

Torah and Distinction

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Imagine there was a Book; it was written by a person, yet your life depended upon it, and the life of all your people before you. This Book shed Light upon you and all those near to you, so that it would guide you, and lead you in the Path of the Living. But it happened that the Book was hidden from you, and from all your people, such that it was nowhere to be found and no copy of it could be seen throughout the land. You searched far and you searched near, for without it you were lost; yet the Book would not be seen. Then by a miracle, the Book was found. You thought nothing of it, for you said, "One Book had remained from all the ones that were lost, yet it was hidden from us, and now it is found." But little did you know, this Book that had appeared to you by a miracle, was in fact Given to you by G-d. The Book had been destroyed and all its copies were lost, yet G-d Took Pity upon you and Recreated the Book, so that it would be found. For He Said, "My people are hidden from Me, and it is because of this that they are lost, but if I Shed My Light upon them, then perhaps they will repent and will have been saved from My wrath."

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The Book was brought to you, like a treasure that had been uncovered in a distant land. It was as if you had uncovered an ancient Power, that would bring you Greatness beyond the powers of man. The Book was read before you, and you listened, as one would listen to the biggest secret being told. You heard it all, and would let no Word escape your ears, for you said, "Each Word is Precious. Were I to miss it, it would be as if I let a treasure escape my grasp." You heard everything, and when you did, you fell to your knees in grief, and said, "For all I have not done and for everything my ancestors had ignored when it was known to them, surely now the wrath of G-d will be upon me and my people will suffer all the curse of this Book." Now that the Light had been Revealed to you, you hastened to perform all the Words of the Book. For just as the ground might have been snatched from beneath you, while in a miracle it was Returned;

and just as the spirit might have left you, but in a miracle was your life Restored--so was this thing to you--like a world that had been Created for you, while nothing existed before, and like a Spirit that had come upon you, when you were empty and your being was of no worth.

Such is the Torah to us, for all who find it in themselves. For while the Torah is not hidden, we hide it from ourselves. People hesitate to read it and they delay in its fulfillment. They read past its meaning and hear only what they want. But if your heart is whole with G-d, then you would not prevent the fulfillment of His Laws. You would find the Light within you and let the Torah guide you. You would walk on a straight path, not veering right or left. You would insist upon the Word of G-d, and would not tolerate an evil thought. For when the Torah is found, who can deny the Will of G-d? And when you find it in yourself, how can you let the Life escape your grasp?

Exodus 19:3-8: Moses ascended to G-d, and Hashem Called to him from the mountain, Saying, "So shall you say to the House of Jacob and relate to the children of Israel. 'You have seen what I Did to Egypt, and that I Have Borne you on the wings of eagles and Brought you to Me. And now, if you hearken well to Me and observe My Covenant, you shall be to Me the most beloved treasure of all the peoples, for Mine is the entire world. You shall be to Me a kingdom of priests and a Holy nation.' These are the words that you shall speak to the children of Israel." Moses came and summoned the elders of the people, and put before them all these words that Hashem had Commanded him. The entire people responded together and said, "Everything that Hashem has Spoken we shall do!"

Exodus 19:16-19: On the third day when it was morning, there was thunder and lightning and heavy cloud on the mountain, and the sound of the shofar was very powerful, and the entire people that was in the camp shuddered. Moses brought the people forth from the camp toward G-d, and they stood at the bottom of the mountain. All of Mount Sinai was smoking because Hashem had Descended upon it in the fire; its smoke ascended like the smoke of the furnace, and the entire mountain shuddered exceedingly. The sound of the shofar grew continually much stronger; Moses would speak and G-d would Respond to him with a Voice.

Exodus 20:1: G-d Spoke all these Statements, Saying...

Exodus 31:18: When He finished Speaking to him on Mount Sinai, He Gave Moses the two Tablets of the Testimony, stone tablets Inscribed by the Finger of G-d.

Exodus 34:10: He Said, "Behold! I Seal a Covenant: Before your entire people I Shall Make Distinctions such as have never been created in the entire world and among all the nations; and the entire people among whom you are will see the Work of Hashem--which is Awesome--that I Am About to do with you..."

