

ב"ה
**Torah
Tidbits**

ISSUE 1554

ט"ו אדר א' תשפ"ד • FEB. 24 2024

פרשת תצוה
PARSHAT TETZAVEH



**UNITED
WE STAND**



**Choshen and Ephod –
Personal and Communal**
Rabbi Shalom Rosner Page 28



Torah and Tefilla
Rebbetzin Shira Smiles
Page 30



פעמן זהב ורמון פעמן זהב ורמון על־שולי המעיל סביב
שמות כ"ח:ל"ד

YERUSHALAYIM SHABBAT PARSHAT TETZAVEH ZMANIM
CANDLES 4:55 PM • HAVDALA 6:10 PM • RABBEINU TAM 6:49 PM



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// Chana Kenton

See TorahTidbits.com > Individual
Articles for this weeks Devar Torah
by Rabbi Daniel Mann

A SHORT VORT

BY RABBI CHANUCH YERES
Rav, Beit Knesset Beit Yisrael, Yemin Moshe

פעמן זהב ורמון פעמן זהב ורמון על שולי המעיל סביב (כח:לד)

"A golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about." (28:34)

Why the need to repeat the phrase "a golden bell and a pomegranate" twice, one right after the other?

What is symbolized by the "pomegranates and golden bells"?

The Torah, clearly, wants to emphasize a very important idea.

Rabbi Shimon Bezael Neiman (1860-1942, Krakow, perished in the Shoah) suggested in his Sefer "Pnanim Yekarim" that

the golden bells were symbolic of wealth. They were placed all around the hem of the clothing of the High Priest, inter-

changed with the pomegranates, which is the symbol of kind deeds and ones fulfilling the mitzvot. This is symbolism

mentioned in the Talmud (Berachot 57a) that every Jewish person is as full of mitzvot as a pomegranate is full of seeds.

The lesson learnt from this array of decoration on the High Priest's tunic is that only when wealth is unified with fulfill-

ment of the Torah and good deeds is there real benefit to the world. Being worn by the High Priest ensures the high

profile attention it will receive by the masses and be noticed.

- Shabbat Shalom

THIS WEEK'S COVER PHOTO

Photographed by Julian Alper, Tverya

I photographed this rather beautiful pomegranate at nearby Kibbutz Lavi, just before Rosh Hashanah. When I see pomegranates growing, I think that if such a big and beautiful fruit can be produced by a small scrawny bush or tree, then we, however small we are, can achieve much too.



HELPFUL REMINDERS



Last Opportunity to Say KIDDUSH LEVANA
until: 14 Adar Aleph/ Thurs. night Feb. 22



PURIM KATAN and SHUSHAN PURIM KATAN
fall out on Feb 23-24

CANDLE LIGHTING AND HAVDALA TIMES



OTHER Z'MANIM



| | TETZAVEH | | KI TISA | |
|--|----------|---------|---------|---------|
| | CANDLES | HAVDALA | CANDLES | HAVDALA |
| Yerushalayim / Maale Adumim | 4:55 | 6:10 | 5:01 | 6:15 |
| Aza Area (Netivot, Sderot et al) | 5:14 | 6:12 | 5:19 | 6:17 |
| Beit Shemesh / RBS | 5:15 | 6:11 | 5:20 | 6:16 |
| Alon Shvut | 5:12 | 6:10 | 5:17 | 6:15 |
| Raanana / Tel Mond / Herzliya / K. Saba | 5:12 | 6:11 | 5:18 | 6:16 |
| Modiin / Chashmonaim | 5:12 | 6:10 | 5:17 | 6:16 |
| Netanya | 5:12 | 6:11 | 5:18 | 6:16 |
| Be'er Sheva | 5:13 | 6:12 | 5:19 | 6:17 |
| Rehovot | 5:13 | 6:11 | 5:18 | 6:16 |
| Petach Tikva | 4:55 | 6:11 | 5:01 | 6:16 |
| Ginot Shomron | 5:11 | 6:10 | 5:17 | 6:15 |
| Haifa / Zichron | 5:01 | 6:10 | 5:07 | 6:15 |
| Gush Shiloh | 5:11 | 6:09 | 5:16 | 6:14 |
| Tel Aviv / Givat Shmuel | 5:13 | 6:11 | 5:18 | 6:16 |
| Givat Zeev | 5:15 | 6:10 | 5:21 | 6:15 |
| Chevron / Kiryat Arba | 5:12 | 6:10 | 5:17 | 6:15 |
| Ashkelon | 5:14 | 6:12 | 5:19 | 6:17 |
| Yad Binyamin | 5:13 | 6:11 | 5:18 | 6:16 |
| Tzfat / Bikat HaYarden | 5:03 | 6:08 | 5:09 | 6:13 |
| Golan | 5:09 | 6:08 | 5:15 | 6:13 |
| Nahariya/Maalot | 5:10 | 6:09 | 5:16 | 6:15 |
| Afula | 5:10 | 6:09 | 5:16 | 6:14 |
| Rabbeinu Tam (Jerusalem) - 6:49 PM • Next Week - 6:55 PM | | | | |

All Times According to MyZmanim (20 mins before Sunset in most Cities;
40 mins in Yerushalayim and Petach Tikva; 30 mins in Tzfat and Haifa)

Daf Yomi: Bava Kama 114

JERUSALEM

Ranges 11 days Wed - Shabbat

Feb. 21 - Mar. 2 / 12 - 22 Adar Aleph

Earliest Tallit and Tefillin 5:25 - 5:14

Sunrise 6:16 - 6:05

Sof Zman Kriat Shema 9:04 - 8:58

Magen Avraham 8:28 - 8:22

Sof Zman Tefila 10:00 - 9:55

(According to the Gra and Baal HaTanya)

Chatzot (Halachic Noon) 11:53 - 11:51

Mincha Gedola (Earliest Mincha) 12:23 - 12:21

Plag Mincha 4:19 - 4:25

Sunset (Including Elevation) 5:34 - 5:42



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DEAR TORAH TIDBITS FAMILY

RABBI AVI BERMAN
Executive Director, OU Israel
aberman@ouisrael.org

While I love many parts of my job, one of the aspects I love most is that the OU made a wise decision many years ago to avoid getting involved in politics. During the last eighteen years of my tenure as Executive Director of OU Israel, I have been asked more times than I can count to endorse a certain candidate running for election, to join a politician's gathering or fundraiser, or to encourage others to come to a politician's event and talk about the politician to others. As a proud father of five voting-age sons, the politicians seem to know we have a house full of voters. With the numerous elections that we've had in Israel the past five years, the requests from different political parties - representing all sides - were regular. The advertising revenue we could have brought in from these parties' ads and articles in Torah Tidbits would have funded the printing of Torah Tidbits for years. Yet, we have turned them down time and time again because OU Israel takes pride in being an apolitical organization.

What went into this decision? Primarily,

it is because we don't want anyone to feel that since they disagree with the OU politically, the OU isn't for them. If they want to learn Torah at the OU, if they want to join an activity on our campus, if they want their children to join our youth programming, we want them to feel comfortable doing so. Our job is to enhance the lives of our fellow Jews as much as we can and to give them whatever they need toward that goal.

It is interesting that in English, we call the different groups "political *parties*." It sounds like a happy thing, a party. However, in Hebrew, the word is "*miflaga*" which is derived from the word "*pilug*," that means a faction, a separation. When there is separation and division, that is not something any Jew should want.

Sometimes, it is necessary. We all have different priorities, and we attempt to resolve them through votes and the democratic system, to fulfill the will of the majority of the nation. Still, it comes from a place of separation, and we shouldn't forget that. Unfortunately, many people get so caught up in this separation that instead of arguing for their party's positives, they emphasize the other party's negatives. This kind of *pilug* is so painful for me to see.

That's why being "forced" to stay distant from politics has made my life so much better and enjoyable. I do have many friends in the political world, and I want to support them. I have my own personal beliefs. But still, it makes my life a lot easier, and the OU much more productive,



**OU Israel joins all of Klal Yisrael
in mourning the passing of**

Maoz Morell מ"ז

**beloved son of our dear friends
Eitan & Varda Morell and nephew
of our dear colleague Sima Kelner,
who fell in defense of Am Yisrael.**

**May the family and all of the bereaved
families be comforted among the
mourners of Tzion and Yerushalayim**

when I can say, “Sorry, but as the head of OU Israel, I have to remain apolitical.”

All that being said, OU Israel has in the past, and continues today, to encourage people to make use of their right to vote. Those reading the Torah Tidbits are very likely to be from a country with a democratic system, and so I don’t need to tell you how lucky we are to live under this system instead of a dictatorship or other kind of terrible government. The fact is that we have influence on our leadership because of our democratic system.

