



# Ohr Yerushalayim News

י"א אדר א' תשע"ו – תצוה – 20th February 2016 - Volume 8 - Issue 32

## News This Week

### מזל טוב

Mazel Tov to Dr and Mrs Wilks on the birth of a grandson in Israel.

### Ovos uBonim Melava Malka

Last Motzei Shabbos over 80 boys and their fathers came together for the annual Melave Malka in the Shul hall. Ably chaired by Eli Wieder, Shimon Hassan spoke on behalf of the Bonim and guest speaker Rabbi Yehoshua Katz both inspired and entertained with his Divrei Chizuk. Thanks to Mrs Sorele Bookman for organising and setting up and to Marcel marks for running Ovos uBonim week to week.

### ZY Gemach News

Since its inception until this month, 17 loans have been made to the value of £25,500. members wishing to avail themselves (either to borrow or donate) please contact M Wilks, C Rich, Y Douek or M Duman

## Inside Out

Rabbi Pinchas Winston (Torah.org)

You shall make holy garments for your brother Aharon, for honor and glory. Shemos 28:2

ADAR IS UPON US. Well, at least the first one. No Purim this month. On the other hand, we get an extra 30 days before having to clean for Pesach, which will still come around fast enough.

We don't push off every aspect of the holiday, though. We will take note of the 14th and 15th of the month, b"H, called "Purim Katan," or "Small Purim." We'll treat those days, that in a non-leap year would have been Purim and Shushan Purim, with a somewhat festive atmosphere. Some will even make a point of drinking some wine on those days. I'm not always stringent about every tradition, but this is one about which I am.

A main topic in this week's parshah is the clothing of the Kohen Gadol. Ironically, it is a connection to the story of Purim as well, as the Talmud relates:

When he showed the riches of his glorious kingdom, and the splendor—tifferes—of his excellent majesty, many days, 180 days. (Esther 1:4)

Rebi Yosi bar Chanina said: "This shows that he wore priestly clothing. It is written here, 'the riches of his glorious—tifferes—kingdom,' and it is written there, 'for splendor and for glory—tifferes' (Shemos 28:2)." (Megillah 12a)

The second verse, of course, is from this week's parshah, which is talking about the clothing of the Kohen Gadol. The Talmud is saying that since the word tifferes is used in the Torah in reference to the clothing of the Kohen Gadol, and also in Megillas Esther in reference to the wealth of Achashveros, it is a hint that Achashveros donned the holy clothing at his drinking feast. It was quite an audacious thing to do, especially given that his predecessors died making use of Temple property.

Either the king had a death wish, or he was making a point. He was certainly being antagonistic, and the question is, why? What was the point that Achashveros was making? More importantly, what was the

point that Heaven was making by having Achashveros commit such a demeaning act? It certainly wasn't going to inspire Jewish loyalty to the Persian throne.

The answer to the question is the clothing itself, what it represented:

And you shall bring near to yourself your brother Aharon, and his sons with him, from among the Children of Israel to serve Me: Aharon, Nadav, and Avihu, Elazar, and Itamar, Aharon's sons. You shall make holy garments for your brother Aharon, for honor and glory. (Shemos 28:1-2)

It's a lot of words to deal with what would otherwise seem like just a technical issue of making special clothing for the Kohen Gadol. There was no question that they had to unique, given the office that Aharon represented. He was the chief spiritual representative of the Jewish nation, and of the entire world for that matter. He had to look the part to play the part, and we all know that "clothing makes the man."

Not this time. Though normally it is true that what we wear has great impact on us and helps us to better fulfill our role, in the case of the Kohen Gadol, it was only partially true. This was evident by the way so many Kohen Gadols died during the Second Temple period, Sadducees who tried to serve G-d as they saw fit.

In the case of the Kohen Gadol, it was the man who made the clothing. They were to bring honor and glory to him, and every succeeding Kohen Gadol, but only if they first brought honor to the clothing. If the person wearing them did not already exude honor and glory, then the clothing was not going to help to do so.

We find a similar concept by the Temple as well. The Talmud says that when the Babylonians destroyed the First Temple, a Heavenly Voice went out and said, "You have ground already ground flour, killed an already dead people" (Sanhedrin 96b). "You have destroyed the physical building," Heaven was saying, "but that is only because it already lost its holiness due to the sins of the people, who became worthy of death and exile long before you appeared on the scene."

## The Week Ahead

### פרשת תצוה

Candle Lighting	5.11pm
Mincha	5.16pm
Shacharis	9.00am
סוף זמן ק"ש	9.50am
1st Mincha	1.30pm
Rov's Shiur	4.28pm
2nd Mincha	4.58pm
סעודה שלישית	following
Maariv & Motzei Shabbos	6.18pm
Ovos uBonim	7.33pm
Sunday	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	5.20pm
Late Maariv	8.00pm

The Talmud recounts what happened on the day that Rabban Gamliel was replaced as head of the yeshiva by Rebi Elazar ben Azariah:

A Tanna taught: On that day the doorkeeper was removed and permission was given to the students to enter. Rabban Gamliel had issued a proclamation [saying], "No student whose character does not correspond to his exterior may enter the Study Hall." (Brochos 28a)

Apparently, Rabban Gamliel had a very high standard when it came to those who were permitted to enter the main Bais Midrash and learn Torah. They couldn't just look like Torah scholars on the outside, they had to be Torah scholars on the inside as well, which apparently excluded a lot of would-be attendees.

In the end, the Talmud concludes, many people who were excluded should not have been. As the Talmud says elsewhere, it is better that a person do a mitzvah insincerely than not at all, with the hope that he will, over time, come to do it for the right reasons. Performing mitzvos for the wrong reasons is never an ideal way to serve G-d.

