



Parshat Terumah

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STARTING POINT

The Rods of the Ark - by Rabbi Amnon Bazak

We have been commanded to make rings in most of the utensils of the Tabernacle and place rods within them, so that it will be possible to carry the utensil. However, for the Ark there is a special command: "The rods shall remain in the rings of the Ark, they shall not be removed from it." [Shemot 25:15]. Many commentators consider this as a separate mitzva, "He has commanded us not to remove the rods of the Ark from the rings" [Rambam, Sefer Hamitzvot, negative mitzva 86]. But this is problematic. The purpose of the rods seems to be technical in nature, "to use them to carry the Ark" [25:14]. Why then should it be expressly forbidden to remove the rods from the rings when the Ark is not being moved? According to the Sefer Hachinuch, this mitzva also fills a technical need – to make sure that the Ark will always be ready to move without delay: "We have been commanded not to remove the rods from the Ark lest we might be required to move it quickly. Otherwise, because of our haste and our excitement we might not check that the rods are seated properly and the Ark might fall, and in this way we would show disrespect for it." [Mitzva 96].

It may be that the explanation for this mitzva is of a more fundamental nature. Evidently the fact that the rods are present emphasizes the temporary aspect of the Ark. It serves as the site of the revelation of the Shechina: "I will meet with you there, and I will speak to you from above the Kaporet, between the two Keruvim, on top of the Ark of Testimony" [Shemot 25:22]. The Shechina does not appear in a specific geographical location but rather wherever the Ark happens to be. This is not an ideal situation, as the Almighty says, quoted by King David: "For I have not sat in a house from the day I raised Bnei Yisrael up out of Egypt to this very day, I was always moving around in the Tent and the Tabernacle" [II Shmuel 7:6]. Thus, the existence of the rods emphasizes the fact that the Tabernacle is only a temporary site for the appearance of the Shechina, while the ultimate goal is to build a permanent house for G-d, where the Shechina will dwell forever.

Once the Temple was built, the stage was reached where the Almighty was no longer "on the move" but was able to "sit," as is noted by King Shlomo: "I have built a dwelling place for you, a place where you will dwell forever" [I Melachim 8:13]. It can then be assumed that the status of the rods of the Ark will change. In fact, this is noted as part of the dedication of the Temple. "And the rods were long, such that the tips of the rods could be seen from the holy area, at the edge of the sanctuary, but they could not be seen outside the holy area" [8:8]. What is the significance of the lengthening of the rods? According to RADAK, "They were pulled out. That is, they were moved to one side, since there was no longer any need to carry the Ark

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on the shoulders. At first, the rods were centered on the Ark, such that the length in the back of the Ark and in the front was the same... But once the Ark was brought into the sanctuary using the rods and it would never be necessary to carry it any more, the rods were pulled towards the outside, until their form could be seen from the sanctuary." While in the Temple the rods were not removed completely from the Ark, they were pulled out somewhat, such that they protruded to one side. In this position, they could not be used in a practical way. In a symbolic way, this showed that they would no longer be needed.

POINT OF VIEW

"Benish" - by Rabbi Yisrael Rozen

"They shall be even at the bottom and together they will match at the top" [Shemot 26:24]; They were even at the bottom and together they matched at the top" [36:29].

The Facts

Recent discussions have focused on the army service of the students of the Hesder yeshivot. This has been approached from different angles in the press, and the entire subject has experienced a period of unrest. The most recent disturbance was a pronouncement by the head of the personnel division of the IDF, a general who wears a kippa, declaring that "the Benish platoons will be dispersed and the soldiers distributed among the regular infantry companies." ("Benish" is an acronym for Bnei Yeshivot, the students of the Hesder program.) For those who do not know, here is a summary of the facts in this matter.

About 1300 Hesder students are inducted every year, and they are distributed in various units of the army. The change that the head of personnel has proposed is relevant to about half of them (about 630 soldiers), those who join the infantry. During the first ten months of service, these recruits are currently gathered together into "Benish" platoons, which are the subject of the latest discussions. For the rest of their service (including a final half year of regular service, those who are sent for additional training, and all the years that they are in the reserves), they are placed in the normal "mixed" units. The

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לזכר נשמת

משה זאב בן ישראל ז"ל

"Benish" platoons operate as "religious units" with equal rights and responsibilities as the other "regular" platoons in the company, and they are an organic part of the army. The current proposal is to station these soldiers in the regular platoons from the very beginning.

