



SHABBAT PARSHAT TETZAVEH - PURIM · 13 ADAR 5773 - FEB. 23, 2013 · VOL. 20 NO. 20

PARSHA INSIGHTS

STAR BILLING

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

It always amazes me how many people it takes to make a movie – all those names that roll down in the titles at the end.

There’s the “third assistant grip”. “Poodle manicure services by...” “Beers chilled by...” A vast and determined army has come together to create two and a half hours of armchair illusion.

And that’s only the end titles. The opening titles are usually a showbiz lawyer’s nightmare (or dream, really, when he bills his client).

Who goes first, the Director or the Star? Is it “Sheldon Shmendrick presents Rock Jaw” or should it be “Starring Rock Jaw in A Sheldon Shmendrick production”? What about the pecking order of the lesser actors? Is it “with Gilly Arayos” or should it be “featuring Gilly Arayos as Brenda.” And then of course there are the TV trailers and the print ads. Have you ever seen so many names in so many typefaces in so many different point sizes grace a piece of printed material as the average Hollywood blockbuster poster?

If Hollywood is about anything, it’s about prestige. Or as it’s called in Hebrew — *Kavod*. Honor-seeking in Judaism is one of the things that “removes a person from this world”. It puts him into a non-real world where he becomes a legend in his own lunchtime. *Kavod* is something that a Jew runs a million miles from.

There’s a fascinating section of the Talmud which describes a conversation between the Almighty and Yerovam ben Navat. Yerovam was a Jewish King, a great and brilliant scholar, who was ultimately responsible for turning the Jewish People to idol worship. It was he who caused the division of the twelve tribes into the Kingdoms of Yisrael (the ‘ten tribes’) and Yehuda (the other two tribes). Those ten lost tribes, the vast majority of the Jewish People, are now vanished, invisible and lost to the Jewish People. That was Yerovam.

What can cause someone who was so great to fall so far? The Talmud (Sanhedrin 102a) gives us a telling insight into Yerovam’s character:

Rabbi Abba said, “the Holy One, Blessed is He, grabbed Yerovam by his garment and said to him ‘Return to your former self and I and you and Ben Yishai (King David) will walk in Gan Eden’. He (Yerovam) said, ‘Who’s going to be at the head?’ ‘Ben Yishai will be at the head.’ ‘If so, I don’t want.’”

Why did Yerovam ask the Almighty who would be first? He

already told him. G-d said “I and you and Ben Yishai will walk in Gan Eden.” He already told him that he would be first. If G-d put Yerovam ahead of King David, why then did Yerovam ask who would be at the head?

Yerovam wanted a billboard fifteen stories high with his name in lights. He wanted G-d to spell it out.

This was the granddaddy of disputes over billing. It wasn’t enough that he would go first. Yerovam wanted his billing locked into the contract.

If *Kavod* — seeking honor — is something so despicable and lowly, its reverse is the greatest treasure. Humility is the greatest prize that man can aspire to. The praise of the greatest Jew who ever lived was that he was the humblest of men. That man was Moshe, our teacher.

From his birth until Sefer Devarim (Deuteronomy), Moshe’s name appears in every Torah portion except one — this week’s *parsha*. The Vilna Gaon explains that Moshe died on the seventh of Adar. This date usually falls in the week of *Parshat Tetzave*. So just as Moshe was removed from this world during the date of this week, so too his name was ‘removed’ from the *parsha* of this week.

The words of the *tzaddik* can have a power beyond their immediate context. When G-d wanted to destroy the Jewish People after their infidelity with the golden calf (next week’s *parsha*), Moshe pleaded with G-d, saying “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 this week’s *parsha*.

The question remains, however, why this week’s *parsha*? Moshe’s name could have been omitted from any of the other *parshiot* in the Torah. The answer is the G-d ‘delayed’ omitting Moshe from the Torah as long as He could, as it were. For next week’s *parsha* deals with the golden calf and Moshe will again make the statement “Erase me from your Book that you have written.” So this *parsha* was G-d’s last chance, so to speak, to leave out Moshe’s ‘billing’ from the Torah.

Sources: *Ba’al HaTurim*, *Nachal Kadmonim*,
Rabbi Chaim Shmuelevitz

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.

LOVE OF THE LAND

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

UNRAVELING STRINGS ATTACHED

Purim is not celebrated on the same day everywhere. In walled cities, we are told in Megillat Esther, the celebration is on the 15th of Adar, while in cities without walls it is on the 14th.

The reason for this is that in the unwalled cities, the Jews overcame their enemies on the 13th of Adar and celebrated on the 14th, while in the walled capital of Shushan the battle still raged on the 14th, and the Jews there could not celebrate their victory until the 15th. Therefore, all walled cities celebrate Purim on the 15th because of their similarity to Shushan.

