



HEMDAT YAMIM

חֵמְדָּה יָמִימִים

Parashat Hashavua Tetzaveh, 11 Adar I 5782

Harav Shaul Israeli zt"l
Founder and President

“Aharon Will Arrange them”
Harav Shaul Yisraeli, based on Siach Shaul, p. 280

The first *p'sukim* of our *parasha* command to take special olive oil and have Aharon and his sons arrange and light the candles in the *Mishkan* (Shemot 27:20-21). What can easily be missed is that Aharon's involvement in this *mitzva* is raised in a matter-of-fact manner before the mention that Aharon will have a special role in the operation of the *Mishkan*, which comes up only in *Perek* 28. How does the *mitzva* of the oil and the lighting end up in the middle of the blueprints of the *Mishkan*, in between the description of the structure and its holy vessels and that of the glorious holy garments of the *kohanim*?

The concept that is the key to our understanding seems to already be planted by Rashi in last week's *parasha*. The Torah writes: "Into the ark you shall place the testament that I will give to you" (Shemot 25:21). It actually appears another time, and Rashi inquires as to what this is supposed to teach us. His answer is confusing: First, one puts the *luchot* (testament) into the *aron* (ark) before the *kaporet* (covering) is on it, and only later do we put the *kaporet* on top. The obvious question is what the lesson of that is – could we think that we would be able to put the *luchot* in while the *kaporet* is covering the *aron* and obstructing access to it?

The lesson seems to be the following. It is possible for there to be a covering of a beautiful golden *kaporet*, with *keruvim* emanating from it, and everything will be clean and bright, and that will be enough for people. Who needs the *luchot* inside, after all, everything on the outside is bright and shiny?! That's why the Torah had to repeat itself and say: "No, the *aron* must contain the *luchot*!" There is a value to the all-gold ark, but its value is only when there is a testament inside. There is value to glorious garments of the *kohanim*, including the eight pieces of the *kohen gadol* and the *urim v'tumim*. But there is a clear prerequisite. "Aharon must arrange the lights." If he knows that he will have a clear *mitzva* agenda to carry out, then there can be value in his special clothes. If he knows the showiness is not the main thing, then he can have the garments that display his greatness and closeness to Hashem. It is in that way like the *kaporet* for the *aron*, bringing it glory, which is appropriate only when the *luchot* are in it.

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Those who fell in wars for our homeland. May Hashem avenge their blood!



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Ask the Rabbi

by Rav Daniel Mann

Beracha on Vegetable Soup with Soup Nuts

Question: What *beracha/ot* do I make on vegetable soup into which I put soup nuts?

Answer: There are too many permutations to cover, but we will concentrate on the principles and the main cases and give you a few references to sources dealing with related complexities.

One of the major rules of *berachot* on food is that regarding foods with different *berachot* eaten “together” (which is hard to define in a phrase) we make the *beracha* of the “main” food (*ikar*) and are exempt from making the *beracha* on that which is subservient (*tafel*) to it (Berachot 41a). This is certainly true when the two foods are ingredients of one combined food, e.g., soups (ibid. 36a). It is far from trivial to determine what the main ingredient is in vegetable soups that have a majority of water, cooked vegetables (in a variety of forms), and sometimes, some chicken or meat (see Living the Halachic Process, vol. VI, B-2,3). We will assume for the purpose of this question that the *beracha* on the soup without the soup nuts is *Borei Pri Ha’adama* (=Ha’adama). We will also assume that the soup nuts are made from one of the five main grains and that the way it is prepared, its individual *beracha* is *Borei Minei Mezonot* (=Mezonot) (V’zot Haberacha p. 397).

One of the major determining factors of what the *ikar* is that we follow the majority of the mixture (Shulchan Aruch, Orach Chayim 208:7). However, a sub-rule of the laws of *ikar* and *tafel* is that if one of the ingredients is from the five grains in the form that its *beracha* is *Mezonot*, then even if it is significantly less than a majority of the mixture, the *berachot* are *Mezonot* with an after-*beracha* of *Al Hamichya* (Berachot 36b; Shulchan Aruch, ibid. 2). An exception to this sub-rule is when the purpose of the grain food is of an unimportant, technical nature, such as to make the other food stick together (ibid.; Mishna Berura 212:13) or to “stretch” the more expensive ingredients (e.g., bread crumbs in hamburgers). Therefore, the simple answer is that no matter what the nature of the soup is, if there are *Mezonot* soup nuts, then it apparently has some taste significance to the person who put them in, and the *beracha* on the soup is only *Mezonot*. This is true even if there may be spoonfuls of soup that happen not to have soup nuts in them, although one should be careful that the first spoonful, after making the *beracha* of the *ikar*, contain some of the *ikar* (Rama, OC 212:1 and Mishna Berura ad loc. 10).

