



הַמִּזְרָחִי

HAMIZRACHI

PARSHA WEEKLY



PARSHAT TETZAVEH
5782 • 2022

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Photo by Rebecca Nathan Kowalsky

וְאַתָּה תְצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל
וַיִּקְחוּ אֵלֶיךָ שְׁמֹן זֵית זָךְ כְּתִית
לְמִאֹר לְהַעֲלֹת נֵר, תָּמִיד.

שמות כז, כ

Olive grove in Ma'ayan HaGevurah, near Eli

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Dedicated in honor of Meir Sterman, in appreciation of his exceptional contributions to HaMizrachi over the years



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Based in Jerusalem and with branches across the globe, Mizrachi – an acronym for *merkaz ruchani* (spiritual center) – was founded in 1902 by Rabbi Yitzchak Yaakov Reines, and is led today by Rabbi Doron Perez. Mizrachi's role was then and remains with vigor today, to be a proactive partner and to take personal responsibility in contributing to the collective destiny of *Klal Yisrael* through a commitment to Torah, the Land of Israel and the People of Israel.

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The One Thing You Need To Know

What is the most important passuk in the Torah?



Rabbi Doron Perez

Executive Chairman, World Mizrachi

Is there one idea which is more fundamental than any other? Is there one passuk in the Torah that expresses the most paramount and all inclusive of all concepts?

Our Sages famously maintain that indeed there is. They debate, though, which verse that is. Of course, every verse is, in essence, equally important in that it forms part of the Divinely revealed Torah. However, it seems that certain pesukim contain central and transformative ideas that inform the totality of Torah living.

So, which is the one verse that expresses the essence of our personal and collective lives more than any other?

We find two sources for this discussion, four different opinions and a fascinating decision as to the one which wins the day!

Our Sages quote: "Love your fellow as yourself" (Vayikra 19;18). Rabbi Akiva said this is a great principle of the Torah. Ben Azai said, "This is the book of the generations of Adam – on the day that G-d created man, He made him in His Image" (Bereishit 5;1) is a greater principle than that.

The Maharal of Prague quotes an additional Midrash: Ben Zoma says: We have found a more inclusive verse and it is "Shema Yisrael" (Devarim 6;4). Ben Nanas

says .. it is "Love your fellow man as yourself" (Vayikra 19;18). Shimon Ben Pazi says .. it is : "The first lamb you shall sacrifice in the morning and the second lamb you shall sacrifice in the evening."

Incredibly, this Midrash concluded with Rabbi Ploni ruling in favor of the latter opinion and that 'the halacha is per Ben Pazi.'

Four different opinions and a bewildering conclusion. Indeed, the first three opinions make perfect sense as they highlight some of the most fundamental teachings of the Torah. Ben Azai sees that all human beings are created in G-d's image as the ultimate dignity of human value and existence. If every human being is imbued with a part of the Infinite, then every human life has infinite value. Rabbi Akiva and Ben Nanas expound on this point and give it practical implications. How does one respect the G-dliness in every human being? By loving our fellow man as ourselves. As Hillel in the Talmud (Masechet Shabbat 31) puts it: "Do not do to others that which you would not like others to do to you." One cannot claim to respect the image of G-d in others if one does not practically love others and consciously attempt not to harm them.

Ben Zoma's understandably argues for "Shema Yisrael" as we cite this morning

and night, live and die by it, as it proclaims our belief in G-d's absolute kingship and sovereignty over us and our acceptance of his mitzvot. This clearly lies at the heart of Judaism.

What seems somewhat perplexing is the teaching of Shimon Ben Pazi. **How does his statement about the daily offering of a lamb brought morning and evening compare with the seemingly all-encompassing statements of the previous three?** How can the Midrash state that the accepted view is that of Ben Pazi? After all, he talks about daily lambs and the others talk of fundamental and quintessential teachings.

The Maharal in the abovementioned source answers that the verse re the daily lambs emphasizes that a person should serve G-d with absolute consistency on a perpetual basis, as a servant. Just as a servant does not veer from serving his master but instead serves him continuously, so should man serve G-d.

The message is clear. Ben Pazi believes the only way to transform our lives sustainably is through continual daily

commitment. Believing in great religious declarations of all men created in G-d's image, stirring aspirations of loving your neighbor as yourself or Divine proclamations such as "Shema Yisrael" is, of course, important. However, **it is only through a continuous and consistent commitment, day in and day out, that change in ourselves and the world can truly be evoked.** This commitment and perpetual dedication are at the heart of moral and spiritual life. After all, repeated daily actions become behavioral patterns which in time, become habits. Habits, in turn, become ingrained character traits and character traits eventually transform.

In many ways, **Judaism is more about deed than creed and more about good actions than lofty thoughts.** Without this daily commitment as the anchor of our Jewish life, spiritual beliefs and proclamations often are lost in abstractions.

Great occasions come and go. The awe of the Day of Judgment passes quickly. The cleansing sense of atonement on Yom Kippur flits by in one brief day. The momentous occasion of the receiving of

the Torah on Shavuot passes by in a flash. What remains are the seemingly ordinary routine days that follow. For this reason, our Sages emphasized that Judaism is about everyday living - the true arena where we face our greatest challenges.

Committing consistently, day in and day out, to extraordinary spiritual actions in our 'ordinary' and everyday lives is that which ultimately transforms.

● *This article was first written on the first Yartzheit of Natanel Feigenbaum, the son of close friends from our community in Johannesburg, who passed away in a tragic freak accident. It payed tribute to Natanel's daily commitment to communal prayer. This is the context of the Passuk of Ben Pazi, which refers to a communal commitment to G-d through the daily offerings which is today our communal prayers.*

1. Berayta in Torat Kohanim, Chapter 4, Midrash 12.
2. Rav Yehuda Loewe (1525-1609) Netivot Olam, Netiv Ahavat Ha-Re'a, cites a Midrash which was first cited by Rabbi Ya'akov Ben Haviv (1460-1516) in the introduction to his book Ein Ya'akov.
3. This passuk appears both in Shemot 29:39 and Bamidbar 28:4.

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Even though all of Hashem's creations are important, human beings have unique significance as Hashem created them (both Jew and non-Jew) in His image. This incredible notion is important for us to appreciate. Lowly man bears the image of G-d!

Dovid Hamelech expresses this appreciation in the eighth perek of Tehillim. The climax of his praise for all aspects of creation is: "What is man that You have been mindful of him, that You have taken note of him, that You have made him just a bit less than Divine and adorn him with glory and honor?"

Body and Soul

Our G-dly nature should impact how we treat both ourselves and others. The Medrash tells us that Hillel saw bathing as a mitzvah because washing ourselves shows respect to G-d whose image we bear. Hillel compared cleansing our bodies to the washing of the statues of leaders. He seems to view (on some level) even our physical bodies (and not only our souls) as representative of Hashem Himself! This is because Hashem imbued our bodies with Godlike creative powers.

Parshat Ki Teitzei takes this message even further by commanding us to respect the human body after death as well. Even the lifeless corpse of someone killed by beit din (which needs to be hung on a tree in order to deter others from committing similar sins) needs to be taken down before nightfall, "for the denigration of G-d hangs."

Rabbi Meir explains the association of the hanging body with G-d through a mashal. There were twin brothers who pursued divergent paths – one became king, the

other a criminal. When the criminal was caught and hung for his crimes, observers mistakenly thought that it was the king himself who was hanging. The message is clear and surprising. When a human body hangs, it is as if G-d, Himself (the king) hangs!

Greater Than Kamocha

Our appreciation for having been created in G-d's image should impact how we relate to other human beings as well. After quoting Rabbi Akiva, who presented the pasuk of "v'ahavta l'rei'acha kamocha" as the Torah's greatest principle, the Sifra quotes Ben Azai, who sees the Torah's description of man as created in G-d's image as an even greater principle. The Medrash explains that Ben Azai's pasuk commands us to respect others beyond the level we respect ourselves. We should show all human beings the respect they deserve for having been created in G-d's image. When we respect others, we are in essence respecting Hashem. This is why the Mishnah in the fourth perek of Avot compares respecting other people to respecting Hashem Himself.

Knowing and Appreciating

Returning to the Mishnah in Avot, we note that it contains an additional line. It is important that Hashem not only created man in His image, but also that He let man know about it. The Rambam explains that we only fully appreciate something we are cognizant of.

This is especially true regarding our having been created in Hashem's image. Though the Torah describes Hashem creating man in His image in its first perek, Hashem only tells man about it in Perek

Tet. The significance of this can be seen in the fate of the generations who lived before the mabul. Though Adam Harishon and his descendants were created in Hashem's image, they did not live up to their potential (and in many ways acted like animals) because they were not aware of it. Hashem restarted civilization after the mabul by telling Noach and his children that they were created in His image in the hope that this knowledge would inspire them to emulate Him and His ways.

Humans are similar to animals in many ways. We are programmed to ensure our survival by pursuing food and procreation. On the other hand, we are created in Hashem's image. This awareness is meant to inspire us to live meaningful lives. May we do our best to constantly remember this fact and realize our Godly potential.

● *Transcribed by Yedidyah Rosenswasser.*

1. Rambam Yad Hachazaka, Hilchot Teshuva 3, Hilchot Melachim 8:11, Hilchot Shemittah V'yovel 13:13.
2. Tehillim 8:5-6.
3. Vayikra Rabbah, parsha 34 piska 3.
4. Devarim 21:22-23.
5. Sanhedrin 46b.
6. Kedoshim 4.
7. Bereishit Rabbah 24:7.
8. Mishnah 1.
9. This explains why Rav Nachman taught that we need to speak with each other with Yir'at Shamayim (Likutei Maharar Kamma 34:8).
10. Rambam Yad Hachazaka, Yesodei Hatorah 3:8.
11. Bereishit 1:27.
12. Bereishit 9:6. Note that the Mishnah quotes this pasuk and not the one in Perek Aleph.
13. Ibid.

HAFTARAH - PARSHANUT ON THE PARSHA

The “Staying Power” of the Shechinah



Rabbanit Shani Taragin
Educational Director, World Mizrachi

This week’s haftarah (Yechezkel 43:10-27) connects to both parshiyot Terumah and Tetzaveh, highlighting the inherent connection between the two. In the first part of the haftarah (v. 10-17), Yechezkel the prophet living in Babylonia from eleven years before the destruction of the first Beit HaMikdash and prophesying fourteen years thereafter, is instructed to relate the dimensions of the future Mikdash, focusing on the measurements of the altar. Albeit significantly larger than the mizbayach of the mishkan (14 amot square vs. 5 amot square), the altar of the future Mikdash shares a similar structure and function to that of the Mishkan, (save the poles needed to transport the altar of the Mishkan in the wilderness), hence its connection to parashat Terumah. The second half of the haftarah (v.18-27) details the instructions for the dedication ceremony of the altar, parallel to the seven day miluim ceremony described in parashat Tetzaveh through which the kohanim and the altar are inaugurated.

As the haftarah for parashat Tetzaveh, these verses from Yechezkel remind us of the inherent connection between the parshiyot of Terumah and Tetzaveh, that may be lost when read separately. The beginning of Terumah introduced the ultimate goal of the mishkan: “And let them make Me a sanctuary that I may dwell among them” (Shemot 25:8). The means through which this may be accomplished will be - “Exactly as I show you—the pattern of the Tabernacle and the pattern of all its furnishings—so shall you make it” (ibid. v.9), i.e. through the vessels. Parshat Terumah elaborates on the latter instruction - the means through which the Mishkan will be built to assure that Hashem’s presence

will come (as it did on Har Sinai), vessels included. Parashat Tetzaveh teaches us how to maintain the presence of Hashem in our midst (ner tamid, kohanim, korban tamid) and concludes with the accomplishment of the goal - **“I will abide among the Israelites, and I will be their God. And they shall know that I am Hashem their God, who brought them out from the land of Egypt that I might abide among them, I Hashem, their God (Shemot 29:45-46).** The purpose of the Mishkan is to assure that Hashem’s presence does not just come in an ephemeral fashion, but actually stays to abide (shachan) continuously (tamid) within Bnei Yisrael. The haftarah selection from Yechezkel bridges these two ideas through the building and the dedication of the altar - with the goal of the altar emphasized as a means for continuous worship - “from the eighth day onward the priests shall offer your burnt offerings and your offerings of well-being on the altar; and I will extend My favor to you...” (Yechezkel 43:27).