Analysis

Public figures, media analysts, and "understanding people" of all sorts – followed by the general population – have tried to link the words of the general to the issues of the disengagement and refusal to obey commands. The idea is that this move is an attempt to "break the power" of the "Yesha soldiers," including a way to discourage or even punish refusal. It was therefore not surprising to hear the completely political comments of one or more MK's, demanding to "disperse the Hesder yeshivot, and disband the militias that raise those who refuse to obey orders." The truth is that this plan of dispersing the soldiers has been on the general's mind for many years. It is well known that he never supported the concept of separate Hesder yeshiva platoons, because of his outlook in support of "integration" and having the IDF act as a "melting pot." This approach of his was not a result of the issues involved in disengagement, which has proved to be a source of division in the nation. However, we might have expected one who fulfills such a position and with such a wide range of experience to use better judgment about the timing of his announcement, in view of the inevitable interpretation by the analysts. Should we begin to suspect that the timing was on purpose?

In principle, if we ignore the questions raised by analysis and the timing, it seems that not all the heads of the Hesder movement feel that this change is a potential disaster. My feeling, on the other hand, is that it would be best to maintain the present situation, until and unless some convincing arguments can be raised in favor of making a change.

The Approach

The Hesder yeshivot "sanctify" an ideology of joint army service, with the concept of "the soldiers of the House of David" (see Rosh Hashanah 18a) in the background. "Hesder yeshiva" as a brand name has already entered history as the flagship of religious Zionism, and it is intimately linked to the dream of a Jewish army, together with such concepts as a Jewish state, Jewish agriculture, Jewish medicine, and Jewish economics, among others. All of these challenging subjects are based on an atmosphere of togetherness, and they are all group missions and not individual tasks. For example, remove the "garin" of close-knit central people from the Nachal units, and you have removed its very soul. Responding to the challenges of the Jewish army, two shelves of books have been added to the Jewish bookshelf on the subject of laws of the army and war.

In addition, to the qualities of David, son of Yishai, the ideal Benish should also have the characteristics of another of David's elite "Adino Ha'Etzni" – gentle and wooden - [II Shmuel 23:8] – "When he sat studying Torah he would make his body as gentle as a worm, and when he went to war he would make himself as tough as wood" [Moed Katan 16b].

Togetherness is the basic condition for a smooth transition from the gentle to the tough. Someone who does not have the proper experience – perhaps including the general who heads the personnel department – can not know how important this is, and he will not understand how to make the transition in an easy manner.

A hint of this idea can be seen in the verses quoted at the beginning of this article. When were the beams of the Tabernacle set in a row, standing even and straight? It was when they were "matched together at the top." The top had to be coordinated and bound together, as one man, with one heart. To be matched together also contains an element of completeness, of proper individual behavior, and it is dangerous to tamper with this aspect of the formula.

SERMON BY A GUEST

The Torah Preceded the World - by Rabbi Nachum Rom, Head of the Torah Mitzion Kollel, Cape town, South Africa

The command to build the Tabernacle is followed immediately by the command to build the Aron. It is written in the Midrash, "Just as the Torah came before everything else, so it was with the construction of the Tabernacle. The Ark came before all the other utensils. Just as light came before everything else in the creation, so too in the Tabernacle, the Torah, which is called light... came before the construction of all the other utensils." [Shemot Rabba 34].

The Torah is the plan for the world, and it therefore preceded the world. This is what is written in the Midrash, "It is customary in the world, when a king constructs a palace, he does not build it on his own but consults an architect, who in turn does not build it without plans and notes... In the same way, the Almighty looked at the Torah and created the world." [Bereishit Rabba 1]. The Torah was not created to correspond to the world, rather the world fits the plan of the Torah! The Torah represents eternity, and we make the Ark before the other utensils as an expression of this attitude towards the Torah.

One detail separates the Ark from the other utensils. With the others, the rods were put in place just before the Tabernacle was moved, but the rods of the Ark were left in the rings even when it was not being carried. "The rods shall remain in the rings of the Ark, they shall not be removed from it." [Shemot 25:15]. This is one of the 613 mitzvot, as noted by the Rambam: "He has commanded us not to remove the rods of the Ark from the rings" [Sefer Hamitzvot, negative command 86].

