



Rabbi Reisman – Parshas Tetzaveh 5782

1 – Topic – Why Shlomo Hamelech didn't have a Yid build the Beis Hamikdash.

As we prepare for Shabbos Parshas Tetzaveh the continuing story of the building of the Mishkan and the Bigdei Kehuna in the time of the Midbar. Let me begin with a continuation from last week. Last week I mentioned that Yaakov Avinu planted the Atzei Arazim for the use in the Mishkan and I quoted the idea of the GR”A that when things are made from the very beginning Bekedusha Uvi'tahara they are a greater receptacle for Kedusha. Therefore, Yaakov from the very planting was involved in what would be the walls of the Mishkan.

Many have asked, if so, why did Shlomo Hamelech use Chirom Melech Tzur for the building of the Beis Hamikdash? Why did he use Chiram to cut down the cedars of Lebanon to build the Beis Hamikdash. Forget about planting because Shlomo Hamelech wasn't going to wait that many years for it to grow, but at least to cut it down and prepare it this is something that he should have done? It is a very strong Kasha which needs a good answer.

Let me at least give two attempts. Attempt # 1- today here in YTV we are learning Maseches Bava Basra and we learned on 4a where the Gemara has an interlude with a bit of Haggadata, and the Gemara says that Bava Ben Buta gave King Heord the idea to rebuild the Bais Hamikdash. The Beis Hamikdash had fallen into disrepair, there were cracks in it and he told him to build it.

The Gemara asks why did he have such a terrible person like Hurdos build it as he could have done it through Ehrliche Yidden, why did he give Hurdos an Eitza that was good for Hurdos? The Gemara answers (דאי לא מלכות לא מתבני) that it wouldn't have happened any other way. He needed a king in order for it to happen especially because they were under the influence of the Romans at the time.

Maybe in the time of Shlomo Hamelech it was a practical thing as it would not have been built quickly had he not used people who were already trained in preparing the wood, the same with the stones. Perhaps that is the reason. A very practical reason.

The second possible Teretz. We learn in Melachim I 7:51 (כל-המלאכה). Shlomo Hamelech finished building the Bais Hamikdash. Then it says (ונבא שלמה את-קדשי דוד אביו, את-הכסף ואת-הזהב) (ואת-הכלים--נתן, באצרות בית ירור). His father Dovid had prepared gold, silver and utensils for the Beis Hamikdash and he put them into the treasure house. All the Meforshim on the page ask, what did he do with all the gold and silver and other items that his father prepared. Chazal say in Divrei Hayomim that Dovid Hamelech prepared everything that was needed for the Beis Hamikdash.

Why didn't Shlomo Hamelech use the wood and the gold and silver that his father prepared? A Peledika Kasha.

All the Meforshim on the page ask the question. Rashi in one of his Tirutzim brings the following. (כך אמר שלמה. רעב היה בימי אבא שלש שנים, והיה לו לבזבזו ההקדשות הללו להחיות בהן עניי ישראל) Shlomo Hamelech said that in Dovid's lifetime there was a three year hunger and Dovid Hamelech should have used the money to support the poor people that were starving and since the money was not used for what it should have been used, so therefore, Shlomo Hamelech felt it was tainted money and should not be used. That is what Rashi says.

Based on this, perhaps Shlomo Hamelech who knew that Klal Yisrael knew that his father had the money prepared as his father made a very public appeal to Klal Yisrael for the money and here Shlomo Hamelech was going and preparing it anew on his own without using his father's. He would have to explain. It is embarrassing for his father to have to explain. So it may be that this is why he wanted to keep it as quiet as possible and maybe perhaps it could be that that is why he did it quietly and sent the work out of town so to speak to be done in Lebanon and it won't be as obvious to the people that he is not using what his father prepared. These are two possible Teirutzim to what I said at the outset is a very strong Kasha.

2 – Topic – Why Moshe Rabbeinu's does not appear in the Parsha

As you know, in Parshas Tetzaveh Moshe Rabbeinu's name does not appear. In the Shach Al Hatorah found also in the Nachal Kedumim which is the Chida on the Parsha, they write the lesson from the fact that Moshe Rabbeinu's name does not appear in the Parsha is (שלא יקקלו עצמן). A person has to be careful what he says about himself. Don't say negative things about yourself. Moshe Rabbeinu shouldn't have said it and because he said it it came true and he ended up having a Parsha without his name in it.

(שלא יקקלו עצמן) It is a common theme that we know that Al Tiftach Peh L'satan. Don't say things that are not proper. Moshe Rabbeinu said as is found in 32:32 (מִחַיֵּי נָא, מִסְפָּרְךָ) , erase me from Your Sefer. He shouldn't have said that, and therefore, that is a lesson. It is a lesson that we know. We try not to say negative things.

Let me share with you a question that I have. Rav Chaim Kanievsky has a Sefer on things that are Segulos for remembering. As you know, Rav Chaim has an incredible memory and he has knowledge of Kol Hatorah Kulo which is really incredible. He writes in one of his Kuntersin things that are helpful to a person that a person should be able to remember. One of the things is that a person should say I have a terrible memory and I always forget everything. A person should say that. Can you imagine that a person should say that I have a terrible memory and I always forget everything. That is my best recollection of what he said.

My question is a person should say that I always forget everything? Isn't that terrible? It is one of the biggest Tzar that a Yid has the pain of learning and forgetting. It is very painful when we learn and we forget. We know it is that way and it is part of the Tzar of Limud Hatorah the fact that we tend to forget things.

So why is it that when it comes to such a thing Rav Chaim says that it is a good thing to say it, that a person should say it. Why isn't that Al Tiftach Peh L'satan? I don't know. But right now I will do anything to be able to remember things a little bit better and certainly if Rav Chaim says it is a good thing then I am going to say it. That I should have Siyata Dish'maya that I should remember things B'ezras Hashem. At least I will remember to say this particular thing.

3 – Topic – A Vort directly on a Posuk in the Parsha

Let us start with the first word 27:20 (וְאָתָּה). The Parsha begins with (וְאָתָּה תִּצְוֶנָה) and you should command and as you know it is very unusual. Besides that it doesn't say Moshe Rabbeinu's name but okay there is a reason for that. Besides that it doesn't say Moshe Rabbeinu's name why (וְאָתָּה תִּצְוֶנָה), it should say Tzav Es Bnei Yisroel. What is the (וְאָתָּה)?

There is a Klei Yakar in Parshas Ki Sisa 30:23 which also has the word (וְאָתָּה) and the Klei Yakar refers back to our Posuk in Parshas Tetzaveh that Moshe Rabbeinu is the source of miracles. Moshe Rabbeinu is the source of things that have Nitzchios. What Moshe Rabbeinu did had permanence. (וְאָתָּה תִּצְוֶנָה) when it says (וְאָתָּה) it means it should come from you, it should be something that comes from you. From you meaning from your Kochos Hanefesh. Moshe Rabbeinu did the Nitzchios.

