

We are commanded to remember Amalek not hate them. We Jews are not good haters. We sometimes make the mistake of believing there is no evil in the world, that evil is not real. But it is and we always have to be on our guard against it. On Purim we are told that we should drink so much so we can't tell the difference between Bless Mordecai and Curse Haman. Actually this is a refrain from a popular song and it is hard to say even when sober. But this illustrates the point that it is very hard to tell the difference between Mordecai and Haman. In *Genqria* the phrase Bless Mordecai and Curse Haman is identical. Haman, after all, had all the characteristics which we admire. He was ambitious, learned, clever. He was a family man who consulted his wife. He was incorruptible. He even was willing to *pay* the king, to let him do away with the Jews. The only difference between Haman and Mordecai was in their goals. Haman had only negative goals. He was obsessed with hatred. He wanted to destroy, not build. It's very hard to tell the difference between Haman and Mordecai. In our own day Hitler had many admirable traits, he was honest, a vegetarian, he loved animals, he never took a dime from the state, he lived off the royalties from his book, he wasn't a woman chaser, he was willing to go to jail for his beliefs. But he was a terrible person, the devil incarnate. He was obsessed with hatred of us. Many Jews, too, are negative about themselves. The Rabbis ask why did Haman almost succeed. Our Holocaust was worse than the Purim story because the destruction almost happened but in our day a great destruction happened. The Rabbis say that the reason the destruction almost happened was because when king \_\_\_\_\_ had a party at third year or reign he invited everyone and at party he dressed in clothes of high priest which we read about in this week's sedra and he used vessels of Temple. The Jews there, even though they were being degraded, didn't protest. They participated and those who were leaders just withdrew to themselves but didn't try to reach out to fellow Jews and explain that what they were doing was wrong. They fled into own close circle. Purim is celebrated the way it is because

there are two enemies we face, one external and one internal. The external one G-d says he'll take care of, the internal one we have to take care of. We all have to believe that Judaism is a great joy, that it's a blessing not a curse to be a Jew. Amelak thought that he could attack the stragglers in the Jewish people because they had given up Judaism, the other Jews wouldn't care and they, themselves, were negative. But Joshua and Moshe fought for them. Because we must always help our fellow Jews no matter what. We all salute Mizrahi because they're raising a generation of Jews in their schools and youth villages who can tell the difference between good and evil, between a Haman and a Mordecai, who are filled with the love of Judaism, who have self-respect, and who are concerned about their fellow Jews. This is extremely important.

Story about man who was employed to handle company's finances, just a whiz. President of company asked him where he learned finance. He said at Yale. President asked him what name and he said Yim Yonson. The ability to tell difference between good and evil very subtle and very important.

20... TETZAVER

FEBRUARY 1981  
Rabbi Joseph Radinsky

There has been much talk lately about values and the importance of maintaining a society in which people feel safe. The whole question of law and freedom, of an individual's rights and of society's demands have constantly been brought to our attention. The problem, put very simply, is how do we maintain law and order while, at the same time, safeguarding an individual's rights? How can society's needs and an individual's rights be brought into balance? What are the methods by which a society can insure its own safety and the safety and rights of all its members? To my way of thinking, ~~there are~~ only two ways ~~by which~~ a society can exercise control over its members; either through fear or through public acceptance, love.

Fear means that if you do something you should not do or omit to do something you should do, you will be punished. Things will be taken away from you and/or you will be either bodily harmed or moved to another location. The status quo will be interrupted. Public acceptance means that the status quo will not be changed. Things will not be taken away from you and you will not be physically hurt or moved about, but you will not be allowed to move up the social ladder. People will generally shun your company. You will not be invited to the country club. You will not be praised or be well thought of. <You will not be asked to participate in different activities. You will not be publicly accepted by the powers that be.

Under the Communist system, fear is the predominant method of social control. The secret police <sup>are</sup> everywhere. In America the withholding of love or public acceptance is the dominant form of social control. Failure to learn to speak English correctly or to go to college or to adopt certain life-styles will prevent you from getting certain jobs,

FEBRUARY 1981

PAGE TWO

Rabbi Joseph Radinsky

from being asked to participate in certain activities, from being considered an enlightened person, etc. Up till now in America we have had such great confidence in our ideals and in our society that we have, for the most part, felt that almost everybody will choose to fashion their lives along a pattern which would cause them to be accepted by those who mold the American dream. Unless some overt criminal activity is detected there has been no overt penalty for anybody who refuses to subscribe to American ideals and values. The person is just left to himself. Somehow <sup>today</sup> this system seems to be breaking down.

This basically is the system we, too, in Judaism have used to enforce social discipline except for one important difference, intensive moral education. Jews for almost 2000 years have not enforced social discipline through fear. With only one exception that of traitors or informers who would jeopardize the total Jewish community by falsely informing to the host countries on the activities of the Jewish community, there has been no death penalty or any other corporal punishment in Jewish communities. Penalties when they were enacted were concerned solely with social acceptance. We Jews, however, went one step further and always created an educational system which would cause the Jewish values of morality, kindness, and compassion to be internalized. It was not social acceptance which was the dominant theme of Jewish education but self-acceptance. An individual, after he went through this type of educational system, would not want to do anything wrong, not because his neighbors would not accept him any more, but because he could not accept himself any more if he did these wrong things. He would ~~not~~ longer be a "men<sup>s</sup>ch" in his own eyes.

"mensch"

FEBRUARY 1981

PAGE THREE

Rabbi Joseph Radinsky

The desire to be a "men<sup>s</sup>ch," to be a person of whom others, but most importantly oneself, could be proud, was the essence of the Jewish educational system. Crime among Jewish people, especially violent crime, was almost unheard of. Wife beating, battered children, crimes of passion were things the Jewish community never knew. Unfortunately, with the breakdown of the Jewish educational system which stressed the forming of character not the teaching of skills, Jews have now become susceptible to these problems. The whole essence of Jewish learning was and is to make the moral and spiritual values of Judaism so internalized that no form of external control is necessary. Unfortunately, in America, today, crime is rising because many people in America do not realize that you cannot run a society based on social acceptance unless there is a strong educational system which teaches shared values and which, also, internalizes them by setting standards for self-acceptance. The idea that all morality is relative and depends upon individual taste is destructive and can only lead to a society governed by fear.

In the Torah portion, Tetzaveh, we have many of these ideas spelled out. We are commanded to first prepare an eternal light which would burn in the Sanctuary. The light was to come from within not from without. No sunlight fell in the Sanctuary. Even later when the Temple was built it had windows that were constructed in such a way so that they were very narrow on the inside growing wider and wider as they passed through the thick walls to the outside. Our values must stem from within and they must spread from the individual outward. Also, in the menorah only pure olive oil was used. Olives when they are taken from the tree are very bitter. To take oil from them is not an easy task. Many times it is very difficult to learn values. People must learn how to get rid of their bitterness. They must learn how to turn themselves

FEBRUARY 1981

PAGE FOUR

Rabbi Joseph Radinsky

into people who shed light and warmth. This they can only do if they refine their character and, so to speak, allow the pure olive oil to come forth. Olive oil when mixed with water always rises to the top. With these qualities they could morally rise. { They could become more than themselves. Each of them could become a "mentch."

Of all the Torah portions since Moshe's birth, this is the only one that does not contain his name. This Torah portion speaks mainly about the outer garments that the High Priests and the priests were to wear in the Tabernacle. It concludes by telling us about the little golden incense altar that stood between the menorah and the table in the holy part of the Tabernacle. On this altar, only incense was burned. No sacrifices were sacrificed on it. This description of the altar is placed out of order. All the other items which were inside the Tabernacle, itself, were described in another Torah portion. Only the little gold incense altar is described in this Torah portion right after we learn about the special clothes or uniforms that the priests had to wear. All the priests when they were serving in the Temple had to wear uniforms. Those uniforms might inspire fear. The Temple service, itself, could inspire fear and degenerate into another outward mechanism of fear to control the people. This was not to be. The incense altar was to remind the priests and the people that the Temple service was meant to internalize moral values not to control the people through fear. The Hebrew word for incense is Ketores and the Rabbis say that each letter of that word stands for the spiritual qualities each of us must internalize to run a society on acceptance or love. The koof stands for Kedusha or { self-restraint or refinement; the tet for Tahora, integrity or purity; the raysh for Rachameem, mercy or kindness; and the toph for Tikvah, hope or optimism. These were the inner qualities the Temple service was to inspire in the

FEBRUARY 1981  
PAGE FIVE  
Rabbi Joseph Radinsky

people not fear. Moshe is not mentioned in this Torah portion at all because to many he was a towering fearful figure. The people were to realize that they could run a society without fear but only if they adopted the values of the incense altar.