The designation “walled city” does not depend on a city’s present situation, but rather on whether it had a wall at the time Joshua led the Jewish nation in the conquest of *Eretz Yisrael*. But why is Joshua’s time the criterion for the designation “walled city?” Wouldn’t it have been more logical to make this determination based on the time of the Purim miracle?

The answer is found in the Jerusalem Talmud where Rabbi Yehoshua ben Levi declares that this was done in order to accord

honor to *Eretz Yisrael* which lay desolate at the time of the Persian miracle.

Rabbi Nissan ben Reuven (Ran) explains this as follows: At the time of the Purim miracle there were hardly any cities in *Eretz Yisrael* with their walls still intact. Had the determination of “walled city” been made according to the situation at that time, almost all cities in *Eretz Yisrael* would have the status of unwalled cities. To avoid this disgrace, it was decided to base the status of “walled city” on the situation of the city at the time of Joshua. This made many more cities in *Eretz Yisrael* eligible for this distinction.

Rabbi Yosef Karo (*Beit Yosef*) has a different approach. Our Sages wanted some memory of *Eretz Yisrael* in the celebration of this miracle which took place in a foreign land. In the spirit of “*zecher l’Mikdash*” — those laws and customs we follow to recall the *Beit Hamikdash* — the Sages linked the determination of “walled city” to *Eretz Yisrael* so that the Jews living abroad would not forget their holy land.

• Source: Based on Tractate Megillah 2a



THE HUMAN SIDE OF THE STORY

FATHERS AND SONS

There is a beautiful program in Israel and other countries called “*Avot u’Banim*” – “Fathers and Sons”. By offering treats and prizes to elementary school-age boys if they study over the weekend with their fathers in a central synagogue, this program has created an exciting revolution in father-son relations and has remarkably increased weekend Torah study.

While the father is almost always in the role of teacher, the opposite is sometimes true. The program directors are fond of showing a photo of a non-observant truck driver studying with his son who somehow is enrolled in a religious school. Anxious to participate in the program, the youngster brought along his father and began to teach him Chumash.

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Love of the Land, TalmudTips, What's the Right Thing to Do? and The Human Side of the Story written by Rav Mendel Weinbach, zatzal
Parsha Insights written by Rabbi Yaakov Asher Sinclair • General Editor: Rabbi Moshe Newman • Design: Rabbi Eliezer Shapiro

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PARSHA Q&A ?

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

PARSHA Q&A!

Answers to this Week's Questions!

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

1. 27:20 - The olives were pressed and not ground; and only the first drop was used.
2. 27:20 - He was commanded to kindle it until the flame ascended by itself.
3. 27:20 - It means that it should be kindled every night.
4. 28:3 - Service.
5. 28:4,36,42 - *Choshen*, *ephod*, *me'il*, *ketonet*, *mitznefet*, *avnet*, *tzitz*, and *michnasayim*.
6. 28:6 - A woman's riding garment.
7. 28:10 - In order of birth.
8. 28:12 - So that 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*.

@ OHR Profiles of Ohr Somayach Alumni and Students

written by Shimon O'Heron

Ariel Bonan
North Miami Beach, Florida
Touro College – Psychology Major
Beit Midrash

For Ariel Bonan, the mitzvah routine – *shacharit*, *kashrut*, *tzitzit* – was like a car with no engine, steadily rolling its way to a halt. After 13 years of day school Jewish education, it was immersion into non-Jewish campus life that gave his engineless Judaism a jump start. "The university atmosphere showed me the greatness of Judaism," he recalls. Ariel began building his own personalized mitzvah routine: online Torah classes during dinner, synagogue for Shabbat,



and of course – a mail-ordered Kitzur Shulchan Aruch.

Over winter vacation, Ariel joined the Derech program for two weeks. By the end of his trip, Ariel decided that he could not go back to the spiritual dessert of his university campus. Derech was the fuel he was waiting for: *Gemara shiur*, Thursday night *Mishmar*, rabbis with inspiration and warmth, and "tons of friends!" College credit from Derech allowed Ariel to stay in Ohr Somayach for the past three years while completing his bachelor's degree on the side. Now in the Beit Midrash, Ariel says he gained purpose to his life, a vision for a Jewish home, and a commitment to learning Torah amidst his future career.

SHABBAT 142 - 148

“Clothes make the man” said Mark Twain regarding the relationship between clothing and a person’s influence on society. Our Daf also deals with clothes and the need for wearing superior garb under certain circumstances.

“Why do the Torah scholars in Bavel wear superior clothing than the scholars in Eretz Yisrael?” was the question posed by Rabbi Chiya bar Aba to Rabbi Asi. Rabbi Asi replied that the Torah scholars in Bavel were not as great as those in Eretz Yisrael. Since they did not receive honor there as befitting Torah Sages, they dressed in exceptional clothing and received honor for their appearance.

