the Divine Presence would reside in it only on King David's merit.

Therefore, in effect, the Temple was inaugurated by David. Furthermore, at the time of the inauguration of the Holy Temple, David was vindicated before the eyes of all, including the eyes of his enemies. This vindication came from Hashem and is the inspiration of David's special praise of Hashem: AROMIMCHA HASHEM KI DILITANI, V'LO SIMACHTA OY'VAI LI - 'I will exalt You, Hashem, for You have drawn me up and not let my foes rejoice over me.' (Torat Chayim, cited in the Schottenstein Edition of Tractates Shabbat and Sanhedrin)

### Visualize:

Images that bring the prayer to life  
**Fully Vindicated**

The trial is almost over. The verdict is in, and the defendant, David, rises to face the judge. Without even turning his head toward the spectators, he can feel the eyes of his enemies boring into him. He can sense their keen anticipation of his downfall, and he knows that they are not interested in justice. Rather, they want to see the man who has stood against their corruption, and opposed them at every turn, finally suffer defeat. They long to validate their position and stamp David as the evil one. Silently, David utters a prayer that Hashem will not give these evil men reason to rejoice.

The judge is anxious too, for he senses that the man before him is a good man who suffered a moment of bad judgment. He peers at a slip of paper containing the verdict. His stern expression changes to a gentle smile as he announces "Not Guilty."

David's enemies are dumbstruck. G-d was on his side after all.

When a pious person errs, his detractors rejoice, for they believe that this proves that he is no better than anyone else. This, to the pious, is the worst part of their disgrace. It is an unbearable Chilul Hashem, for their error has invalidated their entire life's work. Thus, while a believing Jew might err, and might suffer for his error, he is grateful to Hashem when the circumstances do not strengthen the hearts of the cynical and corrupt. ☞

---

The mission of the **V'Ani Tefillah Foundation** is to increase awareness of the importance and power of tefillah and to provide education, inspiration, and tools for more sincere, powerful, and effective tefillah. ([www.prayingwithfire.org](http://www.prayingwithfire.org))

## Parsha Points to Ponder

### VAYAQHEL

1) Why does the Torah describe Moshe gathering all the Jewish people (VYAKHEL MOSHE) to teach them the laws specifically at the beginning of this week's parsha (35:1)? Didn't he have to do this every time he spoke to the Jewish people?

2) Why is starting a fire the only Shabbat violation specifically mentioned in the Torah (35:3)?

3) Why does use the terminology of HA'ANASHIM AL HANASHIM, which literally means that the men BROUGHT UPON THE WOMEN, when describing that both men and women donated their jewelry for the construction of the Mishkan (35:22)?

### Parsha Points to Ponder

by Rabbi Dov Lipman

Rabbi Lipman teaches at Reishit Yerushalayim and Machon Maayan in Beit Shemesh; he is the author of "DISCOVER: Answers for Teenagers (and Adults) to Questions about the Jewish Faith" (Feldheim); "TIMEOUT: Sports Stories as a Game Plan for Spiritual Success" (Devora); "SEDER SAVVY" (Targum) [ppp@ouisrael.org]

The suggested answers are elsewhere  
Ponder the questions first, then see further

## Maharal on the Sedra

### Don't Rush Mashiach

**Sh'mot 36:13** - And he made the fifty hooks of gold, and connected the curtains one to the other with the hooks, and the Mishkan (refers to the first of the coverings, not to the whole structure by the same name) was one.

**Netzach Yisrael 42:727** - If something is completed, it is said of it that it is one, as it is written, "and the mishkan was one," meaning to say shalem [completed, whole, perfect]. One sees from this that shalem is one and one is shalem. If something is incomplete, it has no oneness.

In the days of Mashiach, the world will be in shlemut as the end of everything is capable of shlemut. Of necessity, the world will be one, as end brings completeness which brings oneness. This answers a problem in the prophecy [Zecharia 14:9], "on that day Hashem will be one and His Name one". Until then is He not one? The answer is until then, not all the world was one in recognizing and acknowledging Him, a prerequisite for Hashem's kingship over the entire world. All actions of Hashem will be understood to be good, as Rabbi Acha ben Chanina said in the name of Rabbi Ami [Pesachim 50a]: "This world is not like the world to come - In this world when one hears good news, he says 'Blessed is the Good One who does good' and if he hears bad news he says 'Blessed is the True Judge'. In the world to come the response to all

news will be 'Blessed is the Good One who does good', for everything will be understood as good [Rashi ad loc.]. Until then was His Name not one? Rabbi Nachman bar Yitzchak said: "This world is not like the world to come. In this world, Hashem's name is written YKVK and pronounced Adonai. In the world to come it will be written YKVK and pronounced YKVK.

When the gemara states [Sanhedrin 97a], "The last 2000 years are the days of Mashiach", it means the end of time is designated the days of Mashiach. What is last is completion, and in that time Mashiach will accomplish the shlemut [perfection, harmonious completion] of the world. This world is not designated for Mashiach, just as it is not designated for our people Israel. Why should our people, the main reason for Creation, suffer pain and exile for most of the duration of this world? If Israel had been designed for this world, this would be a major question. But the main portion is not this corporeal world - their world is supernal, separate from the physical. Likewise, Mashiach, who is godly, cannot appear till the very end of this corporeal world. Consider a person. In the prime of his days he is engaged in physical pursuits, and only at the end of his life, when his physical powers wane, does he approach godliness. The world is the same way. The main opportunity for shlemut is at the end, the completion, the perfection, the oneness, as it is written, "the mishkan was one".

*Column prepared by Dr. Moshe Kuhr*

# Portion from the Portion

## Do Not Ignite Any Fire on the Sabbath

Most of this week's portion is a repetition of what we read a few weeks back about what Hashem commanded the people to make for the Mishkan. The portion begins with two verses about Shabbat. "You may do work during the six weekdays, but Saturday must be kept holy as a Sabbath of Sabbaths to G-d... Do not ignite any fire on the Sabbath, no matter where you may live."

The juxtaposition of verses about Shabbat to verses about building the Tabernacle teach us that we can't desecrate the Sabbath in order to build the Tabernacle. We must refrain from M'LECHET MACHSHEVET - creative work on Shabbat - the kind of creative work that was actually used to build the Mishkan. We learn that there are 39 main categories of work that are prohibited on Shabbat. But the verses here only signal out one of them - lighting a fire.

Actually this verse is where traditional Rabbinic interpretation differs from the Karaites. Our Rabbis teach that one may not ignite a fire on Shabbat itself, but they may benefit from fire that was lit before Shabbat. The Karaites believe that you may not have any fire burning in your house on Shabbat. They sit in the dark on Shabbat. The Karaites also don't eat

### EZRAT AVOT PURIM CARDS

A great way to connect on Purim with family and friends abroad and across town

Package of 10 cards - 80₪

Proceeds go to provide  
Mishloach Manot & Seudot Purim  
for hundreds of needy families

Please call (02)653-5314

hot food for the same reason. We on the other hand, don't cook on Shabbat but the Rabbis instructed us to be sure to eat hot food on Shabbat. They even said that someone who doesn't eat CHAMIN - Chulent on Shabbat should be checked if they are an Appikores. It is not because they want to be sure that we get enough calories on Shabbat - but rather it is to make sure that we have learned the verse from our portion correctly. That we have understood it the way our Rabbis have taught - we mustn't light a fire on Shabbat but we are allowed and even should benefit from fires that were kindled before the Shabbat. Eating a good chulent on Shabbat ties us to our Tradition.

Of course this week's recipe is for a chulent. But first where does the name chulent come from?

Max Weinreich traces the etymology of this Yiddish word to the Latin calentem, meaning "that which is hot", via Old French chalant "to warm". Other options suggested are from French chaud ("hot") and lent ("slow") or from the Hebrew she'lan, which means "that rested [overnight]".

### SOLE'T (SCHALET) -

## HUNGARIAN STEW

This Hungarian Stew is often confused with Cholent - but it has no potatoes, rather a lot of beans, barley, and a piece of smoked meat, and paprika. A kugel bakes along with it in the same pot and also stays the whole night in the oven.

### The Stew:

2½ cups dry beans, soaked overnight in cold water (red, white beans or whatever you prefer)

1¼ cups barley

6 Tbsp. Oil

1 cup margarine (optional)  
or more oil

1 big onion, cut into small pieces

½ pound smoked meat, or a piece of brisket or shpandra (250 grams)

bones (optional)

2 tsp. salt

1 tsp. black pepper

1 Tbsp. Paprika (if you can get Hungarian paprika all the better)

3-4 eggs, wash very well

Water

### The Kugel:

2 cups flour

2 Tbsp. cornmeal

1 cup margarine,  
cut into small pieces or oil

1 tsp. salt

½ tsp. black pepper

1 Tbsp. paprika

1/3 cup water

1 grated potato and 1 onion cut into very small pieces (optional)

Boil beans in a lot of water. Boil barley in a lot of water for a minute. Drain both, wash well in running water and set aside for later.

Fry onions in oil/margarine till golden. Combine the meat, beans, and barley. Add the onions and the fat. Place the eggs on top. Add the salt, black pepper, and paprika. Cover with water until it just covers all. Put on the stove and bring to a boil. While waiting for it to boil, prepare the Kugel.

### Kugel:

Mix flour and cornmeal. Add pieces of margarine or oil, salt, pepper and paprika, and mix till it's well blended. Make a big dumpling and put on top of all the other ingredients. When it boils place in preheated hot oven. Lower heat, and bake overnight, on low about 100°C. Be sure there is enough water so it won't dry out completely and that the oven is hot enough so the chulent won't spoil.

Hint: To prevent flatulence when eating the beans you can add a bit (1/8 tsp) of baking soda to the beans when you soak them or when you cook them. Then drain. You can also soak them with a piece of seaweed.

**It has a coppery finish**

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

## Choosing a Leader

*Adapted from Ein Ayah vol. II, p. 262*

### Betzalel's Appointment

God informed Moshe of Betzalel's appointment to oversee the construction of the Mishkan, and Moshe subsequently apprised the people. According to the Midrash (B'rachot 55a), however, this was not just a perfunctory notification.