This coming Tuesday, there will be municipality elections throughout Israel. I am currently writing these words from Florida, where I am meeting the most wonderful Jews, who care so deeply about Israel. Before I left Israel a week and a half ago, I noticed something. This year, there were much fewer signs, posters, and discussions surrounding these elections. It occurred to me that there is a likely reason for this. We are at war. The nation before the war was divided, but during this war, there has been incredible unity. While at war, our values have crystalized and we see what’s really important. Politicians and their teams know that division will not strike the right chord for how the nation is feeling right now.

For this reason, I’m actually enjoying the fact we have these elections during this time. I know that some argue this is the wrong time for elections, but I think it’s optimal. We get to see what it’s like to have parties without harsh division. There’s less time to argue. Instead, it’s brought out a lot of positives.

I encourage all of you to do your homework and look into who has made things better for the Jewish People, who has improved your cities and who has a good vision for the future of your cities. Whatever you decide, please go out and vote. Unfortunately, I hear so many times from *olim* that they don’t know



what’s going on in politics in Israel, and therefore they don’t vote. In America, or Britain, or wherever they made *aliyah* from, they were intensely involved and aware of the issues, but they stay away here. This is a problem. It’s important our politicians know that the Anglo voice is a strong and loud voice. So please

make sure to use that democratic voice we collectively have. This way, you too can have a *chelek* (portion) in building *Eretz Yisrael*.

Here in Florida, I am going from meeting to meeting to parents who are so proud of their children living in Israel, so proud of their Rabbi who made *aliyah*, so proud of the missions that have gone to Israel from North America, and so proud of the support and supplies being sent daily to Israel. I want to take this opportunity to thank the Florida community - Miami Beach, Hollywood, and the rest, for really stepping up to the plate and supporting the work that we are doing in Israel.

So go out, vote, and may we choose together the best way forward for the Jewish People.

Wishing you all an uplifting and inspiring Shabbat,



Rabbi Avi Berman

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FROM THE DESK OF RABBI MOSHE HAUER

OU EXECUTIVE VICE PRESIDENT

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Wearing Our Emotions On Our Sleeves

Should we wear our hearts on our sleeves?

Two of the priestly garments of the *kohein gadol* were adorned with the name of G-d: it was engraved prominently on the *tzitz*, the gold frontlet that adorned his forehead, and it was also hidden within the folds of the *choshen*, the breastplate. This is similar to the *tefillin*, where G-d's name is represented prominently and visibly on our heads via the *tefillin shel rosh* in fulfillment of the vision (Devarim 28:10) that "all the nations of the world will see the name of G-d associated with you" (see Menachos 35b, OC 27:11), whereas the *tefillin* placed on our arms near our hearts are to be a sign only for us, *lecha l'os* (Menachos 37b), and should ideally be covered (MB 27:47).

The implication here is that just as G-d's name is prominently displayed on our heads so too our connection to G-d should visibly define our thinking, producing

decisions and actions shaped by the truths and ethics of His word as shared in the Torah. This is not true of our heartfelt emotional connection to G-d, represented by the breastplate and the *tefillin* on the arm, which must be embedded within our hearts and not as visible. Our religious heart is not to be worn demonstrably on our sleeve but under it, where G-d will see it, *Hashem yireh l'eivav*.

What is striking, however, is that the names of the twelve tribes also appeared twice on the *kohein gadol's* garments, engraved twice on precious stones, however, in this case both sets of stones were prominently visible, one on the shoulders of the *kohein gadol* and the other on the breastplate that lay upon his heart. Evidently, when it comes to each other, we must visibly demonstrate both the responsibility that we bear on our shoulders and the feelings in our hearts. Our care for each other should be worn on our sleeve, where they can see it, *Ha'adam yireh l'einayim*.

This is the structure of religious life. Our minds and decisions need to be dominated by visible reference to G-d's word and wisdom. Our faith is preserved within us and is strongest when it is deepest. But our commitment to each other – both the bearing of active responsibility and the empathic connection – must be visibly and obviously expressed.

It is that combination of deep faith and the drive to feel for and act on behalf of each other that created the salvation of



Mazal Tov to
**Harold (Goldy) & Judy Gold
and family** on the birth of their
great-granddaughter



Purim. G-d's name is not mentioned in Megillat Esther, reflecting the hiddenness of His guiding hand within that story. Instead, the Megillah is named for Esther, the person whose dedicated action and care for her people achieved their salvation.

Our story is the Purim story. Redemption will be brought by actions that reflect our Torah values, by genuine faith in Hashem implanted firmly in our hearts, and by our readiness to express in word and in deed our true care and commitment for every one of the tribes, every member of the broad Jewish family, carrying them prominently both in our hearts and on our shoulders. ■

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ALIYA-BY-ALIYA SEDRA SUMMARY

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PARSHAT TETZAVEH

The commandments concerning the special garments of the Kohen Gadol as well as the garments for the regular Kohanim are given. The Kohanim and the altar are inaugurated in a 7-day inauguration. The commands of the daily offering and the altar for incense are given.

In the verses describing the Kohen's garments I will indicate in bold which are for the Kohen Gadol and which are for the rest of the Kohanim.



1ST ALIYA (EXODUS 27:20-28:12)

The Menorah shall be lit every evening. Take Aharon and his sons to serve Me. Make them holy garments for honor and glory. **Kohen Gadol, Garment 1:** Make the **Efod**. It is woven of techelet, purple and red. It is a skirt with shoulder straps. An ornate jewel with the names of 6 tribes is fastened to each of the shoulder straps. Aharon carries the names of the Jewish people as a remembrance before G-d.

There are 2 different sets of garments for the Kohanim. The regular Kohanim wear 4 white linen garments. The Kohen Gadol

wears these 4 white linen garments as well as an additional 4 fancy coloured and gold garments over the white ones.

The Torah begins with the fancy more elaborate garments of the Kohen Gadol. But this is not the order he would put them on in the morning. It would be akin to putting on your overcoat, then your shirt, then undershirt. That's not going to work.

But this is parallel to the description of the Mishkan. We began with the Aron because that is the heart of the building, though when constructed, the building would be built first. Here too, the Kohen Gadol's garments are more dramatic, so even though they go on last, they are described first.

These are regal colors; the same colors as the beautiful curtains of the Mishkan. Is the Kohen dressed royally because of Who he is approaching? As we would dress in our finest for an audience with the King. Or is G-d commanding us what *He* thinks of *us*; as if to say "You are kings in My eyes, so dress accordingly." The Kohen Gadol represents the Jewish people, a people regal in His eyes.



2ND ALIYA (28:13-30)

Kohen Gadol, Garment 2:

Make the **Choshen Mishpat**. Four rows of 3 different precious jewels, each with a name of a tribe of Israel, mounted upon a colored woven background. Fasten this breastplate with gold chains to the shoulder straps of the Efod and to the skirt. Aharon will bear the names of the Jewish people on his heart when he enters the Holy place. As a



משפחת או יו ישראל שולחת תנחומים
ליעל האופטמן ומשפחתה על פטירת אמה

רות טל ע"ה

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

constant remembrance before G-d. And place in this breastplate the Urim and Tumim.

The names of the 12 tribes are inscribed twice. 1. 6 names on one jewel, 6 on another, mounted on the shoulder straps of the Efod. 2. Individually, on each stone of the breastplate. On the shoulder; on the heart. The Kohen Gadol, as representing the entire Jewish people, expresses our approach to G-d. We *shoulder* our responsibility, with love from the *heart*.



3RD ALIYA (28:31-43)

Kohen Gadol, Garment 3: Make the *Me'il*, a completely techelet colored robe with an opening for the head. At the bottom hem, place alternatively pomegranates of colored woven wool and golden bells. Aharon's entrance and exit before G-d will hence be heard. **Kohen Gadol, Garment 4:** Make the *Tzitz*, a golden headplate with Holy to G-d engraved on it. Fasten it to the turban so it rests on the forehead. Through this, Aharon will bear the sins committed through holy service and through it the Jewish people gain favor before G-d. **All Kohanim, 4 garments:** The Kohen Gadol and all Kohanim during service wear 4 garments. 3 of these are white linen: 1. **pants**, 2. robe (**ketonet**) and 3. **turban** for the head. The 4th is a **belt** of colored woven wool. The Kohanim wear these garments during service; the Kohen Gadol wears only these 4 when he enters the Holy of Holies. He wears these 4 and the 4 fancy gold and coloured garments, a total of 8, during the rest of the year.

The regular Kohanim wear white linen garments. This is in stark contrast to the Kohen Gadol. He is all decked out; they are noticeably simply attired. We need to approach G-d in majesty tempered with humility. Man need be majestic while humble. Regal, yet simple.

With Mayor Tomer Glan this week discussing the needs of the growing Ashkelon Anglo community.