Deuteronomy 4:5-10: See, I have taught you Decrees and Ordinances, as Hashem, my G-d, has Commanded me, to do so in the midst of the Land to which you come, to possess it. You shall safeguard and perform them, for it is your wisdom and discernment in the eyes of the peoples, who shall hear all these Decrees and who shall say, "Surely a wise and discerning people is this great nation!" For which is a great nation that has a G-d Who is close to it, as Is Hashem, our G-d, whenever we call to Him? And which is a great nation that has Righteous Decrees and Ordinances, such as this entire Torah that I place before you this day? Only beware for yourself and greatly beware for your soul, lest you forget the things that your eyes have beheld and lest you remove them from your heart all the days of your life, and make known to your children and your children's children--the day that you stood before Hashem, your Judge, at Chorev, when Hashem Said to me, "Gather the people to Me and I Shall let them hear My Words, so that they will learn to fear Me all the days that they live on the earth, and they shall teach their children."

Deuteronomy 4:11-14: So you approached and stood at the foot of the mountain, and the mountain was burning with fire up to the heart of heaven, darkness, cloud, and thick cloud. Hashem Spoke to you from the midst of the fire; you were hearing the sound of words, but you were not seeing a likeness, only a sound. He Told you of His Covenant that He Commanded you to observe, the Ten Declarations, and He Inscribed them on two stone Tablets. Hashem Commanded me at that time to teach you Decrees and Ordinances, that you shall perform them in the Land to which you cross, to possess it...

Deuteronomy 4:32-35: For inquire now regarding the early days that preceded you, from the day when G-d Created man on the earth, and from one end of heaven to the other end of heaven: Has there ever been anything like this great thing or has anything like it been heard? Has a people ever heard the Voice of G-d Speaking from the midst of the fire

as you have heard, and lived? Or has any god ever miraculously come to take for himself a nation from amidst a nation, with challenges, with signs, and with wonders, and with war, and with a Strong Hand and an Outstretched Arm, and with Greatly Awesome Deeds, such as everything that Hashem, your G-d, Did for you in Egypt before your eyes? You have been shown in order to know that Hashem, He Is the Judge! There is none beside Him!

Deuteronomy 4:36-40: From heaven He Caused you to hear His Voice in order to Teach you, and on earth He Showed you His great fire, and you heard His Words from the midst of the fire, because He Loved your forefather, and He Chose his offspring after him, and Took you out before Himself with His Great Strength from Egypt; to Drive Away from before you nations that are larger and mightier than you, to Bring you, to Give you their Land as an inheritance, as this very day. You shall know this day and take to your heart that Hashem, He Is the Judge--in heaven above and on the earth below--there is none other. You shall observe His Decrees and His Commandments that I command you this day, so that He Will Do Good to you and to your children after you, and so that you will prolong your days on the Land that Hashem, your G-d, Gives you, for all the days.

Deuteronomy 5:20-26: It happened that when you heard the Voice from the midst of the darkness and the mountain was burning in fire, that you--all the heads of your tribes and your elders--approached me. They said, "Behold! Hashem, our G-d, Has Shown us His Glory and His Greatness, and we have heard His Voice from the midst of the fire; this day we saw that Hashem will Speak to a person and he can live. But now, why should we die when this great fire consumes us? If we continue to hear the Voice of Hashem, our G-d, any longer, we will die! For is there any human who heard the Voice of the Living G-d Speaking from the midst of the fire, as we have, and lived? You should approach and hear whatever Hashem, our G-d, will Speak to you--then we shall hear and we shall do." Hashem Heard the sound of your words when you spoke to me, and Hashem Said to me, "I Heard the sound of the words of this people, that they have spoken to you; they did well in all that they spoke. Who can assure that this heart should remain theirs, to fear Me and observe all My Commandments all the days, so that it should be good for them and for their children forever?"

Deuteronomy 5:29-30: You shall be careful to act as Hashem, your Judge, Commanded you, you shall not stray to the right or left. On the entire way that Hashem, your G-d, Commanded you shall you go, so that you will live and it will be good for you, and you shall prolong your days in the Land that you will possess.

Deuteronomy 7:6-11: For you are a Holy people to Hashem, your G-d; Hashem, your G-d, Has Chosen you to be for Him a Treasured people above all the peoples that are on the face of the earth. Not because you are more numerous than all the peoples did Hashem Desire you and Choose you, for you are the fewest of all the peoples. Rather, because of Hashem's Love for you and because He Observes the Oath that He Swore to your forefathers did He Take you out with a Strong Hand and Redeem you from the house of slavery, from the hand of Pharaoh, king of Egypt. You must know that Hashem, your G-d--He is the Judge, the Faithful G-d, Who Safeguards the Covenant and the Kindness for those who love Him and for those who observe His Commandments, for a thousand generations. And He Repays His enemies directly to make him perish; He shall not delay for His enemy--in his lifetime He shall Repay him. You shall observe the Commandment, and the Decrees and the Ordinances that I command you today, to perform them.