*God asked, "Moshe, is Betzalel acceptable to you?"*

*"Master of the universe," exclaimed Moshe, "if he is acceptable to You, then certainly he is acceptable to me!"*

*"Nevertheless, I want you to speak with the people."*

*So Moshe went to the people, and asked them, "Is Betzalel acceptable to you?"*

*"If he is acceptable to God and to you," responded the people, "then certainly he is acceptable to us!"*

The Sages learned from this story a lesson in public appointments: one should seek the people's approval before assigning a leader. Still, it seems superfluous for God Himself to consult

## Eiferman Properties Ltd Real Estate & Investment Agency

**NACHLA'OT - REHAVIA** Spacious, renovated 5.5 rms., low floor, elevator, parking, machsan!

**HEART OF REHAVIA!** 3.5 rms. renovated, high ceilings, private entrance, private garden, 3 exposures, light bright & airy!

**REHAVIA** New building! 200m, beautiful duplex, Succah balcony, 2 parking, storeroom!

**TALBIEH** - Excellent location! 3 rooms, renovated, \$475,000

**HEART OF GERMAN COLONY** 7 rooms, renovated, 1st floor, (elevator option), 2 balconies (Succah 29m), 4 exposures, machsan, pvt parking!

**OLD KATAMON** 5 rms, renovated, 1½ floors, nice balcony, Available immediately - serious seller

**Selection of FREE STANDING VILLAS  
 in select neighborhoods**

**RENTAL:**

**OLD KATAMON** 3.5 rms., partially furnished

**MORE PROPERTIES?!** [www.eifermanrealty.com](http://www.eifermanrealty.com)

To receive our Newsletter: [eiferman@gmail.com](mailto:eiferman@gmail.com)

**EIFERMAN PROPERTIES (02) 651-4030**

with Moshe and the people. Certainly God knows who is best qualified to organize the Mishkan construction; why bother consulting with Moshe and the people? Was this just a formality, out of politeness?

### Three Qualifications for a Leader

A great leader must possess three qualities. These qualities vary in importance and the ease by which they may be recognized.

The first trait of leadership is integrity and purity of soul. This is an inner quality, only fully revealed to the One Who examines innermost thoughts and feelings. It is also the key trait of true leadership.

The second quality sought in a leader is

the wisdom needed to successfully guide the people. This quality is recognizable to people - but not to all people. Only the astute can accurately gauge a leader's sagacity.

While not as crucial as the trait of personal integrity, an administrator cannot successfully lead the people without good judgment and political acumen.

The final quality that marks a successful leader consists of external talents apparent to all, such as charisma and eloquence. While these qualities are less important than the previous two, they certainly contribute to a leader's popularity and effectiveness.

The order is, of course, important. Candidates who excel only in the

superficial qualifications make poor and even corrupt leaders. Good leadership is based on honesty and integrity. Upon these traits, the other two levels, political acumen and charisma, are built.

The Midrash about Betzalel reflects this prioritization. First, God affirmed Betzalel's qualifications in terms of those inner qualities that only God can truly know. While critical, these traits of integrity and purity are not sufficient. Therefore, He consulted with a wise leader - Moshe - whether Betzalel also qualified in terms of the political wisdom necessary for the position. And finally, the people were consulted whether Betzalel met the qualifications that they sought in a popular leader.

## Don Shrensky & Co, CPAs

*U.S. Tax Experts*

Invite U.S. taxpayers to a seminar...

- The new 2011 U.S. Tax Amnesty  
Who is eligible? What must be done?
- New 2011 Disclosure of foreign assets on U.S. Income tax returns
- New rules for Foreign Financial Institutions to report U.S. account holders to IRS

« « « **Light Refreshments** » » »

**AACI - Dr. Max & Glanna Family Center**

2 Poalei Tzedek cor. 37 Pierre Koenig, 4th floor, Talpote, Jerusalem

**Wednesday, March 2nd, 18:30-21:00 • Wednesday, March 9th, 13:00-15:30**

For pre-registration: [alit@dscpa-israel.com](mailto:alit@dscpa-israel.com) or (02) 629-4272 ext. 0

# TIYULIM

Travel Desk 560-9110  
or 050-725-8392

SUN 12:00-4:00pm  
MON 11:00am-4:00pm  
THU 11:00am-3:00pm  
or leave message at 560-9110

People from abroad should contact Naomi by email: [tiyul@ouisrael.org](mailto:tiyul@ouisrael.org)

## Call Shulamit Neaman

050-593-7932 on the day of a tiyul or the evening preceding it. Also, if you are running late for a tiyul or for last minute cancelation.

Israel Center tiyulim are partially subsidized by the Jewish Agency for Israel

in cooperation with the

**NOW offers you a dedicated phone number, (02) 999-6035 with daily service:**

- Sunday 9am - 6pm
- Mon-Thu, 9am - 11pm
- Friday, 9am - noon

When our offices are closed, callers will be able to leave messages that will be recorded as being via the Travel Desk of the Israel Center.

**TRAVEL DEAL •**  
[www.traveldealisrael.com](http://www.traveldealisrael.com)

## Tour & Dine

with Ilana Friedman

In honor of 2 Adars,  
we have a double-header

**Rosh Chodesh Adar Bet**  
**Monday, March 7th**  
**12:30-3:30pm**

Take a step back into our recent history and be inspired.

We'll visit the **Underground Museum** (formerly the Central British prison where members of the Irgun and Lechi were incarcerated together with Arab prisoners) and learn about the Jewish heroes and **Reb Aryeh Levin's** role as "Father of the prisoners" - a true tzadik of our times. Hear about the heroic story of the two martyrs that so inspired Menachem Begin that he requested to be buried beside them. The museum is located in the **Russian compound** which we will tour as well.

At 12:30pm the above tour will be preceded by an elegant and delicious meal at the dairy OU Mehadrin supervised Italian Restaurant **Pera e Mela** known for its superb unique cuisine

Price: 90₪

Call Naomi at the Travel Desk  
560-9110 or 050-725-8392

*Shulamit's tiyulim are always a treat; Come! You will enjoy her delicious sweets!*

## In Pursuit of Rain

"For Your sake, do not withhold water"

**Tuesday, March 1st from 8:00am to 6:30pm**  
with former Shiloh mayor **Era Rapaport**

Known and less-known historical sites which are connected to Geshem and Mayim

- ☛ **Maayan Mabua** - "the spring" in Nachal Kelt - Yirmiyahu the Prophet and the Ezov water was pumped from here to Yerushalayim
- ☛ **The Aqueduct Waterfall** - overview of this inspiring site and its historic significance
- ☛ **Yehoshua and the crossing of the Jordan River** - to be coordinated with I.D.F.
- ☛ **Agriculture in the Jordan River Valley** - visit to special hot house
- ☛ **The Springs and Pools of Fitzael** - from the time of the Second Holy Temple
- ☛ **Tirza Reservoir** - how Israel "saves" water
- ☛ **Ancient Beit Keneset at Naaran** from the time of Elisha the Prophet -to be coordinated with IDF
- ☛ **Einot Kedem** - the magnificent farm of Naama and Omer - water in the desert
- ☛ **Ein Uja and the water conduits** - we will learn how over the generations water was led from this large spring to the villages located along the route.

120₪ members • 135₪ non-members

Call Naomi at the Travel Desk immediately to reserve, 560-9110

*Note: Some of the sites are coordinated with the IDF and therefore there maybe last minute changes*

*Shulamit's tiyulim are always treats: Come! you will enjoy her delicious sweets!*

more  
**TIYULIM**  
p.33

# SAVE THESE DATES

Wednesday, March 23rd

A Great Day up North  
guided by Dr. Hagi Amitzur

Fascinating archeological,  
educational & historical sites

and

Wednesday, March 30th

Tel Hazor & Hula Valley  
guided by Avi Flax

Reliving Biblical Battles &  
Billions of Birds Migrating

*Further details* in the  
next issue of the Torah Tidbits

You can pre-register for the  
above tiyulim with Naomi at  
the Travel Desk: (02) 560-9110

*Tanach Tiyulim*

052-422-8601 • tanachtiyulim@gmail.com

**DO NOT CALL THE TRAVEL DESK**

**Two Day Tiyul  
to the Golan Heights**

WED-THU, March 9-10, 2011

with **Ezra Rosenfeld**

## Agnon House & Old Talpiot

with

**Nachman Kupietzky**

Wednesday, March 9th  
9:00am to noon

- Walk through the old Talpiot neighborhood stopping at the Eliezer Ben Yehuda House.
- We will also see the grove where Agnon's shtiebel was located, and is today, the Sephardic Synagogue.
- Continuing on to the W.W. I British cemetery
- and Agnon's Tiferet Yisroel Synagogue.
- The tiyul will conclude with a tour of the Agnon House

36▫ members / 45▫ non-mem

**Call Naomi to reserve  
(02) 560-9110 or 050-725-8392**

## News Flash: VERIFIED!

The burial sites of  
**Reuven, Shimon, Levi & Dina, b'nei Yaakov**  
and **Shet ben Adam haRishon**  
have been rediscovered!

In a scenic spot at the top of the cliffs of Mt. Arbel, north of Tiberias, across the field from the ancient synagogue of Nitai haArbeli, a Tana of Pirkei Avot, researchers have rediscovered the tombs. (MotherPath knew it all the time.)

## MotherPath in the Land and the Israel Center invite you to travel to **Kivrei Tzadikim in the Galil**

**Zayin Adar Bet • Sunday, March 13, the yahrzeit of Moshe Rabenu**

We will also be praying at the resting place of  
Yocheved bat Levi - Moshe Rabenu's mother  
Tzipora - wife of Moshe Rabenu  
Elisheva bat Aminadav - sister-in-law of Moshe Rabenu  
and Bilha and Zilpa

Empower your prayer and enjoy spectacular views

Kever Imahot, a truly spiritual stronghold,  
is located in Tiberias, overlooking the Kineret

Led by **Esther Linder**  
designer & leader of MotherPath for the past 20 years

Assisted by **Bonnie Linder**, Women's Judaic Studies teacher,  
To'enet Beit Din, and tour leader in Chevron

For women only • 120▫ • The bus will IY"H leave the Israel Center at 8:00  
and return approx. 6:30pm

To Reserve call Naomi at the Travel Desk: (02) 560-9110 or 050-725-8392

*Shulamits' tiyulim are always treats: Come! You will enjoy her delicious sweets!*

## Ovarian Transplants and Castration

Last week we concluded our discussion of the definition of motherhood related to ovarian transplants. It appears that most authorities would hold that the birth mother, the recipient of the ovarian transplant, is considered the mother. This is true even for poskim who are of the opinion that the genetic mother is the mother in the case of egg donation.