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4TH ALIYA (29:1-18)

The inauguration of the Kohanim: To sanctify the Kohanim take offerings of all the sorts that will be offered in the Mikdash. Dress Aharon in his special garments. Anoint him with oil. Dress the Kohanim in their special garments. Bring the various different offerings on the altar – for a pleasing aroma before G-d.

Moshe's name does not appear in this Parsha even though he is doing much of the action. He was told to command the lighting of the menorah at the beginning of the parsha and also to fashion the Kohen's garments. And here, he dresses Aharon in his garments, thereby anointing him in his new role. So, while his name is absent,

Moshe is actually quite active.

Moshe is the epitome of humility. In the parsha in which his brother assumes a unique and special role in the Jewish people, Moshe is completely absent. Well, no, he actually is quite active; it is his name that is absent. He takes a back seat, investing his brother with greatness, not stealing his thunder with even the mention of his own name.



5TH ALIYA (29:19-37)

Aharon and the Kohanim are inaugurated through the offering of a ram, with blood of the offering placed upon them and upon their garments. The offerings of the inauguration are brought. A future Kohen Gadol, who will replace Aharon, will wear these special garments for 7 days as their inauguration. They too will repeat this ram offering. Aharon and his sons repeat this ceremony every day for 7 days. The altar too is inaugurated for 7 days.

Aharon and the Kohanim are inaugurated in a 7-day ceremony of offerings. That is a long inauguration. It may be such to impress upon the Kohanim that while they have a unique position, including gifts and benefits due to their holy work, they are servants of G-d, not lords over people. Privilege takes a quick path to the head bringing haughtiness and a sense of entitlement. The Kohanim, as all public servants, need to be vigilant to remember that they serve G-d and the people, not the other way around. Hence, they need a heavy, long inauguration of serving G-d to realize their position as servants of Him and not lords over people.



6TH ALIYA (29:38-46)

2 offerings are to be brought as a daily offering, one in the morning and one in the afternoon. A sheep, with

flour and oil, and with wine. It is brought in the Ohel Moed, the place where I meet with the Jewish people. I have sanctified this place, as well as the Kohanim. I will dwell amongst the Jewish people and be their G-d. And they will know that I am G-d who took them out of Egypt to dwell amongst them.

The permanent daily offering is brought twice daily specifically in the Ohel Moed, the place where G-d declares that He will dwell amongst the people. The stretch of the Hand of G-d to man is reciprocated by man's bringing offerings to Him. But it is not just that we reach for Him through our offerings; He says to bring these offerings specifically where He dwells amongst us. It is a mutual reach; He for us, us to Him.



7TH ALIYA (30:1-10)

Make an incense altar of wood overlaid with gold, 1 square cubit. Place it in front of the curtain behind which is the Aron, the place upon which I will meet with you. Offer incense twice a day, at the time of the Menorah cleaning in the morning and Menorah lighting in the evening. It is solely for the prescribed incense, not for offerings of flour or wine.

The incense altar is totally out of place. We had all the instructions of the vessels of the Mishkan last week: Aron, Menorah, Table, altar for offerings. What is unique about incense that its altar comes after all the other instructions?

In this I speculate. Incense produces smoke. At Mt. Sinai, when G-d descends to speak to man, His Presence is represented by a thick cloud of smoke. Throughout the rest of the Torah, when His Presence is indicated, it is with a cloud. Perhaps that is the role of the incense; to produce a cloud of smoke. To indicate His Presence. And it comes at the end of this whole

process because that is the culmination. The Mishkan is to be a place for His Presence. The culmination of the Mishkan is His Presence. And so the final command is to burn incense, to produce a cloud, indicative of His Presence. ■

STATS

20th of 54 sedras; 8th of 11 in Shemot.
Written on 179.2 lines in a Torah (33rd).
10 Parshiot; 2 open, 8 closed.
101 pesukim (35th - 8th in Shemot).
1412 words (35th - 8th in Shemot).
5430 letters (32nd - 7th in Shemot).

MITZVOT

7 mitzvot; 4 positives, 3 prohibitions.
There are other mitzvot in the sedra besides those seven. Numbers don't always give an accurate "Mitzvah-Picture" of a sedra.

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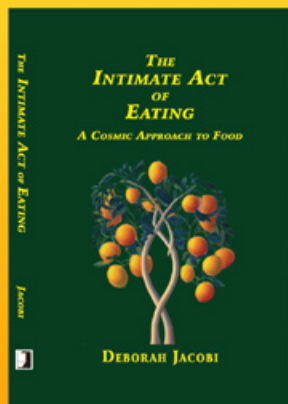
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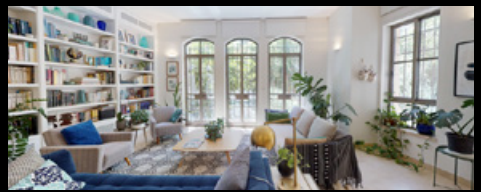
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THE PERSON IN THE PARSHA

BY RABBI DR. TZVI HERSH WEINREB
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The Stigma of Fame

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

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

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

We all know individuals who are devoted, sometimes even obsessed, by their urge to become famous. For them, just to be mentioned in a newspaper article

or to be glimpsed on television for a fraction of a minute is a powerful reward.

This particular motivation is hard to understand. Fame does not necessarily bring material rewards. Not every famous person is rich, nor is he powerful. Famous people are often not popular people; indeed, they are often disliked. And there are certainly no spiritual or intellectual achievements that come with fame. Furthermore, fame is notoriously fleeting. Yesterday's famous person often dwells in oblivion today.

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

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

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

May the Torah learned
from this issue of Torah Tidbits
אמי מורתי לע"נ my mother

Helen Winkler a"h
חיה אסתר בת ישראל משה ע"ה
י"ח אדר א'

Rabbi Yehoshua & Yocheved Bienenfeld

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

I suggest that Moses learned how unimportant fame is from his personal experiences with stigma. For you see, just as fame is no indication at all of the genuine worth of the famous person, so too negative stigma does not reflect the genuine worth of the stigmatized individual.

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

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

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

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

The second condition, Goffman called “blemishes of individual character.” In the eyes of the world, Moses was a fugitive, a criminal on the run, who was wanted by the pharaoh for the murder of an Egyptian citizen.

Finally, the third source of stigma: “tribal

identities.” Moses was a Hebrew, a member of an ostracized minority.

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

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

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

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

When we refer to Moses as *Rabbenu*, our teacher, it is not just because he taught us the law. Rather, it is because he told us how to remain impervious to the opinions of others and to value our own integrity and character. It would be wise to be his disciples in this teaching. ■

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Leadership Means Making Space

Tetzaveh is, as is well known, the parsha in which for once Moses take second place. In fact, he is not mentioned by name at all, and all the focus is on his brother, Aaron, and on the role he came to occupy and personify, that of High Priest, the Kohen Gadol.

There are many conjectures as to why this went to Aaron as opposed to Moses himself, the most obvious being that this was Moses' punishment for refusing one time too many God's request that he lead the Israelites.

And Moses said, "Pardon Your servant, Lord. Please send someone else."

Then the Lord's anger burned against Moses and He said, "What about your brother, Aaron the Levite? I know he can speak well. He is already on his way to meet you, and he will be glad to see you. You shall speak to him and put words in his mouth; I will help both of you speak and will teach you what to do. He will speak to the people

for you, he will be your spokesman, and you will be his guide. (Ex. 4:13-16)

There is, though, a deeper message, the principle of the separation of powers, which opposes the concentration of leadership into one person or institution. All human authority needs checks and balances if it is to remain uncorrupted. In particular, political and religious leadership, *keter malchut* and *keter kehunah*, should never be combined. Moses wore the crowns of political and prophetic leadership, Aaron that of priesthood. The division allowed each to be a check on the other.

That is the theory. What is especially interesting is how this works out in terms of personal relationships, in this case that between the two brothers, Moses and Aaron. The Torah says relatively little about their family dynamic, but the hints are fascinating.

Consider, first of all, the passage we've just seen from near the beginning of the book of Exodus, when God tells Moses that Aaron is "already on his way to meet you, and *he will be glad to see you.*" These sound like simple words, but in reality they are far from common.

Moses was Aaron's younger brother, three years his junior. Would it not have been

natural for Aaron to be more than a little envious that his younger brother was about to become the leader he himself was not destined to be – all the more so since Moses had not spent his life among his people. He had been, first, an adopted prince of Egypt, and had then taken refuge with Yitro and the Midianites. Relative to Aaron, Moses, his younger brother, was also an outsider.

Yet God says, “He will be glad to see you.”

Aaron’s ability to rejoice in his brother’s rise to greatness is particularly striking when set against the entire biblical history of the relationship between brothers thus far. It has been a set of variations on the theme of sibling rivalry: Cain and Abel, Isaac and Ishmael, Jacob and Esau, Joseph and his brothers. The Psalm says:

“How good and pleasant it is for brothers to live together” (Ps. 133:1)

And in response, reading Bereishit, we are likely to add, “and how rare.”

