
CELEBRATING OUR 25th YEAR!

THE OHR SOMAYACH TORAH MAGAZINE • WWW.OHR.EDU

OHRNET

SHABBAT PARSHAT TERUMA • 2 ADAR 5778 - FEB. 17, 2018 • VOL. 25 NO. 19

PARSHA INSIGHT

BY RABBI YAAKOV ASHER SINCLAIR

The Giving Heart

“...from every man whose heart is giving, from him you shall take My portion.” (25:2)

What can I really give to G-d? The prophet Haggai (2:8) said, *“To Me is the silver, to Me is the gold,”* says G-d.” In reality, I own nothing.

Except for one thing.

The desire to give. That belongs to me.

“...from every man whose heart is giving, from him

you shall take My portion.”

Someone who gives to G-d, but gives grudgingly, is really not giving anything at all.

This is the meaning of the above verse: G-d’s “portion” is the giving heart; that G-d tells Moshe to take. Except for this, we have nothing at all to give.

• Source: *Torat Moshe*

PARSHA OVERVIEW

G-d commands Moshe to build a Mishkan (Sanctuary) and supplies him with detailed instructions. The Children of Israel are asked to contribute precious metals and stones, fabrics, skins, oil and spices. In the Mishkan’s outer courtyard are an altar for the burnt offerings and a laver for washing. The Tent of Meeting is divided by a curtain into two chambers. The outer chamber is accessible only to the *kohanim*, the descendants of Aharon. This contains the table of

showbreads, the *menorah*, and the golden altar for incense. The innermost chamber, the Holy of Holies, may be entered only by the *kohen gadol*, and only once a year, on Yom Kippur. Here is the Ark that held the Ten Commandments inscribed on the two tablets of stone that G-d gave to the Jewish nation on Mount Sinai. All of the utensils and vessels, as well as the construction of the Mishkan, are described in great detail.

BY RABBI MOSHE NEWMAN

Avodah Zara 23 - 29

Two Types of Thieves

“He should exaggerate the distance he plans to travel, as Yaakov did when dealing with his dangerous brother Esav.”

This advice is given in a *beraita* on our *daf* as one of a number of tips for a traveler who meets another traveler along the way, whom he suspects may do him harm. Instead of telling the other person his true destination, he should tell him that he is headed for a place that is actually farther along, in order to mislead the person into thinking that there is still plenty of time to do harm. In this way, the innocent traveler has a better chance of arriving at his destination safely before his dangerous companion has decided to act.

The proof for this deceptive, cunning behavior is taught in the *beraita* based on what Yaakov *told* Esav as opposed to what he actually did. Yaakov told Esav as they both set out to travel, “Now let my master (Esav) go ahead before his servant, and I will move at my own slow pace... until I come to my master to *Se’ir*.” (Gen 33:14) However, Yaakov had no intention to travel as far as *Se’ir* at that time, but rather planned to travel only as far as a nearer place, as the verse states, “And Yaakov traveled to *Succot*....” (Gen. 33:17) This halacha of tricking a potentially dangerous travel escort is cited in Shulchan Aruch Yoreh De’ah 153:3, with an intriguing “footnote” there.

Rashi in his commentary on the Chumash quotes the Midrash Rabbah (Gen. 78:14), which states that Yaakov was not actually lying. Although he did not go to *Se’ir* at that time when he was with Esav, he will indeed go there in the days of the Mashiach (see Ovadia 1:21).

Our *gemara* brings two stories that illustrate this halacha, with a fascinating twist. In one case the students of Rabbi Akiva were travelling to the city of Kaziv in the Land of Israel, when they were approached by robbers on the road. “Where are you going?” asked the robbers. “To *Acco*” replied the students (farther than Kaziv – Rashi). The robbers accompanied the students, and when they arrived at Kaziv the students separated themselves, safely, at their destination, to the surprise of the robbers. “Whose students are you?” the robbers asked them. “Students of Rabbi Akiva,” they replied. “Praiseworthy are Rabbi Akiva and his students, that no bad person ever harmed them,” announced the robbers.