However, there are other considerations to take into account when examining the permissibility of ovarian transplants. There is a Torah prohibition to castrate animals and this extends to a Torah prohibition to castrate people. In the process of ovarian transplants it could be argued that we castrate two people, we castrate the donor of the ovary, since we remove part of her ovary. In addition, we make a serious incision into the ovary of the recipient and this may also be considered castration.

To explain this, it is necessary to understand a little more about the nature of the prohibition against castration. There is a difference of opinion among the poskim as to whether the prohibition is against limiting fertility or against damaging the reproductive organs, even

if it does not affect fertility at all.

If we consider the latter opinion then it would appear that we transgress the prohibition to castrate for the donor and maybe even for the recipient. Despite the fact that we are "castrating" in order to heal her, still, if castration is damaging the reproductive organs then it would be prohibited.

However, there are several reasons why this operation would not transgress the prohibition against castration.

There is a difference of opinion as to whether women are included in the Torah prohibition. The Rambam holds that while there is a rabbinic prohibition against female castration there is no Torah prohibition. The Gaon of Vilna disagrees and he is of the opinion that both men and women are included in the Torah prohibition.

While usually we are strict, still in this case we could argue that there is room to be lenient especially since this is within the framework of medical treatment. Rav Moshe Feinstein wrote that, since there is a difference of opinion, in cases of real need we can be lenient. Our case would appear to be one of need and would be permitted.

*The Puah Institute is based in Jerusalem and helps couples from all over the world who are experiencing fertility problems. Puah offers free counseling in five languages, halachic supervision, and educational programs. Offices in Jerusalem, New York, Los Angeles and Paris. Contact: (02) 651-5050 (Isr) • 718-336-0603 (US). [www.puahonline.org](http://www.puahonline.org)*

In addition there are many opinions that even if we hold that there is a Torah prohibition against female castration, there is no halachic problem with castrating a woman who is permanently infertile. Since the recipient is already infertile then it is permitted to operate

on her ovaries and this is not considered castration.

This answers the problem of the recipient, but what about the operation on the donor?

More about this next week.



## FROM BADBAD TO KUSHWAIT part deux

We continue with  
**ACT ONE: AN OILY PLOT** of...

*If you missed the first installment last week, you can find it at [www.ttidbits.com](http://www.ttidbits.com) - click on Back Issues and choose one of the 943 files*

### From Badbad to Kushwait

A Contemporary Purim Saga  
as reported by chronicler Ffaya Zang  
© Yaffa Ganz 1990

"Last of all, call that new guy Berela Chazan Oiybama from Ameridia. He's probably somewhere in the District of Golf. Those presidents hang around those holes as if they contained oil. Tell him to send a few Ameridian divisions to protect us from possible attack during our mass prayer. We can't start throwing stones in self defense in the middle of our heartfelt worship. Besides, it wouldn't do to throw stones in Makah. Someone might get hurt. Better let the Ameridians do some dirty work for a change. Just make sure he sends the Ameridians and not the other ones - the Ameryidians - by mistake. They're not allowed on our oily soil. As the conscience of the world, our pure prayers will pierce the seven heavenly veils like a sword slicing smoothly across a heretic's throat."

"What if Oiybama won't play ball?"

"Don't worry. He'll play and pray! That Berela Chazan business doesn't fool anyone. He likes us and he needs our grease as much as we do. Without our oil, we don't eat, but the Ameridians don't move! Their automobiles will stall and clog their arterial highways. Hundreds of millions of Ameridians will be stuck in a monumental traffic jam, encased in cages of steel. They'll never make it home on time for dinner. It'll make Oiybama shudder just to think of the electoral vote!"

"Thank Allah for our horses," mumbled the trembling counselors.

"Allah? Allah will be delighted! We will generate a lot of religious fervor and Altzu Shmeera - our National Satellite Station - will have a hey day. I can see the headlines already: Prayers for Peace in the East! Remember, this is our passive, peaceful defense against the aggressive, zionistic machinations of Mortify (make sure the press gets the name straight. I don't go for that Multichai business!). Mortify is strangling the people of Shuran and the West by keeping back vital information which allows our precious black blood, I mean bubbles, to flow again." Achashdinejad stopped to catch his breath. But only for a moment.

"One last thing. Send a fax to my cousin Sedom Hussein. We need his Terriban Trio - Chasal, Heres, Hereg - for a few days. Oh, sorry! I forgot. Poor Sedom is also deceased, may he rest in peace with Villnisht. (Sigh.) It's a truly violent world we live in! Send the fax to Chaleriya bin Asson in Syricide instead. If he can't get the Terriban Trio, he has good connections with the Al Killya Bullets in Afghastlystan. Soulful prayers mixed with a strong Slamic arm is the name of the game! Both the Terribans and the Bullets will know how to bring the lovely Eshtamir to Badbad!"

"Say Kushwait. It sounds better than Badbad," suggested Houmaini.

"Badbad... Kushwait. It's all the same, all part of my kingdom," said Achashdinejad gleefully. "And once Eshtamir arrives, I have no doubts that she will remove her veil and end her silence. In fact, I expect to extract some very vital information from her which will help us erase the Blot of Isforeal from the map!"

The counselors gasped. Then, finally grasping the greatness of their cunning leader, they bowed reverently, dusting the floor with the tops of their kaffiyas.

#### **ACT TWO: A PLAN FOR SALVATION**

The secret of Achashdinejad Hussein's plot was short lived. Two of his spies, Pigson and Trash, had been careless with their speech while purchasing humus in the shuk. It was only a matter of minutes until the information was faxed across the ocean and found its way to Multichai's shtender. Immediately, Multichai understood what was involved. The Isforeals were again in mortal danger.

Adar is the 12th month, the 6th month, the 7th month, the second month, and the first month. How so?

# Ramada Jerusalem

The Affordable Luxury Hotel

## For Passover 2011

- ✓ 5-Star Hotel – Recently Renovated
- ✓ Large Elegantly Appointed Rooms
- ✓ Excellent Cuisine (non-gebrochts)
- ✓ Glatt Mehadrin (OU) Year Round
- ✓ English Speaking Programs:  
Shiurim & Entertainment
- ✓ Children's Program
- ✓ Eminent Scholar-In-Residence
- ✓ Free Health Club, Indoor Pool
- ✓ Off-Street Parking – Free
- ✓ Tennis Court – Free
- ✓ 7 & 8 Night Packages – Child Rates

### Leave the Rest to Us

tel: (02) 659-9999

fax: (02) 651-1824

[RamadaJerusalem@netvision.net.il](mailto:RamadaJerusalem@netvision.net.il)

Contact our Reservations Department  
or your local travel agent

"The people of Arob are great in numbers and influence. They swarm over the face of the East," he said gravely. "Even the Land of Isforeal is no stranger to their plots and intrigues. Like their ancestors Esav and Amalek, the Hands of Arob are stained with the blood of many nations. Our own resources are, as usual, limited. But two can play the game as well as one. We too will attack on two fronts - body and soul.

"The maiden Esthamir incorporates the soul of Isforeal. She must be protected at all costs and I have just the thing to do it. Venahafoch Hu! Camouflage will be our weapon. Eshtamir is known for her veil and her silence. As of now, everyone in the country, both male and female, will wear sackcloth and ashes, topped with black kafiyot or veils. The Trio won't know where to look first!

"Secondly, I hereby declare the Silent Fast of Eshtamir. As soon as the Terribans arrive, Total Silence will reign supreme. No one in the country will talk. No Altzu Shmeera. No radio! No television! No politicians! It will be a time of guarding our tongues! I guarantee that three days of wandering among four million speechless, faceless black sacks will be sufficient to demoralize even the Terrible Trio!"

"Last of all, we must get to Petunia in Crussia. That dumb Achashdinejad doesn't know how to spell. He thinks Gorbona got the Nobel Peace Prize. What he received was the Nebach Piece Prize from the O.N. Even the Obnoxious Nations of the World felt sorry for him. They figured that with all his tzores, he needed a consolation prize for an empire fallen apart!"

*We forgot to explain the visual TTriddle on last week's color inner pages: Morse code with dots and dashes made of pennies. Spelled Frank making it Frank-in-cents*

"So why do we need Gorbona?" asked Multichai's secretary.

"Who said we need Gorbona? I said we need Petunia. We want the Crussian Jews! We'll offer to take a million Jews off his hands. He'll be so happy he won't know what to do first! And all we'll ask in return is that he stick to Crussian Orthodoxy and refrain from participating in the mass prayer in Makah. It will take some of the wind out of Achashdinejad's wings. Then we can get on with the last and most important part of our plan - our own mass prayer, together with the Crussian Jews!"

"But, but the Crussian Jews don't know how to pray," stammered the secretary. "They haven't had much experience."