But now comes the second test, this time not of Aaron but of Moses. Moses is now being commanded to create a form of leadership he himself will never be able to exercise, that of the priesthood, and the person he must award it to is his elder brother. Can he do so with the same generosity of spirit that his brother showed toward him?

Note how the Torah emphasises God’s insistence that it be Moses who bestows this honour on Aaron.

Three times the word *ve-atah*, “And you,” is used early on in the parsha:

“*And you* shall command the Israelites to bring you pure oil” (for the Menorah that Aaron and his sons would keep alight). (Ex. 27:20)

“*And you* shall draw your brother Aaron and his sons close to you to serve Me as



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priests – Aaron and his sons Nadav and Avihu, Elazar and Itamar. Make sacred vestments for *your brother Aaron, for glory and for splendour*. (Ex. 28:1-2)

“And you shall speak to all the skilled craftsmen whom I have endowed with a spirit of wisdom, and ask them to make Aaron’s vestments; these will consecrate him to serve Me as priest. (Ex. 28:3)

Moses must show the people – and Aaron himself – that he has the humility, the *tzimtzum*, the power of self-effacement, needed to make space for someone else to share in the leadership of the people. Someone whose strengths are not his, whose role is different from his, someone who may be more popular, closer to the people, than Moses is – as in fact Aaron turned out to be.

It’s rare for a leader to be able to share the spotlight so generously. In 2005 the historian Doris Kearns Goodwin published an influential book about Abraham Lincoln entitled *Team of Rivals*. In it she tells the story of how Lincoln appointed to his cabinet the three men who had opposed him as candidate for the Republican party leadership. William Henry Seward, who had been expected to win, eventually said of him, “His magnanimity is almost super-human . . . the President is the best of us.”

It takes a special kind of character to make space for those whom one is entitled to see as rivals. Early on, Aaron showed that character in relation to Moses, and now Moses is called on to show it to Aaron.

True leadership involves humility and magnanimity. The smaller the ego, the greater the leader. That’s what Moses showed in the parsha that does not mention his name. ■

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The Means Toward the Goal

In the final nine p'rakim of Sefer Yechezkel, the navi details the magnificence of a future Beit HaMikdash, the "Bayit Shlishi" that would be built during the Messianic Era. This week's haftarah, taken from the 43rd perek of that book, focuses upon the obligation to build the Mikdash precisely as directed by Yechezkel HaNavi, paralleling the parasha's description of the construction of the Mishkan. The closing section of the haftarah details the ritual to be followed for the dedication of the outer altar, the "Chanukat HaMizbe'ach", that would take place during the seven inaugural days. This final part of the haftarah creates yet another connection to our parasha where we also read of the ritual that must be followed during the seven inaugural days of the newly constructed Mishkan.

And yet, unless we understand the chapters that precede our haftarah, we would only have a partial appreciation of its eternal message. The earlier p'rakim that open the "Third Temple" section of Sefer Yechezkel (chapters 40-42) portray Hashem's return to the Sanctuary and depict in detail the structure of the future Beit HaMikdash, describing the different elements of the Mikdash and their measurements. These include the different gates and their cells, the large pillars and the narrowing windows, the outer courtyard and its balcony as well as the inner

courtyard and its chambers, etc.

But as we begin the 43rd perek (from which we read our haftarah), we read how Hashem takes Yechezkel on a "virtual tour" of this new Mikdash where the prophet sees a vision of G-d's glory being returned into the Temple by the "merkava" (the Divine Chariot) and His shechina filling the entire structure. This magnificent depiction of the Divine presence returning to the Beit HaMikdash that He had abandoned years earlier, was a powerful message of comfort and hope for the nation.

And, at that point, we begin to read our haftarah. And what do we learn? "Hagged et B'nai Yisra'el et habayit", Hashem tells Yechezkel to tell the people all of the details he had learned regarding the future Temple, "**v'yikolmu me'avonotehem**" – G-d continues to instruct Yechezkel, and tells him: "**And let them be ashamed of their sins!**" What??? Are you as puzzled as I am? For over three chapters the navi is given the specific details of the Third Temple, he is given a virtual tour through the yet-to-be-constructed edifice and is now instructed to describe all of the details of this Beit Hamikdash to Israel and, out of nowhere, Hashem tells Yechezkel that the people must be ashamed of their sins????!! What is the connection? What is G-d's message?

HaRav Amnon Bazak helps us

understand this rather perplexing charge.

Rav Bazak explains that the very goal of Hashem's command to have Yechezkel describe to the nation the physical structure of the Beit HaMikdash and the rituals to be followed was in order to encourage the people to feel remorse and shame over their poor behavior. The nation knew well that the rebuilding of the Beit HaMikdash could only happen if they deserved it. The vision of the prophet was meant to excite the populace with the possibility of having a Mikdash again, after it had been destroyed only a few years earlier. Hopefully, this opportunity would bring Israel to repair, repent and return.

But first there had to be remorse, shame.

Indeed, in the very next verse, Hashem tells the navi "V'im nichle'u mikol asher assu", if Israel becomes ashamed for all they had done..." ONLY THEN shall you detail to them the structure and design of the Mikdash. The crucial message that G-d sends to the people through his prophet, Yechezkel, is not one of encouragement and comfort alone, but one of challenge and trial.

G-d understood well that it was essential to teach His children that the essence of the Mikdash was not to receive forgiveness but to inspire repentance. Atonement is earned through contrition and remorse inspired by the Temple.

The goal is t'shuvah; the means toward that is the Temple. ■

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בְּנֵי־יִשְׂרָאֵל: שְׁשֶׁה מִשְׁמֹתָם עַל הָאֶבֶן הָאֶחָת וְאֵת־שְׁמוֹת
הַשְּׁשָׁה הַנּוֹתָרִים עַל־הָאֶבֶן הַשְּׁנִית כְּתוּלָתָם: שְׁמֹת
אֹדֶשֶׁתִי הָאֲבָנִים עַל כְּתֹפֶת הָאֶפֹד ... (שמות כח: ט-יא)

*And you shall take two shoham stones and engrave upon them the names of Bnei Yisrael. Six of their names on one stone and the names of the remaining six on the second stone, according to their tribes. And you shall put the two stones upon the **shoulder straps of the Ephod** ... (Shemot 28: 9-11).*

וְנָשָׂא אֶהֱרֹן אֶת־שְׁמוֹת בְּנֵי־יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט:
עַל־לְבוֹ בָּבָאוּ אֶל־הַקֹּדֶשׁ לְזִכְרוֹן לִפְנֵי ה' תָּמִיד:
(שמות כח:כט)

*Thus shall Aaron carry the names of the sons of Israel in the **Choshen** of judgment over his heart when he enters the Holy, as a remembrance before the Lord at all times. (Shemot 28:29).*

THE CHOSEN AND EPHOD

The names of the twelve tribes were engraved on both the Chosen and on the Ephod. Why the repetition? In addition, on the Ephod which rested on the Kohen Gadol's chest there were twelve stones with the names of the 12 tribes written above them. In contrast, on the Ephod, which rested on the Kohen Gadol's shoulders there were two stones, one placed on each shoulder with six tribes listed on each stone. The Urim

V'Tumim were on the Chosen and not on the Ephod. Why the difference between the number of stones on the Chosen and the Ephod?

CHOSEN – 12 STONES

Rav Benzion Firer (Hegyona Shel Torah) offers a very insightful explanation. After Matan Torah, the nation was united. Whereas they were previously viewed as 12 independent tribes, they are now unified as one nation. However, it is not simple to take 12 distinct tribes and force them to unify. Each has its unique character and there is a natural tendency to favor one's family and those in their Shevet. Using force to unify the people could backfire, and individuals may establish boundaries rather than bonds. Feelings in one's heart cannot be easily changed. Therefore, the names of each of the twelve tribes appeared independently on the Chosen, which lay on the heart (chest) of the Kohen Gadol. The Urim V'tumim which was consulted when national questions arose, appeared on the Chosen to symbolize that the interests of each shevet was taken into consideration in the resolution.

EPHOD – 2 STONES

However, when national responsibility arose, as with respect to fighting a war with an enemy, the responsibility was

shared equally by each shevet. That is symbolized by the two stones that appear on the Ephod, on the shoulders of the Kohen Gadol. When the need arises, all the tribes unite for a common goal.

