

BS"D

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INTERNET PARSHA SHEET ON TETZAVE - 5763

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From: torahweb@zeus.host4u.net Sent: February 13, 2003 To: weekly1@torahweb.org to subscribe, email weekly@torahweb.org the HTML version of this dvar Torah can be found at: <http://www.torahweb.org/thisWeek.html>

RABBI MICHAEL ROSENSWEIG THE ROLE AND SYMBOL OF THE TZITZ

Parshat Tezaveh delineates the fashioning of various garments that the kohen gadol must wear in order to carry out his duties in the Beit ha-Mikdash. Perhaps the most intriguing component of his eight-piece wardrobe is the golden tzitz crown (Shemot 28:36-38; 29:6; 39:30-31), which is actually not even a garment, but merely an adornment (tachshit) (Sukah 5a). It is, after all, this tachshit that bears the powerful yet mysterious message of "kodesh la-Hashem". While some commentators (Rashbam 28:36) insist that this phrase refers also to the ephod and hoshen, and others argue that it applies to the entire bigdei kehunah (Meshekh Hakhmah 28:36), the fact that these words are not only written but engraved upon the tzitz, is surely significant. Moreover, only this element of bigdei kehunah contributes directly to the effectiveness of the korbanot (see Rashbam, op. cit). The tzitz neutralizes the disqualifying factor of tumah (defilement) at least with respect to those ingredients of the korban- the blood, kemitzah, and eimurim- that are offered directly on the mizbeach (see Pesachim 77a, 81a, Menachot 25a). The midrash (Tanchumah on Bamidbar 31:6) simply identifies "kelei ha-kodesh" as the tzitz. It is striking that the Torah in parshat Pekudei (39:30-31) concludes its report of Kelal Yisrael's compliance with the mandate to develop the various implements of the mishkan and avodah by indicating that the tzitz had, indeed, been properly fashioned. The Netziv (Haamek Davar, 39:31) notes that the reference to the tzitz in this context appears out of order with respect to the other begadim relative to the original charge. He explains that the Torah begins and ends its inventory Kelal Yisrael's accomplishments with the two most important creations-contributions, the aron, and the tzitz! The tzitz clearly emerges as a crucial component in the avodah. What accounts for the symbolic and substantive import of this simple ornament?

Perhaps its significance lies precisely in its simplicity, and in the unambiguous, yet ambitious character of the message, kodesh la-Hashem, that it bears. Precisely because it seems self-evident that the entire purpose and structure of the avodat ha-korbonot is Divine sanctification, it is possible that the necessary focus of attention on the halachically complex issues of detail and implementation might obscure that basic truth, threatening to undermine the entire enterprise. Furthermore, as the Ramchal notes in his famous introduction to the Mesillat Yesharim, it is often the most basic truths that we ignore and abuse precisely because we presume their self-evidence. Certainly with respect to the high stakes and special opportunity inherent in the avodah, the Torah demands that the self-evident is still insufficient. It is possible that this motif also demands an exclusive and purist motivation. Ulterior or additional motives are inconsistent with the purist, ideal world of the avodah. [The link between this issue and the need for "lishmah" requires further discussion.] In any case, given these perspectives, it is unsurprising that the simple, yet powerful theme of "kodesh la-Hashem" needs to be omnipresent. It is the visible crown (nezer) to the whole avodah enterprise that must be a constant (28:38)-"ve-hayah al mizho tamid le-razon lahem lifnei Hashem". An analysis of its very designation, "tzitz", confirms this theme. The

midrash, and numerous commentators ranging from ancient to modern times (Torah Shelema, Rashbam, Rav Hirsch), links this term with the verse "meitzit min ha-charakim" (Shir ha-Shirim 2:9) to convey that the visibility of this ornament and its engraved message is indispensable to its function both as bigdei kehunah and as a means of facilitating korbanot, even neutralizing potential obstacles to kapparah, such as tumah. Indeed, one perspective (Yuma 7b; Menachot 36b) demands constant awareness of the presence of the tzitz. The kohen gadol is obligated to exercise total concentration, excluding any minor distraction (hesech ha-daat). The demanding themes that underpin the tzitz, also provide for flexibility in the bringing of sacrifices, as long as and because this ideal has not been fundamentally contravened. Thus, the simple yet powerful theme of "kodesh la-Hashem" facilitates the bringing of defiled korbanot. It is interesting that more subtle violations like pigul, notar and yotzei cannot be sanctioned or rectified by means of the tzitz (Menachot 25a). It is possible that this is due to the fact that these circumstances always reflect improper input or initiative, ulterior motivations, and a disrespect for the boundaries of "kodesh la-Hashem" (See R. Hirsch, 28:36). They contradict the very foundation upon which ritzi tzitz stands. Similarly, while there is a halachic consensus that ritzi tzitz is effective with respect to blood, kemitzah, and eimurim, all of which are totally consumed by the mizbeach, and thus unequivocally absolutely dedicated to Hashem, the impact of the tzitz on the meat of the korban whose status is more complex as it is also consumed by the kohanim, is subject to debate. With the possible exception of tumat tehom, which can't be identified in advance, the tzitz does not sanction flaws connected with the improper status of the functioning kohen (See, also, Rav Hirsch's explanation of this phenomenon.)

The tzitz is a particularly apt crown for the kohen gadol whose very persona and function mirrors the ideal of a total dedication to Hashem that is unequivocal and on constant display. The Torah establishes that the kohen gadol continues to serve even as an onen- "u-min ha-mikdash lo yeitzei". Radvaz (hil. kilayim 10:32) explains that the kohen gadol's absolute dedication to avodat Hashem dictates that even personal grief be set aside in favor of his public spiritual duties. According to some interpretations, Rambam distinguishes between regular kohanim and the kohen gadol, permitting only the latter to don his vestments while he is not actually involved in the avodah (hil. keli ha-mikdash 8:12; hil. kilayim 10:32). The rationale that is sometimes advanced is that the kohen gadol is always perceived as involved in the avodah. Perhaps the continuing impact of the tzitz and the theme of the exclusive focus of the avodah that it projects contribute to this halachic condition, as well. [Of course, this issue is linked to the debate between R. Yehudah and R. Shimon-Yoma 7b.] The fact that the kohen gadol presides over the entire range of the avodah of Yom Kippur, the day of "kulo la-Hashem", encompassing both the daily tamid as well as the singular entrance into the kodesh ha-kodoshim, reinforces this theme. [Of course, the tzitz is not included in his bigdei lavan, but understandably it may be superfluous in that context.] Indeed, R. Abraham b. Harambam suggests that the expression "kodesh la-Hashem" itself refers also to the kohen gadol who bears the message! While the actual tzitz adorns only the kohen gadol and its direct function and impact is limited to the avodah, the theme of kodesh la-Hashem and the broader ideal it conveys extends to all Jews. Chazal linked the tzitz to the tefillin that play such a crucial role in our daily life. The gemara (Zevachim 19a) establishes that the tefillin of the kohen gadol was to be placed between the tzitz and mitznetef. Moreover, the gemara (Menachot 36b) derives the need for constant vigilance and involvement with the tefillin and the exclusion of any kind of distraction (hesech ha-dat) based on the paradigm of the tzitz. [In fact, the Rambam only records this consideration in the context of hil. tefilin (4:14). The exact character of this relationship is complicated. See Tosafot Yoma 8a s.v. u-mah and Shaagat Aryeh, no. 38.] The Meshech Chochmah (28:36) tries to demonstrate that the tzitz constitutes the equivalent of Hashem's tefilin (based on Berachot 6b).

In fact, the tzitz in symbol and substance embodies both in its themes of ambition and exclusivity the special reciprocal relationship between Hashem and Kelal Yisrael. It is no surely no coincidence that Chazal explicitly limit the actual sanctioning and appeasing (ritzi) impact of the tzitz to Kelal Yisrael (Zevachim 45a). At the same time, Chazal (Yevamot 60b) establish that the tzitz is linked to the punishment of those enemies, like the benot midyan, who try to corrupt Kelal Yisrael, by diluting that ideal commitment, thereby creating a rift between Hashem and his people. Or ha-Hayim (28:37) connects "kodesh la-Hashem" to the verses in Jeremiah

(2:3)-"kodesh yisrael la-Hashem, reishit tevuatah". He explains that the ideal of the tzitz characterizes the unique bond between Am Yisrael and Hashem, differentiating us from all other nations.

The multiple associations of "kodesh la-Hashem" defining the simple, yet powerful foundation of the avodah, the kohen gadol, and the reciprocal relationship of Kelal Yisrael and Hashem continue to be a source of inspiration and ambition. It does, in fact, constitute an omnipresent crown-"nezer hakodesh (29:6; 39:30) "al mizho tamid"(28:38) that adorns our spiritual life. May we merit that our commitment to this theme continue to be received "lerazon lahem lifnei Hashem" (28:38).

From: RABBI YISSOCHER FRAND [ryfrand@torah.org] Sent: February 12, 2003 To: ravfrand@torah.org Subject: Rabbi Frand on Parshas Tezaveh "RavFrand" List - Rabbi Frand on Parshas Tezaveh

Why Kohanim Need Not Have Priestly Garments Checked For Shatnez

This week's parsha is devoted almost exclusively to the bigdei kehunah [priestly garments]. The regular kohanim [priests] wear four garments and the Kohen Gadol [High Priest] wears eight.