"Don't you worry," smiled Multichai. "A Jew and his G-d can always find a common language."

to be continued with Act 3...

presents a **Special Lecture**  
in honor of the publication  
of **Rabbi Wein's** new book:

**PATTERNS IN JEWISH HISTORY**  
Insights into the Past, Present and Future  
of the Eternal People

**Sunday, Feb. 27 • א' כ"ד תשרי • 8pm**  
**The Great Synagogue**

**Free Admission • RSVP to receive a  
complimentary parsha book**  
**Miriam 0528-339-560**

Books will be available for sale and signing

**Art from the Shoah at Yad Vashem**  
Please join us for a very special program  
Guided tour of the art museum, shul and  
Virtues of Memory exhibition with  
introductory remarks by Rabbi Berel Wein  
Coffee and Cake

**Thursday, March 10 • א' חשוון**  
**Space limited / Registration Required**  
**For details call Miriam 0528-339-560**

# ParshaPix explanations

- ☀️ The negated match is the prohibition of kindling fire on Shabbat - as stated specifically in the beginning of Vayakhel (even though the words teach us different things).
- ☀️ Below that is the Golden Menora from the Mikdash, which was lit on Shabbat. The Torah says that the prohibition extends B'CHOL MO-SH'VOTEICHEM, in all of your dwelling - but in G-d's Dwelling, so to speak, the Menora is to be kindled even on Shabbat, as are other Melachot done in the "normal" functioning of the Mikdash on Shabbat.
- ☀️ And then, right there are Shabbat candles next to the no-fire make an important point. Halacha does NOT require us to sit in the dark, does not require us to eat cold food on Shabbat - as some warped versions of Judaism have claimed. It is a mitzva to have a brightly lit pleasant atmosphere in our homes on Shabbat. And it is a mitzva to have delicious warm food in honor of Shabbat. In fact, Shmirat Shabbat K'hilchata points to the "invention" of CHOLNT (as a monosyllabic word or CHOLENT as the more common 2 syllable pronunciation - and then there is CHAMIN) as a symbol of the insight and ingenuity of our Sages. In fact, these two uses of fire - light and keeping food warm - are significant factors in the concepts of ONEG and KAVOD Shabbat.
- ☀️ The set of three pictures in the upper-right are: Rabbi Sholom GOLD,
- ☀️ The Lone Ranger's horse SILVER,
- ☀️ and a British policeman, known informally (but not derogatorily) as a COPPER - the three metals collected for the Mishkan.
- ☀️ Collection box is for the voluntary donations to the Mikdash
- ☀️ Rolls of fabric, representing the different dyed wools, linen, goat's hair fabric used in the Mishkan for various purposes
- ☀️ The hand behind a newly planted seedling is of the tree known as acacia albida, which might have been (probably was) the SHITIM used for the wall planks, Aron, and other purposes in the Mishkan. The picture can represent Yaakov Avinu planting the trees on his way into Egypt, divinely inspired to serve his descendants on their way out of Egypt.
- ☀️ Graphic of a woman looking into a mirror, representing the gifts of the copper mirrors from the women to the Mishkan
- ☀️ Gemstone, representing the 14 stones used in the garments of the Kohein Gadol (twelve for the CHOSHEN and two AVNEI SHOHAM for the shoulders of the EIFOD
- ☀️ Photo of a b'samim box stands for the b'samim used for the K'TORET and the anointing oil
- ☀️ Olive Oyl of Popeye fame, repre-

- sents the olive oil used for anointing, and for the Menora
- ☀️ Under the tzedaka box, you will find and ACE and an S, which stands for a BK's (Baal Korei or Baal K'ri'a) nightmare - the many ALEF-TAV words in the first portion of Vayakhel. Generally, when the word does not have its own Torah note, the ALEF is voweled with a SEGOL and the word rhymes with mess and press. When the word is TROPed, the ALEF has a TZEIREI and is a sound-alike of the english word ACE.
- ☀️ For those who read Hebrew with an Israeli (S'fardic) pronunciation, and who differentiate between the SEGOL and the TZEIREI, there is an ampersand (that's the name for the and symbol), which in Latin and French stands for the word ET, together with the numeral 8. Notice that the "and symbol" is made up of the letters E and T for ET.
- ☀️ The uppermost covering of the Mishkan was made of OROT EILIM M'ADAMIM, generally considered to be red-dyed sheepskins - not much dispute and speculation there - represented in the ParshaPix by the logo of the Washington Redskins football team.
- ☀️ AND OROT T'CHACHIM. What that was is widely speculated. Some say it was blue or black dyed and waterproofed leather (not pictured). Others suggest that it was the skins of the TACHASH. (Right!) What's a TACHASH? Excellent question. Some say it was an animal that existed only then, when the Mishkan

- was built (also not pictured, for obvious reasons). Other opinions include ermine, giraffe, okapi, dugong (sea cow), narwhal (all pictured). By the way, giraffe and okapi are both kosher animals; ermine and the others are not.
- ☀️ The shells to the left of the b'samim box are of the Murex Trunculus, considered to be the true source of T'cheilet dye... AND Argaman dye - both mentioned in the sedra and both used in the Mikdash. That's why there are two MT shells. It seems that the same source of the dye can turn the blue of T'cheilet and the purple of Argaman - depending upon how much light the wool in the dying vat is exposed to, during the process.
- ☀️ Below the MT shells is a cluster of Coccus Ilicis, as in: The dried bodies of the females of a scale insect (Coccus ilicis), allied to the cochineal insect, and found on several species of oak near the Mediterranean. They are round, about the size of a pea, contain coloring matter analogous to carmine, and are used in dyeing. This is possibly the source of the third color (crimson) - TOLAAT SHANI.
- ☀️ This leaves three graphic elements which are really two Unexplaineds, and therefore are visual TTriddles

Speaking of TTriddles, honorable mention to the veteran TTriddle brothers MM of Brooklyn and DM of Israel. MM/Bklyn is a steady - almost weekly solvers and David gets occasional flashes of inspiration - some of which are on the mark.

- WORLDWIDE CALLING PLAN STARTING AT \$9.95 A MONTH
- LONG DISTANCE RATES AS LOW AS 2¢ A MINUTE
- TRAVELING TO THE U.S? VISITING ISRAEL? CELL PHONE / SIMCARD RENTAL - LOWEST RATES IN THE MARKET!
- LOCAL PHONE NUMBERS AVAILABLE FOR US, ISRAEL AND MORE
- FREE 1 MONTH SERVICE FOR REFERRALS AND HIGH COMMISSIONS FOR SALES

MSMnetphone

03-915-5754 • (US) 1-(646) - 462-4204

## Men over 50

Natural, herbal supplement to treat male ED  
Safe, effective, powerful • kosher  
(02) 624-1316 054-490-4795

**Sandwiches, snacks, soups,  
salads, ice cream, drinks...**

Café and in-house catering are under the supervision of @-Israel Mehadrin

**Sun-Thu 10:00am - 3:00pm**

plus... Catering for all occasions on and off the premises by *Schocketino Catering*  
And... selection of beautiful platters (cheese, fruit, vegetables, pastry)

**Call Chaim: 052-855-1538**

**And if not now, when?**

## Jonathan Rosenblum DPM

Pediatric and Geriatric Foot Care,  
Bunions, Hammertoes,  
and Diabetic Wound Care

**(02) 6333-133 • 050-595-5161**

## 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*

When attending a simcha and sitting next to a person that we have not met before, the conversation seems to go through a scripted progression. First there is an exchange of basic personal information. Next are the background aliya stories. Finally, we play the ultimate conversation starter, Jewish geography.

Over the years, it seems that the middle stage, telling over our aliya stories, has become more and more abridged. Perhaps this is natural since we have likely recounted it in many forms maybe a hundred or more times. Can we really be expected to remain enthusiastic and to tell it with passion? This is how I thought, until recently meeting Yitzie, the "Vayakhel Oleh". Yitzie made aliyah fifty years ago and he still speaks about it with the same smile on his face and twinkle in his eyes as an oleh who deplaned last week.

Let me explain why I called him a "Vayakhel Oleh."

Other than the few p'sukim dealing with Shabbat (similar to those found elsewhere in Torah), the entirety of parshat Vayakhel can be summarized in one verse that would go something like this - The Children of Israel made the Mishkan and everything in it as Hashem commanded (as minutely described in the parshiot of T'ruma,

T'tzaveh and Ki Tisa). Nevertheless, the detail of every command is lovingly repeated in verse after verse to reinforce that it was carried out precisely. This is not tedium -- just the opposite. This represents enthusiasm, passion, appreciation and devotion.

We should all try to retell our aliya experiences with the passion of Vayakhel - who knows when that spirit may inspire someone else.

Rabbi Steven Ettinger, Hashmonaim

More computer keyboard words...

Backspace key = קליד־נְסִיגָה  
or קליד מְחִזֵּיר הַסֵּמָן

## Hillel Gluch, Podiatrist

Permanent solution to ingrown toenails  
General footcare, orthotics...

**PRIVATE**

Jerusalem (Talpiot), Modiin, Beit Shemesh  
**(02) 624-9004 • 054-796-2491**

Meuchedet - Kiryat Arba & Neve Daniel - NEW: Efrat  
Call moked \*3833

Maccabi - Agrippas (J'lem), Efrat, Beitar, Ashkelon  
NEW: Modi'in • Call moked \*3555 (need referral)

# TTTRIDDLES

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

Rav Shefa mall, J'lem  
R' Akiva 115, Bnei Braq  
**No longer in Geula**

Cassettes, CDs, CD-ROMs, DVDs, videos  
Lots of edu-tainment for you and your children  
Wide selection, good prices, personal attention  
**www.jewish-music.co.il**

Jerusalem (3 stores)

• 15 Malchei Yisrael in Geula

• Rechov Lunz right off Ben Yehuda  
Midrachov in the center of town

• Kanfei Nesharim 64

Ramat Beit Shemesh

• RBS Alef Shopping Center

Bnei Braq • Rabbi Akiva Street

Ra'anana • R' Achuz 110

Rishon L'Tziyon • Kenyon HaB'eir

**NEW! EFRAT 3** Netzach Yerushalayim



**FUN  
PLACES  
TO SHOP**

Stop by  
often;  
new items  
all the time

**Warning: Contains regular serious material in addition to the light TTriddles "stuff"**

Last issue's (KI TISA) TTriddles:

[1] Yaakov, the spring grain between the fast and the Yom Tov

AVIV (ALEF-BET-YUD-BET). Yaakov was AV of YUD-BET sons. The spring is called AVIV. Barley is also called AVIV. Between the fast - i.e. the 9th of Av, and the Yom Tov - i.e. TU b'Av, which is described as the most joyous of Yamim Tovim (15 Av), is 12 Av - or AV YUD-BET.

Smallest Odd Abundant Number

[2] The five Rabbinic fast days and then all the way through Yom Kippur

In Parshat HaShavua - Ki Tisa - we find the Torah reading of the five rabbinic fast days: twice (Shacharit and Mincha) each on Tzom Gedaliya, Asara b'Tevet, Taanit Esther, 17th of Tamuz, and once (Mincha) on Tish'a b'Av. Then comes the Haftara of Ki Tisa, and all the way through its 39 p'sukim we come to the last words which are also the last words all the way through Yom Kippur - HASHEM HU HA-ELOKIM, HASHEM HU HA-ELOKIM.