The situation is different when the soup nuts play a very minor role in the eating, which would most commonly occur when there are only a small number of them, so that one would make *Ha’adama* on the soup, as it is not subservient to the soup nuts. This is all the more so regarding soup nuts (as opposed to *kneidlach* that are cooked in the soup, which is a more complicated question), which are put into the soup in the bowl, after the soup was cooked independently (see Dirshu 205:18). On the other hand, because the soup nuts are from the main grains, they cannot be ignored, and therefore *Mezonot* is also called for (Mishna Berura 205:11). In such a case, it is better to make the *beracha* first on the soup without eating any soup nuts right away (even though usually *Mezonot* has precedence) because if we were to make *Mezonot* first, we would have a doubt whether the *Ha’adama* is required for the soup (Mishna Berura 208:23). One can also get out of doubt and/or keep the regular order of *berachot* if he takes out each element from the bowl and eats them separately (ibid. 205:11). This is easier and more logical to do with *kneidlach* than with soup nuts or noodles. Regarding the *beracha acharona*, in a case in which neither is *batel* to the other, we would also make each *beracha* separately, if one ate a *k’zayit* of each within the requisite time (Mishna Berura ibid.).

It is agreed that if one had no interest in the soup nuts and some just happened to have fallen in, then they would be totally ignored (V’zot Haberacha, p. 117) and one would make just *Ha’adama* and *Borei Nefashot* on the soup.

Do not hesitate to ask any question about Jewish life, Jewish tradition or Jewish law.



Igrot HaRe'aya - Letters of Rav Kook

Questions about Torah Accounts of Creation - #91 – part I

Date and Place: 10 Sivan 5665 (1905), Yafo

Recipient: A young Moshe Zeidel. A close disciple of Rav Kook, from their time in Boisk, he asked Rav Kook many philosophical questions. He would become Dr. Zeidel, a philologist and philosopher.

Body: I will now deal with your question on the number of years since creation in relation to geological calculations. Early kabbalists broadly assumed, and this should be accepted as a standard approach, that there were many historical periods before the one we count (from the creation of Adam). The *midrash* (Bereishit Rabba 3) says that Hashem built worlds and destroyed them. The Zohar (Vayikra, p. 10) says that there were a few types of people, other than Adam, who the Torah described.

It is necessary to analyze well the deep metaphors, which need very broad explanation. We can accept what the archeological digs indicate, that there were different periods of creations, including the creation of humans, just that there was not a general destruction in between them or a totally new creation. In any case, there is no proof on these matters but rather conjectures that float in the air, and this need not concern us.

In truth, we do not need any of these things to have happened. Even if the process of creation was by the development (i.e., evolution) of species, this would not contradict [our beliefs]. We count according to the simple reading of the *p'sukim*, which is much more impactful for us than all the unimportant ancient conceptions. The Torah related the story of creation in a closed manner and spoke in hints and parables. We know that the actual story behind creation is one of the Torah's deepest secrets (see Chagiga 11b). If everything written in Bereishit should be understood according to its simple meaning, what secrets are there?! As the *midrash* says: "It is impossible to tell the power of creation to flesh and blood; therefore, scripture wrote in a closed form."

The main thing is the "knowledge of Hashem" that comes out of the episode and learning true morality. Hashem gave the exact measure of spirit that rested on the prophets. He minimized matters so that man will be able to access the greatest elements of creation, when they try hard. These are the most poignant and useful elements, including the "precious frozen light" (see Zecharia 14:6), i.e., the secrets of the Torah.

In short, nothing in the scientific findings contradicts the Torah. Nevertheless, we do not have to accept theories as if they are facts, even if they enjoy a relative consensus. They are like a withering flower. When new instruments of investigation will emerge, today's newest discoveries will be scoffed at. Today's greatest theories will be deemed worthless, but the word of Hashem will prevail forever. "Whereas the mountains and peaks will collapse, My grace for you will not wane" (Yeshayahu 54:10).

The foundation of all knowledge is that which we teach the world – everything is the work of Hashem, including the myriad media through which things come about. He made a world with everything in it, as Hashem's power is limitless. Sometimes the Torah spells out the means of creation; sometimes it just skips to the bottom line – "Hashem created" or "Hashem made." This is similar to the *pasuk* saying, "Shlomo did build"; it does not say that "Shlomo commanded the high officers, who ordered the craftsmen, who commanded the simple workers ..." That is because this process is both known and not very important.

