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Shabbos Parshas Tetzaveh - Zachor • For the week ending 11 Adar 5756 • Mar. 2, 1996 • Vol. 3 No. 20

A SILENT BROADCAST

“Upon it shall Aaron bring the spice incense in smoke, every morning, when he cleans the lamps, he shall bring it up in smoke.” (30:7)

To influence people — spend billions of dollars on advertising campaigns! Pound out the message from every television, every hour on the hour! Write everything in sky-writing! Or in Broadway lights, 20-foot high...

This may be true when the message itself is false: Maybe the little blue stripes won't keep your teeth looking brighter; maybe you won't lose all that weight by just eating the cornflakes package... But when the message is the Truth, then it doesn't have to be trumpeted to the skies. It has a power to sell itself.

In the Beis Hamikdash the service of burning the incense — the *ketores* — was performed in private, away from public eyes — *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 Torah, then, even though he may not broadcast his virtues, people will beat a path to his door. His life may be a quiet understatement, but all his actions will radiate an inner purity and holiness like a beacon.

• Based on Rabbi Moshe Feinstein zt"l

INSIGHTS

WHERE'S MOSHE? — 1

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

From his birth until *Sefer Devarim* (Deuteronomy), Moshe's name appears in every Parsha — except one — this week's Parsha. The Vilna Gaon explains that Moshe died on the seventh of Adar. As this

ed. 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 Parsha.

• Ba'al HaTurim,
Nachal Kadmonim in Iturei Torah

P.C.

“Pure pressed oil for illumination.” (27:20)

The light of the Menorah represents the light of Torah. The oil for the Menorah had to be pressed gently, one olive at a time, until it yielded its oil. It could not be crushed, because this would leave in it particles of olive and sediment. And even though these could be filtered out afterwards, the oil for the Menorah had to be pure *from the start*, not 'fixed up' later.

Let us understand this as a paradigm for teaching the Torah: We must transmit the Torah in a pure and unadulterated way. Let us be vigilant not to 'dress the Torah up' by pandering to what is 'politically correct'. The Torah needs no re-vamping or re-decorating to make it more palatable. The sediment of hype must not be mixed with Torah. For, even though one might think that it can be filtered out afterwards, like the oil of the Menorah the teaching of Torah must be pure from the start.

• Based on Rashi

“...when the message is the Truth, it doesn't have to be trumpeted to the skies.”

date usually falls in the week of Parshas Tetzaveh, so just as Moshe was removed from the world during this week, so his name was 'removed' from the Parsha of this week.

WHERE'S MOSHE? — 2

The words of the *tzaddik* can have a power beyond their immediate context. When Hashem wanted to destroy the Jewish People after their infidelity with the golden calf, Moshe pleaded with Hashem, saying "Erase me from Your Book that You have written." Moshe asked that he, rather than the Jewish people, should be eradicated.

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.



יום זה לישראל
YOM ZEH LE'ISRAEL
"This day is for Israel..."

"You sanctified and blessed it above all days."

In the Torah's description (Bereishis 2:3) of the Shabbos of Creation we read that "G-d blessed the seventh day and sanctified it." Rashi explains that the blessing was in regard to the Manna which would eventually sustain the Children of Israel during their forty years in the wilderness: "Each day of the week an omer of Manna descended from heaven for each person and on the sixth day there was a double portion. He sanctified the Shabbos in regard to Manna as well by withholding the descent of Manna on that day."

If they only received on the sixth day what was required for the sixth and seventh wherein lies the blessing?

We present two of the many resolutions offered by the commentaries:

For each day the amount of Manna was only sufficient for two meals. The Shabbos portion which came on the sixth day was enough to provide for three meals on the holy day.

The Manna which descended on the sixth day was double that of the other days both in quantity and in quality. It smelled and tasted different — a portent, perhaps, of the meals which Jews would eat on Shabbos throughout the generations.



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We can't include all questions submitted in the column, but we do try to respond to everyone personally.

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• THIS PUBLICATION CONTAINS WORDS OF TORAH. PLEASE TREAT IT WITH DUE RESPECT.

Binyomin S Altman

<bsalt1@penfold.cc.monash.edu.au>

wrote:

Dear Rabbi,

There is a custom to remove a knife from the table before Birkat Hamazon (Blessing after Meals). Does this include plastic knives?