(וְאָתָּה תִּצְוֶנָה) says the Klei Yakar the Parsha of the Menorah is in Parshas Emor it is not in this week's Parsha to light the Menorah. What is in this week's Parsha the Ner Hamaravi (לְהַעֲלֹת נֵר , תְּמִיד). It says one Ner. Over there it says Neiros and here it says Ner. Here it is the Ner Hamaravi. (וְאָתָּה תִּצְוֶנָה) Moshe Rabbeinu with your Kochos Hanefesh you command that it be lit. it should come from you the lighting of the Ner Hamaravi. When it says (וְאָתָּה) it shows something of a permanence.

What is Gevaldig is that in next week's Parsha Parshas Ki Sisa when it talks about the Shemen it says 30:23 (וְאָתָּה קָה-לְךָ , בְּשָׁמִים רָאשׁ). What does the (וְאָתָּה) have to do? Regarding the Shemen Hamishcha, the Gemara in Horayos which we are learning in the Mishmar on Daf 11 says that the Shemen Hamishcha lasted forever. They used it for Keilim, they used it for people, they used for everything and it stayed the complete jug of Shemen Hamishcha and it lasted forever. (וְאָתָּה) shows permanence.

I happen to have seen the Abarbanel says it there as well and he says that just like the Man that was put away by Moshe Rabbeinu had permanence, had Nitzchios forever, this was also forever. Ad Kan this is what the Klei Yakar says and he brings a few more times when it says (וְאָתָּה).

According to this now I understand. We have the Mesorah which I don't know if it comes from a Gemara or from a Medrash but there are a number of Achronim among them the Ohr Hachaim Hakadoesh who say that Moshe Rabbeinu didn't go into Eretz Yisrael because if he had built the Beis Hamikdash it would never have been Chorev. The Ribbono Shel Olam wanted that when there would be a time of punishment the punishment should fall on Eitzim and Avanim, stones and wood and not on people, and therefore, Moshe Rabbeinu didn't go in because if he would have gone in and built the Beis Hamikdash it would have been permanent.

How do you think if Moshe Rabbeinu built it would have been permanent? That is the idea of the Klei Yakar. Whatever Moshe Rabbeinu does has Nitzchios. Moshe Rabbeinu's Torah is Nitzchi. Whatever Moshe Rabbeinu brought to Klal Yisrael personally is Nitzchi and that is the idea of (אֶתְּהָה). It is a code word, it should come from you. Tzav Es Bnei Yisrael is to Klal Yisrael and you are a member of Klal Yisrael. (וְאֶתְּהָה) when it personally comes from you that is something else.

4 – The question of the week

Speaking of Korbanos, the last Posuk in the Parsha it talks about building the Mizbaiach Haketores, the Mizbaiach Hazav. What is it used for? Ketores. The last Posuk in the Parsha 30:10 says that it has one other use. Once a year blood is sprayed on the Mizbaiach Haketores.

What is the once a year (אֶתְּהָה בְּשָׁנָה)? Rashi says (ביום הכפורים). We all know this because we say in the morning (איזה הוא מקומן של זבחים: קודשי קודשים שחיטתן בצפון, פר ושעיר של יום הכיפורים שחיטתן בצפון;) ועל מזבח הזהב (וקיבול דמן בכלי שרת בצפון). We say every morning that the Par and the Sa'ir of Yom Kippur was Shpritzed on the Mizbaiach Hazav. How do you like that? The Korbanos that we say in the morning fits with this week's Parsha. That (אֶתְּהָה בְּשָׁנָה) it Shpritzed. It is wonderful!

But wait, we don't end the Ketores there. Then we say (פרים הנשרפים ושעירים הנשרפים שחיטתן בצפון,) (פרים הנשרפים ושעירים הנשרפים) (וקיבול דמן בכלי שרת בצפון). The (וקיבול דמן בכלי שרת בצפון). The (וקיבול דמן בכלי שרת בצפון). The (וקיבול דמן בכלי שרת בצפון) which is the Par Helem Daver Shel Tzibbur and the S'ir Shel Kohen Gadol these Korbanos are also sprayed on the Mizbaiach HaKetores. Why does it say that this Mizbaiach is used for the Ketores and it is used for (אֶתְּהָה בְּשָׁנָה). It is one more use that is missing in the Parsha? Tzorech Iyun Gadol. There are possible Teirutzim but I would rather let you figure it out. With that I want to wish one and all an absolutely wonderful Shabbos Parshas Tetzaveh IY"YH.

Rabbi Reisman - Parshas Tetzaveh - Purim 5780

1 - Topic - A thought from Rav Isaac Sher.

As we prepare for Shabbos Parshas Tetzaveh - Parshas Zachor and of course as we prepare for the Yemai HaPurim Ha'aileh which are about to come upon us with great joy. Let me begin with a thought on the Parsha and move on to Purim. In this week's Parsha we of course have once again a continuation of individual Peratim, individual Halachos regarding the building of the Mishkan, and particularly the Bigdei Kehuna. We read in the Parsha in 29:45 and 46 and once again the Ribbono Shel Olam says (וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל). I will reside among the Jewish people and it says (וְיָדַעְתָּ, כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם, לְשָׁכְנִי בְּתוֹכְכֶם). You will know that I am the G-d that took you out of Egypt to dwell among you.

In Leket Sichos Mussar on page 221 in the first volume, Rav Isaac Sher the Slabodka Mashgiach asks what is going on here? Moshe Rabbeinu says we are building a Mishkan so that you should know that I G-d took you out of Egypt. What is going on? We are talking about the generation that worked in Mitzrayim. They were redeemed, they saw the Makkos, they saw and experienced

Kriyas Yam Suf. They need to know that Hashem took them out of Mitzrayim? (וַיִּדְעוּ, כִּי אֲנִי יְרֹנֵר) (אֶלְרִירָם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְשָׁכְנֵי בְּתוֹכְכֶם)?

Even if it would be possible that they would forget or they wouldn't identify G-d with Yetzias Mitzrayim, they stood at Har Sinai and again HKB"H said as is found in Shemos 20:2 (אֲנֹכִי יְרֹנֵר) (אֶלְרִירָה, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם). So again, they had a Gilui Shechina and they saw G-d say I took you out of Egypt. So what is going on here again, you should know that I took you out of Mitzrayim. Pele!

Zagt Rav Isaac Sher, from here we see that Ain G'vul L'yidia, there is no end, there is no limit to how much a person can focus on knowing something, on appreciating something, of feeling something. Wherever you are and whatever it is that you know, to focus on it, to live it, Ain G'vul L'yidia. There is no limit to how much a person can take something that already inspires him, that already gives him a strong feeling of connection to Hashem, and by focusing and refocusing and refocusing he can become a greater Eved Hashem. It is true for all of us.

We have kindness that Hashem has done for us that we take for granted, and we move on. Ain G'vul L'yidia, you have to remind yourself every day. When you say Modim, thank HKB"H for the things that you have. (וְעַל כָּל־מַעֲשֵׂי יְהוָה וְיִתְרוֹמֵם וְיִתְנַשֵּׂא) after you thank Hashem for everything, repeat it for all of them. I will appreciate the greatness of HKB"H (וְיִתְנַשֵּׂא שְׁמִי מִלְּכֹנֵי תְּמִיד). Ain G'vul L'yidia. What a wonderful message. With that we move on to Purim.

2 - Topic - Purim - the Yedi'os that we should have.

