

O H R N E T

SHABBAT PARSHAT TETZAVEH · 13 ADAR 5770 · FEB. 27, 2010 · VOL. 17 NO. 20

PARSHA INSIGHTS

SILENT BROADCAST

“Upon it shall Aharon bring the spice incense...” (30:7)

Advertising is the touchstone of contemporary society. The art of advertising is not to sell a product. It is to sell to people a perception of themselves which will result from buying the product. Maybe the little blue stripes will keep your teeth looking brighter. Maybe they won't. What sells the product, however, is not the promise of brighter teeth; it is the lifestyle of people who have brighter teeth. As we all know, people with brighter teeth are never unhappy. They never feel tired. They flit effortlessly from one party to another. They jetset across the world without a bank manager or a mortgage in sight. And all for the price of a tube of toothpaste. Now that's what I call value for money!

In an age where illusion has become reality, where people send wreaths to TV stations when soap-operas stars “die” and are written out of the script, selling the Brooklyn Bridge has never been easier. All you need is a lot of money. And air-time.

The truth, however, sells itself. It doesn't need to be trumpeted to the skies. Nothing is more infectious than the

truth.

There is a Jew who sits in a most frugal apartment in Jerusalem. He has never made any television appearances. He has never been interviewed on any chat show. No one has ever advertised him. And yet the Jewish world beats a path to his door when it needs a halachic decision. His status and fame come entirely from his piety, plus the fact that, in most areas of Judaism, he knows the law better than anyone else. And everyone else knows it.

In the Beit Hamikdash, the *ketoret* — the service of burning the incense — was performed away from public eyes, in private. Yet its scent could be detected as far away as Jericho, over twenty miles away.

When a person puts all his effort into living correctly, in accordance with the truth of the Torah, then, even though he may not broadcast his virtues, the nation will seek him out. His life may be a quiet understatement, but all his actions will radiate inner purity and holiness like a beacon.

• Source: Rabbi Moshe Feinstein

OF OLIVES AND OIL

“And you shall take pure pressed olive oil for illumination” (27:20)

The Jewish People are like the olive: Just as the olive only yields its oil after it has been crushed and squeezed, so too the Jewish People reveal their true stature only after suffering oppression.

And just as oil cannot mix with any other liquid, but rather floats above it, so too the Jewish People never vanish into

the melting pot. And most remarkably, despite being persecuted and subjected to the most severe ordeals, the Jewish People always rise above their oppressors and remain distinct from them.

• Source: Tzror Hamor

WHERE'S MOSHE

“And now, you shall command the Children of Israel...” (27:20)

From the description of his birth in the beginning of *Sefer Shmot* (Exodus) until *Sefer Devarim* (Deuteronomy), Moshe's name appears in virtually every Torah portion. Actually in every portion except one. This week's portion. The Vilna Gaon explains that Moshe died on the seventh of

Adar and this date usually falls in the week of Parshat Tetzaveh. Just as Moshe was removed from the world during this week, so his name was “removed” from the portion of this week.

continued on page two

PARSHA OVERVIEW

G-d 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 sacrifices, dressing Aharon

and his sons in their respective garments, and anointing Aharon with oil. G-d 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. G-d 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.

ISRAEL Forever

WHOSE WAR IS IT?

Two chapters in the Torah concerning war with Amalek will be read in most places this year one day after the other. On Shabbat, *Parshat Zachor* (*Devarim* 25:17-19) will be read as *maftir* and the next day, Purim, the Torah reading will be from *Shmot* 17:8-16.

In the first of the above-mentioned chapters the Jewish nation is commanded to wipe out every trace of Amalek, the vicious enemy who attacked our faint and exhausted ances-

tors on their way out of Egypt. In the second one, the victory of the Jewish forces over the Amalekite attackers is followed by a declaration that “G-d maintains a war against Amalek from generation to generation.”

Amalek represents the forces that deny G-d’s mastery of the world and it is G-d’s chosen people who are given the mandate to eliminate this cancer from mankind and secure the people of Israel forever.

LOVE OF THE LAND - THE PLACES

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

KUSH – THE VANQUISHED INVADER

In Megillat Esther, which will soon be read throughout the world, the kingdom of Achashverosh is described as extending from Hodu until Kush.

The Kushites are mentioned in our sources as invaders of Eretz Yisrael during the reign of King Asa.



Zerach the Kushite came with an army of a million men and three hundred thousand chariots. Asa prayed to Heaven and “G-d smote the Kushim before Asa... and the Kushim fled.” (*Divrei Hayamim* II 14:38-11)

continued from page one

PARSHA INSIGHTS

WHERE’S MOSHE PART 2

The words of a *tzaddik* reverberate. They are like the ripples of a pond that travel outward and are felt even on a distant shore.