The haftarah also serves as commentary on parashat Tetzaveh in particular, as it parallels the dedication ceremony of the altar. Parashat Tetzaveh focuses on the inauguration of the priests and only at the end of the seven day ceremony of sacrifices we read: “Seven days you shall make atonement upon the altar and you shall **sanctify it** (ve-kidashta) and the altar shall become **most sanctified**; whatever touches the altar shall become **sanctified**” (Shemot 29:37). The haftara of Yechezkel, himself a priest, ends with a near-identical verse: “Seven days they shall make atonement upon the altar and **purify it** (ve-tiharu); thus it shall be consecrated” (Yechezkel 43:26). What is the difference between sanctity (kedusha) and purity (tahara)?

Kedusha describes an elevated state of connection with Hashem, contrary to a state of chulin - a neutral, mundane state. Tahara only exists when there is a possibility for kedusha; it describes a state wherein one may come to the Mikdash after being limited and distant from the Mikdash because of a state of tumah, impurity (see Vayikra 10:10). The building and subsequent dedication of the Mishkan described in parashat Tetzaveh was intended to elevate Am Yisrael from an ordinary nation to a sanctified one, continuing their state from Ma’amad Har Sinai as predicated by Hashem - “You shall be to Me a kingdom of priests and a holy nation” (Shemot 19:6). Yechezkel, a prophet speaking to an exiled nation, distant from their Land and their Mikdash, encourages the despairing Judeans that one day they shall return to a state of tahara -they shall purify the altar. They are already sanctified by Hashem as holy, but they must actively remove their impurities, their obstacles of abomination and idolatry, in order to return to the desired intimate state of Mikdash worship.

Perhaps this is why the haftarah of Tetzaveh focuses on a future Mikdash - a prophecy of rebuilding yet to be fulfilled. The haftarah does not only succeed in stirring our longing for a future Mikdash and restoration of an intense relationship with Hashem; it reminds us that purification may be achieved even in a state of exile. The parasha teaches us of the maintenance of the Shechinah in the Mikdash through the kohanim and their consecrated garments - “le-ratzon la-hem”, to achieve acceptance before Hashem (28:38). The haftarah ends with the assurance from Hashem - “and I will accept (ve-ratzeiti) you” once more back in the Mikdash, even after we’ve been distanced!

Halachic Q&A



Rabbi Yosef Zvi Rimon

Head, Mizrahi Rabbinic Council | Founder and Chairman, Sulamot

Question: Many of the masks have a metal strip along the top that you can adjust so that the mask is compressed against your nose/face. Can one do this to a new mask on Shabbos? Is this an issue of creating a Kli? Would there be an issue with adjusting one?

Answer: Making a vessel loosely is permitted if it is usually made loosely (SA and Rema OH 313:6). Because masks are fastened in a loose manner and that is their normal state, there is no issue with Boneh (building) or Tikun Kli (fixing a vessel). Additionally, Tikun Kli may not apply to single-use objects (Orchot Shabbat).

Question: As a Kohen, I often find myself in the middle of Shemoneh Esrei during the Chazzan's repetition. Should I speed up my davening to finish in time to partake in Birkat Kohanim or should I continue davening at my own pace?

Answer: It is preferable to finish quicker because Birkat Kohanim is a Mitzvah from the Torah (Sotah 38b), and it would be a shame to miss out on the opportunity to partake in that Mitzvah. That being said, if there is a unique case that you feel special kavanah in your tefillah, there is room to say that you can continue davening at your own pace and miss out on Birkat Kohanim.

Question: My boss often travels abroad and wants to call me on Erev Shabbat (while it is already Shabbat for my boss). Am I

allowed to answer the phone? My boss seems to be a non-religious Jew, but I am not 100% sure. Does it make a difference if the call is scheduled in advance or spontaneous? Does it make a difference who initiates the call?

Answer: If he is not Jewish, you may answer the call. If he is Jewish, you may not answer the call. While this may not be considered lifney iver (placing a stumbling block before the blind, see Avodah Zarah 6a) because he will be calling people on Shabbat regardless (Shut Maharsham), it is considered mesaye'a, assisting a Jew in performing a prohibition (Tos' Shabbat 3a). All poskim agree that helping a Jew at the time of the prohibition is not allowed.

Question: Can one tie a double knot on their mitpachat (headscarf) on Shabbat?

Answer: According to some, women should tie a bow and a knot instead of a double knot (Kaf Hachaim). However, lema'ase, we are lenient because the bow and knot tie does not hold strong enough (and for the sake of a Mitzvah we are more lenient), and because the double knot of a Mitpachat is looser than a standard double-knot (Shemirat Shabbat Kehilchata, Orchard Shabbat).

Question: Is it a problem to say Birkat Hamazon while I am standing? What if I am trying to calm my child down and I need to be standing?

Answer: The Shulchan Aruch (OH 183:9) paskens that a person must say Birkat Hamazon while sitting until "Al Yichasreinu." The only time a person can bench while standing is if he ate his meal while walking, and he will not have proper concentration if he has to hold up his travel to sit and bench (SA OH 183:11). In any other case, even if the meal was eaten while standing, one must bench until "Al Yichasreinu" sitting down. Although it is best to remain seated until the end of Birkat Hamazon, if need be, one may stand after that Bracha (Kaf Hachaim).

Question: My new engagement ring is extremely tight and difficult to take off. When I knead dough I do remove it. Do I need to take it off for Netilat Yadayim?

Answer: There are two cases where women do not need to remove rings for Netilat Yadayim. 1) If she never removes them, even when kneading dough. 2) If the ring is very loose (and even then, it is best to remove it). In this case, neither of these leniencies apply and therefore the ring must be removed (SA OH 161:3 and Mishna Berurah there).

● Translated from Hebrew and abbreviated by Yaakov Panitch.

פרשת תצווה: סיכום

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ישראל אמור לייצג את מלכות ה' בעולם, ולכן ברגעים הכי חשובים הוא איננו מחליט לבד אלא עומד לפני ה' ופועל לפי דעת ה'. שני ייעודי החושן, המדגישים את המרכזיות של ה' ושל העם, מבטאים יחד את העמידה לפני ה' של המנהיג המייצג את כלל עם ישראל.

כפי שראינו בפרשת תרומה, ארון העדות הוא הכלי הראשון עליו צו בני ישראל, וכך גם חושן המשפט הוא הבגד הראשון מבגדי הכהונה. שניהם נועדו להיות אמצעים לגילוי השכינה תוך קישור בין השכינה לעם ישראל. בארון הייתה מונחת העדות שניתנה מה' לעם ישראל – פנייה כלפי מטה, ואילו בחושן היו מונחים האורים והתומים דרכם היו פונים עם ישראל אל ה' – פנייה כלפי מעלה.

האורים והתומים בתוך החושן היא זו שמקנה לחושן את השם "חושן המשפט" המבטא את העמידה לפני ה'. מה הוא תפקידם של האורים והתומים?

האורים והתומים, לפי רוב הפרשנים, הם כתב השם המפורש שנכתב על ידי משה או על ידי ה' המונח בין כפלי החושן. תפקיד האורים והתומים הוא להורות את המנהיג מהי דעת ה' בענייני ההנהגה: "וְשָׂא לֹךְ בְּמִשְׁפַּט הָאֲוִיִּם לְפָנָי ה' עַל פִּי יִצְאוּ וְעַל פִּי יָבֹאוּ הוּא וְכָל בְּנֵי יִשְׂרָאֵל אִתּוֹ וְכָל הָעֵדָה" (במדבר כז, כא). המנהיג העומד לפני החלטה גורלית, נדרש לעמוד לפני ה' ולברר את דעת ה' בעזרת "משפט האורים", ובדרך זו ניתנת תשובת ה' לשאלת מנהיג העם. תשובת ה' ניתנה דרך האורים והתומים כאשר חלק מהאותיות באבני החושן זהרו, והכהן הגדול היה מפענח ברוח הקודש את משמעות האותיות ומחברם למילים. ואכן בספרי הנביאים הראשונים אנו מוצאים פעמים רבות התייחסות עם ה' באמצעות האורים והתומים בענייני הכלל: יציאה למלחמה, חלוקת הנחלות ועוד. מלך

פרשת תצווה הצטוו עם ישראל על בגדי הכהונה. הבגד הראשון שמוזכר מבין בגדי הכהונה הוא החושן, שהוא הבגד העליון שלבש הכהן הגדול. על החושן שובצו שנים עשר אבנים עליהם כתובים שמות שבטי ישראל. נראה כי הקדמת החושן לכל שאר הבגדים מעידה על חשיבותו הרבה. מה ייעודו של החושן?

על החושן רשומים שמות שבטי ישראל, וכך כאשר הכהן הגדול נכנס אל הקודש הוא כביכול מכניס את כל ישראל יחד איתו: "וְנָשָׂא אֶהְרֹן אֶת שְׁמוֹת בְּנֵי יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל לְבוֹ בָּבֹאוּ אֶל הַקֹּדֶשׁ לְזָכְרוֹן לְפָנָי ה' תְּמִיד" (כח, ט). מיד לאחר מכן, התורה מצווה לשים את האורים והתומים בתוך החושן, ובכך נותנת לו ייעוד נוסף: "וְהָיוּ עַל-לֵב אֶהְרֹן בָּבֹאוּ לְפָנָי ה' וְנָשָׂא אֶהְרֹן אֶת-מִשְׁפַּט בְּנֵי יִשְׂרָאֵל עַל לְבוֹ לְפָנָי ה' תְּמִיד" (שם, ל). הדמיון הרב שבין הפסוקים מדגיש את הפער ביניהם. בייעוד הראשון עם ישראל נמצא במרכז, ואילו בייעוד השני העמידה לפני ה' היא המרכז. נתינת

בס"ד

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A Child of Light



Sivan Rahav Meir and Yedidya Meir
World Mizrahi Scholars-in-Residence

I would be happy to write this morning about the new Weekly Torah Portion, Parshat Tetzave. But it seems to me that the right thing to do is to simply share the words of the mother of 19-year-old Ori Ansbacher, who was murdered three years ago.

“It’s important for us that the world knows who Ori was. Ori was a child of light, who added so much light to the world. She cured broken hearts wherever she went, be it with her girlfriends, the boys and girls she worked within her national volunteer service, even with people she did not know.

“She also healed our pain. She had a deep and exact inner understanding of the world.

“Ori was a child of land and words. She so loved this Land, she wandered around it so much. She would set out to walk, breathe, sit, to work in this land.

“Sometimes when I spoke with her, I felt that it was not a conversation between a mother and a daughter, but that she was my teacher. A noble soul, so gentle. And within that gentleness, hid tremendous strength.

“Usually Ori would travel with paper on hand because she was also a girl of words. Since she was a little girl, she would write poetry. Words that expressed who she was in the world, words that were so deeply felt and exact.

“Ori taught us to feel wonder. To feel wonder from the sunrise, from the sunset, from blossoming, from the sun, from the rain, from everything that there is in the world. To see the light in the world.

“She was a girl of inner truth. She was always looking for ways to fix the world, through goodness--through giving,

through love. What a great love she was. How much love she gave.

“I pray that Ori will give us the strength to continue living with goodness. And that she will grant us the light to add to the world and to smile.

“I ask from those who are listening to us and for those whom our words are entering their hearts, to do one small thing to add light to the world — one act of kindness and maybe we will preserve Ori’s soul in the world and maybe we will have some comfort by adding light to the world.”

Immediately after Ori was murdered in the woods by Ein Yael in Jerusalem, Batsheva Sadan requested for women to send her embroidered squares that they had created in Ori’s memory. Over 5,000 (!) women from all around the world created embroidered squares, which Batsheva transformed into an artistic chuppah. Many of those squares were created from fabric that was very significant to those who sent them: from the IDF uniform of a son, from childhood dolls, from treasured keepsakes. Creating this chuppah reminded Batsheva of the women’s work in the Tabernacle in the desert. Also back then, sewing was a spiritual pursuit, women joining together to create something holy. The first couple, Nadav and Na’ama were married underneath Ori’s chuppah, which from now on will accompany couples on their way to establishing new Jewish homes.

