



# The Marcos and Adina Katz YUTORAH IN PRINT

## Tetzaveh 5780

### Psyched for Torah: Appreciating Beauty

Rabbi Dr. Mordechai Schiffman

**H**ow often do you feel awe, admiration, and elevation while witnessing beauty and excellence? Appreciation is one of the twenty-four character strengths and virtues outlined by psychologists Christopher Peterson and Martin Seligman that enhance well-being. They define appreciation as the “ability to find, recognize, and take pleasure in the existence of goodness in the physical and social worlds.” Peterson and Seligman make an important distinction between three different types of goodness that one can feel and show appreciation for: 1) physical beauty, 2) skill or talent, 3) virtue or moral goodness. María Luisa Martínez-Martí and her colleagues reported in a recent study that individuals who score high on an Appreciation of Beauty and Excellence scale (which includes all three types of appreciation) generally report higher senses of well-being, life-satisfaction, purpose, and hope. They also report more impactful spiritual experiences, and are more empathetic, sympathetic, and concerned for the well-being of others.

It is clear from the sheer number of verses related to the construction of the Mishkan, its vessels, and the clothing of the Kohanim, that the Torah is deeply interested in transmitting a theology of beauty. Moshe is commanded in the beginning of Parshat Tetzave to make holy garments for his brother Aharon “lekavod u-le-tifaret” – “for honor and for beauty” (Shemot 28:2). The commentators differ on the exact meaning of the verse. Elements of the dispute rest on a textual ambiguity, which perhaps also reflects a deeper spiritual message.

Textually, it is unclear which noun “for honor and beauty” is modifying. Some understand that the clothing itself must be honorable and beautiful, so that if it is ripped or worn out, it would be invalid (Ralbag). Others argue that

it is the Kohen Gadol who is being honored and beautified by the clothing, as the garments described were also worn by royalty (Ramban). Still others argue that it is not the clothing, nor is it the Kohen Gadol, who is being honored, but it is G-d (Sforno) or the Mishkan (Rambam) that is being beautified by the special clothing. Regardless of which approach we take, it is evident that there is an inherent value in magnifying and glorifying the physical beauty as it relates to deeply sacred rituals. The spiritual experience is enhanced by the surrounding physical beauty.

Yet, the sense of awe and appreciation is not limited to the realm of just physical beauty. Inherent in witnessing and experiencing the presence of the Kohen Gadol was also an appreciation of skill and talent. As is evident from the verses describing the performance of the sacrificial rituals, especially in the context of Yom Kippur, the work of the Kohen Gadol was complicated and required practice, precision, and determination. No doubt, spectators witnessing the Kohen Gadol (and even modern readers imagining the ancient scene) feel a sense of awe and appreciation of the skill and talent required to successfully execute the rituals.

In his commentary, Aderet Eliyahu, Rabbi Yosef Chaim of Baghdad, better known as the Ben Ish Chai, adds the final dimension of appreciation into the mix, namely, virtue and moral goodness. He argues that clothing cannot be an inherent symbol of character. If someone who is known to demonstrate low moral fortitude wears royal or regal attire, the contrast between his or her internal flaws and the external pretense, makes the wearer even lower in the eyes of others. It is only if the onlookers know for certain the pristine character of the wearer of the garments that the clothing can enhance his or her stature. There is a Talmudic

tradition that the Kohen Gadol could only emerge from the Holy of Holies on Yom Kippur if he was of high moral character. Therefore, when the Kohen Gadol emerged on Yom Kippur, everyone was aware of his virtue. The beauty of his priestly garments was integrally intertwined with the beauty of his virtue, character, and moral goodness.

The Mishkan, and particularly the role of the Kohen

## Are We What We Wear?

*Rabbi Eliyahu Safran*

When a celebrity made her entrance at an awards show a few years ago wearing a dress made of raw beef it was disturbing, shocking and confusing. Some looked on in fascination. Others turned away in horror. Why would anyone do such a thing unless just for shock value? When she appeared on a talk show not long after, she explained her dress choice. “If we don’t stand up for what we believe in and if we don’t fight for our rights, pretty soon we’re going to have as much rights as the meat on our bones.”

She said that clothes matter. Her choice forced people to ask if our clothes say something important about us.

Why do we dress as we do? Why do we wear clothes at all?

