



Parshat Vayakhel

No 1055:

23 Adar I 5765 (March 5, 2005)

This issue of Shabbat B'Shabbato
is sponsored by
Reva & Marty Oliner

שבת
1202

STARTING POINT

Donations of Gold - by Rabbi Amnon Bazak

In the beginning of this week's Torah portion, Moshe asks the Bnei Yisrael to contribute donations to G-d, and he repeats the required materials in sequence, as G-d commanded him in the beginning of the portion of Teruma: "Take from among you a donation for G-d, let every generous person bring it, a donation for G-d, consisting of gold, silver, and copper; and blue, purple and scarlet wool, linen, and goat hair; and reddened skins of rams, and skins of the Tachash, and acacia wood; and oil for the light..." [Shemot 35:5-8]. However, when the contribution is described the way it was actually brought, the sequence is changed. First the gift of gold is noted, "And the men came together with the women, every generous person brought bracelets, noserings, rings, and ornaments, every utensil of gold. And this included every man who raised up a contribution of gold for G-d." [35:22]. But instead of listing the silver and the copper together with the gold, they are placed at the end of a long list of other gifts. "And every man who had in his possession blue, purple and scarlet wool, linen, and goat hair, and reddened skins of rams and skins of the Tachash, brought it. Everybody who gave a contribution of silver and copper brought the donation of G-d, and everybody who had in his possession acacia wood to be used in the work brought this too." [35:23-24]. Why was the gold listed separately from the silver and the copper?

In the latter passage, there is a clear difference between the donation of gold and the contributions of the other items. With respect to the other items, it seems that not all of Bnei Yisrael participated in the donations, since not everybody had the items in their possession. The materials were brought by "those who had them in their possession." The fact that silver and copper were included in these lists of somewhat limited items ("blue, purple, and scarlet wool... and acacia wood") shows that they were also not donated by all the people but only by those who had some of the material available (see Ramban). The gifts of gold, on the other hand, are described in a very general way: "and the men came together with the women..." In addition, the specific items are listed in detail – "bracelets, noserings, rings, and ornaments, every utensil of gold." This shows that each and every person, man and woman alike, was individually involved in bringing the contribution.

Evidently this personal involvement is the basis of the essential difference in the way the contributions were defined. While the

other items are described with the word "teruma," a contribution, gold is described in a special way: "every man who raised up a contribution of gold for G-d." This is a bit surprising in that the word "tenufah," an uplifted donation, always refers in the Torah to an act of holiness, such as the gift to the Kohen of the front quarters of the Shelamim sacrifice (see Vayikra 7:30-34), the Asham sacrifice of a poor man who suffered from leprosy (14:21), and of course of the Omer sacrifice and the Two Loaves on Shavuot (23:11-17). Thus, the gift of gold was similar to a sacrifice in that it was brought by every person, and it consisted of the most expensive jewelry.

This also explains why the contributions of gold and those of silver and copper were separated in this week's portion. This emphasizes the unique character of the donation of the gold. Perhaps this is also one of the reasons that most of the utensils in the Tabernacle were made from gold – not only because of the high value of this metal but also because of the high level of participation of Bnei Yisrael in contributing it.

POINT OF VIEW

The Woman in the Temple - by Rabbi Yisrael Rozen

"And the men came together with the women, every generous person brought bracelets, noserings, rings, and ornaments..." [Shemot 35:22]. "And every woman with a wise heart spun with her hands" [35:25]. "And all the women whose hearts led them to wisdom spun the goat hair" [35:26]. "Every man and woman whose heart led them, donated to the work" [35:29]. "Let every man and woman do no more work for contributing to the Tabernacle" [36:6]. "And he made the basin from copper and its base from copper, from the standing mirrors that stood at the entrance to the Tent of Meeting" [38:8].

"Women of the Temple"

The women of Yisrael were highly praised for their contributions to the work of the Tabernacle. The verses from this week's Torah portion quoted above show the intense involvement of the women in the construction of the Tabernacle. The wisdom of art, expressed in "spinning the goat hair" and a great many of holy art objects, is part of the heritage of the women. The verses emphasize not only the skills of the women but also their "heart" – wisdom of the heart, an expression of the women's sensitivity to holiness and love for the holy.