The purpose of these beautiful uniforms was for the honor and glory of the Master of the Universe. The overriding theme of the bigdei kehunah is that they are to be made for "honor and glory" (l'kavod u'lTiferes). The kohanim were the so-called "Palace Guard", because our palace is the Beis HaMikdash, the Temple.

There are two unique anomalies regarding the bigdei kehunah. The first anomaly is that these garments -- by requirement -- contain shatnez, the forbidden mixture of wool and linen threads. Under normal circumstances, if someone prays while wearing a shatnez garment, his prayer is rejected for forty days! That is an indication of how unappealing shatnez is to G-d. Nonetheless, the kohanim who were performing the service were not only allowed to wear shatnez, they absolutely had to wear shatnez!

The second anomaly regarding bigdei kehunah is the emphasis on 'hidur' -- on beautification of the mitzvah. Normally, 'hidur mitzvah' [beautifying the performance of a mitzvah] is always appropriate. We should strive to acquire beautiful Tefillin, a beautiful Esrog, etc. We strive to light Chanukah candles in the most beautiful manner (mehadrin min ha'mehadrin). But the lack of 'hidur' does not prevent a mitzvah from being effective. If we cannot find a beautiful Esrog or beautiful Tephillin, we can still fulfill the mitzvah with simple but Kosher varieties of these Mitzvah objects.

However, the entire purpose of the bigdei kehunah is, as mentioned, for honor and glory. Consequently, if a Kohen knowingly wears a ripped or soiled priestly garment, he can deserve death at the hand of Heaven. In this situation, 'Hidur' is a requirement, the lack of which renders the wearing of bigdei kehunah forbidden. We do not find such a phenomenon anywhere else.

Rav Avigdor Nevinsahl, the Chief Rabbi of the Old City of Jerusalem, explains both of these apparent quirks of halacha with a beautiful insight. In order to understand both anomalies, we must investigate why the Torah forbade the wearing of Shatnez. The prohibition of wearing a garment containing both wool and linen is one of the classic 'Divine Decrees'. It is in the category of mitzvos that seemingly do not have an understandable reason behind them.

The Zohar, however, traces this prohibition to the dispute between Kayin and Hevel (Cain and Abel). Kayin brought an inferior offering of linen from his flax. Hevel brought an offering of wool from his flocks of sheep. Kayin's offering was rejected. He became jealous of Hevel his brother and killed him. This incident involving wool and linen caused the very first murder in the world. Therefore, the Torah forbade to Jews the unification of wool and linen in a single garment.

What, in fact, was Kayin's problem? He was the first person in the world to bring an offering to G-d. Once he was bringing the offering already, why didn't he make it nice, do it right? Why did he just take the first thing that came to his hand?

The Mesilas Yesharim explains that Kayin's error was that he did not think that form made a difference. We all know there is a dichotomy between 'form' and 'substance'. Kayin was a 'substance' person. "As long as you do the mitzvah, who cares how you do it? Isn't the main thing just the substance?"

The Mesilas Yesharim responds to Kayin: No. That is not always true. Form and meticulousness count as well. The way one offers a sacrifice to G-d reveals something about the one who brings the offering.

When a person gives a check to a Bride and Groom at a wedding, he does not just write out a check, rip it out of the checkbook and hand it to them. He writes a nice card, puts it in a nice envelope and so forth. The bottom line is that a check is a check, but the mode of delivery says something. It tells the recipient that the giver wants to honor them.

This was Kayin's problem -- the inability to understand that form does matter. We should not get too caught up in form, but form does have its place.

The tikun ['correction'] for Kayin's sin is precisely the Mitzvah that emphasizes form -- the bigdei kehunah. Form is the critical component of the mitzvah. When serving G-d, 'hidur' becomes crucial. Form is essential. This mitzvah represents the diametric opposite of Kayin's behavior.

This is why there is no prohibition of shatnez by the bigdei kehunah. The prohibition of shatnez directly relates to Kayin's inattention to the importance of form. Since the bigdei kehunah represents the antithesis to Kayin's action -- in that it is the epitome of form, the need to observe shatnez is no longer present.

Moshe Not Mentioned In Tezaveh: The Tribute of Anonymity

There is a very famous statement of the Baal HaTurim in this week's parsha. The Baal HaTurim notes that this is the only Parsha in the Torah after the birth of Moshe that does not mention his name. He attributes this to Moshe's offer "Erase me from your book that you have written" when he was pleading on behalf of the Jewish people after the sin of the Golden Calf.

When a wise man utters a curse -- even a conditional curse -- the curse is destined to be fulfilled. This is the fulfillment of Moshe's self-curse.

Ironically, every year the reading of this parsha falls out during the week of the Yahrzeit [anniversary of the death] of Moshe Rabbeinu.

This is a strange Baal HaTurim. Moshe's pleading on behalf of the Jewish people was a very noble deed. As a result of his efforts, the Jewish people were saved. The Succas Dovid cites a Zohar that if Noach would have waged such a forceful argument to G-d on behalf of his generation, the Flood would have never occurred. It doesn't seem fair that Moshe should be punished for such heroic efforts.

The Succas Dovid consequently explains that the omission of Moshe's name in Parshas Tezaveh is not a punishment. It is the price, however, that he was willing to pay. He knew that offering "erase me from the Book You have written" was going to cost him. But he said, "I do not care. I am more worried about the Jewish people than about my honor."

Parshas Tezaveh is not a punishment. It is the tribute to the self-sacrifice of Moshe Rabbeinu, who was willing to have his name erased from the Torah, in order to save the Jewish people.

There are two places where the Torah mentions accolades about Moshe. One place is in Parshas BeHaaloscha after Miriam and Aaron apparently spoke against Moshe and G-d chastised them. The other place is in Parshas Zos HaBracha where the Torah relates his final obituary. Seemingly, these are the only two places where the Torah provides testimony to Moshe's greatness.

The Baal HaTurim is telling us that there is a third parsha that speaks volumes about the character and qualities of Moshe Rabbeinu. Parshas Tezaveh shows us how much Moshe Rabbeinu loved the Jewish people. He loved them so much that he was willing to forgo having his name in the Torah in order to save them. Parshas Tezaveh provides 'silent testimony' to the greatness of Moshe. It illustrates the ultimate self-sacrifice that the leader had for his people. That is why it is not ironic, but most appropriate that this tribute should be paid to Moshe, specifically on the week of his Yahrzeit.

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From: Shema Yisrael Torah Network [shemalists@shemayisrael.com]
Sent: February 13, 2003
To: Peninim Parsha PENINIM ON THE TORAH
BY RABBI A. LEIB SCHEINBAUM - Parshas Tetzaveh

Aharon shall bear the judgment of the Bnei Yisrael on his heart constantly before Hashem. (28:30)

The Kohen Gadol wore the Choshen Ha'Mishpat, Breastplate, over his heart. Aharon HaKohen was selected by Hashem to be the first Kohen Gadol, the progenitor of Kehunah Gedolah. Chazal tell us that Aharon merited this distinction because of a unique quality which he exemplified - the character trait of "nosei b'ol im chaveiro," bearing the yoke with his friend. While to empathize with others, to be sensitive and feel their pain as well as their joy, is a character trait that should distinguish all Jews, it was Aharon who set the standard for this middah.

Regarding Aharon's relationship with his brother, Moshe, it says in Sefer Tehillim 133:1, "Behold how good and how pleasant is the dwelling of brothers." Aharon was sincerely joyful when Hashem selected his younger brother, Moshe, to be Klal Yisrael's leader. Indeed, his benchmark was his unquestionable love for all Jews - regardless of their stature, pedigree or financial status. His joy for Moshe was as if it were his own. Certainly, it is easier to feel a friend's pain than to share his joy. Jealousy is a difficult mountain to transcend. Aharon showed the way for others to emulate.

We must learn to see our own face in the face of our fellow man. His needs should be our needs. We should feel for him as we feel for ourselves.

Aharon's heart encompassed the hearts of others. His heart was large - large enough to be sensitive to the needs of others. Hence, Hashem selected him to be the first and ultimate standard bearer who would wear the Choshen Ha'Mishpat over his heart. The holy ornament, which atoned for the shortcomings and indiscretions of Jews, rested on the heart of he who felt for other Jews.

This quality has been the hallmark of our gedolei Yisrael, Torah leaders, who have distinguished themselves in more than their encyclopedic knowledge of Torah. I have selected two short stories from the vast repository of narratives which illustrates this middah.

The Ponovezher Rav, zl, once visited a wealthy philanthropist who supported many Torah institutions. Regrettably, he was far-removed from Torah observance. The Rav asked the man, "How did you come to support Torah so magnanimously when, in fact, you yourself are far-removed from a Torah way of life." He responded with the following:

"I was wild as a teenager and consequently, was not accepted in a number of yeshivos. My parents sent me to apply for placement in the yeshiva of the Chafetz Chaim in Radin, Poland with the hope that I might get accepted there. Well, I was not accepted. I could not stay in the yeshiva overnight, and to go home at that time of night was not possible. The Chafetz Chaim graciously offered me a bed in his home.

