

O H R N E T

THE OHR SOMAYACH TORAH MAGAZINE ON THE INTERNET

PARSHA INSIGHTS

AVOIDING MID-LIFE CRISIS

“And you shall speak to all the wise of heart...” (28:3)

The Burnham Society of Jewish Psychiatrists always had a lunch once a month. The members took turns hosting it at their homes. They always invited stimulating and thought provoking speakers. Doctors, scientists, economists and media personalities had all graced the tables of this exclusive gathering of intellectuals.

It occurred to them one day that they had never been addressed by an Orthodox Rabbi, so a phone call was dutifully made to the local Yeshiva, and a distinguished Rabbi was invited to speak at their next luncheon.

The polite applause died down as the Rabbi started to speak. He spoke in terms suited to his secular audience, but his material was authentic Torah philosophy 3000 years old, and honed by a life of study.

About ten minutes into the talk a man in the audience suddenly jumped to his feet, screaming and yelling hysterically “Stop that man from speaking! Stop that man from speaking!” His face was a livid purple and his eyeballs protruded dangerously from their sockets. “Stop that man from speaking! Stop him immediately ...or I will have to change my whole life!”

With this, the man bolted from the room. Despite the Rabbi’s attempts to find out who the man was, no one would tell him the man’s name or address.

In this week’s Parsha, the expression ‘wise of heart’ appears many times. Seemingly, this expression is an oxymoron. It’s self-contradictory. The heart and the mind usually pull in different directions. The heart seeks to fulfill desire. The head analyses and calculates.

Who is ‘wise of heart’? The person who takes his emotions and puts them in the harness of the intellect;

“Hashem gave us a mitzvah in the Torah to light the Menorah. Even though He has no need for this light, for He illuminates the whole world with His glory, nevertheless, He gives us the opportunity to ‘give’ Him something...”

the person who is prepared to listen to his intellect even when his emotions tell him that he may have to change his whole life.

SAVED BY THE BELL

“Its sound shall be heard in the Sanctuary before Hashem... so that he will not die.” (28:35)

Do you remember the term ‘expletive deleted’?

Back in the old days, there used to be a ‘beep’ on the TV to cover up an offensive word or sentence.

The days of ‘expletive deleted’ seem rather quaint to contemporary perception. Nowadays, public

speech has descended to a level where gross indecency hardly causes the raising of an eyebrow. Almost nothing is considered offensive anymore; except, maybe, those who are offended.

The standards of speech that the Torah requires of the Jew are of a different galaxy compared to today’s ‘standards.’ A Jew is forbidden to speak badly of someone even if what he is saying is true, unless he has a permitted purpose in conveying such information.

The Me’il, the robe that the Kohen Gadol wore, atoned for the sin of evil speech: Slander, gossip, lewdness.

The color of the robe was blue.

Just like the blue sea which knows its bounds and keeps within them, just like the blue vault of the sky wherein the planets move only within their predefined orbits, so too Man must not diverge from his Divinely ordained purpose as a being who guards his tongue.

Bells were attached to the hem of the robe.

They rang whenever the Kohen Gadol walked. The sound of the bells was a reminder that there are some words that should never be heard, there are some words that need to be ‘deleted.’

THE PERFECT GIFT

“...for the light to burn always” (27:20)

When is taking, giving?

One night, a blind man was stumbling on the way. A sighted person saw him and went to help him. He took the blind person by the arm and, with his lantern, led him back to the blind man’s house.

continued on page four

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 Aaron and his sons. This includes

offering sacrifices, dressing Aaron and his sons in their respective garments, and anointing Aaron 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 should be built from acacia wood, and covered with gold. Aaron and his descendants should burn incense on this Altar every day.

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SING My SOUL INSIGHTS INTO THE SHABBOS ZEMIRO

אשת חיל מי ימצא *EISHES CHAYIL* A WOMAN OF VALOR

*"She tastes her wares and finds them good.
Her candle will not be extinguished in the night."*

In this song of praise to Torah as reflected in the virtues of the "Woman of Valor" we describe the excitement that comes with the discovery of the depth and beauty of Torah study.

Once a Jew has tasted Torah he

finds it so good that he is motivated to spend every possible moment involved in its study. His candle will not be extinguished because his passion for learning will keep him busy till late in the night.