Beyond clothes’ utility – keeping us warm and dry and protected from the elements – clothes would seem to have little purpose. But if we recall the very first articles of clothing, their purpose had nothing to do with utility but rather served to both highlight and protect modesty. They served to call attention to the error Adam and Eve had made in disobeying God.

“You shall make vestments of sanctity for Aaron your brother, for glory and splendor.” (Shemot 28:2) This seems to say it all. Aaron’s clothes have a clear purpose – to bring him glory. But then, as is so often the case, a following verse adds shading to what seems simple. “And you shall speak to all the wise-hearted people whom I have invested with a spirit of wisdom, and they shall make the vestments of Aaron to sanctify him to minister to Me.” Also, on its face, straightforward. Clothes should sanctify Aaron, so he can serve God.

How do these verses work together to teach us something about clothes? Ramban notes that Aaron’s garments were to

Gadol within it, provides a paradigm for us to nurture our own sense of appreciation. If we can learn how to cultivate this trait within a spiritual paradigm, combining an appreciation of beauty, talent, and virtue, we can enhance and deepen our relationship with ourselves, with others, and with G-d.

be as royal garb, to lend splendor to the Kohen so that when he stood before the tribes he would be held in esteem and reverence. To understand what the second verse adds, we need look no further than our own response to fashion!

“Who are you wearing?” That is the Red-Carpet question. From a dress made of meat to splendid gowns, we are fascinated by fashion. Understanding the power of fashion on the people, God instructed the people to make Aaron’s vestments.

But l’havdil! God expected much more than a Red Carpet! He expected that Aaron’s vestments would evoke kavod and tiferet.

The Red Carpet is an exercise in superficiality. The chachmei lev understand that kavod and tiferet are not the consequence of fancy clothes but a source of brilliance in and of themselves. In other words, fashion, at its best, can illuminate these glorious attributes. The second verse makes this clearer, teaching us that beautiful vestments – clothing and fashion – are beautiful not only because of their outward beauty but because of something more.

In this way, the priestly vestments speak to the power of tzniut in clothing. Too many misunderstand, thinking that tzniut is merely “modesty” and, therefore, focuses on “covering up”. That is, of course, true. Tzniut does imply a good deal of covering up. But thinking that is all misses something fundamental about tzniut. The priestly vestments are beautiful because of their outward attractiveness; they are beautiful because they display kavod and tiferet. They merge the physical with the sacred. The holiness of the vestments is not separate from the garb made “...to sanctify him to minister to Me.”

Our two p’sukim make clear that beauty and dignity are not to be separated. The priest cannot wear priestly

vestments and be profane, crass, or unethical at the same time. By the same token, the vestments are brilliant and beautiful. Modest and brilliant? Yes, but only if there is an inner beauty driving the display!

Clothes matter. The Talmud (Sanhedrin 83b) teaches that if the Kohanim were to perform the avodah without these specially designated bigdei kehuna, it is as if they were not Kohanim. What does this mean to us, “a kingdom of kohanim and a holy nation”? Simply, that we are kohanim every day of our lives and our clothing too must reflect our sacred missions – wherever we find ourselves and whatever the occasion.

Just as the Kohanim’s clothes added to the aura of the Mishkan, our clothes add to the sense of who we are in the world. Torah teaches us that clothing is to communicate honor. Maharal explains that kavod is derived from the same root as kaved, “heavy”. To give something honor means to give it weight, importance. A Jew should always dress in a manner that expresses honor and glory and dignity, not their opposites. The Gemara relates that Rav Yochanan would refer to his clothing as mechabdotai – the “things that give me honor”.

I often wonder if people who dress in a non-tzniut manner really want to deny themselves the honor they deserve or do they simply not “get it”? Do people not understand how important clothes are, even seemingly unimportant articles of clothing?

In an essay I wrote several years ago, I noted how, when I was much younger, I would dance and sing like a dervish on Purim! My Purim celebrations in Pittsburgh included a Yerushalmi kapote and a Yerushalmi hat gifted to me by a Yerushalmi yid. This hat was a prize possession, as dear as gold and diamonds. It came out only for very special family simchas and Purim. Year round, I wore my dignified suit, tie and hat. But on Purim... all that went by the wayside as my Yerushalmi hat made my Purim joy and happiness obvious!

