

## Shabbos: Ta'am HaChaim

### Tetzaveh 5782

## On Shabbos We Are Protected from Foreign Influences

### Introduction

In this week's parashah the Torah records the instruction that HaShem gave to Moshe regarding the holy vestments to be worn by the Kohen Gadol, the High Priest, and his sons. One of the eight garments worn by the Kohen Gadol was the Ephod, which was like an apron. It is said (Shemos 28:8) **וְהָעֶפֶד** אֲפֻדָתוֹ אֲשֶׁר עָלָיו כַּמַּעֲשָׂהוּ מִמְּנוֹ יְהִיָּה זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשְׁזָר, the belt with which it is emplaced, which is on it, shall be of the same workmanship, it shall be made of it, of gold; turquoise, purple, and scarlet wool, and twisted linen. The Meshech Chochmah writes that the Gemara (Archin 16a) states that the Ephod served to atone for the sin of idolatry. The Gemara elsewhere (Kiddushin 40a) states that regarding idolatry, even if one has an idolatrous thought, it is akin to having actually worshipped idols. Thus, our verse alludes to this idea, as the word **vicheishev** can be interpreted to mean thoughts, and the words **kimaaseihu mimenu yihyeh** alludes to the idea that the thoughts are considered like a **מעשה**, an action. Perhaps we can expound further on this idea. Why is this idea hinted to specifically regarding the ephod? It is noteworthy that there are a

few words that equal the same number in gematria, numerical value. These words are **סוכה** and **אפוד**, **מלאך**, **הא-להים**. All these words equal 91 in gematria. What is the association between these words? A Sukkah symbolizes protection from foreign influences. When the Kohen Gadol would enter the Holy of Holies on Yom Kippur, he was required to be completely focused on his role of gaining atonement for the Jewish People. Were the Kohen Gadol to entertain one deviant thought, he would die inside the Holy of Holies. Thus, the Kohen Gadol was required to be akin to a malach, an angel. Elokim means G-d, and this Name is also used to depict one who has ascended to great spiritual heights. The manner in which one gains spiritual perfection is by not allowing foreign influences to penetrate one's inner domain. Thus, it is fitting that the ephod served to atone for idolatry. The ephod was worn over the tunic and the robe, thus symbolizing protection from all external influences.

### The Shabbos Connection

We do not currently have the Bais HaMikdash and the Kohen Gadol serving within, but HaShem has bestowed upon us His precious gift of the Holy Shabbos every week. Shabbos is the opportunity that we need to be shielded from foreign influences so that we can ascend the spiritual ladder. On Shabbos one is prohibited from

performing מלאכת מהשבת, intended labor. On Shabbos one should focus on avoiding the performance of any prohibited act. Furthermore, one should focus on delighting in the Shabbos, and he will then be spared from any negative influences.

## **Shabbos in the Zemiros**

### **Tzama Lecho Nafshi**

This zemer was composed by the great medieval commentator and poet Avraham Ibn Ezra whose name is found in the acrostic of the verses

ראה לגברת אמת. שפחה נואמת. לא פי בנה המת.  
וּבְנֵי הַקָּי, recognize the true mistress – the handmaid dares say: ‘No, for your son is the dead one and my son is the live one!’ This passage, depicting our plea to HaShem to favor us over the sons of Yishmael, teaches us how important the power of prayer is. While we certainly know in our hearts that we are the favored son, HaShem desires our prayers to overcome the deception of the Yishmaelim, and then he will surely bring to an end the oppression from our enemies, and we will then merit the long awaited Ultimate Redemption, with the arrival of Moshiach Tzidkienu, speedily, in our days.