This issue is
dedicated in honor of
AHARON SHIMON KAPLAN
on the occasion
of his Bar Mitzvah

PARSHA Q&A ?

1. What two precautions were taken to assure purity of oil for the *Menorah*?
2. How was Aaron 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 *Beis 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 *Tzitzit*? (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 Aaron 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 *Mizbe'ach Haketores* symbolize?

BONUS QUESTION?

“And you should command...” Because Moshe said to Hashem “Erase me from your book (33:32)”, therefore his name was omitted from Parshas Tetzaveh. Why specifically Parshas Tetzaveh?

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 in to a room, even in to one's own house. Rather, one should knock and then enter.

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

HAFTORAH: YEchezkel 43:10-27

EAT, DRINK, AND BE HOLY!

“Tell the House of Yisrael of the *Beis Hamikdash* and they will be ashamed of their sins.” (43:10)

As this year is a leap year, and we add the extra month of *Adar* to the calendar, *Shabbos Tetzaveh* occurs on *Purim Katan* (lit. Little Purim), the day that would have been *Purim* in a regular year. To mark this, we subtract certain penitential prayers from the prayer service, and we add a little to the *Shabbos* meals.

The table at which a Jew eats is compared to the Holy Altar in the Temple. This is never more true than on *Shabbos*, when our eating takes on a greater spiritual dimension.

Part of the significance of the *Purim seudah* (meal) is that it atones for another meal some 2,353 years ago.

Achashverosh, the King of Persia, invited the Jews to an extravagant banquet to celebrate his coronation. In spite of *Mordechai*'s protests, the Jews attended this

banquet. At the banquet, *Achashverosh* brought out and used the vessels from the Holy Temple which was destroyed by *Nevuchadnetzar*, a previous king of *Babylon*.

Achashverosh knew of the prophecy that the Holy Temple would be rebuilt, but he miscalculated the date of its rebuilding. When that date passed, he mistakenly thought the prophecy was not true. However, after his death, the Second *Beis Hamikdash* was rebuilt by his son *Darius*, whose mother was *Queen Esther*.

Yechezkel's vision of the Third *Beis Hamikdash*, the ultimate incarnation of the *Mishkan*, is the subject of this week's *Haftorah*.

Hashem says to *Yechezkel*: “Tell the House of Yisrael of the *Beis Hamikdash*.” Tell them that you have already seen the Third *Beis Hamikdash* ready and finished down to its finest detail. Tell them that only their sins are preventing the revelation of Hashem's House. Tell Yisrael what you have seen “and they will be ashamed of their sins” and return to Me.

• *Malbim*

WEEKLY DAF

BECHOROS 39-45

HAPPY BIRTH-HOUR

When does one become one year old?

A baby's birthday is traditionally calculated according to the day in the month in which it was born without regard to the exact hour of birth.

What about the animal which the Torah says must be less than a year old in order to qualify as a Pesach sacrifice?

The Paschal lamb, rules the Talmud, must be less than a year old, not only when it is slaughtered but also when its blood is applied to the altar.

Why is it necessary, ask our Sages, to spell out that this age cut-off pertains even to the application of the blood which immediately follows the slaughter? Is it possible for an animal to be less than a year old when it is slaughtered and a year old when its blood reaches the altar?

Yes, answers the Sage Rava. Hours, he points out, can disqualify a sacrifice. If the lamb chosen for the Pesach sacrifice was born at two o'clock in the afternoon of 14 Nissan it is qualified the next year to be a sacrifice only if it is slaughtered and its blood applied to the altar before three o'clock. Once an

entire hour has passed beyond the exact year from its birth the animal is considered as having entered the second year of its life and is disqualified.

• *Bechoros 39b*

BLOODY HANDED BLESSER

Among the things, listed in the Mishnah, which disqualify an animal from being offered as a sacrifice but do not disqualify a *kohen* from performing sacred service in the Sanctuary is "the slaying of a man." According to this text, which is not accepted by all the commentaries, and therefore appears in parentheses, a *kohen* who has murdered is not disqualified from service. Those commentaries who omit this from the Mishnah are of the opinion that a *kohen* who has murdered, even unintentionally, is indeed disqualified, and that this disqualification is common to both man and animal.