Until one Purim night. I was singing, dancing, jumping and, sweating. Just joy and happiness! One child on my shoulders after another. What happiness! And then, the

little boy on my shoulders – he could not have been older than six – began to cry. What could make this little Israeli boy cry? His father, not very religious, had brought him to celebrate Purim where all were as one, caring for one another, non-judgmental. And suddenly, this cute little boy began to cry and shout. It took a moment for me to understand his sobbing plea. Ani rotzeh et ha’kova shel ha’Rav – I want the Rabbi’s hat!

Oye! What could I do? This little boy did not want just any hat! He wanted my Yerushalmi hat! What would I do? Of course, I gave him my hat – a little boy I’d never seen before and would never see again.

I have never regretted what I did but you know, I have missed my hat.

Do you think it is silly that I think of that hat often? I don’t. Clothes are important!

Rambam tells us that a chacham is recognized by his speech and his manner of dress (Hilchos De’ot 5:1). Just as thoughts and ideas are conveyed through speech, our inner glory is conveyed by the clothes we wear. That said, just as clothes should speak to our sense of modesty they should also speak to our “glory” – our individuality and unique characteristics. God does not want our clothing to render us as merely “the same” but as unique and wonderful creatures in His creation.

This year, Parshat Tetzaveh comes on the eve of Purim. This confluence lends itself to some important lessons about clothes. Just as my Yerushalmi hat came out only on Purim and very special occasions, we cannot wear our Purim masks and costumes year ‘round. Masks and costumes are just that, tricks we use to delight ourselves into pretending we are not who we really are. Our clothes cannot be mere costumes. They must somehow capture and illuminate something essential about who we are, something unique and true.

I do think about my Yerushalmi hat still, even after all these years. But it was right that I gave it away. Ultimately, it was not who I am but merely part of a costume that I sometimes donned. It is better that my clothing reflects honor and glory.

# The Bells of the Kohen Gadol

Rabbi Jonathan Ziring

**Y**ou shall make the robe of the ephod of pure blue... On its hem make pomegranates of blue, purple, and crimson yarns, all around the hem, with bells of gold between them all around... Aaron shall wear it while officiating, so that the sound of it is heard when he comes into the sanctuary before the Lord and when he goes out—that he may not die. (Shemot 28:31-5, JPS translation)

The corners of Aharon's me'il were adorned with golden bells. The sound that emerged from these bells ensured that "he" would not die. Who was this person, and how did the ringing of the bells function to save his life?

**A Technical Requirement:** Rashi assumes that there was nothing unique about the bells. Rather, the Torah is simply warning that any kohen gadol who would enter without all the bigdei kehunah (obligatory vestments of the priests), would be deserving of death.

**A Warning for Others:** Rashbam assumes that the bells would warn all the other kohanim from being present when the kohen gadol would enter the Kodesh on his way to the Kodesh HaKodashim on Yom Kippur. He connects this to the prohibition for any kohen to be present at that time, as recorded in Vayikra 16:17. But there are several problems with this interpretation. First, the kohen gadol did not wear his me'il at these times, as he only wore the begadim levanim, white garments during these services. Second, it would be strange for the bells to be an integral part of the garments of the kohen gadol all year to ensure that he would be heard at the one time a year he needed to be alone.

**A Doorbell:** Many commentators assume that the bells were there to protect the kohen gadol. They prevented him from deserving death, by ensuring that he performed the service properly. Some, following Vayikra Rabbah (21:8) assume that the function of the bells was that of a doorbell. It is rude for a human being to enter his friend's house without knocking or ringing the doorbell; similarly, the kohen gadol needed to announce his entry towards the kodesh hakodashim. Ramban adds that the bells alerted the angels to accompany the kohen gadol to protect him.

**A Personal Alert:** However, Ralbag and Rabbi Yaakov Tzvi Mecklenberg (HaKtav V'haKabbalah) argue differently, within the view that the bells protect the kohen gadol. The service in the Temple - on Yom Kippur or anytime - required the highest level of concentration. Anything less would be an affront to G-d. Even the kohen gadol needs to be reminded to orient his thoughts towards G-d. Thus, the bells would remind him to focus.

Rabbi Mecklenberg strikingly compares this to tzitzit. The Torah commands us to wear tzitzit, so that the very sight of the blue on the tzitzit will remind us of G-d (by reminding of the sea, sky, and eventually Heaven). The Talmud (Menachot 44a) records the story of a Torah student who held himself back from succumbing to immoral temptation because his tzitzit hit him in the face. Modern psychologists have done numerous studies showing how even thinking about the existence of the Ten Commandments, or any other moral code, is often enough to stop people from sinning. Professor Dan Ariely has noted that the Talmud was one of the first texts to understand the power of such reminders. In another talmudic passage (Avodah Zarah 17a), R' Elazar ben Durdaya was prevented from sinning when he was shaken from his blind desire by a rebuke triggered by a foul smell. Rabbi Mecklenberg assumes that hearing the bells was supposed to do the same for the kohen gadol.