## **Shabbos Stories**

### **Devotion to Torah at all Costs**

Chacham Ezra Attiah, זת”ל, venerable Rosh Yeshiva of Porat Yosef, one of the greatest Torah personalities of his time

and mentor to generations of great Sephardic leaders, came from very humble beginnings. His parents had been blessed with a son and daughter, and they prayed for another child. They took the long trek by donkey to Tedef, a small town in the Ottoman Empire, where the remains of Ezra HaSofer were interred. Yitzchak and Leah Attiah poured out their hearts, entreating Hashem for a son. Leah vowed that if Hashem granted her wish, she would name him Ezra and dedicate him to a life of Torah. She was blessed one year later, when she gave birth to Ezra. Twenty years later, Leah was left alone with Ezra when her husband passed away. Her older son and daughter had already married. It was now just the two of them with no source of material support. The normal thing would have been for able-bodied Ezra to go to work in order to support his mother. Leah would hear nothing of it. She had dedicated her son to Torah learning. She left no room for discussion. She did anything and everything to bring in a meager living to sustain the two of them. The end of the week found Leah both emotionally and physically drained. On Friday nights they would eat their meager meal, and Leah would exert superhuman effort as she sat in her chair and listened to the sweet sound of Torah emanating from her son. As her weary body relaxed and her bones cried out for sleep, she would begin to doze. Seeing his mother fall asleep, Ezra would quickly close his sefer. The Halacha was clear: One may study by the light of a kerosene lamp

only so long as someone else was there. Otherwise, he might accidentally adjust the wick. Leah's body may have been spent, but her senses were sharp, as she would quickly awaken. The sweet hum of Torah had stopped. "Do not worry, my child. I am awake. You can return to your Torah learning," she assured him. The tears and devotion of this woman were rewarded when her son became the great rosh yeshivah.


### **To Listen to a Tzadik at all Costs**

The Machnovke Rebbe, HaRav Avrohom Twerski, zt"l, was an individual of unusual intensity, a genuine tzaddik, whose diligence in Torah study and warmth and sensitivity to every human were evidenced in his life. He never uttered an inessential word. He feared nothing that was part of this world. His shul was home to Jews of all walks of life who came to experience the presence of a truly holy man. One Yom Kippur evening, his shul was filled to capacity. Among the throng of worshippers was a man in his late sixties who had walked several miles to attend the services in the Machnovke Bais Medrash. This individual was not religious. Why was he there? Certainly, he could have found a shul that was closer to his home. When questioned why he had come, he gave the following reply. "As a young man in Russia, my father told me about the Machnovke/Moscow Rebbe. He was a great and holy individual to whom I should turn when necessary. I emigrated to Eretz Yisrael and raised my family

there, regrettably distancing myself from religion. During the Yom Kippur war, my only son was called to naval duty. I remembered my father's instructions to go to the Machnovke Rebbe when I needed a blessing. That night, I, with my young soldier son in hand, entered the spiritual realm of the tzaddik. We presented the son's military orders to the Rebbe and asked for his blessing for a safe return. "Do not join your company until tomorrow morning," the Rebbe said. "But I will be court-martialed if I am late," my son protested. The Rebbe would not yield. Under no circumstances was the young soldier to join that night. Later that night, in the midst of our anxious ferment, we were informed that the entire unit which he was to have joined had been decimated by an Egyptian warship. There were no survivors. "At first, I neither understood nor agreed with the Rebbe, but my father taught me to listen to a tzaddik. I, therefore, sided with the Rebbe and denied my son from joining his unit. This action saved his life. This is why I always come here in Yom Kippur - to appreciate, to pay gratitude, to be in the Rebbe's presence." [Reprinted with permission from the Shema Yisrael Torah Network. For information on subscriptions, archives, and other Shema Yisroel classes, send email to [parsha@shemayisrael.co.il](mailto:parsha@shemayisrael.co.il)]

### **Torah and the Mormon Snowboarder**

Why was a small Australian ski town plastered with signs, "Torah is the best"?

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Sometimes truth is actually stranger than fiction. During the summer of 2010, Camp Kanfei Nesharim, an orthodox teen ski and travel South Pacific adventure camp, passed through the small Australian ski town of Cooma, located in the Snowy Mountains section of New South Wales, six hours outside of Sydney, on our way to the ski slopes of Thredbo, Australia.