We know that society can function on love or acceptance but only if there is a strong educational system which internalizes values. If there is not then we, too, must rely on fear. Hopefully, we can construct a society in which social control is maintained with mostly love and very little fear. Unfortunately, in America if we continue to neglect our educational system we will end up with a society based wholly on fear, fear of each other and fear of the state.

TETZAVEH 1981

In the Torah portion Tetzaveh we learn how it says and you shall command the children of Israel that they bring unto thee pure olive oil beaten for the light to cause a lamp to burn continually. Aaron and his sons were to light the menorah from evening till morning. This is indeed a strange commandment since the menorah could not be seen by the people. Why were the children of Israel commanded? Just Aaron and his sons actually should have been commanded and why of all substances was olive oil chosen and why should it be beaten for the light? Each of us according to our religion possesses an inner light, an inner piece of G-d. Sometimes we do not know how to express it. It is hidden. It is the job of Aaron and his children of the Jewish religion to help bring this light out. Many times people do not say what they mean. The trick in being a good leader is understanding what people mean not what they say. Olives are a very bitter fruit. Nobody can eat olives but their oil is good. Many times we have a tendency to judge people by their appearances not realizing the goodness that might be underneath. Many times in emergencies when <sup>we Jews literally and figuratively</sup> things are being beaten the most unlikely people step forward because they have the inner purity to persevere and overcome and offer leadership. It's very important that all Israel would recognize this that they look at what people mean and not what they say, and they draw the correct conclusions. My grandmother was born in Milwaukee, Wisconsin in 1893 when immigrants who were flooding this country had a favorite story which illustrates this point. An immigrant came to this country not knowing English. He had to earn a living so he was given a box of apples, told to stand by the train depot, and sell them. When a person came up he should say, "Two for five". When they asked a question he should say, "Very fresh", and finally he should say, "If you do not, somebody else will". A man came running up asking him when does the train leave? He answered, "Two for five". The man said, "Are you being fresh with me?" and he said, "Very fresh". And the man said

TETZAVEH 1981

PAGE TWO

Rabbi Joseph Radinsky

"Do you want a punch in the nose?" and he answered, "If you do not somebody else will". It's important that we know what people mean and not just what they say.

20.  
Is Good P.R. or Popularity that Important

TETZAVEH - SHABBOS ZOCHOR  
Rabbi Joseph Radinsky - 1983

In this special Haphtorah which we read for Shabbos Zochor we read how Saul's kingdom was taken away from him after he failed to fulfill G-d's command of destroying the Amalekites and their sheep. Saul was a man who did not know how really to use power. Saul had gone and completed the command of G-d through Samuel to destroy the Amalekites. When Samuel came to Saul he said "What is this voice of sheep that I hear in my ears, and the voice of cattle which I hear?" and Saul answered that these sheep came from the Amalekites, that the people had mercy upon. Shmuel told Saul that he would then have to consult with G-d. Samuel also learned that Saul had spared Gog, the King of the Amalekites. Samuel asked Saul why did he spare the sheep. Why had he allowed them to take booty from the sheep and the cattle? He said, "Are you small in your own eyes, the head of the tribe of Israel?" The trouble with Saul was that he was only interested in p.r. He was only interested in making a good impression. He ~~also~~ wanted to be well thought of. He ~~also~~ wanted to be sure that the New York Times and the Houston Chronicle wrote good things about him. Saul said to Samuel, "I sinned and I have transgressed the command of G-d because I feared the people and I listened to their voice". He then told Shmuel to please forgive his sin and to appear publicly with him. Shmuel refused and Saul grabbed hold of the garment of Samuel and it ripped. Shmuel then told Saul that his kingdom would be ripped away. Here Shmuel had just told him that his kingdom was going to be taken from him and all Saul could think about was that Shmuel would appear with him publicly. All he could think about was p.r. He said, "I sinned, now honor me in front of the elders of my people and Israel and return with me". Shmuel relented and he went with Saul. He was a man whose kingdom was going to be taken away from him and all he could think about was making a good impression. Unfortunately, today we have a lot of the same kind of people. They do not understand that power is necessary and sometimes you have to use power even if you are going to be unpopular. Many times we Jews fail to realize that there is evil in the world. That's what Parsha Zochor tells us. We are to remember that there are times when you are not going to be popular, but you have to fight evil when you see it. You cannot be too concerned about public opinion. It reminds me of the story of the hunter who was hunting for a bear. The bear saw him lift up his rifle and was about ready to shoot. The bear said, "Don't

you think we can negotiate this?" and he proposed that they sit and talk about it. He asked the hunter what he wanted. The hunter said he wanted a fur coat. The bear then said, "Well, all I want is a full stomach". They then sat down to talk about it. After 15 minutes the bear walked away alone. The man had his fur coat and the bear had a full stomach. We have to remember that not everything can be compromised. The PLO just had a meeting at which time they once again affirmed that they would not change their covenant, that they want to destroy Israel. They would not even lie even though they were asked to do so. They made their point very clear. If I were living in the time when Hitler came to power I would not have believed <sup>him</sup> ~~them~~. Would anybody really do that? Would anybody really kill all the Jews? This was just propoganda for the masses. I probably would have gone along with the public opinion and not made too much of a fuss either. After all, in the 30's Winston Churchill when he cried against Hitler was thought to be a nut. He was not very popular. In life popularity is not the most important thing. We should always remember that. That's what the letters Zochor in Hebrew mean. Zach, we should be pure. He did not mind killing the people but he wanted to save the sheep because the people wanted the sheep. The Kahf stands for power. When we have the power to do good we should use it. Raysh stands for Rachmeem, for mercy. Unfortunately, many people do not understand that. They think that p.r. is all there is to life. Good p.r. at the time of the Holocaust brought death. Our power must be used wisely. Sometimes you have to use power even if you are unpopular.

Tetzaveh

## Should we protect ERROR

MARCH 1987  
Rabbi Joseph Radinsky

One of the major questions we face today is, what are the limits of the right to error? How far<sup>R</sup> can society let each of us go in doing things that ruin our lives? Do each of us have a right to make mistakes, even of the most greivous type, without society's interference, or should society prevent us from harming ourselves, especially when we, by harming ourselves, will also harm others? What are the parameters of error? This problem has, because of drugs, become much more acute now. In extreme cases the answer seems obvious. Do we allo<sup>w</sup> an airline pilot to take drugs by saying that this is only his business, or do we force him to be drug free because, by his taking drugs, he not only endangers his life but that of his passengers. The answer to this question, almost everyone would agree, would be, no, he cannot take drugs. But what about cigarette smoking? Breathing other people's smoke can cause cancer according to the latest studies. How much leeway does a person have when it comes to doing what he may think is right even though it may endanger his health or the health of others?

This is a very difficult problem. It is a problem which society has been wrestling with since the beginning of history. The United States was really founded on the principle of protecting error. What has made this country great is not democracy but the principle of protecting error combined with democracy. Democracy, alone, is actually a terrible form of government. Democracy says that whatever the majority of the people want, the people should get. If the majority should determine that all Jews should be killed, then all the Jews should be killed. That, of course, is what happened in Germany where Hitler was actually elected to the Chancellorship of Germany. His party received the most votes to the German parliament. Democracy is not a good form

MARCH 1987

Rabbi Joseph Radinsky

PAGE TWO

of government if it is unbridled, if it is unlimited. What we in this country have stated clearly in our Constitution is that there are certain things that government cannot do. The majority does not rule on certain issues. The majority cannot determine what religion all this country's inhabitants should practice. The majority cannot determine what newspapers we should read or what speeches we should give, etc. We have <sup>in</sup> limited democracy, rule by the majority, ~~to~~ certain defined areas. What makes our government unique and special is that we have protected error. What we have said, in effect, is that it is not the business of society to intervene in the private life of an individual even if we ~~have good cause to~~ believe that this individual is going to harm himself in either this world or the next world because of his beliefs or practices.