Deuteronomy 7:12-16: This shall be the reward when you hearken to these Ordinances, and you observe and perform them; Hashem, your G-d, Will Safeguard for you the Covenant and the Kindness that He Swore to your forefathers. He Will Love you, Bless you, and Multiply you, and He Will Bless the fruit of your womb and the fruit of your Land; your grain, your wine, and your oil; the offspring of your cattle and the flocks of your sheep and goats; on the Land that He Swore to your forefathers to Give you. You Will Be the most Blessed of all the peoples; there will be no infertile male or infertile female among you or among your animals. Hashem Will Remove from you every illness; and all the bad maladies of Egypt that you knew--He will not put them upon you, but Will Put them upon all your foes. You will devour all the peoples that Hashem, your G-d, Will Deliver to you; your eye shall not pity them; you shall not serve their judges, for it is a snare for you.

Deuteronomy 8:1-10: The Entire Commandment that I command you today you shall observe to perform, so that you may live and increase, and come and possess the Land that Hashem Swore to your forefathers. You shall remember the entire road on which Hashem, your G-d, Led you these forty years in the wilderness so as to afflict you, to test you, to know what is in your heart, whether you would observe His Commandments or not. He afflicted you and let you hunger, then He Fed you manna that you did not know, nor did your forefathers know, in order to make you know that not by bread alone does man live, rather by everything that emanates from the Mouth of G-d does man live. Your garments did not wear out upon you and your feet did not swell, these forty years. You should know in your heart that just as a father will chastise his son, so Hashem, your G-d, Chastises you. You shall observe the Commandments of Hashem, your Judge, to go in His Ways and fear Him. For Hashem, your G-d, Is Bringing you to a good Land: a Land with streams of water, of springs and underground water coming forth in valley and mountain; a Land of wheat, barley,

grape, fig, and pomegranate; a Land of oil-olives and date-honey; a Land where you will eat bread without poverty--you will lack nothing there; a Land whose stones are iron and from whose mountains you will mine copper. You will eat and you will be satisfied, and bless Hashem, your G-d, for the good Land that He Gave you.

Torah

Tent of Meeting: "Moses would take the Tent and pitch it outside the camp, far from the camp, and call it Tent of Meeting. So it was that whoever sought Hashem would go out to the Tent of Meeting, which was outside the camp. Whenever Moses would go out to the Tent, the entire people would stand up and remain standing, everyone at the entrance of his tent, and they would gaze after Moses until he arrived at the Tent. When Moses would arrive at the Tent, a pillar of cloud would descend and stand at the entrance of the Tent, and He Would Speak with Moses. The entire people would see the pillar of cloud standing at the entrance of the Tent, and the entire people would rise and prostrate themselves, everyone at the entrance of his tent. Hashem would Speak to Moses Face to face, as a man would speak with his fellow; then he would return to the camp. His servant, Joshua son of Nun, a lad, would not depart from within the Tent." (Exodus 33:7-11).

Teach the children: "If your child asks you tomorrow, saying, 'What are the Testimonies and the Decrees and the Ordinances that Hashem, our G-d, Commanded you?' You shall say to your child, 'We were slaves to pharaoh in Egypt, and Hashem Took us out of Egypt with a Strong Hand. Hashem Placed Signs and Wonders, great and harmful, against Egypt, against pharaoh and against his entire household, before our eyes. And He Took us out of there in order to Bring us, to Give us the Land that He Swore to our forefathers. Hashem Commanded us to perform all these Decrees, to fear Hashem, our Judge, for our good, all the days, to give us life, as this very day. And it will be a merit for us if we are careful to perform this entire Commandment before Hashem, our G-d, as He Commanded us.'" (Deuteronomy 6:20-25).

Entire Commandment: "The Entire Word that I Command you, that shall you observe to do; you shall not add to it and you shall not subtract from it." (Deuteronomy 13:1). Literally, you shall not add or subtract from the Word of the Torah, so that you should not distort the Commandment that you are Commanded to perform. Anything that is added, is not a Commandment, and anything that is ignored, is a betrayal of the Covenant. The Torah is the Constitution of Israel, for it constitutes who we are. Without the Torah, we would not be Israel, and would cease to be a people of G-d.