At their chuppah, Rabbi Eli Adler said:

“This is our response to the brutal murder - to build more homes in Israel, with holiness and joy and gentleness. Earlier, I looked at the words of a poem written by Ori HY”D about a ‘world of peace.’ But earlier in that same poem, Ori asks us to: “Make peace within you.” Before you

make world peace, you need first to make inner peace. Within our souls, with those around us, and between husband and wife. This is what we need to be working on. World peace begins here, with what is taking place this moment underneath Ori’s chuppah.”

In her memory, and in prayer for the victory of light over the darkness in this world.



At the beginning of this week’s Torah portion, Aharon HaKohen is given the task of lighting the menorah in the Mishkan (portable desert sanctuary). But after lighting it, Rashi explains that he needs to distance himself: “The Kohen shall light it until the flame rises by itself.” The flame needs to keep burning on its own; the Kohen must eventually walk away.

Our commentators explain that Aharon HaKohen was the great teacher of the Children of Israel in the desert, and his lighting of the menorah is highly instructive in the field of education: parents and teachers cannot always stand over their children, tell them what to do, motivate them, worry about and push them. Of course, parents and teachers need to light a fire, they need to enthuse, excite, and educate, but there is a limit to control, involvement, and supervision. It’s impossible to stand over them and tell them every day to go on Zoom. Especially this year, they need to learn independence. We need to know when to distance ourselves, to loosen our grip, and allow them to act alone, with prayers and hopes that they will continue on their own, out of their own desire. Until the flame rises by itself.



Continued on next page

For the Shabbat Table



Rabbi Danny Mirvis
Deputy CEO, World Mizrahi

“**A**nd Aharon shall carry the names of the Bnei Yisrael on the Choshen Mishpat on his heart when he comes to the Sanctuary, as a constant reminder before Hashem. And you shall place the Urim and the Tumim into the Choshen Mishpat and they shall be on the heart of Aharon when he comes before Hashem and Aharon shall constantly carry the Judgment of the Bnei Yisrael on his heart before Hashem” (Shemot 28:29-30).

The Choshen (Breastplate) was one of the most prominent and impressive features of the Kohen Gadol's vestments. Twelve precious stones representing the twelve tribes were mounted onto a garment of gold, turquoise, purple, scarlet wool and linen. It was known as the Choshen Mishpat (Breastplate of Judgement) because Hashem would respond to questions from the Kohen Gadol by using the “Urim” and the “Tumim” (parchment placed inside the Breastplate containing the Name of

Hashem) to light up letters (from the names of the tribes) to spell out His judgment.

Seeing as the Torah tells us exactly how the Choshen should be worn – on the front of the Ephod (short coat), above the belt, connected to the shoulder straps (Shemot 28:27-28) – why do we need to be told in the following verses that it should be placed on his heart? Is this not obvious from the previous verses? Furthermore, why is the requirement for Aharon to wear the Choshen on his heart mentioned thrice in the space of two verses?

We can answer these questions by looking back to the original appointment of Moshe and Aharon. The Midrash teaches us that Moshe was concerned how his older brother, Aharon, would react to discovering that his younger brother was to be the leader of the Nation. However, Aharon did not respond with anger or jealousy. On the contrary, he “rejoiced in his heart”

(Shemot 4:14). Rabbi Shimon son of Rabbi Yossi taught that as a reward:

“The heart that rejoiced in the greatness of his brother shall wear the Urim and the Tumim” (Shemot Rabbah 3:17).

The Torah emphasises the placement of the Choshen on Aharon's heart, for it was due to Aharon's open and loving heart that he received the Priesthood and the ability to communicate with Hashem. Aharon did not only physically carry the names of the children of Israel on his heart, but in his role as spiritual leader of the nation, he had all the members of the nation in his heart when he came before Hashem. It was specifically through connecting to other people, caring about them and giving them a special place in his heart that Aharon was able to communicate with Hashem.

By coming closer to each other, may we come closer to Hashem.

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עומד ומדליק אותה כל הזמן. אהרון הוא המחנך שלנו במדבר, ופרשנים רבים מסבירים שזוהי הוראה בתחום החינוך: המורים או ההורים לא יכולים כל הזמן לעמוד מעל הילדים, להגיד להם מה לעשות, להזיז אותם, לדאוג להם ולדחוף אותם. כמובן שהם צריכים להצית אש, הם צריכים להלהיב ולחנך, אבל יש גבול לשליטה ולמעורבות ולפיקוח. בסוף צריך לדעת גם מתי להתרחק, להרפות, ולתת להם לבד, בתפילה ובתקווה שהם ימשיכו בעצמם, מרצונם, עד שתהא השלהבת עולה מאליה.

ועד היום, הפוקוס הוא לא במחזות רחוקים, אלא בהוראות, בהנחיות, בפעילות שלנו בעולם. ממש לפני שהגענו ליעד, הוא הוסיף: העיקר הוא לא לתאר מה שאלוקים עשה, אלא מה שאנחנו נעשה.



עוד לא ראיתי ילד שמאחר לקום לטיול שנת. איכשהו ביום הזה תמיד יש כוח לקפוץ במרץ במיטה ולהתארגן לבד בהתלהבות.

בפרשת השבוע מקבל אהרון הכהן הוראה: הוא צריך להדליק את המנורה במשכן, אבל אחר כך עליו להתרחק – “עד שתהא השלהבת עולה מאליה”. האתגר הוא שהאש תמשיך לבעור, גם בלי שהיא

נהג המונית מאיר כהן שיתף אותי אתמול, תוך כדי נסיעה ברחובות ירושלים, ברעיון הבא על הפרשה: בספר בראשית התורה מקדישה פחות מ-40 פסוקים לתיאור בריאת העולם. עכשיו, בספר שמות, התורה מקדישה כ-400 פסוקים (!) רק כדי לתאר את בניית המשכן. הפער הזה לא הגיוני: למה יצירת העולם כולו כל כך קצרה, ואילו בניית המרכז הרוחני של העם במדבר כל כך ארוכה? וזה ההסבר, המשיך מאיר: יש בעולם ספרי מדע וטבע שיתארו את העולם. זו לא התכלית של התורה. התורה עוסקת בנו, באדם. לא בתיאור הבריאה אלא בתכלית שלנו, במה אנחנו בני האדם צריכים לעשות, לבנות, ליצור, וגם ממה אנחנו צריכים להיזהר ולהימנע. זה המוקד. מהמשכן

The Ethic of Holiness



Rabbi Lord Jonathan Sacks zt"l

With parshat Tetzaveh, something new enters Judaism: Torat Kohanim, the world and mindset of the Priest. Rapidly it becomes a central dimension of Judaism. It dominates the next book of the Torah, Vayikra. Until now, though, priests in the Torah have had a marginal presence.

This week's parsha marks the first time we encounter the idea of a hereditary elite within the Jewish people - Aaron and his male descendants - and their role to minister in the Sanctuary. For the first time we find the Torah speaking about robes of office: those of the priests and the High Priest worn while officiating in the sacred place. For the first time too we encounter the phrase, used about the robes: *lekavod ule-tiferet*, "for glory and beauty" (Ex. 28:2). Until this point, *kavod* in the sense of glory or honour has been attributed only to G-d. As for *tiferet*, this is the first time it appears in the Torah. It opens up a whole dimension of Judaism - namely, the aesthetic.

All these phenomena are related to the Mishkan, the Sanctuary, the subject of the preceding chapters. They emerge from the project of making a "home" for the infinite G-d within finite space. The question I want to ask here, though, is: do they have anything to do with morality? With the kind of lives the Israelites were called upon to live and their relationships to one another? If so, what is their connection to morality? And why does the priesthood appear specifically at this point in the story?

It is common to divide the religious life in Judaism into two dimensions. One the one side, the priesthood and the Sanctuary, and on the other, the prophets and the people. The priests focused on the relationship between the people and G-d, *mitzvot bein adam leMakom*. Prophets focused on the relationship between the people and one another, *mitzvot bein adam lechavero*. The priests supervised ritual and the prophets

spoke about ethics. One group was concerned with holiness, the other with virtue. You don't need to be holy to be good. You need to be good to be holy, but that is an entrance requirement, not what being holy is about. Pharaoh's daughter, who rescued Moses when he was a baby, was good but not holy. These are two separate ideas.

In this essay I want to challenge that conception. The priesthood and the Sanctuary made a moral difference, not just a spiritual one. Understanding how they did so is important not only to our understanding of history but also to how we lead our lives today. We can see this by looking at some important recent experimental work in the field of moral psychology.

Our starting point is American psychologist Jonathan Haidt and his book, *The Righteous Mind*¹. Haidt posits that in contemporary secular societies our range of moral sensibilities has become very narrow. He calls such societies WEIRD - Western, educated, industrialised, rich and democratic. They tend to see more traditional cultures as rigid, hidebound, and repressive. People from those traditional cultures tend to see Westerners as strange in abandoning much of the richness of the moral life.

To take a non-moral example: A century ago in most British and American (non-Jewish) families, dining was a formal, social occasion. The family ate together and would not begin until everyone was at the table. They would begin with grace, thanking G-d for the food they were about to eat. There was an order in which people were served or served themselves. Conversation around the table was governed by conventions. There were things you might discuss, and others deemed unsuitable. Today that has changed completely. Many British homes do not contain a dining table. A recent survey showed that half of all meals in Britain are eaten alone. The members of the family come in at different times, take a

meal from the freezer, heat it in the microwave, and eat it watching a television or computer screen. That is not dining but serial grazing.

Haidt became interested in the fact that his American students reduced morality to two principles, one relating to harm, the other to fairness. On harm they thought like John Stuart Mill, who said that "the only purpose for which power can be rightfully exercised over any member of a civilised community, against his will, is to prevent harm to others²." For Mill this was a political principle but it has become a moral one: if it doesn't harm others, we are morally entitled to do what we want.

The other principle is fairness. We don't all have the same idea of what is fair and what is not, but we all care about basic rules of justice: what is right for some should be right for all, do as you would be done to, don't bend the rules to your advantage and so on. Often the first moral sentence a young child utters is, "That's not fair." John Rawls formulated the best-known modern statement of fairness: "Each person has an equal right to the most extensive liberties compatible with similar liberties for others³."

Those are the ways WEIRD people think. If it's fair and does no harm, it is morally permissible. However - and this is Haidt's fundamental point - there are at least three other dimensions to the moral life as understood in non-WEIRD cultures throughout the world.

One is loyalty and its opposite, betrayal. Loyalty means that I am prepared to make sacrifices for the sake of my family, my team, my co-religionists and my fellow citizens, the groups that help make me the person I am. I take their interests seriously, not only considering my own self-interest.

Another dimension is respect for authority and its opposite, subversion. Without this

no institution is possible, perhaps no culture either. The Talmud illustrates this with a famous story about a would-be proselyte who came to Hillel and said, "Convert me to Judaism on condition that I accept only the Written Torah, not the Oral Torah." Hillel began to teach him Hebrew. On the first day he taught him aleph-bet-gimmel. The next day he taught him gimmel-bet-aleph. The man protested, "Yesterday you taught me the opposite." Hillel replied, "You see, you have to rely on me even to learn the aleph-bet. Rely on me also about the Oral Torah" (Shabbat 31a). Schools, armies, courts, professional associations, even sports, depend on respect for authority.

The third arises from the need to ring-fence certain values we regard as non-negotiable. They are not mine to do with as I wish. These are the things we call sacred, sacrosanct, not to be treated lightly or defiled.

Why are loyalty, respect, and the sacred not considered key strands of ethics in the typical view held by liberal elites in the West? The most fundamental answer is that WEIRD societies define themselves as groups of autonomous individuals seeking to pursue their own interests with minimal interference from others. Each of us is a self-determining individual with our own wants, needs and desires. Society should let us pursue those desires as far as possible without interfering in our or other people's lives. To this end, we have developed principles of rights, liberty, and justice that allow us coexist peacefully. If an act is unfair or causes someone to suffer, we are prepared to condemn it morally, but not otherwise.