In fact, women not only added emotions and wisdom, they fully participated and even took the lead in some aspects of the project. This can be seen from the first verse above, "And the men came together with the women, every generous person..." – "The women were first to give, and the men followed them" [Ramban]. "The men came after the women. Others say, the decision was that of the women" [Ibn Ezra]. The same was true in later generations. According to the sages, Channa revived the idea of visiting the Tabernacle in Shilo every holiday, which had been neglected during the time of the judges, and her husband Elkana put the plan in motion.

In modern times too, now that we have been privileged to once again visit the Temple Mount, there is a group of women who give their enthusiastic support to the idea. They actively promote our return to the holy site, and they seek the support of rabbis who are devoted to the Temple Mount in the hope of finding a way that they can visit the site themselves.

We note that the women's love for sanctity is an extension, and perhaps even the root, of the love for the land, then as now. This is what the sages have taught us with respect to the daughters of Tzelafchad: "The women were not included in the decree of the scouts, because they loved the land. The men said 'let us find a leader and return to Egypt' [Bamidbar 14:4], while the women said, 'give us a heritage' [27:4]" [Rashi, Bamidbar 26:64]. We also note that they were not involved in the sin of the Golden Calf, as is written, "I have found one man in a thousand, but I have not found a woman among them" [Kohellet 7:28]. These two issues are related, but this is not the place to expand on the matter.

The Purity of Yisrael Shall Not Be Forgotten

Let us show our appreciation for the women of Yisrael in all generations, who alone deserve the credit for maintaining the laws of ritual purity within the nation. Ever since the destruction of the Temple, most of us have completely forgotten the laws of purity. We have kept our distance from the tractates of "Taharot," which form the largest of the six sections of the Mishna. The laws of ritual purity would have become forgotten "laws for Mashiach's time" if not for the women. It is because of these women that purity continues to be a viable issue, and "family purity" is an accepted subject – at one level or another – even among women who do not observe many of the other mitzvot.

This leads me to an important comment for those who now visit the Temple Mount while making an effort to observe all the laws in purity: You should learn from the women the laws of ritual immersions, and visits to a mikveh, since their requirements are much more stringent than what is usually practiced even by the most pious men.

"We Will Take From It To Serve G-d"

This leads me to a deeper issue. The Torah emphasizes the contribution of jewelry by the women, including items used to enhance their appearance: "bracelets, nosering, rings, and ornaments," and "standing mirrors." (See Rashi on the verses quoted above for a detailed explanation of the original use of

these items.) The Ramban notes that Moshe would not have dared to accept from the women "an ornament that was to be used as an adjunct to personal intimacy, unless he had been instructed to do so by G-d" [Shemot 38:8]. In the end, Moshe "himself accepted the items, in response to the Divine command."

The significance of this contribution by the women corresponds to the declaration, "For we will take from it to serve G-d" [Shemot 10:26]. The simple meaning of this verse is that it refers to sheep belonging to Bnei Yisrael, declaring that the animals will be needed for sacrifices in the desert. The world of mysticism and Chassidut tells us that on a deeper level the verse refers to sheep belonging to Pharaoh, in line with the concepts "sweetness came out of the powerful" [Shoftim 14:14] and the transformation of darkness into light. The service of G-d can be accepted, and in fact it is often enhanced, when objects that have the potential for the base and mundane are redirected in a positive way and thus dedicated to G-d's purpose. This is another thing that we have learned from the women.

My conclusions are as follows: (1) The involvement of women in the holy life of the community – in such matters as general involvement, synagogue management, and collecting contributions – is good and worthy, just as in the times of the Tabernacle; (2) We have been given a difficult but possible task: to transform the "negative energy" of prohibited creations into holy things, adding to the energy of sanctity and purity in the world.