Why does the Torah use the passive form, "they shall not be removed," and not give a direct command, such as, "do not remove the rods"? Rabbi Avraham Saba, an exile from Spain, explains in his book "Tzeror Hamor" that the phrase "they shall not be removed" is not just a command, it is also a promise for the future. The rods of the Ark will never be removed, for all eternity. There will always be people who study Torah and

support it within Yisrael. The Torah is eternal and will remain forever.

In the long history of Bnei Yisrael, there have indeed been times when it seemed that the Torah was about to be forgotten, G-d forbid. This is described in the Talmud: "When our ancestors entered Kerem B'Yavneh, they feared that the Torah might be forgotten by Yisrael... Until Rabbi Shimon Bar Yochai came, and he said, Heaven forbid that the Torah might be forgotten by Yisrael, as is written, 'For it will never be forgotten by his offspring.' [Devarim 31:21]. What, then, is the meaning of the verse, 'They will wander around looking for the word of G-d but they will not find it' [Amos 8:12]? It will not be possible to find a clear halacha and a clear Mishna in one place." [Shabbat 138b]. There will be many disagreements and doubts, but the Torah as a whole will definitely not be forgotten.

Once again, after the terrible Holocaust sixty years ago, it seemed as if the Torah might be lost, G-d forbid. But the Almighty fulfilled His promise. More and more yeshivot were established in Eretz Yisrael, and the number of people who study and maintain the Torah increased. Messengers are now sent from Eretz Yisrael to the Diaspora, to teach Torah and to establish new yeshivot there. "For Torah will emanate from Zion" [Yeshayahu 2:3]. In many places which were spiritual deserts, the circle of those who study and observe the mitzvot is steadily growing. This is the great hour of "Torah from Zion!" Let us hope and pray that we will all have the privilege to increase the study of Torah and to glorify it.

TORAH, SOCIETY, AND GOVERNMENT

"And I Will Dwell Among Them" - by Rabbi Uri Dasberg

There is a strong controversy between religious Zionism and those who oppose it. On one side are those who claim that the verse "You shall take possession of it and dwell in it" [Devarim 11:31] is a Torah commandment that is more important than all the other mitzvot. Others, on the other hand, note that "I have given you an oath, daughters of Jerusalem" [Shir Hashirim 2:7], not to "climb the walls" with force, against the will of the other nations. It would seem that history has shown that most of the other nations in the end accept our "climbing the wall" even if it is against their original desire. This is evidently true with respect to the land as a whole. What about the areas of Jerusalem and the site of the Temple?

According to the Midrash, Avraham had an argument with the Chitites and the Yevusites. They agreed to give him the Machpelah Cave only on condition that he relinquish his hold on the site where he had already laid the cornerstone of the Temple, by giving it a name: "It will be said today, at the Mountain of G-d, where He will be seen" [Bereishit 22:14]. And Avraham yielded his claim.

King David was also forced to back down when he was faced with Avraham's oath to Avimelech. Even though the oath was no longer valid, since it was a mutual agreement which was not fulfilled by Avimelech, David did not try to enforce his possession since there was no international acceptance of his

rights. He waited to receive the permission of Aravnah, the Yevusite. The Second Temple too was built only after the declaration of Koresh, King of Persia.

Jerusalem symbolizes the unity within Bnei Yisrael ("the city which makes all of Yisrael into a nation"). With our own eyes, we have seen how we took hold of Jerusalem 36 years ago, while before, during the War of Independence (a short time after the divisive incidents of the underground and the Suzanne...) we did not have the privilege to break down the walls of the city. The victory 19 years later can be credited to the unity of the nation in those days, during the Six Day War.

While Jerusalem signifies the unity of the nation of Yisrael, the Temple Mount signifies the unity of the entire world. "And all the nations will stream there" [Yeshayahu 2:2]. What holds back the erection of the Temple is the rebirth of Amalek, who showed the other nations the path of opposition to the Almighty. Only when this problem will be resolved will the way be open for building the eternal dwelling place.

Reference: Rabbi Mordechai Greenberg, "Mipeirot Hakerem," pages 417-427

A LESSON FOR THE CHILDREN

The Holy Land (Part 1) - by Rabbi Yikhat Rozen, Merkaz Neria, Kiryat Malachi

The new Olim were crowded into the airplane. They had left the past behind, and they were looking towards the future with excitement, enthusiasm, and anticipation. This was a special operation to bring the Jews of Yemen to Eretz Yisrael that took place during the early years of the country. The operation was given the name "The Magic Carpet."