Loyalty, respect, and sanctity do not naturally thrive in secular societies based on market economics and liberal democratic politics. The market erodes loyalty. It invites us not to stay with the product we have used until now but to switch to one that is better, cheaper, faster, newer. Loyalty is the first victim of market capitalism's "creative destruction."

Respect for figures of authority – politicians, bankers, journalists, heads of corporations – has been falling for many decades. We are living through a loss of trust and the death of deference. Even the patient Hillel might have found it hard to deal with someone brought up on the 1979 Pink Floyd

creed: "We don't need no education, we don't need no thought control."

As for the sacred, that too has been lost. Marriage is no longer seen as a holy commitment, a covenant. At best it is viewed as a contract. Life itself is in danger of losing its sanctity with the spread of abortion on demand at the beginning and "assisted dying" at the end.

What makes loyalty, respect, and sanctity key moral values is that they create a moral community as opposed to a group of autonomous individuals. Loyalty bonds the individual to the group. Respect creates structures of authority that allow people to function effectively as teams. Sanctity binds people together in a shared moral universe. The sacred is where we enter the realm of that-which-is-greater-than-the-self. The very act of gathering as a congregation can lift us into a sense of transcendence in which we merge our identity with that of the group.

Once we understand this distinction, we can see how the moral universe of the Israelites changed over time. Abraham was chosen by G-d "so that he will instruct his children and his household after him to keep the way of the Lord by doing what is right and just" (tzedakah umishpat; Gen. 18:19). What Abraham's servant looked for when choosing a wife for Isaac was kindness, chessed. These are the key prophetic virtues. As Jeremiah said in G-d's name:

"Let not the wise boast of their wisdom, or the strong of their strength, or the rich of their wealth but let one who boasts, boast about this: that they have the understanding to know Me, that I am the Lord, who exercises kindness, justice and righteousness (chessed mishpat utzedakah) on earth, for in these I delight." (Jer. 9:22-23)

Kindness is the equivalent of care, which is the opposite of harm. Justice and righteousness are specific forms of fairness. In other words, the prophetic virtues are close to those that prevail today in the liberal democracies of the West. That is a measure of the impact of the Hebrew Bible on the West, but that is another story for another time. The point is that kindness and fairness are about relationships between individuals. Until Sinai, the Israelites were just individuals, albeit part of the

same extended family that had undergone Exodus and exile together.

After the Revelation at Mount Sinai, the Israelites were a covenanted people. They had a sovereign: G-d. They had a written constitution: the Torah. They had agreed to become "a kingdom of priests and a holy nation" (Ex. 19:6). Yet the incident of the Golden Calf showed that they had not yet understood what it is to be a nation. They behaved like a mob. "Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughing-stock to their enemies" (Ex. 32:25) That was the crisis to which the Sanctuary and the priesthood were the answer. They turned Jews into a nation.

The service of the Sanctuary performed by the Kohanim in their robes worn le-kavod, "for honour," established the principle of respect. The Mishkan itself embodied the principle of the sacred. Set in the middle of the camp, the Sanctuary and its service turned the Israelites into a circle at whose centre was G-d. And even though, after the destruction of the Second Temple, there was no more Sanctuary or functioning priesthood, Jews found substitutes that performed the same function. What Torat Kohanim brought into Judaism was the choreography of holiness and respect that helped Jews walk and dance together as a nation.

Two further research findings are relevant here. Richard Sosis analysed a series of voluntary communities set up by various groups in the course of the nineteenth century, some religious, some secular. He discovered that the religious communes had an average lifespan of more than four times longer than their secular counterparts. There is something about the religious dimension that turns out to be important, even essential, in sustaining community⁴.

We now also know on the basis of considerable neuro-scientific evidence that we make our choices on the basis of emotion rather than reason. People whose emotional centres (specifically the ventromedial prefrontal cortex) have been damaged can analyse alternatives in great detail, but they can't make good decisions. One interesting experiment revealed that academic books on ethics were more often stolen or

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Public Responsibility



Chief Rabbi Ovadia Yosef
Former Sephardic Chief Rabbi of Israel

You shall bring forward your brother Aaron, with his sons, from among the Israelites, to serve Me as priests: Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron. Shemot 28:1

Hashem tells Moshe that Aharon and his sons after him will be the Kohanim in Am Yisrael.

Our chachamim say it was aggravating in the eyes of Moshe Rabbeinu the moment he was notified regarding the commandment “הקרב אליך את אהרן”, as he knew initially that Hakadosh Baruch Hu was going to give the Kehunah to himself and to his offspring. However, after delaying for seven days redeeming Am Yisrael; each day giving a different reason to Hashem why he didn't want to redeem them, he was therefore punished and lost the Kehunah. We see this in the fact Aharon was initially called הלוי, as Moshe was meant to take the כתר כהונה, but because of his refusal to redeem Am Yisrael throughout that week he lost it - that's why Hashem's commandment was aggravating to Moshe as he was sorry for the fact he was punished.

We know though, Hashem planned for it to happen that Moshe in the end will remain the leader of Am Yisrael, that he will be zoche to the כתר תורה and will be above the כתר כהונה. As Chazal teach us in Yoma 38a/b:

One should not be concerned that others might usurp his livelihood and success, since at the appropriate moment, by your name they shall call you to return to your previous position, and in your place, they shall seat you and from your own they shall give you. Everyone has a portion designated for him by G-d, and the individual is privileged to receive what is coming to

him, as was the case with the House of Avtinas. The principle is: No person may touch that which is prepared for another by God; everyone receives what is designated for him. And one reign does not overlap with another and deduct from the time allotted it even a hairbreadth. When the time comes for one kingdom to fall, its successor takes over immediately, as no king rules during the time designated for another.

Each generation Hashem appoints specific people to stand at the head of Am Yisrael and guide them on His path.

Hashem ensures that in each generation, there is a leader according to the generation's level. As the Gemara in Yoma 38b teaches:

Rabbi Hiyya bar Abba said that Rabbi Yohanan said: The Holy One, Blessed be He, saw that righteous people were few, so He arose and planted them in each and every generation. As it is stated: “For the pillars of the earth are the Lord's, and He has set the world upon them” (I Samuel 2:8).

There was a chacham who was sent as a shaliach to collect money for yeshivot. One time he was sent to Persia. A place where the people weren't such Bnei Torah, most of whom hadn't opened a Gemara and had only learnt a small amount of halachot. This chacham was thinking about what to say to them, he knew how to be מפלפל בחכמה, but they wouldn't understand him!

Towards the end of his trip he had an idea, he turned towards the kehilla and said rabbosai! I have a קושיא on Hakadosh Baruch Hu! All of the kehilla were intrigued and listened, he has a קושיא on Hakadosh Baruch Hu! Not a קושיא on the Rambam! The chacham continued his

drasha and explained the קושיא as follows: I am sitting in the garden of my house and I see a watermelon growing from the ground from a tiny shrub. It comes from a small shrub but the watermelon is big. I lift my eyes and see a tree with grapes, “מה רבו מעשיך ה'”. Now the קושיא! How is it that a small tree produces these big watermelons and this big tree produces small grapes?!

He continues and exclaims I also have an answer to the קושיא! I was tired and fell asleep in my garden. When I woke up, a grape from the tree fell on my head. At this point I said the קושיא is answered! If watermelons would have grown on trees, oi vavoi, what would have happened to me! The kahal greatly enjoyed the קושיא and the answer and immediately finished with a מי שבורך and started donating to the yeshivot at the request of the chacham.

We see in the story that everyone needs to speak according to the level of those that are in front of you. If in front of simple people, you can't tell them a difficulty in Tosafot, they won't understand - “אלה” המשפטים אשר תשים לפנייהם it needs to be understandable before them. Each according to where they are at. אשרי המדבר על און - שומעת - praiseworthy is the one speaking to a listening ear. You also can't hold back and say I am not suitable to speak with simple people! Rather you need to lower yourself to the Am, and to work hard to provide for the public, to be עוסק בזיכוי בע הרבים.

● Translated by Josh Maurer.

Who is Hashem really speaking to?



Chief Rabbi Ephraim Mirvis

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At the beginning of Tetzaveh, in the first five verses, Hashem poses a question to Moshe with the word: “Ve’ata – Now you.”

Hashem says to Moshe: Now you – see to it that there will be people who will be responsible for the daily kindling for the light of the Menorah.

Now you – see to it as well that there will be Kohanim who will be the spiritual leaders of the people.

Now you – ensure that there will be a sufficient number of people to build and to furnish the ‘Mishkan’ – the Sanctuary of the people.

Both Ramban and Sforno comment that Hashem was purposefully saying to Moshe, “Ve’ata – Now you,” in order that he shouldn’t think that since he was the leader of the people, he could stand aside and watch other people doing the job.

No. Whoever you are, in whatever capacity you work, you need to be personally involved in the task.

Interestingly, Parashat Tetzaveh stands out as a Sedra in which Moshe is the central character, but his actual name does not appear within the Parsha. It is as if Hashem is purposefully avoiding mentioning it.

Therefore I would like to suggest that the ‘Ve’ata’ here is intended to go beyond Moshe, the individual. Rather, Hashem is sending a message to each and every one of us throughout the ages – “Ve’ata – What about you?” We must ask ourselves, are we kindling lights? Are we an inspiration to others?

Perhaps you are like the Kohanim – you’re a leader, you’re a Chairman of an organisation, you’re starting initiatives, you say to others, ‘follow me.’ Or perhaps you’re one of the builders. Ensuring that

institutions, buildings or facilities within our community, are there for others and you’re concerned with the furnishing or keeping them running.

Whatever it might be, ‘Ve’ata’ calls upon us to ask ourselves the question – ‘what is it that I am actually doing?’

The very first question that Hashem posed to any human being is featured in Parashat Bereishit. In the Garden of Eden, Hashem called out to Adam and he said to him, “Ayeka – Where are you?” That first question continues to be eternally valid and the most relevant question Hashem poses to each and every one of us.

‘Ve’ata’ – Hashem was not only speaking to Moshe. He was addressing each and every one of us. As a result, it is important that we ask ourselves, how we are feeling? How are things going? How are we responding? But perhaps most importantly of all, we should ask, what are we doing?

Continued from page 11

never returned to libraries than books on other branches of philosophy⁵. Expertise in moral reasoning, in other words, does not necessarily make us more moral. Reason is often something we use to rationalise choices made on the basis of emotion.

That explains the presence of the aesthetic dimension of the service of the Sanctuary. It had beauty, gravitas, and majesty. In the time of the Temple it also had music. There were choirs of Levites singing psalms. Beauty speaks to emotion and emotion speaks to the soul, lifting us in ways reason cannot do to heights of love and awe, taking us above the narrow confines of the self into the circle at whose centre is G-d.

The Sanctuary and priesthood introduced into Jewish life the ethic of kedushah, holiness, which strengthened the values of

loyalty, respect and the sacred by creating an environment of reverence, the humility felt by the people once they had these symbols of the Divine Presence in their midst. As Maimonides wrote in a famous passage in *The Guide for the Perplexed* (III:51), We do not act when in the presence of a king as we do when we are merely in the company of friends or family. In the Sanctuary people sensed they were in the presence of the King.

Reverence gives power to ritual, ceremony, social conventions, and civilities. It helps transform autonomous individuals into a collectively responsible group. You cannot sustain a national identity or even a marriage without loyalty. You cannot socialise successive generations without respect for figures of authority. You cannot defend the non-negotiable value of human

dignity without a sense of the sacred. That is why the prophetic ethic of justice and compassion had to be supplemented with the priestly ethic of holiness.

1. Jonathan Haidt, *The Righteous Mind: Why Good People Are Divided by Politics and Religion*, New York: Pantheon Books, 2012.
2. *On Liberty and Other Writings*, ed. Stefan Collini, New York: Cambridge University Press, 1989, p. 13.
3. *A Theory of Justice*, Cambridge, MA: Belknap Press, 2005, p. 60.
4. “Religion and Intragroup Cooperation: Preliminary Results of a Comparative Analysis of Utopian Communities,” *Cross Cultural Research* 34, no. 1 (2003), pp. 11–39.
5. Jonathan Haidt, *The Righteous Mind*, p. 89.