SERMON BY A GUEST

The Daf Yomi: The Crown of the Ark - by Rabbi Gideon Pearl, Chief Rabbi of Alon Shevut

It is written in the Midrash: "'And Moshe gathered the people' [Shemot 35:1] – G-d commanded: Assemble large congregations and lecture them in public about the laws of Shabbat, so that future generations will learn from you to gather the congregations every Shabbat, in order to teach Bnei Yisrael Torah, what is forbidden and permitted. In this way, my great name will be glorified among my children... So Moshe said to Yisrael: If you act in this way, the Almighty will consider it as if you had crowned Him in His own world, as is written, 'You are my witnesses, G-d says, and I am G-d' [Yeshayah 43:12]." [Yalkut Shimoni, Ki Tissa, 408].

It seems to me that our generation fulfills this command of "Vayakhel" with the regular daily study of a page from the Talmud, the "Daf Yomi," a program which has just entered its twelfth cycle, having been founded by the late Rabbi Meir Shapiro of Lublin. This regimen forces the participants to set aside time for Torah, regularly and in a dedicated way. Those who have joined the program are literally "attached" to the Talmud and are enriched by the Divine abundance revealed in the oral Torah, which was handed down to us generation by generation, ever since it was given to Moshe at Mount Sinai. Those who participate in this program tend to assume the good habits and positive moral traits which are expounded throughout Talmud. It is truly inspirational that tens of

thousands of the people of Yisrael study the same page every day, some in depth and others in a more superficial way.

This is also what the sages meant when they said that "the crown of the Ark lies and waits." "And Betzalel made the Ark' [Shemot 37:1] – Rabbi Yehuda said: Betzalel made three arks. The middle one, from wood, a length of 9, the inside one, from gold, was a length of 8, and the external one, of gold, was a little more than 10 long... What was the extra 'little bit'? It was a crown. Rabbi Yochanan said: There are three crowns, on the Altar, on the Ark, and on the Table. With respect to the Table, David was privileged to take the crown. With respect to the Altar, Aharon was privileged to take it. But the crown of the Ark lies and waits, and whoever wants to can come and take it. Could it be that the least worthy one will take possession? No, for it is written, 'Kings will reign through me' [Mishlei 8:15]. Rabbi Yochanan asked: It is written 'stranger' ('zar' – without a yud), but the word is read ('zeir' as crown. This implies that if one is worthy, it will be a crown, but if not, it will be strange to him." [Yalkut Shimoni, Vayakhel, 414].

The crown of the Ark lies ready, and "whoever wants to can come and take it." In this way, the joy of the Torah can be heard in all the communities of Yisrael, so that the name of G-d is enhanced and sanctified. This is what is meant by the phrase quoted above, "the Almighty will consider it as if you had crowned Him in His own world, as is written, 'You are my witnesses, G-d says, and I am your G-d.'"

Let us therefore send our blessings and our appreciation to those who study the Daf Yomi, for they are involved in crowning the Almighty in the world. We call upon thousands more from among Bnei Yisrael to join in this regular program. Just as we have been privileged to finish a cycle of the Talmud, so do we hope for the privilege of transforming Eretz Yisrael into a true complete holy land.

TORAH, SOCIETY, AND GOVERNMENT

A Patently Illegal Desecration of Shabbat - by Rabbi Uri Dasberg

The prohibition of Shabbat in the Torah precedes the commandment to build the Tabernacle, emphasizing that the construction of the Tabernacle does not take precedence over the laws of Shabbat. The outpost Chavat Gilad (founded in memory of Gilad Zar, a victim of terrorism) was evacuated on Shabbat, and religious soldiers were forced to participate in the operation. According to an announcement by the Chief of Staff of the IDF, this was a system-wide failure, since "in accordance with the values of the IDF and its standing orders, activation of troops on Shabbat is proper only in cases of mortal danger" (quoted from a statement by the IDF spokesman).

Let us take a look at a soldier who is faced with a dilemma: His commander has ordered him to do something on Shabbat which does not appear to him to involve any threat of death. Should he obey the command? At first glance, it appears that our lesson from the Tabernacle is to reply: absolutely not! But there are those who claim that if a soldier refuses to obey an order, at some later time he may be in a true situation of mortal

danger but still refuse the command, not believing that there is any danger. Thus, such a ruling can lead to a serious error in the future – and this is a legitimate consideration that might mean one should indeed violate a prohibition.

