



Parashat Tezaveh



English version

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## G-d's Encrypted Messages

One of the most interesting items in the garments of the Kohen Gadol was the Urim Vetumim. What exactly was the Urim Vetumim? There was a parchment between the garment that held the Choshen, and the Choshen with the array of twelve stones. This parchment that had Holy Names on it was written by G-d and was found only in the times of the first Temple. The word Urim, lights, was because the letters of the Tribes would light up, to answer important questions of the Nation. The letters would light up out of order, and this would be G-d's way of answering the question at hand, in an encrypted way. What is the word Tumim? The word Tumim means that the Kohen Gadol needed to have Ruach Hakodesh in his heart, in order for him to understand G-d's encrypted message (See Rabbenu Bachye and Ramban). The word Tam reflects the Middah of Tifferet, which reflects the heart and torso (See footnotes on Rabbenu Bachye on the words **וַיַּעֲבֹר אִישׁ תָּם**; Bereshit 25, 27).

We find in the Tanach a few occurrences where the Urim Vetumim were used. Chana was praying at the Mishkan, in Shiloh, where Eli Hakohen was a Kohen Gadol. She was childless, and she wanted a son who would be a servant of G-d. Chana was praying with her face to the wall and her heart to G-d. She was the first ever to pray silently, very quietly. Chana was a holy woman, one of the 7 prophetesses. Her unusual behavior, praying silently while moving her hands, made Eli Hakohen wonder if she was at her senses; or if, perhaps, she was under the influence of alcohol. So, Eli approached Chana with the statement:

‘Until when will you be drunk? Rid yourself of wine!’ To which Chana responded, **וַתֹּאמֶר לֹא אֶדְוִי, אֲשֶׁהָ קִשְׁת־רוּחַ אֲנִי וַיִּנּוּ וְשָׁכַר לֹא שָׁתִיתִי וְאֲשָׁפָה אֶת-נַפְשִׁי לִפְנֵי יְהוָה**. *No, my master. I am a woman that has suffered, and I did not drink wine or beer, and I poured out my soul to G-d* (Shmuel 1;1; 15). Our Rabbis explain, further, what Chana was telling Eli. *You are not a master in this matter. And the Shechina is not upon you, and you have no Ruach Hakodesh now, and you judged me unfavorably... And because he judged her unfavorably, Eli needed to bless her...*(Berachot 31)

The Vilna Gaon asks, why did Chana not just mention that Eli judged her unfavorably? Why did she add that he was also not a master in this, and had no Ruach Hakodesh?

The Vilna Gaon's explanation follows the line of what has been mentioned above. Eli Hakohen did not just assume that Chana was drunk. *He saw it in letters lit up on the Choshen on his chest.* But, the encrypted message that G-d sent through the Choshen were the letters **ה כ ש ר**, and Eli misinterpreted the message to mean **שכרה**, a drunken woman. The truth, though, was one of two other possibilities: **כשרה**, like Sarah our Matriarch who prayed for a child. Or **כשרה**, a Kosher woman.

Although the Urim, the illuminated letters were precisely correct, the way they were deciphered was not "Tumim", was not with Ruach Hakodesh. So, Chana told Eli, you misinterpreted the message, for you did not have Ruach Hakodesh.



You could be getting the most accurate messages, in life. From G-d. From your work. From your family. But it is up to you *how* to decipher them. Even in health, even from the best doctor, his opinion is just a subjective one, especially if there might be personal interest involved in his decision. Whenever one needs to make a medical procedure, it is so important to have a second opinion. Because as great as a doctor may be, there is only a certain degree to which he can see things objectively. Even the greatest research is subjective, up to a point, as the research, itself, is dependent on the researcher and his decision as to what to focus on. As great as Eli Hakohen was, and he was one of the greatest people our nation ever had, and as great as the tool was to enable him to tap into messages from G-d,... because his heart was not "Tumim", because he did not have his Ruach Hakodesh, he misinterpreted the message...

The only one who ever got G-d's unencrypted messages exactly as they were transmitted was Moshe Rabbenu. When Moshe taught G-d's 613 commandments, he would prophesy, using the words *זֶה הַדְּבָר אֲשֶׁר צִוָּה יְקֹוֹק*: (Bamidbar 30; 2) ***This is the word that Hashem commanded.*** All other prophets used the words *כֹּה תאמר*, ***So you shall say.***

## DRESS WELL

It is amazing how much our psychology is dependent on how we dress. What we wear not only tells other people who we are. It is the greatest reflection of your self-perception. So many times, I have found that by helping a person change their wardrobe, they can change their self esteem. It might be a bit expensive, but clothing can do more to your psyche than hours of therapy. Change your clothes, and you will change your life.

It is so ironic how every climactic part of the Torah's story makes mention of clothing. G-d made clothing for Adam after the Sin. After the flood, Shem and Yefet covered their father, Noah. Yaakov wears Esav's garment to take the blessings. Yosef's coat was taken from him. The Jews merited being saved from Egypt in the merit of their clothing. When Shmuel got upset at Shaul

They could not relay G-d's word, for all they saw was a vision, and they needed to translate that vision into words. All they could relay was the message itself, but not the way it was relayed to them.

In every circumstance we find ourselves in life, G-d is sending messages to us. Through all of our senses, He sends us messages. He sends us love. He sends us compassion. He sends us kindness. Failing to seriously contemplate G-d's encrypted messages is something that G-d is not happy about. *יָדַע שׂוֹר קִנְיָהּ וְחֹמֶר אֲכִילָיו יִשְׂרָאֵל לֹא יָדַע עַמִּי לֹא יִתְבּוֹנֵן: An ox knows its owner, and the donkey knows the feeding trough of its master, but the Jewish People don't know, My nation does not contemplate (Yeshayahu 1).*

So, what is the solution? How does one tap into the ability to decipher the encrypted Messages of G-d with precision?