Yaacov, like the other passengers on the plane, could not contain his excitement. Again and again he hugged his son, Shimon, and he said to him, "Who could have dreamed that we would reach this far? Our ancestors lived in Yemen for thousands of years, and they prayed and wept, waiting for this day. Our holy mothers and fathers poured their hearts out, and now their prayers have been answered, and we have the privilege of being among the first ones who will rebuild the holy Temple. We will be the pioneers who will build the holy land. We will erect the great synagogue that will be used by the Mashiach himself. At last, we will be privileged to observe fully the mitzvot of our holy Torah in the holy land, including ritual purity, sacrifices, terumah and maaser, and all the other mitzvot. We must be very happy!"

However, the reality in the land was not the same as the dream. The new immigrants were only at the beginning of their way, and there was a very long route to be traveled until the fulfillment of the promise of complete redemption.

The land was not empty. In Israel, there were already many Jews from other lands, with different customs and languages. Even more important, they all had different cultures. Many of the existing inhabitants of the land had abandoned the Jewish laws and were attempting to live in the holy land without Torah

or the mitzvot. These people had no plans to build synagogues, and they certainly did not want to rebuild the Temple. They were not eagerly awaiting the opportunity to observe the mitzvot linked to the land, rather they claimed that all the mitzvot were only relevant abroad, and they mocked anybody who wanted to continue observing them. Of course, there were many Jews who continued to strictly perform the mitzvot and even expanded their level of observance. But in proportion to the total population of Israel the religious people were a small fraction.

The economic condition of the country was also very harsh. It was not easy to find work. Food and clothing were scarce, and a daily struggle and effort was needed in order to survive.

When it was suggested to Yaacov that he send his son Shimon to be raised on a kibbutz, where he would be provided with all his needs, he happily agreed. He was not familiar with the way of life on the kibbutzim, and he assumed that on the kibbutz Shimon would receive a good education, clothing, food, and everything else that a boy needed in order to grow up as an adult in the promised land.

So Shimon and a large group of other children from Yemen were greeted at the kibbutz with open arms. The members of the kibbutz made an honest effort to give them a good time and to help them become absorbed into the life in the country.

Everything would have been satisfactory except for the fact that the kibbutz was not religious. At first, Shimon and his friends did not understand why they were not awakened in time to pray before starting with their work or their studies. They became angry when they saw Jews desecrating Shabbat and when they saw girls dressed in an unbecoming fashion. It never occurred to them that the food they were given was not kosher.

With the passage of time, the attitude of the children changed. Shimon and his friends were young and innocent, and most of them did not understand how serious a matter it was to abandon the path of Torah. They became used to the new ways, and they became convinced that the irreligious path was the best one to follow. They did not show contempt for the traditions of their fathers, but they did not continue to observe them.

Years passed. Everything seemed to be going smoothly, until one day Shimon's entire world crashed around him.

(To be continued next week.)

THE WAYS OF THE FATHERS (Pirkei Avot)

Chapter 5 Mishna 21 - by Rabbi Yehuda Shaviv

"If somebody benefits the majority, his actions will not lead to sin; If somebody causes the majority to sin, he will not be given an opportunity to repent. Moshe benefited the people, and their credit is therefore tied to his name, as is written, 'He performed G-d's righteousness, and his laws are with Yisrael' [Devarim 33:21]. Yeravam sinned and caused the community to sin, and the community sin is linked to him, as is written, '... for the sins

of Yeravam, which he committed, and because he caused Yisrael to sin' [I Melachim 15:30]."

The format of the previous Mishnayot has been retained, but the subject matter is different. At first glance, there seems to be no connection to such issues as love and disagreement which were discussed in the previous Mishnayot. In fact, there may be a link to the end of the preceding Mishna. This mentions the dispute of Korach and his followers but not Moshe and Aharon, who opposed them (in the first example the names of the two antagonists are given – Hillel and Shamai). Evidently the names are not listed on purpose, in order to emphasize that Moshe and Aharon were not responsible for the dispute (just the opposite: from the fact that Moshe asked to meet with Datan and Aviram we learn the principle that "one should not maintain a disagreement" – see Sanhedrin 110a).