The Book of Moses: "Moses wrote this Torah and gave it to the Kohanim, the sons of Levi, the bearers of the Ark of the Covenant of Hashem, and to all the elders of Israel. Moses commanded them, saying, 'At the end of seven years, at the time of the Sabbatical year, during the Sukkot festival, when all Israel comes to appear before Hashem, your Judge, in the place that He will Choose, you shall read this Torah before all Israel, in their ears. Gather together the people--the men, the women, and the small children, and your stranger who is in your cities--so that they will hear and so that they will learn, and they shall fear Hashem, your Judge, and be careful to perform all the Words of this Torah. And their children who do not know--they shall hear and they shall learn to fear Hashem, your Judge, all the days that you live on the Land to which you are crossing the Jordan, to possess it.'" (Deuteronomy 31:9-13).

A Testament: "So it was that when Moses finished writing the Words of this Torah onto a book, until their conclusion: Moses commanded the Levites, the bearers of the Ark of the Covenant of Hashem, saying, 'Take this book of the Torah and place it at the side of the Ark of the Covenant of Hashem, your G-d, and it shall be there for you as a witness. For I know of your rebelliousness and your stiff neck; behold! while I am still alive with you today, you have been rebels against Hashem--and surely after my death. Gather to me all the elders of your tribes and your officers, and I shall speak these Words into their ears, and call heaven and earth to bear witness against them. For I know that after my death you will surely act corruptly, and you will stray from the path that I have commanded you, and evil will befall you at the end of days, if you do what is evil in the Eyes of Hashem, to anger Him through your handiwork.'" (Deuteronomy 31:24-29).

The Prophet, Moses: "Never again has there arisen in Israel a prophet like Moses, whom Hashem Had Known Face to face, as evidenced by all the Signs and Wonders that Hashem Sent him to perform in the land of Egypt, against pharaoh and all his courtiers and all his land, and by the Strong Hand and Awesome Power that Moses performed before the eyes of all Israel." (Deuteronomy 34:10-12). After Moses died, he was eulogized in the final words of the Torah, for all that he had done at the Hand of G-d, and because through him Israel was Made into a nation of G-d. All the prophets after him would speak the Word of G-d to the people, but everything they said was based upon what G-d Had Spoken to Moses beforehand; for upon everything that is Said in the Torah, is Israel Built, and upon all that Moses

had taught the people, was our Covenant Built upon.
Distinction

The Menorah: "Hashem Spoke to Moses, Saying: Command the children of Israel that they take to you clear olive oil, pressed for lighting, to kindle a continual lamp. Outside the Curtain of the Testimony, in the Tent of Meeting, Aaron shall arrange it, from evening to morning, before Hashem, continually; an eternal decree for your generations. On the pure Menorah shall he arrange the lamps, before Hashem, continually." (Leviticus 24:1-4). The construction of the Menorah is Described in Exodus 25:31-40. It is to be built of pure gold, with six branches emerging from its sides, three on each side, so that it has seven cups to be lit. Its lamps should be lit "so as to give light towards its face." The Menorah Will Be lit in the Temple of G-d, just outside the Holy of Holies. The light that emerges from the Menorah, as is reflected off its gold structure, will cause the room to glow and illuminate in a special way. Thus the Temple will give light to the outside, which is symbolic of its Role. For the Temple Will Illuminate the world with the Light of G-d, and Cause the world to Glow with the Teachings of Torah.

The Ark of the Covenant: "They shall make an Ark of acacia wood, two cubits its length; a cubit and a half its width; and a cubit and a half its height. You shall cover it with pure gold, from within and from without shall you cover it, and you shall make on it a gold crown all around..." (Exodus 25:10-11). The Ark, with its Cover, was made to House the Tablets of the Testimony--the Ten Commandment--as well as the Torah, at its side. Thus the Ark was a representation of G-d, as if the Spirit of G-d was within it. It was encircled with a crown, all around; the Crown of the King, the Judge of Israel. Gold rings were attached to the Ark at its sides, that would hang from the two golden poles used to lift the Ark and carry it from place to place. Wherever G-d Led the children of Israel through the desert, they would carry the Ark, and it would be a sign that G-d Was Among them. Wherever they camped, they would set up tent, setting up the Tabernacle above the Ark. This was done even in Israel, until the Temple was built in Jerusalem and the Ark was Housed beneath a permanent Structure. Today we don't have the Tablets of the Testimony and we don't need an Ark to represent G-d. The Temple will suffice, once it's rebuilt, and the Holy of Holies will House the Torah.