Today, the same scenario holds true. Throughout Israel there are Jews originating from different countries with a variety of customs, traditions and hashkafot, yet overnight, we all united to fight a common enemy. May Hakadosh Baruch Hu answer our prayers and may we be successful in defeating Hamas and may all our soldiers, hostages and those displaced from their communities return home safely. As with the Chosen and Ephod, we need to maintain a proper balance between our personal (represented by the Chosen) and communal (represented by the Ephod) responsibilities. ■



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Torah and Tefilla

Hashem speaks with Moshe Rabbeinu “*petach ohel moed* – at the entrance of the Mishkan.” (*Shemot* 29:42) Rashi cites two opinions as to where Hashem would speak with Moshe Rabbeinu. There are those that maintain, based on the above verse, that Hashem spoke with Moshe from above the copper altar located at the entrance. Others contend that Hashem spoke with Moshe from above the *kaporet* covering the *Aron*, based on a verse found in *Parashat Terumah*, “*Ved-ibarti itcha me’al hakaporet* – and I will speak to you from above the ark-cover.” (*Shemot* 25:22) How can we reconcile these conflicting views, and how is relevant to us today?

Rav Mintzberg in *Ben Melech* analyzes these two opinions. As the *Aron* housed the *luchot*, symbolizing Torah and Divine connection, it can be easily understood that the prophetic voice of G-d emanated from above the *kaporet*. The Ramban explains that the Mishkan was a manifestation of Har Sinai, therefore the Word of Hashem came forth from the *Aron*. However, prophecy can also be attained in the merit of Divine service. The sincerity of our *avodat* Hashem arouses Hashem’s love and desire to come close to us, consequently, it was appropriate for Hashem to speak to Moshe from the copper altar that

symbolized service.

Thus, we find the two primary features in the Mishkan/Beit Hamikdash were the *aron*, the Holy Ark of the Covenant, and the *mizbeach*, the altar. These two symbolized the dual function of the *Mikdash*, as the centralized location of Torah scholarship and dissemination, as well as the designated place for sacrificial service and Divine worship.

Interestingly, the Beit Hamikdash was built on *Har Hamoriah* whose very name expresses its two-fold character. Rashi explains that *moriah* is etymologically related to “*hora’ah*,” teaching, yet Onkelos understands “*moriah*” as relating to “*mor*,” one of the essential spices in the *ketoret* offering. So, we see again the aspects of Torah and *avodah*.

We may ask, what is the more important factor in developing our relationship with Hashem? Is it Torah learning or *avodah* that we express through tefillah? Truthfully, they operate in tandem. The same Kohanim who served in the Mikdash were designated as the teachers of Am Yisrael, disseminating and elucidating Torah to the masses, (*Devarim* 17:8-9) The Chazon Ish writes, “Torah learning and tefilla are interconnected; delving into one’s learning supports the light of tefilla, and tefilla helps Torah learning.”

Today, we have both the *beit* midrash, centers of Torah study, and the *Beit Knesset*, places of tefillah. Essentially, both institutions integrate each element, giving us the opportunity to expand ourselves and grow in our *avodat Hashem*. ■



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RABBI JUDAH MISCHEL

Executive Director, Camp HASC
Author of *Baderech: Along the Path of
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Holy Garments

A devoted zoo keeper in a small town faced a major challenge: the gorilla had died suddenly, leaving them without one of their most exciting ‘attractions’. Lacking the funds to import and replace the star of the zoo, the owner came up with a plan, and offered an employee double his pay for dressing up in a gorilla suit and playing the part.

Excited for the extra money, the employee accepted the challenge. He was a hit! Day after day he would strut around the gorilla enclosure, beating his chest, enjoying bananas and entertaining the visitors. People were enthralled.

One afternoon, while swinging from a vine, he slipped and fell out of the enclosure and rolled down the hill into the lion’s cage landing in front of the ferocious, hungry lion. He cowered in the corner, screaming and preparing for what he imagined to be his final moment. The lion then leaned in, and through gnarled teeth whispered in his ear “Be quiet! If you don’t stop your screaming, you’ll blow both of our covers and ruin it for all of us!”

Our sedra describes the בגדי קודש, the ‘holy garments’ of the priests, with striking emphasis and elaborate detail. These

‘uniforms’, which empowered the Kohanim to serve in the Sanctuary, included the *kutones*, a full-length linen tunic, *mitznefes*, linen breeches, the *mitznefes* or *migba’as* — a linen turban, and the *avnet*, a sash or belt at the waist. Kohen Gadol also wore the *efod*, an apron-like garment made of blue, purple and red-dyed wool, linen and gold thread; the *choshen*, a breastplate containing the precious stones inscribed with the names of *shevatim*; the *me’il*, a woolen cloak adorned at the hem with golden bells and pomegranates; the golden *tzitz* worn on his forehead, bearing the inscription קדוש לה, “Holy to Hashem”.

As we are in the midst of a leap year; this weekend marks ‘Purim Katan’, the 14th of Adar Rishon. Now Chazal’s call to prepare for the coming celebration is in effect. We are to study the laws and meaning of each holy day “thirty days in advance” (Megillah 32). While acknowledging that Purim is beyond *da’as* and causality, and ultimately there’s no way to prepare for such a transcendent reality, we study, contemplate, and try to make *hachanos*, spiritual preparations as best we can. It’s time to get moving on our Purim costumes.

The custom to wear costumes reflects the day’s theme of hiddenness and revelation — it is not only part of the raucous fun of Purim. Getting dressed up in costume and hiding our identity allows us to imagine the depths that lie beneath our superficial social appearance and self-appearance.

...Into shul walk a cartoon version of an ex-president and someone wearing a Middle-Eastern jalabiya. Seated next to Mordechai haYehudi there is a pink unicorn and a child with a fake beard wearing vestments as described in our parsha. Who are they really? Are these the people we see every Shabbos and know so well? Are we our social roles, our appearances, our 'garments' — or are we, in our daily life, actually playing fictional characters? Perhaps the personas we put forth within a professional setting, and even the one we wear among friends, are indeed like 'costumes'. But who are *we*?

'Persona' derives from the Greek *proso-pon*, 'mask'. Ancient Greek actors wore a *prosopon* on stage — but not to conceal themselves, rather to *reveal* their character and their inner emotions to the audience. Our Purim mask, too, reveals something that we hide. *Megilas Esther* means 'Revelation of the Hidden'.

The *Ribbono Shel Olam*, too, wears a mask, concealing the Divine Self behind natural events, causes and effects, history, politics, and a veneer of 'coincidence'. The world is Hashem's costume; on Purim we have a heightened opportunity to peek beneath this mask at who He really is.

As we 'dress up' for different roles in life, our actions and choices also fluctuate. Our behaviors are *levushim*, 'garments' which can conceal our true desire to live with Yidishkeit and make holy choices. Sadly, in the beginning of the Megilah, we participated in the unkosher feast of Achashverosh. This caused certain concealments and negative effects for us. But *nahafoch-hu*, "(the king's) decree was

reversed," and by the end of the story, we re-accepted and upheld the Torah. On Purim, we realize that beneath our 'costume' is who we really are: a Jew eternally and essentially connected to Hashem.

Perhaps the most meaningful costume is dressing up as *myself* — revealing *me*, a Jew who desires closeness with Hashem. But no matter what we wear this Purim, may we not hold back from being and revealing our true self, our true essence, personally and nationally. *Galus* is but a concealment and mask, a costume we have worn for far too long. So, let us dress in בגדי כהונה, garments of Jewish pride, holiness and strength, befitting a nation of priests. And may Hashem *yisborach* not hold back as well, and may He remove His mask of concealment, and 'put on a different costume', as the prophet promises:

וַיִּלְבַּשׁ צִדְקָה כְּשָׂרָן וְכוּנָעָה בְּרָאשׁוֹ וַיִּלְבַּשׁ בְּגָדֵי נֶקֶם וַתִּלְבַּשֶׁת וַיַּעַט כְּמַעֲלֵל קִנְאָה:

"And He donned righteousness like a coat of armor, and a helmet of salvation is upon His head, and He donned garments of vengeance as His attire, and He was clad with zeal as a cloak." (*Yeshayahu*, 59:17)

This Purim Katan, let us already blow the cover of the exile we are in, and awaken the great *nahafochu* we are all waiting for.... ■

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SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

This Friday and Shabbat, are the 14th and 15th of *Adar Rishon*, also referred to as *Purim Katan*. Our Chazal and subsequent *poskim* taught that though we refrain from reciting *tachanun*, from fasting or offering a eulogy on these days of *Purim Katan* and *Shushan Purim Katan*, the *mitzvot* associated with *Purim*, (*Kriat HaMegila*, *Matanot LaEvyonim*, *Mishloach Manot*), remain specific to *Purim* which is closer to the month of *Nisan*, in *Adar Bet*. However many authorities still attach particular significance to this day of *Purim Katan*.

Reb Leib of Litchov z'l, served as the official *badchen*, a combination of entertainer and master of ceremonies in the Chasidic court of the holy **Ohev Yisrael**, the **Apter Rebbe zy'a**. During *Adar Rishon* of one particular leap year, he shared the following entertaining insight.

