

O H R N E T

SHABBAT PARSHAT TETZAVEH · FOR THE WEEK ENDING 13 ADAR I 5760 · FEB. 19, 2000 · VOL. 7 NO. 20

PARSHA INSIGHTS

THE BODY BEAUTIFUL

“You shall make vestments of sanctity for Aharon your brother, for glory and splendor” (28:2)

“**T**he body is the most natural thing in the world. Why not show it off? These religious people think the body is something to be ashamed of...”

Why are religious Jews so scrupulous about covering their bodies?

Imagine you have a priceless diamond. Would you take it out into the street in your hand? I don't think so. You'd put it in a plush lined jewel case.

Our body is a precious possession. It is the soul's abode in this world. To honor it, we keep it away from the eyes of the world, wrapping it in the plush lining of clothing.

The more holy something is, the more it requires covering. The holiest place on earth was the *Kodesh Hakodashim*, the Holy-of-Holies in the *Beit Hamikdash* (Holy Temple). It was also the most covered place in the world. It was sequestered in the very center of the Temple. Only once a year, on Yom Kippur, would the *kohen gadol* enter there.

Far from “something to be ashamed of,” the body is one of the holiest things in the world. Thus, we cover it.

So why didn't Adam and Chava wear clothes?

One of the enduring icons of the last millennium is a photo of an astronaut standing on the moon, his name, Buzz Aldrin, neatly embroidered on his spacesuit. Now, everyone knows that this bulbous white outfit is not Aldrin; rather, when it says “Aldrin” it means that Aldrin is *inside* the suit.

Before Adam and Chava ate from the “Tree of Knowledge of Good and Evil,” it was impossible to think that the body was the essence of the person. It was perfectly clear that the body was just a “spacesuit” for the soul.

However, when Adam and Chava ate from the forbidden fruit, this changed. The name of the tree of whose fruit they ate was the “Tree of Knowledge of Good and Evil.” In the Torah, *knowledge* always connotes connection. Knowledge itself is the *connection* of disparate facts into a cohesive whole. And the Torah refers to the marital connection between man and

woman as “knowledge.” Eating from this tree caused a *connection*, a mixing of good and evil.

Good is the essence and purpose of this world; Evil exists only to allow free choice. Eating from the tree caused a mixing of Good and Evil, making it possible to mistake Evil for Good — to mistake Non-essence for Essence. Thus, Man began to confuse his essence — the soul — with his “spacesuit” — the body.

In order to emphasize that the human essence is the soul, G-d made garments for Man so that the body should not be over-emphasized.

However, there's one place where the body needs no covering — the face. The Hebrew word for face, *panim*, is spelled the same as the Hebrew word *p'nim*, meaning “inside.” The face is the one place in the body where you can see the soul bursting through skin and tissue. The face needs no covering — for the soul shines through it as it always did.

Sources:

Rabbi Shimshon Rafael Hirsch,
Rabbi Yitzchak Hutner, Rabbi Yaakov Hillel,
Rabbi Zev Leff, Rabbi Mordechai Perlman

PARSHA OVERVIEW

Hashem tells Moshe to command the Jewish People to supply pure olive oil for the *menorah* in the *Mishkan* (Tent of Meeting). He also tells Moshe to organize the making of the *bigdei kehuna* (priestly garments): A breastplate, an *ephod*, a robe, a checkered tunic, a turban, a sash, a forehead-plate, and linen trousers. Upon their completion, Moshe is to perform a ceremony for seven days to consecrate Aharon and his sons. This includes offering sac-

rifices, dressing Aharon and his sons in their respective garments, and anointing Aharon with oil. Hashem commands that every morning and afternoon a sheep be offered on the altar in the *Mishkan*. This offering should be accompanied by a meal-offering and libations of wine and oil. Hashem commands that an altar for incense be built from acacia wood and covered with gold. Aharon and his descendants should burn incense on this altar every day.

READY AND WAITING

Yechezkel receives a prophecy about the future *Beit Hamikdash* (Holy Temple). G-d lists the exact measurements of the altar and details the offerings of the dedication ceremony. *Bnei Yisrael* are to turn from sin, the cause of G-d's withholding this third and final Temple.