Rav Tzaddok in Tzidkos Hatzaddik 255 (on page 136 - 137) says an absolutely incredible Teretz to an often asked Kasha. We know that Mordechai discovered that Bigson V'seresh were plotting to kill Achashveirosh. He revealed that that was taking place, and Bigson V'seresh were killed. Chazal say G-d created the Refuah before the Makkah. That this would ultimately be the reason why Mordechai finds favor in Achashveirosh's eyes.

Asks Rav Tzaddok, Esther was at that point already in Achashveirosh's palace and she was forced to live with him as a wife. Mordechai could not be happy about this as she was his wife. Had Bigson and Seresh succeeded in killing Achashveirosh, Mordechai would have had a Yeshua, because his wife would come back to him and all would be good. Not only that, but Achashveirosh is Chayuv Misah because a Ben Noach who lives with a married woman even B'shogeig is Chayuv Misah. He asks, why did Mordechai interfere with Bigson V'seresh's plan to kill Achashveirosh, he should have been happy about it.

Answers Rav Tzaddok a Teretz that only Rav Tzaddok would have the courage to say. He said that Achashveirosh understood that in his generation the need to serve HKB"H was through a Middah of kindness, of generosity, of positivity. That was the problem with his generation. They all felt very pessimistic, very negative. 70 years had passed according to their calculation, and the Geulah had not come, and they were pessimistic. That is why they went to Achashveirosh's Seuda. They felt downtrodden and beat up.

Mordechai said no, you have to be optimistic and positive. Then there came an opportunity to do a kindness to Achashveirosh. Achashveirosh who he was angry at for taking his wife. Mordechai understood that to do a positive, generous, kind action to someone to whom he felt no need to be kind, was the important tool the Jews needed to serve HKB"H for that generation. He saved Achashveirosh's life out of kindness to Achashveirosh, not because Achashveirosh deserved it but because it was a Midah that he very much wanted to have.

That is what it means that Hashem created the Refuah before the Makka. Because the Makka of what Haman and Achashveirosh planned to kill Klal Yisrael had a Refuah. The Refuah was having this type of wonderful Midda of kindness and generosity. That is what Purim is all about. Purim is all about kindness and generosity. After all, isn't that what the day of Purim is about, isn't that what Matanos L'evyonim, Mishloach Manos and the Simcha of Purim is all about? Therefore, Mordechai understood that positivity was the tool to be successful, and he saved the life of Achashveirosh. That is the Refuah.

The message of Rav Tzaddok is that is Purim. Purim is a time to be positive. To be positive about Yiddishkeit. Mordechai didn't bow to Haman and he said why are you acting like downtrodden Jews and bowing to this man. On the contrary, don't be downtrodden. Stand up and be proud Yidden. Don't bow to him. Be positive.

Positive about Yiddishkeit that is what it is about. Like Rav Isaac Sher says you can know things but Ain G'vul L'yidia, you have to remember it and you have to practice it again and again. That is what this Yom Tov is about. Being kind, positive, generous, happy. Be optimistic about Yiddishkeit.

3 - Topic - A Yahadus Machshava

A third Machshava, a Yahadus Machshava. Simcha, joy. Chag Simchaseinu is Sukkos. Isn't it strange, we end Sukkos with Hoshana Rabbah and what do we do on Hoshana Rabba? We were a Kittel and we blow a Shofar, we tremble. What? I thought that it is Chag Simchaseinu, that is how we end Chag Simchaseinu?

Hallel. What is Hallel? Hallel is a day to say praise to HKB"H. How do we end it? Ana Hashem Hoshi'a Na. Please Hashem help us. Ana Hashem Hoshi'a Na? We are saying praise. That is how you end praise? You say Ana Hashem Hoshi'a Na?

In Shemoneh Esrei, the last three Berachos of Shemoneh Esrei are Hoda'a, thanks to Hashem. How do we end it? (שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמּוּדָה. בְּרַכְנוּ אֲבוּנוּ כְּלָנוּ כְּאֶחָד). It is the biggest Bakasha of the whole Shemoneh Esrei. That is how we end it. That is how we end Hoda'a (praise) by asking for stuff? You get the idea? Throughout many of the moments where we are supposed to be expressing joy and praise, instead we are pleading and are asking for things. What is going on? It needs an explanation.

There is a beautiful explanation in the Pachad Yitzchok on Chanukah, Maimar Beis Os Beis. The Yesod that he says is that B'techunas Nafsho Shel Adam, in the nature of a person, Temuna, is hidden, She'ifa Liyos Mucha Al Shulchas Atzmo. The desire to be able to control your destiny.

The desire to be able to help yourself totally. The independence, the autonomy which is human nature.

When a person says Hoda'a to the Ribbono Shel Olam, he recognizes that his life depends on HKB"H. That everything he does depends on G-d. Hoda'a is to praise and Mod'e is to admit. The Avoda of a Yid in praising Hashem, is to recognize that everything comes from the Ribbono Shel Olam. That is why every time we praise G-d we end with a Bakasha. We praise G-d and we say Sim Shaolm after Modim. We praise G-d and then we have a Bakasha. We say Nod'e Lecha in Bentching and then we say Rachem Na, we have a Bakasha. We say Hallel then we say Ana Hashem Hoshi'a Na. We are Mesameiach on Sukkos and then we end Hosha Na.

Part of our joy is the recognition that our lives are dependent on a Borei Olam. That we are not totally in control of our destiny. We are in control of our behavior. But what happens? There is someone in control, there is a pilot. We find Simcha in that. The Simcha of Purim is just that. The Simcha of Purim is the recognition that even in our Galus the Ribbono Shel Olam is there. Even when we don't see it, even when we are in pain, the Ribbono Shel Olam is there. With that we are Mesameiach. Kimu V'kiblu Hayehudim, we reaccept the Torah. On Purim the positivity, the feeling of optimism about being a Yid. How come Mordechai saved Achashveirosh's life? Because he was optimistic that a Yeshua would come soon, as it did.

And so, as we head to Purim, the job is to be positive, is to be optimistic, is to be encouraging. To be Mesameiach, is to really be joyful as we go to Purim. Too many people go to sleep early on Purim night and are very busy with things that stress them out on Purim day. Be Mesameiach, be joyful, be happy. Some people are busy learning Purim night. Learn on the Taanis in the afternoon. Why are there Yeshiva Bachurim when the whole afternoon of Taanis Esther the Bais Medrash is empty and at night when people should be Mesameiach they are busy learning. I don't get it. The afternoon is longer than the night! Why don't they give the boys money to learn in the afternoon and then go be Mesameiach at night as is fit for Purim?

There is a letter in Rav Wolbe's Igros where someone asked him should I learn on Purim or should I go around collecting? Rav Wolbe writes, it is already part of the Mitzvah of the day to go out as Bachurim do and increase in kindness and generosity to others (by collecting). He says divide the day. Learn some and go out and be Mesameiach and collect Tzedaka. It is an amusing letter because in the last line Rav Wolbe writes and besides I know you and someday you will be a Rosh Yeshiva and if you go around collecting, you will know how to do it. Purim is coming. Be in the spirit of Purim. Be Mesameiach on Purim.