"To call it a home would be an overstatement. It was a two-room shack. In fact, the Chafetz Chaim gave me his own bed! It was cold and dark.

Apparently, he was very poor. He had no heat, or electricity.

"I was young and used to a warm bed. It was very difficult to fall asleep because of the cold. The Chafetz Chaim came into the room as I pretended to be asleep. He took off his long jacket that he was probably going to sleep in himself and covered me with it.

"I never forgot that night and the Chafetz Chaim's gesture. Since then, I have become very wealthy. Regrettably, Torah observance was not something to which I wanted to commit. But the feeling of being cared for and loved by a total stranger never left me. That one act of kindness touched me like nothing else. Therefore, whenever a Torah institution approaches me for a donation, I gladly oblige. I give from the heart, because the Chafetz Chaim gave to me from his heart."

The second story was recently published by Rabbi Paysach Krohn. I think it is a classic. Horav Chaim Shmuelewitz, zl, once asked a close talmid, disciple, to drive him to Kever Rachel, the tomb of Rachel. As they traveled out of Yerushalayim, Rav Chaim began to think of all the people for whom he would pray. He had a list which included the sick, those who were grief-stricken, the childless, and the financially challenged. As he was going through the list, he began to cry. It was a soft weeping - at first - but then it became a loud sobbing that resounded throughout the car.

They arrived at Kever Rachel and Rav Chaim got out of the car, composed himself and entered the hallway leading to the kever. As he approached the kever, Rav Chaim once again began to sob bitterly, crying out, "Mamme! Chaimke is doh!" -- "Mother, Chaimke is here!"

Rav Chaim began to recite numerous kapitlach, chapters, of Tehillim, mentioning the names of those for whom he prayed. He weiled as he closed his eyes, visualizing each one. Then he called out, "De Ribbono Shel Olam hut gezocht Mamme, as du zolst nit veinan, ubber ich Chaimke zog, vein Mamme vein!" -- Hashem said to you, 'Mother, do not cry', but I, Chaimke, say to you, 'cry, Mother, cry!'"

He was referring to the famous pasuk in Yirmiyahu, 31:15, where Hashem tells Rachel to restrain herself from weeping. For the galus, exile, is only temporary. Klal Yisrael will one day return joyfully and reclaim their land.

On the return trip to Yerushalayim, someone queried Rav Chaim, "If Hashem instructed Rachel not to cry, why did the Rosh HaYeshiva supplicate her to cry?"

Rav Chaim's response was archetypical and defined his character. "A father can make demands of his daughter. He can tell her, 'Do not cry!' A son can tell his mother, 'Mamme, please cry!'"

He felt their pain and anguish. He cared - and he cried. The brilliant Rosh HaYeshiva, rebbe to thousands, cared about every Jew, from his contemporary to the "little guy", from the brokenhearted widow, bereft of her husband and with a houseful of orphans to feed, to the girl who was having difficulty in finding her mate. That was Rav Chaim.

What should leave a powerful impact on us is the manner in which the Rosh HaYeshiva related to Rachel Imeinu. She was not an abstract figure, Matriarch of Klal Yisrael, who lived a few thousand years ago. She was his mother - here and now! He felt that way and communicated his feelings in that manner. What a lesson for us! He related to Rachel Imeinu as if to his very own mother. Is it a wonder that his prayers were heard?

(And) Now you shall command the Bnei Yisrael. (27:20)

By beginning the Parsha with the words, "Now you shall command," it seems to imply that heretofore, the previous Parsha which addressed the construction of the Mishkan, was not referring to Moshe Rabbeinu. Now, the command is directly to Moshe Rabbeinu. However, this is not true, because in the previous Parsha, the Torah addresses Moshe Rabbeinu a number of times, with the word, "v'asisa," and you should make. Moreover, in the previous Parsha Moshe is told to act, to take an active role in the construction, while here he is told merely to command. Why is this?

The Ozrover Rebbe, zl, gives the following explanation: The Midrash in the beginning of Sefer Vayikra distinguishes between the value of gold and precious jewels as opposed to sifsei daas, intelligent speech. A person may possess vast amounts of gold and jewels, but if he has no daas, intelligence, they are of little value. He will either not appreciate what he has, or will quickly lose it. Everyone contributed towards the Mishkan - except for Moshe. This depressed him. Why should he not play an active role in this unprecedented experience? Hashem said to him, "Your words are more beloved to Me than all of the gold and jewelry that was brought for the Mishkan."

What is the Midrash teaching us? The Rebbe explains that Moshe was troubled. Here he was the leader of the Jewish People - everybody gave their fair share - everybody - but him. Why should he not be upset?

Hashem told him, "Moshe, you are mistaken. A person who possesses great wealth, but does not have the intelligence to manage it properly -- or does not have someone, or some guidelines for taking care of it -- is this wealth of any value to him? While it is true that everyone contributed towards the Mishkan, what value does the Mishkan have if there is no Torah in it? It is merely a mausoleum of gold and silver. Moshe, you have the Torah. Your "words" of Torah which emanate from your mouth have greater significance than anything else. For, without the Torah, everything else is meaningless."

Let us see how great is Moshe's word. His name is not mentioned in Parshas Tetzaveh, because after the chet ha'eigel, sin of the Golden Calf, when Hashem wanted to destroy Klal Yisrael, Moshe declared, "Hashem, if You forgive Klal Yisrael, good! But, if not, first take my life and remove any mention of me from the Torah, for I cannot be a leader who failed to gain mercy for his people." This unparalleled devotion to Klal Yisrael turned the tide and Hashem listened. But, Moshe's name had to be "erased". He made a statement, and his word must be upheld. Parshas Tetzaveh usually falls around the seventh of Adar, the anniversary of Moshe Rabbeinu's birth and death, a date intrinsically bound with his name. Thus, this Parsha was selected as the only Parsha in the Torah, from the time of

Moshe's birth, where his name is not mentioned. We wonder - should Moshe be punished for his unequalled mesiras nefesh, devotion and self-sacrifice, for Klal Yisrael? Is this his reward for a life of supreme dedication? Veritably, we must deduce that the omission of Moshe's name is not a punishment at all. On the contrary, there is no doubt that he was rewarded for his "demand" on behalf of Klal Yisrael. But, nonetheless, a "word" left his mouth -- a word that is Torah, for Moshe Rabbeinu's word is Torah. Such a word is not a simple abstract - it is an entity - it is Torah. Such an expression cannot go to waste. It must take effect. Thus, Moshe's name is deleted from this Parsha.

Indeed, heretofore, Moshe did not have a personal share in the building of the Mishkan. V'atah tetzaveh, until now, until this command, it was not you. Now, v'atah, what will be your cheilek, individual contribution? Tetzaveh, your command, the Torah that emanates from your mouth, overrides every other contribution. For without the Torah there is no value to the gold and silver that was brought. The Torah is what gives it meaning and value. Sponsored in loving memory of my grandparents Shelton and Ruthi Kasnett AND Jerome Jick by Daniel Kasnett

From: Ohr Somayach [ohr@ohr.edu] Sent: February 12, 2003 To: weekly@ohr.edu Subject: Torah Weekly - Parshat Tezaveh * TORAH WEEKLY * For the week ending 15 February 2003 / 13 Adar I 5763 from Ohr Somayach | www.ohr.edu Parshat Tezaveh To B or not to B?

"These are the clothes that they shall make: a breastplate..." (28:4) Clothing can represent the ultimate in narcissism and conceit, the vain and the transitory, or they can reflect the "glory and the splendor" (28:2) of the service of the Almighty - as are the clothes of the Kohen Gadol (High Priest) described in this week's Torah portion.

Clothes can be a means of assimilation, an attempt to blend into a non-Jewish world. Or they can be the proud badge of a Jew.

This is the story of Major Mike Neilander and his buddies who "wore" their Judaism with "glory and splendor."

"In the fall of 1990, things were heating up in Kuwait and Saudi Arabia. I had been an Army Captain and a helicopter maintenance test pilot for a decade, and received notice that I would be transferred to the First Cavalry Division which was on alert for the Persian Gulf War. Consequently, I also got wind of the Department of Defense "dog tag dilemma" vis-a-vis Jewish personnel. Then, as now, Jews were forbidden by Saudi law to enter the country. But our Secretary of Defense flat out told the King of Saudi Arabia, "We have Jews in our military. They've trained with their units and they're going. Blink and look the other way." With Kuwait occupied and the Iraqis at his border, King Fahid did the practical thing.

"We shipped out, but there was still the issue of classification. Normally the dog tags of Jewish servicemen are imprinted with the word "Jewish." But Defense, fearing that this would put Jewish soldiers at further risk should they be captured on Iraqi soil, substituted the classification, "Protestant B" on the tags. I didn't like the whole idea of classifying Jews as Protestant anything and so I decided to leave my dog tag alone. I figured if I were captured, it was in G-d's hands. Changing my tags was tantamount to denying my religion and I couldn't swallow that.

"In September, 1990 I went off to defend a country that I was prohibited from entering. The "Jewish" on my dog tag remained as clear and unmistakable as the American star on the hood of every Army truck. A few days after my arrival, the Baptist chaplain approached me. "I just got a secret message through channels," he said. There's going to be a Jewish gathering. A holiday. Simkatoro or something like that. You want to go? It's at 1800 hours at Dhahran Airbase."