Inauguration of the Menorah



Rabbi Hershel Schachter

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There is a famous machlokes between the Rambam and the Rashba regarding how many times a day the menorah was kindled in the Beis HaMikdash. According to the Rambam (Hilchos Temidin U'Mussafin 3:12), the hadlakah was performed twice a day, once in the morning and once in the afternoon. The Rashba (quoted by Lechem Mishnah) disagrees, since the passuk states, *בוקר עד מערב* – from evening until morning” (Shemos 27:21), implying that the menorah was only kindled in the afternoon.

Based on this, the Binyan Shlomo (siman 53) explains the custom in some communities to light the Chanukah menorah in the Beis HaKnesses during Shacharis, in addition to the lighting performed between Mincha and Ma'ariv. The Beis HaKnesses is considered a Mikdash Me'at (miniature Beis HaMikdash), and so, as a remembrance of the Chanukah miracle that affected the morning hadlakah as well according to the opinion of the Rambam, some communities also light in the morning.

The Rashba questions the Rambam's view based on the Mishnah in Menachos (49a): “We do not inaugurate the menorah with anything other than its seven lamps [kindled] in the afternoon.” A kli shares (service utensil) achieves its chinuch (inauguration) when it is utilized for the performance of its avodah (Sanhedrin 16b). If the menorah is kindled in the morning as well, as the Rambam maintains, why could the menorah not be inaugurated through the morning hadlakah?

When dedicating a particular kli for future avodah in the Beis HaMikdash, the

avodah required for that chinuch must be the initial avodah performed with that kli. For example, the same Mishnah in Menachos teaches that the mizbe'ach may be inaugurated only with the tamid shel shachar (morning tamid offering). The first Korban Tamid offered on a mizbe'ach not only fulfills that day's requirement for that particular avodah, but also serves as the chinuch of that mizbe'ach for any future avodah.



If the menorah is kindled in the morning as well, as the Rambam maintains, why could the menorah not be inaugurated through the morning hadlakah?

That is why the Torah discusses the daily Korban Tamid both in our parsha (Shemos 29:38-42) and in Parshas Pinchas. In our parsha, the purpose of the Korban Tamid is to serve as part of

the chinuch of the Mishkan, in contrast to the Korban Tamid in Pinchas, which is recorded as part of the daily avodah in the Mishkan. The reason that only the morning tamid may serve to be mechanech the mizbe'ach is that it is the first in the series of the daily korbanos. The proper daily seder of avodah started with the tamid shel shachar, followed by the day's other communal and private korbanos, and concluded with the tamid shel bein ha'arbayim (afternoon tamid-offering) (Pesachim 58b-59a).

According to the Rambam, the same logic holds true regarding the chinuch of the menorah. Although the menorah was lit twice a day, it is the afternoon lighting, lasting “from evening until morning,” that is considered the beginning of the mitzvah; the morning lighting is considered the conclusion of the mitzvah. Therefore, the chinuch of the menorah must be performed through the afternoon hadlakah.

● *From 'Rav Schachter on the Parsha'.*

Command the Jewish People



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This week is Parshas Tetzaveh, and naturally, we are reminded of another Parsha that comes from the same root word, Parshas Tzav. What is the connection between these two Parshiyos and the way they begin? Or perhaps, more specifically, we can ask this question from a slightly different direction. We often find that Moshe Rabbeinu is told to speak to the Jewish people. Sometimes the Torah uses the phrase “דבר,” and sometimes the Torah uses the phrase “אמור,” and we are familiar with the difference in implication between those two phrases. However, on rare occasions, we find the root “צו” to command the Jewish people. We find it here at the beginning of this week’s Parsha, as well as in Parshas Emor, by the commandment regarding the lighting of the Menorah, and we find it again in Parshas Tzav regarding the bringing of the קרבן עולה at night. Meaning, obviously most of the Avodah regarding the קרבן עולה was done during the day, but the part that uses the phrase “צו” refers specifically to the burning of the leftover fats and limbs that was done at night. *צו אֶת-אֶהָרֹן וְאֶת-בְּנָיֹוֹ לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הוּא הָעֹלָה עַל מוֹקֵדָה עַל-הַמִּזְבֵּחַ כָּל-הַלֵּלָה עַד-הַבֹּקֶר, וְאֵשׁ הַמִּזְבֵּחַ, תִּשְׂרֹף בּו.* The question that we need to understand is the similarity between the two.

Rashi in Parshas Tzav says *אין צו אלא לשון “צו”* “צו” means acting specifically with זריזות to command someone or inspire them to get it done, and being מזרז them to do it. When the phrase “צו” is used it, it means that there requires an extra amount of זריזות in the performance of the Mitzvah. What is similar about the lighting of the Menorah and the burning of the leftover limbs

and fats overnight that would require this extra care in their performance? There is something unique about these two: they were both performed at night. In general, we see the Beis Hamikdash as a daytime enterprise. It had Mitzvos which are to be performed all day, and even the lighting of the Menorah and most of the work done with the קרבן עולה is done by day. However, what is unique about these two



It is human nature that we sort of turn off when night comes.

Mitzvos is that they are also extended to go through the night. If the Menorah went out at night, it would have to be relit, and thus the lesson is that something which is done at night, or overnight, needs an extra level of care, and extra amount of זריזות.

It is human nature that we sort of turn off when night comes. When night comes, we feel that it is a time for relaxation; it is a time to take it easy. Chazal interestingly have two contradictory expressions when it comes to night. In Maseches Eruvin, the Gemara says that *א”ר שמעון בן לקיש לא איברי לא לגירסא*, that night was created only for Torah study, but it also had said a line above that *אמר רב יהודה לא איברי ליליא*, that night was created for sleeping. Indeed, it depends on the person, that somebody capable of learning and the performance of Mitzvot at night should do that, but of course sleeping is also done at night. The struggle is a constant struggle, but the lesson from this week’s parsha is that a Mitzvah which is an overnight

Mitzvah, that takes place after the sun has set at a time when a person can tell himself that he is ready to relax, needs a special type of זריזות.

Indeed, we do find the phrase “צו” by other aspects of the Beis Hamikdash as well. We find a third Mitzvah in the Bais Hamikdash and that is not mentioned in a פסוקים but is mentioned in a Mishna in Maseches Tamid. The Leviim had a Mitzvah of משמר, guarding the Bais Hamikdash at night. The guarding was not necessarily to guard against thieves, but rather to honor the Beis Hamikdash that there is a guard there all the time. The Mishna says that the Kohanim would go around and check to see if the Leviim were where they were supposed to be and if they were awake. If they were asleep, the Mishna says that the Kohen had permission to light the clothing of the sleeping Levi, which would certainly awaken him and make sure that he doesn’t do it again. Again, we see this idea of extra care and זריזות for something which is at night.

Moreover, we do find a third Mitzvah in the Beis Hamikdash that uses the phrase “צו” in the פסוקים. By the קרבן תמיד, the daily offering, the phrase “צו את בני ישראל” is used. However, the idea is the same. The קרבן תמיד is done at the edge of the night, right as morning is beginning, at the first light on the horizon. Here again, it is easy for a person to say that he needs to stay in bed and sleep more, but the idea of “צו” is that these Mitzvot which encroach the night time hours and one’s relaxing time, need extra זריזות and extra motivation to do.

● Edited by Jay Eisenstadt and Ari Levine.

Binyamin's Precious Stone – YashPe



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In this week's parsha we are informed of the various stones that appeared on the Kohen Gadol's breastplate (Choshen). There was a specific stone designated for each tribe. The Midrash (Bereshit Raba 71:5), indicates that the stone attributed to the tribe of Binyamin was the Yashpe (ישפֵּה).

Rabbenu Bachya explains that this stone was comprised of various shades of red, black, green and purple and it was used as a segula to stop bleeding. It was granted to Binyamin since his heart went through various changes, as he was unsure whether or not to reveal to his father the truth of what he had learned of Yosef's whereabouts. Binyamin was not present when Yosef was sold, but according to Rabbenu Bachya, Binyamin knew the brothers sold Yosef and he grappled with whether or not to reveal this secret. The name symbolizes the fact that ישפֵּה – he has a mouth, but decided to remain silent for the benefit of the family dynamic.

If Binyamin's strength was that he remained silent, then why is the stone not called אין פֶּה (no mouth), since he withheld his words? The Chidushe Harim explains, that when one is in control of an object he is considered the owner of that object. If one cannot do what he desires with an object, then obviously he is not the master of that item. When one cannot control

his speech and blurts out inappropriate language or speech, then it is as if he is not the owner of his mouth. Only one who is able to regulate his speech is in full control of his mouth. That is why the stone is referred to as “yesh peh” – since Binyamin was able to exercise restraint, thereby exhibiting full ownership over his mouth.



That is why the stone is referred to as “yesh peh” – since Binyamin was able to exercise restraint, thereby exhibiting full ownership over his mouth.

This is a trait that Rachel exhibited when she did not reveal to Yaakov that she switched places with Leah. This is also a trait that Ester exhibited when she did not reveal her identity (lo hegida ester es ama v'es moladeta -Ester 2:10). Binyamin remains silent as well throughout the discussion among Yaakov, Reuven and Yehuda, when they request Yaakov's permission to take Binyamin down to Mitzrayim as demanded by Yosef. As we mentioned on other occasions, it is interesting to note, although one may infer from the context that at the time Binyamin was a

little boy and both Reuven and Yehuda were promising to take care of their “little” brother, Binyamin at the time was likely in his thirties (when he goes down to Mitzrayim with his family a short while later – he has 10 children!). Perhaps, here too Binyamin remained silent because he saw how his brother Yosef's speech got him in trouble with his brothers. It was better for him to plead the fifth!

Let us learn from the tribe of Binyamin to be extremely careful with our speech. To consider what we say, how we say it and when we say it. To always be in control of what comes out of our mouths – so that we remain the master of our speech.

Haftarat Parshat Tetzaveh



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Prophetic Background

The last nine chapters of Sefer Yechezkel, describing the minute details of the construction of the second Bet HaMikdash, stand in contrast to the opening 24 chapters of the Sefer, which describe the Shchina's leaving Yerushalayim, as well as the reason for the destruction of the first Bet HaMikdash.

In this vision (in 25th year of the exile), Yechezkel sees the Shchina returning to Yerushalayim in a manner like his vision of the Shchina as it left Yerushalayim (in the 5th year of the exile. see 40:1-3 and 43:1-3!).

In the beginning of chapter 43, Yechezkel explains one of the reasons that the Shchina left the first Bet HaMikdash:

“For they placed their threshold next to My threshold and their doorposts next to My doorposts, leaving only a wall between Me and them, and they would defile My Holy Name...” (See 43:8)

In simple terms, Yechezkel finds a certain fault in the original architectural plans of the First Temple, that caused God's Name to be defiled. In Sefer Melachim, when Shlomo HaMelech built the first Bet HaMikdash, the king's palace was built next door to the Temple.

With this background, we can better understand Yechezkel's prophecy in this week's Haftara.

Who's The King?

Shlomo HaMelech had good intentions when he built the Temple complex in this manner. The King of Israel is to represent God before his own nation and before all

the nations of humankind. The proximity of these two palaces, with the House of God built high above the House of the King emphasizes this theme - that it is truly the Almighty who rules above all, and that man's kingdom is below Him.

Despite this original plan, in practice this backfired. Too often, the king perceived himself as God and acted as though he oversaw what would take place in the Temple.

Therefore, Yechezkel explains, God destroyed the first Temple, so that the kings will not be able to do this again:

“...and I consumed them in My anger. Now, let them put their apostasy and the corpses of their kings far away from Me, and then I will dwell among them forever.” (43:9)

New Blueprints

In order to emphasize this message to Am Yisrael in exile, Yechezkel informs them of the new plans for the next Temple (43:10). These plans put the king far away from the Temple. Instead of the king's palace next door, the Temple will now be surrounded (and spiritually protected) by large courtyards.

In fact, the name “Melech” is rarely used in Sefer Yechezkel. Instead, the national leader is consistently referred to as the “Nasi” - the prince. This is another indication of God's disgust with the kings of Israel during the first Temple period.