A *meuveret* (a pregnant, expectant mother) gives birth to a *katan*- a small baby. A pregnant woman gives birth to a small child, a pregnant animal gives birth to a pup or cub, so what does a *shana meuveret* (a leap year) produce? *Purim Katan*!

The **Lubavitcher Rebbe zy'a**, in a special *sicha* for *Purim Katan* in 5746, described *Purim Katan* as a special guest who comes to visit us.

Once every few years we are given a special visit. Every day of the year has its own unique quality, and when a Jew is told about the special character of a particular day, it encourages him to accomplish more on

that day. The day of Purim Katan should be viewed as a precious guest. Frequent guests deserve polite attention and hospitality, but when a guest arrives, who has not come for a long time, then that guest deserves special attention. In the nineteen-year cycle of regular years and leap years we have nineteen Purims, but only seven Purim Katans. So, when Purim Katan comes, we truly have an infrequent and rare guest which deserves special attention...

Purim Katan, although it may be "small," certainly has something important to contribute. By coming first, Purim Katan opens the gate and makes it easier to follow through with the Divine service of Purim later on. It also provides the opportunity for Purim to introduce new aspects, subsequent to, and in addition to the theme of Purim Katan. In a sense, it serves as a training day for Purim...

How exactly should we understand this idea from the **Lubavitcher Rebbe, zy'a**, that *Purim Katan* is a day to train and prepare ourselves for Purim?

Rabbi Avraham Schorr, shlita, explains that although the four *mitzvot* of Purim are not observed on *Purim Katan*, there is one important aspect of *Purim* that is inherent in both *Purim Katan* and Purim- the unique power of *tefila* which our Sages have prescribed to Purim, is equally present on *Purim Katan*, and perhaps since we do not have those other *mitzvot* to focus our attention on as well, the day of *Purim Katan* has an even greater capacity for us to harness that *koach hatefila*.

Yehi Ratzon, as we welcome that special guest and commemorate this unique day of *Purim Katan*, may we merit to channel that capacity for *tefila*, and may it indeed serve as a day to prepare us spiritually for the incredible day of *Purim*, and the *achdut* that is manifested through its associated *mitzvot*, and the *yeshuot* that will *B'Ezrat Hashem* will be bestowed upon this world on Purim through the *koach hatefila*. ■

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GEULAS YISRAEL

BY RABBI MOSHE TARAGIN
Ram, Yeshivat Har Etzion

Jewish History Is Like Olive Oil

Our Nevi'im compared us to numerous elements of Nature. Shlomo Hamelech, for example, in Shir Hashirim 7:3 likened us to wheat, while Dovid Hamelech, in Tehillim 80:9 compared us to grapes.

The opening pesukim of Parhsat Tet-zaveh imply that we are similar to olives and to olive oil. In describing the oil of the menorah, the Torah writes

וְאֵתָהּ תְצוֹהוּ אֶת בְּנֵי יִשְׂרָאֵל וִיקָחוּ אֵלֶיךָ שֶׁמֶן זֵית
זָךְ כֹּתִית לְמֵאֹר לְהַעֲלוֹת נֵר תָּמִיד

Aside from olive oil, the Torah doesn't delineate the manufacture of any other mishkan material. Interestingly, the Torah also prefaces the description of the oil and the menorah with the redundant phrase of וְאֵתָהּ תְצוֹהוּ . Each mishkan detail and every mishkan dimension were divinely commanded, yet the production of olive oil is introduced with this unnecessary phrase. By underscoring the production of olive oil, and by prefacing it with a phrase explicitly mentioning Hashem's command, the Torah highlights olive oil as a metaphor of Jewish identity.

LIGHT

The obvious reason that we are compared to olive oil is that our people provide light and illumination for humanity. Famously, Yeshayahu refers to our role as *Ohr La'goyim* three times (42: 6, 49:6, 60:3), emphasizing our mission to spiritually enlighten our world. As it burns steady and without much flicker, emits

minimal soot, and discharges no unhealthy fumes, olive oil is uniquely suited to provide light. Additionally, olive oil is very stable and easy to store for future usage. Our comparison to olive oil showcases our mission of casting light into a dark and sometimes nightmarish world by modeling a godlike lifestyle.

HIGHER CALLING

Beyond illumination, olive oil, and oil in general, allude to lives of spirituality. Because oil molecules are relatively light in weight, when mixed with water they rise to the top, while water, which is more dense, sinks to the bottom. The “rising” effect of oil signals Jewish spirituality. We are placed in a material world and expected to embrace it, enjoy it, and channel it for religious experience. Yet, we are also expected to slightly detach ourselves from it and to live at a healthy distance from it. The mandate of *Kedoshim Tih'u* demands that we *temper* our engagement with this world while avoiding excess indulgence. “Kedusha” doesn't mean *holiness* but, more literally, refers to *separateness*. קְדוּשָׁה תִהְיֶה כִּי קָדוֹשׁ אֲנִי ה' אֵלֶיךָ. Just as Hashem is the ultimate “separate Being”, completely “different” and unlike anything in our world, similarly, we strive to be apart from the physical world and its excesses. Our sweeping system of mitzvot and prohibitions prevent full engagement and entanglement in the pleasures of this world.

Oil rises and we rise. We aspire to

something beyond Nature and beyond the physical. Though we don't flee from this world, we desire something more heavenly and more eternal. Like olive oil, we rise.

TOGETHERNESS

Though oil is *lighter* than water it *feels heavier*. This is due to its viscosity, which means that its molecules cling more closely to one another and, consequently, oils, like other viscous materials such as honey, flow relatively slowly. The viscosity of oil symbolizes the *inseparability* of our people. Due to our strong familial, cultural, and religious bonds our people are interlinked, leading lives of greater interconnection. Our oil-like “viscosity” has enabled us to survive the extended odyssey of exile. Though we inhabited different regions and climates, our religious and cultural “viscosity” glued us together, despite the miles which separated us. Though physically scattered, Jewish “molecules” remained strong and viscous.

INSULARITY

Finally, oil doesn't easily mix with water, as witnessed when trying to remove grease or other oily substances using water alone. We have always lived separate from our surrounding society, preserving our cultural insularity. Throughout history, communities calibrated their cultural insularity differently. Some adopted more of the surrounding societies while others staunchly banned any cultural influences. Either way, we always carved out distinct cultural spaces and maintained uniquely Jewish lifestyle habits to prevent the loss of Jewish identity.

These are the four aspects of Jewish identity which oil captures: we are meant to illuminate humanity with religious inspiration. Secondly, we obey cultural separateness, maintaining distinct communal and religious


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habits. Thirdly, we rise above this world and its busyness, just as oil rises to the top. Finally, we adhere to one another, remaining deeply interrelated. Oil is a symbol of Jewish historical identity, and its features provide a roadmap for Jewish destiny and mission.

VIOLENT OIL

However, often, when these four “oil-like” Jewish qualities manifest in exile, violence erupts, which, ironically is a fifth “Jewish” quality of oil. The harvesting of olives and the extraction of their oil are each violent. Olives are swatted off trees and, subsequently, are pressed under heavy beams to obtain their oil. Extracting light from oil is a violent process.

Throughout galus, our oil-qualities assured our cultural and religious survival. Preserving cultural insularity, we lived among ourselves, rather than disappearing into the broader population. Halacha, and in particular dietary

and marital laws, sustained our separateness from the general population. Furthermore, we didn't just live separately, but lived 'higher' lifestyles of personal moderation, financial restraint, education, scholarship, family values, and community. Jewish literacy rates always soared above the rates of the surrounding population. Instead of pursuing pleasure and addiction we looked for meaning and future.

Society generally respects cultural insularity, and views "separatist" cultures as quaint and charming. Indigenous societies such as the Amish and the Aborigines of Australia, which pursue extreme insularity are admired. Living on the extreme margins of society, apart from social trends, they make no effort to influence or shape the course of human moral and religious history.

We were always different. Like oil, we lived apart, in separate and tightly knit communities. However, like oil we aspired to illuminate general society by living morally and religiously surpassing lifestyles. It was this combination of oil's "contrary" features which puzzled and often infuriated our hosts. How could we be *separate* but also *shape* society, all the while as guests in foreign countries? This explosive combination of oil-like qualities often induced rage and hatred. Pursuing Jewish mission outside our own sovereign country stirred up fear, suspicion, and animosity.

Ironically, the more violence we faced the more light we provided. Jewish history has cycled through the various qualities of olive oil. We produced light, which incited antisemitism and oppression. Though persecuted, we produced even more light, which, in turn, provoked greater loathing and jealousy. The more light we produced,

the more disgust we engendered. The more discrimination, the more light.