Since Moshe's name was omitted from the discussion about a dispute, it is proper to mention his name immediately, in the following Mishna, in a different context. Moshe is presented as a good example of a leader who benefited the people because of his credit. In contrast, we are presented with a man who according to a heavenly prediction could be a good leader of the nation (see I Melachim 11:29-38), but instead of benefiting the people sinned and caused the nation to sin. These two opposite leaders seem to be counterexamples of the principle of free choice. With respect to the first one, we are told that "his actions will not lead to sin." As to the second, "he will not be given an opportunity to repent."

HOLY AND SECULAR

Our Father, Our King - by Rabbi Amichai Gordin

In spite of the great privilege that is our lot, to pray directly to the Almighty, we quite often miss our opportunity. It is not rare to find that our prayers can be compared to the thoughtless sounds made by a songbird.

The solution to this problem is of course to pay strict attention to our prayers. There are several ways to try doing this. One of them is to begin the prayer with serious intentions. We must make every effort to arrive a short time before prayers start, in order to increase our concentration from the very beginning. If, on the other hand, we arrive at the prayers at the last possible minute there is very little chance that we will be able to pay serious attention to the contents.

However, in addition to paying strict attention, there are two other important aspects of prayer. The first is related to the dual significance of prayer. Even if we do not have the proper complete intention when we pray, the very fact that we are standing before the Almighty is important in itself. We must remember that even if we did not have the proper intentions (and we must of course strive to improve this), the prayer was definitely not in vain. The act of standing before G-d is very important and is not to be scorned.

Note that this is the reason for the importance of praying in a minyan, and in a synagogue. When ten men gather together in a congregation, the Shechina joins them. In this way, the

synagogue represents the reality of the Almighty. When we join together in a synagogue, we are standing before G-d. Even if the prayer has the properties of a songbird, it still has tremendous value.

The second important aspect of prayer is the exact opposite of the above. Recently, a new movie appeared, "Ushpizin" – Guests. There is no doubt that this movie showed many novelties about our world. With your permission, I will focus on one point in the movie, one that is central in my opinion.

The way that we speak to the Almighty has a very specific form: Standing before G-d, we pray to him. The movie, following the lead of Rabbi Nachman of Breslev, shows a different style of prayer. It is a discussion based on direct talk. This style is not rooted to a specific framework of time or place. Rather, it is unique in that it flows freely.

The problem of proper intentions arises when we "force" ourselves to pray. When prayer, on the other hand, stems from our own inner feelings and distress, no effort is needed in order to have the proper intentions. If we want to thank G-d for something good that has just happened, the words of appreciation come straight from the heart. When we tell the Almighty about our frustration at having missed a bus, the prayer rises up by itself. Prayer of this type, which flows directly from the soul, needs no artificial aids to bring it forth to the outside world.

Rabbi Akiva noted that we have a dual relationship to the Creator - our father and also our king. This dual outlook means that there must be a duality in prayer. It will be prayer to a father, who is ready to listen to us anytime and at any place, and prayer to a king, who demands the proper preparation, and to abide by the timetable He has established. We can never allow ourselves to forget that G-d is our king. But we can also never allow ourselves to forget that He is our father.

These two types of prayer complement each other. Together, they form the proper relationship to the One who created the universe, who is also the Lord of all the souls. If we learn to speak with the Almighty continuously throughout the day, we will find it easy to concentrate with the proper intentions when we come to pray at the times established by the king.

THE CHAIN OF HALACHA

Candle Lighting for People Who Eat Away from Home - by Rabbi Yosef Tzvi Rimon, Rabbi of Southern Alon Shevut and a teacher in Yeshivat Har Etzion

It is quite common for a family to remain at home for Shabbat but to have the Shabbat meal at the home of friends. A similar thing happens at family gatherings, where all the guests join together for the meals but each family sleeps in a different house. Where should candles be lit in this case?

In view of the principles that we have discussed in past articles, such people who have a separate house for their use should light candles in that house (see Shemirat Shabbat K'hilchata 45:8). It should be noted that one who lights candles should

enjoy the benefit of using them (Shulchan Aruch 263:9; Mishna Berura 41), such that a family that lights candles in a home and eats someplace else should use candles that are large enough that they will still be burning when they return home. It is also sufficient if one of the family members makes use of the candles after the sun has set or returns to the house briefly between the Shabbat prayers and the start of the meal. If this is not practical, it is possible to light candles and have in mind the electric lights that will be used when the family returns home (Responsa Mishna Halachot volume 5, 41). If possible, it is best to eat something by the light of the candles (or the electric lights), such as cake, so that the light will provide a real benefit.