A patently illegal command – one that if fulfilled by the soldier will cause him to be put on trial (as happened after soldiers opened fire on civilians in Kefar Kassem in the early days of Israel) – is one that is absolutely clear to everybody as being illegal. If a soldier had asked his commander in the Kefar Kassem incident to confirm that killing women and children would save lives, the commander would not have been able to give a positive answer. Here is another example: A soldier was commanded to throw loaves of bread out of a truck, even though it can be assumed that the truck was not needed at that moment in order to move troops to the front. If the commander had been asked whether this was absolutely necessary, he might well have hesitated in his answer. If the commander had answered that it was necessary, perhaps the soldier would have been required to obey the order (in the real case he was in fact punished for refusing). However, there is a big difference between throwing bread out of a truck and desecrating Shabbat or killing women and children. A soldier who refuses to destroy bread may well take too much liberty in making his own decisions, and at another time he might refuse to obey an order that could save lives. On the other hand, desecrating Shabbat and killing bystanders are actions where the "black flag" that the court used as a test in the Kefar Kassem case flies so strongly that no soldier would compare them to any other more usual action in the army. It is a fact that in times of peril, such as during the War of Independence and before the Six Day War, many people did not hesitate to fill bags of sand on Shabbat as a defensive measure. When a mortal danger clearly exists, the halacha insists that even a groom must leave his room and a bride must leave the Chuppah. Evacuation of an outpost that has been declared "illegal" is not a case of deadly peril (as it happens, this is true on a weekday too, not only on Shabbat).

Reference: Prof. Eliyav Shochatman, "Techumin," volume 24, pages 373-382

A LESSON FOR THE CHILDREN

An Irreplaceable Treasure - by Rabbi Yikhat Rozen, Merkaz Neria, Kiryat Malachi

Rabbi Avraham Yeshayahu Karlitz was known as the Chazon Ish, after his great book of responsa. One day, when he was still a young man, he was sitting in a small Beit Midrash in Vilna, studying with intense concentration. Suddenly one of the congregants entered and mentioned to his neighbor that on the Chazon Ish's street a fire had broken out. When he heard this, the young rabbi jumped up and ran in a panic to his home. Nobody had ever seen him run as fast as he ran at that moment. He had a terrified look on his face, and his eyes showed a terrible fear. He ran as quickly as the wind through the streets, and everybody who saw him wondered how this sickly student had found the strength to run so fast.

When his neighbors saw him running terrified on the street, they were very surprised. It did not look like Rabbi Avraham Yeshayahu was the type to run so fast in order to save old furniture or worn out clothing. This is interesting, they thought to themselves, why is he so worried?

Without hesitating for an instant, Rabbi Avraham Yeshayahu ran up the stairs and opened the door to his room. It was full of smoke and terribly stifling. It was almost impossible to see the furniture distributed about the room. But the Chazon Ish did not pay any attention to these matters. "Thank G-d," he said in relief. The fire had not yet reached his home. He was not worried about the contents of the house or his wife's merchandise, he did not even care about his large table. He quickly opened the drawer in the table and took out a large pile of papers full of writing on both sides, and left the smoke-filled house. To stay any longer would have endangered his life. To his sorrow, he was not able to save any of the holy books that lined the shelves of the small room or any of the other furnishings.

When he returned to the street, his worried relatives were waiting for him, since they had learned about the fire in his home. His brother-in-law ran to him with joy. "Thank G-d, you managed to get away from the burning house. How do you feel? What did you manage to save?"

The rabbi answered with a joyous face: "Here is my manuscript. Everything else in the house can be replaced, but this" – and he embraced the papers in his hands – "this cannot be bought anywhere else in the world. These are the Torah innovations on which I have worked for such a long time. I labored long days and nights over the Torah, until these ideas matured within me, until I was able to decide on everything that I have written down, and then until I wrote it all down on these pages. I still do not remember everything by heart. It would have taken me a very long time to recover even those items that I remember, and others would have been lost completely from the world. If words of Torah are lost, who can find others to replace them? Who can do that?"