After the Jewish People had been unfaithful to G-d in the incident of the golden calf, Moshe pleaded with G-d. He said, “Erase me from Your Book that You have written.” Moshe

asked that he, rather than the Jewish People, should be eradicated. Even though Moshe spoke out of total self-sacrifice, nevertheless, his words made an impression, and it is for this reason that his name was “erased” from the Torah portion.

• Source: *Vilna Gaon, Ba’al HaTurim, Nachal Kadmonim in Iturei Torah*

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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 hedyot*?
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 G-d 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*.

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- The code names of certain Sages
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- David and King Shaul in halachic dispute
- The heroes who resisted temptation
- King David at the funeral of Avner
- The three *mitzvot* commanded upon entering Eretz Yisrael
- Limitations on the king in regard to wives, money and horses
- Special Sefer Torah of the king
- Importance of a wife
- Why a *kohen* can drink wine today

PURIM DRINKING AND SLEEPING

In honor of upcoming Purim we will share some "Purim Torah" based on a daf learned this week.

In its discussion of the Torah prohibition against a *kohen* performing the sacred service in the *Beit Hamikdash* while he is intoxicated, the question arises as to how sobriety can be restored after drinking wine. The conclusion is that if only *revi'it* of wine (the amount required for kiddush on Shabbat and Festivals) is imbibed, a short nap will make the drinker sober. If he has drunk more than that amount any slumber which follows will make him more intoxicated.

On the basis of a *gemara* (*Mesechta Megillah* 7b), the *Shulchan Aruch* (*Orach Chaim* 695:2) rules that "one is required on Purim to drink until he reaches the stage in

which he can no longer distinguish between 'cursed be Haman, blessed be Mordechai.' "

In contrast to this tall order Rabbi Moshe Isserles (RaMA) cites an opinion that "one need not get that drunk but should drink more than is his custom and then go to sleep, which is a state in which he cannot make the above-mentioned distinction."

A simple reading of this formula leaves us with a problem of understanding how sleep following a little extra drinking qualifies as the intoxication mentioned in the *gemara* in *Megillah*. It has therefore been suggested that this approach is based on our *gemara*. By drinking more than is his custom – a *revi'it* of wine – and then taking a nap, one truly achieves a state of intoxication.

• *Sanhedrin* 22b

What the SAGES Say

"Anyone who teaches Torah to another is considered as if he gave birth to him."

• *Rabbi Shmuel bar Nachmeni in the name of Rabbi Yonatan - Sanhedrin* 19b

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LIKE PURIM

From: Jake

Dear Rabbi,
I seem to recall that Purim is connected in some way to another holiday, maybe like Yom Kipur? Is that possible? If so, how? Sorry for the ignorance but I mentioned this to a friend of mine and he said that a holiday from the Torah like Yom Kipur can't be compared to a holiday from a later, non-Torah period. Please help clarify this for us.

Dear Jake,

There is in fact a teaching in our sources relating Purim to Yom Kipurim. The idea is based on the actual wording of the names for the holidays: namely, Yom Kipurim is understood to mean that that day is like Purim – “K’Purim”, which in Hebrew means “like Purim”. If Yom Kipurim is like Purim, the implication is that Purim is in some way even greater than the Day of Atonement. How so?

On Yom Kipurim, by refraining from bodily pleasures, the Jewish People elevate themselves and attain atonement for transgressions of the body. Purim achieves the same thing through feasting and rejoicing. The latter is viewed as being greater since it's easier to gain spiritual purity and elevation through abstaining from physicality, while attaining holiness through pleasure requires a much greater degree of striving and effort.

In fact, we see this reflected in the following inverse rela-

tionship between Yom Kipurim and Purim: Regarding Yom Kipurim, we partake of food and drink on the eve of the fast and then refrain from eating and drinking during the holiday, as if to show that while we may have previously indulged in mundane pleasures, we now repent and purify ourselves of that indulgence. However, regarding Purim, the order is reversed. We first refrain from food and drink on the Fast of Esther and then feast during Purim as if to show that while we may have indulged in forbidden feasting, we now elevate our feasting to the service of G-d.

Interestingly, Purim is compared not only to Yom Kipurim but also to the other holidays as well. Rabbis of previous times have noted the following allusions: Purim is like Pesach in that on both occasions the Jews were delivered from bondage to freedom. Purim is like Shavuot in that the Jews reaffirmed their acceptance and commitment to the Torah. Purim is like Rosh Hashanah in that the existence of the Jewish People hung in the balance as a result of the King's decree. Purim is like Yom Kipur in that the Jews were expiated of their sins. Finally, Purim is like Succot whose commemoration of the protective Divine Clouds of Glory parallels G-d's providential protection of the Jews against their enemies in Persia.