The second story happened in Bavel (Babylonia). Rav Menashe was travelling to a city called Bei Turta. Thieves approached him and asked him where he was going. He told them that he was headed for Pumpedita, a city farther than his real intended destination. They travelled along with him, and when he arrived at Bei Turta he separated himself from the dangerous thieves. They said to him, “You are the student of (Rav) Yehuda the liar!” (Rashi explains that they were demeaning not only Rav Menashe but his Rabbi, since he certainly learned how to deceive them from the teachings of Rav Yehuda, his Rabbi.) Rav Menashe defended the honor of the Torah and the honor of the Torah scholar who taught him, Rav Yehuda, by cursing the band of thieves who dishonored the Torah and its scholars. For the next twenty-two years the thieves saw only failure in their attempted thefts. This caused them to seek out Rav Menashe to lift the curse from them. (All but one thief atoned, and he was eaten by a lion according to the *gemara*.)

Continued on page four

PARSHA Q&A?

1. How many types of items were the Jews to donate?
 2. The donation of silver for the Mishkan differed from the donation of the other items. How?
 3. What property do *techelet* and *argaman* share that *orot eilim m'adamim* do not share?
 4. What property do the above three share that *shesh* and *orot techashim* do not share?
 5. Onkelos translates "*tachash*" as "*sasgona*." Why?
 6. What kind of trees did Yaakov plant in Egypt?
 7. Describe two uses of: 1) oil, 2) spices, 3) jewels.
 8. The *aron* was made with three boxes, one inside the other. Exactly how tall was the outer box?
 9. Why is the Torah referred to as "testimony"?
 10. What did the faces of the *keruvim* resemble?
 11. On what day of the week was the *lechem hapanim* baked?
 12. What does *miksha* mean?
 13. What was the purpose of the *menorah's gevi'im* (cups)?
 14. How did Moshe know the shape of the *menorah*?
 15. What designs were embroidered into the tapestries of the Mishkan?
 16. What is meant by "standing wood"?
 17. How long was the Mishkan?
 18. How wide was the interior of the Mishkan?
 19. Why was the altar coated with *nechoshet*?
 20. Which function did the copper *yeteidot* serve?
-

PARSHA Q&A!

Answers to this week's questions! - All references are to the verses and Rashi's commentary unless otherwise stated.

1. 25:2 - 13.
 2. 25:3 - No fixed amount of the other items was required. The silver was given as a fixed amount: a half-shekel.
 3. 25:4,5 - They are wool; *orot eilim* are not.
 4. 25:4,5 - They are dyed; *shesh* and *orot techashim* are not.
 5. 25:5 - The *tachash* delights (*sas*) in its multi-colors (*g'vanim*).
 6. 25:5 - *Arazim* — cedars.
 7. 25:6-7: 1)The oil was lit in the *menorah* and used for anointing. 2) The spices were used in the anointing oil and for the incense. 3) The precious stones were for the *ephod* and the *choshen*.
 8. 25:11 - The outer box was one and a half *amot* plus a *tefach* plus a little bit, because it rose a little bit above the *kaporet*. (The *kaporet* was a *tefach* thick — see 25:17).
 9. 25:16 - It testifies that G-d commanded us to keep the *mitzvot*.
 10. 25:18 - The faces of children.
 11. 25:29 - Friday.
 12. 25:31 - Hammered.
 13. 25:31 - Purely ornamental.
 14. 25:40 - G-d showed Moshe a *menorah* of fire.
 15. 26:1 - On one side a lion; on the other side an eagle.
 16. 26:15 - The wooden beams were to be upright and not stacked one upon the other.
 17. 26:16 - 30 *amot*.
 18. 26:23 - 10 *amot*.
 19. 27:2 - To atone for brazenness.
 20. 27:19 - They secured the curtains against the wind.
-

