

TETZAVEH

11th ADAR 5776

Shabbat begins: 17:07

Shabbat ends: 18:12

COMMUNITY PARASHA SHEET



RABBI JONATHAN TAWIL
DIRECTOR, TAL

What Are You Wearing Today?

A recent article featuring celebrities without make up went viral. Many of their 'real' faces were not recognised by followers. Society nowadays seems to put so much emphasis on beauty and looks. Is this also a Jewish view?

In this week's Parasha, the Torah describes at length what the Kohen Gadol should wear when performing his service (Avodah) in the Temple (Mishkan).

The Pasuk states, "VeAsita Vigdei Kodesh LeAharon Achicha LeChavod UL'Tifaret," "And you shall make holy garments for Aharon, your brother, for honour and splendour" (Shemot 28:2). Two Pesukim later, Hashem enumerates the necessary garments: a Choshen, an Eifod, a Me'il, a Ketonet Tashbeitz, a Mitznefet, and an Avneit (28:4). The Torah then goes on to explain how to make each one of the garments. The obvious question that arises is why the Kohen needs to wear special clothes when he works in the Temple. Surely looks are superficial and we should make more emphasis on our inside rather than our outside?

We find ourselves in a similar situation every Shabbat. As you read this, what are you wearing today?

The Prophet Yishaya (58:13) relates; "And you shall honour it [the Shabbat]."

The sages interpret "honour" as a reference to the type of nice clothes that cause others to respect the one wearing them.

Yet again we find ourselves asking why we need special clothes for Shabbat; after all, we are the same people regardless of what we wear!

The theme of beauty seems to take great emphasis within the Torah.

The Mishkan was replete with gold and silver. Designed and built according to prophetic instructions, followed by the magnificent Bet Hamikdash in Jerusalem these structures were known to be of the most beautiful structures in the world.

Jerusalem itself is called the epitome of beauty in the Book of Lamentations.

Furthermore, when it comes to keeping the commandments, the Torah instructs us to beautify our fulfilment of commandments with physical beauty, and have a beautiful Sukkah, Shofar, and more.



The Torah itself emphasizes how some of our holiest ancestors, Sarah, Rivka, Rachel and Yosef were extraordinarily beautiful people -- physical beauty noticed by the most powerful monarchs of the time.

The Talmud (Berachot 12b) explains that Rabbi Yochanan was forced to sleep on his back because of his enormous mass; Rabbi Yochanan was very much overweight. Although under contemporary society's definitions of beauty, obesity is not a beautiful attribute. Furthermore, Rabbi Yochanan had huge bushy eyebrows, which

had to be lifted by his assistants in order for him to see properly (Ta'anit 9a, Bava Kama 117a).

How easy it is for society to change ideals of beauty.



1. After the birth of Moshe he is mentioned in every parsha besides for Tetzave. Why?
2. What are the different names for the inner Mizbayach, altar?
3. What do the clothes of the Kohen Godol come to atone for?
4. What words were written on the Choshen?
5. Who should have been the Kohen Godol?
6. When it first lists the garments of the Kohen Godol (28:4) it only mentions six out of the eight. The Tzitz and trousers are missing. Why?
7. The hat of the Kohen Godol is called Mitznefes while the hat of the ordinary Kohen is called Migbo'ois. Is there any difference between these two hats?

Answers On Page 3

Nonetheless, the Talmud in multiple places describes Rabbi Yochanan as being physically attractive. Women who were trying to conceive would go gaze at Rabbi Yochanan so that when they conceive their children born would be as beautiful as Rabbi Yochanan was (Berachot 20a). Furthermore, in one incident, Rabbi Yochanan rescued a drowning bandit who he convinced to repent and become a Torah scholar. This bandit, who was later to be known as Rabbi Shimon ben Lakish, was taken aback by Rabbi Yochanan's beauty and was convinced to return to Torah after Rabbi Yochanan promised him his equally beautiful sister (Bava Metzia 84a). From these Talmudic descriptions, it is clear that Rabbi Yochanan was "beautiful" but lacked certain physical elements, which are now used to define beauty.

The famous novelist Leo Tolstoy (1828-1910, author of War and Peace) once remarked, "It is amazing how complete is the delusion that beauty is goodness." However, in the Talmudic vernacular, to do something beautifully, is to do that action properly (See Maimonides Laws of Divorce 11:7 and Laws of Marriage 4:9, which refer to "beautifully" examining someone's intentions. In Halacha, when one properly salts meat, he is called "beautifully" salting the meat) and correctly. The Torah idea of real beauty *is* goodness!



RABBI
DOV LEVENE

KOLLEL NETZACH YISROEL

What Lies In How We Dress?