I will be overjoyed if many of you can join me the (first) night of Purim (the night we Lain the Megillah) in my home 1460 East 19th Street. Music, excellent food to be Mesameiach the soul and be Mesameiach the body, and rejoice in our Avodas Hashem. Make it a meaningful Purim. A Gutten Shabbos and a Freilichin Purim to one and all!

Rabbi Reisman - Parshas Tetzaveh 5779

1 - Topic - Similarities between the Mishkan and a Shul.

As we prepare for Shabbos Parshas Tetzaveh. Terumah and Tetzaveh are the two Parshios that go together, one talking about the Mishkan and one talking about the Bigdei Kehunah until Revii and after Revii the Korbanos with which the Kohanim entered into their state of Kohanim who are Meshameish in the Mishkan.

I have mentioned in years past that our Shuls are modeled after the important parts of the Mishkan. So that in our Shuls we call the place that the Sefer Torah is called the Aron, similar to the Aron and we usually have Luchos as a symbol of the Aron. We have the Bimah which is called the Shulchan and many Shuls have a Ner Tamid and a Menorah, and different aspects of the Shul which are similar to the Mishkan. In front of the Aron there is a Paroches which we call a Paroches.

What I would like to point out this week is just like the Shul mirrors the Mishkan, those who Daven in Shul are supposed to mirror the Avodah of the Kohanim. The Kohanim did Avodah in the Mishkan. For that reason Halacha requires that somebody wash his hands before Davening. Even if he did not touch his shoes or did anything that requires him in washing, there is a straight obligation to wash, just like there was an obligation to wash ones hands in the Kiyor before doing the Avodah in the Bais Hamikdash. The same thing here, because again our Avodah in Shul in the Mikdash M'at mirrors the Avodah in the Mikdash there and that is why one is required to have some sort of a belt, not that it needs to be a special Gartel for Davening, however, at least a belt to be Mafsik Bein Libo L'ervah.

Similar to the Kohanim whose head had to be covered. Just like in the Bais Hamikdash the Kohanim wore a hat, because it mirrors what is done there. Somehow the obligation to wash ones hands outside of Shacharis is not well known. There are those who say that the Minhag HaGRA is to say a Beracha Al Netillas Yadayim on washing before Mincha and Maariv although we are not Noheig that way it points out the importance of one always washing before a person goes to Daven even B'yichidus and certainly with Minyan.

2 - Topic - A thought from Rav Schwab on Kedushas Haguf

Let me move on to a technicality that gives us an additional Havana. The Bigdei Kehuna are made L'cha'ano Li. Many Meforshim point out and the Netziv I noticed in the Hameik Davar that it is a Geder of Lishmah. The Bigdei Kehuna have to be made L'sheim the Kehunah. For the thing that they are going to be used for and the important point to understand is that the Begadim which adorn the Guf of the Kohen is meant to make the impression that there is a Kedushas Haguf, that the Guf has a Chashivus as a tool in serving Hashem.

The Meshech Chochmo says that a Kohen is a Meshamshei Kedusha, his Guf has a Kedusha as someone who is Meshameish in the Bais Hamikdash and that is why one is Mechabeid a Kohen.

I would like to speak about this topic, the idea of Kedushas Haguf. Rav Schwab in his Sefer Iyun Hatefilla page Lamed Gimmel on the Siddur writes that a Ger once asked him about the obligation

of burial. As you know, we are extremely concerned with Kavod Hameis, with giving great respect to a body which had once served HKB"H and now has its Neshama having left it, remains not as a piece of meat as some philosophers would see it, but as a tool of Kedusha created with a Tzelem Elokim. The Ger Tzedek asked what about a Guf the body of a non-Jew, does it have the same rules as the Guf of a Jew in that we require a great level of respect and immediate burial.

Rav Schwab explains the idea of Kedushas Haguf. He says Asher Kidishanu B'mitzvosav V'tzivanu is an expression that HKB"H Kidishanu, gave Kedusha to the Jew's body by the Guf of a Yid being a Meshameish of Mitzvos, being a tool with which one does Mitzvos with, whatever Mitzvos he might do. With this explanation, he answers a Kasha of the GRA on the Shulchan Aruch.

The Shulchan Aruch says, that you only say Birchas Hatorah if you're learning includes either speaking or writing the learning but not just thinking in learning. The GRA expresses dismay and says what do you mean? Thinking in learning is also Talmud Torah? Why do you only make a Beracha if you speak in Torah?

Rav Schwab answers that of course the Shulchan Aruch is Mod'e to the GRA that the Mitzvah of Talmud Torah is accomplished even in Machshava, with thought alone but the Beracha of Birchas HaMitzvos is Asher Kidishanu B'mitzvosav V'tzivanu.

Asher Kidishanu, the one who gave Kedusha to our physical bodies, B'mitzvosav with the Mitzvos. Therefore, we only make the Beracha on Mitzvos that we do physically with our Guf and not Mitzvos which we do with Machshava alone. We don't make a Beracha on the Mitzvos that have to do with Emunah, or Mitzvos Timidios because Asher Kidishanu means Kedushas Haguf.

Rav Schwab says that is also the language we use when we wash our hands for Netilas Yadaim. Netila is a language of lifting up. As it says in Yeshayahu 63:9 (וַיִּגְבְּלוּ וַיִּשְׁאַמּוּ, כָּל-יְמֵי עוֹלָם). Zagt Rav Schwab, Netilas Yadaim, we do a Mitzvah and we elevate the Guf, we lift up the Guf. Therefore, there needs to be an appreciation that our physical bodies are tools in serving Hashem.

The very first Schmooze that I heard from Rav Pam, many years ago when I was in my second year Bais Medrash, it was a Friday when Rav Chazzan wasn't there, I went instead to Rav Pam's Schmooze. My very first Schmooze that I heard from him was around Shavuos time and he spoke out in the name of the Bais Halevi that just like the parchment of a Sefer Torah has Kedusha because it is the place that Torah She'bichsav sits, so too the Guf of a Yid is the Klaf of the Torah She'bal Peh.

A Jew's body is the Klaf, is sort of the parchment where the Torah She'bal Peh resides, and the point that Rav Pam was making was that there is a Halacha that Hazmana Milsa Hi. If you prepare Klaf to be used for a Sefer Torah, Hazmana the preparing, Milsa Hi - gives it Kedusha. That is not true about everything.

If you prepare a bag to be used for your Tefillin and you never actually put your Tefillin in, Hazmana Lav Milsa Hi. The preparing doesn't give it Kedusha. Only by the Guf Hakedusha. The

thing that is a receptacle for the Kedusha itself not the place that it is stored. It is the Guf Hakedusha, it is the parchment of the Sefer Torah, there we say Hazmana Milsa Hi.

The same thing with the Guf of a Yid. When a Yid does Hazmana, prepares his Guf to be a receptacle for Torah She'bal Peh, the preparation alone gives it a great level of Kedusha. Hazmana Milsa Hi.

This Halachik concept that the Guf of a Yid is a Davar Shebekidusha, a tool for serving Hashem and in that way is a Davar Shebekidusha, is mirrored in many aspects of Divrei Chazal, many aspects in Halacha where we find that there is a specific level of Kedusha, holiness which we ascribe to a Guf.