To our astonishment, hanging from the lights and traffic poles throughout the town were the words “TORAH IS THE BEST!”

This was a small town with no Jewish community and no Chabad House. Why was this town promoting the greatness of Torah?

We stopped in the small Chamber of Commerce and inquired. We were told that Torah was the first name of the 2010 Olympic Halfpipe Gold medalist. Her full name was Torah Bright. Torah grew up in this small town of Cooma and had taken the women’s snowboarding world by storm. She won the Gold medal of the 2010 Olympic games and the signs around the town were celebrating her achievements.

My curiosity was piqued. How did she get this name? I asked the gentleman at the Chamber of Commerce if Torah was in town and if we could possibly meet

her. He said that he didn’t know but that her mom owned a small fragrance store on the main street in town. We drove our bus to the front of the store and I went inside to find Torah.

Torah’s mom met us and explained that her daughter was currently training in Utah but invited us to come inside and hear Torah’s unlikely story. The Bright’s are devout Mormon’s who grew up skiing and boarding. As a devout Mormon, Mrs. Bright usually felt some sort of inspiration when she was pregnant with each of her kids that helped her choose an appropriate name. When she was pregnant with Torah, she felt that the baby she was carrying was destined to be someone very special but she uncharacteristically did not feel any inspiration regarding her name.

Torah’s older sister was taking piano lessons from a local teacher who happened to be Jewish (something extremely rare in Cooma). One day, Mrs. Bright mentioned her inability to feel any inspiration about a name for her soon-to-be born daughter and asked the piano teacher if she had any suggestions. The teacher mentioned that in Judaism the word Torah means spiritual message and that perhaps that would be a fitting name. Mrs. Bright immediately felt that that was the name she was searching for

and decided to name her daughter Torah, alluding to Judaism's spiritual message.

The mother explained to us that from the moment Torah was born it was evident, both in temperament and in ability, that she was very special. Torah grew up not only to be a world class snowboarder but in contrast to the "free-living lifestyle" of the snowboarding culture of the time, she was very disciplined and modest. She even started her own clothing line to promote a more modest way of dressing.

While we were there, Mrs. Bright called Torah in Utah and told her that there was a Rabbi ski instructor in town who came to visit with his students. Torah spoke to us on the phone and expressed to us that from a very young age she was taught that it is a religious obligation to develop whatever talents God has given you. And the expression of those talents is a glorification of God and fulfillment of your mission in this world.

"Boredom is the shriek of unused potential."

Mrs. Bright also shared with us a few of the "teachings" that had inspired her family as a whole and specifically Torah to grow up in such a special way.

Each Olympics since then, I check to follow Torah Bright's career. In Sochi in 2014, she won the silver medal and in

the 2018 PyeongChang games she injured her wrist prior to the Olympics and was not able to be included on the Australia team. Each Olympics, I recall the unlikely intersection of a Jewish piano teacher, a Mormon snowboarder, a Rabbinic ski instructor, a Jewish ski camp and the important message that "Torah is the best!" ([www.aish.com](http://www.aish.com))

## **Shabbos in Halacha**

### **מוליד – Creating a new Entity**

#### **2. Circumstances in Which Causing the Creation of a New Entity is Permitted**

There are some circumstances in which one is allowed to *cause* the creation of a new entity (*nolad*).

#### **B. Cases of Necessity**

In a case of necessity, one may rely upon the lenient opinion that allows *causing* liquids to freeze and *causing* solids to dissolve.

With regard to *nolad*, the expression 'cases of necessity' includes preparing for guests or to enhance the enjoyment of Shabbos (Oneg Shabbos).

One is also allowed to freeze liquids on Shabbos to prevent their spoilage.



## **Shabbos Ta'am HaChaim: Tetzaveh 5782**

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