When their teacher, Rabbi Yochanan, heard this explanation, he was displeased and rebuked them for mere conjectures which were also untrue. He went on to explain the reason for the clothing difference. The Torah scholars in Bavel, he taught, were “not in their place” – i.e. they were in exile from Eretz Yisrael and were not known and honored there for their Torah wisdom. They therefore dressed up so that they would “stand out” and receive the honor that was rightfully due to the Torah scholars that they truly were. The Torah scholars in Eretz Yisrael, however, were well-known by name in their own place and were shown great honor even when wearing their normal clothing. (Rashi)

Our *gemara* teaches that “Torah makes the man”. However, depending on the circumstances, distinctive clothing may be needed to point out Torah scholars who rightfully should be honored for their Torah wisdom.

• Shabbat 145b

“Rabbi Nehorai said: Exile yourself to a place of Torah and do not say it will come after you, because your colleagues will preserve it for you.’ And do not rely on your own wisdom’ (Mishlei 3:5).”

This *mishna* from Pirkei Avot (4:14) is cited by our *gemara* as an example of the advice followed by Rabbi Elazar ben Arach and helped him immensely. While away from home, this Talmudic Sage forgot his Torah knowledge due to an unfortunate event. When he returned home, the other Sages of his community successfully helped him regain his Torah knowledge through their prayers to G-d for mercy.

Rashi explains that this *mishna* quoting Rabbi Nehorai teaches that a Torah scholar should live only in a place where there are Torah scholars studying, even if it means moving from one’s original place. The Torah study of all the scholars there will provide much-needed review of one’s learning. This will complement, support and benefit each and every scholar.

• Shabbat 147b

Remembering Rav Weinbach

Audio of the Hespelim and Shloshim of our beloved Rosh Hayeshiva

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is available at www.ohr.edu

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MEMORIAL PAGE FOR RAV WEINBACH AT WWW.OHR.EDU

PARSHAT ZACHOR

From: Todd

Dear Rabbi,
What is Parshat Zachor, what does it have to do with Purim, and why is it read on Shabbat and not on Purim itself? Thanks for your time.

Dear Todd,

It is a positive Torah commandment to remember and verbally recall the wicked attack perpetrated by the people of Amalek against our ancestors upon their liberation from slavery in Egypt. Since Haman and his followers were descendants of this people who intended to execute the annihilation planned by their forebears, the Talmudic sages prescribed that this remembrance take place in conjunction with Purim.

The remembrance itself is conducted by reading the relevant passages from the Torah during the communal Torah reading. Even though these verses appear in Parshat Ki Tetzee which is read in the summer, they are read separately as Parshat Zachor to fulfill the above-mentioned Torah commandment at the time decreed by the Sages – the Shabbat before Purim. The verses are:

“You shall remember what Amalek did to you on the way, when you went out of Egypt, how he happened upon you on the way and cut off all the stragglers at your rear, when you were faint and weary, and he did not fear G-d. So it will be, when the Lord your G-d grants you respite from all your enemies around you in the land which the Lord, your G-d, gives to you as an inheritance to possess, that you shall obliterate the remembrance of Amalek from beneath the Heavens. You shall not forget!” (Deut. 25:17-19).

The reason Parshat Zachor is read on the Shabbat before Purim is that Shabbat is a time when the entire community is

gathered in the synagogue, which ensures that the mitzvah will be performed by the entire People of Israel. Since the mitzvah is performed by reading the relevant passage from the Torah, Shabbat was chosen as a time that the community is anyways engaged in communal Torah reading. The Shabbat before Purim was chosen in order to proclaim the upcoming holiday to the people and to prepare them for its message.

The order of the Torah reading is as follows: two Torah scrolls are taken from the Holy Ark. In one the regular weekly Torah portion is read in its entirety with seven *aliyot*. In the other Torah scroll, the above-quoted passages are read as *maftir*, the concluding *aliya*. Since this passage opens with the phrase, “Remember what Amalek did to you”, which starts with the Hebrew word *Zachor*, this Shabbat is referred to as Shabbat Zachor. The *Haftara* selection for Shabbat Zachor (I Samuel 15) is a dramatic tale of the historical enmity between Amalek and Israel.

As mentioned earlier, it is a Torah commandment to hear the public Torah reading of Parshat Zachor. However, there is a difference of opinion as to whether women are included in this obligation. Some commentaries are of the opinion that since this reading recalls the requirement to war against Amalek’s threat to G-d and the Jewish People, women, who are generally exempt from waging war, are exempt from hearing this reading. Others point out that the distinction between men and women in battle applies only to “voluntary” war, but not to “commanded” war, where even women are commanded to fight. Accordingly, since the war against Amalek is commanded, women are also required to hear Parshat Zachor. Because of the doubt, women are considered to be exempt from hearing the reading, but nevertheless make an effort to go to hear it if they can.