A Guf after it passes away from the world is treated properly. We say about a person who forgot his learning that he is like Luchos V'shivrei Luchos, that he himself also has a level of Kedusha, because his Guf is a level of Kedusha. At any rate, the point that I am making is the point that treating your body as a Klaf of a Sefer Torah.

Someone once asked me is there anything wrong with wearing a Mickey Mouse T-shirt. There is no Halachik thing wrong with it, but is there anything wrong with making a Mantel for the Sefer Torah with a Mickey Mouse figure on it? One would say what? It is inappropriate. Well if you look at yourself as the Klaf of a Sefer Torah, you look at yourself as a receptacle of Torah She'bal Peh, you will behave differently. You will treat your Chashivus differently. You will recognize your self-importance as the Klaf of a Sefer Torah and then you will be able to elevate your actions by appreciating the potential that you have. Kedushas Haguf is something that the Torah teaches us that the Kohanim who are Meshamshim Kedusha and by extension to every Yid, Asher Kidishanu B'mitzvosav.

3 - Topic - Are Leviim getting short changed?

I would like to move on to another topic. I have mentioned numerous times regarding different issues, that I am a Levi and it seems very often that Leviim get short changed for being Leviim as compared to the Kohanim.

My point for the day is this. The Kohanim as you know, entered into the ability to do Avodah of the Kehunah at a relatively young age. The Leviim on the other hand, had to wait until age 30 as it says in Parshas Bamidbar 4:3 (מִבֶּן שְׁלֹשִׁים שָׁנָה וְעַד בֶּן-חֲמִשִּׁים שָׁנָה). A Levi has to be 30 years old. Why?

I would think because there is a lot of Schlep to do. They had to Schlep the Kerashim. There was a lot of hard work. That is why the Leviim are at the age of 30. However, it is not so. Not only in the Mishkan is it age 30 but even in the Bais Hamikdash where the Leviim have the relatively easy job of singing or guarding the doors, it is only the Ben Shloshim.

Rabbeinu Bachya in Parshas Bamidbar says that the reason why a Levi starts at the age of 30 is because Ben Shloshim L'koach. A 30 year old has more strength.

The question is what does it have to do with strength? Bish'lomo in the Midbar it has to do with strength, but what about in the Bais Hamikdash, they didn't Schlep? Why age 30?

Says Rabbeinu Bachye, the main strength a person has is his voice in his singing is from age 30 to age 50. Fine. The problem is that we don't see it that way. We don't see that a 30 year old's voice is more pleasant than a 20 year old's voice or even a 10 year old's voice. It needs to be explained.

The Maharal in Derech Hachaim on the Mishnah of Ben Shloshim L'koach says something and that is the point that I want to share with you. He explains Ben Shloshim L'koach that it is not talking about physical strength.

The spiritual energy is complete. A person is in turmoil from the adolescent years through his 20's finding himself as a Ben Torah, Talmid Chochom or Chalila not seeing himself that way. The Kochos Hanefesh are Bishlaimus at 30. Ben Shloshim L'koach says the Maharal is Kochos Hanefesh. The Tzama Lecha Nafshi, the Nefesh, the desire for HKB"H, the energy to follow through, is the Tokef at age 30.

The point that I want to make has to do with singing, with Zemer. It is true that sometimes a child sings more beautifully than someone older. But the Ikkur of Nigun is the Koach Hanefesh. The soul that a person puts into it. The feeling that a person puts into it.

So a Levi is Ben Shloshim L'koach, he is not short-changed. It shows the Chashivus of his work. Even more than the Kohanim who do the Avodah in the Bais Hamikdash certainly needs Kochos Hanefesh. But singing is all about Kochos Hanefesh. Therefore, a Levi has to be 30 years old. Gevaldig!

30 to 50 which means that I am no longer eligible to sing in the Bais Hamikdash, however, I have to tell you that the language of the Rambam makes it seem that 30 to 50 you are required to come and that over age 50 you are permitted to come. So there is still some hope.

At any rate, the Nekudos that are mentioned here today is the Chashivus Haguf. For a person before he goes to Daven to appreciate what it means not only to be dressed properly but to wash one's hands properly before Davening as a Hachana.

To understand the Chashivus Haguf as a receptacle of Torah, Avodah, and Yir'as Shamayim. The Klaf of Torah She'bal Peh and even when one sings to see in it the necessity to feel the Kochos Hanefesh, a spiritual Hergish in the feeling and energy of a Davening. I wish one and all an absolutely wonderful Shabbos Kodesh Tetzaveh!

Rabbi Reisman – Parshas Tetzaveh 5778

1 – Topic – A thought from Rav Chaim Kanievsky from a new Sefer

As we prepare for Shabbos Parshas Tetzaveh also Shabbos Parshas Zachor and of course the Shabbos in which we prepare for the extraordinary Chag which we call Purim. Let me start with a

thought on Parshas Tetzaveh. This week someone gave me a Sefer named Derech Hamikraos written by Rav Chaim Tzvi Lerrerfeld in Eretz Yisrael in which he has certain questions which he asked Rav Chaim and there is a fascinating question in this week's Parsha.

The question he deals with is whether it is permissible to ask a Shaila to the Urim V'tumim on Shabbos. As you know, the Urim V'tumim created a message. It is a Machlokes in the Gemara as to exactly what happened, but somehow letters came together to create the message. The question is whether that is an Inyan of Kesiva, of writing or not. So the question was whether that was Muttar on Shabbos. The Gemara in Maseches Menachos 95b says that Dovid Hamelech when he was running away from Shaul came to Achimelech the Kohen Gadol on Shabbos and he did ask the Urim V'tumim which would imply that it is Muttar. The question asked of Rav Chaim is why it is Muttar.

Rav Chaim K'darko Bakodesh wrote Ayin Mishna Brura Shin Chaf Ches: Kuf Mem Gimmel. Naturally we look it up and there the Mishnah Brura writes regarding people who had the power to be Locheish Al Hanichashim V'akrabim Shelo Yaziku. There are those who are able through the power of speech or maybe the power of magic to lull snakes and dangerous creatures to come together and they would freeze. The Shulchan Aruch says that you are allowed to do this on Shabbos and even though you are in effect capturing these snakes, the Mishna Brura says that it is Muttar. Why? We know that the snake charmers are able through a Lachash, through saying words certain ways to freeze these snakes. It is Muttar because it is not a natural type of Tzaida.

Rav Chaim meant to say that Kol She'kain when you ask the Urim V'tumim there is nothing natural about the Urim V'tumim spelling words, as it is something that HKB"Y told us is going to happen, but it is not something that is in the natural Olam Hab'riya, and therefore, Rav Chaim is saying that that is permitted. Wonderful! A nice comparison from the Mishna Brura to the Shaila that was asked.

What makes this especially interesting to me is that there is a Steipler, Rav Chaim certainly knew that his father the Kehillas Yaakov has a piece in the Kehillas Yaakov on Maseches Bava Kamma in which he talks about whether a Mazik, someone who does damage through a Segula is Chayuv or not. There the Steipler has one of the most set of interesting pieces in the Kehillas Yaakov. He compares it to the discussion regarding a Rosh in Arvei Pesachim.