He was not at all interested in the question of where he and his wife would sleep for the next few days, what they would wear, and what would happen to their source of livelihood, which had been lost in the fire. The main thing was that his Torah innovations, the fruits of his labors during many years, were saved from the fire!

(Source: "Stories About Great Men of Yisrael")

THE WAYS OF THE FATHERS (Pirkei Avot)

Chapter 5 Mishna 23 - by Rabbi Yehuda Shaviv

"Yehuda Ben Taima says: Be as strong as a leopard and light as an eagle, run like a deer, and have the courage of a lion, in order to do the will of your father in heaven. He would say: one who is bold will go to Gehenna, while one who shows shame will go to the Garden of Eden. Let it be your will, our G-d, that you will rebuild your city in our days, and let our lot be with your Torah."

This Mishna is different from the typical ones in Chapter 5, and it is closer in style to those of the previous chapters. As opposed to the others in this chapter, this Mishna is attributed to a specific rabbi, and the content is not a statement of fact but rather a guide of the proper way to live.

This then leads to the question: Why is this Mishna here? One possibility is that it continues the format of lists of four items in the current chapter. While this series seems to have ended with Mishna 18 ("There are four types of people who sit before wise men..."), we proposed in the past to view Mishnayot 19-22 (opposite pairs, starting with a general rule, "everything that...") as a continuation, in that there are four of these Mishnayot. The current Mishna with the words of Yehuda Ben Taima now gives a list of four recommended traits.

Rabbi Yitzchak Abarbanel sees a link here to the previous Mishna. As opposed to the traits of Avraham's disciples – a lowly spirit and a modest soul – Rabbi Yehuda recommends traits that seem at first glance to conflict with them, such as strength. These traits can be viewed favorably only if they are used to comply with the will of the Almighty.

The parallel of the trait of strength, which appears first in the Mishna, is courage, just as being light "as an eagle" is parallel to running "like a deer." Thus, there are two parallel pairs in the Mishna, in sequence 1-4 and 2-3.

The words of Rabbi Yehuda Ben Taima mark the end of the original tractate of Avot. (This corresponds to the prayer, "Let it be your will... that you will rebuild your city," which is similar to the end of the Shemona Essrei. In fact, some versions of the Mishna end with the phrase, "that the Temple will be rebuilt." In the Vitri Machzor this Mishna is followed by the phrase, "the end of the tractate of Avot.") Rabbi Yaacov, the son of the ROSH, begins his master work, Arba'a Turim, with these words. Thus, it is clear that he saw this as important and respectable words of guidance for a Jew. We recommend that our readers refer to his expansion of this concept at the beginning of the volume of Orach Chaim.

LAND OF MY BIRTH

The Lake That Disappeared - by Zev Wallack

Once upon a time, there was a lake in the north of Eretz Yisrael that was called the Chula. But now, it no longer exists. How did it come about that a large lake, tens of thousands of dunams in size, has disappeared? The base size of the lake used to be about 14,000 dunams, but in the winter this would grow to about 29,000 dunams and become a swamp. A large part of the area was covered with a layer of extremely fertile peat, which was a product of repeated decomposition of reeds.

The idea of drying out the Chula was first raised in the nineteenth century, but the practical work started only after the country was established. The project had two goals: (1) To eliminate the swamps that served as breeding grounds for the Anopheles mosquitoes which spread malaria, the disease that took such a terrible toll in the beginning of the settlement of

the land; and (2) To provide thousands of dunams of fertile land as a basis of Jewish agriculture in the area.

By this time, the Keren Hakayemet had almost lost the justification for its existence, since its original objective had been to purchase land for the Jews who were returning to their land. With the Chula project, the fifty-year-old Keren Hakayemet was able to find a new worthwhile goal, based on known concepts such as drying out a swamp and growing agricultural products in what had formerly been a wilderness. At the time, the project of the Chula was viewed as a holy national objective, valuable for reasons of Zionism. A bulletin distributed by the Keren Hakayemet to young people quotes the words of David Ben Gurion, the Prime Minister, at the beginning of the project:

"In this Jubilee year, the Keren Hakayemet now begins to dry the Chula swamp and to prepare the northern valley for dense population... I am sure that the nation will continue to give its full support to this, the most constructive project that was ever created by our organization, with love and trust."