Every Jew is cognizant of G-d's

promise to rebuild the *Beit Hamikdash*, so why do we not pray for it with all our hearts? Why do we not show ourselves worthy of G-d's redemption?

We may know something intellectually, but if we cannot relate to it, it will never become reality. We are aware of some abstract concept called "*Beit Hamikdash*" whose holiness, we are told, is beyond our comprehension. Precisely due to its abstractness, we are unable to picture it, unable to see it

as real. This is why Yechezkel is told to recount its exact measurements, to help us see that it is a reality. The Temple is there "just waiting to be built."

So too, we read daily the *korbanot*-prayers describing the Temple offerings. The more we do this, the easier it becomes for us to see the Temple as a reality. The Temple is ready for us; now we have to get ready for the Temple.

LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

EIN CHAROD

When Gideon rallied an army of 32,000 to battle against a Midian-led invasion, he was commanded by Hashem to reduce the number of his soldiers so that there would be no possibility for assuming that the Divinely orchestrated Israelite victory was due to their own power. The selection

process described in Shoftim (7:1-7) took



place at the spring called Ein Charod, and Gideon's tiny remaining force of 300 won a miraculous victory.

It was at this spring that the Mongol invasion of the Middle East was stopped in 1260 by the Mamluk army of Egypt.

In 1927 Kibbutz Ein Charod established its home near this historical site and split into two communities in 1953 over ideological differences that then swept the socialist *kibbutzim* in Israel.

OHRNET

THE OHR SOMAYACH TORAH MAGAZINE ON THE INTERNET

Published by
OHR SOMAYACH
 TANENBAUM COLLEGE
 POB 18103, Jerusalem 91180, Israel • 02-581-0315

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Produced and Designed by the Office of Communications
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I DIDN'T KNOW THAT!

The bells on the *kohen gadol's* tunic were there in order that "their noise be heard when he enters the Sanctuary (28:35)." This teaches that one should never barge into a room, even to one's own house. Rather, one should knock and then enter.

• *Yalkut Shimoni (Thanks to Rabbi Sholem Fishbane)*

לע"נ
 ר' דוד בן ר' אהרון ז"ל
 מרת לאה בת ר' שמואל ז"ל
 ת.נ.צ.ב.ה.

ONLY THE MEN

When King Saul saw how well the royal armor in which he dressed David in preparation for his epic encounter with Goliath so perfectly fit him, he suspected that this youth might one day supplant him as king. As he began to inquire about David's ancestry, his counselor, Doag the Edomite, raised the question of David's very legitimacy, since he was descended from the Moabite convert Ruth, and the Torah commands that "An Ammonite or Moabite may not marry into the community of Hashem." (Devarim 23:4)

Doag's challenge was refuted by Saul's general Avner, who cited a ruling that the Torah's restriction was limited to the men of those nations, and did not include the women. As an explanation of this selectivity, he pointed to the passage following the ban which gives the reason for the restriction: "Because they did not greet you with bread and water during your journey from Egypt, and because they hired Bilaam ... to curse you." Since it was not in the nature of a woman to go out to the border to offer hospitality, the blame falls squarely on the men.

Although this explanation for excluding women from the ban applies only to the first part of the passage dealing with lack of hospitality, the Jerusalem Talmud (Yevamot 8:3) extends it to the second half as well by explaining that it was the manner of men, and not women, to hire the services of a curser like Bilaam.

A problem arises regarding the apparent indictment of both of these nations for failing to provide nourishment. In Devarim 2:29, Moshe tells Sichon, the Emorite king, that the Moabites *did* provide food and drink to his people when they passed by their land. This leads Ramban to conclude that there are two *separate* indictments contained in the above mentioned passage. Both Ammon and Moab are descended from Lot, who was rescued from captivity by Abraham; and in Abraham's merit their mothers and Lot were saved from the destruction of Sodom. Instead of repaying these kindnesses by doing good to Abraham's descendants, each of them was guilty of an act of evil. Ammon refused to offer food and drink, and Moab, although not guilty of that sin, was responsible for hiring Bilaam to curse Abraham's progeny.

• Yevamot 76b

LIVELIHOOD OR PRIVILEGE?

