

THE CHABAD WEEKLY

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❖ PARSHAT TETZAVEH

This week's Torah portion, Tetzave, describes the special garments worn by the high priest during his service in the Holy Temple, and enumerates eight separate items of clothing. The Torah makes two provisos: First, the high priest may not perform his service unless he is wearing all eight garments, and second, he is not allowed to even enter the Sanctuary unless he is wearing three of them -- the breastplate, ephod, and robe. The high priest is the emissary and representative of the Jewish people, and as such, his function is to connect them to G-d.

The relationship between the Jew and G-d exists on two levels simultaneously: One is the result of the Jew's service through Torah and mitzvot, the other stems from the Jew's innate connection with G-d by virtue of his essence. Both levels are reflected in the Torah's instructions concerning the high priest's garments. Set into the breastplate were twelve precious stones, each inscribed with the name of a different tribe, which the high priest was required to wear "upon his heart." The breastplate therefore symbolizes the highest level of connection between the Jew and G-d, as these names were actually inscribed on the holy object itself.

The next level of the Jew's bond with G-d is expressed in the ephod, which also contained stones inscribed with the names of the tribes, but with a difference: The stones of the ephod were not worn "opposite the heart" but rather, "upon the shoulder - pieces," in the back of the garment. The ephod therefore symbolizes those Jews who wage a constant war against their Evil Inclination, a type of service of G-d that falls into the category of "back." The third level is expressed in the high priest's robe, the hem of which was adorned with "pomegranates of blue and purple and scarlet yarn." Our Sages commented that even the most estranged Jew is as full of mitzvot as a pomegranate; the ephod therefore symbolizes this level. The high priest must wear all three garments -- representing all three levels of Jews -- if he is to be allowed into the Sanctuary, the place where the Divine Presence rests. For it is when all Jews stand together in unity that the deepest bond with G-d is forged -- "a remembrance before the L-rd continually." This contains a lesson for us to apply in our lives: Every single Jew is an essential part of the Jewish people and is therefore a "remembrance before the L-rd continually." For the true essence of the Jew is not his external appearance but his G-dly soul, "a veritable part of G-d," and all Jews are children of the same Father. (From: L'Chaim 5755 #355, From Likutei Sichot Vol. XXI of the Rebbe.)

"And Aaron shall bear the judgement of the children of Israel upon his heart" (28:30) Aaron the High Priest was the heart of the Jewish nation: just as the heart feels the pain of every limb of the body, so did Aaron bear the judgements and tribulations visited upon his people. - Be'er Mayim Chaim Excuses may be helpful in absolving one from responsibility and culpability. But the best excuse in the world cannot undo a negative occurrence or recreate a missed opportunity. - Chassidic saying

In 1910, the czarist government convened a "rabbinical conference." The aim: to force changes in Jewish religious life. Prior to the meeting, the participants had been privately shown a list of 102 Jewish communities where the government promised to "arrange" pogroms should the conference fail to endorse its position. To Rabbi Sholom DovBer of Lubavitch the issue was a matter of spiritual life and death. Throughout the conference, he fought against the government's plans. When he rose to speak, he publicly exposed the ministers who had threatened pogroms. He then unequivocally stated: "True, we live under the dominion of the Russian government. But their jurisdiction over us extends only to material matters. In all that concerns our faith, no sovereign or regime on earth has the authority to dictate to the us." So deeply did the Rebbe feel for the matter that at the end of his impassioned speech he fainted. He was immediately placed under house arrest for his words. Later one of the leading rabbis of the time came to see him. The visitor found the Rebbe weeping. "Lubavitcher

Rebbe!," exclaimed the rabbi, "why are you so distressed? You have done everything you possibly can!" The Rebbe utterly failed to see his point. "So what?" he said. "The tragic decree has been enacted." (From: Once Upon a Chassid by Yanki Tauber)

"And the breastplate will not be loosened from upon the eford." (28:28) QUESTION: What is so terrible if the choshen becomes loosened from the eford? ANSWER: Aharon wore the breastplate "al libo" -- "on his heart" (28:29) The word "efod" has the numerical value of 85, which is the same as the numerical value of "peh" -- "mouth." Torah is alluding that the mouth and the heart should be in unison. Being "echad bepeh ve'echad beleiv" -- saying things that we do not really mean -- is wicked and contrary to Torah.

"And you shall place in the breastplate the Urim and the Tumim." (28:30) QUESTION: What were the Urim and the Tumim, and how did they operate? ANSWER: The Urim and the Tumim were two inscriptions of the Divine Name. When Moshe was in heaven studying the Torah, Hashem revealed to him the secret of how he should make the Urim and the Tumim. Only Moshe, to whom the secret was revealed, was able to make them, and he placed them into the fold of the breastplate. Therefore, it is not written anywhere that anyone should contribute to the making of the Urim and the Tumim or any instruction to the workers about how to make it.

On the 12 stones of the breastplate were written the names of the twelve tribes, the names of the patriarchs, Avraham, Yitzchak and Yaakov, and also the words Shivtei Yeshurun (Yoma 73b). On each stone were six letters, including the name of the tribe, and thus there were 72 letters in total. When a question was brought before the Kohen Gadol, he would meditate on His Holy name of the Urim. This would cause the letters on the stones of the breastplate to light up or protrude. These letters spelled the answer to the question. However, since they were not in any special order, again the Kohen Gadol would have to meditate on the Holy name of the Tumim and, thus, he would be given Ruach Hakodesh -- Divine inspiration -- a level of prophecy lower than the one called "nevuah," to arrange the letters properly and convey the correct answer. (From: Veditarta Bam by Rabbi Moshe Bogomilsky)

❖ LAWS OF SHABBAT - 39 Melachot: Dosh (Threshing)

Cleaning and diapering a child: Various questions of S'chitah (squeezing) can arise when cleaning and diapering a child on Shabbos. One must therefore be aware of what is permitted and what methods should be avoided. When cleaning or diapering a child, one must not wet a cloth or tissue with which to wipe the child, as this would involve S'chitah. Rather, the liquid (such as water, thin lotion, oil, etc.) should first be sprinkled on the child's skin, and then wiped with a dry tissue, napkin or previously cut paper. If napkins or paper towels are not available, one may use a dry cloth or rag. However, once the rag becomes wet, one must be extremely careful not to apply any pressure while wiping.

One should not use pre-wetted wipes on Shabbos to clean a child during diapering because their use involves S'chitah. The consumer is expected to extract the absorbed liquid solution while wiping the cloth on the baby's skin. Because the wiping action is meant to extract an absorbed liquid, it must be classified as an act of Mefarek, which is forbidden. Certain major Poskim are quoted to have permitted the use of pre-wetted wipes on Shabbos and Yom Tov. The explanation given for this view is that most of the moisture is not absorbed within the fibers, but is merely settled upon the surface of the cloth. (If you have any questions, please consult a Rav) (From: The 39 Melochos by Dovid Ribiat)

MY FATHER SAID: I AM CERTAIN THAT WHEN A CHASSID IS IN THE *BEIT HAMIDRASH* TEACHING OR RECITING A *MAAMER* OF CHASSIDUS TO OTHERS, MY FOREBEARS ARE FILLED WITH JOY; AND THEIR JOY IS ADEQUATE TO PROVIDE THAT CHASSID, AND HIS CHILDREN AND CHILDREN'S CHILDREN, WITH AN ABUNDANCE OF BLESSING, MATERIALLY AND SPIRITUALLY. (FROM REBBE'S HAYOM YOM 13 ADAR 1)

The respect and awe we must have for a child is no different from the respect and awe we must have for G-dliness itself.

- The Rebbe