OHRNET magazine is published by OHR SOMAYACH Tanenbaum College
POB 18103, Jerusalem 91180, Israel • Tel: +972-2-581-0315 • Email: info@ohr.edu • www.ohr.edu

Love of the Land, written by RAV MENDEL WEINBACH, zt"l • General Editor: RABBI MOSHE NEWMAN • Design: RABBI ELIEZER SHAPIRO

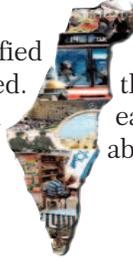
© 1992 - 2018 Ohr Somayach Institutions - All rights reserved • This publication contains words of Torah. Please treat it with due respect.
Editor's disclaimer: Ohrnet Magazine is not intended to be a source for halachic rulings. In any real and specific case one should consult a qualified halachic authority for a ruling.

LOVE of the LAND

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

Shazur — Tomb of a Tana

Many of the Talmudic Sages were identified by the place from which they originated. One such example is the Tana Rabbi Shimon Shazuri, who lived and died in Shazur.



His tomb is located at the edge of what is today the Druze village of Sajur, about three miles north-east of Karmiel. Tradition has it that his son Eliezer, about whom little is known, is buried next to him.

Talmud Tips...continued from page two

The *gemara* concludes with an insightful comparison of these two similar stories of robbers and thieves who accompanied Torah scholars on their travels in both the Land of Israel and in Bavel, according to the very different reactions of these criminals. “Come and see,” states the *gemara*, “the difference between the thieves of Bavel and the robbers of the Land of Israel.” Rashi points out that the word for robbers in the *gemara* refers to a more dangerous type of person than the word used for thief in the *gemara*. Despite the robbers being more dangerous, they praised the Torah scholars when they heard the wisdom of the Torah that guided them, whereas the less dangerous thieves cursed the Torah scholars. Rashi notes that this concluding statement of the *gemara* is meant to highlight the praise of the Land of Israel.

This statement in our *gemara* reminds me of a case that occurred in a yeshiva in Jerusalem that was robbed in the middle of the night (decades ago, and alarm systems were installed immediately afterwards). In the morning when the theft was discovered, I heard the following report from someone in the yeshiva’s office: “The thief stole all of the money and the passports from the safe, but he didn’t steal any of the expensive silver adornments for the Torah scrolls that were kept there. I guess he was a ‘religious’ thief!”

• *Avodah Zarah 25b-26a*

audio.ohr.edu

**Now available free of charge,
anytime, anywhere.**



OHR SOMAYACH
AUDIO LIBRARY

BY RABBI YIRMIYAHU ULLMAN

Torah Time-out

From: Anthony

*Dear Rabbi,
We are taught how important it is to study Torah constantly. That the entire world rests upon those who learn Torah. So how is it possible to ever take time off from learning in order to do other important things in life like being with family, staying healthy, seeing G-d's world, etc.?*

Dear Anthony,

This is a very important matter to address, and it's great that you asked the question.

Truly, there is nothing more important and beneficial for the world than learning Torah. As you make reference to, the continuation of the world is dependent on Torah learning (Pesachim 68b). Before the Torah was given at Sinai, the world was in a state of limbo, contingent on the Jewish People's accepting of the Torah (Shabbat 88a). Torah learning is described as being one of the pillars upon which the world is supported (Avot 1:2).

We are commanded in the Torah, "You shall be engaged in the words of the Torah day and night" (Josh. 1:8). Our Sages rhetorically taught (Menachot 99b) that if there is a time which is neither day nor night, you may desist from learning Torah. Of course, since there is no such time, the intention is that one must learn constantly. (By the way, dawn and twilight combine both day and night, which results in an extra obligation to learn at those times! — Shulchan Aruch Orach Chaim 1:1, M.B. 2, from Shelah). In fact, since the existence of the world depends on Torah, it has been suggested that one of the reasons for the dispersal of Jews across the globe is to ensure round-the-clock Torah learning.