This, of course, is very similar to Judaism's position. Judaism, too, says that in most instances we cannot intervene in the private life of an individual. Most of the punishments that are mentioned in the Torah cannot be enforced. They are only enforceable by G-d. The Torah teaches us that we cannot do certain things, but if we do them, for all practical purposes, there is no punishment by man for them. There is only ~~a~~ punishment by G-d. Even in those instances where the right <sup>to</sup> ~~of~~ punish certain offenses was given to the Jewish court, the implementation of these punishments were hedged in by all sorts of legal safeguards so that, as a practical matter, it was almost impossible to punish anyone. If the Sanhedrin would execute anyone once in 70 years, or some people say once in 7 years, it was considered a bloody court. Capital punishment, itself, lapsed in Judaism 40 years before the Temple was destroyed except in the case of informers.

MARCH 1987

Rabbi Joseph Radinsky

PAGE THREE

Jewish courts were and are limited as to what they can enforce. We cannot compel people to do things, in most instances, against their will. How far, though, does this principle go? Since figuratively we are all in the same boat together, do I have the right to decide that I can drill a hole in my part of the boat, or do I have to consider that by my drilling a hole in my part of the boat I will sink the whole boat throwing everyone in the water? That, of course, depends on the size of the boat, the size of the hole, and the weather conditions, etc. It is not an easy problem.

What are the parameters of the right to error? We know that we cannot allow people in sensitive positions to become alcoholics or drug addicts otherwise everyone will be in danger. Does this also apply to beliefs? Can people who are dedicated to the overthrow of our government be allowed to hold key positions? Obviously not. In Judaism we have the principle "Kol Yisroel Araivim Zeh Lozeh - Every Jew is responsible one for another". We also learn that if all Jews would only observe two Shabboses, then the Mashiach will come. In other words, Jews, by not practicing their religion, are preventing the world from being perfected. Should we then try to coerce all Jews to keep the Sabbath so that the world can be perfected? The answer, of course, is that Jews who are coerced into keeping the Sabbath are not really keeping the Sabbath, because only the negative Sabbath restrictions can be coerced but not the positive observances. But what about the community's public life? Do we allow businesses to open on Shabbos? If we do, then those who want to keep the Sabbath will not be able to.

Even in this country we do not safeguard the right to err completely.

We do not say that if a person does not believe in income tax, he

MARCH 1987

Rabbi Joseph Radinsky

PAGE FOUR

does not have to pay income tax. We do not say that if a person does not believe in medicine he should be permitted to bring his uninnoculated children to school. There are limits to the right to err. We are constantly probing the limits of the right to err. For example, we cannot yell "Fire" in a crowded theater and get away with it by claiming free speech. We cannot sell food which contains poison. It is illegal to sell products which may endanger the life and health of people, even if they want to buy them. For example, there are certain diet pills that are sold in Mexico that are illegal in the United States, even though people want them. On the other hand, we do allow pornography to be sold, even ~~very~~<sup>the most</sup> violent and sadistic pornography which does poison the minds especially of our young people. Where do we draw the line? What kind of poisons should we allow and what kind of poisons should we not allow? This is a very difficult problem: the right to err.

In the Torah portion Tetzaveh we learn about these matters. This is the only Torah portion since the birth of Moshe until the end of the Torah in which Moshe's name is not mentioned. The rabbis ask, why? One of the reasons given is that Moshe was disappointed he was not appointed High Priest instead of his brother, Aaron. Why, though, was Aaron chosen to be the High Priest instead of Moshe? Aaron was a fallible human being. Aaron was not on the same level as Moshe. Aaron participated in the sin of the golden calf. The rabbis exculpate him by saying that his participation was meant only to delay the people's ~~in~~ worshipping the golden calf until Moshe could arrive. But the truth remains that Aaron participated in the sin of the golden calf, yet he was chosen to be High Priest.

This tells us something very important about error and about the Jewish belief that all of us should be given room to err because eventually we will see the truth and come back. There is a very interesting Medrash which says that before a baby is born he is taught the whole Torah. Right at the moment of birth an angel comes and taps him on the lips and makes him forget the Torah he has learned consciously, but the Torah remains in his subconsciousness so that he can recognize truth when the truth is taught him. We believe that we can recognize truth, <sup>and</sup> that even though we ~~err~~ sometimes, <sup>ERR,</sup> ~~if we are presented the~~ ~~teachings of the Torah we will recognize the truth, and we will revert back~~ <sup>to recognize truth if we are presented the teachings of the Torah</sup> to the right way, ~~that~~ <sup>that</sup> people straying. They will come back. Aaron not only came back but became the High Priest.

That's probably the reason we learn about how pure olive oil was to be burned in the Tabernacle right before we learn of Aaron's appointment. An olive is a very difficult fruit because it is a very bitter fruit. You cannot pluck it from a tree and eat it as you can an apple, a pear, or a peach. You have to cure it and prepare it in order to eat it. In order to obtain its oil you have to beat it. This is the same with truth. The oil of the olive stood for the light of truth. Sometimes in order to appreciate the truth we have to be beaten around a little bit. We have to be pushed and shoved a little by life in order to recognize the truth. We have to be careful, though, that life does not destroy us. We must be given only enough right to err so that the error will not be permanent and destroy us. Drugs destroy people. There is no turning back. The experiences of life sometimes sidetrack us in the pursuit of truth, but we need not worry

MARCH 1987  
Rabbi Joseph Radinsky  
PAGE SIX

that we have to protect ourselves and our children so much from error that we have to shut ourselves and them off completely from life, because we believe that truth will win out, that life will not be able to defeat the truth. The pure olive oil will, when beaten, come forth.

This perhaps is why the golden altar is mentioned in this Torah portion and not in the previous Torah portion. In the previous Torah portion we learn about all the furniture of the Tabernacle, but we learn only about the incense altar, or the golden altar, at the very end of this Torah portion. The golden altar stood for man's inner essence, for the purity of his thoughts, the purity of his ideas, the purity of his soul. This can occur generally only after experiencing life. Aaron was able to achieve this state even though he erred. He was able to achieve it because he recognized the error of his ways and came back. His experiences of life has sharpened his own understanding and made him more suited to ~~serve as~~<sup>be</sup> High Priest than Moshe because he understood the heart of the people, and the temptations of the people, and he understood how to overcome these temptations. Moshe, who was never tempted this way, could not understand ~~this~~<sup>the people</sup> as well.

Our position on the right to err should always be that as long as the error is not permanent and does allow a person to return, then we should not ban it but fight it with education. We should always promote the good. We should always put forward the right and the truth as the best position, but we should never try to extirpate error by banning it. We can only overcome error by showing that it is false and by being positive about the truth.

TETZAVEH 1991  
Rabbi Joseph Radinsky

In the Torah portion Tetzaveh we learn about the garments that the high priest was to wear. We learn firstly about the oil that was used to light the eternal light, and then we learn about the different garments that Aaron was to put on. We learn that one of the distinctive garments that he was to wear was the breastplate, which was attached to a type of an apron. The rabbis say that this, in a way, teaches us that we are to combine Torah, which is the Hosheemishpot, in ways symbolized with an apron, which symbolizes physical work, so that, as we say in the Pirkei Ovos, an occupation with Torah is what prevents sin. If we look carefully at the Hosheemishpot we will notice that it has something very unique. It has the Unim and the Tunim. The rabbis disagree as to exactly what the Unim and Tunim are. Some rabbis say that the Unim and Tunim are nothing more than the four rows of stones and engrave on each one of these rows of stones were the names of the twelve tribes, so you had four rows of three stones each, and on them was engraved the names of the twelve tribes. The Unim and Turim other rabbis say, was actually the name of G-d which was written in the folds of the Hosheemishpot. It is interesting to note that the seal of Yale University is actually the Urim and the Tumim, which of course, was an instrument in order to gain truth. Originally all the universities in the United States had Hebrew as its core of curriculum. In fact, until the 1860's the valedictory speech at Harvard University was given in Hebrew and even the seal of Harvard had the word "Emes" on it, but there was a wave of anti-Semitism in the latter part of the 19th century and they changed the seal to Latin and instead of saying "Emes" it now says "Veritas", but Yale never changed their seal and their seal still says "Urim" and "Tumim". Urim, of course, means "light" and Tumim can mean "twins" or "perfection", so it talks about the perfect light. The way this breastplate was used was that if a high official, a king or the head of the Sanhedrin or the Kohen Godol, had a question they would ask the Urim and Tumim the answer to an important question facing the nation and the Urim and Tumim would give them the answer. Some people said that the stones that were on Aaron's shoulder