A teacher, Bilhah Yaffa, wrote a children's play in honor of the event, named "The End of the Swamp." The stars of the first act are the dangerous mosquitoes, who dominated the swamp, and in the second act salvation is brought by the pioneers. Here is what the actors said:

"Pioneers rose up / They plant trees in the swamp / To dry the swamp / And chase away the mosquitoes... Enough victims have fallen here, who wanted to rebuild the desolate areas... / Evil Anopheles, your reign is over!... / No more mosquitoes, those creatures of destruction, what we hear is a bulldozer bringing salvation... / Move aside earth, a channel has already appeared... / The water has a way out, We have brought an end to the swamp."

I found the script of this play in a book, "The Chula," published by the Keren Hakayemet in 1952. I did not think that anybody had actually performed this play, until I saw in a new book by Yossi Beilin, "From the Chula to Geneva," that he participated in the play, playing the part of a bulldozer:

"...There was no better challenge than the drying of the Chula. On a relief map of Israel, Miriam Assaf, the teacher of the model kindergarten in Tel Aviv, showed us the Chula Lake, which the country had started to dry two years before. She promised to keep us informed of the progress. Little Etti asked if when the project would be finished the blue patch on the map north of the Kinneret would disappear. Miriam replied that by the time the Chula disappeared, we would all be in school, and we would be able to color the patch green..."

However, not everything about this story was green in the end. There were also colors involved that are not so pleasant, such as red, yellow, and even black. Red appeared when some of the workers crossed into the demilitarized zone, leading to harsh incidents with the Syrians and loss of much blood. Yellow was the color of many of the natural plants of the Chula, which disappeared together with some unique animal species. Black was related to the fertile peat, which dried when it was exposed

to the sun and was transformed into powdered coal that blew around with every passing wind.

In some ways, it is a pity that nobody would listen to the voice of the scientist, Dr. Gideon Mor, who fought in vain against the project. This was his desperate cry, also quoted in the above book:

"Do you really want to eradicate these lovely roses from the face of the earth? Also the stalks of the reeds that surround us... glorious pelicans, such pleasant creatures, which many other lands are not privileged to host? ... They will all be destroyed and no memory will remain of the unique ecology in the Chula!"

THE CHAIN OF HALACHA

Triple Purim - by Rabbi Yosef Tzvi Rimon, Rabbi of Southern Alon Shevut and a teacher in Yeshivat Har Etzion

Assuming there are no last minute changes (such as a renewal of direct testimony as the basis for establishing the day of the new moon), this year the fifteenth of Adar II will occur on Shabbat. This means that in Jerusalem the holiday will be a "Triple Purim" – Purim Meshulash. We will briefly discuss the novel aspects of this holiday, and after Purim we will take a look at the special laws related to Pesach eve on Shabbat. These subjects are discussed in full and illustrated with brief diagrams in my new book, "Pesach Eve on Shabbat, a Triple Purim, and Removal of Chametz," recently published by Yeshivat Har Etzion.

When Purim occurs on Shabbat, the Megilla is read on Friday. This can only happen now in cities which celebrate Shushan Purim, since the fourteenth of Adar can never be on Shabbat. Rabba explained that the reason the Megilla is not read on Shabbat is out of fear that somebody might carry a Megilla from place to place, while Rabbi Yosef explained that the poor people should not lose the charity that they usually receive while the Megilla is being read (Megilla 4b).