Dear Binyomin,

There are two main reasons for removing the knife prior to *Birkat Hamazon*.

One is based on the following incident: A person was once reciting *Birkat Hamazon* when he came to the third blessing, the blessing in which we ask Hashem to rebuild Jerusalem and the Holy Temple. He became so distraught at the thought of the destruction of Jerusalem and the exile, he picked up the knife and stabbed himself.

The custom to remove the knife was patterned after this incident. Since it occurred during the week, the custom applies only during the week, but not on Shabbat. In the same vein (no pun intended), the custom wouldn't apply to plastic knives, since the incident didn't involve a plastic knife, and since plastic knives aren't 'lethal' in the classic sense.

Another reason for removing the knife: A table is compared to the Altar in the Holy Temple. Just as it is forbidden to use any iron utensil when hewing the stones for the Altar, so too, we remove any metal knives prior to *Birkat Hamazon*.

I asked Rabbi Moshe Shternbuch, *shlita*, who concurred that you need not remove plastic knives before *Birkat Hamazon*.

Sources:

- *Shulchan Aruch* 180:5
- *Aruch Hashulchan* 180:5
- *Rokeach* 332

A Second Look

Shelly Zeitlin <Zeitlins@aol.com>

wrote:



Ask the Rabbi

You wrote recently about the reason for using two Yuds as a substitute for writing the Name of Hashem. I've heard (no doubt from Rabbi

Moshe Meir Weiss of Staten Island) the following reason: Yud is the only purely 'spiritual' letter, i.e., it is written entirely above the line. Two 'Yuds' (Jews) together, side by side — both spiritually engaged, experience the presence of Hashem. [This idea is expressed in the verse "Love your neighbor as yourself, I am Hashem (Leviticus 19:18)."] When there is love and respect between two people, Hashem's presence can be felt - T.R.]

Binyamin Yaakov Schwartz

<avik@jer1.co.il> wrote:

I heard not long ago a different reason from my father in Boca Raton, Florida. He told me that the *sid-durim* used to abbreviate Hashem's Name by putting two yuds together, with a small letter 'vav' lying horizontally on top. The reason was that the numerical value of two yuds plus one vav equals 26, which is the same as the numerical value of the Name of Hashem.

Sources:

See *Melamed Hatalmidim L'Rabeinu Yakov Antoly*, p.118

Yiddle Riddle

Last week we asked:

Which mitzvah is done on Wednesday or Thursday only?

(Thanks to Joel Eisenman for the question <Joel@telaviv.diddf.com>)

Answer: *Eruv Tavshilin*. On *Yom Tov* (festival) it is permitted to cook and prepare food; but only food cooked in honor of *Yom Tov* itself. Preparing for the weekday is forbidden. What happens when *Yom Tov* falls on Friday? How are you able to prepare for Shabbat?

The answer: *Eruv Tavshilin*. The Sages enacted *Eruv Tavshilin* as a way of beginning Shabbat preparations **Thursday**, thus

allowing you to **continue** preparing on *Yom Tov* itself. Essentially, *Eruv Tavshilin* means setting aside two food items — one baked and one boiled — in preparation for Shabbat. When a two-day *Yom Tov* falls on Thursday **and** Friday, the *Eruv Tavshilin* is set aside on Wednesday.

Source: • *Shulchan Aruch Orach Chaim* 527:1,2

This issue is dedicated by

DR. AND MRS. DANIEL FARB
Los Angeles, California

Cornering the Altar

The Mishnah: The *olah* (the burnt offering) is a sacrifice of the *kodshei kodashim* (the most sanctified category). Its blood is sprinkled upon the altar in two applications which are like four.

The Method: One opinion of the Sages is that the blood was sprinkled from the sacred vessel receiving it from the slaughtered sacrifice against the northeast and southwest corners of the altar so that it would spread to a portion of all four sides. Rabbi Yishmael, however, derives from the similarity of the term used by the Torah regarding both the *olah* and the *chatass* (sin offering) that the former must have four applications made just as is explicitly required in the case of the latter. These four applications of the *olah* differ from those of the *chatass* in that they are applied only to the two aforementioned corners rather than to all four as is the blood of the *chatass*.

The Reason: Why don't we make the comparison a complete one and require application of the *olah* blood to all four corners?