This analysis points to two important points. The first, is that often we want to do the proper thing, but we are caught up either by desire, or in the case of the kohen gadol, by simple mindlessness. However, all it would take to re-orient ourselves would be a slight reminder. Every sense can be used to focus us on G-d – whether it be our visual, audial, or olfactory senses. The second point is that no matter how great a person might be, he can be swept up in the same distractions as anyone else. Thus, even the kohen gadol needs his own reminders.

While the Torah established many such reminders, we need to be open to this message, and if necessary, to set up our own reminders, to ensure that we follow the path that we know, deep down, we really want to pursue.



# The Rendezvous Between One and Many

Mrs. Michal Horowitz

In this week's parsha, Parshas Tetzaveh, amongst the many topics discussed, Hashem commands Moshe regarding the lighting of the menorah, the bigdei kehunah (priestly garments) the kohanim will wear when serving in the Mishkan (Tabernacle), the inauguration of the kohanim into the priestly service, the korban tamid (daily offering), and the construction of the mizbayach ha'zahav (golden altar), upon which the ketores (incense) was offered daily.

Towards the end of the parsha, the pasuk says: וְנִפְגַּשְׁתִּי שָׁמָּה, לְבִנְיִי יִשְׂרָאֵל; וְנִקְדַּשְׁתִּי בְּכַבְדִּי - I shall meet there (at the entrance to the Tent of Meeting, v.42) with the Children of Israel, and it (the Mishkan - Rashi) shall be sanctified through my honor (Shemos 29:43).

We would expect the pasuk to say: I shall meet there with you, Moshe, and the Mishkan shall be sanctified through my honor. How can G-d meet with the entire nation of Israel at the entrance to the Tent of Meeting? What can be learned from this seemingly strange terminology?

R' Soloveitchik teaches, "Usually a rendezvous involves just two individuals... while here millions are involved in the rendezvous.

"Actually, in fact, originally it was between two, between HaKadosh Baruch Hu and Moshe in the Ohel Mo'ed. Later, when HKB"H commanded the Jews to make the pilgrimage to Jerusalem three times a year, the rendezvous expanded to include multitudes. At that point, the Torah introduced a new concept of rendezvous, or vi'ud: one between the Almighty and enormous numbers of people. It can still be called a rendezvous because Knesses Yisrael (the assembly of Israel) appears here as an individual.

"Knesses Yisrael is not just a conglomerate, a crowd, a horde of many people. There could be no rendezvous between a multitude and an individual. A rendezvous involves the element of confidentiality, of privacy, something which cannot take place in the presence of many people. HKB"H only agreed to a rendezvous with Knesses Yisrael as an individual, as my sister, my bride (Shir Ha'Shirim 4:9). Vi'ud means an appointment, a rendezvous, when two people agree to meet in a certain place. The Ohel Mo'ed was the Tent of Meeting, the place for an appointment or rendezvous with HKB"H.

"The Mishkan was the place of meeting between HKB"H

and Moshe... HKB"H also met with Knesses Yisrael as a whole in the Beis Ha'Mikdash. Klal Yisrael were able to rise to the level of spiritual greatness that ensues when HKB"H bestows His Presence upon a person. Even a plain Jew, a tailor or shoemaker, can achieve this distinction, this promise was given to every Jew.

"A Jew is someone who has a rendezvous from time to time with HKB"H. The Jew will never delay this rendezvous. He will never break or postpone this rendezvous. A Jew never says, 'It is cold today; I would rather put on tefillin tomorrow.' Judaism itself is a rendezvous" (Chumash Masores HaRav Shemos, p.269).

While the RS"O met with Moshe at the Ohel Mo'ed, He also met, keviyachol, with each and every individual Jew. From the greatest to the simplest, from the leaders like Moshe, to the proverbial tailors and shoemakers amongst us, Hashem is available to meet each one of us - if we want to meet with Him.