The Rosh in Arvei Pesachim asks a contradiction. The Gemara says that Moshe Rabbeinu died on Shabbos and that is why we say Tzidkascha Tzedek at Bein Hash'mashos (Shabbos Mincha). It is Zayin Adar today. This is an appropriate Vort for today. Moshe Rabbeinu died on Zayin Adar which was Shabbos at Bein Hash'mashos. The question is that the Gemara also says that Moshe Rabbeinu wrote Sifrei Torah on the day that he passed away. If it was Shabbos how could he write Sifrei Torah? A Gevaldige Kasha.

The Shla Hakadosh quoted by the Steipler says that Moshe Rabbeinu wrote these Sifrei Torah through Hashba'as Kulmasin, a Kabbalistic idea of making the pens write on their own. Mimeila, he wasn't Chayuv for Melacha on Shabbos because if someone does it in an Ofen that is not a natural way but in a Kabbalistic way, then you are not Chayuv. So this Steipler is really the same

as his son Yebadeil Maichaim Rav Chaim, who says that doing it in such a way is Muttar based on the Mishnah Brura and it is very Geshmak.

The only question the Steipler has on this is if so the Sefer Torah should be Posul as it is not written the regular way. Could it be that the Sifrei Torah that Moshe wrote on the last day of his life are not Kosher Sifrei Torah?

This is the Steipler's Kasha. If you want you can look up the Steipler and you will have a Geshmak, you will have a Shtick Gan Eden and you can take it to the table on Shabbos. It is a very Geshmake Steipler.

He also questions whether someone who is Mazik another person through a Segula, I don't mean a Narishie Segula that are in the newspapers. I mean a Segule that it says in the Gemara. Somebody puts cut finger nails near an Isha Mi'uberes which causes damage, the question is whether he is Chayuv and this is all Talui in the very same question. When you do something in an Ofen Seguli, an Ofen that is not natural, whether it has the Halachos of the Torah when the Torah is talking about doing it in a natural way. So it is a Gevaldige discussion which is appropriate for Parshas Tetzaveh, appropriate for the 7th day of Adar.

2 – Topic – A Nekuda of appreciation of visiting Eretz Yisrael and the Kosel.

I would like to move on to another Nekuda. This Nekuda has to do with the uniqueness of the Mishkan, the Beis Hamikdash and the Kosel which I discussed last week and I would like to add another Nekuda of Machshava into the uniqueness of the Mishkan in the Midbar. The Yesod really has nothing to do with the Mishkan, the Yesod is a basic Yesod in life in Olam Hazeh, and a Yedia of where it comes from.

In Olam Hazeh, this world, most things that happen, happen gradually. It is a world of gradual change. If a person wants to lose weight it is gradual. A child grows up it is gradual. A person wants to succeed and make money, it is gradual. The nature of Olam Hazeh is that everything is gradual. As a matter of fact, one of the famous paradoxes of the Greek philosophers was the paradox of incremental change.

The concept of incremental change which you will see in a moment is basic to understanding Divrei Torah, is the Sorites paradox of a pile, a heap. If you have a pile of stones, how many stones is called a pile?

You add a pebble, can a pebble break a table? Of course not. You put one pebble on the table. Two, three, four, five, six, seven, eight, nine, ten. Eventually the table will break. There will be a pebble, which will be the sort of straw that broke the camel's back, that will break it. But logically it doesn't make sense that adding one pebble could break a table.

Olam Hazeh is a world of gradual change. It is a world in which where everything that happens, happens in a gradual way and it is difficult. Words that are used to describe, let's say the word loud, or the word tall, or the word big, they are all paradoxical in the sense that what is something

loud? You add one decibel, one decibel, the change is gradual. There is no moment in which you can say that it became loud. It became tall. Why is this important?

Chazzal say that Kach Um'naso Shel Yeitzer Hora. Hayom Omrim Lo Asei Kach Umacha Omrim Lo Asei Kach. This concept, the Sorites paradox is the difference between Gan Eden and Olam Hazeh. In Gan Eden, Ra and Tov, good and evil are clear because you choose one or the other. In Olam Hazeh it is gradual, the Yeitzer Hora pulls a person away a little bit at a time. People who are not careful with their health, gradually they cheat on the things that they are allowed to eat and not allowed to eat. Everything is gradual. It is an Umnos of the Yeitzer Hora.

The Maharsha brings regarding this Umnos of the Yeitzer Hora (הוי משקי העון, בהבלי השוא; וכעבות) (הענגלה, הטפסה). He brings a Posuk from Yeshaya 5:18 that the Yeitzer Hora Moshchei Avon Bechavlei Shav. Pulls you to sin with ropes that are lies, that are false. There is no quick change. Things don't happen quickly. Things happen gradually and you have to be careful. Because suddenly a person finds himself in a place where he did not want to be. It is one click, another click, going from being Tahor to Tamei. Nobody goes straight to Shmutz. People go gradually to things they shouldn't see, to entertainment, and eventually make the way into the worst things that can be.

The Gemara in Maseches Shabbos 105b (first wide line) says (שכך אומנתו של יצה"ר היום אומר לו) (עשה כך ולמחר אומר לו עשה כך עד שאומר לו עבוד ע"ז והולך ועובד). The Beis Hamikdash is a place of clarity. A place where Tov and Ra are very clear. Kohanim did not wear shoes in the Beis Hamikdash, it was like Adam Kodem Hacheit. Before there was a Klala on the earth man's foot stood on the ground. The Nisyonos Hachaim, are Nisyonos of gradual change. It is very very difficult to make a radical change. The only place in this world where we see people make sudden changes is people who go to the Kosel, people who go to the Beis Hamikdash, people who are sensitive enough to know that where this is real Kedusha, it is real. Someone who goes to Eretz Yisrael and understands how significant it is, how significant the opportunity is. This is my Nekuda for this week's Parsha. The Nekuda of appreciation.

3 – Topic – A Dvar Halacha on the Megillah.

Before I end let me end with a Dvar Halacha. Last year I gave a Navi Shiur in which I went through words in the Megillah where a change in pronunciation changes the meaning. Now this is not the setting to go through all of them, but I would like to mention to you at least my first one.

Esther 1:1 (המלך מהדו ועד-כוש). Moleich is the name of an Avoda Zora in Chumash which is pronounced with the accent on the Moi. If you look at the Megillah it is HamoLEICH Maihodu V'ad Kush. The accent is on the Lamed Ende Chaf, we call that Mil'ra with the accent at the end of the word. Why is it important?

Because it changes the meaning. Most words if you use Mil'ail or Mil'ra, mispronouncing the word does not change the meaning. But here you have it, a word which appears in Tanach which sometimes is Mil'ail and sometimes is Mil'ra and Lemaysa it does change the meaning because it means something else. So one Dvar Halacha. Maybe next year we will go to another word.

HamoLEICH Mai'hodu V'ad Kush. If your Baal Korei doesn't know what you are talking about, so you should say it. You can listen to Kriyas Hamegillah and say one or two words yourself.

This is my offering for Purim. I want to invite everybody, all my Thursday phone Chavrusas to join me this coming Thursday on Purim for a Simchas Purim. Wednesday night in my house and Thursday night in my house. Basically 30 hours straight except when we are in Shul, to be Mesameiach a Simcha Gedola. I would love to see you and be Misameach with you with a Simcha of Simchas Purim a Simchas Yeshuas Yisroel. A Freilichin Purim to one and all!