were sort of like a binary computer; it gave a yes/no answer, but the other rabbis say, no, that the answer came from the stones on which the names of the tribes were engraved. Since not all the letters of the Hebrew alphabet are on the names of the tribes because the names of the tribes are lacking a few letters, therefore, also on the breastplate were the names Avraham, Yitzchak, Yaacov, and also Shiftay Yeshurun, the tribes of Yeshurun. The reason for that was that even if you added Avraham, Yitzchak, Yaacov, and the twelve tribes you still were missing the Tet, and Shiftay Yeshurun means the tribes of the upright. Yeshurun is another name for the Jewish people. That's why in every city you find a Bnai Yeshurun or an Adath Yeshurun, or some sort of word with Yeshurun in order to signify a Jewish house of worship. Yeshurun is another synonym for the Jewish people. The rabbis say that even if you would ask this Urim and Tumim a question, you would have to have spiritual insight in order to get an answer from it. The answer would be there but you would have to interpret what the answer would be. After the time of Dovid HaMelech we do not find that the Urim and Tumim were actually used, and especially after the destruction of the first temple we find that the Urim and Tumim were not even found on the breastplate anymore, that the breastplate was reconstituted at the time of the second temple but it was never consulted. Some people say this was because they did not know how to write the name of G-d in the folds of the breastplate, but even if G-d would give the people the answer they would still need great spiritual insight in order to understand what that answer would be. We say the Ruach HaChodesh, the Holy Spirit if you define it in English literally, is what the rabbis say caused certain people to write books of the Bible, like Esther, etc., that the people felt a spiritual urge to write this book and this spiritual urge came from within them and other people could recognize within this book the spirit of G-d which was hovering in it. In fact, to a certain extent people with greater talent today have something similar to that but we would not say that it is Ruach HaChodesh, but if you look at the

TETZAVEH 1991  
Rabbi Joseph Radinsky  
PAGE THREE

short lives of many composers, like Mozart who only lived to be 35 or 36 years old, and the music just flowed out from them without any seeming effort at all. It was almost as if he were a channel for a greater type of communication, and the other books of the Bible that have Ruach HaChodesh are different than for example the first 5 books of the Bible, which we say that G-d dictated to Moshe. Of course, G-d had to fit what He was saying to Moshe's understanding. We say that the Torah is written in the language of men, but the other books of the Bible have Ruach HaChodesh, which is a form of prophecy, too, but not as high a form of prophecy as what Moshe Rabbeinu had. So the rabbis say that if you asked a question only a high official could ask a question of the Urim and Tumim he would get an answer, but you would have to Ruach HaChodesh, spiritual insight, in order to understand what that answer was.

We learn about this at the time of Elie when Chana came. Chana, of course, was the mother of Shmuel, and at that time she had no children and she wanted desperately to have a child so she prayed silently and moved her lips, and then they looked at this strange woman who was seemingly contorting her lips and her face and he asked the Urim and Tumim what was this woman. The letters all came out. It came out Shin Kuf Raysh Hay, and he interpreted that to mean shikrah, she is drunk, but Chana turned him and said, "You know I have Ruach HaChodesh because you read the letters wrong. It should be Kesora, she is like Sara, or she is kosher, she is doing something proper", so that even though Elie could read every letter he did not put them together in the right way.

We see that in order for us to understand things in the world we have to have this type of spiritual insight. We can have all the facts and still get everything wrong. We know now with the Gulf War and crisis that if you listen to CNN, and, of course, many of us now have a special disease called CNNitis where you just sit and watch all the time and cannot seem to move, that you know that they have

one expert after another and these experts basically contradict one another. This one says this will happen and another says, no, this will happen. One says the peace plan the Russian have put forward is ordered to save Saddam Hussein and another says, no, it is ordered to get rid of him themselves and put their own person in his place, but when it comes to life you can know all the facts but you still have to know how to interpret them if they are to make any sense at all. Sometimes it is very difficult to know what is right and what is wrong, how to make these different types of distinctions. Sometimes you can have a friend who will tell you things and they will be very hurtful, but your friend is telling you the truth, and another time you can have an enemy who tells you what you want to hear but he is only telling you these things to disarm you so he can topple you easier, so you have to discern between comments what is right and what is wrong. In fact, we all know that there is a Jewish law which says that if you have a wound and a sickness that you should not say Pezukim for the Torah over it, that you should not say Tehilim, and, yet, here all today we are saying Tehilim, day and night we are saying Tehilim that everything should turn out well in the Middle East, that Israel should not be destroyed, that the peace should come quick, that Hussein should be deposed almost immediately, and here it says a law in the Torah that you are not supposed to say a Pezukim, you are not supposed to say Tehilim when you are sick. What you are supposed to do is go to a doctor. You are not supposed to say sentences from the Torah or from any part of the Bible, but, on the other hand, we find a story in the Talmud where there was a rabbi who got sick and said Tehilim. He said Pezukim from the Torah, so how is this possible? We have a straight Halacha which says that you are not allowed to do it, and the answer the Gemorah gives there is because he did not say it in order to be cured from the disease but in order that he should keep away the evil spirits. Evil spirits is just the way in the Talmud to say keep away the depression. You know, when you get a disease you get two

diseases. You not only give the physical disease but you are also struck with panic, and sometimes panic is worse than the disease. That is why the doctors always change the name of illnesses. When someone has cancer they do not tell him he has cancer. Now they say you have a tumor or an oncological problem because we want to stop people from having panic, and by saying Psalms what happens is that he was able to find the strength and courage to overcome his disease, to accept it and fight it correctly and not to panic. That is very important.

The same thing is true today when we say Psalms in the present situation. We are imploring G-d to help us but we know that Psalms are not enough; we also have to take action. If you just say Psalms without defending yourself that is not enough. Of course, if you have no power you cannot defend yourself and that is all you are left with, then that is all you are left with, but you have to do both. We see that in life you have to make distinctions. You can know all the different facts, you can know all the Halacha about saying Psalms over sickness but that is only half the truth. The truth is you say Psalms in order that you should realize that G-d is there to help you and that G-d will help you and that you should not lose hope and faith and this, of course, is what we all have to do through any type of a crisis. Any time we examine things in life we have to look very carefully to see what is true and what is not. You can have all the facts and misinterpret the situation entirely. You can have all the facts and come up terribly depressed and be unable to face your problems with courage and with understanding, but we all have to realize that in life G-d can help us and G-d will help us and G-d will give us the strength to overcome our problems. He never promised us He will not give us problems; He only promises that He will give us the strength to overcome our problems if we will believe in Him and do the right thing. We all hope and pray that we will be given this type of an insight so that we will all not only know the facts but will know how to interpret them, that we will all have a certain type of Ruach HaChodesh

TETZAVEH 1991  
Rabbi Joseph Radinsky  
PAGE SIX

so that we will be able to face the facts of the world completely and come up with the right conclusions, that we will not be stubborn in misinterpreting the facts of the world, that we will know what is right. In the present situation President Bush has done a marvelous job, but we hope and pray that when this is over that they will realize that the real culprit in the situation in the Middle East is the Arab states. If the Arab states would make peace with Israel then peace with the Palestinians would come overnight. It would not make any difference whether they are an autonomy or a state. What difference does it make as long as there is peace? If they are going to try to put the issue that the Palestinian problem has to be solved first then, of course, there will only be turmoil in the Middle East. The real problem is that the Arab states have not recognized Israel. The Palestinian is a secondary or tertiary problem, which could be solved quickly and easily if there would be real peace in the Middle East. Let us hope that this insight will be given to our present administration so peace will truly come to the Middle East.