The Tabernacle: The Tent of Meeting: "Every wise-hearted person among you shall come and make everything that Hashem Has Commanded: the Tabernacle, its Tent, and its Cover, its hooks, its planks, its bars, its pillars, and its sockets; the Ark and its staves, the Cover, the Partition-curtain; the Table, its staves, and all its utensils, and the show-bread; the Menorah of illumination, its utensils, and its lamps, and oil for the illumination; the Incense Altar and its staves, the anointment oil and the incense spices, and the entrance-screen for the entrance of the Tabernacle; the Burnt-offering Altar and the copper netting for it, its staves, and all its utensils, the Laver and its base; the curtains of the Courtyard, its pillars, and its sockets, and the screen of the gate of the Courtyard; the pegs of the Tabernacle, the pegs of the Courtyard, and their cords; the knit vestments to serve in the Sanctuary, the sacred vestments for Aaron the Kohen and the vestments of his sons to minister." (Exodus 35:10-19). All these things were involved in the Service of Hashem in the Tent of Meeting; which later became the Temple in Jerusalem. This is the foremost Distinction of Israel. When the Temple is rebuilt, the Service of G-d Will be Restored to Israel.

Oil of Anointment: "...This shall remain for Me oil of sacred anointment for your generations. It shall not be smeared on human flesh and you shall not duplicate it in its formulation; it is Holy, it shall remain Holy for you. Anyone who shall compound its like or who shall put it upon an alien shall be cut off from his people." (Exodus 30:31-33). This is an example of the Distinction of Temple Service. The compoundment and use of the oil of anointment is Described in Exodus 30:22-30. It was used to anoint the Tent of Meeting and everything in it, and will be used to anoint the Temple once it is built, in order to Sanctify it and make it Holy. This was used in the dedication ceremony in order to anoint the Kohanim; such will be done even today. Like the incense and like everything involved in Temple Service, there is a Distinct procedure of action Commanded by G-d, that the Temple should be Sanctified and the Service should be Holy; so that it will be Accepted by G-d. For just as you should serve G-d wholeheartedly, you should be wholehearted with G-d. This is the Purpose of Temple Service; that the people should elevate themselves to a level of Holiness, to bring themselves close to G-d and live a life of Value, as is Described in the Torah.

Call of Trumpets: "Hashem Spoke to Moses, Saying, 'Make for yourselves two silver trumpets--make them hammered out, and they shall be yours for the summoning of the assembly and to cause the camps to journey. When they sound a long blast with them, the entire assembly shall assemble to you, to the entrance of the Tent of Meeting. If they sound a long blast with one... The sons of Aaron, the Kohanim, shall sound the trumpets, and it shall be for you an Eternal Decree for your generations.'" (Numbers 10:1-4,8). "On a day of your gladness, and on your festivals, and on your new moons, you shall sound the trumpets over your burnt-offerings and over your feast peace-offerings; and they shall be a remembrance for you before your G-d; I Am Hashem, your G-d." (Numbers 10:10). The sounding of the trumpets, like the sounding of the shofar, is a call to the people, that they should remember Hashem and direct their hearts towards Him. Like the sound of thunder that grips your soul, so does the sound of the trumpets alert you to the Ways of G-d and the reality of the world.

Shema Yisrael: "Hear, O Israel: Hashem is our Judge, Hashem is One. You shall love Hashem, your G-d, with all your heart, with all your soul, and with all your resources. And these matters that I command you today shall be upon your heart. You shall teach them thoroughly to your children and you shall speak of them while you sit in your home, while you walk on the way, when you retire and when you arise. Bind them as a sign upon your arm and let them be ornaments between your eyes. And write them on the doorposts of your house and upon your gates. (Deuteronomy 6:4-9).

Land of Israel: "You shall observe the entire Commandment that I command you today, so that you will be strong, and you will come to possess the Land to which you are crossing, to possess it, and so that you will prolong your days on the Land that Hashem Swore to your forefathers to Give them and to their offspring--a Land flowing with milk and honey. For the Land to which you come, to possess it--it is not like the land of Egypt that you left, where you would plant your seed and water it on foot like a vegetable garden. But the Land to which you cross over to possess it is a Land of mountains and valleys; from the rain of heaven it drinks water; a Land that Hashem, your G-d, Seeks out; the Eyes of Hashem, your G-d, are always upon it, from the beginning of the year to year's end." (Deuteronomy 11:8-12).