One might ask: Is the reading on Friday the original ruling of the Anshei Knesset Hagedola, who instituted the customs of prayer, or was the reading moved ahead in a later ruling? The answer to this can influence a more important question, whether Friday is to be considered as the proper time for reading (in accordance with the original rule), or as a time of early reading (since the move to Friday was instituted at a later date). This second question has several consequences:

(1) Can the Megilla be read when there is no minyan of ten men? Many rabbis feel that a minyan is required to read the Megilla before its proper time (RIF, Tosafot). This is also the opinion of the Shulchan Aruch as the best practice (690:18). If the reading is not at the appointed time, a minyan is necessary. The Mishna Berura indeed rules that a person in Jerusalem who reads the Megilla on the Friday of the fourteenth not in the presence of a minyan should not recite the blessings. Others, on the other hand, feel that in this case a single person should also recite the blessings, and this appears to be the correct

ruling (for example, see, among others, Chazon Ish 155:2; Yavia Omer volume 2, Orach Chaim 46; Rabbi Tukinchinsky, The Holy City and the Temple, volume 1, 26:2). This means that this year as in the past it is possible for women to hold their own Megilla reading with a beracha (with no minyan present).

(2) A resident of another city who travels to Jerusalem on Shabbat: If the obligation of celebrating Purim is on Shabbat and only the reading has been moved forward to Friday, a visitor to Jerusalem may well be obligated to observe the mitzvot of Purim a second time (since he will be in Jerusalem on Shabbat). This would at least pertain to Mishloach Manot – sending food to friends – and having a festive meal (mitzvot which are performed on Sunday). In practice, this is the subject of a dispute by the rabbis, and one may be lenient, but any residents of Jerusalem who were in a different city on Friday should observe Mishloach Manot and the mitzva of a meal on Sunday, at least in a symbolic way.

A resident of Jerusalem who is home on Friday should avoid traveling out of town for Shabbat if he can, since perhaps the obligations of Purim only take effect for him on Shabbat, and if he is away from home he will miss the obligation of Purim completely. (Even if the obligation is incurred on Friday, if he leaves home he will miss the Torah reading on Shabbat.) If he does travel, he should recite the "Al Hanissim" prayer on Shabbat (some say at the end of Shemona Essrei and the Grace After Meals), and he should observe Mishloach Manot and have a festive meal on Sunday.

(3) A boy living in Jerusalem whose thirteenth birthday occurs on Shabbat: If the main obligation is on Shabbat, perhaps this boy should read the Megilla again (since on Friday he was still a minor)! In practice, even in this case one does not read the Megilla on Shabbat.

(4) One who follows the reading with his own kosher Megilla in Jerusalem on Friday: According to the Chazon Ish, this is still considered reading with the congregation (155:2), but the rabbi of Brisk feels that it is considered reading by an individual (Teshuvot V'Hanhagot volume 2, 349). It is reasonable that if he reads quietly together with the public reader and also listens to the reading he can be considered as part of the congregation, and this is also true in this special year.

RZA—MIZRACHI PRESENTS:

ISRAEL, 100 YEARS FROM 1948...



Daniel Goldhagen

on the future of the JEWISH STATE

Date: March 16, 2005
Time: 8 PM

The Jewish Center
131 W. 86th St. (b/t Amst. & Col.)

RZA-Mizrachi Programs

Please join us and support our programs. Contact the office for details.

March 16 Daniel Goldhagen

April 5 Our 90th Annual Dinner

May 13-May 15 Annual Convention

May 26-June 2 (June 5 opt.) Memorial Day Weekend
RZA's MISSION TO ISRAEL; "MIZRACHI ULTIMATE ADVENTURE"
(FOR ADULTS WHO CAN HACK IT)

Religious Zionists of America
Mizrachi - Hapoel Hamizrachi

Phone: 212.465.9234
Fax : 212.465.9246
Email: mizrachi@rza.org





This publication is distributed by the RELIGIOUS ZIONISTS OF AMERICA - MIZRACHI and by THE ZOMET INSTITUTE OF ALON SHVUT. It is an extract from SHABBAT B'SHABBATO, a weekly bulletin distributed in hundreds of synagogues in Israel and has been translated by Moshe Goldberg. If you are interested in sponsoring an issue of Shabbat B'Shabbato, contact the RZA Mizrachi office at 212-465-9234 or mizrachi@rza.org.