I am reminded of the story they tell about a young woman who really did not understand how to evaluate facts. She had a wonderful boyfriend and all of a sudden her boyfriend left her. She could not understand it. She was talking to a friend and said, "I don't understand why my boyfriend left me. He says that my love is so strong it will last until the cows come home." The friend asked what happened. The young woman replied, "Well, I found out he has a ranch in Texas." Her understanding of the situation, of course, was when the cows come home forever to him it meant a very temporary situation. You can have all the facts and not know what the situation means. Let us all hope and pray that we will all understand not only the facts but what they mean so that we can live happy lives and good lives and peace can come to the world so the Mashiach will come.

TETZAVEH 1993  
Rabbi Joseph Radinsky

In this week's Torah portion, Tetzaveh, we do not have Moshe's name mentioned. This is the only Torah portion since Moshe's birth to the end of the Torah that Moshe's name is not mentioned. Why should this be so? Also, we have in this Torah portion a recounting of the little incense altar that was in the holy part of the Holy of Holies. The big altar was mentioned, of course, in last week's Torah portion, Terumah, as were all the other appertances of the Tabernacle as well as the other details of the building of the Tabernacle, but the little incense altar is mentioned here at the very end of this Torah portion after we learn how Aaron was inaugurated into the job of high priest and in which we also learn about all his clothing, the vestments, that he wore in order to serve as high priest. It is strange that the little gold altar on which incense was burned and occasionally a few drops of blood were thrown is mentioned at the very end of this Torah portion. Why wasn't this mentioned in last week's Torah portion where all the other appertances of the Tabernacle were mentioned?

Finally, this week's Torah portion is always read around Purim. Why did the rabbis see fit to have especially this Torah portion read around Purim? What does it have to do with Purim? After all, Purim, itself, is a different kind of holiday. On Purim we read the Megillah, in which G-d's name is not mentioned at all. Also, the name Purim is not even a Hebrew word. It is a Persian word. In Hebrew the word would be Goralot, which means lots. Besides that, Purim speaks about the threat that occurred to the Jewish people and not about the ultimate victory. Chanukah talks about dedication, rededicating the Temple after the victory was assured. All the other holidays speak about the time when the victory was assured, not about the threat, but Purim speaks about the threat.

I think that we can answer these questions if we look at something else in this Torah portion. In this Torah portion we learn about the Ureem and the Tumeem that were carried on the breasts of the high priest. The Ureem and Tumeem were

little lights which flashed on which gave the high priest and the king answers to questions which they would ask pertaining to the future of the Jewish people. For example, should they go to war? Shouldn't they go to war? Or if the high priest wanted to know something about a different individual and he would ask about what kind of individual this person was he was dealing with, the different lights would flash on the Ureem and the Tumeem. The rabbis are not exactly how the Ureem and the Tumeem worked since they were not after the time of David put in use anymore. Some people say that it was a binary computer almost. It would answer yes or no to different questions as different lights would flash on. Other rabbis say that it referred to all the stones that were on the breastplate of the high priest and you know that every tribe had a different stone on this breastplate. The rabbis say that not only were the names of the tribes engraved on these stones but also it was engraved the names Avraham, Yitzchak, Yaacov. They also would have had a stone there, including also Shifra Yeshurun, the tribes of the upright. Yeshurun is another name for Israel. The reason for that is that there are not all the letters of the alphabet in the names of the tribes. When the high priest would have a question or when the people would have a question they would come to the king or the high priest or the head of the Sanhedrin and the priest would then question the Ureem and Tumeem and they would give them the answer. According to the rabbis, when Chana, who was the mother of Shmuel, came to the Tabernacle feeling very distraught because she could not have a child, and when she prayed and we actually learn how to pray from Chana, how we move our lips and sway and so forth and so on, that when Aaron saw her he thought that she was drunk. What had he done? He had consulted the Ureem and the Tumeem when he saw this strange woman who seemed very distraught and who was swaying and mumbling so he consulted the Ureem and Tumeem to see what kind of person this was. The rabbis say that the following letters started to shine: the Shin, the Kuhf, the Raysh, and the Hay. He was sure then that

TETZAVEH 1993  
Rabbi Joseph Radinsky  
PAGE THREE

he was right in his determination that she was a Shikra, which means that she was a drunk, but when he confronted Chana with this information Chana turned to him and said, "You did not read it right. You have all the letters but you put them in the wrong order. You should read Kuhf, Shin, Raysh, Hay, Kesora." It means like Sarah, that Chana was the same spiritual level as Sarah. So here we see that you can know all the facts and know nothing. Unfortunately, that happens many times where people know all the facts but they misinterpret the facts. They do not know how to deal with the facts. We can see that in our political columnists, that when they look at the issues of the day that many of them come to the exact opposite conclusions. Some say Clinton's economic plan is going to be good for the country. Others say it is going to be bad for the country. Everybody deals with the same facts but they interpret them differently. People can know all the facts and know nothing. That, of course, is one of the messages of Purim. Purim says that things are not the way they seem. We have to take away the mask from things, that life is very difficult and when we come to make decisions in life we are confronted with many, many different factors. In fact, when Chana confronted Elie she said, "You do not have Ruach Hachodesh anymore. You do not have the holy spirit anymore." What did she mean by the holy spirit? If we look at the word Ruach and Chodesh we can see that Ruach stands for the spirit of the time and Chodesh stands for holiness. When you come to make right decisions, especially vis a vis the Jewish people, then you have to know exactly where the people are. You have to know where the spirit of the times are, and then you also have to know what the Chodesh is, what G-d demands of us and what we should really be doing. When we look at the Megillah we can see that that is exactly what Mordechai and Esther did. G-d's name is not mentioned in the Megillah because this was a time in which there was no more prophecy in the sense that G-d showed His will directly to the people, that Mordechai knew that he had to make the decision. It is true

that they had to get together and they prayed and fasted, although it does not specifically say what their prayers were, but that was not enough. You also had to act according to the spirit of the times. You had to also seize the initiative, too. You had to understand what was at stake here, and although Mordechai was a great spiritual man. He was a man of the Sanhedrin. It also said he stood at the gates of the king and it was he who told Esther when she went to be taken, when she was taken forcibly, of course, to the king's harem not to reveal her Jewishness at the beginning that it might be very useful later on if she did not reveal it right now, and he told her that she was supposed to go before the king when the bad news came out about Haman's decree. The whole story of Purim teaches us that G-d acts in the world without seeming to act in the world, that we can look at the world and interpret it altogether differently. We can interpret it that G-d does not exist at all and that nothing is G-d and the world just acts according to different forces, or we can see G-d in everything because seeming coincidences are not coincidences, that the king cannot sleep, that he got drunk on different occasions, that he was a man who was subject to great swings of whim. All these were to the Jewish people's benefit, that he should choose Esther and not somebody else, all these things showed how G-d works in history. We do know now because of the Van Heisenberg Principle that the very act of observing something changes it so we cannot even know reality. Scientific laws are not cut and dried. They are probabilities. In the Second Law of Thermodynamics we do not know what the individual atom is going to do. It is only a probability. Scientific laws are more like the weather. There is a great deal of variance. The temperature on March 6 in Houston can be anywhere from 35° to 85°, so we see from here that when it comes to make decisions we have to look not only at the Ruach but also at the Kodesh.

