



BEIT MIDRASH ZICHRON DOV

TORONTO TORAH

PARASHAT TETZAVEH

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DVAR TORAH TETZAVEH RABBI NOAH SONENBERG, DEAN

Clothes Make the Man

The first time humans wore clothing, they had the most skilled tailor, as it says in Bereishit 3:21: "Hashem, G-d, made garments of skins for the man and his wife and clothed them." From the time when Adam and Chava sinned, Hashem's Divine Presence would not reside in the world until the completion and inauguration of the tabernacle in the desert. The building project of the tabernacle, which began in last week's parasha with the construction of the physical building and its vessels, continues in this week's parasha with the tailoring and fashioning of the priestly clothing. Rav Hirsch points out that not only were the physical building and vessels required to be national property, dedicated to the holy purpose of bringing the Jewish people and Hashem closer, but the clothing which each individual priest wore also needed to have the same national ownership in order to achieve that purpose. In order for the priests to fulfill their purpose in the tabernacle, they needed to remove any sense of personal entitlement and realize that they were appointed to serve. Clothing has a powerful influence on the way a person sees their role and how others in society relate to them. As such, the fashioning of clothing, especially for uniforms, is something that needs careful consideration, with a keen eye to notice how the outfit will

impact the perspective of the people wearing it as well as those who interact with them.

The Torah tells us that Hashem instructed Moshe, "And you shall speak to all those who are wise in heart, whom I have filled with a spirit of wisdom, and they shall make Aharon's garments to sanctify him, to serve Me as priests" (Shemot 28:3). The people who were instructed to fashion the garments needed to have wisdom that was connected to their heart and were also filled with a spirit of wisdom from Hashem. It's

The outfit will impact the perspective of the person wearing it

clear that the desired tailors needed something beyond simple human intelligence and wisdom. The Malbim describes the trait of a wise heart as a person whose intellect is in harmony with their pure desires. This was needed since clothing, which is an outward projection of an image that a person wants to present, often doesn't reflect what their inner self actually is. A person can dress in a respectable manner and project an air of honesty and trustworthiness and at the same time be a scoundrel on the inside. The clothing that priests wore needed to project an

outward holiness that was a true reflection of an inner holiness. The task of creating these clothes could only be accomplished by craftsmen who themselves had achieved the trait of having an inner and outer harmony.

The ability to develop the harmony between the intellect and the heart depends on the awareness that the wisdom that a person has is a gift from Hashem: "whom I have filled with a spirit of wisdom." The recognition that our successes are gifts from Hashem can be challenging, due to the effort that was required in order to succeed; however, a wise person is aware that despite all their effort they can never guarantee their own success. This awareness, while difficult, is relatively easy in comparison to recognizing that our intellect itself is a gift and not simply an inseparable part of our identity and self. Humility allows for the development of human beings whose inner and outer self are aligned. Working with no inner conflict allowed these craftsmen to produce items that reflected this harmony and allowed the wearers of these garments to internalize the message found in their esthetic design. May we merit to internalize this lesson so that we can function in a similar priestly fashion in our own lives as is expressed in the pasuk, "And you shall be for Me a kingdom of priests and a holy nation" (Shemot 19:6).



Yirmiyahu 11

The eleventh chapter of Yirmiyahu starts off with the standard themes of the book. The prophet invokes the covenant established when the Jews left Egypt, in which the Jews are supposed to fulfill the Divine command and Hashem will give them a land flowing with milk and honey. He criticizes them for failure to live up to the covenant, and predicts that punishment will come in response. If the Jews wish to pray to anyone to rescue them, it should be to their idols. Yirmiyahu repeats an earlier criticism from 2:28 that “your gods are as many as your cities” (11:1-13).

Aside from telling the Jews not to bother davening to Him, Hashem also tells Yirmiyahu not to daven on their behalf. We saw this previously in 7:16, and it will return in 14:11 as well (11:14).

We then encounter a question (11:15) that is hard to interpret: “Why is my beloved in my house?” Commentators offer a range of approaches, including:

- Hashem asks rhetorically: Why should My nation come to My house, just to sin there? (Rashi)

Why is my beloved in my house?

- Yirmiyahu asks: Why should Hashem come to my house [the Beit HaMikdash], given the sins of the Jews there? (Radak)
- Hashem asks Yirmiyahu: Why should you come to My house to pray for the Jews, given their sins? (Malbim)
- Avraham came to the Beit HaMikdash when it was being destroyed, to defend

the Jews. Hashem asked him: Why are you in My house, given the sins of the Jews? (Menachot 53b)

Hashem then expresses disappointment in the Jews, comparing them to an olive tree that has disappointed and warning that it will be destroyed. The passage is reminiscent of the fifth chapter of Yeshayahu, in which the Jews are compared to a disappointing grapevine (11:16-17).