Therefore, Yechezkel instructs Bnei Yisrael (in exile) to study the Beit HaMikdash's new architectural plans, which reflect this change. By doing so, they will realize their sins and thus be better prepared for their return (43:10-12).

Yechezkel continues in chapter 43 with the plans for the new Mizbayach (43:13-18). Because the Mizbach Ha'Olah is the primary vessel in the Mikdash, for upon it Bnei Yisrael offer their korbanot, it requires a special dedication ceremony. Once again, to emphasize the nature of the next Temple as a new start, it is necessary to perform a special dedication ceremony on the new Mizbayach, just like the dedication ceremony for the Mizbach Ha'Olah in the Mishkan (Shmot chapter 29).

The Kohanim who will officiate on this Mizbayach will be from the family of Zadok, for only that family remained worthy (43:19).

During this ceremony, the blood of the Korbanot will be sprinkled not only on the Mizbayach, but also on the four corners of the courtyard and upon the entire boundary of the Temple complex (43:20). Again, this may reflect the importance of the new large courtyard that protects the Mikdash from ‘unwanted’ neighbors and visitors (as explained above).

Just as in the Mishkan, this process will take seven days, and on each day a Chatat and Oah will be offered. On the eighth day, regular service can commence (43:21-27). It is the hope of Yechezkel that if the people prepare themselves properly, this new Temple (unlike the first Temple) will fulfill its divine purpose.

● Edited by Aron Lipczer.

The Power of Speech



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Parashat Tesaveh is the only Parasha in the Torah after the account of Moshe's birth in which his name does not appear. In every single Parasha since Parashat Shemot (in which we read of Moshe's birth), his name is mentioned, as we might expect. Parashat Tesaveh marks the glaring exception.

The Rabbis teach that Moshe's name was omitted from this Parasha because of an incident we read in next week's Parasha, Parashat Ki-Tisa. In response to the sin of the golden calf, G-d decided to eradicate the Jewish people and create a new nation from Moshe's offspring. Moshe, however, like a captain who refuses to abandon his sinking ship, interceded on the people's behalf. He insisted that if G-d destroys Beneh Yisrael, Moshe must be eradicated along with them. Moshe would not agree to be kept alive if Beneh Yisrael were killed, and he said, "Forgive, please, their sin, and if not, erase me from Your book which You have written" (Shemot 32:32). G-d accepted Moshe's plea, rescinded His decree and forgave Beneh Yisrael.

Nevertheless, despite G-d's forgiving Beneh Yisrael, Moshe's demand of "erase me from Your book" had to be fulfilled, at least to some degree. A statement made even on condition – especially when made by a Sadik – has a certain power and will be fulfilled, in one way or another. Hence, even though Moshe hinged this demand on a condition that was not met – as G-d indeed granted Beneh Yisrael forgiveness – it had to be fulfilled. And for this reason, his name was eliminated from a Parasha in the Torah.

Our Rabbis inferred from this omission of Moshe's name the immense power wielded by human speech. In Jewish

thought, words are not cheap. They carry a lot of weight and are very significant. And thus, alongside the obvious prohibition against cursing or speaking with hostility to other people, we must also exercise extreme care regarding the way we speak even about ourselves. Some people express frustration or disappointment with remarks such as, "I could die," or "I could kill myself."



Negative words are so damaging that the Sefer Hasidim (Rabbenu Yehuda Ha'hasid, Germany, late 12th-early 13th century) writes that if one lives near people who curse, he must move away.

These words must never be spoken because even if they are said in jest, as an exaggeration, or on condition, they have power and could be fulfilled, Heaven forbid. As our Sages teach, "Al Tiftah Peh La'Satan" – "Do not open your mouth to the Satan." Satan has enough ideas of ways to harm us; we should not be giving up more.

There are several striking examples of this concept in the Humash. Yaakob told Laban that the person who stole his idols "shall not live" (Bereshit 31:32), and as a result, Rahel, who had taken the idols, died young. Yehuda declared to Yaakob that he would renounce his share in the next world if he did not bring Binyamin home safely from Egypt. Although he succeeded in bringing Binyamin back, he was nevertheless denied entry into the next

world for 250 years until Moshe Rabbenu prayed on his behalf. A tongue is soft and looks innocuous, but it can be a dangerous weapon, even against oneself.

Rav Haim Palachi, the great Rabbi of Izmir, Turkey (1788-1869), once spoke about his righteous grandmother and described how when she became angry and felt the urge to curse someone, she would exclaim, "Ha'mavet Al Yafrid Benenu" – "Death shall not separate between us." She accustomed herself to this exclamation so that her mention of "death" would always be made in a positive context. Negative words are so damaging that the Sefer Hasidim (Rabbenu Yehuda Ha'hasid, Germany, late 12th-early 13th century) writes that if one lives near people who curse, he must move away.

This is especially important when it comes to parenting. Unfortunately, many parents speak very harshly when they become aggravated by their children and make comments such as "I am going to kill you," "I am going to wring your neck," and the like. Besides the emotional damage such comments cause to impressionable children, they are also dangerous, plain and simple. We must recognize the unique power of words and ensure to speak with care and discretion so that our words will bring only blessing and happiness, and not, Heaven forbid, the opposite.

Leaders and the Little People



Rabbi Moshe Weinberger
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The Torah says the garments of the kohein gadol must be “for honor and glory” (Shmos 28:2). It also mandates that two of the eight garments must be attached to one another with rings and ropes. The Torah (ibid. at 28:28) says, “And the Choshen [breastplate] shall not loosen [נר] from the Ephod [apron].” The Ramban, Rashi, and Onkolus give various explanations which indicate that “נר” means that the Choshen may not become loose, detached, or disconnected from the Ephod. The Rambam (Sefer Hamitzvos, Negative Commandment 87) counts this rule that the Choshen may not be separated from the Ephod as one of the 613 mitzvos. He further clarifies (Hilchos Klei Hamikdash 9:10) that “Anyone who allows the Choshen to become loose from upon the Ephod and anyone who separates them destructively [not for the purpose of repairing them] receives lashes.”

This is remarkable. The Rambam counts all of the many details and halachos of the garments of the kohanim as one mitzvah “to wear the kohein garments for the service” (introduction to Hilchos Klei Hamikdash). Yet for some reason, the Torah singles out just one of those many details of the garments of the kohanim, the requirement that the Choshen and Ephod be attached tightly to one another, as a completely separate mitzvah. What is so unique about this one detail that the Torah singles it out as an independent mitzvah?

The Sefer Hachinuch (Negative Commandment 100) explains that this mitzvah is part of the general rule that the garments of the kohein gadol must be “for honor and glory.” Because his garments must be in perfect order, he writes that “the Choshen may not move and sway on the tablet of [the kohein gadol’s] heart.” Yet his explanation is not entirely satisfying. We still do not understand why the Torah singled out this one detail of the hundreds of halachos relating to the garments of the kohanim as a

separate mitzvah. Even the Sefer Hachinch is not satisfied with his own answer, as we see when he says, in very unusual form, “And until we hear a better explanation, we shall cling to this one.”

Reb Chanan Porat, z”l, quotes other seforim which shed light on this mysterious mitzvah. He points out that it teaches us a fundamental principle of Jewish leadership and demonstrates one of the key qualifications of a true leader. There were twelve precious stones on the Choshen, each one containing the name of one of the tribes of the Jewish people. The stones were therefore called (Shmos 28:12), “stones of remembrance” because they recall the names of each of the tribes. While there are several explanations of the mechanics, the kohein gadol used the letters of the names of the Jewish people on the Choshen to give them guidance in their personal and national decisions.

The Gemara (Yuma 73b) explains that the names of the tribes contain all of the letters of the Aleph Beis except for Tzadik, Ches, Kuf, and Tes. The Gemara therefore explains that the Choshen also contained the phrases “אברהם יצחק ויעקב, Avraham, Yitzchak, and Yaakov” and “שבטי ישורון, Tribes of Yeshurun” in order to make up the missing letters. It is also remarkable because there were 72 total letters in the names of the tribes and these two phrases, the same number of letters as in Hashem’s “full” name (Rashi on Sukkah 45a).

The pasuk (Shmos 28:29) says that “Aharon shall carry the names of the Jewish people on the Choshen of judgment on his heart when he comes into the Holy as a remembrance before Hashem always.” The Torah says that kohein gadol must wear the Choshen, which represents the Jewish people, close to his heart during his service in the Beis Hamikdash. The Choshen must remain tightly in place so that the kohein gadol keeps the Jewish people close to his heart at

all times. Normally, there is a tendency for anyone in a position of power or authority to detach himself from his “subjects” and become aloof. Whether one is the ruler of an entire nation, a parent of children, a rebbe or morah, or anyone in between, this is a danger endemic to any position of power or authority.

The Rambam (Hilchos Melachim 2:6) teaches the proper attitude of a leader as follows: “Just like the pasuk apportioned him [the king] great honor and everyone is obligated to honor him, so too it commanded that his heart must be low and empty within him... and he may not conduct himself in an overly haughty manner with the Jewish people, as the pasuk (Devarim 17:20) says ‘lest his heart become haughty over his brothers.’ And he must be kind and merciful with the small and the great. And he should go and come for their desires and for their benefit. And he should concern himself with the honor of the smallest of the small among them.”

The Ephod represents kingship (Ramban on Shmos 28:2) and authority. Very often once a person becomes accustomed to a position of power, he begins to feel detached from the concerns of “regular people” and feel that he is different from and better than them. In order to counteract this, the kohein gadol must ensure that the Ephod, which represents authority and power, remain closely connected to the Choshen, which represents every single Jew. He must concern himself with even “the smallest of the small among them.”

It is no coincidence that Aharon was the first kohein gadol to wear the Choshen and Ephod. He exemplified the leader who was exceedingly humble, always thinking of others before himself. The Mishna (Avos 1:12) says regarding Aharon that he “loves peace, pursues peace, loves other people and draws them close to Torah.” And the Midrash (Shmos Raba 3:17) says, “the heart

Continued on next page

אין לי מזל!

הרבנית ימימה מזרחי

מורה תורה, סופר ודרשנית פופולרית



אני רוצה לשלוח מתנות לאביונים לכל מי שפרנסתה התערערה בזמן הזה והמשיכה לנהל את ביתה בשמחה. אני רוצה לקרוא מגילה לכל הרווקות שצלחו בידודים ובדידות בהומור, בשמחה, ולומר להן שהן יצאו ידי חובה, לגמרי!

אני רוצה לערוך משתה לכל המורות שלימדו מהזום, בכיתה ובשניהם גם יחד.

אני רוצה לתת את פרס התחפוש הכי מוצלחת, לכל הנשים טובות הלב שאי אפשר היה לראות עד כמה קשה להן.

וכשאתן עומדות סמוכות, זו לצד זו, אני מרגישה שיש על מי לסמוך. אני פתאום סומכת על עולם טוב יותר.

במשך חודשים רבים, רבים מדי, ראינו גל קורונה שרודף גל אחר ואולי, חלילה, כבר למדנו "לסמוך" על כך שהעולם מקום מאיים ומפחיד?

בדיק משום כך, השמחה בפורים קטן תהיה הכרעה של אנשים טובי לב. הם ימשיכו לסמוך על הטוב על אף שזמן רב כל כך לא זכו לשבת צפופים במשתה, סמוכים זה לזה...

בפורים קטן, יאמר ר' צדוק הכהן מלובלין, מקיימים את כל מצוות פורים גדול אבל... בלב.

כך, הוא אומר, יש לשלוח "מנות" של תפילה ואיחולים נפלאים לאהובינו, כך יש לערוך סעודה קטנה ובעיקר: כך צריך להתחפש בפורים קטן, להתחפש לאדם שמח..

אני רוצה להצדיע לנשי "פורים קטן" שפגשתי בשנתיים האלה: אני רוצה לשלוח מנה של אהבה לכל לוחמות השמחה שעבדו במחלקות הקורונה כאחיות, רופאות ועובדות סוציאליות והאירו פנים.

מחה, עניין של טוב לב

"ונהגו בפורים קטן מקצת שמחה... שנאמר: וטוב לב משתה תמיד" יכתוב הרמ"א.