Similarly that which is uncovered over thousands of years about the manner of the world's development, which increases our knowledge, is still revealed to us cryptically. The main point is that there is a time and place for each matter, without Hashem leaving anything to chance. For example, had people known thousands of years ago that the world was moving and spinning, some people would have been afraid to stand, out of fear of falling and would be afraid to build great buildings, thus holding back progress. Only after intellectual maturity set in, was it possible to teach the world about the movement of heavenly bodies, knowledge that now brings the world great benefit.

We daven for a complete and speedy refuah for:

Nir Rephael ben Rachel Bracha
Yisrael ben Rivka

Rivka Reena bat Gruna Natna
Arye Yitzchak ben Geula Miriam
Together with all *cholei* Yisrael

Neta bat Malka
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P'ninat Mishpat

Making Up for Unpaid Employment Benefits – part I

(based on ruling 79137 of the Eretz Hemdah-Gazit Rabbinical Courts)

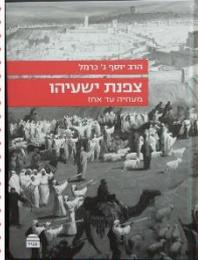
Case: The defendant (=def) is an NPO that runs various educational institutions, including the one that the plaintiff (=pl) started to head in 5769. Soon after pl started, def ran into financial difficulties, and in a meeting of heads of def's programs, many heads agreed to cuts in salary to keep institutions open. Pl is now, after a few years, suing for the following matters: 1. The reduction in salary, which they forced on pl. 2. D'mei havra'ah (recreational payment) for 3 years, part of which def agrees to. 3. Loss of special rights that pl had with a pension fund, which he lost when def delayed payment to the fund, as promised and despite warning. 4. Def promised pl he would receive a percentage of the fundraising sums he raised on trips abroad, which they did not give him (22,868 NIS). Def's specific claims we will see next to each subject raised, but two general claims were: statute of limitations and mechila (relinquishing rights).

Ruling: Reduction in salary – Pl claims he never agreed to the reduction but was just informed about it and continued to work out of a sense of responsibility to the students in his program and because he could not return to his old job. Def claims that at the meeting, people were given the choice between a reduction and having their programs cut, which was a necessity under the sudden need for austerity. First of all, since pl had an open-ended contract, this is not binding in the educational field for more than a year, so that when pl continued beyond a year without getting a promise to restore the full salary, he accepted the reduction. Furthermore, since under the situation of duress that arose, pl had the right to close the programs and not pay salary, they were exempt for paying the former, full salary. Finally, the fact that pl regularly complained about the other claims and not this one is a sign that he was mochel this reduction.

D'mei havra'ah – the number of recreational days a worker is entitled to depends on the degree of his employment. Until 2011, pl's pay stub referred to him as having a 100% (full-time) job. From then on, he was referred to as 65% (120 monthly hours). According to pl, in the field of education, 120 hours is a full-time job. Beit din does not accept that pl needs to have the same conditions of an employee of the educational system, as he is not such a worker. It is also not clear if the 120 hours include preparation time (which it would not for a regular teacher). Based on the lack of clarity, we will rule based on compromise that for pl's first two years, he will be credited for having worked a 76% position and for the third year, 65% (as was written that year in his stub). That entitles him to seventeen recreational days during the three years, which, according to the relevant employment bureau, is redeemable for 4,475 NIS.

We will continue next time with other elements of the dispute

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Tzofnat Yeshayahu - Rabbi Yosef Carmel

The Prophet Yeshayahu performed in one of the most stormy and dramatic periods of the Israeli nation's life, a period of anticipation for the Messiah that was broken by a terrible earthquake, and also caused a spiritual and political upheaval. The light at the end of the tunnel shone again only in the days of Chizkiyah.

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In his commentary on the prophecies of Yeshayahu, Rabbi Yosef Carmel, Head of the Eretz Hemdah-Gazit rabbinical court and a disciple of Rabbi Shaul Israeli zt"l, clings to the words of Hazal, our sages, and to the commentaries of the Rishonim, the great Jewish scholars of the middle ages, and offers a fascinating way to study Tanach. This reading attempts to explain the Divine Plan in this difficult period and to clarify fundamental issues in faith. Tzofnat Yeshayahu reveals to the reader the meaning of the prophecies in the context of the prophet's generation and their relevance to our generation.

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