An earlier *Gemara* (*Zevachim 51a*) of this week's section establishes that the *olah's* blood can only be applied to a corner of the altar which has a base extending beneath it. Since there was no base at the southeast corner of the altar we must conclude that the Torah's requirement for sprinkling the blood "around the altar" refers to the four walls covered by applying the blood to diagonally opposite corners rather than to all four corners.

The Explanation: Why was there no base at

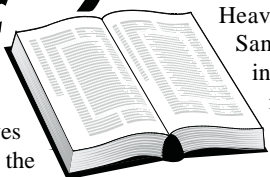
the southeast corner?

Yaakov Avinu blessed his son *Binyamin* that the altar would be located in his inheritance. The entire altar, except for the southeast corner, was indeed in the Tribe of *Binyamin's* territory and therefore had a base. The southeast corner was missing this dimension because it was in the territory of the Tribe of *Yehuda*.

The saintly *Binyamin*, note our Sages, so longed for the entire altar to be in his domain that he was rewarded with Heaven situating all of the Sanctuaries preceding and including the *Beis Hamikdash* in the territory of the Tribe of *Binyamin*.

• *Zevachim 53b*

Weekly Daf



Insights, explanations and comments for the seven pages of Talmud studied in the course of the worldwide Daf Yomi cycle.

A Bite In Time

The Mishnah: The *olah* (the burnt offering) is a sacrifice of the *kodshei kodashim* (the most sanctified category). Its blood is sprinkled upon the altar in two applications which are like four.

The Method: The *korban pesach* (paschal lamb sacrifice eaten on the eve of *Pesach* in the time of the *Beis Hamikdash*) may be eaten only at night (not on the day it is slaughtered as is the case in regard to all other sacrifices) and only until midnight.

The Halacha: This *mishnah* is cited as a support for establishing the *halacha* according to the view of *Rabbi Elazar ben Azariah*, whose position is that the *korban pesach* can only be eaten until midnight and not like the position of *Rabbi Akiva* that it can be eaten by Torah Law until dawn.

The Application: Even though we have no *korban pesach* today this ruling affects us in regard to the schedule of our *Pesach Seder*. The Sage *Rava* states (*Pesachim 120b*) that since the Torah links the *mitzvah* of eating matzah to that of *korban pesach*, one must eat matzah — which is a *mitzvah* even when there is no *korban* — before midnight according to *Rabbi Elazar ben Azariah* in order to fulfill the *mitzvah*.

Other Ramifications: Both *Tosefos* and *Rabbeinu Nissim* extend this midnight deadline to the eating of the *afikoman* as well since it is eaten as a remembrance of the *korban pesach*. In regard to the recital of *Hallel* after the *afikoman*, however, there is a difference of opinion. *Rabbeinu Nissim* in *Mesecha Megillah* quotes a *Tosefist* opinion that it too should be recited before midnight. But the *Tosefos* in *Megillah 21a* notes that since *Hallel* is only a rabbinic obligation one need not be so stringent about saying it before midnight. The *Shulchan Aruch* (*Orach Chaim 477:1*) rules that the *afikoman* should be eaten before midnight but makes no mention of *Hallel*. The *Rama*, however, adds that one should conduct the *Seder* early enough to allow for reciting *Hallel* before midnight. Based on the aforementioned sources we can well understand why the *Mishnah Berurah* points out that an effort should be made in regard to *Hallel* before midnight but that is not as serious a requirement as the *afikoman*.

• *Zevachim 57b*

1. Which two precautions were taken to assure purity of oil for the *Menorah*?
2. How was *Aaron* commanded to kindle the *Menorah*?
3. Name three places in the *Parsha* where the word *tamid* is used, and explain the meaning in each case.
4. Name the eight garments worn by the *Kohen Gadol*.
5. What types of materials were used in making the *Ephod*?
6. In which order were the names of the Tribes inscribed on the *Ephod*?
7. The stones of the *Ephod* bore the inscription of the names of the sons of *Yaakov*. Why?
8. For what sins did the *Choshen Mishpat* (breast plate) atone?
9. What are three meanings of the word *Mishpat*, and which is suitable for the *Choshen* (*Choshen Mishpat*)?
10. What was lacking in the *Bigdei Kehuna* (*Kohen's* garments) in the second *Beis Hamikdash*?
11. Which component of the *Choshen Mishpat* allowed the *Kohen* to