"Simkatoro turned out to be the festival of Simchat Torah, a holiday that hadn't registered on my religious radar in eons. Services were held in absolute secrecy in a windowless room in a cinder-block building. The chaplain led a swift and simple service. We couldn't risk singing or dancing, but Rabbi Ben Romer had managed to smuggle in a bottle of Manischewitz. Normally, I can't stand the stuff, but that night, the wine tasted of Shabbat and family and Seders of long ago. My soul was warmed by the forbidden alcohol and by the memories swirling around me and by my fellow soldiers. We were strangers to one another in a land stranger than any of us had ever experienced, but for that brief hour, we were home. "Irony and pride twisted together inside me like barbed wire. Celebrating my Judaism that evening made me even prouder to be an American, thankful once more for the freedoms we have. I had only been in Saudi Arabia a week, but I already had a keen understanding of how restrictive its

society was. Soon after, things began coming to a head. The next time I was able to do anything remotely Jewish was Chanukah. Maybe it was coincidence, or maybe it was G-d's hand that placed a Jewish Colonel in charge of our unit. Colonel Lawrence Schneider relayed messages of Jewish gatherings to us immediately. Had a non-Jew been in that position, the information would likely have taken a back seat to a more pressing issue. Like war. But it didn't.

"When notice of the Chanukah party was decoded, we knew about it at once. The first thing we saw when we entered the tent was food, tons of it. Care packages from the States: cookies, latkes, sour cream and applesauce and cans and cans of gefilte fish. The wind was blowing dry across the tent, but inside there was an incredible feeling of celebration. As Rabbi Romer talked about the theme of Chanukah and the "ragtag" bunch of Maccabee soldiers fighting Jewry's oppressors thousands of years ago, it wasn't hard to make the connection to what lay ahead of us. There in the middle of the desert, inside an olive-green tent, we felt like we were the Maccabees. If we had to go down, we were going to go down fighting, as they did. We blessed the candles, acknowledging the King of the Universe who commanded us to kindle the Chanukah lights. We said the second prayer, praising G-d for the miracles he performed, bayamim ha'em bazman hazeh, in those days and now. And we sang the third blessing, the Shehecheyanu, thanking G-d for keeping us alive and for enabling us to reach this season.

"We knew war was imminent. All week we had received reports of mass destruction, projections of the chemical weapons that were likely to be unleashed. Intelligence estimates put the first rounds of casualties at 12,500 soldiers. I heard those numbers and thought, "That's my whole division!" I sat back in my chair, my gefilte fish cans at my feet. They were in the desert, about to go to war, singing songs of praise to G-d who had saved our ancestors in battle once before. The feeling of unity was as pervasive as our apprehension, as real as the sand that found its way into everything from our socks to our toothbrushes. I felt more Jewish there on that lonely Saudi plain, our tanks and guns at the ready, than I had ever felt back home in synagogue. That Chanukah in the desert solidified for me the urge to reconnect with my Judaism. I felt religion welling up inside me. Any soldier will tell you that there are no atheists in foxholes and I know that part of my feelings were tied to the looming war and my desire to get with G-d before the unknown descended in the clouds of battle.

"It sounds corny, but as we downed the latkes and cookies and wiped the last of the apple sauce from our plates, everyone grew quiet, keenly aware of the link with history, thinking of what we were about to do and what had been done by soldiers like us so long ago.

"The trooper beside me stared ahead at nothing in particular, absent-mindedly fingering his dog tag. "How'd you classify?" I asked, nodding to my tag. Silently, he withdrew the metal rectangle and its beaded chain from beneath his shirt and held it out for me to read. Like mine, his read, "Jewish."

"Somewhere in a military depot someplace, I am sure that there must be boxes and boxes of dog tags, still in their wrappers, all marked Protestant B."

"...for glory and splendor..."

Sources: Gershon Burd, Debra Darvick, Hadassah Magazine
Written and compiled by RABBI YAAKOV ASHER SINCLAIR www.ohr.edu
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From: yated-usa@yated.com
Yated Neeman Feb. 7, 2003
A LESSON FROM SPACE
By RABBI PINCHOS LIPSCHUTZ

If we open up our eyes and look around, there are lessons being taught every day. When we read and hear the news; it has no affect on us. But sometimes things happen that help us recognize that we can learn from what goes on around the world. We tend to take so many things for granted; we grow accustomed to technologic leaps undreamt of but a few years ago.

We act as if life always was this way, as if it will always be this way. We don't appreciate the gifts we have. We don't realize how good we have it. And then something happens to shake us from our complacency. Just such a thing happened this past Shabbos morning. We had no way of knowing

what was going on, but somehow this type of news has a way of seeping in to us, even on Shabbos.

The human tragedy is large; the national disaster is huge, coming so soon after 9/11 and so close to the coming war on Iraq. And tzoov unzer mazel, there has to be a Jewish angle, an excuse for those who hate Jews to blame it on us. The space shuttle Columbia had on its crew the first ever Israeli astronaut. The space shuttle Challenger, which blew up on its way up to space in 1986, had on its crew a Jewish astronaut, Judith Reznik. The Israeli astronaut didn't hide his religion, in fact he was quite proud of it. A Tinok Shenishbah, he was brought up with no religious instruction. He was not religious and observed little, if any, of the commandments. But when selected to ride in space on a NASA shuttle, he decided that he was representing all of the Jewish people and he made it his business to talk up Judaism and find out as much as he could about observing Mitzvos in outer space. His desire to keep the laws of Kashrus and Shabbos on board Columbia made headlines around the world.

Israeli Air Force Colonel Illan Ramon became a national hero and a rare symbol of hope in that small, embattled country. People who confront Arab terror every day saw his liftoff as a sign that Israel will triumph over its tiny earth-bound oppressors. Israelis who lived through the Holocaust, as did his mother and grandmother, saw his trip as an added proof as to how far the Jewish people have come since Hitler tried wiping us out sixty years ago.

"I know my flight is very symbolic for the people of Israel, especially the survivors, the Holocaust survivors, because I was born in Israel, many people will see this as a dream that is come true," Ramon said before taking off.

He took a Sefer Torah with him into space. Every Sefer Torah is holy and precious, but the one he took with him had added pedigree, it was saved from the Bergen Belzen concentration camp.

Ramon said in a live video hook-up from space that the scroll represented to him the Jewish people's eternal ability to survive. Speaking from orbit to Arik Sharon, with an Israeli and international audience, he displayed the small-sized Torah, which he gingerly took out of a plastic bag.

With his largest audience ever, he began by saying, "I think that the people of Israel, and the Jewish people as a whole, are a wonderful people. We have wonderful people in Israel." In case someone back home didn't get what he was saying, which, with the secular-religious tensions in Israel at a breaking point that is very likely, he explained, "I think it is very, very important to preserve our historical tradition, and I mean historical and religious traditions."

As the tiny Sefer Torah floated for an instant out of his hand in zero gravity, Ramon told its story.

The Sefer Torah was given to a little boy 60 years ago in Bergen-Belsen by a rabbi who taught him from it there in the concentration camp for his Bar Mitzva. The boy layned his Bar Mitzvah Sedra in the concentration camp from that Sefer Torah. Before the Rabbi was killed, he told the boy to survive and tell the story of that small Sefer.

"It has been with that boy since then, as he survived the Holocaust, arrived in Israel, fought in the country's wars and then went on to become a distinguished professor," Ramon said.

The astronaut added, "I brought with me items that express the religious-historic Jewish tradition. This little Sefer Torah in particular, shows the ability of the Jewish people to survive everything, even the darkest of times, and to always look forward with hope and faith for the future." People in Israel have never heard this kind of talk, people around the world read this and perked up, maybe some Jews decided to look into this Torah after all and see what is so special about it that it keeps a people going thousands of years in exile.

Maybe, just maybe, some Israeli victims of Tommy Lapid got to see that Torah is not all evil, that keeping kosher is not that difficult, and that maybe it is a good idea to talk about keeping Shabbos.

Maybe.

But you know what? It may very well be that this space cadet earned his stripes. Yeish Koneh Olamoh B'Sha'ah Achas. And with no education, with no prodding, with nothing to be gained by doing it, he did. He created an international Kiddush Hashem in his last couple of weeks on this earth. Then he was gone.

He will be remembered in Israel with fondness, as a national hero, for years to come; and people will remember that he spoke about Torah, about Kashrus and about Shabbos, as he hurtled through space at 17,000 miles per hour exploring the great unknown.

We who have had the benefit of a Yeshiva education, of a proper chinuch; we who live a Torah life, have an obligation to be Mekadeish Shem Shomayim every day of our lives. If we would, how different the world would look. See what one unlearned non-observant person was able to accomplish! If we would live our lives with that thought in mind, Tommy Lapid and those like him would get no traction, no one would listen to them, nobody would follow them and nobody would vote for them. They would crash, burn and die off in bitter, lonely oblivion.

None of us know how long our sojourn will last in this world. There are no guarantees. Illan Ramon had no clue that the Shabbos he attempted to honor would be his last. He didn't know as he said Shema flying over Yerushalayim, that he would never say Shema Yisroel again. He had no idea that the broadcast in which he spoke about Torah would be his final one.