To comprehend the basis for these two conflicting views we must refer to a ruling of Rabbi Yochanan (*Berachos 32b*) that a *kohen* who is guilty even of unintentional murder is disqualified from raising his hands to bless the congregation, as is incumbent on every

other *kohen*. *Tosefos Yom Tov* on our Mishnah takes the position that if murder disqualifies him from raising his hands in blessing it certainly disqualifies him from performing service in the Sanctuary. An opposing view is expressed by *Tosefos* (*Yevamos 7a* and *Sanhedrin 35b*) who contends that a *kohen* "with blood on his hands" is disqualified only from blessing the congregation, because it requires him to lift those hands in the act of blessing, and it is improper for the "prosecutor to act as the defender," an aspect which is not present in service performed in the Sanctuary.

It is interesting to note that there is a dispute amongst the leading halachic authorities (*Shulchan Aruch Orach Chaim 128:35*) as to whether a *kohen* with blood on his hands is reinstated as a blesser if he repents his sin. There is a virtual consensus that if the murder was unintentional, then such repentance achieves reinstatement, but there are some authorities who rule that in regard to an intentional murder (where there was insufficient evidence to convict him in either a religious or secular court) repentance does not remove the obstacle of bloody hands switching roles from prosecutor to defender.

• *Bechoros 44b*

continued from page one

PARSHA INSIGHTS

When they arrived, the blind man invited the sighted man into his house. They both went into the house, the sighted man still holding his lantern.

"You have been so kind to me. Please let me do something for you in return," said the blind man.

"You could make a light for me," said the other.

To which the blind man happily carried out his request. Even though the sighted man still carried a lantern and had no need for the light, he

wanted the blind man to feel less indebted to him, so he gave him a chance to repay him, even though the blind man wasn't really giving him anything that he needed.

Hashem gave us a mitzvah in the Torah to light the Menorah. Even though He has no need for this light, He gives us the opportunity to 'give' Him something so that we will feel more comfortable with the gifts that He constantly gives us, gifts that we can never repay.

We can learn from here how to

give to others: When we allow others to reciprocate, we give them the perfect gift. For even though what they may give is not of use to us, we nevertheless have given them the perfect gift, the gift they feel good about taking.

That's when taking is really giving.

Sources:

- **Avoiding Mid-Life Crisis:** Rabbi Yaakov Weinberg, Moshe Averick
- **Saved By The Bell:** Kli Yakar
- **The Perfect Gift:** Midrash, Rabbi Yerucham Levovitz

BY THE LIGHT OF THE SLIVERY (YES, SLIVERY) MOON

Rebecca Mark

<becky@mail.snunit.k12.il>
wrote:

Dear Rabbi,
My son David would like to know why one says “Shalom Aleichem...Aleichem Shalom” in the Kiddush Levana (sanctification-blessing at the time of the new moon)? Thank you for the answer.

Dear Rebecca Mark,

Your son David asked a good question. I've often wondered the same thing myself: During the monthly blessing on the moon, we greet each other by saying “Shalom Aleichem” — “Peace unto you.” Why do we do that? I used to think it was to make sure that even grouchy people greet their friends at least once a month.

But after some research into your son's question, I found the following explanation:

In the course of *Kiddush Levanah*, we pray for the downfall of the enemies of the Jewish People. In particular, we quote the verse from the ‘Song at the Red Sea:’ “May dread and fear befall them, they should be silent like stone....” Since this verse does not specify who “them” refers to, we therefore turn to the people standing nearby and say “Shalom Aleichem” to show that they are not included among those whose downfall we seek.

Here's another explanation: After

you say a blessing on an apple, you take a bite of the apple. So too, after blessing Hashem for the moon and its light, you partake of the moon's light by using it to recognize your friends and wish them well.

Sources:

- Rema, *Orach Chaim* 426:2
- Magen Avraham 426:11
- Megilla 3a; Tosafot d.h. “Chayshinan”

COOKIE BAR EXAM

Brian Hyman from Jerusalem

<bhyman@ohr.israel.net>
wrote:

We are somewhat perplexed here: What blessing is said before eating a Hershey's Cookie Mint chocolate bar? Is it a 'mezonot' (the blessing on food made from flour) or a 'shehakol' (the blessing on chocolate and various other food)? Are the cookie pieces there for taste or to give consistency?

Dear Brian Hyman

In general, the majority of a food determines its blessing. For instance, if a chocolate bar has only a **few** peanuts in it, the chocolate determines the blessing, not the peanuts.