We have two solutions. 1. Ask your Rabbi, so that you have the Torah's view about this, and that you don't rely on your own subjective opinion. 2. Purify your heart. Make it Tumim. Make it humble. Keep your calm. And don't be judgmental.

for not wiping out Amalek, he ripped his garment and said that the royalty would be passed on to someone else. It seems that there is something very deep about clothing.

One of the main reasons why we do not bring Korban Pesach on the Temple Mount today is because we do not have the materials that make the Kohen's clothing. We are not 100 percent sure what T'chelet is, and T'chelet is one of the crucial components of the Kohen's clothing. A Kohen can do the Temple Service only if he is classified a Kohen, and to be a Kohen, he needs to wear the priestly garments. This is so interesting. We know that the Beit Hamikdash, even without the Aron Hakodesh, was considered a Beit Hamikdash. In the Second Beit Hamikdash, we had no Aron, and still, the Kohanim were able to perform the



Service. It seems that the Kohen's clothing is essential to performance of the Service, even more so than the "furniture" that made up the Mishkan. Why?

If you look through the whole story of the Megillah, you'll find that the climax occurred when Esther "donned royalty". (6:1) ותלבש אסתר מלכות. That is when things started to turn around. We make mention of the fact that Mordechai, also, wore royalty. (8; 15) What is the meaning behind all of this?

There is something interesting in the Aleph Bet. After the letter Aleph, we have the letters ב, ג, ד. The letters that spell the word "cloth". The reason why G-d wanted the אלה בית in this order was because it serves to teach us that G-d, אלוהי של עולם, Master of the World, is always hiding behind a cloth in the world. Everything we see, everything we experience, is just G-d's garment. G-d is hiding everywhere, behind everything. Every noun, every verb that you can come up with in the Aleph Bet, every person, place or thing, every action, is just G-d hiding behind a cloth. The clothing of G-d, the world we see, is the way G-d *portrays* Himself to the World.

Now, if you take the letters ב, ג, ד and you do אהב"ש, which means, you take the letters of אהב"ש, and you look at the corresponding letters at the other end of the Alef Bet, the letters that you get, are שקר. Falsehood. When you don't look at the world from the perspective of Alef, Alufo Shel Olam, when you do not see the world as a בגד, as a "cloth" concealing G-d, you are living a world of שקר. When you look at Nature as an independent thing in and of itself, independent of Alef, you are seeing שקר. At every climactic point in Jewish history, G-d was projecting Himself through בגד, making sure that things happened the way they did. Nothing happened without G-d wanting it to happen.

The same is true about your clothing. You, a G-dly Image, can wear clothes that are either projecting who you are, a reflection of your innermost self, or a projecting lie, a false image, someone who you

are not. When you have a hard time deciding what to wear, it is because you are having some type of identity crisis in disguise, not knowing who you really are that day, not knowing how to project a certain part of your personality and self that day. Or, you may have difficulty in deciding who or what you want to connect with, like the word קשר. But clothing can be an independent, untrue picture of self that you are portraying to the world, or to yourself, a שקר.

The Kohanim are not Kohanim, in regards to Temple Service, if they are not portraying their true identity, לכבוד ולתפארת. If they are not wearing the clothing that reminds them to focus constantly on serving G-d, they are not Kohanim. Because the Kohanim's clothes make the Kohen a Kohen, because wearing them causes them to connect emotionally, קשר, to the service that they are doing. (See Sefer Hachinuch 109) If the Kohen does not connect emotionally, if he has thoughts that are not לכבוד ולתפארת, the Service can be disqualified. If they are not wearing that uniform that puts their whole existence in line with their service, to bring G-d honor, and to show G-dliness to the world, they are not considered Kohanim. And if they are not classified as a Kohen, the sacrificial service never started.

When you change the way you dress, you change the way you feel, you change who you associate with. You change the way people perceive you, and the way you perceive yourself. The greatest change in the Purim story happened when Esther wore Malchut, when she wore royalty, because then, she connected with the inner concept that she is a queen, and a messenger of G-d in this world. When she dressed differently, she felt different, and when she felt different, she merited Ruach Hakodesh. (Megillah 14b) Because at that moment, she realized how everything around her is just a בגד, a cloth covering G-d, which is true Malchut, because nothing can stop G-d, or you who represent G-d. Until now, she was seeing just Sheker. But after fasting, davening, doing Teshuva, she reached that level of being a queen, not only externally, but the level of being the Jewish Queen each and every one is inside. Mordechai, also,



reached this level of realization that nothing exists except G-d; and therefore, he totally disregarded Haman and Amalek, that represent the Sheker that there is a power of Nature in the world independent of G-d. Mordechai reached Malchut, the identity of the Jewish King that each and every Jew has inside, that G-d is unstoppable, and if we represent G-d in this world, then we are also unstoppable. So, Mordechai, also, merited Ruach Hakodesh.

This is the month of Adar. The month of Aderet, which means that we are to don the clothing of the Midah of Malchut. That only G-d exists. This can be done specifically in the month that there was the Plague of Darkness in Egypt (Nissan was Plague of Firstborn, so Adar was the month that had the

Plague of Darkness); because in the darkness, when nothing is making sense, we have an opportunity to reach that level of realization that everything around us is just G-d's בגד.

If you find a talmid chacham with a stain on his clothing, he is deserving of death. Because he makes himself despised in the eyes of the people, and that makes Torah hated. (Shabbat 114a) What you wear represents who you are. It represents who and what you stand for. It communicates to the world around you how you perceive yourself, and it portrays how you perceive others, who and what you want to associate with.

Make sure you dress well.

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