And there is a lesson to be learned from the behavior of President Bush following the tragedy. Addressing the nation, he quoted from pesukim in the Novi Yeshayahu, "Lift your eyes and look to the heavens. Who created all these? He who brings out the starry hosts one by one and calls them each by name. Because of his great power and mighty strength, not one of them is missing." The president added, "The same Creator who names the stars also knows the names of the seven souls we mourn today. The crew of the shuttle Columbia did not return safely to earth but we can pray that all are safely home." His eyes filled with tears as he asked G-d to bless the families and their nation.

Bush spoke slowly, his voice falling almost to a whisper at some points, his eye brows furrowed and his mouth turned down sadly.

He wasn't embarrassed to talk about G-d. Why are we? He wasn't ashamed to sound religious, why are we? He wasn't embarrassed to show emotion. We shouldn't be either.

Yisgadeil Veyiskadeish Shemei Rabbah.

From: RABBI MORDECHAI KAMENETZKY [rmk@torah.org] To: drasha@torah.org Subject: Drasha - Tetzaveh PARSHAS TETZAVEH BELL BOTTOMS

by Rabbi Mordechai Kamenetzky

This week the Kohen Gadol (High Priest) is commanded in sartorial law.

The Torah instructs the creation of eight intricate garments that must be worn at all times by Ahron. Each vestment functions on a specific spiritual level. One, however, seems to also have a mundane raison d'être.

The Torah instructs the Kohen Gadol to wear a Me'il, a four cornered blue-wool garment worn like a sandwich-sign. The hem of this majestic robe was adorned with an alternating array of 72 functioning gold bells and small pomegranates. Unlike most of the vestments, where the Torah just commands what to sew, the Torah explains the purpose of the Me'il. Exodus 28:34 "Its sound (i.e., the bells) shall be heard upon entering the Sanctuary before Hashem." The Torah continues to tell us that if the Kohen Gadol dares enter the sanctuary without that bell adorned garment, he is subject to a decree of untimely death.

It is nearly impossible to fathom divine reasoning for each vestment. The written Torah does not give an explicit explanation as to why the Kohen must wear the belts, tunics, and turbans. Yet when it tells us about the bells at the bottom of the Me'il it justifies their existence with a very mundane reason. "Its sound shall be heard upon entering the Sanctuary before Hashem." Our sages explain that the Torah is teaching a moral lesson: one should announce himself before entering any room.

I am amazed. Does Hashem, who knows every mortal's move, have a "knock before entering" sign on the doorway of His sanctuary? Why, of all places, is this the place to teach etiquette? Couldn't the Torah have found more mundane whereabouts to direct the people about proper behavior upon entering a room?

"The young widow who entered Reb Shlomo Zalman's* study was obviously distraught. In addition to the loneliness and pain she experienced, a sense of urgency was about her. She had recurring pangs of guilt. She wanted to do something spiritual to memorialize her dear husband. Perhaps she should establish a free loan fund or contribute books to the Yeshiva library. Or perhaps there was an act of spiritual self-improvement that she should perform.

Reb Shlomo Zalman waited till she finished and then instructed her to listen to his advice very carefully. "I understand your need to do something spiritual as a tikkun (uplift) for your husband's soul. This is my advice to you. Go out and buy some toys for your children, take them to the park and enjoy life with them. Forget the quest for the great spiritual tikkun and help

your children rejoice in life. That will bring the greatest tikkun for your husband."

The Kohen's bells teach us all a great lesson. Upon entering the Holy of Holies, the Kohen's thoughts may become so focused on attaining the high level of spirituality that he may forget simple courtesy. He may forget to knock before entering. The Torah tells us that the search for spirituality can never supersede simple etiquette. We often have dreams and lofty spiritual goals. How many toes do we step upon to achieve them? How many doors do we burst through to prescribe our morals to inattentive ears?

This week the Torah tells us that even the High Priest -- the holiest of mortals -- as he converges on the Kodosh HaKodoshim -- the holiest of places -- in the quest to perform the most spiritual of Judaic rites -- must remember one simple thing. It is the same thing that the poor farmer must remember before trudging into his home: basic courtesy. Don't forget to knock. And the foremost place to teach us that lesson is the Holy of Holies. Good Shabbos!

* Rabbi Shlomo Zalman Auerbach (1910-1995) was one of the foremost Torah Scholars of our generation. Dean of Yeshiva Kol Torah, his Halachic rulings guided thousands world over. This story is adapted from *And From Jerusalem his Word* c 1995 Hanoch Teller, N.Y.C. Pub Co. Drasha, Copyright © 2003 by Rabbi M. Kamenetzky and Torah.org. Drasha is the e-mail edition of FaxHomily, a Project of the Henry and Myrtle Hirsch Foundation. Rabbi Mordechai Kamenetzky is the Associate Dean of the Yeshiva of South Shore, <http://www.yoss.org/>. To subscribe to receive the fax, please order online at <https://www.teamgenesis.com/secure/jif/drasha.php/pg>. Join the Jewish Learning Revolution! Torah.org: The Judaism Site brings this and a host of other classes to you every week. Visit <http://torah.org> or email learn@torah.org to get your own free copy of this mailing.

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From: Rabbi Riskin's Shabbat Shalom List [parsha@ohrtorahstone.org.il]
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RABBI SHLOMO RISKIN

Shabbat Shalom: Parshat Tetzaveh (Exodus 27:20-30:10) By Shlomo Riskin

Efrat, Israel - The Torah portion of Tetzaveh is wholly dedicated to Aaron and his children, the High Priest and the Holy Temple priesthood - even to the extent of the absence of even a mention of Moses' name throughout the reading. And we are given a precise description of the ritual by which they were consecrated for their Divine task, including the specific Sanctuary offerings which were to be brought.

But what is most jarring to the modern ear- and especially to those of us who have become accustomed to the tie-less and jacket-less informality of Israeli dress even on the part of the Prime Minister - is the painstaking description of the unique wearing apparel of the priests, the eight special garments of the High Priest and the four special garments of the regular priests. The Torah itself commands, "and you shall make sacred garments for Aaron your brother for honor and glory" (Exodus 28:2 - Kavod v'tiferet). - and the Talmud stipulates that only when properly garbed, are the priests endowed with sanctity and permitted to minister in the Sanctuary (B.T. Zevahim 7). Is the Torah then teaching us that "clothes make the man?" What about the internal characteristics of knowledge and virtue and commitment? And what of the fundamental Biblical principle that everyone is equal before G-d, that each individual is created in the Divine Image, that external differences - especially if engendered by special garb - has little to do with one's true personality which must be dedicated to the emulation of the Divine, just as G-d is compassionate, so must you be compassionate..?!

I believe that upon deeper reflection we will come to understand that the priestly garb is not meant to endow sanctity but rather to inspire sanctity - as well as to instill within the priests the confidence that they can make the entire world sacred. Moreover, the Torah teaches that every Jew must see him/herself as a High Priest dressed in sacred vestments, a member of "a holy nation and a Kingdom of priests."

You will remember that immediately prior to the Revelation at Sinai there is a strange dialogue between G-d and Moses, in which the Almighty calls out to Moses, Moses attempts to go up to the top of the mountain, G-d tells

Moses to go down to the nation, Moses complains that the nation has been disallowed from ascending the mountain, and G-d again tells Moses to go down (Exodus 19:20-25). My revered teacher and mentor Rav J. B. Soloveitchik ZTZ"l explained that Moses thought, in accordance with the other religions, that spirituality means to leave the material world and ascend to the celestial spheres of the Divine; G-d explains to Moses that Jewish spirituality means to bring G-d down into the material world and sanctify it. This is indeed the basic function of Torah: to sanctify the kitchen and dining room with Kashrut, to sanctify the bedroom with family ritual purity, to sanctify the market-place with business ethics, to sanctify the calendar with holy days and sacred moments. Hence our Sages declare that what the Almighty truly has in this world is the four ells of halakha (religio-legal practices).

The previous Torah portion of Terumah began with the Divine charge: "And they shall make for Me a Sanctuary so that I may dwell among them." In effect, G-d gave us a world- albeit an imperfect, incomplete world with darkness as well as light, evil as well as good (Isaiah 45:7) - and expects us to perfect it, to re-make the world into a veritable Sanctuary so that the Divine will feel comfortable dwelling among us. This is the charge as well as the challenge, the model as well as the mission, of the Sanctuary. And those who are expected, - at least in the first instance, - to transmit and effectuate this message are the priests, and especially the High Priest. In order to do so, the High Priest must first see himself as being capable of carrying out such a formidable task, he must see himself as a powerful king, representing the King of all Kings, garbed in regal robes of honor and glory. And his dress expresses a message. Just as the ideal King of Israel dare not involve himself with opulent, material blandishments like numerous wives, horses, gold and silver but must demonstrate his devotion to G-d by always having with him a copy of the Torah (Deuteronomy 17:16-20), so must the High Priest wear the "tzitz" on his forehead "always," a gold head-band on a thread of tchelet (heavenly royal blue) on which was written "holy unto the Lord" (Exodus 28:36-38). And just as the ideal king of Israel must understand that his authority derives from his nation, that his rule must be by virtue of the will of the people and for the sake of the people (Deuteronomy 17:18, 19 especially in accordance with the interpretation of the Ha'amek Davar and the Talmudic dictum that a king cannot relinquish the honor due him because it is in actuality the honor of his nation, by whose will and for whose well-being he must rule), so does the High Priest wear the breast-plate of justice over his heart, upon which were embroidered twelve precious stones upon which were written the names of the twelve tribes of Israel. "And Aaron shall carry the names of the children of Israel in the breast-plate of judgement upon his heart when he enters the Holy Place as a reminder before the Lord always" (Exodus 28:29). In order to succeed in his daunting task of perfecting the world in the Kingship of G-d, he must learn from his special garb to lead the priests in total devotion to G-d and the nation.