Though וְיִמְלֵא כְבוֹדוֹ, אֶת-כָּל הָאָרֶץ - His glory and honor fills the entire world (Tehillim 72:19), nevertheless, Hashem is prepared, waiting, ready and available to meet with each and every Jew, to dwell within us and amongst us, in fulfillment of: וְעָשׂוּ לִי, מִקְדָּשׁ; וְשָׁכַנְתִּי, בְּתוֹכָם - and make for me a Sanctuary, that I shall dwell amongst them (Shemos 25:8).

While Hashem created, creates, upholds, controls and runs the entire world, He is the Father, Shepherd, Guide and G-d of each and every one of us. While running the vast cosmos, and every single occurrence that happens in our world, He is never too busy to meet with one.

Henny Machlis, a'h, daughter, Batsheva, relates: "When I went to kindergarten, I was four years old. I cried and my mother stayed with me all morning. The teacher told me mother, 'We don't do this.' My mother didn't leave. She said, 'I need my daughter to be calm.'

"All of my siblings liked peanut-butter sandwiches, so that's what my mother sent them for lunch in school. I didn't like peanut butter, so every day she made me a tuna sandwich. For eight years, she made a tuna sandwich just for me. She would always try to make it different, adding cucumbers or onions or something tasty.

"Someone once told my mother, 'What? You have 14 children? You think your children each get undivided

attention?’ So my mother said, ‘I daven to Hashem that my children should feel loved, that my children should feel special. I have so many friends who grew up as an only child and they said, ‘We don’t even know who our parents are. They were at work all day. On Shabbos, they slept or read newspapers.’

‘I’m my parents 11th child. I met someone up north a few months ago. We talked for a while, and then she asked, ‘How many children do you come from?’ I said, ‘I come from a house of 14 children.’ She said, ‘What? If I hadn’t asked you I would have thought that you’re an only child and you grew up in a mansion.’ I said, ‘I did grow up as

an only child and I grew up in a mansion’” (Emunah with Love and Chicken Soup, p.226-227).

Hashem is the Father of everyone and many, and He is the caring and loving Father of each and every one, the individual.

When we keep the appointment, the vi’ud, to meet with the RS”O, each one of us as an individual and our nation as a whole, perhaps then we will merit the ultimate meeting and appointment, with binyan Bayis shlishi (building of the 3rd Temple), וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל (Shemos 29:45), And I will dwell among the children of Israel, may it be immediate and in our days.

## Clothes: A Reflection of the Divine Image

Rabbi Ephraim Z. Buchwald

In this coming week’s parasha, Parashat Tetzaveh, we read of the הַנְּהַרְבֵּי יָדָגֶב, bigdei kehunah, the priestly garments, and the many precise descriptions concerning the garments and their manufacture.

The priests could perform the service in the מִשְׁכָּן —Mishkan, the Tabernacle, and the בֵּית הַמִּקְדָּשׁ —Beit HaMikdash, the Holy Temple in Jerusalem, only when they were wearing the garments. The כֹּהֵן גָּדוֹל —Kohain Gadol, the High Priest, usually wore eight garments, sometimes called בְּגָדֵי זָהָב —Bigdei Zahav, gold vestments, since some of the materials contained gold, whereas the ordinary kohanim wore only four, mostly linen, vestments.

The lay priest’s four garments consisted of: (1) The כְּתוֹנֶת —k’tonet, a robe made of white linen with a checkerboard design. The white, of course, represented purity, and stood for the priest’s opposition to social transgressions and murder. (2) A second garment worn by the kohain was the אַבְנֵט —avnet, which was a belt, made of multi-colored woven threads. The belt was worn to separate between the upper part of the kohain’s body and the lower part of his body, to place a “barrier” between the heart and the mind and the sexual organs, and stood for opposition to alien thoughts, especially during prayer. (3) Both the lay priest and the High Priest wore a head covering, made of a long linen ribbon. The High Priest’s hat, known as a מִצְנֶפֶת —mitznefet, was designed to be a little more elaborate than the lay priest’s hat, מִגְבָּעַת —mig’baat. According to the commentators, the hat represented opposition to

conceit. (4) Mentioned briefly are the pants, the מְכַנְסִים —michnasayim, which the priests wore. They were very much like britches, covering the torso and reaching to the knees, and represented sexual modesty.