In fact, Rabban Gamliel was not wrong in principle. He was just wrong about the need to let people start off on lower levels to reach higher levels. When he saw how many people stormed the doors of the Bais Midrash to learn Torah under the leadership of Rebi Elazar ben Azariah, he became concerned that he had shut out people who really should have been allowed to enter. Heaven, therefore, gave him a sign to allay his concern.

The Kohen Gadol symbolized this idea. He was the one person who had to be spiritually consistent. If on Yom Kippur he entered the Holy of Holies and lacked spiritual perfection, he died on the spot. Sadducee after Sadducee had to be pulled out by rope year after year from the Holy of Holies on Yom Kippur. Their insides were very different from their outsides.

This is why Achashveros, in "honor" of the completed 70 years and no redemption, dressed in the clothing of the Kohen Gadol. He did not pretend for a moment that he was fit to be Kohen Gadol. He knew that his inside did not match his outside by any stretch of the imagination, especially during his extravagant drinking feast. But that was exactly the point he was making: it was no longer important that anyone's did.

It was not Achashveros' intention to mock either the Jews or their Temple service by donning the clothing of their holiest man. It was his intention to inform them that, since G-d did not redeem them as prophesied, He had given up on them. They might as well give up on G-d too, he was saying, so sit back, and eat, drink, and be merry, because tomorrow you're not going home either. Spiritual excellence was a thing of the past.

People do not realize that they are acknowledging all of this when they dress up on Purim. The tradition is not just to dress up, but to dress up as your yetzer hara, the spiritual weakness that most affects you. This way a person's outside literally matches his inside, with the hope that they will work on reversing the trend, to be as righteous on the inside as they try and appear on the outside.

Thus, when the rabbis say that Yom Kippur is called this because it is a yom k'Purim, "a day like Purim," they were not speaking "Purim Torah." They meant it, and Kabbalah certainly backs it up. Even Yom Kippur will cease to be a holiday before Purim is no longer necessary, well into the period of Olam HaBa, the World-to-Come. Purim is truly a day of teshuvah and atonement because it is a day that we are supposed to focus on becoming spiritually consistent.

How, one might ask, is that promoted through the drinking of wine? The Talmud already answered that question:

Anyone whose mind becomes settled through [the drinking of] wine has the knowledge of his Creator . . . has the knowledge of the Seventy Elders. (Eiruvim 65a)

What does this mean? Most people become relaxed through the drinking of wine. This alone turns a person into a talmid chacham of the highest order? Obviously not. Rather, "settled" here means something very different which can be understood with the help of the following

interesting section of Talmud:

It is said, "O that I were as the months of old, as in the days when G-d watched over me" (Iyov 29:2). Which are the days that make up months and do not make up years? The months of pregnancy of course. [The fetus] is also taught all the Torah from beginning to end. (Niddah 30b)

As it is well known, tradition teaches that prior to a child's birth an angel teaches him the entire Torah. At birth, the angel touches the baby above the upper lip, and the child is made to forget all that he learned. It begs the question: Why learn only to forget?

The answer is what learning is all about. We may think that education teaches us new ideas, but in reality it is helping us to recall old ideas, to bring subconscious knowledge to the conscious mind. If a previous relationship did not already exist a new one would not be possible, just like marrying one's soul mate. This is why G-d made Chava from Adam, and not from the ground as He first made man.

There are all kinds of stories of people, through meditation, accessing inner knowledge. That is one method. The main point is the settledness, the shutting out of all the extraneous "noise" that blocks us from hearing what is at our core, causing us to become things we are not. This is the way of most people throughout history, and it was what Achashveros was trying to push on the Jewish people.

Fortunately, his spell did not work on Mordechai. As we will later see, b"H, it was Mordechai who woke the people up, and reversed the trend, setting up the Purim miracle and the redemption that followed.

## **A Bell Of Respect**

**Rafi Jager (Shortvort.com)**

Every Kohen (priest) who served in the temple wore four special garments, including a shirt, pants, belt, and turban, all of which were made of white linen.

The Kohen Gadol (High Priest) wore an additional four golden garments, including the mantle, the apron, the breastplate, and the headplate. Attached to the bottom of the mantle were 72 hollow ornaments in the shape of pomegranates alternating with 72 golden bells. The bells tinkled to announce the arrival of the Kohen Gadol to the sanctuary. There are several lessons we can learn from the tinkling of the bells.

The Chasam Sofer, comments that the bells remind us that the leaders of Israel at times have to make their voices heard. Although silence is certainly a highly valued trait in the life of a Jew, sometimes the leader has to make his view known -- he has to make noise -- when the holiness of the Torah is under attack. He needs to speak in a loud voice against any possible desecration of Hashem's name.

The mantle and its bells, as stated by the commentators, were an atonement for the sin of lashon hara, evil speech. Why is this so? A possible answer can be found when we look at the purpose and nature of the bells. The sound of the bells announces one's presence before entering and this illustrates sensitivity towards others. If one is sensitive towards another's feelings, he will surely refrain from speaking evil against him.

The bells also teach us a general lesson of derech eretz, good manners. The Midrash comments on the entrance of the High Priest into the mishkan stating that we should give advance notice of our visits to people, not entering someone's house unexpectedly. This applies even upon entering one's own home.

Furthermore, Rabbi Chaim Shmulewitz, adds that even if we are doing a praiseworthy deed, whether it be the priestly service in the Temple or collecting charity outside of it, we need to display sensitivity towards others by telling them ahead of time of our arrival. The High Priest was dressed in clothing which represented these good manners. He only entered the mishkan with notice, his entrance being announced by the bells. We see from here that not even a worthy cause can justify going against the imperative to have good manners. One should realize that when we hear the sound of the Kohen's bells, the bells toll with a message for us!