During the reign of King David there was a drought for three years. After investigating what sins the people were guilty of to deserve such punishment and failing

to find a cause, King David turned to Heaven for direction by consulting the *Urim Vetumim*. The response was that his predecessor, King Saul, had been guilty of slaying the Givonite converts.

Where do we find, asks the *gemara*, that Saul slew any Givonites? The answer is that he put to death the *kohanim* of the city of Nov whom he accused of collaborating with his rival, David. Since these *kohanim* were the Givonites' source of water and food, this was considered equivalent to slaying them.

Rashi explains that the Givonites' livelihood came from serving the *kohanim* of Nov who paid for their services by supplying them with food and water. Saul's slaying the *kohanim* thus removed the Givonites' source of livelihood and this was tantamount to murder.

Maharsha challenges this approach by calling attention to the response of the Givonites when David tried to appease them and thus end the drought. They refused to be appeased and to forgive, arguing that "we have no account of silver and gold with Saul and his family," insisting on no less than the execution of seven of his progeny. If all the Givonites had lost was the food and drink the *kohanim* supplied them, why could this not be compensated for with silver and gold?

His conclusion, therefore, is that the Heavenly indictment of Saul was not concerning the livelihood supplied by the *kohanim*. It was about the fact that the Givonites had, in their classical role as "water carriers and hewers of wood," enjoyed the great privilege of supplying the *kohanim* with *their* needs — water for drinking and wood for cooking. When Saul slew the *kohanim*, the Givonites lost this privilege; this was tantamount to death, for which silver and gold could not serve as compensation.

• Yevamot 78a

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PARSHA Q&A ?

1. What two precautions were taken to assure the purity of oil for the *menorah*?
2. How was Aharon commanded to kindle the *menorah*?
3. What does *tamid* mean in reference to the *menorah*?
4. What does *kehuna* mean?
5. Name the eight garments worn by the *kohen gadol*.
6. To what does Rashi compare the *ephod*?
7. In which order were the names of the Tribes inscribed on the *ephod*?
8. The stones of the *ephod* bore the inscription of the names of the sons of Yaakov. Why?
9. For what sins did the *choshen mishpat* atone?
10. What are three meanings of the word *mishpat*?
11. What was lacking in the *bigdei kehuna* in the second *Beit Hamikdash*?
12. Which garment's fabric was woven of only one material?
13. When the *kohen gadol* wore all his priestly garments, where on his head was the *tefillin* situated?
14. What does the word *tamid* mean in reference to the *tzitz*? (two answers)
15. Which garments were worn by a *kohen hediot*?
16. During the inauguration of the *kohanim*, a bullock was brought as a sin offering. For what sin did this offering atone?
17. Moshe was commanded to wash Aharon and his sons to prepare them to serve as *kohanim* (29:4). How were they washed?
18. What was unique about the bull sin-offering brought during the inauguration of the *kohanim*?
19. How did the oil used for the meal-offering differ from the oil used for the *menorah*?
20. What does the crown on the *mizbeach haketoret* symbolize?

PARSHA Q&A!

Answers to this Week's Questions!

All references are to the verses and Rashi's commentary unless otherwise stated.

1. 27:20 - The olives were pressed and not ground; and only the first drop was used.
2. 27:20 - He was commanded to kindle it until the flame ascended by itself.
3. 27:20 - It means that it should be kindled every night.
4. 28:3 - Service.
5. 28:4,36,42 - *Choshen, ephod, me'il, ketonet, mitznefet, avnet, tzitz, and michnasayim*.
6. 28:6 - A woman's riding garment.
7. 28:10 - In order of birth.
8. 28:12 - So that Hashem would see their names and recall their righteousness.
9. 28:15 - For judicial errors.
10. 28:15 - 1) The claims of the litigants; 2) The court's ruling; 3) The court's punishment.
11. 28:30 - The *Urim V'Tumim* — the "*Shem Ha'meforash*" placed in the folds of the *choshen*.
12. 28:31 - The fabric of the *me'il* was made only of *techelet*.
13. 28:37 - Between the *tzitz* and the *mitznefet*.
14. 28:38 - 1) It always atones, even when not being worn; 2) The *kohen gadol* must always be aware that he is wearing it.
15. 28:40,42 - *Ketonet, avnet, migba'at, and michnasayim*.
16. 29:1 - The sin of the golden calf.
17. 29:4 - They immersed in a *mikveh*.
18. 29:14 - It is the only external sin-offering that was completely burned.
19. 29:40 - Oil for the *menorah* comes only from beaten olives. Oil for meal-offerings may come from either beaten olives or from ground-up olives.
20. 30:3 - The crown of *kehuna*.