And every Israelite must also see himself as a High Priest in function, as a proud representative of a holy nation and kingdom of priests. After all, does not the Israelite dress himself every day in his tefilin-phyllacteries, the head tefilin atop his forehead on the place of the High Priest's tzitz and the hand tefilin opposite his heart, the place where the breast-plate of the High Priest expressed the names of the twelve tribes? And the tefilin are called a symbol of glory (pe'er, Ezekiel 24:17), just as the regal robes are vestments of honor and glory (tife'eret - Exodus 28:2); and in wearing the tefilin, the Jew becomes adorned with the four portions of the Torah- expressing love of G-d, fealty to commandments, the sanctity of the people of Israel and the sanctity of the land of Israel- placed in the tefilin batim (house-like repositories), much like the King is adorned with the copy of the Torah which must always accompany him.

Moreover, the second traditional Jewish garb is the ritual fringes of the talit or talit katan ("Prayer Shawl"), featuring a thread of t'chelet (heavenly royal blue) which is a salient feature of the High Priest's tzitz and is significantly called by the Bible "tzitzit," or a junior tzitz. Every Jew must share in the mission to perfect the world, and must be inspired to do so by wearing the priestly, regal garments which teach commitment to G-d and commitment to nation.

Shabbat Shalom.

You can find Rabbi Riskin's parshiot on the web at:

<http://www.ohrtorahstone.org.il/parsha/index.htm>

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From: National Council of Young Israel [YI_Torah@lb.bcentral.com]
Parshat Tetzaveh 13 Adar I 5763 February 15, 2003 Daf Yomi: Shevuos 22
Guest Rabbi:

RABBI ZVI RON

[Congregation Kneseth Beth Israel, Richmond, VA]
Associate Member, Young Israel Council of Rabbis

The Torah describes in detail the Meil Techelet, the robe of blue, that the Kohen Gadol wore. On the bottom of this robe was a hem with special decorations. "You shall make on its hem pomegranates of turquoise, purple, and scarlet wool, on its hem all around, and gold bells between them, all around; a gold bell and a pomegranate, a gold bell and a pomegranate on the hem of the robe, all around." (Exodus, 28:33,34) These decorations were very important, as the Torah warns, "It must be on Aaron in order to minister, its sound shall be heard when he enters the Sanctuary before HaShem and when he leaves, so that he not die." (Exodus, 28:35)

Why was the ringing of bells so important? The Ktav v'Kabalah explains that the bells served as a reminder to the Kohen Gadol of all of the mitzvot that he was obligated to perform, over and above the mitzvot that the regular Jews and other Kohanim were obligated in. The bells served the same purpose that tzitzit served, to remind the wearer of their mitzvot. The tzitzit worked through the sense of sight and the golden bells through the sense of hearing. The sound of the bells served to remind the Kohen Gadol to focus on his important job and his special duties.

The Midrash HaGadol gives another important reason for the golden bells of the Meil Techelet. The Midrash explains that in case the Kohen Gadol was fearful that he may do something wrong and G-d would strike him down, G-d commanded for bells and pomegranates to be made on the robe, and the sound of these bells would reassure the Kohen Gadol and leave him less apprehensive. How did the sound of the bells calm the fears of the Kohen Gadol? The sound of the bells was the way that people would know that the Kohen Gadol was coming. I once heard from Rav Nota Greenblatt (Memphis, TN) that it was as if the bells were announcing 'The Kohen Gadol is here!' This itself would fill the Kohen Gadol with confidence, and he would no longer feel timid about performing his duties. This explains how the golden bells would help banish the fears of the Kohen Gadol, but the Midrash HaGadol says that the pomegranates were also put on the robe for this same purpose. What was it about the pomegranates that made the Kohen Gadol less afraid? In order to understand this, we have to know what pomegranates symbolize. In Berachot 57a, Rav Chiyya bar Abba gives the famous interpretation of Shir haShirim 4:3, "your temples (rakatech) are like a pomegranate split open" as implying that even the most empty (reikanim) of the Jewish People are filled with mitzvot like a pomegranate. This is how the pomegranate gave the Kohen Gadol confidence, it symbolizes the many mitzvot that even the most empty (reikanim) have, so certainly the Kohen Gadol has many mitzvot and is worthy of his special role.

The Maharal asks an interesting question about Rav Chiyya's teaching. If indeed every Jewish person is so full of mitzvot, why are they referred to as empty (reikanim) at all? Maharal answers that Rav Chiyya is teaching that even the most empty of the Jewish people has the potential for many mitzvot. A Jewish person has a natural affinity to Torah, just like a pomegranate naturally produces many seeds.

The message of the gold bell and pomegranate is important for every Jew. Just as they show the Kohen Gadol that he should not be afraid to perform his duties, so too they tell us all not to be scared of doing what is natural to a Jew, to do mitzvot and live according to the Torah. That is the natural state for a Jew, the Jewish neshamah is predisposed to Torah and mitzvot. This could be scary, especially for a person who is not used to the Torah way of life or a particular mitzvah. The golden bell announces 'The Jew has arrived!' and the pomegranate indicates that the Jew is doing that which is only natural. The Jew is now filled with confidence as he begins fulfilling his duties. NCYI's Weekly Divrei Torah Bulletin is sponsored by the Henry, Bertha and Edward Rothman Foundation - Rochester, New York; Cleveland, Ohio; Circleville, Ohio To receive a free e-mail subscription to NCYI's weekly Torah Bulletin, send an email to: YI_Torah@lb.bcentral.com

From: Jeffrey Gross [jgross@torah.org] To: weekly-halacha@torah.org
Subject: Weekly Halacha - Parshas Tetzaveh WEEKLY-HALACHA FOR 5763

By RABBI DONIEL NEUSTADT Rav of Young Israel in Cleveland Heights
A discussion of Halachic topics. For final rulings, consult your Rav
NON-KOSHER PET FOOD

QUESTION: Does one have to check the ingredients of dog or cat food to make sure it is kosher?

DISCUSSION: Pet food need not be kosher. It may not, however, contain basar b'chalav (a mixture of cooked meat and milk). The reason is that the Torah forbids one to derive any benefit from basar b'chalav. If it happened that meat and milk were inadvertently cooked together in one's kitchen, it would be prohibited to serve that mixture to the household pet. However, the only basar b'chalav mixture from which it is prohibited to derive benefit is a meat and milk mixture which the Torah forbids one to eat (asur min ha-Torah). If the prohibition is of Rabbinic origin (asur mi-d'Rabbanan), it is permitted to derive benefit from the mixture(1). Therefore:

1. Only meat which was cooked over a fire [or if it was placed in a utensil which was once over a fire - kli rishon(2)] with milk is prohibited. If the meat was just soaked in milk [even if spices were added to the milk], it is permitted. If the meat was fried or deep-fried in a dairy substance, although there are some poskim(3) who allow its usage, the majority do not(4);
2. The meat of fowl, when cooked together with milk [which is forbidden to eat only mi-d'Rabbanan], may be fed to a pet(5);
3. All chayah (non-domestic kosher beast) meat, e.g. deer, buffalo etc., cooked together with milk [which is forbidden to eat only mi-d'Rabbanan], may be fed to a pet(6);
4. Meat of non-kosher species of animals, e.g. horse meat, that is cooked together with milk, may be fed to a pet(7);
4. Some poskim hold that whey is not considered "milk" in regard to this halachah(8). There is a disagreement among the poskim concerning meat from a kosher animal which was rendered non-kosher, either because it was terminally ill (treifah) or because it was not slaughtered properly (neveilah). The Rambam(9) holds that benefit may be derived from this type of meat. [According to this view, the milk in which the meat was cooked would also be permitted(10).] Many other poskim, however, hold that one may not derive benefit from this type of meat and it may not be served to a pet(11). This seems to be the majority opinion(12). The majority of the poskim agree that a mixture which cannot be served to one's own pet cannot be fed to another person's pet either, or even to a stray animal(13). It follows, therefore, that one has to check the ingredients of pet food to determine whether it contains a mixture of kosher animal meat cooked together with milk. Similarly, on Pesach one must check for any chametz ingredients before feeding a food item to his pet. If a forbidden mixture of basar b'chalav was inadvertently purchased or otherwise obtained, it may not be given to a non-Jew. Neither may it be disposed of in a way that another person could derive benefit from it, nor may it be burned, since the ashes and coals of basar b'chalav are also prohibited, and another person may come to derive benefit from them. The mixture can only be buried, thrown into a river or flushed down the toilet(14). Some poskim maintain that such a mixture may not remain in one's possession at all but must be disposed of as soon as one becomes aware of it(15).