Tfilin: "It will be that if you hearken to My Commandments that I Command you today, to love Hashem, your Judge, and to serve Him with all your heart and with all your soul, then I Shall Provide rain for your Land in its proper time, the early and the late rains, that you may gather in your grain, your wine, and your oil. I Will Provide grass in your field for your cattle and you will eat and you will be satisfied. Beware for yourselves, lest your heart be seduced and you turn astray and serve the judges of others and prostrate yourselves to them. Then the wrath of Hashem will blaze against you; He will restrain the heaven so there will be no rain, and the ground will not yield its produce; and you will be swiftly banished from the goodly Land that Hashem Gives you. You shall place these Words of Mine upon your heart and upon your soul; you shall bind them for a sign upon your arm and let them be an ornament between your eyes." (Deuteronomy 11:13-18). This is the tfilin that we bind upon our arms and between our eyes, as a sign of our dedication to G-d and our Devotion to the Decrees of His Torah. So that our hearts should be whole with G-d, that all the work of our hands should be Directed by His Laws. And that our spirits should be like the Spirit of G-d, that we should see the world through the spirit that is within us.

Mezuzah: "You shall teach them to your children to discuss them, while you sit in your home, while you walk on the way, when you retire and when you arise. And you shall write them on the doorposts of your house and upon your gates. In order to prolong your days and the days of your children upon the Land that Hashem has Sworn to your forefathers to Give them, like the days of the heavens over the earth." (Deuteronomy 11:19-21). We write the Word of G-d on the doorposts of our homes and upon our gates, so our children will ask and understand, and we should see and know, that the Spirit of Justice is our life, and our Judge Is the length of our days. When we live according to all that G-d Has Commanded, we are Blessed with all He Has Said. "Like the days of the heavens over the earth," with consistency, is our Covenant Kept for eternity.

Tzitzit: "Hashem Said to Moses, Saying: 'Speak to the children of Israel and say to them that they shall make themselves tzitzit on the corners of their garments, throughout their generations. And they shall place upon the tzitzit of each corner a thread of turquoise wool. It shall constitute tzitzit for you, that you may see it and remember all the Commandments of Hashem and perform them; and not explore after your heart and after your eyes after which you stray. So that you may remember and perform all My Commandments and be Holy to your G-d. I Am Hashem, your G-d, Who Has Removed you from the land of Egypt to be a Judge for you; I Am Hashem your G-d.'" (Numbers 15:37-41). "You shall make for yourselves twisted threads on the four corners of your garment with which you cover yourself." (Deuteronomy 22:12). Since people don't wear cornered garments today, which were the robes of the past, this Commandment only applies to those who wear such garments. If you choose to wear a sheet of this sort, in order to fulfill this Commandment, then this is a merit to you, and you should make tzitzit on the corners of your garment, as a reminder of the Commandments. Either way, the Commandments will be followed; as they are the Laws of Israel, that will be upheld by the Israeli government. Those who forget will be reminded in their punishment.

Treasured people: "You are children to Hashem, your G-d--you shall not cut yourselves and you shall not make a bald spot between your eyes for a dead person. For you are a Holy people to Hashem, your Judge, and Hashem Has Chosen you for Himself to be a Treasured people, from among all the peoples on the face of the earth." (Deuteronomy 14:1-2).

Don't wear combined fibers: "You shall not wear combined fibers, wool and linen together." (Deuteronomy 22:11). This is a matter of purity, as well as an issue of health. Wearing combined fibers upon your skin, in clothing or within the

sheets of a bed, can cause the material to become static upon you and cause rashes on your flesh. As a matter of purity, such garments should not be sold in Israel, unless it is something you wear above another material, like a jacket or a sweater; so that it should not touch your skin.

A people of G-d: "This day, Hashem, your Judge, Commands you to perform these Decrees and Statutes, and you shall observe and perform them with all your heart and with all your soul. You have distinguished Hashem today to be a G-d for you, and to walk in His Ways, and to observe His Decrees, His Commandments, and His Statutes, and to hearken to His Voice. And Hashem Has Distinguished you today to be for Him a Treasured people, as He Spoke to you, and to observe all His Commandments, and to make you supreme over all the nations that He Made, for praise, for renown, and for splendor, and so that you will be a Holy people to Hashem, your G-d, as He Spoke." (Deuteronomy 26:16-19). "Moses and the Kohanim, the Levites, spoke to all Israel, saying, 'Be attentive and hear, O Israel: This day you have become a people to Hashem, your Judge...'" (Deuteronomy 27:9).

Continue

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