On this week's Torah portion we learn that Moshe's name is not mentioned because

Moshe was a leader for the desert when the Jewish people did not have to contend with the other influences of the nations around. They were completely alone, so to speak, in the desert and Moshe could elevate them spiritually as much as he could without having to worry about outside influences. Moshe, too, had the advantage where G-d told him what was right and what was wrong. Later on this was not always going to be the case. Aaron was chosen to be the high priest, to be the spiritual leader of the Jewish people because Moshe did not really understand Ruach. He really did not understand the people. That's why after the sin of the golden calf Moshe just took his tent and went outside. When Aaron, on the other hand, was close to the people. Aaron understood the people. Aaron had sympathy for the people. A spiritual leader must deal with the people the way they are and try to move them to be holier. Moshe could not really deal with that particular aspect. Moshe was similar to many spiritual leaders today who live in ivory towers and they are willing to write off more Jews than even the Holocaust killed. That, of course, is not the way that we have to deal with the Jewish people. Aaron was chosen to be the teacher and the guide of the Jewish people spiritually and his descendants because he understood the people and he sympathized with the people. He knew where they were so he could influence them. However, sometimes you can carry that too far, and that is why at the end of this Torah portion we learn about the golden altar because Aaron had to make sure that he was not just involved with Ruach but was also involved with Chodesh, and what did the inner altar stand for? It stood for what was burned on it. The initials of the Ketoras, the incense, stood for Kedusha, holiness, Ketar, for purity, Verachmid, for pity, and Petikvah, for hope. He had to give all the people these things. That is, of course, what his job was. His job was to move the people slowly from where they were to bring them to the spiritual heights. It was not going to be an easy job and you were not going to be able to do it overnight. It was a gradual process,

but you do not write off the people because they are not on the level that you want them to be. You have to deal with them from the level on which they really are and that, of course, is what Mordechai and Esther did. They dealt with the problems around them. They deal with the pressures around them where the people were there. The Jewish people at that time had sunk in a certain sense to a low level. When Achashverosh had his great party they were invited and not only did they come but they also reveled in the fact that they were being debased. What did Achashverosh do? He brought up the utensils of the Temple and he derided them and mocked them and the Jewish people, instead of showing self-respect, actually enjoyed their own debasement which, of course, we see many times with many Jewish comics today, like Woody Allen and even Joan Rivers, who like to debase our own people in order to curry favor with some of their gentile friends around them. This, of course, is wrong. Aaron had to make sure, too, that when he understood the people and he understood their condition and he also understood how they also had to get along with other people, that he did not cause them to become debased. Mordechai understood the people. He sat at the gate of the king but he was not going to be debased. He was not going to fawn over a Haman. He was not going to corrupt his Jewish identity. We have to be careful, too, that when we have leaders that the leaders understand the people, that they have to be more like Aaron in our ear than they are like Moshe, but they also have to realize that they are working for a goal, that they are working to elevate the people and that they will not allow the people to debase themselves. We have a long history which allows us to deal with the different problems that we face. We have to recognize that these problems have to be dealt with with Ruach and with Chodesh, that leaders have to accept the people for what they are and try to move them higher, but that they should never let the people debase themselves.

TETZAVEH 1993.  
Rabbi Joseph Radinsky  
PAGE SEVEN

I am reminded of the story they tell about a man who went into a nursery. There he saw a 3-day old baby and he asked the baby, "How old are you?". To his great amazement the baby answered and said, "I am 3 days old." He was just astounded. He said, "Who is the president of the United States?" The baby replied, "The president is Bill Clinton." He just could not get over it. He said, "I am so amazed, so astounded that you can talk and that you understand these things." The baby looked at him and said, "What's the matter with you? Do you think I was born yesterday?" The Jewish people were not born yesterday. The Jewish people have had to face many problems and the Jewish people have always been able to overcome the problems because they have been able to correctly interpret what reality is. It is not enough, like Elie did who lived in some sort of spiritual ivory tower and who only understood Chodesh and not Ruach. Our leadership have always been able in the past to understand the Ruach and yet move the people from this spirit to Chodesh. A leader cannot just be concerned with Chodesh but has to be concerned with Ruach, too, but a person should never be concerned so much just with Ruach that he forgets about Chodesh. If we are to continue to be blessed with such leaders we can rest assured that the Jewish people will grow spiritually so that eventually the Mashiach will come quickly in our day. Amen.

TETZAVEH 1995  
Rabbi Joseph Radinsky

In the Torah portion Tetzaveh we learn about the olive oil that was used for the menorah. The olive oil that was used for the menorah was a very special olive oil. You could only take the olives from the very top of the tree and then you had to by hand beat an olive and only the first drop could be used in the menorah. The rest of the oil was then put in an oil press and the oil that came out of that could be used for the sacrifices, could be used for meal offerings and the meal offerings had lots of oil in it and that was fine, but when it came to the oil for the menorah only the very top olives from the tree could be used and only the first drop of oil. Why should this be so? Why were the rabbis so particular about that?

We all know that the menorah stands for Torah, for Jewish beliefs, and we all know that it is easy to twist beliefs. We Jews are especially prone to it. We have a pattern throughout history of creating one heresy after another, and the reason we have this heresy is we are not careful in the basic Jewish beliefs and sometimes people are swept away by whole different heretical views, and when we look back we wonder how this could be possible, that when it comes to ordinary life we do not have to be so particular. Man has to earn a living. You can fudge a little here or there when it comes to reconciling different truths because it is not so important in a practical world, but when you get to religious beliefs it makes a difference in how a person is going to behave and that becomes very serious.

We are going to discuss today the Shabbat Tzion, heresy. Shabsai Tzvi was a man who had immense influence over the Jewish people and some of the reforms he instituted were completely against the Jewish religion. Matir Eesureem, he permitted things which were prohibited, even in the sexual area. He was a man of great charisma but he allowed the people to be swept away, but we should not feel too smug and complacent because, after all, the same thing happened in our

day twice. A hundred years ago the yeshivas emptied. Here were people who studied Torah and knew Torah and knew the Talmud and, yet, they were influenced because of Newtonian ideas and ideas of the survival of the fittest and ideas of cause and effect, that G-d could not possibly affect the world in a personal way. Many of them became communists or socialists. Many of them lost their faith even though some of them kept religious observances to an extent. Why did this happen? Because they just made a little deviation from the Torah, and that little deviation from the Torah caused everything to be deaf and it caused them to jump the barrier between Judaism and socialism and Judaism and nationalism and they were swept away. But even in this country in the 1950's and 1960's we were convinced that Americanism and Judaism were the same thing, so Jews jumped the border and said they did not need a lot of this Jewish baggage. They would just become Americans and use America symbols and so forth, but then the 1960's came with the breakdown of different values that we Jews have held dear, but we had already jumped, our young people had already jumped over the bridge, and it was awful hard and it is still hard to get them to come back. So we know that different ideas can penetrate the Jewish mind, and that these ideas start with just a little twist. You do not take the pure olive oil. You just mix it with a few little leaves, a few little things which seem to be the same but are not exactly the same. So it is very important than when we light the menorah of Torah that the menorah of Torah be a pure light. When it comes to our practical applications in life of different things it is not so important, but when it comes to Torah and to religion it is very important that we keep our ideas straight because unless we keep our ideas straight we will be susceptible to all sorts of heresies. Let us hope and pray we will never succumb to these heresies so the Mashiach will come quickly in our day. Amen.

TETZAVEH 1995  
Rabbi Joseph Radinsky

In the Torah portion Tetzaveh we have the first Torah portion since the birth of Moshe until his death at the very end of the Torah, the first Torah portion in which his name is not mentioned, but this Torah portion starts with the expression, "And you shall command the sons of Israel and they shall take to you pure olive oil that is beaten for the light to light with it the Ner Tamid, the eternal light." Why does it mention here "And you shall command"? Why isn't it formulated as it always is: "And G-d spoke to Moshe saying"? In fact, in the very first few sentences of this Torah portion we see that Moshe Rabbeinu is given three specific duties. He is told first of all to inspect the oil. Moshe had to make sure that the oil that went into the eternal light was of exceptional quality. It had to be pure olive oil. The second thing that Moshe Rabbeinu was called upon to do is to bring near Aaron to appoint the Kohanim, the priests, and to make sure that they should be able to serve G-d. "And you shall bring near to you Aaron, your brother, and his children with him from the midst of the sons of Israel to serve Me." Then the third duty that Moshe is called upon to do is "You should make holy clothes for Aaron, your brother, for honor and for glory, and you should speak to all who are wise hearted that I fill them with the spirit of wisdom and they shall make the clothes of Aaron to serve Me." It seems difficult to understand what is going on here. Why was Moshe given these three duties: to make sure that the oil was pure; to make sure that Aaron was chosen to be the high priest; and to make sure that the vestments that Aaron was to use were made by wise hearted people. In fact, in the Gemorah they mention that people ask Rabbi Yossi, why is it that it says here that "You should speak to all that are wise hearted that I should fill them with the spirit of wisdom"? After all, if you want to fill somebody with the spirit of wisdom, shouldn't you fill that person a theme of the spirit of wisdom? If a person is already wise hearted, what does he need wisdom for? Of course, Rabbi Yossi answered him by saying that if you want to give a loan to somebody for business purposes, are you going to give a loan to

a fool or are you going to give a loan to a wise hearted person? If you give a loan to the fool he is going to lose the money and it will never be paid back, but if you give it to a wise hearted person he will use it wisely and you will get your loan paid back. In other words, it is not enough just to teach a person Torah. A person has to be prepared for Torah in advance, that unless you have a receptacle that is worthy of receiving wisdom the wisdom is going to be squandered. In fact, the Gemorah, itself, says that the Torah to some people is like vivifying rain and to other people it is like poison, but how can we say that? Didn't we learn that the Torah purifies us? Yes, that is true but only if we want to be purified, only if we want the Torah to work on us, but otherwise you can use the Torah, itself, to do bad things. For example, a teenage friend of mine when I was a teenager could never help his mother because he always had to daven or learn. He used to Torah to get out of duties that his other brothers and sisters had to perform. Why was it here, though, that Moshe Rabbeinu was given these three tasks?