There have always been select individuals who were so connected to G-d, and so devoted to Torah, that they literally learned Torah nearly all day and night every day and night for most of their lives. These great and pious individuals are referred to as one whose Torah is his sole pursuit in life, "*Torato*

omanuto," whose special status even exempts one from other very important *mitzvot* (Berachot 8a).

However, while all of the above represents the ideal, and such rabbis are worthy of emulation, this is not expected to be the reality for the vast majority of people.

For example, a person needs to eat and sleep. Certainly at these times he cannot learn Torah. The reason he is allowed to take such time-outs is in order to restore and replenish his health and strength so that he'll be able to continue studying afterward. This is also true of earning a livelihood. One is exempt from learning in order to be able to support himself and his dependents, so that all may engage in Torah in the long run. And the same is also true regarding taking care of other needs which maintain and ensure his physical, emotional and mental health and balance.

This dynamic of taking time off from learning in order to take care of one's needs was succinctly referred to by the Sages (Menachot 99b) as "its nullification is its fulfillment" ("*bitula zehu kiyuma*"), insofar as the Torah permits and recognizes the value of taking away from learning in order to be able to continue learning.

In fact, since all productive, permitted activities are governed by Torah teachings, and particularly if one has the intention to rest in order to learn, these various time-outs can actually be considered as continuing one's Torah learning, albeit in different forms. In this vein the Kotzker Rebbe offered a most brilliant explanation of the teaching that one who interrupts his learning in order to note the beauty of a tree is as if he is liable for his life (Avot 3:9). He remarked that anyone who considers appreciating the wonder of G-d's Creation as an interruption of Torah, rather than a fulfillment of it, is forfeiting his life!

The same applies for taking time to appreciate and partake of other forms of G-d's blessing, like the other ones you mention (family, health) and more, as long as it is within reason and with the proper intention.

WHAT'S IN A WORD?

Synonyms in the Hebrew Language

BY RABBI REUVEN CHAIM KLEIN

The Beauty of Adar

This week ushers in the month of Adar in all its glory. Like all the months of the Jewish calendar, the name Adar is derived from the Babylonian calendar — its original name was Addaru. Based on the interchangeability of the Aramaic *ALEPH* with the Hebrew *HEY*, the name Adar seems to be correlated to the Hebrew word *hadar*. In this essay, we will explore the difference between the word *hadar* (“glory”) and its twin sister *hod* (“splendor”). In doing so we will also discover the connection alluded to by Kabbalists between the month of Adar and the tribe of Yosef.

An anonymous work entitled *Sefer HaKushyot* (from the 13th century school of *Chassidei Ashkenaz*) explains that Adar is called so because during that month the *hadar* of the trees manifests itself (since Adar heralds the coming of spring), or because that was the month in which the glory of the Jewish People — Moshe Rabbeinu — was born. What does *hadar* mean? Rabbi Shlomo of Urbino (a 16th century Italian scholar) in his work *Ohel Moed* (a lexicon of Hebrew synonyms) writes that *hadar* and *adar* are two of ten synonymous words that refer to the concept of beauty: *yofi*, *hod*, *hadar*, *adar*, *na'eh* (*naaveh*), *ziv*, *ziz*, *tzvi*, *shefer* (*shapir*), and *tov*. (Interestingly, *Ziv* — which literally means “radiance” — is the original name of the month of Iyar, which, like Adar, is partially in the spring.)

The Vilna Gaon explains the difference between *hod* and *hadar* by way of an analogy to astronomy. He explains that *hod* denotes self-beauty, just as the sun's light express the essence of the sun. *Hadar*, on the other hand, denotes reflected beauty, just as the moon's light is not inherent to the moon, but only appears to come from the moon. The true source of moonlight is the sun. Rabbi Moshe Shapiro (1935-2017) adds that in Aramaic the word *hadar* means to “return back”, which is an apt description of the moon, which reflects sunlight. The moon takes what it receives from the sun and reflects back the same light. Rabbi Yaakov Tzvi Mecklenburg (1785-1865) cites Rabbi Shmuel Dovid Luzzatto (1800-1865) who wrote that the word *hadar* (“glory” or “honor”) is related to the Aramaic word for “going backwards” because he who beholds something in its full glory is taken aback by its grandeur and reflexively recoils in awe.