[3] \_ Yitzchak, Yaakov (2), Yosef, Aharon, Moshe; \_:: Yaakov, Moshe (3)

VAV-YUD-SHIN-KUF as a word occurs 10 times in the Torah (3 other times in the rest of Tanach, but not part of this TTriddle). Six of the ten times, the word is VAYISHAK (and he kissed - that's represented by the dot and underscore for the CHIRIK under the YUD and the PATACH under the SHIN - since the VAV has a PATACH in both forms of the word, it is not represented in the presentation of the TTriddle) and four times, the word is VAYASHK, and he gave to drink - underscore colon colon is for the PATACH under the YUD and the two SH'VA NACHs under the SHIN and KUF). Those who are described as having kissed someone with the word VAYISHAK (therefore Eisav's possibly insincere kiss is not included because the word with him is VAYISHA-KEIHU) are YITZCHAK once (kissing Yaakov but thinking it was Eisav), Yaakov twice (once Rachel and once

Efrayim and Menashe), Yosef kissed Yaakov right after Yaakov died and right before Yosef gave instructions to the Egyptian embalmers, Aharon kissed Moshe when they met immediately following the episode at the burning bush, and Moshe kissed Yitro, when Yitro came to Moshe from Midyan. As far as giving drink - again, only with the word VAYASHK - Yaakov watered the sheep that Rachel was tending, Moshe watered the sheep that Yitro's daughters were tending, and the word is repeated when the daughters tell Yitro what had happened, and finally - the occurrence in Ki Tisa which led to this TTriddle, Moshe makes a potion with the ground ash of the golden calf mixed with water and gave it to B'nei Yisrael to drink.

[4] Does Stacte teach at the Center?

The answer is YES and the person in mind is Rabbi NATAF, who gives an interesting Tanach class on Monday evening, focusing on lesser-studied Tanach personalities. One translation of NATAF was STACTE, which is where this TTriddle came from. However, Rav Aryeh Kaplan z"l in the Living Torah, renders NATAF as BALSAM, citing several commentaries. He adds that "Some say that NATAF denotes the wood of the balsam, rather than the sap (Ramban). Balsam is also known as tzori in Hebrew. It is derived from the balsam tree..." Another rendering of NATAF is STACTE "which some identify as storax gum... However, the Greek word can also mean 'an oozing

substance', very much like the basic connotation of NATAF, and hence, it can denote any gum... It can thus denote balsam gum as well."

[5] Lots of cows or only one Torah

LOTS = PURIM. COWS referred to the PARA ADUMA (the plural is only used to make the TTriddle read a little better). KI TISA is sometimes Parshat PARA, in which case two Torahs are used on that Shabbat. It can also coincide with Jerusalem's (Shushan) Purim (the Festival of Lots), in which case we also read from two Torahs. Or - like this year - KI TISA is a regular Shabbat, in which case we read from only one Torah.

[6] unlocker infusion toothed tool

unlocker is a KEY. infusion is a TEA. And a toothed tool is a SAW. Together they "spell" KI TISA.

[7] The K'toret-Gefilte fish connection

The K'toret was to be compounded by a "master perfumer" (Kaplan's

## CHESED FUND

We have ongoing cases that need urgent attention and assistance.

In some situations, there are families that cannot even put bread on the table for Shabbat.

Make checks to "Chesed Fund"

Send to:

Israel Center Chesed Fund  
att. M. Persoff

POB 37015 • Jerusalem 91370  
or leave them at the front desk

translation) - in Hebrew, a ROKE'ACH. One of the well-known companies that makes jarred Gefilte Fish is ROKEACH. There's your connection!

[8] Some will say it four times, others thrice. Some only twice?

V'SHAM'RU V'NEI YISRA'EIL ET HASHABBAT... the concluding two p'sukim of the long first Aliya in Ki Tisa (Sh'mot 31:16,17) are said right before the kaddish that precedes the Amida on Leil Shabbat. Minhag Yerushalayim is not to say it then. It is in the Amida of Shacharit (all say it). Some say it as part of Kiddush of Shabbat morning. And it was in the sedra this past Shabbat (Ki Tisa). Technically, we should have added ONCE and not at all, if we include all Jews, many of whom - sadly- do not daven or say kiddush. But you should be able to work out the four, three, and twice to answer the TTriddle in detail.

[9] Destitute YMCA K-kilo

Destitute = POOR. The YMCA in Jerusalem (on King David Street) is known as the IMKA. K = 1000, so K-kilo is a thousand kilograms, which is a metric TON. Together they "spell" POOR IM KA TON as in PURIM KATAN which we just "celebrated".

[10] Were his subjects his nibblings?

This one's from the haftara, but you have to know what NIBLINGS are. NIBLINGS is based on siblings, but in

## US Citizenship for your Children and Grandchildren

**Michele Coven Wolgel**

Attorney and Notary

Specializing in American  
Immigration and Naturalization Law  
for over 20 years

Now providing assistance with  
Social Security Disability law

[www.wolgelaw.co.il](http://www.wolgelaw.co.il)  
[lawyer@wolgelaw.co.il](mailto:lawyer@wolgelaw.co.il)  
Tel: 02 590 3444

Servicing All of Israel

*Member, AILA  
(American Immigration Lawyers Association)  
Of Counsel to Bretz & Coven, LLP  
[www.bretzlaw.com](http://www.bretzlaw.com)*

place of the S there is an N as in niece and nephew. In searching for a single word in English for either niece or nephew, we "invented" nibblings, but then found reference to it on the internet. The word should not be confused with nibbling, which is defined: "(mechanical engineering) Contour cutting of material by the action of a reciprocating punch that takes repeated small bites as the work is passed beneath it." Nor the more common nibbling, as in eating with small bites - nibbling a cracker. Back to the TTriddle. In the haftara we read of ACHAV the king. ACH-AV is the brother of a father, i.e. an uncle. So were his subjects also nibblings? Only in TTriddland.

[11] Top of the 6th, bottom of the 3rd

Borrowed from baseball, top of the 6th Aliya of Ki Tisa, i.e. its first pasuk, is the last pasuk of the third Aliya on a Taanit Tzibur.

### Speaking of ALIYOT...

With the first two Aliyot in Ki Tisa being so long (45 and 47 p'sukim), we noticed that the kohein who got called to the Torah to start Ki Tisa, stood by the Torah for a whopping 92 p'ukim. (Remember that a person getting an Aliya remains by the Torah for the following Aliya, as well as his own.) The Levi only stood by the Torah for a total of 52 p'sukim. And the Sh'lishi had only 12 p'sukim. Etc. Let's name the number of p'sukim that one stands next to the Torah for, his PAL, personal aliya length. Witnessing a PAL for the kohein of 92 p'sukim, one naturally speculates if there are longer PALs. (One who likes fun statistics, that is.) The obvious places to check were B'chukotai and Ki Tavo with the long Tochacha aliyot. But the portions right before and after them are not enough to boost the numbers. Another good possibility is Matot-Mas'ei whose bridge-aliya (R'VI'I) is the longest Aliya of all - 72 p'sukim. Okay, we need 20 to tie and 21 to surpass the 92 PAL from Ki Tisa. Sh'lishi of M&M is 19 p'sukim long, giving that OLEH a PAL of 91. Almost, but not quite. Chamishi of that longest of double-sedras is 22 p'sukim long, giving a PAL for the person called to R'VI'I the record high of 94 p'sukim.

[12] Unexplaineds from the ParshaPix

The B'SAMIM box was easy - B'SAMIM are mentioned in the passage of the SHEMEN HAMISHCHA, the anointing oil.

Below the B'samim box is MYRRH (a good Jotto word), MOR in Hebrew, mentioned as an ingredient in the anointing oil.

The grapes and wheat at the bottom-right represent BIKURIM, first fruits, which is a mitzva in Ki Tisa.

Between the olive oil bottle and the top of the b'samim box is part of the logo of Carmel Wine. Har HaCarmel is the location of the famous showdown between Eliyahu HaNavi and the 250 false prophets of Baal - from the haftara of Ki Tisa.

Parochet, Lechem HaPanim, Menora Oil,  
Anointing Oil, Incense  
Highest possible hand?

**VAYAKHEL** Adapted from  
**Unlocking the Torah Text**  
by **Rabbi Shmuel Goldin**

## Undersanding Shabbat

**Context:** As the curtain rises on Parshat Vayakhel, Moshe assembles the nation in order to convey God's commandments concerning the construction of the Mishkan.

Suddenly, however, he opens his remarks with the following directives concerning Shabbat:

"Six days work may be done and the seventh day shall be holy for you, a Shabbat, a day of complete rest for God; whoever does work (melacha) on that day shall be put to death. You shall kindle no fire in any of your dwellings on the Shabbat day."

**Questions:** As is evident from the body of Parshat Vayakhel, Moshe's clear purpose in assembling the nation at the beginning of the parsha is to launch the construction of the Mishkan.

Why, then, does Moshe abruptly insert the subject of Shabbat?

While Shabbat is certainly a hugely important topic, why must it be mentioned, apparently out of context, specifically at this historic moment?

### Approaches:

**A.** The abrupt, seemingly arbitrary pairing of Shabbat and the Mishkan at the beginning of Parshat Vayakhel is not an isolated phenomenon. Earlier, in Parshat Ki Tisa, on the summit of Mount Sinai, God follows His commandments to Moshe concerning the construction of the Sanctuary with the immediate

warning "However, you must observe my Sabbaths..." This admonition introduces a series of further directives concerning Shabbat. In the book of Vayikra, Shabbat and the Sanctuary are again connected without explanation in the passage "My Sabbaths you shall observe and my Sanctuary you shall revere - I am G-d.

This repeated pairing of themes, clearly intentional, serves as the source for a series of foundational halachic observations on the part of the rabbis. Based upon the repeated juxtaposition of the themes of Shabbat and the Sanctuary in the text, the rabbis learn, not only that the tasks associated with the Sanctuary must cease on Shabbat, but that the very definition of the activities prohibited on Shabbat is determined by the tasks that were connected to the construction (and, some say, the operation) of the Mishkan.