KASHA! (KASHA MEANS "QUESTION")

From: Victor Sommers <victorsom@aol.com>:

Because Moshe said to Hashem "Erase me from Your book (33:32)," his name was omitted from Parshat Tetzaveh. Why specifically Parshat Tetzaveh? Why not some other Parsha?

Answer: Originally, Moshe, and not Aharon, was to have been a *kohen*. But because he originally refused to be the

one to lead the Jewish People out of Egypt, Moshe lost this privilege to his brother, Aharon. Since this week's Parsha begins with the command for Aharon and sons to assume the *kehuna* (priesthood), it is the first place in the Torah where Moshe's punishment of losing the *kehuna* is apparent. Therefore, the Torah included Moshe's other punishment as well, the punishment for saying "Erase me from Your Book."

• Oznaim L'Torah

Do you have a KASHA? Write to kasha@ohr.org.il with your questions on any Parsha!

HONEST-E

From: A NY Person
<Name@Withheld>

Dear Rabbi,

Certain free e-mail services ask you for your address, and if you don't type it the computer makes you go back to the form. Am I allowed to type "Withheld" so the computer thinks I typed something and lets me have the service? Would this be different if the "user agreement" says that the user agrees to provide complete and accurate information? If I did it already what should I do? Thank you very much.

Dear NY person,

If the computer won't accept your application unless you provide an address, it seems they want their service to be conditional on this. On the other hand, perhaps they just want to make sure you haven't forgotten to fill in your address, in which case writing "withheld" is okay, as it shows that you have not forgotten it, but rather that you aren't willing to provide it.

The simple solution is to contact them and ask them what their policy is.

If providing a "complete and accurate" address is required and writing "withheld" simply "fools" the system into thinking that you've provided an address, it's similar to providing a false address and is forbidden. If this is the case and you have done this already,

you need to either provide them with the right address, stop using their service, or contact them and see if they will make an exception for you.

O WHAT A GOOD JEW AM I

From: D. in Chevy Chase, MD
<email@withheld>

Dear Rabbi,

Am I am a bad Jew if I eat bacon, don't go to temple very often, actually only on the major holidays? I do celebrate Passover, and do try to keep it. Religion just isn't a very big part of my American Jewish life. Let me know, thanks!!

Dear D.,

I don't know.

I happened to go to a lecture on parenting last night given by Rabbi Noach Orlowek. An insight he gave relates to your question:

He spoke about teenagers. Teenage starts at 13 and ends at 20. The significance of these ages is that 13 is when a boy (or a girl at 12) becomes liable in the Earthly court for transgressing *mitzvot* (commandments), and 20 is when he becomes liable in the Heavenly court. Why is the Heavenly court more lenient (i.e., judges at a later date)? Because the Heavenly court judges a person as a whole, and

until 20 the person has not yet finished developing his personality. Here on earth, on the other hand, we can't judge people, we can only judge actions. As a teenager grows we can judge his actions, but not the person.

So, the question of whether you are "good" or "bad" is for G-d to decide. We can only speak about what you do, not who you are.

I heard a story from Rabbi Nachman Bulman, who heard it from a firsthand source. In Poland in the early 20th century, a few Jewish students were allowed to attend the Polish medical schools. The only catch was that they had to supply their own Jewish cadavers to study on. After all, it would not benefit a Polish cadaver to help a Jewish student. So, the students approached the foremost Halachic authority of the time, Rabbi Chaim Ozer Grodzensky. They proposed, that in order to keep the Jewish presence in the medical schools, that they be allowed to use the bodies of deceased Jews of ill repute and other like types, people who had been lured away from Judaism into Poland's criminal street element. The Rabbi, after recovering from the shock of the suggestion, responded, "For me to allow that I would have to know what G-d thinks about those people. And that I can never know."