Finally, we learn that the kohanim of Anatot—Yirmiyahu’s own relatives, in his hometown—are plotting to harm him. They even threaten to kill him if he continues to speak out against them. But Hashem promises that they are the ones who will be harmed, and none of them will remain; this is the message Yirmiyahu is given to deliver to his family (11:18-23).



Week 5: Rabbi Yosef Albo’s *Ikkarim*

We have been using the word *ikkar*, but I have intentionally not translated it. However, as we turn to another enumeration, this becomes important. Rabbi Shalom Carmy once noted to this author that for the Rambam, *ikkar* should be translated as “dogma” or belief that one must have in order to not be defined as a heretic. As such, we have seen that it is difficult to understand why these are unique and why the Rambam counted them as he did.

However, Rabbi Yosef Albo in *Sefer HaIkkarim* (Introduction and 1:4) rejects the Rambam’s framework. He accepts the notion that the beliefs the Rambam includes are critical. However, he notes that many other beliefs could have been included, such as the belief in miracles or in God’s power or eternity. Furthermore, some of the *ikkarim* could have been collapsed together, such as the belief that Torah is from heaven and that it is eternal.

Rabbi Yosef Albo, therefore, suggests that *ikkar* should be taken to mean **fundamental**, rather than dogma. He imagines it as the root from which religion emerges. Thus, for him, an *ikkar* is that

which must be believed in order for the religion to be coherent, not just those things that are important to believe. Furthermore, he looks for the cores that are central to *dat elokit*, religion in general, though they have unique expression in Judaism. As such, he identifies three.

- The belief that there is a God. Within this, one can subsume the details about God that the Rambam separated into multiple principles.
- Reward and Punishment, which can include the belief in Mashiach and resurrection of the dead.
- Torah is from Heaven, which can include the beliefs related to prophecy.

Essentially, one must believe that there is a God, that he has expectations for the world that he has communicated, and that there are consequences for fulfilling or violating His words. All other beliefs are derivatives of that central message. This is true for religion in general and Judaism in particular.



Toveling Dishes for Mishloach Manot

Question: Purim is just another month away! I've started organizing my Mishloach Manot—I bought lots of beautiful glass plates, intending to place candies and/or fruits on them. Do I need to immerse the utensils in a mikveh before placing these foods on them?

Answer: The *Shulchan Aruch* (Yoreh De'ah 120:1) rules that *kli seuda*, utensils for a meal, that a person purchases from a non-Jew must be immersed in a mikveh before use if they are made of metal or glass. So utensils used for preparing food or during meals such as pots, pans, cups, and cutlery must be immersed. However, utensils that the owner doesn't use for meal preparation, like scissors for example, are not obligated to be immersed at all.

Beit Yosef brings a ruling regarding a person who bought utensils for business and commerce purposes and now lends the utensil to another—the borrower is not

required to immerse the utensil even if he intends to eat from it because for the original owner, the utensil is intended for commerce and not considered "utensils for a meal."

As a result, Rabbi Shlomo Zalman Auerbach ruled (cited in the book *Shalmei Mo'ed*) that if a person buys utensils that are usually required to be immersed as a gift for someone else, it is forbidden for the purchaser to immerse the utensils before giving them to the recipient because in the possession of the buyer, the utensil is considered a "gift utensil" and not "utensils for a meal." Therefore, there is no obligation to immerse the utensil and the buyer should not immerse it.

To answer our question: Since the obligation to immerse utensils applies only to utensils that the owner uses for a "meal," utensils intended as gifts are not obligated

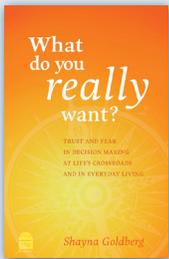
to be immersed, and therefore, one should not immerse utensils before giving them to others.

However, it is worth noting briefly a comment I heard from Rabbi Aryeh Leibowitz on Ten Minute Halacha (The Candy Dish Problem): there is an issue if you purchase glassware and place food on it, bringing it to someone as a gift. Because you, the owner, cannot immerse it before giving it as the utensil in your possession is not considered "utensils for a meal," and the recipient will receive food placed on utensils that are considered "utensils for a meal," if he eats the candy directly from the utensil, he will be eating from an untovelled utensil. Therefore, Rabbi Leibowitz recommends not placing food directly on glassware as a gift but placing it on utensils that do not require immersion, such as plasticware.

Have a halachic question? Share it with Rabbi Mann at ymanntorah.com.



Week 3: Deep, Intuitive Feeling



What Do You Really Want?
By Shayna Goldberg
Maggid Press, 2021

“Doing what we want does not mean making an impulsive decision based on a strong, overwhelming feeling of desire. Rather, doing what we want means paying close attention to a deep, intuitive feeling that rises up within us over time and pushes us in a certain direction, despite the fact that it might surprise us or others.” (What Do You Really Want, page 21)

Goldberg explains that “what we want” isn’t necessarily what we feel like doing at the present moment. Nor is it what we think others expect of us. Instead, it is knowledge of what we truly want

deep down inside. Elsewhere, Goldberg describes this feeling as identifying *ratzon Hashem*, the will of God, for us (see page 26).