FOOTNOTES: 1 Rama Y.D. 87:1.2 R' Akiva Eiger Y.D. 81 based on O.C. 318:93 Chavas Da'as Y.D. 87; Aruch ha-Shulchan 87:114 Pri Megadim 87:1; Chochmas Adam 40:1; R' Akiva Eiger 87.5 Y.D. 87:3.6 Ibid.7 Ibid.8 There is a disagreement on this issue among the poskim, but many are lenient - see Badei ha-Shulchan 87:75.9 On Mishnah Kerisus 3, quoted by Dagul Mi-Revavah Y.D. 87, who holds that one may rely on this view so as not to incur a loss.10 Chasam Sofer Y.D. 92. See also Chazon Ish Y.D. 22 who seems to oppose this.11 Chasam Sofer Y.D. 92; Pri Megadim (pesicha); Chavas Da'as Y.D. 94:4 and others.12 Badei ha-Shulchan Y.D. 87:25.13 Mishnah Berurah O.C. 248:27-28. See Sha'ar ha-Tziyon (75) who quotes a more lenient view. See also Sdei Chemed vol.1, pg. 62.14 Entire paragraph based on Pri Megadim Y.D. 87; Pischei Teshuvah Y.D. 87:2; Aruch ha-Shulchan 87:715 See Badei ha-Shulchan Y.D. 87:8 who questions this requirement. Weekly-Halacha, Copyright © 2003 by Rabbi Neustadt, Dr. Jeffrey Gross and Torah.org. The author, Rabbi Neustadt, is the principal of Yavne Teachers' College in Cleveland, Ohio. He is also the Magid Shiur of a daily Mishna Berurah class at Congregation Shomre Shabbos. The Weekly-Halacha Series is distributed L'zchus Doniel Meir ben Hinda. Weekly sponsorships are available - please mail to jgross@torah.org .Torah.org: The Judaism Site <http://www.torah.org/> Project Genesis, Inc. 122 Slade Avenue, Suite 203 Baltimore, MD 21208

From: Menachem Leibtag [tsc@bezeqint.net] S Subject: [Par-reg]PARSHAT TETZAVEH - shiur THE TANACH STUDY CENTER
[<http://www.tanach.org>] In Memory of Rabbi Abraham Leibtag
Shiurim in Chumash & Navi by Menachem Leibtag
RABBI MENACHEM LEIBTAG
PARSHAT TETZAVEH

Order in the 'court-yard'? Certainly that's what we'd expect to find when the Torah presents the laws of the mishkan; and that is exactly what we do find - most of the time. However, there is one glaring exception - that relates to the placement of the laws of the mizbach ha-ktoret at the end of parshat Tetzaveh (instead of at the beginning of parshat Teruma). In the following shiur, we will first clarify our question; afterward we will offer an explanation that relates once again to the thematic connection between the mishkan and Ma'amad Har Sinai.

INTRODUCTION

Recall, from last week's shiur how Parshat Tetzaveh forms part of the larger unit (chapters 25 thru 31), which we referred to as tzivui ha-mishkan [the commandment to build the mishkan]. This unit contains a complete set of laws in which G-d explains to Moshe how the mishkan is to be built and how it will operate.

In that shiur, we discussed the controversy concerning when and why this set of laws was first given to Moshe Rabeinu. In the following shiur, we analyze the internal structure of this unit, to show how (and why) it actually contains two distinct units - that overlap in a very special manner.

A VERY LONG 'DIBBUR'

Before we begin, we must make one general observation concerning why parshiot Teruma and Tetzaveh (i.e. Shmot 25:1- 30:10) should be considered a distinct 'sub-unit'. Note how parshat Teruma begins with G-d's commandment to Moshe to "speak to Bnei Yisrael and tell them..." (25:1) - followed by a lengthy set of instructions that continues all the way until the end of parshat Tetzaveh (i.e. 30:10). To prove this, simply note how the next dibur doesn't begin until the opening pasuk of parshat Ki Tisa (see 30:11).

Therefore, we must first undertake an analysis of this first 'sub-unit' (25:1 thru 30:10). Afterward, we will discuss the six short 'parshiot' in Parshat Ki Tisa (30:11 thru 31:18) that complete the larger unit of tzivui ha-mishkan.

AN OUTLINE OF TERUMA/TETZAVEH

The following outline summarizes the topic of each parshia within this unit of parshiot Teruma/Tetzaveh. Study it carefully, noting how it appears to follow in a rather logical order (at least until the very end). It will clarify our opening question. [Follow this chart with a Tanach Koren at hand.]

Introduction - Donation of the materials (25:1-7) & the purpose of this project: "Ve-asu li mikdash ve-shachanti betocham" (25:8-9)
 Vessels in the Kodesh Kodashim (innermost sanctuary) Aron - the ark to house the "luchot" (25:10-16) Kaporet - the special lid for the ark (25:17-22)

Vessels in the Kodesh (main sanctuary) Shulchan - the table for the show-bread (25:23-30) Menora - the candelabra (25:31-40)
 The Ohel Mo'ed [The tent housing these vessels] (26:1-37) Yeriot - The canvas of the tent - from cloth & goatskins Krashim - the wooden beams supporting this tent Parochet - the curtain to partition the Kodesh Kdoshim

The Chatzer [The outer courtyard & its vessels] Mizbeiach Ha-Ola (the altar / 27:1-8) Catzer - the outer courtyard its curtains and poles (see 27:9-19)

Oil For The Menora (27:20-21) [A priori, we would have expected to find this commandment with the menora. See further iyun.]

The 'Bigdei Kehuna' - (28:1-43) Eight parshiot describing the priestly garments

The Seven-Day Dedication Ceremony (29:1-37)

Olat Tamid (29:38-45) The daily offering on the altar (after its dedication)

The Mizbach Ha-Ktoret - the incense altar (30:1-10) [This seems 'out of place', as we will discuss.]

As you review this outline, note the logical order of its progression. It begins by describing the 'aron' - the most sacred object in the mishkan, situated in the 'kodesh kodashim'; then continues with the vessels located in the 'kodesh', followed by the 'ohel mo'ed' [Tent of Meeting], which houses these vessels. Afterward we find the 'mizbach ha-ola' and the courtyard ['chatzer'] that surrounds it. This unit concludes with the 'bigdei kehuna' - the special garments for the kohanim who will officiate in the mishkan, followed by the details of its seven-day dedication ceremony (and the daily sacrifice that will be henceforth offered). However, the final parshia describing the "mizbach ha-ktoret" appears to be totally 'out of place'. After all, this golden altar is one of the three vessels situated in the kodesh. Clearly, this parshia should have been recorded in chapter 26 together with the laws of the "shulchan and menora - the other vessels located in the ohel mo'ed. To verify this point, simply note the parallel

mention of these vessels in parshat Vayakhel (see 35:13-15, 37:10-29, & 39:35-39). There the laws of the mizbach ktoret are consistently recorded together with the laws of the menora and the shulchan. Furthermore, this 'displacement' of the mizbach ha-ktoret is only half the problem. We will now explain how the psukim that precede this parshia place this golden altar in even greater 'isolation'!

OUT OF 'PLACE' and 'OUT' OF PLACE

Review the above outline once again, noting how the parshia of the olat tamid forms what should have been the conclusion of this unit. Let's take a closer look at this parshia, noting how it forms a beautiful summary for this entire unit: "Olat tamid for all generations, in front of the ohel mo'ed - the place where we will meet to speak to you from there." [See 29:42-43, note how this pasuk 'matches' 25:22!] And I will sanctify the OHEL MO'ED (& its vessels), the MIZBEIACH (i.e. the chatzer), and the KOHANIM (i.e. their garments & dedication) (see 29:44) [As you review these psukim, compare the words in CAPS to the primary topics in the above outline!]

Then, note how the next pasuk forms a perfect 'bookend' for this entire unit. Recall how this unit began in parshat Teruma with the general commandment of: "Ve-asu li mikdash ve-shachanti betocham" (see 25:8) now concludes with the expected result: "ve-shachanti betoch bnei Yisrael..." (see 29:45)

This parshia concludes with its 'grand finale' - relating not only to the purpose of the mishkan, but also to the very purpose of the entire process of yetziat Mitzrayim: "And they shall know that I am their G-d who took them out of Egypt - le-shochni betocham - in order to dwell among them; I am the Lord their G-d" (see 29:42-46).

Thus, chapters 25 thru 29 form a clearly defined unit with 'matching bookends'. Hence, when we find the laws of mizbach ha-ktoret in the next parshia, it is not only 'out of place' - it is totally isolated - outside this 'Shechina' unit! This total isolation of the mizbach ha-ktoret forces us to conclude that its location after the closure of the Shechina unit must be intentional, and hence thematically significant.

BACK TO HAR SINAI To suggest an answer to this question, let's return once again to the conceptual parallel between the mishkan and Har Sinai, as explicated by Ramban: "... the hidden purpose ['sod'] of the mishkan is for G-d's glory which dwelled ('shachan') on Har Sinai to dwell upon it..." (Ramban on 25:1, see TSC shiur on Teruma).