The rabbis tell us that actually in Judaism we are learning something very important and that is that when we come to solve problems we always have to look at two opposites of the continuum, that Judaism never believes in the concept of either/or but but. As I mentioned many times before, you cannot have freedom and equality. If you have complete equality you cannot have freedom, and if you have complete freedom you cannot have equality. Freedom, of course, means that people can do anything they want and if people can do anything they want then those who are most talented and strongest will get ahead. On the other hand, you cannot have complete equality and have any freedom because if you have complete equality then that means that nobody can have any more than anybody else. That, of course, is what has happened in the kibbutz movement originally where there was so much equality that the first shirt that came out of the laundry you had to wear it whether you were 4 feet or 6 feet. That, of course, applies to many other concepts,

too. We always have to look at contradictory principles and resolve them, and the way that we resolve them is by looking at every particular situation and figure out which on the continuum is needed. Do we need more freedom here or do we need more equality here? We also have to grasp these conflicting principles simultaneously in our mind. We know this vis a vis marriage. In marriage we know that we have to have distance and closeness. If we have too much distance, why should we be married? There is no warmth or understanding or feeling of companionship. On the other hand, if there is too much closeness, then we are going to smother each other, so this applies throughout the realm. For example, when you are raising children you have to give them independence but not too much independence. They need to be independent and dependent at the same time because they are still children. Of course, when they are very small they are completely dependent and as they grow up they have to get more independence. When it comes to leadership, too, there are two different kinds of leaders in the Jewish realm. One is the king/teacher, the teacher who was like Moshe Rabbenu, Moshe our teacher, who was an authority figure, a standard setter, and the other is the saint/teacher like Aaron. You need both types. G-d was telling Moshe here, "Moshe, you are not sufficient to the job here. You do not have all the qualities necessary to be the complete leader and teacher of Israel. Therefore, you need Aaron, your brother, with you." That's why his name is not mentioned here. Yes, Moshe, you are important. You stand for truth ;and a leader has to stand for truth and set standards, but, at the same time, a leader also has to have kindness, Chesed, has to have understanding. These two things are opposite. If you have complete understanding then, of course, there is no law, no order, no standards. If a parents always understands what his child does no matter how bad it is and never tries to set standards for the child and get the child to observe basic moral norms then that child is going to be ruined and society is going to be ruined. On the other hand, if a person's concern is standard and makes no allowances for deviations because of different

circumstances and different people's ability, then you have no kindness, no justice in society either. Therefore, you need both. You need truth and you need kindness. Moshe was the example of truth. Moshe wanted to make sure that Judaism was pure and that the ideas of Judaism were understood by everyone in the clearest form, but Moshe was distant from the people. That is why it says that he "put his tent at a distance". Moshe Rabbeinu was called upon to check the oil that the oil should be pure, that there should not be any deviation in it. On the other hand, Moshe could not do the complete job of a leader because, after all, how many people can a leader who pursues truth really influence? After all, how many people have the intellectual capacity to categorize and analyze and bore to the depths of a problem? His pupils will be few. Of course, throughout Jewish history we have had these great intellectual leaders but most people cannot handle this great intellectual impact. In fact, we know that even today with advertisers. When advertisers set forth their product they do not just list the truth of what their product is, it does this, this, and this. It may all be true, but that does not impress people. Instead, when you have an advertisement you try to create an ambiance with real people who are involved in a specific situation and how that product really helped them without having to state every little thing about that product. In other words, Moshe was interested in the truth, in intellectual pursuits, in the mind while Aaron, a leader who deals with understanding and Chesed, he tries to give the people an experience. He gives the people a total experience. That is why a teacher teaches with music, with story, by creating a complete atmosphere. We all know that this true, that this is very true, that not only do we have to have intellectualism in Judaism. Of course, what we lack in much of American Judaism is an intellectual perception where people see that Judaism is an intellectual discipline and it is true on its own merits and is not just a bunch of folkways, but, on the other hand, we have to have experience that envelopes people. That's why Shabbatonim are so good and reclaiming Shabbat is such a wonderful project.

This, of course, is what Aaron was good at. Aaron was a Rodeh Shalom, a pursuer of peace, a lover of peace. That is why it was so important that Moshe make sure that Aaron be chosen to be the high priest because he, himself, could not function in that job and he had to make sure that Aaron had all the garb and robes and things necessary in order to create these experiences because these people learn through experience. The difference between a teacher of truth and a teacher of kindness is that when a teacher of truth sees that the people are doing the wrong thing he excoriates them and blasts them but a teacher of understanding responds by crying and says, "Oh, look what you have done and let's together reach our potential." He does not castigate. He, instead, tries to uplift. This, of course, is very necessary. He tries to draw near through a word, through trying to show the people that they can live such better and enlightened lives if they will only change their ways. Of course, we have to simultaneously have in our mind both Chesed and Emes, truth and kindness. This is, of course, what the difference is between a Moshe and an Aaron. Moshe speaks to the mind and Aaron speaks to the whole personality, to the whole ambiance of a person and tries to give him a living experience. This is the difference between an intellectual discourse and a Shabbatonim. Of course, this is what we had in eastern Europe when you had the Rav and the Rebbe. The Rav was a man of towering intellectual power but the Rebbe, the Chassidische Rebbe, was the one who tried to create an ambiance. If a Rebbe tried to teach through intellectual discourse of a very deep nature then he may actually prevail. It may be a wonderful message but he was not being a Rebbe anymore. A Rebbe is one who is sympathetic, who is all enveloping, who teaches through story, through story, through example, through creating an ambiance to which people feel uplifted. There is a danger in creating such an ambiance and, of course, that is why it said you had to choose so you had wise hearted people to do this because we know that sometimes people, when they try to create these warm, nice, beautiful atmospheres that are all encompassing,

that are emotional as well as intellectual, that you can be led to do many different foolish things. We all know about Shabshait Tzvi, how he ended up with his famous dictum, that if you followed him then you would be able to be permitted to do things which are normally forbidden, different sexual things, different things that had to do with different relationships between people, and we know that even today when people try to create certain kinds of ambiances of love and brotherhood and so forth that they end up with sex and drugs and things of that nature. So when we create this ambiance you have to make sure that it still followed the moral teachings of Judaism. The Shabbatonim cannot get out of hand and end up in some sort of free love type of a situation. This is what Moshe Rabbeinu was commanded to do. He was commanded to understand that his leadership was great but he needed more than just his leadership. He needed more than the intellectual acumen that he possessed. He also needed the message of Aaron which touched the heart and which elevated the masses of the people. That, of course, is what we need today, too. We need the great intellectual message of Judaism to come out and we also have to create a warm atmosphere that draws people and allows them to feel emotionally and spiritually elevated as well.