WHAT’S THE RIGHT THING TO DO?

REAL-LIFE QUESTIONS OF SOCIAL AND BUSINESS ETHICS

THE “ALIYA BUSINESS”

Question:

In the synagogue which I attend on Shabbat it is the custom to call for *aliyot* to the Torah those who offer the most money to the synagogue fund. This seems rather mercenary to me and I am sometimes tempted to protest against doing business with something as sacred as the Torah. What is the right thing to do?

Answer:

The custom of selling *aliyot* is very widespread and is based on two very solid reasons.

First of all, it is impossible in many synagogues to subsist without the income realized from the sale of *aliyot*. Perhaps you are not aware of the expense involved in paying for utilities, cleaning and salaries of personnel.

Secondly, a Jew demonstrates how precious the Torah is to him by how much he is willing to spend for the privilege of making blessings on the Torah. The halachic authorities point out that this is particularly important during the *Yamim Noraim* (High Holy Days) when we are all being judged by Heaven and need all the merits we can gather.

So don’t protest, but do your best to outbid all the rest.

PURIM

Revealing the Hidden

BY RABBI YITZCHOK BREITOWITZ

Rabbi Nachman of Breslov used to tell the story of a poor man who once dreamt that if he would travel to a certain bridge in Vienna he would discover a great treasure.

After having the same dream two or three times in a row, he began the long trek by foot. Arriving in Vienna after many months, he noted that the bridge was patrolled by footguards and as a result he could dig at the base of the bridge only for a few hours in the middle of the night and had to laboriously cover up his work before the morning.

After digging for months he was finally apprehended. When the guard accused him of espionage, the Jew responded that he was simply following the dream he had in Warsaw. The guard laughed derisively: "How stupid you are to follow your dream. I too had a dream that under a pauper's hut in Warsaw I would find a buried treasure. Do you think I would ever bother to make such a foolish trip?"

And lo and behold, the pauper went home to his *own* town, his *own* house, his *own* bed, and discovered that the treasure was there all the time. He didn't have to go anywhere. All he had to do was look and he would find.

Rav Nachman commonly offered no explicit moral for his parables. He used to say that even if you learn nothing from the story, at least you enjoy the story. Here, however, the moral here is clear.

We spend our lives and energies looking for excitement, fulfillment, happiness and closeness to G-d. We somehow dream that it exists elsewhere, wherever we are not! If we

only had another job, another family, another community, then.... This story reminds us that happiness and fulfillment must come from within, that G-d is close to us in whatever situation we find ourselves, and if all we do is look — we will find. If we don't look, however, the wealth that is literally at our feet will never be discovered. We will live and we will die never realizing who we were and never discovering who we could have been.

And as Rabbi Zusha taught us long ago that although there is no tragedy in our not being as great as our forefather Avraham, how infinitely sad it is if we never become our essential selves.

The message of this story is important the entire year but has special connection to Purim. We often seek the Hand of G-d in the flamboyant, the dramatic, the miraculous or the supernatural — that which is far removed from the mundane experiences of our daily lives. Purim, which is a *nes nistar* (a hidden non-supernatural miracle which could be misunderstood as a series of coincidences) occurring in *galut* (a time of *concealment*) through a heroine whose very name connotes *concealment* (Esther) teaches us to see G-d and feel His loving embrace in whatever place we are.

And by reminding us that surface appearances do not correspond with inner realities, ultimate purposes, and final meanings, Purim should impel all of us to search for that hidden treasure within, the core reality that underlies the superficial. And if we search, we shall surely find.

.....

For the Younger Ones

1. How many countries did Achashverosh rule over?
127 (1:1)
 2. How many days did the first feast last?
180 (1:4)
 3. What are the names of Achashverosh's two servants who tried to kill him?
Bigtan and Teresh (2:21)
 4. How did Haman choose the date that he did for killing the Jews?
With a lottery (3:7)
 5. How many people did Esther invite to her parties?
Two: Achashverosh and Haman (5:4 & 5:8)
 6. Where did Mordechai live after Haman was hung by Achashverosh?
In Haman's House (8:2)
-

For the Older Ones

(A Working Knowledge of Hebrew and a Copy of Megillat Esther Required!)

1. How many beds did Achashverosh have?
6! (1:6)
2. How many mothers did Vashti have?
Two! (1:9)
3. What position did Mordechai play in the Shushan Soccer Team?
Goal Keeper! (2:21)
4. What job did Haman have in the Sushan Dairy Company?
He made butter! (3:5)
5. How old was Achashverosh when Haman came to power?
12! (3:7)
6. What did Haman think was strange about Esther's face?
She had no nose! (5:12)