OUR MENORAH

We are slowly returning to our homeland, to provide the final radiant light of the end of history. Back in Israel, we are finally able to project our values as a nation, rather than as scattered but interconnected individuals. Aptly, the Menorah has become the symbol of the modern state of the Jews. It symbolizes thousands of years of producing light.

Yet the world isn't fully ready for our light. They oppose our light with darkness, hatred, and murder. We are not fully "there" yet. The cycles of light and darkness are still wildly spinning. One day it will be all light.

BITTER, THEN SWEET

There is one final reason that we are compared to oil. Olives ripen relatively *late* in the season, and therefore, the olives remain bitter until the very end of the harvest. Finally, and with much patience, at the tail end of the season, the olives turn sweet. Jewish history is like a summer harvest. Jewish history is beginning to sweeten but, as we have discovered, there is still so much bitterness.

We know that, one day, when the harvest ends, Jewish history will be entirely sweet. We just need the patience and the faith to wait until the end of the harvest. ■

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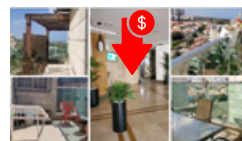


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The Significance of Sacrifice

YEchezkel 43:10 - 27

וְלָקַחְתָּ אֶת הַפָּר הַחֲטָאת וּשְׂרָפּוּ בְּמִפְקַד הַבַּיִת
מִחוּץ לַמִּקְדָּשׁ:

Then you shall take the bull of sin offering and burn it in the designated area of the Temple, outside the Sanctuary.

Understanding the ancient rituals of animal sacrifices can be a struggle in our modern world. How do we capture the value and messages of the Karbonot for ourselves today? Rabbi Samson Raphael Hirsch provides a fascinating insight into the concept of Karbanot and its relevance to our times. He posits that animals have traits that are unique to their species. For example, an ox is dutiful as it serves its master going up and down the rows in the field pulling a plow. Sheep depend on their shepherd, following obediently while rams are daring, jumping boldly and bravely climbing on the rocky crags of the mountain. By offering these animals, individuals express their dedication to Hashem through the unique trait of the animal being offered. “Hashem, please let me serve you dutifully”, as the ox was being sacrificed or “Please let me direct my spirited nature to you”, when offering a ram.

Furthermore, the number of animals offered carries symbolic significance. One animal represents national unity, two symbolize individual plurality, and seven allude to Hashem’s presence in the natural world.

For instance, the Karbon Tamid daily sacrifice of one sheep in the Beit HaMikdash signifies the Jewish nation’s dependency on Hashem both morning and evening.

In our Haftorah, Yechezkel describes the offerings in the Third Beit HaMikdash. The sin offerings that we are instructed to give reinforces our submission to Hashem and His Torah. Despite the absence of the physical Beit HaMikdash today, we can connect the concept of sacrifices through prayer. When we recite the sacrificial offerings in our prayers, we dedicate our essence and personalities to Hashem and His mission. This act of selfless devotion and commitment can lead us toward ultimate redemption and the rebuilding of the Beit HaMikdash, where we will have the opportunity to offer a variety of Karbanot, reflecting our desire to align our traits and characteristics with Hashem’s will.

During these tumultuous days of war, the verse from Tehillim 20:4 resonates with profound new meaning , יִזְכֹּר כָּל־מִנְחֹתָךְ , וְעוֹלֹתָיִךְ יִדְשָׁנָה סֵלָה , *May He remember all your offerings, and accept with favor your burnt offerings.* In our plea to Hashem, we beseech Him to recall and find satisfaction in the extreme sacrifices we have made during these difficult times, and pray that they find favor in His eyes. ■

Real Life Rescues



Saving An Entire World

Last week in Rehovot, a baby with a deadly allergy to dairy grabbed a piece of bread that was covered in cheese. His mother took it away before he had time to put it fully in his mouth, but the child nevertheless started wheezing audibly, and his face broke out in a rash. The woman immediately called the emergency hotline for help.

United Hatzalah volunteer EMT Yoni Sassi was at home unwinding with the family when he received the alert at 6:07 PM about the nearby emergency on Imrei Chaim Street. Hurrying outside to his ambucycle, he flipped on the sirens and sped past the evening rush hour traffic, arriving first on-scene in under 90 seconds.

There, he found the nine-month-old patient gasping for hair. The EMT immediately administered a shot of epinephrine using an EpiPen. Under Yoni's watchful eye, the baby's breathing quickly stabilized, and the swelling from the rash began to dissipate.

The volunteer EMT soothed and reassured the patient's loved ones that the immediate danger had passed. When the intensive care ambulance arrived, Yoni updated the crew. He then assisted as the little boy was transferred to the emergency vehicle and taken to the hospital as an extra precaution for further observation.

"When you arrive in under 90 seconds at the scene and find a baby with obstructed airways, being able to inject an EpiPen and literally see the baby 'come back to life' is an incredibly rewarding feeling," said Yoni after the incident. "It's a genuine feeling of saving a life, of saving an entire world, that gives you strength to continue."



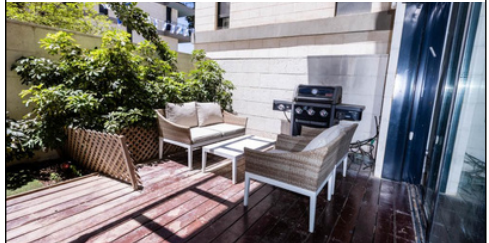
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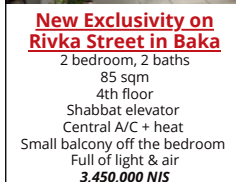
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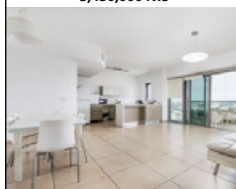
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RABBI AARON GOLDSCHIEDER

EDITOR, TORAH TIDBITS
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Absence as Absolute Presence

Parashat Tetzaveh holds the distinction, among the middle three books of the Torah, of not containing the name of Moshe. The *Ba'al ha-Turim* attributed this to what Moshe said while imploring God to forgive the Jews for the Golden Calf: “If not, erase me from the book which You have written” (Exodus 32:32). Because when a righteous person utters a curse—even a conditional one—it is destined to be fulfilled. His absence from the *parashah* is his own doing.¹

While answering one question, the *Baal ha-Turim* raises more. Wasn't Moshe's intercession on behalf of the Jewish people a noble deed that saved lives? Why would Moshe's name be omitted if the condition was never met?

Rebbe Tzadok ha-Kohen Rabinowitz of Lublin was in his younger years an opponent of *Chassidut*. It was exposure to the Ishbitzer Rebbe that would turn this child prodigy into a full-fledged Chassidic Rebbe. He attributed to his teacher the following explanation.

The Talmud interprets a verse to mean that David ha-Melech, in the midst of battle, was faced with a complicated halachic question

and did not know the answer. Three soldiers risked their lives to bring the question to the sages and return with an answer. Although David ha-Melech accepted the answer, he would not credit them by name, based on the following principle: “We do not attribute a halachic statement to whomever risks their life (מוֹכֵר עֶצְמוֹ) for words of Torah.”² Rebbe Tzadok explained, contrary to other interpretations,³ that David ha-Melech did not intend this as a condemnation of his courageous warriors but as praise. Their names are not attached to their halachic statement because through their total sacrifice they became part of the Torah itself, losing their particular identities in its divine source.

Rebbe Tzadok claimed that in the same spirit we can understand why Moshe's name is missing from the *parashah*. A name represents the very essence of a person, so Moshe proposed a full negation of himself to save his people. As a result of this pure act of self-sacrifice (מַסִּיר נַפְשׁוֹ), in which he was willing forfeit his place among his people, his name was enveloped by the Torah itself. He became inseparably linked with the Giver of the Torah.

Rebbe Tzadok further suggested a

2. See *Bava Kama*, 60b–61a.

3. For example, the Netziv teaches that although our tradition assures protection to those performing a mitzvah, where the performance is not mandatory one may not endanger oneself to perform it. If one does so, one forfeits being cited for halachic matters. See *She'iltot de-Rav Achai Ga'on*, vol. 3, *kidmat ha-emek*, §§2–4.

beautiful symbolic link between the absence of Moshe's name and the opening passage in *Parashat Tetzaveh*, which describes the oil used for the menorah. The oil to be used is "pure olive oil," the best quality oil that produces a stable flame and has no contaminants. In the service of his brethren and of God, Moshe exhibited this same clarity and purity.⁴

Rebbe Menachem Nachum Twersky of Chernobyl, among others, pointed out that *Parashat Tetzaveh* is nearly always read immediately before or after the seventh of Adar, Moshe's (birthday and) *yahrzeit*. His absence from this specific *parashah* alludes to his departure from this world at this time of the year.⁵

The confluence of Moshe's *yahrzeit* with the reading of *Tetzaveh* urges us to take note of Moshe's most outstanding qualities, including his self-sacrifice. Absolute devotion, to the point of negating the self, has a special place in Chassidic thought and life. We need not search high and low to find examples, as they fortunately abound. Anyone familiar with the work of the Chabad *shluchim*—or has vacationed or been stuck in a remote location—knows full well the extent of the mission-critical sacrifices made by these emissaries. To be a Chassid is to make sacrifices.