המילה "תמיד" תרמוז תמיד למצבים שאין בהם סיבה אובייקטיבית לשמוח חו בדיק הסיבה ש"מצווה גדולה להיות בשמחה תמיד", שהרי אם יש סיבה לשמוח, מדוע תהיה זו מצווה כה גדולה?!

רק אדם טוב לב, יכול להתנהג כאילו הוא במשתה, כשאינו סיבה לחגוג.

בשנה מעוברת, נדחה הפורים "כדי לסמוך גאולה לגאולה", דהיינו, לסמוך את גאולת הפורים לגאולת הפסח. מה כל כך חשוב ב"סמיכה" הזו?! כנראה, כשיש שמחה שרודפת שמחה, יש תחושה שיש על מי לסמוך... אנחנו לא מרגישים עזובים בעולמו של הקב"ה.

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that rejoiced in the greatness of his brother will wear the Urim V'tumim [contained within the Choshen]. Aharon led the Jewish people throughout their bitter slog through the slave pits of Egypt for many years. It would have been understandable if he felt some jealousy when Moshe swooped in at the end of the slave experience, becoming the leader immediately. Yet Aharon was such a great leader that he never thought of himself. He only thought of others. That is why he was rewarded with the Urim V'Tumim and Choshen. His heart was engraved with the life of each and every Jew.

The kohein gadol's leadership with Hashem's guidance through the Choshen was not meant to serve as a source of legal or halachic authority. In fact, this is prohibited because "the Torah is not in Heaven" (Devarim 30:12; Bava Metzia 59b). Halachic leadership is the function of the Sanhedrin, poskim, and talmidei chachamim. Rather, the kohein gadol uses the Urim V'Tumim and Choshen to guide the Jewish people with major decisions on an individual

and national level, as the pasuk (Bamidbar 27:21) says, "And he shall stand before Elazar Hakohein and seek [advice from] him through the judgment of the Urim before Hashem. By his word shall they go and by his word they shall come, he and all of the Jewish people with him and the entire congregation." The "Judgment of the Urim" means that a leader of the nation must guide his people based on a judgment of who they are and their own individual nature.

For this type of personal leadership, in order to connect to the unique nature of each individual with whom he is charged, it is not enough for a leader to have a great intellect. He must have "the heart of Aharon." He must carry every Jew's name on his heart at all times. He must be a person who never lets his connection to even "the smallest of the small among them" waver or weaken in any way.

This contrasts sharply with the concept of leadership outside the Jewish world. I remember once, in the early 1960s, I went with several friends to a Yankee game.

One of my friends in particular was an autograph collector so we waited with him after the game to see the players as they left the stadium. It seems the players were involved in various water and wine libations, because we waited for over an hour and a half before they emerged. One of the popular players at that time was Joe Pepitone and my friend very much wanted his autograph. He prepared a paper and pen for the big moment. When Joe finally left the stadium, there were only three or four people waiting for him; very little pressure or fanfare. Yet when my friend extended his paper and pen to obtain Joe's autograph, he hurled an expletive at my friend and walked right past, leaving him completely deflated. While not every leader in the world at large is like our friend Joe, it suffices to say that the aspirations of leaders in the world at large are very far from the Jewish ideal.

May Hashem grant us more leaders who concern themselves with even the smallest of the small and not only the issues and people deemed "big" or "important."

A Tale of Two Pots



Rabbi YY Jacobson
TheYeshiva.net

There is an intriguing mitzvah (commandment) recorded in this week's Torah portion: "And they shall bind the choshen (breastplate) by its rings to the rings of the ephod (apron) ... so that the choshen shall not budge from the ephod."

The meaning of these words is this: The choshen (breastplate) and the ephod (apron) were two of the eight special garments worn by the High Priest (Kohen Gadol) while performing the services in the Tabernacle. The choshen was a breastplate set with twelve precious stones, each inscribed with the name of one of the twelve tribes of Israel. It was worn on the breast, over the heart. The ephod was an apron-like garment, covering the lower back of the body, from the waist to the ankles, with a belt that tied in the front.

Two gold rings sewn on the ephod's belt lined up with two gold rings sewn to the bottom corners of the choshen; these were bound together with ribbons of blue wool. It is of vital importance, the Torah stresses, that the two should remain securely fastened at all times that the priestly garments are worn. "The choshen shall not budge from the ephod."

But why? Why the insistence that the breastplate and apron must be tightly linked at all times? Why bother if they are disconnected or only loosely connected?

One answer, presented in the mystical tradition, is deeply moving.

The two garments - the breastplate seated atop the heart and the apron hanging on the lower back - represent the "upper" and "lower" dimensions of life, or the "forward" and "backward" aspects of human existence. The breast-plate represented those individuals whose hearts were aflame with spiritual passion and

ecstasy, while the apron symbolized the people who struggled with backward temptations, the crass and lowly impulses and dispositions.

This is not merely a distinction between two types of people; it is rather a distinction between two aspects existing in each of our lives.

Few are the people who can be defined as "breastplates" or "aprons" exclusively. Most of us vacillate between backward and forward tendencies, between lower and higher aspirations. We celebrate moments of light but we must also quarrel with darkness, trauma, addiction, and emotional prisons. At times life is a cruise through a tranquil seabed, yet at other times it consists of navigation through turbulent waves, battle fields and war zones. There are moments we sense our calling, yet at other times we yearn to discover our true selves, we struggle to find our place in the world. Crudeness, superficiality and lowliness may at any moment consume our multi-dimensional personalities.

Hence, the Torah instructs us to tightly link the breastplate to the apron, "so that the choshen shall not budge from the ephod." We must somehow learn to integrate the two parts of the self, without escaping into either element. Do not retreat, the Torah is saying, into your "higher" self and forget about your "lower" self, for when the lower self re-surfaces you might fall hard. On the other hand, do not allow yourself to be swept away by your lower self and ignore your transcendental aspirations, for such a life is likely to leave you deeply thirsty and anxious.

You must learn the art of integration. You must come to terms with the truth that

the "breastplate" and the "apron" together constitute the very objective of existence, to confront darkness and transform it into light, to create harmony out of the building blocks of diversity.

A story is told about an elderly Chinese woman who owned two large pots. Each hung on the ends of a pole, which she carried every day on her shoulders to fill with water from the stream located at the end of the village. One of the pots was complete and always delivered a full portion of water; the other pot was cracked and arrived home each day only half full.

Of course, the complete pot was proud of its accomplishments. It felt really good about itself. The poor cracked pot, on the other hand, was ashamed of its own imperfections; it was miserable that it could only do half of what it had been made to do.

After six years of what it perceived to be bitter failure, the humbled broken pot finally opened its heart to the woman at the stream. "I hate myself," the cracked pot cried, "I am so useless and valueless. What purpose does my existence have when each day I leak out half of my water? I am such a loser!"

The old woman smiled and said, "Did you notice that there are flowers on your side of the path, but not on the other pot's side? I have always known about your flaw, so I planted flower seeds on your side of the path. Every day while we walk back from the stream, you have the opportunity to water them.

"For six years I have been able to pick these beautiful flowers to decorate our home. Without you being just the way you are, we would have never created this beauty together."

Crushed to Illuminate



Charlie Harary

This week's parsha opens with a seemingly innocuous command.

וְאֵתָהּ תְּצַוֶּה | אֶת-בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ
אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִית לְמָאוֹר לְהַעֲלֹת
נֵר תָּמִיד:

"You shall further instruct the Israelites to bring you clear oil of crushed olives for lighting, for kindling lamps regularly." (Exodus 27:20)

Hashem is commanding Bnei Yisroel to bring oil for the Ner Tamid. Seems simple enough.

But is it?

When I was in law school, I took a class on legal writing. They taught us to never write a sentence with unnecessary words. They would give us back our submitted papers and make us find 2-3 words in each sentence to cut out. "Only keep the words you absolutely need" my professor would say.

Hashem is the ultimate writer. However, if He had taken out the word "כתית למאור", crushed to illuminate, it would not change the meaning of the sentence at all. Who cares how the olives were crushed? What if they were crushed randomly, would that change the final product of oil?

We find something fascinating about two different fruits, grapes and olives. Both produce unique liquids when they are crushed - grapes produce wine and olives produce oil.

Grapes are a sweet fruit and when you crush them, you extract wine, an intoxicating liquid. The lesson is to be mindful of too much good because it can be intoxicating. When we celebrate good moments like life cycles, holidays, or Shabbat, we begin with wine. It sanctifies the moment, it reminds us that materialism is there to

elevate us, not degrade us. Drink enough so that it elevates you "יין ישמח לב", but not too much that you lose yourself.

Olives are bitter and when you crush them you get oil, a flammable liquid. Olives represent challenges and suffering. It's bitter but when we go through it, it can light us up. It can extract our soul and spiritual power. It flames the spark within us and enables us to access it in a way we never had before.

The Gemara in Menachot explains:

מנחות נ"ג ב"ב

ואמר רבי יוחנן למה נמשלו ישראל לזית לומר לך
מה זית אינו מוציא שמנו אלא ע"י כתייה אף ישראל
אין חוזרין למוטב אלא ע"י יסורין

Menachot 53b:12

And Rabbi Yohanan says: Why were the Jewish people likened to an olive tree? It is to tell you that just as an olive tree brings forth its oil only through crushing and breaking, so too, the Jewish people, if they sin, return to good ways only through suffering.

This may be why we have challenges, in order for Hashem to bring out our greatness.

But how do we overcome our challenges? How do we not let our challenges break us?

Let's go back to the pasuk:

וְאֵתָהּ תְּצַוֶּה | אֶת-בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת
זָךְ כְּתִית לְמָאוֹר לְהַעֲלֹת נֵר תָּמִיד:

Lets look at those 2 seemingly unnecessary words, כְּתִית לְמָאוֹר

Hashem is commanding the olives be crushed for the purpose of lighting. The crushing needs to be intentional. The olives aren't being randomly crushed;

they are being purposeful crushed to create illumination.

This lesson applies to us as well. When Hashem is extracting the greatness within us. When He is getting our "pure olive oil", our Divine Soul, he does it through purposeful challenges. Hashem's "crushing", His challenges to us, are not random. It's intentional and bespoke. He is crushing to illuminate us.

Hashem is teaching us that any time we feel challenged or crushed, it's only for the purpose of raising us up and illuminating us. There is purpose in your pain.

Research shows that this is one of the main ways people overcome challenges, with purpose. Dr. Viktor Frankl, the famed psychologist and creator of logotherapy, shows that meaning allows an individual to overcome pain. When someone can find meaning and purpose in the challenges, it gives them the strength to rise above it.

When you see that Hashem is only "crushing" us "להעלות נר תמיד" so that we become a constant source of illumination, it gives us the strength to overcome the challenges before us. It gives us the fortitude to use the challenges and using it to elevate and illuminate even brighter than before.

● Edited by Ian Schwartz.

Tetzaveh / Purim Katan: For My People



Rabbi Judah Mischel

Executive Director, Camp HASC; Mashpiah, OU-NCSY

R'Irving Bunim, zy'a, a legendary and indefatigable activist, talmid chacham and businessman, stood at the center of much of Jewish life and Torah growth in the United States in the past century.

As the right hand man to Rav Aharon Kotler and a faithful student of Rav Joseph Soloveitchik, Irving used his leadership to support a broad range of organizations and projects, including the Young Israel movement, Rabbi Joseph Jacob School, Lakewood Yeshivah, Torah Umesorah, Mizrachi, and Chinuch Atzmai.

As the backbone of the Va'ad Hatzalah activity during the War, he engaged negotiations to 'ransom' Jews and save them from certain death from Nazi Germany. Employing his eloquent communication skills, social capital, contacts and resources, he led the diplomatic effort to save Jewish lives.

Henry Morgenthau Jr. was at that time Secretary of the Treasury and a close personal friend of FDR, and he played a central role in financing the United States participation in World War II. On numerous occasions, Bunim led delegations to plead with Morgenthau to leverage his influence international intervention to save lives. Morgenthau, an 'unaffiliated' Jew, was respectful of the Rabbis who visited in his office, but remained distant and reserved.