Specifically, the rabbis delineate thirty-nine avot melacha - major categories of creative labor - associated with the construction of the Sanctuary, which are, consequently, prohibited on Shabbat. These thirty-nine general categories of melacha and their

### Personal Gift Shopper

Hanni, an experienced gift-shopper is at your service to help with your Purim shopping and other shopping needs.

**Contact Hanni at**  
**hanni@netvision.net.il**  
**or call (02) 654-2155**

Check out my website  
**www.hannisgifts.com**

where you will find my commercial,  
Facebook link, and other goodies

derivatives serve as the basis for the laws of Shabbat.

The encounter between Shabbat and the Sanctuary, orchestrated by Moshe at the beginning of Parshat Vayakhel, is far from arbitrary. Emerging from the intersection of these two foundational phenomena are the laws which define the observance of Shabbat itself.

**B.** On a philosophical plane, the message which emerges from the encounter between Shabbat and the Mishkan is significant, as well.

Shabbat and the Sanctuary represent two different realms of potential sanctification within Jewish tradition: the sanctification of time (e.g., Shabbat, Rosh Chodesh and the festivals) and the sanctification of space (e.g., the Mishkan, the Temple, the Land of Israel and the city of Jerusalem). Through the observance of God's laws, man is challenged with the investiture of holiness into each of these central domains.

And yet, while both of these realms are clearly significant, when a choice between them must be made, the sanctification of time reigns supreme. That is why the observance of Shabbat supersedes the construction of the Sanctuary.

### Sara Genstil, Ph.D. Psychologist, Social Worker

Focus on relationships,  
psychosomatic issues, eating disorders,  
sexual dysfunction, anxiety,  
post-trauma and depression

Orientation: Self-Psychology and  
Intersubjective System Theory

0522-609-087 • English & Hebrew

## Sponsor a Shiur

or a day of learning at the  
**OU Israel Center**

It's a great way to wish someone  
Mazal Tov or - l'havdil - to  
honor a loved one's memory

Please call Sara Berelowitz  
at **(02) 560-9104**

The primacy of time sanctification is indicated in other ways in the Torah, as well.

Not by chance, the phenomenon of kedusha (sanctity) is first mentioned in the Torah in conjunction with Shabbat, an example of the sanctification of time.

As we have also seen, the first mitzva granted to the Jewish nation is Kiddush HaChodesh (the sanctification of the new moon), an example of the sanctification of time.

While the clear transcendence of time sanctification over space sanctification remains unexplained in the text, a rationale may be offered from our own experience: the single most precious and tenuous commodity we possess in life is time. Our moments are limited; each moment exists... and before we know it, that moment is gone.

There could, therefore, be no greater expression of our belief in and our loyalty to God than the dedication of some of our limited moments specifically to His service. The sanctification of time - the dedication of time solely to our relationship with God - is one of the highest religious acts possible, transcending other acts of sanctification.

When Moshe, therefore, underscores the laws of Shabbat immediately before the

launching of the construction of the Mishkan, he reminds the people to remember their priorities. As monumentally historic as the launching of the Mishkan may be; as overwhelmingly important as the Mishkan and all of its symbolism will be across the face of history; even more precious to God is the dedication of our own moments of time to His service.

C. Another message of prioritization may well be included in Moshe's words, as well.

By specifically stating, "You shall kindle no fire in any of your dwellings on the Shabbat day," Moshe underscores the primacy of that fundamental unit - the centrality of which is underscored, over and over again, at critical points in Jewish history - the Jewish home.

Even as the nation congregates for the stated purpose of launching the central concept of the Sanctuary within Jewish tradition, Moshe cautions:

As central as the Sanctuary and Temple will be in your experience, their role will pale in comparison to that of your homes and your families. Within your homes, new generations will learn of their affiliation to our people and its traditions; observance will be taught through example; children will be raised, deeply connected to their proud past and prepared for their challenging futures.

The Sanctuary is meant to inspire and to teach, but the lessons it teaches will reach their fulfillment only within your homes...

Never believe the Mishkan to be more important than your personal observance of a single commandment: "You shall kindle no fire in any of your dwellings on the Shabbat day." ❖

**APPEAL** for a lonely, sick woman a cancer survivor who suffers from a severe heart condition which needs constant monitoring and care. She desperately needs money for the most basic living expenses and medical expenses. We beseech you to open your heart and help her generously.

*Please send your tzedaka to*  
**Rebbitzen Michal Retman, 64 Shaulson St. Har Nof**

*May you be blessed with much bracha & good health*  
Endorsed by Rav Sheinberg, Rav Gans, Rav Yaacov Hillel, Rav E. Barclay

Hear it on **www.OUradio.org**  
and **www.israelnationalradio.com**  
in their "live stream" from THU 8:00pm,  
and then available "on demand"

Also on Radio Shalom  
1650 AM, Montreal, Friday.

Listen and/or download from  
**www.ttidbits.com**  
from Thursday late afternoon

## 'Agunah Day'

screening of the newly-released

### A documentary film

produced by Beverly Siegel and Leta Lenik, narrated by Mayim Bialik...  
produced by Orthodox filmmakers about the struggle some women face to get a Jewish divorce and how we can prevent women from becoming Agunot

and a **PANEL DISCUSSION**  
(in English) with:

**Producer Beverly Siegel, Rabbi Chaim Wasserman and Rabbinical Court Advocate Rachel Levmore**

**Monday, March 7 • 8:00pm**  
at the **OU Israel Center**

Token admission: 10₪

*Co-sponsored by: Orthodox Union (OU)  
Council of Young Israel Rabbis in Israel (CYIR)  
& the Jewish Agency • ביחוד באושר • The Givat Sharetz Chesed Committee (Beit Shemesh) Simcha Gemach in memory of Feigel bat Tuvia Nisan*

**Caregiver  
Companion**

for elderly  
or ill women

**Dedicated,  
Responsible,  
Experienced**

Excellent  
References

(02) 532-6111  
052-286-8202

**UPCOMING...**

Sunday, March 13th • 8:00pm

**"The Hidden Story of Purim:  
Then & Now"  
Rabbi Mendel Kessin**

**Want to learn about herbal remedies?**

Study towards certification or just learn to treat yourself and your family  
Courses given by **Aliza Adar Levine** - Next class **Wednesday, March 2**  
Call for more information: 052 439 8680 • [www.alizasplace.com](http://www.alizasplace.com)

**"La Villa De Dinah"**

Vacation Rental in the Galilee in Maalot  
(between Nahariya and Tzfat)

Beautiful, 3 bedrooms, large living room,  
2 bathrooms, 4 balconies w/ magnificent view,  
private entrance, strictly equipped kosher kitchen  
Great for large family, up to 8 ppl (PC-PS2-games)

Available per day/weekly/shabbat/chagim  
French/Israeli Breakfast optional

Great family activities nearby • Moshe - 054-782-5591

**FREE**, short term,  
**professional counseling**

regarding  
marriage, divorce,  
family issues, conversion,  
rabbinic court decisions  
and other matters of concern

English and Hebrew speaking  
professional therapists  
and rabbis

Council of Young Israel Rabbis  
(02) 625-4983

**Parsha Points to Ponder Suggested answers**

1) The Ohr HaChayim answers that at the end of last week's parsha, Moshe descended from the mountain with a shining face which the people feared to the point that Moshe had to wear a face-covering to speak to them. Thus, he had to work extra hard now to gather the people to hear him speak and to show them that they had nothing to fear.

2) Daat Zekainim MiBaalei HaTosfot explain that lighting the fire, itself, did not produce anything for the Mishkan. The fire was used to fashion the gold, silver, etc. Therefore, being told not to do the work of creating the Mishkan on Shabbat was not enough, since they could have thought that they were allowed to start the fire and then right after Shabbat begin making the vessels. Thus, the Torah singled the prohibition of igniting a fire.

3) The Kli Yakar teaches that the women likely did not want to donate all their jewelry since this would directly associated them with the purpose of the construction of the Mishkan which was to atone for the sin of the golden calf which they did not commit. The language of AL HANASHIM, UPON THE WOMEN, implies that the men actually forced the women to give all their jewelry.

Presumably, once it was by force, the women were not indicting themselves as being among those who needed atonement and, therefore, they gave in to the coercion.

**Ayin Tova Productions** Quality, reliability, and a smile.

**Photography, Video and Slide Shows**

Over 15 years of shared Smachot • A package for every budget  
[www.ayintova.com](http://www.ayintova.com) • Avraham 054-748-0117

HBN  
24 AN  
Mar 2

**Dale Carnegie Course**<sup>®</sup> at the IsraelCenter

**FREE** Preview Monday, March 7 @ 6:13pm

Details: 0545 777 685 • [ron.bowman@dalecarnegie.com](mailto:ron.bowman@dalecarnegie.com) • [www.israel.dalecarnegie.com](http://www.israel.dalecarnegie.com)  
Offered in Israel by Ron Bowman & Assoc.Ltd.

**Okapi** Possibly the TACHASH (see ParshaPix photo)

...a beautiful and unusual animal. With its white and black striped hindquarters and front legs, it looks like it must be related to zebras! But take a look at its head and you'll notice a resemblance to giraffes... It is the only living relative of the giraffe... Long tongue for stripping buds & leaves... hard to find in the wild... very wary, and their highly developed hearing alerts them to run when they hear humans in the distance... Aside for natives of their habitat, scientists did not know of the animal until 1900... secretive nature... newborns can stand up within 30 minutes of birth... same coloring as an adult...