12. When the *Kohen Gadol* wore all his priestly garments, where did he lay his *Tefillin*?
13. Which garments were worn by a *Kohen Hediot* (ordinary *Kohen*)?
14. During the inauguration of the *Kohanim*, a bullock was brought as a sin offering. For what sin did this offering atone?
15. Name two things that require anointing.
16. *Moshe* was commanded to wash *Aaron* and his sons to prepare them to serve as *Kohanim* (29:4). How were they washed?
17. What was unique about the bull sin-offering brought during the inauguration of the *Kohanim*?
18. Where does the *Kohen* place his hands for the heaving and waving (29:24)?
19. How did the oil used for the meal-offering differ from the oil used for the *Menorah*?
20. What did the crown on the *Mizbe'ach* of incense symbolize?



I Didn't Know That!

The names of the tribes were written on each of the 12 gems of the *Choshen*. There were a total of 72 letters written on the gems of the *Choshen*. This corresponds to the 72 daytime hours during the first six days of creation and to the 72 letter Name of Hashem, to teach that Hashem maintains the entire creation in the merit of the 12 tribes.

• *Rabbeinu Bachya*

Bonus Question ?

Each garment when worn by the *Kohen Gadol* atones for a specific sin. The *Choshen* atones for mistakes made by the court. The *Ephod* atones for idolatry. The *Meil* atones for *Lashon Hara*. The *Ketones* atones for murders not punishable by the court. The *Mitznefes* atones for arrogance. The *Avnet* atones for inappropriate thoughts. The *Tzitz* atones for brazenness. The *Michnasayim* atone for immorality. Why did the Torah give garments to atone for these specific sins?

Answers on back page

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 - *Ner* every night; 29:42 - *Olah* every day; 30:8 - *Ketores* every day.
4. 28:4,36,42 - *Choshen, Ephod, Me'il, Kesones, Mitznefes, Avnet, Tzitz,* and *Michnasayim*.
5. 28:6 - Five types: Gold, blue, purple, and scarlet wool; linen.
6. 28:10 - According to the order of their births.
7. 28:12 - So that Hashem would see their names and recall their righteousness.
8. 28:15 - For judicial errors.

9. 10. 28:15 - 1) The claims of the litigants; 2) The court's ruling; 3) The court's punishment. Here it means a clear-cut ruling.



10. 28:30 - The *Urim V'Tumim* the '*Shem Ha'mefurash*' that was placed in the folds of the *Choshen*.
11. 28:30 - The *Urim V'Tumim* which illuminated its ruling and made it unequivocal.

12. 28:37 - Between the *Tzitz* and the *Mitznefes*.
13. 28:40,42 - *Kesones, Avnet, Migba'as,* and *Michnasayim*.
14. 29:1 - The sin of the golden-calf.
15. 29:2,7 - *Matzah Wafers; Kohanim*.
16. 29:4 - They were immersed in a *Mikveh*.
17. 29:14 - It is the only external sin-offering that was completely burned.
18. 29:24 - Beneath the hands of the owners of the *Korban* (sacrifice).
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* (priesthood).

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

Bonus Answer!

These were the principal sins during the First Temple period. Therefore, Hashem gave these garments to the *Kohen Gadol* to help mitigate the guilt of the Jewish People.

• *Alshich*

HAFTORAH: Parshas Zachor-Shmuel I 15:1-34

THE LAST OF THE AMALEKI

The second of the Four *Parshios* that we read in the months of Adar and Nissan is *Parshas Zachor*. *Zachor* means "Remember." The Torah tells us "Remember what Amalek did to you on the way, when you came out of Egypt." On Shabbos *Zachor* we fulfill the mitzvah to "destroy the remembrance of Amalek from under the heaven" by reading this section from the Torah.

Parshas Zachor is always read the week

notorious descendent — Haman.

"Remember what Amalek did to you on the way, when you came out of Egypt."

before Purim, because on Purim we celebrate our deliverance from Amalek's most

it was from this child that Haman was descended.

The *Haftorah* of *Parshas Zachor* depicts another encounter with the descendants of Amalek: King Shaul was commanded to annihilate Amalek, but he failed to kill their king Agag. While in captivity, the last of the Amaleki, Agag, managed to sire a child, and

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