The Kohain Gadol, the High Priest, wore four additional garments: (1) On top of the robe, he wore a מְעִיל —me’heel, a poncho-like garment, made of תְּכֵלֶת —t’cheilet, sky blue thread. On the bottom of the me’heel was a series of alternating pomegranates and bells, both woven and made of metal. The me’heel represented the mantle of duty for those who serve the Holy Nation. The bells would tinkle as the High Priest walked, representing the Kohain Gadol’s opposition to gossip and לָשׁוֹן הָרָע —Lashon Harah, evil speech. (2) On top of the me’heel, the Kohain Gadol wore an אֶפֶד —ay’fod, an apron-like garment with shoulder straps onto which was attached the חֹשֶׁן —cho’shen, the breastplate. The ay’fod was similar in appearance to a garment which was commonly used by idolaters, but in this instance it represented the priest’s fierce opposition to idolatry, and the Jewish people’s dedication to holiness. (3) The cho’shen, the breastplate, woven of threads of many colors, had four rows of three precious stones set into it, one stone representing each of the twelve tribes. Letters were etched on the stones, and, according to tradition, the High Priest was able to receive messages from G-d concerning the People of Israel by having the letters light up. Tradition maintains that inside the cho’shen, was the אֲרֻמִּים וְתֻמִּים —Urim V’tumim, the sacred name of G-d, which gave the breastplate its spiritual

power. The breastplate is generally considered to represent the firm commitment to law and legalism in Judaism. (4) The final, eighth garment that the High Priest wore was the **צִיץ** —tzitz, a rectangular gold plate that the priest affixed to his forehead. This gold plate had the words **קֹדֶשׁ לַשֵּׁם** –Kodesh la'Shem, Holy unto G-d, inscribed on it. The tzitz represented the priest's opposition to **עֲזוּת פָּנִים** —azut panim, obstinacy, and firm commitment to the service of G-d.

The materials with which the garments were manufactured were also unusually symbolic. The colored garments were manufactured of four threads, each of which had six strands. The white linen represented purity. The wool dyed purple, **אַרְגָּמָן** –argaman represented royalty. The **תּוֹלַעַת שָׁנִי** —tola'at shani, the wool dyed crimson, represented the animal world since the color came from the blood of a worm. The wool dyed blue, **תְּצֵיֶלֶת**, represented the heavens. So we see that we have both the animal and vegetable worlds represented. To each of the four colored threads was added a single thread of gold, a substance which is found pure in nature, and represented the mineral world.

The rabbis tell us (Talmud, Z'vachim 17b) that **בְּזִמְן** **שֶׁבִּגְדֵיהֶם עָלִיָּהֶם** – כְּהוֹנָתָם עָלֵיהֶם, as long as the garments were on the priests, their priesthood was on them. If they were not in their garments, however, then their priesthood was not on them and they were rendered ineligible to serve. Just as representatives of royalty wear royal garments, so do these garments, in effect, represent the royalty of the priesthood, and serve to enhance the dignity and prestige of the priests in the eyes of the people.

Clothes have played an important role in Judaism and in Jewish history. Recall how important clothes were in the life of Joseph: the coat of many colors, the cloak that Mrs. Potiphar tried to remove from him, and the royal garments that he eventually wore.

Attentive students of the Bible realize that clothes are extraordinarily important. The commentator Benno Jacob, points out that all the accessories of the early human beings were self-discovered—fire, the wheel, but not clothes. We are told, Genesis 3:21: **וַיַּעַשׂ ה' אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוּת** , **וַיִּלְבָּשֵׁם** , And the Lord G-d made for the human being and his wife leather robes and He dressed them. Clothes distinguished the human being from the beasts. The human being, created in the image of G-d, cannot suffice in his natural created state. Humans must raise themselves above the other creatures, and it is with clothes that the human

being is ordained as the priest in the “Sanctuary of Nature.”

We know that in society today clothes reflect the person. The chef, the butcher, and the baker all have unique uniforms. The student in school, the plumber, the taxi driver, the basketball player, each dress in their own particular manner. Often priests, rabbis and Moslem clerics have special dress or uniforms. Formal clothes consist of the tuxedo and the elegant evening gown, while the informal, so-called “dress-down” garments are often sweaters and slacks. We quickly recognize the hat of the police officer, the firefighter and the naval captain, the shoes of the marathon runner, the boots of the fisherman, and the footwear of the construction worker. We have less-revealing turtleneck sweaters and saris, and more-revealing strapless gowns and bikinis. All these fashions reflect the personality, the function of, and, at times, the values of the wearer.