Perhaps according to this, we can better understand the enigmatic teaching of our Sages that, “All festivals will one day cease, but the days of Purim will never cease” (Yalkut Mishlei 944). Since Purim contains within it the major themes and influences of all the other holidays, the influence of Purim is a concentrated culmination of them all. Once the final redemption occurs, all the festivals of the Torah will be observed through their portended progeny – Purim.

WHAT'S THE RIGHT THING TO DO?

REAL-LIFE QUESTIONS OF SOCIAL AND BUSINESS ETHICS

TO CLAIM OR NOT TO CLAIM

Question: I asked a colleague to take a large sum of money to my bank safety deposit box and he was careless enough to have it stolen while he chatted with a friend. He insists that I make a claim to my insurance company instead of demanding payment from him. What is the right thing to do?

Answer: In the second volume of “Pure Money” Dayan Shlomo Cohen, a member of a rabbinical court in Jerusalem,

writes that you are not obligated to make a claim to the insurance company because of your colleague's negligence. Insurance companies, he points out, are not charitable organizations, but businesses whose payments come from their shareholders' pockets. Add to this the penalty you may incur for the loss of your no-claims bonus and it all adds up to placing the responsibility entirely on your colleague.



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Another Reason to CELEBRATE

BY RABBI MENDEL WEINBACH

You are probably familiar with the reason given for Purim to be a day of festive eating and drinking, whereas the Chanukah miracle is celebrated only with the praise of Hallel and the thanks of *Al Hanissim*. The *Mishnah Berurah* (*Siman* 670) quotes the Levush as explaining that since Haman aimed to physically destroy the Jewish people, our celebration of his downfall must be expressed in a physical way. Chanukah, on the other hand, celebrates the triumph over an enemy who tried to spiritually subvert our people, so that our celebration must be a spiritual one.

There is, however, one thing that must be cleared up in regard to this approach.

It is certainly true that the basic celebration of Purim is for the gift of life. This is evident in the rationale given by Chazal for the legislation of the new mitzvah of reading the Megillah.

“If we are required to say the praise of Hallel on Pesach for the transition from slavery to freedom, how much more so should we be obliged to offer praise to G-d through the reading of the Megillah for the transition from death to life.” (*Mesechta Megillah* 14a)

But in the Megillah itself there appears to be another reason for celebration:

“The Jewish People had *ohra, v’simcha v’sasson, vikar.*”

Chazal (*Megillah* 16b) explain that the four expressions of celebration mentioned in this *pasuk* refer to Torah study, Yom Tov, Brit Milah and Tefillin. All of these *mitzvot*, Rashi explains, were prohibited by Haman in his role as prime

minister, and when he fell, Jews celebrated the freedom to resume fulfillment of these *mitzvot*.

This *gemara* seems to run counter to the above-mentioned point that Purim was only a physical threat and not a spiritual one.

Perhaps the answer lies in another *gemara* describing the shrewd incitement of Haman to convince the king to approve his genocide. When the king hesitated based on an expressed fear that the G-d of the Jews would punish him as He did all his predecessors who had tried to harm His chosen people, Haman assured him that such Heavenly protection would not be deserved this time because Jews had abandoned the fulfillment of *mitzvot*. (*Megillah* 13b)

Haman, unlike the Hellenists, was not interested in turning Jews into idol worshippers, only in totally wiping them off the face of the earth. But he realized that unless he weakened their fulfillment of certain key *mitzvot* he would not be able to succeed. By coercing them into neglecting those *mitzvot*, he was able to convince the king and himself that his “final solution” might succeed. What he failed to take into account was the power of fasting, prayer and teshuva which eventually turned the tables in our favor.

Purim therefore remains not only a time to thank G-d for the gift of life but also for the freedom to perform His *mitzvot* and be deserving of His eternal protection.

“The Jewish People had *ohra, v’simcha, v’sasson, vikar.*” May it be likewise for us in our generation.

THE HUMAN SIDE OF THE STORY

SAVED BY CLOTHING

There seems to be no end to stories of how some people were miraculously saved from the Twin Towers tragedy. Here is one recently submitted by one of our readers.

A family from Eretz Yisrael connected with N’shei Ahavas Chesed (NY – USA) wished to make an appointment to obtain clothing for their children. They tried to arrange an evening appointment because they were leaving soon to go back home and they wanted to spend the day sightseeing in

Manhattan. However, they were told by N’shei Ahavas Chesed that, for various reasons, it would be impossible, and the only time they could see the clothing would be in the morning at 9:00 am. Reluctantly they agreed to keep the morning appointment since they needed the clothing very badly. Thus they relinquished their once-in-a-lifetime opportunity to be on top of the World Trade Center at 9:00 am on September 11th.