The Vilna Gaon further explains that the term *hadrat panim* is the beauty of one's facial ambiance and is visible to the naked eye. The term *hod*, on the other hand, refers to a person's inner good (i.e. morality), which is *reflected* in one's facial ambiance. Moshe Rabbeinu attained a spiritual level known as *karnei hod* (“rays of glory”) in which his inner goodness shone through in a very physical way (see Rashi to Ex. 34:34). As we will see below, Yehoshua remained with only *hadar*.

The Malbim explains that *hadar* refers to outward beauty. An *etrog* (citron) tree is called an *etz hadar* (“beautiful tree”) because its fruits are outwardly beautiful. The word *hod*, on the other hand, refers to the concept of inner beauty. A person to whom the adjective *hod* is applied is somebody whose beauty lies in his character traits. He is humble, merciful, just, etc. *Hod* cannot be seen with the eye. It can only be beheld by the intellect. When G-d tells Moshe that his successor will be Yehoshua, He commands Moshe, “Give from your *hod* to him” (Num. 27:20). This does not refer to the exchange of any physical gift that Moshe possessed and should pass on to his protégé. Rather, it refers to the unseeable spiritual beauty which Moshe had, that he was to somehow transmit to his student. Rabbi Simcha Maimon explains that this is the meaning of the Talmudic adage “The face of Moshe is like the sun, and the face of Yehoshua is like the moon” (*Bava Batra* 75a): Yehoshua received his inner *hod* from Moshe in the same way that the moon receives its *hod* from the sun.

Hod makes up the root of the word *hodaah* (“admission” or “thanksgiving”). This is because the concept of *hodaah* is that one recognizes what he knows deep down to be true, and allows it to come to the forefront by verbally expressing it. In this again, we see that *hod* refers to that which lies underneath the surface.

The Midrash *Sifrei* (to Deut. 33:17) understands that the term *hod* refers specifically to the quality of kingship, possibly because a king assumes inherent powers. When Moshe prophetically blessed the Tribe of Yosef on his deathbed he said, “Like a firstborn ox, *hadar* is to him.” (Deut. 33:17). This means that the first leader of the post-Mosaic period will come from the Tribe of Yosef. Indeed, Yehoshua — Moshe's suc-

Continued on page ten

NEW
SERIES!

The Anatomy of a MITZVAH

BY RABBI YITZCHAK BOTTON

The Anatomy of a Mitzvah

The Torah, primarily a book of *mitzvot*, does not begin with the first command from G-d to the Jewish People. Instead, before being told *what* to do, the Torah first tells us of G-d's infinite powers: How He created the world, took notice of Avraham, Yitzchak and Yaakov's great devotion towards Him, how he redeemed their descendants from Egyptian bondage with great miracles and chose them to be His "nation of priests". Finally at Mount Sinai, we, the Jewish People, received the Torah, together with all its commandments.

613 Commandments

"Rabbi Simlai expounded: 613 commandments were related to Moshe (in the Torah); 365 negative commandments, corresponding to the days of the solar year; and 248 positive commandments, corresponding to the number of limbs in the human body." Rashi explains that each of the 365 days *urges* a person, as it were, not to sin, and each of a person's organs encourages him to perform a mitzvah. Among the most well-known compilations enumerating the *mitzvot* are the Rambam's Sefer HaMitzvot and the Sefer HaChinuch (attributed by many to Rabbi Aharon HaLevi of Barcelona).