Rabbi Reisman - Parshas Tetzaveh 5776

1. The Parsha of the Bigdei Kehunah. For this week I would like to share with you a couple of stories. The story itself may be well-known but I would like to tell you the rest of the story. Let me begin with story # 1. The story of Dama Ben Nesina is well-known. Dama Ben Nesina is the example of Kibbud Av V'aim. Chazal came to him and wanted to purchase a valuable stone for the Ephod, the keys to the lockbox were under his father's pillow. He refused to awaken him and later was rewarded with a Parah Adumah. Very often this is discussed on Shabbos Parshas Chukas when you talk about the Parah Adumah. Very often it is discussed on a Shabbos that talks about Kibbud Av V'aim. Today I would like to discuss it from a new angle.

The Chachamim came to Dama Ben Nesina to purchase a stone for the Ephod. Why were they buying this stone for the Ephod? Moshe Rabbeinu made an Ephod and that remained. He made Bigdei Kohen Gadol and that remained. Why in the world would they be looking to buy a single stone for the Ephod? How did it get lost? It is possible to lose anything but a stone from the Ephod, maybe it fell off and it fell off and it was lost. Halo Davar Hu! Isn't that strange?

You need to know the rest of the story. To get to that let me tell you a Shver Rambam. The Rambam in Hilchos Klei Hamikdash 9:7 says (ומפתח על האבנים שמות השבטים כתולדותם ונמצא כותב על האודם) ראוּבֵן וְעַל יִשְׁפָּה בְּנֵימִין. וְכֹתֵב בְּתַחֲלָה לְמַעַלָּה מֵרֹאשׁוֹן אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב וְכֹתֵב לְמַטֵּה מְבִנְיָמִין שְׁבֹטֵי קָה כְּדֵי שִׁיֵּהוּ כָּל הָאוֹתִיּוֹת מִצְוִיּוֹת שֵׁם) that on the stones of the Ephod the 12 stones each had engraved the names of the 12 Shevatim, Reuvain through Binyamin. On Binyamin's stone, the last stone, it was engraved additionally the two words Shivtei Ka, the Shevatim of G-d. All of the Meforshai Harambam struggle with this. This is because the Gemara in Maseches Yoma says no, it says the words Shivtei Yeshurun. Why does the Rambam write something that is not what it says in the Gemara?

Recently the Chiddushei Chasam Sofer on Maseches Yoma was printed and in the back they have the Chasam Sofer's notes on Yerushalmi of Yoma and there the Chasam Sofer writes something absolutely extraordinary. Mitzva L'farseim.

He writes first of all that the name Yeshurun which is the name for the Jewish people is a very special name. The name for Klal Yisrael changes based on what Madreiga, what level Klal Yisrael is on. We don't find the name Yeshurun until Parshas Ha'azinu once and V'zos Habracha twice. The name Yeshurun is not even applicable to the Dor Hamidbar as the Dor Hamidbar sinned. But only to those born in the Dor Hamidbar who entered Eretz Yisrael are on a higher level. Says the

Chasam Sofer, the name for Klal Yisrael changes according to their level. So first, with this he answers the Rambam. He says just as the name Yeshurun came to the second generation of Jews, so too, it did not stay forever. It may be true that originally the name Shivtei Yeshurun was engraved on the stone, but with the Yeridos Hadoros (with the generations going down) it was changed. Klal Yisrael didn't deserve Shivtei Yeshurun. The name became Shivtei Ka. When did this change take place? How did this change take place? What exactly happened?

Well I told you that the Chasam Sofer is going on a Yerushalmi. Yes the Yerushalmi says that the stone that was lost in the time of Dama Ben Nesina was the Yoshfei stone? Yoshfei is the 12th stone. Probably what was called in English the Jasper stone. The Yashfei stone was the stone of Binyamin. On it, it said Shivtei Yeshurun. The Chasam Sofer said that that stone was lost Min Hashamayim because in the Bayis Sheini there was Sinas Chinom. The Ramban says that the name Bnei Yeshurun is connected to the Posuk in Devarim 12:28 (כִּי תַעֲשֶׂה הַטּוֹב וְהַיָּשָׁר, בְּעֵינֵי יְקֹנֵק אֱלֹקֶיךָ).

In the Bayis Sheini it was Min Hashamayim that the Yashfei stone was lost and when the new one was found and purchased, Chazal (the Anshei K'neses Hagedolah) understood with their Ruach Hakodesh to put on Shiftei Kah. There is the rest of the story of Dama Ben Nesina. The lost stone and the special uniqueness to the name Yeshurun.

Of course there is a Gevaldige Mussar here as well. On the Yomim Noraim we say Ki Ata Salchan L'yisrael U'machalan L'shiftei Yeshurun. Hashem forgives Klal Yisrael when they are the Shiftei Yeshurun, when they deal B'yashar one with the other. When there is no Sin'as Chinam. Sin'as Chinam is not just an Aveira it changes the name, the essence of Klal Yisrael. What a beautiful message, what an incredible thought. A stone of the Ephod was lost.

I would add that this answers another Kasha. Many Meforshim wonder, the Gemara says in Maseches Kiddushin 31a (18 lines from the bottom) (עַד הֵיכָן כִּיבוֹד אֵב וְאָם) Ad Heichan Kibbud Av V'aim? We learn the degree of Kibbud Av V'aim from Dama Ben Nesina a non-Jew. Is there no Jewish example for Kibbud Av V'aim?

The answer is the whole story of Dama Ben Nesina and the lost stone is a story of losing the Madreiga, the Darga, the greatness of Shiftei Yeshurun. When the Yashar was lost that is exactly when the lessons, the Mussar of Bein Adam L'chaveiro had to be given over to another people, to learn it from someone who is not even Jewish. And so, we have a lesson within a lesson and a completion of a story. That is a story that has to do with the Choshen, the Avnei Ha'eiphod.

2. A second story and the rest of the story. The second story is not as well-known. Dama Ben Nesina's story is in Gemara so it is known. This story is in Kesuvim so it is not well-known. So let me tell you the story and the rest of the story. In Daniel, we read that Nevuchadnetzar built an extraordinary statue. It is a Machlokes if it was an Avodah Zorah Mamash or if it was an image of him. It is a Machlokes Baalei Tosafos in Pesachim on 53b (Dibbur Hamaschil מִהָרָאוּ חֲנֻיָּה מִיִּשְׂאֵל (רַעוּרֵיהֶּ). He decreed that everyone is to bow down to it. Many Jews did. Chanania Mishael and Azarya refused and we have the story that they were thrown into the Kivshan Ha'aish. The only reason that is known is because it is in Selichos. But at any rate, this is the story of this great image which many Jews bowed down to. It is hard to understand that in such a generation only three people would be Moser Nefesh.