Parshas Tezave talks about the components of the building of the Mishkan. Parshas Tezave moves on and discusses the special garments worn by the Kohanim, the people who served in the Mishkan. Why did they need special garments? Why not simply require them to look presentable and clean? The answer lies in how people are dressed in a palace. There are many different types of jobs in the palace by each person has a special uniform.

Classical beauty stems from harmony. Without harmony, we tend to find visual stimuli either boring and bland or chaotic and overly busy. One example of harmony is found in symmetry; an image which is perfectly balanced is appealing.

The ultimate harmony is the union of the spiritual and physical worlds. It creates a beauty like no other, an effect so powerful that any attempt to imitate it is an insult to the notion of beauty.

Jerusalem is the essence of beauty in Judaism; it is the point where heaven and earth kiss, a bridge between two realms. According to Jewish tradition, the physical energy that sustains every part of the world flows from Jerusalem. King Solomon understood how Jerusalem connects every corner of the earth to its spiritual source, and was even able to plant in Jerusalem things indigenous to other parts of the world because he understood where each channel of energy stemmed from Jerusalem and extended across the globe. Jerusalem below is the physical counterpart of the spiritual energy that flows to the world, creating the perfect harmony between physical and spiritual.

The beautiful people in the Torah were living reflections of harmony between the physical world and the spiritual. Joseph, for example, was so handsome that the local women would climb the walls just to get a glimpse of him. Instead of letting physical pleasure

dominate him, Joseph stood up to the test when tempted by Potiphar's wife, and did not let his physical beauty sever him from the real harmony of living a spiritual life. Our ancestors described as beautiful were individuals whose physical attractiveness lived in perfect harmony with their spiritual essence.

The Torah commands the Kohanim to wear special garments during their service in the temple to portray the harmony within. Clothing is the interface between a person and their environment; it transmits its own energy both inwardly and outwardly. His inner beauty shone through and had an impact on both the Kohen and those who saw him.

Shabbat is the one day in the week that we can concentrate on our spirituality, yet at the same time partake in delicious food and company. It is the bridge between the spirituality and the physicality. We honour Shabbat, wearing the best of clothes to bring out our inner essence and shine through.

That harmony represents real beauty! Sometimes we need a bit of help from our outer garments, feeling weak; we need a boost from the outside to the inside to convince ourselves of our potential and real beauty.

But the real focus in Judaism, attained by so many of our great leaders has always from the inside out.

It's Shabbat! Wear those clothes with pride and honour to the Almighty, relax, and let your inner soul shine through.

However, since the Mishkan is a place of spirituality, therefore the uniform here is one that stems from the spiritual realms. The idea here is not simply to look smart since such attire in front of human kings could be seen as disrespectful – e.g. going barefoot. Rather the idea is to draw down the spiritual.

There are two Hebrew words for clothes – *Levush* and *Beged*. The word *Levush* the Gemora Shabbos 77b learns is a contraction of two words, "*Lo Boish* – meaning "not to be embarrassed".

What does this mean?

What we see in this world is the physical. The spiritual is hidden from sight. However, we believe that the source of all physical is

from the spiritual. Without the spiritual Neshama, the physical body cannot continue existing. The spiritual can only be sensed and glimpsed through physical things. The clothes of the Kohanim were dictated by their spiritual roots. The fact that they wore four garments reflects the spiritual root of the four letters of Hashem's Name.

This is further seen in which parts of the body these garments covered. They wore a hat on top of their head since the head represents the intellect and houses the Neshama in the brain. Next is the shirt over the top half of their body, the place of the heart and feelings. The trousers were to cover the bottom half of the body that carries out in practice the person's thought and feelings. To know that the whole body is not the same level there is the belt that separates above and below the waist. (This idea is seen by some people who wear a *gartle* during davening.)

These four garments in the Kohen Godol had a special name – "*Bigdei Lovori*". This literally means "white clothes". The colour

white represents purity. This is why people have the minhag to wear white on Rosh Hashana and Yom Kippur when we have done teshuva and want a clean slate for a new year. The place where the Kohanim served was also called "*Levanori*" that again has the word "*Lovori*" in it since the place of the Beis Hamikdash is where the Jews' sins were constantly forgiven and left them with purity.

There are two Hebrew words for clothes – *Levush* and *Beged*. The word *Levush* the Gemora Shabbos 77b learns is a contraction of two words, "*Lo Boish*" – meaning "not to be embarrassed". The other word, "*Beged*" can mean "garment" and

"traitor". This tells us that people can use what they wear to fool other people. This can be for the good. A great person can disguise himself as a pauper to remain hidden. However, it can also be used for the bad, pretending to be great while this is not so.