**Family Reunions  
Shabbat Retreats  
Weeknite Getaways**  
at the Mendlowitz Family's  
**YISHI COUNTRY**

Suites • Jacuzzis • Private heated pool  
Beautiful Country Setting, up to 60 ppl.  
30 minutes from J'lem, on a moshav  
across from Beit Shemesh  
052-595-5073 • www.yishicountry.com  
"Just minutes away... but a world apart"

**AVI FLAX**

**Anglo Tour Guide**

057-310-7630 • (02) 580-7630  
flaxae@gmail.com  
Interesting & fun tours across Israel  
Standard and off the beaten track

**Happy  
ZIKNA  
dear  
brother**

**RE/MAX Vision  
(02) 673-1661**

"Our vision... fulfilling your dream"  
Armon Hanatziv Treasure- 5-room terraced home, large  
Succah balcony, magnificent view, private entrance,  
storage, lot of light, needs renov.  
Asking: NIS 1,850,000 ☎ Rachel Gluck: 052-478-9193  
or Aliza Gillman: 054-582-5492

Magnificent, Unique Home in German Colony -  
Hatzevira Street! Semi-detached with 100m garden,  
original old Arab-style, mosaic flooring, 206m (net)  
currently divided into two apts, total of 9 rms/3 baths.  
Asking: \$2,550,000 - flexible!  
☎ Felicia Mizrahi 054-240-4082

Talbiyeh - Lincoln St. 9 - Amazing garden apt,  
lovely 2 rm, exit to large garden (in use), walk to the  
Kotel, Great Synagogue - Asking: NIS 1,650,000  
☎ Elia Gabai 052-862-9208, Yaniv Gabai 052-614-1442

Quiet garden apartment in the heart of Rehavia! 75m,  
pvt entrance, 3 bedrooms, 2.5 baths, completely  
renovated, garden (in use), Sukkah  
Asking NIS 2,150,000 ☎ Elia Gabai 052-862-9208 or  
Yaniv Gabai 052-614-1442

Ramat Sharet- Gorgeous Renovated apt, 4 rooms,  
125m, 5th floor, elevator, private storage, heat,  
magnificent view. Asking: NIS 2,030,000  
☎ Chedva Ofek - 054-559-0397

German Colony - Authentic Old World Charm, Two  
apts, Hamagid Street, Newly built, preserving authentic  
J'lem stone character. Custom design your interior  
space. Apt. #1- 145m (net), 4 bedrooms / 3 full baths, 3  
Sukkah balconies. Asking: \$1,450,000 • Apt. #2- 206m  
(net), 4 bedrooms / 3 full baths, 3 Sukkah balconies.  
Asking: \$1,900,000 ☎ Alyssa Friedland 054-668-4111

Kiryat Shmuel Designer Garden Apartment-Harlap St.  
Totally renovated - 2 bedrooms with master bedroom  
en suite, enl in modern kitchen, 90m garden (in use),  
walk to Kotel and City Center! Move in, or investment  
(5% return) 2,150,000NIS negotiable!  
☎ Felicia Mizrahi 054-240-4082

RENTAL City Center - Luxurious Jerusalem Tower  
one bedroom, unfurnished. Immediate entrance. Asking  
NIS4600. Swimming pool, jacuzzi, sauna, doorman  
24/7. ☎ Elia 052-862-9208 or Raphi 054-200-7250

Want our Newsletter? [alyssa1@bezeqint.net](mailto:alyssa1@bezeqint.net)  
Visit [www.remax-capital.com](http://www.remax-capital.com)  
Come by our office, Derech Beit Lechem 41

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

Lesson # 552

**A Two-Judge  
Judgment (part one)**

Recently a person entered our kollel and asked if he could discuss a halachic question dealing with Jewish civil law. It seems that he and his landlord were in a dispute about a certain discount in the rent that was to be paid. They had been in disagreement for several months whether the tenant should receive a discount in his rent for those months when there was no heat in the apartment. They asked two neighbors to adjudicate their dispute and the neighbors decided that the tenant was entitled to a discount in the rent which should be deducted from the next three months' rent. It seems that the landlord was not happy with the result and told his tenant he did not have to abide by the decision of the two neighbors since a Beit Din had to consist of three judges. The question that was asked of me by the tenant was, "is the decision binding?" I told him I could not advise him since I could only make a decision if both parties came together for a decision. I told him I would write about a decision made by two judges in a few weeks' hence in Torah Tidbits, but these lessons were for educational purposes only. I told him that some time in the past I had written a few lessons on this topic.

The source of the law is of course the Talmud. (See T. Sanhedrin 3a) The Talmud says that three judges are required to adjudicate commercial actions. It also includes a statement that if two judges judged a case their judgment is binding but they are called an arrogant court. Rashi explains that they are called an arrogant court because they have transgressed the Rabbinic enactment which requires that courts be composed of at least three judges. There is a great dispute among the codifiers if the law follows the one who holds that there must be three judges and if two judged their decision is not binding or perhaps the halacha follows the view that if two judges did judge a commercial case their judgment is binding. Over the centuries there has developed the law that their judgment is ordinarily not binding. What are the consequences of the proceeding that took place before them? May the litigants change their pleas and withdraw any admissions made at the invalid trial? The Talmud cites the Nehardians who hold that if a litigant made certain remarks concerning the controversy outside of court he may plead something entirely different in court. This is because we assume that the statements were made either for the purpose of confusing his adversary or because he was unwilling to furnish his adversary with his actual evidence prior to the trial. It would seem to follow since proceedings before a court of two lay judges are not valid judicial proceedings, that all statements made before them should be treated as out of court statements. Therefore a litigant should be able to change pleas and recant admissions in a subsequent valid trial. (I"YH to be continued)

The Avrom Silver Jerusalem College for Adults and OU Israel's Project YEDID are the educational components of the Seymour J. Abrams Orthodox Union Jerusalem World Center and include the classes & lectures of the OU Israel Center  
 Rabbi Sholom Gold, Dean • Phil Chernofsky, Educational director

945

"Regular" classes & lectures - 25₪ members, 30₪ non-members, 5₪ maintenance fee for life members. Special rates for mornings with two or more shiurim: 40₪ members, 50₪ non-members. 10₪ for life members.  
 No one will be turned away for inability to pay.  
 Yearly membership 360₪ couple, 275₪ single. Life membership, call us.  
 Programs of the Center are partially funded by the Jewish Agency for Israel

**Yom R'vi'i • 19 Adar Alef • WED February 23rd**

- 9:20am **Contemporary Halachic Issues** *Rabbi Macy Gordon*
- 9:45am **Parshat Vayakhel** with **Reuven Wolfeld**
- 10:45am **PARSHAT HASHAVUA R' Yosef Wolicki**
- various **MINI-SHIUR/DIVREI TORAH WHILE YOU FOLD**
- 12:00pm WED, Feb. 23 • **Exploring Israeli culture, history and society:**  
 Religious soldiers in the army, Hesder Yeshivot, some Dati leumi girls in the army, Nachal Haredi. Lecture with **Gabriella Licsko**
- 12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents...  
**VIDEO in the LIBRARY: Rabbi Abraham J. Twerski, M.D.**  
 "Liking Yourself: Building Self- Esteem" - Brilliant insight into helping you feel better about yourself, related in Rabbi Twerski's inimitable style.
- 12:45pm **TAICHI FOR HEALTH** with **Avi Hirsch**
- 1:30pm **MEDICAL CHI KONG** with **Avi Hirsch** 050-7671-722
- 2:15pm **Women's Beit Midrash - Pearl Borow**  
 First hour: the KUZARI; Second hour on Chumash with Rashi
- 7:30pm **RABBI CHAIM EISEN'S SHIUR**

*L'ayla* Learning program for women • Chevrusa Learning, pairing women with strong backgrounds in Jewish texts with those looking to increase their skills and knowledge. Followed by a D'var Torah • 8:00pm • No charge

*More Wednesday...*

Wednesday, February 23rd • 8:00pm (at the Center)  
 Meet the Author Evening: **Judy Klitsner**  
**"Let All the Daughters Live"**  
 The Tower of Babel, the Midwives of Egypt, and the Seeds of Identity  
 At first glance, the story of the Tower of Babel seems to have little in common with the narrative of the midwives of Egypt; yet on closer inspection, the two stories share many surprising similarities in both language and theme. Discover how each story is deepened when read in light of the other, particularly regarding questions of identity, freedom, and the human ability to approach the divine.  
 10₪ per person

**Yom Chamishi • 20 Adar Alef • THU February 24th**

**Exercise Class for Women** Thursdays, 9:00-10:00am  
 Given by **DR TOVA GOLDFINE** Chiropractor/Rehabilitation  
 FOR WOMEN OF ALL AGES AND EXERCISE FITNESS LEVEL  
 Contact Dr Tova 052-420-1201 chirodivine@gmail.com

9:00am **Rabbi Raymond Apple on T'hilim**  
 This week: **T'hilim 93 - The Song of Yom Shishi**

- 10:30am (to 12:30) Midrash HaShavua - **Dr. Hayim Abramson**
- various **MINI-SHIUR/DIVREI TORAH WHILE YOU FOLD**

THE KNITTING GROUP IS ALIVE AND WELL  
 THURSDAYS AT 1:30PM IN THE LIBRARY WITH DVORA ZIPPOR  
 - NEW "MEMBERS" WELCOME - KNITTING OR CROCHETING

Thursday, February 24th • 8:00pm  
 But more significantly, the eve of the **21st of ADAR RISHON**  
 (since we hold that MARBIM B'SIMCHA applies to both Adars)  
**The Joy Club**  
 with **Rabbi Zelig Pliskin**

## Yom Shishi • 21 Adar Alef • FRI February 25th

8:30am (to 9:45am) **Kollel Yom Shishi Shiur B'iyun in Makot**  
by **HaRav Eliav Silverman**, Shoel U'meishiv of the RIETS Israel Kollel  
Friday mornings • Coffee and cake will be served

9:00am **RABBI EISEN** Shiur on Aggada

11:00am **RCA Daf Yomi**

## Shabbat Parshat VAYAKHEL • February 26th

4:00pm **Shabbat Shiur by Yaacov Peterseil & Co.**

5:00pm **Mincha**

## Sun-Thu in the Ganchrow Beis Medrash (first floor)

10:00am	SUN/TUE/THU <b>Rabbi Jeff Bienenfeld - Brachot - 4th perek</b> Rabbi Bienenfeld will be in the States for his father's Shloshim He will resume his shiur, IY"H, on Thursday, March 3rd
11:15am	<b>RCA Daf Yomi by Rotation</b> (and Fri. at 11:00am)
1:20pm	<b>Mincha</b> (this time stays the same throughout the year)
3:15pm	<b>Basar b'Chalav - Rabbi Chaim Sendic</b> Tu/W
4:30pm	<b>Gemara Kesuvos with Rabbi Hillel Ruvell</b> not TUE