The sixth Lubavitcher Rebbe, Rebbe Yosef Yitzchak Schneersohn, transplanted Chabad-Lubavitch *Chassidut* to America. He once recalled a thought-provoking exchange between his father and

predecessor, Rebbe Sholom Dovber Schneersohn, and a Chassid:

"Rebbe, what is a Chassid?"

"A Chassid is a streetlamp lighter. A streetlamp lighter has a pole with fire. He knows that the fire is not his own, and he goes around lighting all the lamps on his route."

"But what if the lamp is in a desolate wilderness?"

"Then, too, one must light it. Let it be noted that there is a wilderness, and let the wilderness feel ashamed before the light."

"But what if the lamp is in the midst of the sea?"

"Then one must take off his clothes, jump into the water, and light it there!"

"And that is a Chassid?"

The Rebbe thought for a long moment and then said: "Yes, that is a Chassid."⁶

This succinct, vivid description of what defines a Chassid accentuates the responsibility to "jump into the water" if need be. The hallmarks of one who strives to be close to God include passion, intense devotion, and selflessness. Like Moshe, by making one's self absent, a person can become part of the ultimate Presence. ■

6. See Schochet, *Chassidic Dimensions*, vol. 3, 196–197, and the original, *Sefer ha-Sichot 5701*, 136–137.

Rabbi Goldscheider is the author of the newly published book 'Torah United' (OU Press), featuring divrei Torah on the weekly parasha from Rav Kook, Rabbi Solovetichik, and the Chassidic Masters.

4. *Peri Tzadik*, *Tetzaveh*, §4, s.v. "העבדו". This same approach is presented by Rabbi Gedaliah Schorr, *Or Gedalyahu* (end of *Tetzaveh*), in the name of the *Chidushei ha-Rim*.

5. See *Me'or Einayim*, *Tetzaveh*, passim.

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Where There's Smoke.....

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F.R.**

Dear F.R.,

Firstly, Kudos to your son for sharing this information with you! Some children are afraid to share these things with their parents. They may be confused, scared and unsure how their parents will react. The first thing you should do is praise your child for sharing, which will enable you to help him.

Next is to provide your child age appropriate information. Unfortunately, vaping has become a prevalent and dangerous trend even among preadolescent children. As the vape substances come in fruity and candy flavors, they are more palatable to children. Substances used in vapes can vary from marijuana, nicotine, and other more dangerous substances, since vaping industry standards can be unreliable and unregulated.

Users can develop short term and long term effects from vaping such as respiratory problems and asthma in addition to developing an addiction. It's important to have a calm conversation with your child where you inform him of the dangers of this substance that may smell and taste sweet.

Finally, since this happened on school grounds and involved other children, it's no longer just an issue between you and the other boys' parents. It's probably not an isolated instance in the school either. You should contact the yoetzet (counselor) in the school and suggest that she speak to the class about vaping, and open the discussion for questions. Many times the yoetzet runs programs in the school in order to equip children with important life skills.

Unfortunately, there are many dangerous substances out there and they are more accessible today than they used to be, due to the internet. As long as your child can confide in you and turn to you for help if they need it, you will be able to educate them and guide them toward healthy choices. Be'hatzlacha. ■

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Michal Silverstein has a MS in educational psychology and counseling. She facilitates parenting workshops in and around Jerusalem and maintains a private practice.

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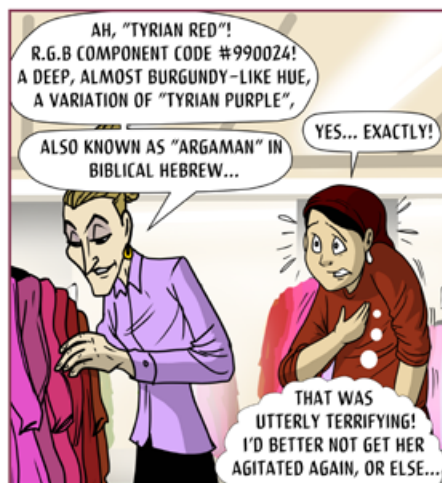


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True Love

This week's beautiful Parsha of Tetzaveh continues in the previous parsha's holy theme, that of the details of the Mishkan. While Terumah focuses more on the structure and items inside the Mishkan, Tetzaveh begins to bring it to life.

It does this by discussing the Kohanim and their holy uniforms, but most importantly the Avoda/work that was done every single day by the Kohanim (when possible)

all the way through the second Beit Hamikdash (and soon in the third!). The Korbanot(sacrifices) were brought in two forms and on two different Mizbachot (altars), the outer Mizbeach and the inner Mizbeach. The outer Mizbeach was situated in the main courtyard of the Beit Hamikdash and it's where animals, grains, and wine were sacrificed to Hashem, like the Korban Tamid mentioned in our Parsha.

Any Jew, who was of the right purity, was able to witness this incredible show of singing, sacrifice, and Kavanah. The inner Mizbeach was a much smaller one and in the inner courtyard where only Kohanim could be. That was known as the Mizbeach Hakitoret, where the incense was brought. Why were these Mizbeachs placed where they were and why does the Torah go into such detail for the whole nation to know?

The Avoda of the of the Mishkan can also help us learn about our Avoda in getting close (קרוב=קרבה) and having a relationship with Hashem. The Lubavitcher Rebbe in his Maamamirm discusses this idea and reminds us that every true relationship is founded and based on love. Outer love for Hashem focuses on the aspects of Hashem that are in relation to creative greatness. For example, Hashem creating of the heavens and the earth and that he's the King of kings etc. Inner love for Hashem is the idea that in truth everything comes from Hashem and therefore there really is nothing but Him. אין עוד מלבדו .

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we are meant to awaken those aspects of love. To get us excited about Hashem through an outer love, we need to search for Him in everything we see, do, hear and even feel. The search for Hashem using inner love is to look ONLY at Hashem, as nothing else matters, only Him. Both Korbanot were brought every day in the Beit Hamikdash and we say in our prayer daily in order for us to awaken those two forms of love for Hashem.

May we merit to feel the true Love of Hashem Panim El Panim in the third Beit Hamikdash soon.

Shabbat Shalom



Chana Kenton
9th Grade,
Neve Daniel

Shatnez and Unity

In this week's Torah portion, Parashat Tetzaveh, we shift from the detailed instructions of building the mishkan, to details of the clothing of the Kohanim (Priests), and particularly the Kohen Gadol (High Priest). Within the attire of Kohen Gadol, we see great irony; one of his garments requires the combination of wool and linen - the exact prohibition of Shatnez, the forbidden mixing of these two materials, and the Kohen Gadol, the holiest person, in the holiest of places is seemingly commanded to transgress.

Rabbi Ari Kahn cites the rabbis of the Talmud when explaining that each part of the Kohen Gadol's attire had a symbolic correspondence to a specific sin in our history, with the purpose of atoning for it, and to bring about Hashem's forgiveness. At first it is not clear what type of clothing-related sin we are referring to here, whether it is through seduction, obstruction, the

concealment of something, among others. Rabbi Kahn notes that the concept of clothing being used as a means to commit sin is not new in the Torah at all. Indeed it has been around since the beginning of time, with its first appearance in Bereshit, from the days of Adam and Chava after they sinned and felt embarrassed and of course in the next generation, the connection between sin and clothing only becomes more profound.

Cain, whose occupation was farming, murders his brother Hevel, a shepherd. This tragic event lies at the essence of the prohibition of Shatnez, the mixing of linen, an agricultural product, and wool, which comes from sheep. This law serves as a reminder, a warning, and a wakeup call. Yet, in the Kodesh HaKodashim, reconciliation of this grave conflict becomes possible in a place of such holiness, and the brothers symbolically come together.

The inverse is also true, namely, in a place of division, God cannot be present. Only when our nation is together, 'k'ish Echad b'lev Echad' - like one man with one heart, can we truly fulfill our destiny, our mission, and bring about the final redemption. In our times, in our war against Hamas, it is critical that we stay together, in order to have Hashem on our side, fighting alongside us. In the year preceding the war, our nation was divided, lacking the unity that is so essential. Just like the story of Kamsa and Bar Kamsa, where baseless hatred led to the destruction of our Temple, now Hamas, in the place of Titus and the Romans, seeks our destruction. Let us all have baseless love for one another, for all our brothers in Am Yisrael, and we will surely bring about victory, and eventually the Geulah. ■

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