The Zohar makes a further connection between the 365 negative commandments and the 365 sinews and ligaments found within a person's body. According to the Zohar, each day of the year matches up with a particular sinew and negative commandment. For example, the

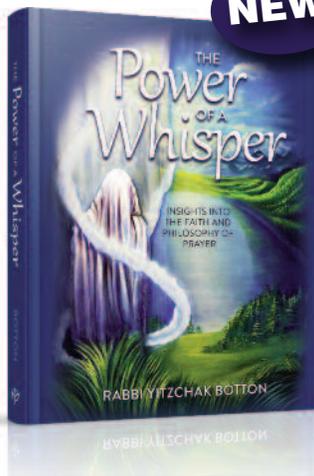
day of Tisha B'Av corresponds with the prohibition against eating the *gid hanashe*, the sciatic nerve, which is the sinew on Yaakov's body that was struck by the angel in Parshat Vayetze. Accordingly, the Zohar concludes that eating food on Tisha B'Av is tantamount to eating the *gid hanashe*.

613 Connections

The word "mitzvah" is understood by some to mean "a good deed". Although true (since doing what G-d asks is by definition a good deed), the word mitzvah is more accurately translated as "commandment," as we find it appearing numerous times in the Torah in reference to G-d's commands.

Yet, in a deeper sense, our Rabbis explain that the word mitzvah is related to the Aramaic word "*tzavta*," meaning "connection". The idea can be understood as follows: Mankind's purpose in this world is to fulfill G-d's will, as expressed through the 613 *mitzvot* of the Torah. Thus, by fulfilling the *mitzvot*, a person transcends his physical limited existence, and connects to G-d.

In this manner we can appreciate Shlomo HaMelech's closing statement to the book of Kohelet: "The sum of the matter: Fear G-d, and keep His commandments, for this is the *totality* of man." Man's 613 limbs and sinews can only find true and eternal expression through fulfillment of the *mitzvot*.



NEW!

NEVER UNDERESTIMATE

THE Power OF A Whisper

INSIGHTS INTO THE FAITH AND PHILOSOPHY OF PRAYER
BY RABBI YITZCHAK BOTTON

DISTRIBUTED BY MENUCHA PUBLISHERS

AVAILABLE AT YOUR JEWISH BOOKSTORE OR WWW.OHR.EDU

NEW
SERIES!

Letter & Spirit

Insights based on the writings of Rav S. R. Hirsch

BY RABBI YOSEF HERSHMAN

Mishkan and Mikdash

The two words for “sanctuary” in the Torah are used seemingly interchangeably. We are instructed to build a “*mikdash*,” but then the structure is referred to as a “*mishkan*.” Moshe is instructed, *they shall make for Me a mikdash and I will dwell among them.* (Shemot 25:8)

The construction of this *Mishkan* is then described in great detail and is followed, in *Sefer Vayikra*, by the laws of the Temple, and the laws of sanctification of life. At the conclusion of these laws, the Torah restates that G-d will *place His dwelling among us.* (Vayikra 26:11)

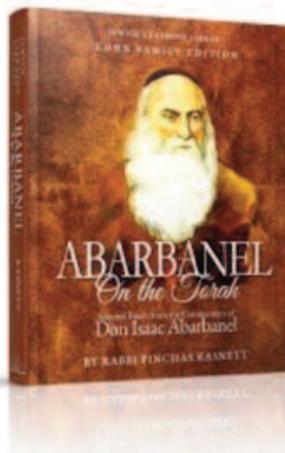
From the placement of these two declarations, and what comes in-between, it is clear that the objective of having G-d dwell among us extends far beyond the Presence of G-d in the Temple. Rather, it refers to His presence in our midst, in our national and private lives. That is our task: to build a *mikdash* out of our lives. When we construct the *mikdash*, G-d promises His Presence, protection and blessing in our midst —

His dwelling (*mishkan*) will be among us.