If lighting candles in the place where the people will sleep poses some danger or if there is some other factor preventing lighting candles there, the candles should be lit where the people will eat, and a blessing should be recited. This is similar to the rules discussed for guests in a hotel. Those following the Sephardi custom should not light candles in a place where others have already lit.

Young Men and Women Who Live in a Dormitory

Young people who live away from home have a permanent dwelling of their own, and they can therefore not depend on the candles lit by their parents. They must light their own candles, both because of their personal obligation and because of the obligation of the house where they live (see Shemirat Shabbat K'hilchata 45:11). What should they do? There are two approaches given by the rabbis.

The first approach (Shemirat Shabbat 45:11): People living in a dormitory are considered as a single large family, and it is therefore sufficient for one of them to light candles that belong to the institution. If the young person lights his or her own candles, it is necessary to transfer a part of the ownership to all the others (that is, another person should pick the candles up in order to formally give all the others a share). In this approach, the dining room and the private rooms are all considered as a single building, and lighting in the dining room satisfies both obligations, the personal one and the general one for the house. Note that for the reason of peace in the home it is necessary to light in the rooms too (Mishna Berura 30), but any light in the room is sufficient for this (including light that shines in from the outside), and there is no need to light inside the room.

The second approach (Responsa "Az Nidberu" Volume 5, 2): Since the rooms are private, it is necessary to light in them because of the requirement of the joy of Shabbat, and the occupants must light candles in the room, recite the blessing, and benefit from them (or from electric lights) after the end of the meal. On a practical level, in most places there is a danger of fire if candles will be lit in the rooms. In that case they should not be lit, and the occupants should rely on the candles in the dining room. In any case, it is best to keep the honor and respect of Shabbat in mind when lighting electric lamps in the room. This week's Torah portion, which has many diverse mitzvot, has many places where the simple meaning of a verse is different from the halacha as it is derived by the Midrash. There are dozens of examples in the portion where the commentators note that the sages interpreted a verse for the

purpose of halacha in a different way than the simple meaning. One interesting example where this happens is with respect to the law requiring that an object taken as collateral for a loan must be returned to the borrower: "If you take the garment of a colleague as collateral, return it to him before sundown. For this is his only cover, it is the clothing on his skin, in what will he lie down?" [Shemot 22:25-26]. The straightforward interpretation (see Chizkuni and Tanchuma, Mishpatim 10) is that this refers to clothing that is meant for use during the night (the sages call this a "night garment"). The Torah allows the lender to keep the garment during the day, but he must return it to the borrower at night for his use. This law is repeated in Devarim: "If he is a poor man, do not lie down with his deposit. Give the deposit back to him when the sun sets, and he will lie in his garment and bless you." [24:12-13].

However, Rashi quotes the Midrash (see Bava Metzia 114b): "During the whole day, you shall return it to him, until the sun sets, and afterwards you can take it back until the next morning comes. The verse is referring to a daytime garment, which is not needed at night." That is, the verse refers to the opposite case – a daytime garment, which must be returned during the day and can be retaken during the night, until morning. This appears to be far from the simple meaning of the verse, and it has been questioned by the Tosafot Ri" d in the Talmud: "This is hard to understand, since it is written, 'this is his only cover, it is the clothing on his skin, in what will he lie down?'" That is, the verse clearly seems to refer to a night garment. Why did the sages ignore the simple interpretation and take the verse to be referring to a daytime garment?

It seems that this is a specific example of a general phenomenon, where the Midrash expands a principle explicitly stated in a verse. Based only on the simple meaning of these verses in Shemot and in Devarim, we might have thought that the prohibition only concerns keeping a night garment, since it is used for lying down, while a daytime garment, which is not used for this purpose, can be kept during the day. The Midrash teaches us that the fact that the Torah mentions only night garments is not meant to restrict the prohibition to such clothing but is rather because the Torah prefers to use "examples from common experience." That is, a night garment is simply a convenient example of the prohibition. Halachically, there is no difference between a night garment and a daytime garment, and both must be returned to the owner during the time when they are normally in use.

This shows how to understand the common situation where there is an apparent contradiction between the simple interpretation of a passage and the explanation of the Midrash. The intention is not to present the literal interpretation of the verse, but rather to show how to apply the law, usually by hinting at a broader halacha than what appears in the verse itself.

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