Rabbi Nachman of Breslov captures a similar idea powerfully in Likutei Moharan Part II, 12. It states (Moshe Mykoff translation), “When a person follows his own intellect and cleverness, he can

fall into many mistakes and pitfalls, and come to great evil, God forbid ... A person has to ascertain that God is present in whatever he does, without any concern whatsoever for his own esteem. He should do it only if it brings glory to God; but if not, not. This way he will certainly never stumble.”

Rebbe Nachman argues that our best course of action is the one which we can identify as bringing glory to God. If I am motivated by selfishness, or out of fear of what other people think, it is unlikely that my actions are in order to bring greatness to God. If I follow through anyway, I cannot be surprised if it doesn’t end well.

As Goldberg writes, this process of thought and reflection doesn’t return immediate results. But, if we accustom ourselves to think along these lines, we will surely come to a realization of *ratzon Hashem*, of what we really want, and ultimately bring greatness to God’s name.

What Do You Really Want? can be purchased from Koren Publishers at tinyurl.com/KorenBMZD. Use the code *TorontoTorah* for a 10% discount on this or any other book on their website.



TABLE TALK RABBI NOAH SONENBERG, DEAN

Source: Shemot 29:20

You shall slaughter the ram and take from its blood and put it on Aharon's right ear lobe and on his sons' right ear lobe, and on the thumb of their right hand and on the big toe of their right foot.

Rav Hirsch (29:1)

The priest leads and guides the public, so the priesthood gives him privilege and honor. This trait is represented by the ram.

Questions to Discuss

- What is represented by the ear lobe, thumb and big toe?
- Why was it necessary for the blood of the ram to be placed on these limbs?

After Shabbat, please share your family's answers with us at nsonenberg@torontotorah.com to enter our raffle for a \$15 voucher for Tova's Bakery!

WEEKLY SCHEDULE

Shabbat	Halacha from the Parasha	Clanton Park	After Hashkama Minyan	Rabbi Mann
	Gemara	BAYT	Between Mincha & Maariv	Rabbi Gutenberg
Sunday	Tzurba M'Rabanan – Halacha	Yeshivat Or Chaim	8:30 AM	Rabbi Shor
	Men's Semichat Chaver: Hilchot Smachot	Clanton Park	9:00 AM	Rabbi Spitz & Rabbi Mann
	Shiur b'Ivrit	BAYT (Milevsky/Mizrachi)	9:00 AM	Rabbi Mann & Rabbi Lax
	Sefer Shemot	Yeshivat Or Chaim	8:00 PM	David Koschitzky
Monday	The Torah: A Psychic Turn. Psychological Theories in the Eyes of Tanach	Zoom: tiny.cc/idanrak	2:00 PM	R' Rakovsky
	Men's Halacha	Shomrai Shabbos	8:30 PM	Rabbi Mann
	University Women's Beit Midrash	Yeshivat Or Chaim	7:45 PM	Rabbi Anstandig
	Introduction to Gemara: Learn how to learn	Yeshivat Or Chaim	8:00 PM	Rabbi Sonenberg
Tuesday	Then and Now: Returning to the Land of Israel – a Study in Tanach	Zoom	1:30 PM	Rabbi Horovitz
	Women's Gemara Shiur	Yeshivat Or Chaim	8:00 PM	Rabbi Anstandig
	Women's Contemporary Halacha Shiur	Clanton Park	8:15 PM	Rabbi Mann
Wednesday	Exploring the Characters in Megillat Esther	Zoom	10:00 AM	Rabbi Sonenberg
	Men's Contemporary Halacha	Clanton Park	8:00 PM	Rabbi Mann
	Men's Gemara Bekiut	Yeshivat Or Chaim	8:00 PM	Rabbi Sonenberg
	Eliyahu HaNavi: A Prophet of Fire & Water	Shaarei Tefillah	8:00 PM	R' Rakovsky
Thursday	Tanach: Sefer Shmuel	Zoom: tiny.cc/BMZDTanach	1:30 PM	Rabbi Horovitz
	Men's Tzurba M'Rabanan	Yeshivat Or Chaim	8:00 PM	Rabbi Turtel
	Men's Gemara Iyun	BAYT (Milevsky/Mizrachi)	8:00 PM	R' Diena
Sun-Thu	Men's Community Night Seder	Yeshivat Or Chaim Clanton Park	Sun-Mon, Wed-Thurs: 8:00–9:00 PM Tues: 8:00–9:00 PM	
	Pre-Maariv Shiur	Yeshivat Or Chaim	New Time 8:45–9:00 PM	Rabbi Sonenberg

UPCOMING PROGRAMS

Legal Ethics: Binding Arbitration for Religious Jewish Clients	Rabbi Mann	Zoom	February 26, 2024	7:00–8:30 PM
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YOUR BEIT MIDRASH

Rosh Beit Midrash

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