Your *actions* leave room for improvement. So go ahead. Start to improve!

YIDDLE RIDDLE

I recently learned an interesting halacha from Rabbi Ephraim Nisenbaum of Cleveland's Jewish Learning Connection. He suggested it might make a good "Yiddle Riddle." In what scenario is the following true: If you *omit* an addition to the *shemona esrei* (silent *amida* prayer) for a specific occasion — an addition which is indeed valid for that occasion — you have fulfilled your obligation. But if, instead, you *insert* that addition (which, as mentioned, is indeed valid for that occasion), you have invalidated your *shemona esrei*?

• Neil Parks, Beachwood, Ohio <nparks@torah.org>

Answer Next Week....

Re: Jews During the US Revolution (Ohrnet Mishpatim):

Being from one of the only two cities in the US that has a statue of Haym Salomon on display (one of them being the Pan Pacific Park in Los Angeles), I am quite familiar with his story. Irrespective of the commemorative given by the Federal Government, neither Haym Salomon nor his family every received repayment of the money given to the Federal Government. He did die poor.

- Nelson S. Magedman, Past Commander, Dept. of California Jewish War Veterans of the USA <nelsonsamuel@earthlink.net>

Re: Intermarriage (Ohrnet Yitro):

I've been enjoying Ohr Somayach's "Ask the Rabbi" for years now and, even though I am not Jewish, have been refreshed by your sense of humor, your logic, and your common sense. I always enjoy your informative and intelli-

gent responses. I particularly enjoyed your response to the gentleman who desired the presence of a Rabbi at his daughter's marriage to a non-Jew with a Catholic Priest in attendance. Thank you for these vastly important pearls of wisdom, and for your fine e-mails that give "cause for pause."

- Tom Gorham, Chicago, IL <gorham@famvid.com>

As Ye Sow:

As a volunteer for the SEED program this summer in the Memphis, TN community, I recently started adding your Parsha Q&A to our weekly Torah mailing. I thank you for helping me help others.

- A. W., CyberVort, Memphis <ariwol@aol.com>

Ohr Somayach replies: We're glad to help you plant seeds. Others who'd like our weekly Parsha quiz, go to <http://www.ohr.org.il/web/index/qa5760.htm> or email <info@ohr.org.il>

THE OTHER SIDE OF THE STORY

Giving People the Benefit of the Doubt

I am an avid reader of your website, and often print it to share with my family so we all can learn from it. At my daughter's suggestion and urging, I share the following story that happened to us:

New York, Monday, November 1st. It was the first day of turning back the clock from Daylight Savings Time to Eastern Standard Time (it was also the day after Halloween). It got dark early now, around 5:00 PM.

As a kid growing up in Brooklyn, I remember the feeling of fear of being pelted with eggs from rooftops (a Halloween tradition) while waiting at the city bus stop on the way home from Yeshiva. We got out about three hours after the public schools, and the time change brought the onset of night much earlier; it was always an uneasy feeling at that time of year.

Now, years later as a parent here in Queens, my son was

being transported by car pool from Yeshiva. It was 6:45 PM, by now my son was always home. I started thinking of my fears this time of year as a kid growing up. I started thinking out loud of the irresponsible parent picking up...was it that parent who was always late?

My twelve-year old daughter reminded me of Ohr Somayach's "The Other Side of the Story." You have to be open minded and "dan lechaf zechut" (judge favorably). At 7 PM my son walked in. "What happened?" I asked. My son answered, "now that the clock was changed, we started praying the *maariv* service in Yeshiva at 6:30. Too bad David's mother didn't know about the schedule change...she waited fifteen minutes out in the parking lot, wondering where we were." "See, Daddy," my daughter said, "there's another side of the story."

- Submitted by an Ohrnet reader

RECOMMENDED READING LIST

RAMBAN

28:2	Royal Robes
28:5	Trustworthy Treasurers
28:30	Divine Communication Through "Urim V'Tumim"
29:9	Donning of the Kohen's Garments
30:1	The Incense Altar

MALBIM

28:4	Mystical Significance of the Garments
	SEFER HACHINUCH
98	The Menorah Lights
99	Inspiration from Attire
102	Respect from Eating
103	Respect from Smelling