According to Ramban, the very purpose of the mishkan was to serve as a vehicle that could perpetuate the Sinai experience! This purpose is reflected in the numerous parallels that exist between Ma'amad Har Sinai and the mishkan. For example: * The aron: contains the luchot ha-aidut (25:21), the everlasting testimony of the covenant forged between G-d and bnei Yisrael at Har Sinai (see 24:3-12).

* The keruvim: situated above the kaporet (on top of the aron), serve as the site from where G-d will continue to speak to Moshe. There, Moshe will receive the remaining mitzvot, just as he had received the dibrot from G-d on Har Sinai.

* The mizbach ha-ola: - where Bnei Yisrael will offer their olat & shlamim, is similar to the mizbeiach that Bnei Yisrael built at the foot of Har Sinai, upon which they offered olat & shlamim (see 24:4-8).

Following this train of thought, we should expect to find a parallel as well between the mizbach ha-ktoret and Ma'amad Har Sinai - a parallel that may shed light on why the Torah places the mizbach ha-ktoret after the Shechina unit of the mishkan was completed. To find it, we must first consider a more general parallel between Har Sinai and the mishkan.

THREE MECHITZOT One of the most striking parallels between the mishkan and Har Sinai relates to the concept of 'mechitzot' - boundaries. At Har Sinai, the people are instructed to remain at the foot of the mountain while the kohanim are permitted to come a bit closer (see 24:1-2). Only Moshe is granted access to the top of the mountain (see 19:20-24 & 24:2,12). We find an interesting similarity in regard to the mishkan. The people are permitted to proceed only as far as the outer courtyard of the mishkan (where the mizbach ha-ola is located). The kohanim are allowed into the kodesh (where the shulchan & menora are located), and only Moshe (and Aharon) enters the kodesh ha-kodashim (where the aron & keruvim are located). [Additionally, Bnei Yisrael may enter the courtyard only after first purifying themselves, just as a purification process was required in preparation for Ma'amad Har Sinai.]

The following table summarizes this parallel:

GROUP	HAR SINAI	THE MISHKAN	FUNCTION
=====	=====	=====	=====
MOSHE	-top of mountain	Kodesh K'doshim	DIBUR

KOHANIM -mid-mountain Kodesh (ohel moed) meeting
 PEOPLE -foot of mountain Chatzer (courtyard) KORBANOT

How does the mizbach ha-ktoret fit into all this? As we discussed in our shiur on parshat Yitro, a certain dialectic characterized the encounter between G-d and Bnei Yisrael at Har Sinai. Ideally, Bnei Yisrael should have heard the commandments directly from G-d ['panim be-panim']. However, as mortal man is incapable of withstanding G-d's Presence (see Devarim 5:4-5, 20-25), G-d found it necessary to 'buffer' this encounter. For this reason, G-d found it necessary to cover Har Sinai with a cloud before revealing himself: "Behold I am coming to you be-av he-anan - in the thickness of a cloud - in order that they can hear as I speak to you..." (see 19:9) "... And Har Sinai was full of smoke ['ashan'], for G-d had come down upon it with fire..." (see 19:16-18 and the TSC shiur on parshat Yitro).

In this manner, the anan (cloud) on Har Sinai effectively served as a buffer between: - Bnei Yisrael at the foot of the mountain, and - G-d's revelation at the top of the mountain.

One could suggest that the mizbach ha-ktoret serves a similar function. Situated in the kodesh, it creates a cloud of smoke, which arises when the ktoret is offered on its smoldering coals (see Vayikra 16:13). This cloud buffers between Bnei Yisrael, who stand in the chatzer - and G-d, whose presence dwells in the kodesh ha-kodashim.

THE AXIS: -Aron -- Mizbach Ktoret -- Mizbach Ola This interpretation is supported by two key psukim that describe the relationship between the mizbach ha-ola, mizbach ha-ktoret, and the kodesh kodashim. The first pasuk stresses the connection between the mizbach ha-ola and the ohel mo'ed: "[the daily offering on the mizbach ha-ola constitutes an] olat tamid for all generations, at the entrance of the ohel mo'ed... from where I will meet you and speak to you..." (see 29:42).

In the second pasuk we find explicit instructions to place the mizbach ha-ktoret in between those two foci, i.e. along this very same axis that connects the mizbach ha-ola with the kodesh kodashim: "And you shall place it in front of the parochet, which is over the aron ha-eidut, in front of the kaporet upon the eidut - from where I will meet with you..." (30:6). A 'PROTECTED' DIVINE ENCOUNTER These psukim reflect the nature of the 'covenantal encounter' that takes place in the mishkan, corresponding to the parallel encounter at Har Sinai. G-d 'comes down' from the heavens, as it were, to the kodesh kodashim; while Bnei Yisrael come from their camp, to stand before G-d in the chatzer of the mishkan.

Hence, the main section of the ohel mo'ed serves as a buffer between G-d and Bnei Yisrael. There, the ktoret must be offered each time the kohen enters to perform his service, which creates an anan [cloud of smoke] to 'protect' the kohen when he enters the kodesh: "And Aharon shall offer the ktoret daily, in the morning before tending to the menorah, and when lighting the menorah in the evening..." (30:7-8). [Note also Vayikra 16:2, where Aharon must also offer ktoret to create a similar cloud of smoke to protect himself before entering the kodesh ha-kodashim on Yom Kippur!]

One could suggest that by placing the commandment to build the mizbach ha-ktoret after the summary psukim at the very end of this unit, the Torah alludes to its unique function as a 'buffer' in this covenantal encounter. As - 'realistically' - Bnei Yisrael may not be worthy of this encounter, the Torah commands Bnei Yisrael to place the mizbach ktoret in the kodesh to serve as a buffer. [Note the similarity between the nature of this 'protected' encounter' in the mishkan and what we referred to in our shiur on parshat Yitro as 'plan A,' by which G-d speaks to Moshe while 'covered by a cloud' so that the people can only overhear their conversation. See Shmot 19:9! See also Devarim 5:5.]

Furthermore, the dialectic nature of this encounter is highlighted by the placement of the laws of the mizbach ha- ktoret outside this Shechina unit, yet within the same dibur!

THE KToret UNIT Up until this point, we have treated parshiot Teruma/Tetzaveh as one, integrated unit, as indicated by the single dibur that introduces these two parshiot. Now we must consider the remaining parshiot (in parshat Ki Tisa) that form the final six paragraphs of the greater tzivui ha-mishkan unit. Take a minute to review the beginning of Ki-Tisa (i.e. 30:11-31:17), noting how it describes several other mitzvot concerning the mishkan that were also 'left out' of the Shechina unit. When we list these parshiot in order, we find once again a set of 'bookends': 30:1-10 mizbach ha-ktoret (* bookend 1 *) (as explained above) 30:11-16 Machatzit ha-shekel - money collected to fund the ohel mo'ed 30:17-21 Ki'yor the faucet for the kohanim to wash their hands 30:22-33 Shemen ha-mishcha special oil to anoint the mishkan's accessories and the kohanim 30:34-38 Ktoret (* bookend 2 *) the incense for the mizbach ktoret

[At this point, the laws concerning the mishkan end. Chapter 31 discusses the appointment of Betzalel to build the mishkan and the prohibition to work on Shabbat (to preclude the possible, mistaken notion the work for the mishkan on shabbat is permissible). Whereas these do not involve laws directly relating to the construction of the mishkan and its accessories, we have omitted them from this table.] The above table shows how (1) the mizbach ktoret and (2) the mitzva to make the ktoret delineate a second unit, which contains several peripheral commandments regarding the mishkan.

A PARALLEL STRUCTURE As you review these parshiot, note how a rather amazing parallel structure emerges; pointing to the direct connection between this Ktoret unit and the previous Shechina unit. Note how each of these peripheral commandments in the Ktoret unit corresponds (in the same order!) to a related topic in the Shechina unit! The following table illustrates this parallel:

TOPIC	SHCHINA UNIT	K'TORET UNIT
=====	=====	=====
VESSELS in the Mishkan OHEL MOED	ARON, KAPORET SHULCHAN, MENORAH Y'RIOT, KRASHIM	MIZBACH K'TORET Machtzit HaShekel L'avodat Ohel Moed KI'YOR
CHATZER DEDICATION	MIZBACH HA'OLAH Bigdei KEHUNA & 7 day MILUIM	SHEMEN HA'MISHCHA (to anoint the kohanim)
THE DAILY OFFERING	KORBAN TAMID on Mizbach haOlah	KToret TAMID on Mizbach Ktoret

The mitzvot found in the Shechina unit, which focus on G-d's 'hitgalut' in the mishkan, are complemented by the mitzvot in the Ktoret unit, which focus on the need to protect Bnei Yisrael in this special encounter. Note as well how all of the mitzvot in the Ktoret unit emphasize either kapara (see shiur on Yom Kippur, where we explained how kapara involves protection from G-d's hitgalut) or warn of impending death if not performed properly (see 30:10; 30:12; 30:21; 30:33; 30:38; relate to Devarim 5:21-23!). Protection is required from the potential punishment enacted should man not prepare himself properly for this encounter with G-d in the mishkan.

In this manner, the laws of the mizbach ktoret can serve as an eternal reminder of how man must not only value his ability to enjoy a relationship with G-d, but also remain aware of the natural limits of this encounter. shabbat shalom, menachem

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