I am reminded of the story they tell about a man who every first Monday of every month used to bring his tallis into the Goldberg cleaners to have it cleaned. Every Friday he would pick it up and pay him \$5. He brought it in one month and he noticed there were new owners, Chinese owners. The Chinese man looked at him and asked if he could help him. The man said he wanted his tallis cleaned and wanted to know how much it would cost. The Chinese owner said it would cost \$25. He said, "\$25! Mr. Goldberg used to charge me only \$5." The Chinese said, "Okay, since you always paid \$5 in the past I will accept it." So he left the tallis and came back on Friday and asked for his tallis and how much it was. The man said it would be \$30. He said, "\$30! You told me it was \$5." The Chinese owner said, "Yes, that is what I charge you: \$5 for cleaning the tallis and

TETZAVEH 1995  
Rabbi Joseph Radinsky  
Page Seven

\$25 for getting all the knots out." Of course, this is what Judaism is about. Judaism is about us taking the ends, the extremes, and figuring out every situation, what the particular application of these extremes should be, where in this particular situation truth and kindness should fall and should be acted upon. Let us all hope and pray that we will always be blessed with leadership which will understand that we must always apply truth and kindness simultaneously so we will have a just society, a society that will be moral, a society that will be compassionate, a society which will allow the Mashiach to come quickly in our day. Amne.

TETZAVEH 2000  
Rabbi Joseph Radinsky

The Torah portion Tetzaveh is the only one from the birth of Moshe that his name is not mentioned. The rabbis say that one of the reasons for this was because Moshe, when he pleaded with G-d for the Jewish people, said, "Wipe me out from Your book if You will not forgive the Jewish people," and although G-d did forgive the Jewish people;, a little bit of that curse of Moshe was implemented, and he was left out of one Torah portion, which teaches us that we should not curse ourselves. Others say that in this Torah portion Moshe was told to appoint Aaron and his four sons to be the Kohanim. Moshe was a little taken aback. He was not jealous of his brother, but he was hoping that he would get the job and especially that his children would get the job, but this was not meant to be. Aaron and his sons were to be the high priests.

The rabbis teach us that there is no chronological order in the Torah, and that the events recorded in this Torah portion actually occurred after the sin of the golden calf. Moshe, when he came down from the mountain and saw what the people were doing, cast the stone tablets on the ground, smashing them into many smithereens, and then he punished the people involved. Afterwards, it says in next week's Torah portion, Ki Sissa, "And Moshe took the tent and pitched it outside the camp far away from the camp and called it the tent of

TETZAVEH 2000  
Rabbi Joseph Radinsky

meeting, and one who would seek G-d would go out to this tent of meeting, which was outside the camp." In other words, Moshe distanced himself from the people.

There are two roles that religion must play if it is to be effective. First of all, it must set standards, goals to which people are expected to work. Religions that demand nothing are worth nothing. The second element that religions must have is the ability to understand people who fail to meet these goals, to give them hope and encouragement to get back on their feet so they can try once again to attain these goals. Life is difficult, and we know it is hard to attain goals, and we need understanding leadership who will understand our difficulties and give us hope and strength to continue on. In fact, in America today, that is the major role that religion has taken upon itself: to give strength to those who falter, to bring them up again.

In Judaism, many times we have to have two leaders, not just one, who can accomplish these twin goals of setting standards and also giving the people hope. In Europe, we had the Rav, the man of knowledge who set standards for

TETZAVEH 2000

Rabbi Joseph Radinsky

the people, and we had the Rebbe, who understood the people and gave them encouragement and hope. In fact, the reason the Chassidic movement burst on the scene about 300 years ago was because the leadership of the Jewish establishment had become too elitist. It was only interested in those who had the ability to learn Talmud, and it was not sympathetic or understanding to the problems of the people. Moshe thought he was doing the right thing when he distanced himself from the people after they sinned, but the rabbis say he was not. At that time, the people needed him even more, and he should have been closer to them. That's how he explains the sentence in our Torah portion which says, "And you shall bring close to you, Aaron, your brother." In other words, bring the raising of Aaron, your brother, close to you. Be more like your brother, Aaron. Be more sympathetic and empathetic.

The rabbis say that Aaron and Moshe were Shekula, which means they were equivalent. Moshe was the greater prophet and teacher and had the greater intellect, but Aaron had the greater empathy and sympathy and understanding. To be a leader of the Jewish people, you have to have this empathy, this understanding.

TETZAVEH 2000

Rabbi Joseph Radinsky

This is implied throughout all this Torah portion. Aaron wore a gold band on his forehead, which the rabbi say stood for knowledge and standards.

However, he also had to wear a breastplate on his heart, which signified that he had to be understanding of all the tribe of israel, even those who were remiss in their duties. After all, the tribe of Dan were known to be idol worshippers. He had to combine his heart and head to be the Kohen Godol.

We learn this, too, when Moshe was told, "You shall speak to all who are wise hearted that I will fill them with the spirit of wisdom, and they shall make the clothes of Aaron to sanctify him to be a Kohen." What does this mean? If they are wise hearted, why do they need wisdom? They are already wise, but why did they have to be filled with the spirit of wisdom? The wisdom of the heart speaks about empathy and sympathy and understanding, and once you have sympathy and understanding, then you can have the wisdom, the knowledge, and the standards which are necessary. The rabbis teach us that we first must look at the people, and then we look at the law. There are some people who only look at the law and not at the people, and that is wrong. The Shulchan Orech says it is wrong.

TETZAVEH 2000

Rabbi Joseph Radinsky

I am reminded of how one of my classmates at yeshive, a very brilliant student who lasted in the rabbinate only three hours, was given an interview based upon his brilliance, but when he came to the city he was met by the vice president and not the president. Apparently, the president had a terrible automobile accident the day before and was all trussed up because he had broken so many bones. The first thing this prospective rabbi said was, "What terrible thing did you do to deserve this?" He obviously had no understanding or empathy. You must first have a wise heart before wisdom is given you.

We also learn that when they made the garments for the high priest, they made it out of scarlet and wool and linen, and that the tunic of the high priest was blue. Rabbi Sampson Refuel Hirsch remind us that red is the color that comes out furthest when rays of light go through a prism. It is the first light we would see. This corresponds to human beings, who the name of the first human was Adam, and Adam in Hebrew means red, and the soil in many countries is also red, which teaches us that red is potentiality, and we have to constantly work to improve our potential. Blue is at the furthest end of the spectrum. That's why the ark cover was blue and the aifod was blue. We have to strive to fulfill our

TETZAVEH 2000  
Rabbi Joseph Radinsky

potential.

We all know that on Yom Kippur we say over and over again, based on the words of Ishayahu, that even if our sins be as scarlet, they can be turned into white. White encompasses all colors. It is a symbol of purity. When we try to reach our potential we must do it in a pure way. Only that way can we reach the blue. Aaron was to always realize that he was to lift the people up so they could achieve their goals, but it must be done in a pure way. We know that Aaron had standards. After all, he was commanded to light the menorah. The first sentence of this Torah portion stated for the light of Torah, but when did he light it? It meant when the people were downhearted, when it was dark, when they seemed overcome with their problems, and he was there with the people. He helped lift them up. That is what a true leader must do.

Unfortunately, there are not many people in our era who just look at the people and do not look at the Halacha and standards and say, "Whatever the people want, let them have it," and, on the other hand, there are people who only look at the Halacha and are not concerned about the people and their problems. This is not right. We all know the famous story of how a rich woman came to a

TETZAVEH 2000

Rabbi Joseph Radinsky

rabbi eruv Shabbat with a chicken with an obvious defect. The rabbi said, "That's a treif chicken. Go buy another one." Immediately after she left, another woman came in with a chicken with the same problem. It was a very poor woman and the rabbi knew that if he declared her chicken treif, she would not be able to buy another chicken for Shabbat. He then went and looked through all his books and found one opinion that would allow this chicken. He came in and said, "This chicken is kosher," and the woman was able to celebrate Shabbat.

We must have leaders who look at the people and look at the law. We must have leaders who are empathetic and sympathetic and who want to lift the people up. It is only by having such leaders that the Jewish people will survive.

I am reminded of the story about a person who flew a lot. He called over a stewardess and said, "I fly often, and I am always given this lousy seat from which I can't see the movie and which has no blinds so I can get a few hours sleep." The stewardess said, "Oh, Captain, stop complaining and sit up straight and land the plane." We need standards. Not all complaints are valid.

TETZAVEH 2000

Rabbi Joseph Radinsky

However, we must have understanding and empathy. Let us all hope and pray that we will always have leaders who will look first with his heart and then with his mind, like Aaron so that our Jewish people will be elevated so that they will understand that their leaders understand them so they will be willing to work to achieve Judaism's goals so the Mashiach will come quickly in our day. Amen.

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