This applies when people decide what to wear. Different colours portray different messages. The Kohanim with their special clothes were totally removed from this. The colour was simply white and the clothes were the same for all of them, no matter their spiritual status (with the exception of the Kohen Godol). The choice was not theirs. Let us take the message of the clothes of

the Kohanim and reflect outwardly who we inwardly are. Chazal call this *Toicho Kebaroi*, to be one whose inside is the same as the outside. The Ben Ish Chai points out that the middle letters of the hebrew word for inside, *toicho*, and the outer letters of the word for outside, *kebaroi*, are the letters Kaf-Vav that is the gematria of Hashem's Name. This is reflected in the Aron whose innermost and outermost box was made out of gold. A person must take his spiritual and let it reflect outwardly by carrying out what Hashem wants. Let us all merit to achieve this high level.



HALACHA
RABBI DOV LEVY
KOLLEL NETZACH YISRAEL

Tevilat Keillim

Production and Ownership

Only pots under full Jewish ownership require tevillah.

I bought an appliance in partnership with a Non-Jew, do I have to immerse it?

No, as long as a Non-Jew has part ownership it is exempt from tevillah.

I brought home an appliance to try, without paying. Do I need to immerse it before use?

Not until you pay for it.

Does a Ger need to immerse all his pots after conversion?

This is a point of contention amongst the poskim. The accepted custom seems not to require tevillah, but obviously Dayanim would advise in such circumstances.

Do I need to do tevillah after Pesach to any chametz vessels which were sold with the chametz, since a Non-Jew owned them over Pesach?

In principal Non-Jewish ownership, even temporary, obligates tevillah on return to Jewish ownership. However, it isn't clear what exactly you sold to the Non-Jew and the status of that sale with respect to Hilchot Tevillah. You should clarify with your Rabbi.



1. See Baal Haturim (27:20) that Moshe asked to be wiped out of the Sefer Torah to save the Jews and since the curse of a Chochom works even when attached to a condition. Therefore his name is missing in one Parsha. Why pick Parshas Tetzave for this? Rashi (Shemos 4:14) brings that Moshe would have been Kohon Godol and it was taken away from him. Therefore his name missing by Parshas Tetzave that describes the special clothes of the Kohon Godol.
2. Mizbayach HaZohov (Golden Altar); Mizbayach HaKetores (the altar of the spices); Mizbayach HaPenimi (Inner Altar). All these names come to contrast it to the other Mizbayach in the Mishkan that was situated in the courtyard.
3. The Gemora (Eruchin 16a) brings that the Kesones atones for spilling the blood; trousers for immorality; his hat to atone haughtiness; the Avneit to atone for bad thoughts; chosen atones for denim; eiphod atones for idol worship; meil atones for Loshon Hora; tzitz atones for brazenness.
4. It had to have all the letters of the Aleph-Beis. However, the names of the twelve shevotim were missing four letters – Cheis, Tes, Tzadei and Koof. Therefore the names of the three Avos were added as well as Shivtei Yeshuren. (See Gemora Yuma 73b)
5. Rashi (Shemos, 4:14) brings an opinion that Moshe should have been the Kohen Godol but lost it due to his constant refusal to become leader until Hashem got angry.
6. Rabbeinu Bechai answers that since the Tzitz is not called a garment it is not mentioned. The trousers are also omitted since it only mentions the clothes Moshe dressed Aaron in.
7. Rashi learns they are the same. The Riva says that the Migbo'ois was larger since the ordinary Kohen did not wear a Tzitz. The Ramban says that the Migbo'ois was wrapped around the whole head while the Mitznefes was only wrapped around the sides and not the centre of the head.

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STORIES OF OUR CHACHAMIM

**RABBI
SHLOMO
YITZCHAKI
(RASHI)**

Rashi was still a youngster when he left his home town and went to Worms and other towns that were known for their great Torah scholars.

With great zeal Rashi learnt Torah and Talmud, and after some eight years of ardent study, he returned to his home town again.

He was then about 25 years of age, but he continued to study on his own.

Soon he became known as a very great scholar, and thousands of students and scholars

flocked to him, to learn from him.

Rashi, was elected Rabbi of his town Troyes, but he did not accept any wages, and made his living from the sale of wine, like his father used to do.

Rashi began to write his famous commentary on the Tanach and Talmud at an early age.

The Torah was very difficult to understand properly, and the Talmud was even more difficult.

Rashi decided to write a commentary in simple language that would make it easy for every one to learn and understand the Torah.

But Rashi was very modest, and even after he had become famous far and wide, he hesitated to come out into the open with his commentary. He wanted to make sure that it would be favorably received. So what did he do? He wrote his commentaries on slips of parchment and set out on a two years' journey, visiting the various Torah academies of those days.

He went incognito, never disclosing his identity.

Mazal Tov to Sarah and Sam Relevy on the birth of their son.
May he bring them much Nachat together with all their children –
Sheygadlo leTorah Chupa Umaasim Tovim!

Mazal Tov to:

- Nigel Hanan on the engagement of his daughter
- Louis and Stephanie Schwartz on the birth of a baby girl

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