Flour — wheat, barley, oats, rye or spelt — is an exception. Even a little bit of flour, added in order to give flavor, determines a food's blessing.

However, this is true only if flour is added for flavor. But if the flour is added as a ‘glue,’ just to hold the food together, then it's not the determining factor.

So, Brian, I ask you: What does the

Hershey's ‘Cookie Mint’ bar taste like? Does its taste bespeak a dash of ‘cookie’? I assume so, because it seems quite obvious from the name “Cookie Mint” that the flour is added for taste. Therefore, the blessing is *mezonot*.

Do you remember the ‘Marathon’ candy bar? It was about a foot of chewy, chocolate-covered caramel, called ‘Marathon’ because it took two hours 27 minutes to eat one. I'll never forget the day my fourth grade Hebrew school teacher, Mrs. Goldberg, caught the kid next to me trying to sneak one during class. In order to avoid having it confiscated, Philip (that was his name) set a new world's record by stuffing an entire Marathon bar into his mouth all at once. That is something you should never do.

By the way, always check for a proper kashrut certification before eating anything.

Sources:

- Shulchan Aruch, *Orach Chaim* 208:2

YIDDLE RIDDLE

Good is no good
Whenever I'm near.
As his I'm mistaken
When taken by ear.
'Thou shalt' by my side
Is an order for quitting.
And spelling me backwards
Is no less forbidding.
Have you guessed the nature
Of my little 'con' game?
If you're right then I'm not.
Now what is my 'name'?
Answer next week...

• Riddle by Reuven Subar

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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. | see their names and recall their righteousness. | be aware that he is wearing it. |
| 2. 27:20 - He was commanded to kindle it until the flame ascended by itself. | 9. 28:15 - For judicial errors. | 15. 28:40,42 - Kesones, Avnet, Migba'as, and Michnasayim. |
| 3. 27:20 - It means that it should be kindled every night. | 10. 10. 28:15 - 1) The claims of the litigants; 2) The court's ruling; 3) The court's punishment. | 16. 29:1 - The sin of the golden-calf. |
| 4. 28:3 - Service. | 11. 28:30 - The <i>Urim V'Tumim</i> — the ' <i>Shem Ha'meforash</i> ' placed in the folds of the <i>Choshen</i> . | 17. 29:4 - They were immersed in a <i>mikveh</i> . |
| 5. 28:4,36,42 - <i>Choshen, Ephod, Me'il, Kesones, Mitznefes, Avnet, Tzitz, and Michnasayim</i> . | 12. 28:31 - The fabric of the <i>Me'il</i> was made only of <i>techeles</i> . | 18. 29:14 - It is the only external sin-offering that was completely burned. |
| 6. 28:6 - A woman's riding garment | 13. 28:37 - Between the <i>Tzitz</i> and the <i>Mitznefes</i> . | 19. 29:40 - Oil for the <i>Menorah</i> comes only from beaten olives. Oil for meal-offerings may come from either beaten olives or from ground-up olives. |
| 7. 28:10 - According to the order of their births. | 14. 28:38 - 1) It always atones, even when not being worn; 2) The <i>Kohen Gadol</i> must always | 20. 30:3 - The crown of <i>Kehuna</i> . |
| 8. 28:12 - So that Hashem would | | |

BONUS ANSWER!

Originally, Moshe was to have been a Cohen and not Aharon. But because he first refused to be the one to lead the Jewish people out of Egypt he lost this privilege to his brother, Aharon. Since this week's parsha is the beginning of the command for Aharon and sons to do the priestly service, it is the first place in the Torah where Moshe's punishment of losing the priesthood is apparent. Therefore, the Torah included Moshe's other punishment as well, the punishment for saying "Erase me from your Book."

• Oznaim L'Torah

RECOMMENDED READING LIST

RAMBAN		MALBIM	
28:2	Royal Robes	28:4	Mystical Significance of the Garments
28:5	Trustworthy Treasurers		SEFER HACHINUCH
28:30	Divine Communication Through " <i>Urim V'Tumim</i> "	98	The <i>Menorah</i> Lights
29:9	Donning of the <i>Kohen's</i> Garments	99	Inspiration from Attire
30:1	The Incense Altar	102	Respect from Eating
		103	Respect from Smelling

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