“*Mikdash*” refers not only to the physical structure that is to follow, but to the spiritual form of our task. We are to consecrate our lives to the fulfillment of Torah, sanctifying our every action and interaction. In return, we are promised *mishkan*: the *Shechina*, G-d’s presence, protection and blessing. The two concepts reach their high point in the Tabernacle. It is the place of consecration, the place where we are reminded most acutely to Whom our lives are to be devoted, and it is the place of G-d’s greatest closeness to us. It is the physical place in which the eternal covenant between G-d and His people is given expression, but it can only give expression to what already exists in the hearts of the people. The true location of the *mikdash*, and in turn, the *mishkan*, is “*b’tochechem*” — within us. If we live in faithful observance and in sanctity, we will merit the *Shechina* in our midst.

• Source: Commentary, Shemot 25:3-8

NOW IN ITS SECOND PRINTING!



KOHN FAMILY EDITION

ABARBANEL *On the Torah*

Selected Essays from the Commentary of
Don Isaac Abarbanel

BY RABBI PINCHAS KASNETT

PUBLISHED BY JEWISH LEARNING LIBRARY OF OHR SOMAYACH
AVAILABLE AT YOUR JEWISH BOOKSTORE OR WWW.OHR.EDU

NEW
SERIES!



MEZUZAH maven

BY RABBI ZE'EV KRAINES

Using Ma'aser Money to Buy Mezuzot

Q: My sister is traditional, but not very religious. She and her husband have just moved into a new home, and I know that they will only buy one mezuzah for the front door even though they could easily afford to buy for the whole house. Unfortunately, I am not in a position to buy her a lot of mezuzos unless I use ma'aser money. Is this a proper use of ma'aser?

A: If a person is accustomed to distribute his ma'aser money only to the poor or for the support of Torah scholars, this would not be a permitted allocation. If that is your case, halachically it is as if you have made a vow to use these funds only for the poor, and you would have to formally annul your vow, in the way that it is customary to do before Rosh Hashanah, in order to allow other types of distribution.

However, *Chafetz Chaim* writes that if at the time a person takes on the custom of *ma'aser* he stipulates that he reserves the right to distribute it according to his discretion, he may then use his money to voluntarily support other worthy causes. Therefore, if you have always been accustomed to distribute your *ma'aser* for *mitzvot* like the beautification of a shul or the publication of Torah books, you would likewise be entitled to buy the *mezuzot* from your *ma'aser* money to ensure that the mitzvah will be fulfilled and that your sister

will be protected spiritually. This is true especially in your case since you say that you would not be able to do the mitzvah without using *ma'aser* funds.

One note of caution: I would suggest that you discuss the matter with your sister beforehand to get her permission. You don't want to appear as if you are pushing your religiosity onto her and her family. Handled correctly, your concern and kindness may inspire your sister to greater Torah observance, in general.

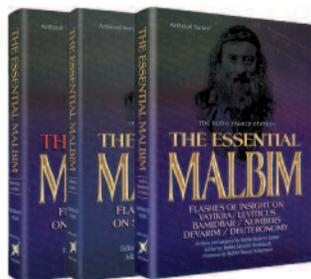
Incidentally, this allowance would not be limited to your sister. You could also use *ma'aser* money to help poor or unaffiliated Jews fulfill this mitzvah or other mitzvot.

- Sources: "Ma'aser" refers to the custom of setting aside ten percent of one's income to distribute to charity. *Rema Y.D. 249:1; Be'er Hagolah and Shach ibid.; Ahavas Chesed 2:18; Chasam Sofer Y.D. 231; Agur B'Ohalecha 2:55*

Got a mezuzah question or story?

Email rabbi@ohrsandton.com or submit on my website mymezuzahstory.com

Free "Mezuzah Maven" book for every question or story submitted (when published in the near future!)