As Benno Jacob writes so insightfully in his commentary on Genesis:

Clothing is not merely against cold or ornamentative. It constitutes the primary and necessary distinguishing mark of human society. In the moral consciousness of the human being, it serves to set that the human being higher than the beast... Clothing is a symbol of human dignity, nakedness the essence of the beast. The nakedness of the human being symbolizes immorality.

The fact that the L-rd Himself gave Adam and Eve garments and clothed them, indicates that clothing is not just a societal convention, but an extension of the work of creation, a kind of “second skin” given to the human being, a nobler material encasement.

In her commentary, Nehama Leibowitz, summarizes Benno Jacobs' position, arguing that G-d clothed the man and the woman as if, through that act, He consecrated them as the “parents” of human society. The human being, argues Leibowitz, who was created in the Divine image, must strive to raise himself/herself higher and higher and not be content with what nature has endowed. By donning the garments, the human being, who serves as the priest in the “Temple of Nature,” shows that those garments symbolize that the human being is investing him/herself with good moral qualities.

Who would ever imagine that a few pieces of clothing could have such profound meaning?

# An Overnight Mitzvah

Rabbi Avraham Gordimer

**P**arshas Tetzaveh commences with the mitzvah of preparing and lighting the Menorah in the Mishkan and the Beis Ha-Mikdash. The Gemara (Pesachim 59A) notes that this is the only Avodah (Mishkan/Mikdash service) which pertains overnight; all other Avodah is exclusive to the day.

Is there anything unusual about the Menorah, such that it relates to the night?

Nighttime is identified as a time of insecurity, vulnerability, fear and loneliness. This is why we recite the berachah of Hashkiveinu specifically at night, at Maariv, as Hashkiveinu is a request for protection, needed most during the night.

Normative Avodah occurs during the day, when things are secure and clear. This is because the Mishkan and Beis ha-Mikdash represent a state in which Hashem's Presence is conspicuously manifest, denoting security and clarity.

The Menorah, however - despite being part of the Mishkan and Beis Mikdash - conveys a very different message.

The Ramban (on Bamidbar 8:2) invokes midrashim about the Menorah and expounds that the Menorah represents a perpetual mitzvah which would apply even after the Churban (destruction of the Beis Ha-Mikdash), via the kindling of Chanukah lights. What is the significance of this?

The Gemara (Shabbos 22B) states that the Menorah testifies that the Shechinah dwells among Klal Yisroel, the Jewish People. Understood in light of the above interpretation from the Ramban, what emerges is that notwithstanding the Jews being in Golus (Exile), devoid of discernible Hashra'as Ha-Shechinah (the manifestation of Hashem's Presence), the Shechinah is always with us, even in gloomy periods; such is the message of the Menorah.

And this is the connection with Chanukah, for although Klal Yisroel was living in Eretz Yisroel during the Chanukah period, it was a time of darkness, exemplified by unprecedented religious persecution. The performance of many mitzvos was banned by the Syrian-Greek occupiers, with torture and death imposed for violation of their

numerous edicts, which were designed to eradicate Torah study and observance and strip the Jewish People of its connection with Hashem. The Chanukah lights declare that even in times of darkness and oppression, the Shechinah is with us - this is the essence of Chanukah. The Syrian-Greeks denied this concept, and that is apparently why they stole the Menorah in the course of their ransacking and defiling the Beis Ha-Mikdash, as the Menorah represents the message they so violently rejected.

We can now better understand why the Menorah is the exclusive overnight Avodah. The Menorah informs us that the Shechinah resides among Klal Yisroel even in Golus, and Golus is identified with nighttime, when insecurity, vulnerability and loneliness are prevalent. Even in the incredibly long night of Golus, Hashem is with us, as the Menorah testifies.

There is another unique aspect of the Menorah – its oil. The Mishnah (Menachos 86A, cited by Rashi on Shemos 27:20) explains that the olive oil used for the Menorah must be of utmost purity, with absolutely no residue (pulp). Whereas oil with residue is kosher for Menachos (flour offerings), it is not acceptable for the Menorah. What is the symbolism here?

It can be suggested that this special purity requirement indicates that Hashem's Presence can be most properly perceived in Golus by those who retain pure emunah (faith) despite the darkness and bitterness of all that is transpiring. The pure oil which fuels the Menorah is akin to purity of emunah, which enables us to retain a connection to Hashem at all times and know that He is with us.