## Yom Rishon 23 Adar Alef • SUN February 27th

*L'Ayla* Learning program for women • Sun. morning, Tue. & Wed. night

9:15 Refreshments  
9:25 Living T'hilim - Mrs. Rivka Segal  
10:30 Daniel, Ezra, Nechemia, and the story of Purim - Rabbi Yitzchak Breitowitz  
11:35 Women and Prophecy, the 7 Prophetesses - Rebbetzin Esther Kitov

9:30am *Let's Study Megila* - **Tonia Frohwein** (for women)

10:30am 'While on my journey I told a story...' Rabbi Nachman's Stories  
New series with **Golda Warhaftig** women

## More Sunday...

12:00pm **Hebrew for Beginners** Learn to read and converse in Hebrew  
Hebrew and feel more comfortable when you daven. **Starting anew**  
Given by **Haya Graus** with **Cecily Davis** 10<sup>min</sup> per session

12:30pm **Life: A fantastic adventure** - Alan Romm

### Sundays 1-2pm • **Dr Tova's Exercise Class**

Towards stronger bones and a stronger spine

Call or email Dr Tova: 052-420-1201 • [chirodivine@gmail.com](mailto:chirodivine@gmail.com)

2:00pm **Rabbi Ephraim Sprecher** (February 27th)

**Esther's Tragic Choice: Adultery or Holocaust**

xxx *Pri Chadash Women's Writing Workshop* (2 hrs)  
Resumes next week, March 6th

7:30pm (to 8:30pm) **NEW SERIES with Rabbi Chaim Eisen**

Am Yisrael and Eretz Yisrael in Jewish Law and Thought

No charge for these two shiurim...

7:30pm **Mishlei** (Proverbs) - **Rabbi Mordechai Machlis**

8:30pm Shiur by **Rabbi Dr. Joseph C. Klausner/Yedidyahu**  
Sh'muel Alef: A "song" for Saul - Farewell to King Saul  
Saint or Sinister? As per Abarbanel, Saul Tchernikovsky,  
Malbim, and Rav Aviner

## TORAH VIDEO

regular  
fee

Exploring Jewish Values and Concepts using  
Trigger Videos, source sheets, discussion... with

**Rabbi Nachum Amsel**

This week: Sunday, February 27th • 8:00pm

**"Collateral Damage in Judaism  
and Israeli-Palestinian Issues"**

featuring a video clip from "West Wing"

**Yom Sheini • 24 Adar Alef • MON February 28th**

N'SHEI LIBRARY: 10:00-12:00

**MOMMY & BABY MUSIC CLASSES** with Jackie

Mondays at the Israel Center • 9:30am for 6-18 months • 10:30am for 1-3 year olds  
Call Jackie to register for classes: 999-5524 / 054-533-9305

9:15am **EXCURSIONS INTO THE BOOK OF SHOFTIM Pearl Borow**

This shiur is sponsored by Allen and Phyllis Singer, לעילוי נשמותם של  
נחמה דב בן חיים יוסף דוד, שרה בת דוד הירש, לייבא בת דוד הירש ע"ה  
for their yahrzeit, 25 Adar

**YESHA FAIR** Monday, February 28th • 10:00am to 3:00pm  
Organic made-in-Israel foods, dried fruits, wines and olive oil

10:30am **Pirkei Avot - Rabbi Zev Leff**

11:35am **Who's Who and what's what?** - Israeli orthodox communities  
Mitnaged, Litvish, Yeshivish: Flat hat, anti-luxury and eight generation in  
Yerushalayim - the values minhagim, and communities of the Prushim  
(Yerushalmi litvaks) and their connection to the GR"A (Vilna Gaon) and  
the Land of Israel. What does YERUSHALMI mean?

Interactive lecture with pictures - **Gabriella Licsko**

11:35am **FIT FOREVER: LOOK & FEEL YOUR BEST!**

Exercise for women of all ages • Call Sura Faecher 993-2524

12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents...

**VIDEO in the LIBRARY: Rabbi Dr. Benzion Greenberger  
Halachic Estate Planning ("Kosher Wills")**

*Women's Beit Midrash*

2:00pm **"BRING ON THE BLESSINGS" - Pearl Borow**

3:00pm **Mishna, Mitzvot, and More - Phil Chernofsky**

7:30pm **Lesser-studied Tanach personalities**

**Rabbi Francis Nataf** • This week (Feb. 28): **Avshalom**  
(Special deal for both Rabbi Nataf's and Rabbi Assis's classes: 35/40₪)

*More Monday...*

8:00pm **The SHMUZ** See color middle page for details

8:30pm **Rabbi Dr. Elie Assis**, a senior lecturer of Tanach at Bar Ilan:  
**Book of Melachim** (in Heb.) [Sam Finkel 052-469-1263, finkels2@zahav.net.il]

**MASK** - J'lem Chapter at the Israel Center • maskjerusalem.cjb.net • 050-754-2717  
NEXT MEETING: **Monday, Mar 7, 7:30-9:30pm** with **Dr. Judy Belsky**

**Yom Sh'lishi • 25 Adar Alef • TUE March 1st**

**The Israel Center** and the **Old City Free Loan Association**  
21st year • well over 5500 loans granted  
**Gemach - Free Loan Society**  
to provide interest-free loans for people in financial distress (living in the Jerusalem area).  
Interviews at the Center on Tuesdays from 10:00-12:00 and 19:00-20:30 • Please bring ID

9:00am **Rabbi Aharon Adler - NEW TOPIC** (until Purim)  
**Topics from Megilat Esther**

10:15am **Rabbi Sholom Gold - Parshat HaShavua**  
This shiur is sponsored by the Kaplan Family  
on the first yahrzeit of ז"ל **ישראל בן דוד אריה ז"ל**

11:20am **Esther Sutton's** inspirational series for women  
*Examining the Dynamics of Spiritual-Psychological  
Health within the "Quest to serve G-d"*  
based on the book (available) "Stages of Spiritual Growth" by Batya Gallant

11:30am **Jewish History, 2nd Temple Period - Dr. Henry Goldblum**  
**The War of Bar Kochba: The Tragic End. What of Yavne?**

12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents...  
**VIDEO in the LIBRARY: "Crossfire"** The first Hollywood movie to  
examine anti-Semitism... released right before "Gentleman's Agreement". In the  
movie, an anti-Semitic soldier meets a Jewish businessman in a bar with violent  
results. Brilliant performances by three Roberts - Ryan, Mitchum and Young...  
powerful portrayal of the evil of Jew hatred. Nominated for five Oscars...  
An excellent and important film (1½ hrs)

*More Tuesday...*

1:00pm **Writing as self-discovery** (women only)  
**Exploring the stories of your life - Esther Sutton**

3:00pm (Tuesdays) - NEW CLASS with **Avital Levin, LMSW**  
**Relationships in Tanach: Their Significance to Relationships of Today**  
Interactive course in the exploration of relationships in Tanach... selections from the classical and Chassidic Torah commentators... The educator, a trained social worker, will provide current clinical literature, insight, and guidance into modern relationships. Participants will be encouraged to reflect on their own personal experiences towards... increasing harmony and fostering growth in relationships. For Men & Women • No Charge

7:30pm (to 9:00) **Parsha through the Eyes of the Meforshim:**  
**For P'kudei (March 1st): Following Orders**  
with **Rabbi Yonatan Kolatch**

*L'Ayla* Learning program for women • Sun. morning, Tue. & Wed. night  
8:15 **Rabbi Meir Triebitz on Halachic Questions through the Ages**  
Exploring a different question each week using classic sources towards understanding the philosophical issues and who Jewish philosophers differed in their approach

**Yom R'vi'i • 26 Adar Alef • WED The tooth of March**

9:20am **Contemporary Halachic Issues** *Rabbi Macy Gordon*

9:45am **Parshat P'kudei** with **Reuven Wolfeld**

10:45am **PARSHAT HASHAVUA R' Yosef Wolicki**

various **MINI-SHIUR/DIVREI TORAH WHILE YOU FOLD**

12:00pm WED, March 2 • **Exploring Israeli culture, history and society:**  
Jewish and/or Israeli? Jewish cultural identity and identities, national self-definitions, patriotism and post-Zionism/skepticism in the Jewish State.  
Interactive lectures with **Gabriella Liesko**

12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents...  
**VIDEO in the LIBRARY:**  
**Rabbi Aharon Adler- Birkat HaKohanim**

*More Wednesday...*

12:45pm **TAICH FOR HEALTH** with **Avi Hirsch**

1:30pm **MEDICAL CHI KONG** with **Avi Hirsch** 050-7671-722

2:15pm **Women's Beit Midrash - Pearl Borow**

First hour: the **KUZARI**; Second hour on Chumash with Rashi

7:00pm to 10:00pm **The Ties that Bind** - see page 54 for details

7:30pm **RABBI CHAIM EISEN'S SHIUR**

*L'Ayla* Learning program for women • Chevrusa Learning, pairing women with strong backgrounds in Jewish texts with those looking to increase their skills and knowledge. Followed by a D'var Torah • 8:00pm • No charge

**Yom Chamishi • 27 Adar Alef • THU March 3rd**

See previous Thursday's schedule (BackPage B)

Rabbi Apple will be studying Psalm 92 - The Shir of Shabbat

**The Root & Branch Association, Ltd. • Thursday, March 3rd, 7:30pm**

"Cracking the Qur'an Code: God's Land, Torah and People  
Covenants with Israel in the Qur'an and Islamic Tradition"

by **Lowell Gallin**, Author, Founder and President, Root and Branch Association, Ltd.  
<http://stores.lulu.com/store.php?fAcctID=3743146>

Program Chair: **Dr. Asher Eder**  
Jewish Co-Founder and Co-Chairman, Islam-Israel Fellowship, Root and Branch Association, Ltd.

Written Greetings: **Sheikh Abdul Hadi Palazzi**  
Secretary General Italian Muslim Assembly; Muslim Co-Chairman Islam-Israel Fellowship, R&B

For further information: [lowellgallin@lowellgallin.com](mailto:lowellgallin@lowellgallin.com) • [lowellgallin.com](http://lowellgallin.com)

**Yom Shishi • 21 Adar Alef • FRI February 25th**

See previous Friday's schedule (BackPage C)