AVAILABLE!
IN A 3 VOLUME SET

KOHN FAMILY EDITION

THE ESSENTIAL MALBIM

FLASHES OF INSIGHT ON CHUMASH

EDITED BY RABBI MENDEL WEINBACH
ADAPTED BY RABBI REUVEN SUBAR

PUBLISHED BY THE JEWISH LEARNING LIBRARY • AN ARTSCROLL - MESORAH IMPRINT
AVAILABLE AT YOUR JEWISH BOOKSTORE OR WWW.OHR.EDU

What's In a Word...continued from page six

cessor — was a descendant of Yosef's son Ephraim. In this passage, Moshe does not use the word *hod*, which implies the glory attached to the full sovereignty of kingship. Rather, he used the word *hadar*, which implies only the outer trappings of kingship, but not the full monty. For this reason, Moshe is called a king (*Zevachim* 102a), while Yehoshua — as important a leader as he was — is never explicitly called a king.

The Moshe-Yehoshua paradigm itself mirrors the Yaakov-Yosef model. Yaakov's entire lifestory foreshadowed all the future events of Yosef's life. In fact, Yosef is the quintessential descendant of Yaakov (see Genesis 37:2) and even looked exactly like him (see Rashi)! Yet, Yaakov is one of the three forefathers, while Yosef is merely a reflection of that potential. Yosef was *hadar*, but not *hod*. For this reason, the month of Adar is associated with the Tribe of Yosef, because in that month Moshe died and his successor Yehoshua took up the reins.

The Bible (I Chron. 29:25) tells that when King Solomon ascended the throne, G-d granted him *Hod Malchut* ("royal glory"). However, when Daniel (Dan. 11:20) describes the glory of the future Hasmonean Kingdom, he uses a similar, but different, phrase: *Hadar Malchut* ("royal glory"). Why does the Bible use the word *hadar* when describing the Hasmonean Kingdom, and not the word *hod* like Solomon's Kingdom? Based on the above, Rabbi Simcha Maimon explains that the term *Hod Malchut* refers to somebody to whom the kingship inherently belongs, so it is applied to King Solomon, an integral link in the chain of the Davidic Dynasty. The Hasmoneans, on other hand, did not inherently deserve the kingship. On the contrary, they were not of royal stock, but of priestly

descent. Therefore, the Hasmoneans were not in essence kings; they only *appeared* to be kings on the outside. For this reason, Hasmonean kingship is described as *Hadar Malchut*, the word *hadar* representing something which is only true in practice, but not in essence.

The Bible in many places speaks of G-d possessing *hod* and *hadar*. Based on our definitions the Malbim explains that His *hadar* is manifest in the way He interacts with creation and reveals Himself in the world. However, G-d's *hod* is something hidden which we cannot begin to understand because it speaks to something deeper than our ability to perceive. As Rabbi Samson Raphael Hirsch (1808-1888) puts it, G-d's *hadar* is His role in the world, while His *hod* is His essence.

What is fascinating about this is that the Bible in several places (e.g., Psalms 104:1, Job 40:10, Proverbs 31:25) speaks of G-d as "wearing" *hod* and/or *hadar*. Similarly, the Midrash says that when the Jews were exiled from the Holy Land to Babylonia, they wore their clothes until they reached Adullam, whereupon the gentiles of that city came out and stripped the Jews of their clothing, leaving them naked and embarrassed. The Midrash finds a Scriptural allusion to this in the verse, "Gone from the Daughter of Zion is all her *hadar*" (Lamentations 1:6). The word *hadar*, in this context, is understood to mean "clothing". These sources tell us that there is a fundamental connection between glory/honor and clothing, but for that, you will have to wait until next week's article.

Eiluy Nishmat my mother Bracha bat R' Dovid
and my grandmother Shprintza bat R' Meir

PLEASE JOIN US...

...in saying Tehillim/Psalms and a special prayer to G-d for the safety and security of all of Klal Yisrael in these times of conflict and conclude with the following special prayer:

אחינו כל בית ישראל

"Our brothers, the entire family of Israel, who are delivered into distress and captivity, whether they are on sea or dry land – may G-d have mercy on them and remove them from stress to relief, from darkness to light, from subjugation to redemption now, speedily and soon."