Shortly before Purim, in February 1945, Irving Bunim arranged for an urgent meeting with Morgenthau, and was accompanied by Rav Aharon Kotler and the Mirrer Rosh Yeshivah, Rav Avrohom Kalmanowitz, who had both fled Europe a few years prior. Together they brought a desperate request. The 'Musy Negotiations' were under way, a high level Swiss attempt to rescue Jews

from concentration camps, and hundreds of thousands of Jewish lives hung in the balance, depending on US government approval to transfer funds through American agents in Switzerland.

Morgenthau's predictable response reiterating American foreign policy was clear: 'Millions for defense but not one cent for tribute.' It seemed there was no way forward.

As Rav Aharon, zt'l, was not conversant in English and Secretary Morgenthau did not understand Yiddish, so Bunim served as their translator. However, Morgenthau's tone and body language was unmistakably resistant.

Unable and unwilling to hold back his emotions, the Lakewood Rosh Yeshivah stared at Morgenthau with his piercing blue eyes.

With a voice shaking with emotion, he pointed at the Secretary of Treasury and said in Yiddish, "Bunim, tell him that if he cannot help rescue his fellow Jews at this time, then he is worth nothing and his position is worth nothing! One single Jewish life is worth more than all the positions in Washington!"

After a few awkward moments, Bunim began to translate, tempering the Rav's message and speaking in a moderate tone.

Rav Aharon realized that the extent of his words was not being conveyed accurately and again cried out in Yiddish, "No! Tell him exactly what I said!" Bunim saw that the intensity of Rav Aharon's words and message was not going to be modified.

Bunim cleared his throat, closed his eyes and uttered a silent prayer. Indeed, countless Jewish lives hinged on this moment of truth. "Sir... Rav Kotler feels that because you are afraid of losing your prominent

position in the government, you may be unwilling to help us and your fellow Jewish brothers and sisters. He wants you to know that one Jewish life is worth more than any office."

At this, Morgenthau turned white and placed his head on his desk, covering his face in his hands.

The minutes seemed like an eternity in the silent room until Bunim began to fear for the Secretary's health. "Sir...?" Finally, Morgenthau raised his head and trembling with determination and emotion cried, "Tell the Rabbi that I'm willing to give up my life — not just my position — for my people."

■ ■ ■

As we approach Purim Katan, we should recall that Purim is a day of awesome spiritual opportunity, of open gates and acceptance of intercession and prayer.

We are granted access to the inner chambers of the omnipotent King Himself. It is not only in the face of genocide, chalilah, that we need to place our face in our hands, turn inward and muster the courage to act.

May we hear the voice of the Tzadik, Mordechai haYehudi confronting and encouraging us to act shelo k'das and not according to the limits of reason. May we have the humility to accept our mission, go 'off-script' before Hashem, cry out, and not hold back in advocating for the health, wellbeing, success and salvation of our people, Klal Yisrael.

Who knows, perhaps all that we have endured personally and collectively has brought us to this point: to go before Hashem and plead for our nation and for the whole world!

Secret of the Spice

Mrs. Shira Smiles

international lecturer and curriculum developer

In Parshat Terumah, Hashem had instructed Bnei Yisroel to construct the Tabernacle and its vessels. Parshat Tetzaveh continues with instructions in fashioning the priestly vestments and then introduces some of the various animal offerings the priests will bring on the copper altar. After all this, Parshat Tetzaveh concludes with instructions for building the golden altar upon which Aharon will raise the incense offering to Hashem.

Our Sages question this order. They posit that it would seem more logical to include the instructions for building the incense altar and its use with the instructions for building the other vessels and implements of the Tabernacle. Why did Hashem choose to give these instructions separately, seemingly at the end of the blueprints? Further, the incense altar faced the Ark in the Holy of Holies while the menorah and the showbread table were nearby on the sides, adding to the puzzle. Why even call this incense burner an altar, a term usually reserved for sacrificing animals, rather than some form of incense pan?

The answers to these questions can best be approached by examining the essence and purpose of the ketoret, the incense offering itself. Rav Reiss in Meirosh Tzurim studies this issue at length. While he reminds us that the purpose of animal sacrifices is to bring us closer to Hashem (korban= korov=closeness), nothing is more beloved to Hakodosh Boruch Hu than the ketoret offering, for the root of ketoret in Aramaic is related to the Hebrew word for connected, being tied together (kotur=koshur). Being tied and connected to Hashem is stronger than approaching and coming close to Hashem.

Like the tomid sacrifice, the incense was also offered twice daily, an exhibition of consistency in our relationship to Hashem, and, like the tomid, the incense offering was exclusively congregational; an individual could not offer it. The outer altar for animal sacrifices represented offering one's body to Hashem, or atoning for sins committed by

the body. Just as an animal's body is self-contained and individual, so too is the human body, so an individual can bring an animal sacrifice.

The incense offering breathed in through the sense of smell as Hashem breathed the soul of life into Adam, on the other hand, represents the inner spirit, the soul, and on a deep level, each soul of Bnei Yisroel is a reflection of our collective soul. Since the ketoret represents our collective soul, our unity, its offering, according to Gemarrah Yoma, is expiation for the sin of loshon horah, a primary source of divisiveness.

Perhaps the best evidence supporting the collective nature of the ketoret lies in its ingredients, continues Rav Reiss. Ten of the eleven spices are sweet-smelling, but one, the chelbonah, is quite foul-smelling alone. Yet when burned together with the other ten spices, it enhances their scent. Similarly, we are not a complete people if we expel the sinners among us from our midst. Instead, we must include them so that our "scent" will rub off on them. By becoming and remaining part of the whole, both they and we are elevated.

Rav Pincus explains how each category in creation elicits a different reaction, especially when received as a gift. An inanimate object such as gold jewelry may have great monetary value, but is cold and speaks nothing intrinsically of connection. Plants, a dozen roses, for example, may have less monetary value but invokes the idea that the relationship will grow and blossom like the roses themselves, and a gift of roses is therefore greatly appreciated.

The next category, the animal kingdom, is a gift that represents dedicating one's body to another. The final highest level of creation is man himself, the one with the power of speech and discernment. Each member of this category, each human being, is highly individualized. Each has his personality, his dreams and aspirations, his talents, his understanding of the world, his own "soul."

Hashem asked for this sacrifice only once; he asked Avraham to bind Yitzchak and raise him as an offering. Both Avraham and Yitzchak subdued their essence and will for physical life to do the will of Hakodosh Boruch Hu. This submission of one's inner self, says Rav Pincus, is what the ketoret offering represents. It is easier to sacrifice one's body for a cause, to die al kiddush Hashem, than to dedicate one's life and spirit to live al kiddush Hashem.

How does one live al kiddush Hashem? The Netivot Shalom offers: To live holiness is to understand that while Hashem permits us to enjoy the world and acquire possessions, we are not to take that license and abuse it. We are rather to practice restraint, to sacrifice some of our physical pleasure for the greater spiritual joy found in living a life dedicated to commitment to Hashem. We are human, and physical pleasures are permitted. But we are also human in that we need not become slaves to our physical aspect, for we can practice self-control. This is the most difficult level to achieve. So the instructions for the ketoret altar are given after the instructions for the other vessels whose service reflect the outer, physical layers of our humanity.

Our sacrifices are meant to bring G-d's Presence down to earth. We offer the ketoret when He has already arrived, as a welcome greeting, notes the Seforno. And Aharon, in his vestments, performing the service teaches us the love and unity that the ketoret symbolizes. Aharon lights the menorah at night to bring the light of Torah to our people. Not just to those already enlightened, but also to those in the dark, who appear to be creatures, barely human in their behavior. Those who don't seem to belong, like the putrid chelbonah, with his love and pursuit of peace Aharon brings back to the Torah.

And so, the Nefesh Shimshon points out, the entire Tabernacle and the service therein is to reach its culmination in the ketoret offering of the pure inner soul of the Jew within the entire Jewish nation.

The Yearning and the Hope

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Rabbi Hanoch Teller
Author, lecturer and producer

Even before the Dreyfus trial, Herzl had ample exposure to antisemitism. In 1882 a teenage girl vanished in Hungary and the Antisemitic Party (actually the name of a political party in Hungary that had 17 seats in the parliament) asserted that she was a victim of Jews who cut off her head for the use of her blood for Passover matzot.

Factually, the Hungarian teenager who was actually killed due to pedophilia and her body was found in a river a week later, head still attached. Nonetheless, the violence unleashed against the Jews was horrendous and large numbers of Jews languished in jail for 15 months accused of a crime that had not a semblance of truth. During the blood libel, the head of the party proposed the Jews' expulsion and agitated the public against the Jews, resulting in violent acts and pogroms.

So in Hungary and Vienna, and then as a reporter assigned to Paris, Herzl encountered relentless antisemitism. On assignment in Paris, he covered a scandal concerning the financing of the construction of the Panama Canal. Jewish financiers were accused of bribery and corruption. Herzl was struck by how the Jews accused, all of them members of France's political and military circles, were falsely characterized as Jewish devils who had speculated with the hard-earned money of simple, loyal French citizens. This led him to write a play called *The New Ghetto* regarding how the Jews were presumed guilty until proven innocent.

This was the background for a Hungarian-born assimilated Jewish playwright, serving as a reporter for a Viennese newspaper (for he had to eat) who came to Paris. He was very arrogant and full of himself and charismatic, a bon vivant,

a cultured Germanic Jew and strikingly handsome.

Theodor Herzl watched from the press corps as Dreyfuss was marched out in a parade of humiliation before the military academy of 500 jeering soldiers.

Dreyfus' rank was ripped off, his sword broken and buttons thrown to the ground. As Herzl reported, everyone began to shout, "A la mort les juifs Death to the Jews!"

Dreyfuss was exiled to prison on Devil's Island, whose name says it all. Surrounded by sharks, it is the world's most infamous prison. Post Dreyfuss - in its better years - inmates suffered from lack of food and water. Convicts were shackled day and night and fell prey to rats, army ants, and vampire bats.

The scene he had witnessed was a tipping point for Herzl, who pondered what future was there for the Jewish People? Herzl realized that if antisemitism in an emancipated country like France could take an assimilated, accomplished officer who was wealthy and had no motive to spy and condemn him to life imprisonment, this was a clear message that Jews had to get out of Europe. Wherever emancipation took root, antisemitism caught fire.

Herzl's first solution was that the Jews should adopt Christianity. He then concluded that the only hope for Jews was to have their homeland. To achieve this goal, like every good cause, requires financial support. Herzl's next move was to solicit funding for his idea.

Herzl went to see Baron Maurice de Hirsch, a financier and philanthropist, to try and enlist his help in underwriting Herzl's radical idea of a Jewish state. Hirsch descended from a distinguished family of Jewish court bankers, and he moved among European nobility.

Hirsch was one of the five richest people in Europe and he made his fortune primarily from the Oriental railway scheme, linking Constantinople to Europe, he was given control of the Turkish railway concession and his skillful management ensured its profitability. We shall yet learn how skillful management, by and large, was not a Turkish strength. He also engaged in pioneer enterprises in the sugar and copper industry bringing his wealth by 1890 to 100 million dollars.

As wealthy as he was, he was equally generous and philanthropic, giving away tens of millions of dollars to innovative projects that helped and Jews and non-Jews alike. His daughter died in infancy and his only son predeceased him. Upon the death of his son, he commented, "My son I have lost, but not my heir; humanity is my heir."

It is impossible to assess how much money he donated to benevolent purposes, including a Jewish community in Porto Allegro, Brazil, to alleviate the suffering of Russian Jews under the Czar. The famous Baron Hirsch Synagogue in Memphis is named in his honor, and he paved the way for European, Jewish chicken farmers to settle in Vineland, Norma and Woodbine, New Jersey. The cemetery there is named after the Baron's organization.

Baron Hirsch gave all of his horse race winnings to charity and boasted that his horses ran for charity. But how much money would he give to Herzl and the cause of building a Jewish State?

● *The early struggle to build the State of Israel is beautifully and dramatically portrayed in the podcast "Teller From Jerusalem." Each episode reveals another aspect of the tenacity, ingenuity and the Divine blessings bestowed upon those who - against all odds - gave birth to a nation. Available on very podcast platform or go to www.hanochteller.com.*



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