The rest of the story. Chazal tell us that Nevuchadnetzar who had the Keilim of the Bais Hamikdash took the Heilige Tzitz and put it in the mouth of this Avodah Zorah. Miraculously through Kochos Hatumah, the Tzitz caused the image to say Anochi Hashem Elokeichem Asher Hotzaisi Eschem Mai'erezt Mitzrayim. This image spoke the words of Hashem at Har Sinai. Because of that, many Jews were susceptible to the influence to bow down to it. The Gemara says that Daniel came and Daniel was not persecuted even though he refused to bow down. So Chazal say, Daniel Heichan Hoisa. The Gemara tells us that Daniel was not prosecuted because he had found favor in the eyes of Nevuchadnetzar earlier. Anyone who learned the first and second Perek of Daniel would know that. At any rate, Daniel came and he went over to this image and said to the people there that I want to kiss the image. They allowed him to. He didn't kiss it. He put his mouth to the mouth and sucked out the Tzitz. Then the Tzelem no longer spoke. That is the rest of the story of the Tzitz. There is a message here too.

The Bigdei Kehunah were not just Begadim, not just clothing. Not just things that clothed. They were Kodesh. They had a tremendous holiness. The Kochos Hatumah could have them say Anochi Hashem Elokecha, what a Davar Pele. It had tremendous level of Kedusha. I don't know if when it says Kodesh Lashem on the Tzitz, did it mean the Tzitz said Kodesh Lashem on it or did it mean that the Kohen Gadol who wore it was Kodesh Lashem. I don't know Pshat. I don't know Teitch. Be that as it may, one way or the other it is a lesson into the Kochos of the Bigdei Kehunah.

3. One last story. After the Holocaust, my father came to this country with three siblings and three first cousins. They together built a family, were part of building Klal Yisrael in our family here. Today, my uncle, the last of the seven passed away. Today I am going to a Levaya at 2:30. That is the rest of the story. Many of you may be wondering why my words today to you are not as clear as usual. That is because I am sitting in a car outside a place where the Levaya will take place. I am Malei Hakaros Hatov to my father, to my uncle, to a generation that built that which we have here.

With that thought worthy of discussion at the Shabbos table as much as any Dvar Torah, I leave you to give a Kavod Acharon and I hope that this generation leaves as HKB"H takes them, we should get the lesson from what they built and look to become builders ourselves. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Tetzaveh 5775

1. I would like to share with you today the Chakira, the insight of Rav Yosef Engel (1859 - 1910) both in his Sefer Asfan D'oraissa in Siman 19 and his Sefer Bais Ha'otzer where he has a Chakira, he has a question regarding the Bigdei Kehunah, the clothing that the Kohen wore at the time that he did Avodah. His Chakira is whether Bigdei Kehuna is a Halacha in the Kohanim (a Halacha in the people) or is it a Halacha in the Avoda that has to be done. I will explain.

The first Tzad that it is a Din in the Kohanim is based on a Gemara in Maseches Zevachim 17b (7 lines from the bottom) where the Gemara uses the expression (בזמן שבגדיהם עליהם כהונתם עליהם) when they are wearing the Bigdei Kehuna than they are considered Kohanim. Later on Daf 24b (9

lines from the bottom) the Gemara uses the expression (בכיהונו) and Rashi uses the expression (בבגדי כהונה) a Kohen when he is a Kohen means he is wearing the Bigdei Kehuna. In other words, a Kohen who is not wearing Bigdei Kehuna does not have the status of a Kohen that can do the Avoda in the Bais Hamikdash. Part of the definition of a Kohen is that he is dressed as a Kohen. That is one way to understand it.

The second way to understand is that it is a Din in the Avoda. That every bit of Avoda in the Bais Hamikdash whether it is the burning of the Korbanos or the burning of the Ketores whatever it is, the Avoda requires a person to be wearing the Bigdei Kehuna. The Raya to this is on Daf 88b (21 lines from the top) in Zevachim where it says that (בגדי כהונה מכפרין) the Bigdei Kehuna as is well known brings Kaparah. That is a Din in the Avoda. Avoda is something that is Mechapeir. A Raya to this is that a Kohen who is doing other Kohen jobs not related to Avoda, like for example being a Kohen for a Pidyon Haben, Duchaning, eating Teruma, or accepting Terumah, none of these things requires wearing Bigdei Kehuna. So you can't say that it is a Din in the Kohen so it must be a Din in the Avoda of the Bais Hamikdash, the Avoda requires Bigdei Kehuna.

Nafka Mina. What is the difference if the Begadim are a Din in the person (a Din in the Gavra) or a Din in the Avoda? The Nafka Mina is if a Kohen Hedyot did the Avoda on Yom Kippur wearing the four Begadim he normally wears. If the Kohen Hedyot did the Avoda on Yom Hakkipurim certainly that is a violation of Halacha, which violation is it? If you learn that Bigdei Kehuna is a Din in the Kohen so the Kohen Hedyot was wearing the right Begadim but doing the wrong Avoda because it says Aharon Hakohen and we Darshun that not a Kohen Hedyot, so then he is Over a Mitzvas Asei. Then the Kohen Hedyot who does the Avoda of Yom Kippur is Over a Mitzvas Asei of Aharon Hakohen and not a Kohen Hedyot. However, if you learn that Bigdei Kehuna is a Din in the Avoda, that would mean that Avoda of Yom Kippur needs 8 Begadim, it is a Din in the Avoda that you need a Kohen who wear 8 Begadim. If a Kohen Hedyot does the Avoda on Yom Hakkipurim then he would be violating the Issur of Mechusar Begadim as he is doing an Avoda which requires 8 Begadim and he is wearing four which is much more serious. Doing Avoda while a Michusar Begadim is Chayuv Misah Bidai Shamayim. So this is the Kler of Rav Yosef Engel, are the Bigdei Kehuna a Din in the person or is it a Din in the Avoda itself.

Rav Pam in mentioning this Chakira would point to the Ohr Hachaim Hakadosh in this week's Parsha 28:2. The Ohr Hachaim Hakadosh Teitches the Posuk. (וְעָשִׂיתָ בְּגָדֵי-קֹדֶשׁ, לְאַהֲרֹן). The Bigdei Kohen the Torah says are made (לְקַבּוֹד, וּלְתַפְאֵרֶת). According to the Ohr Hachaim Hakadosh "Lo Tach'shov Ki Habigadim L'tzorchei Avodah L'vad." Don't think that it is a Din in the Avoda. He says "Lo Chain, Hu Ainam Ela L'kovaod." Certainly it is a Din in the person. Does he mean that it is a Din of both? The Nafka Mina is when Moshe Rabbeinu did the Avoda in the Shivas Yimai Hamiluim if it is a Din in the Avoda then he had to have Bigdei Kehuna and if it is a Din in the Kohen then it is a Shaila if Moshe had a Din of a Kohen on those days.

And so, in a short synopsis of what really is a long topic, there are two possibilities in the defining job or defining identity of the Mitzvah of Bigdei Kehuna. Either it is the image of a Kohen, if the Kohen is wearing Bigdei Kehuna, or the Kohen Gadol wearing Bigdei Kohen Gadol, or it is defined by the Avoda and the Avoda in the Bais Hamikdash has many rules and one of the rules is that it needs Bigdei Kehuna.

This is a Lomdishe Kler, however, there is a lesson as always in every single Chakira. Here the lesson is a very important one. When we put on clothing there are two things that we take into consideration when choosing clothing to wear. One of course is the Avoda, what is it we are going to do? If we are going to a wedding we wear certain clothing, if we are going to build a Sukkah we wear other clothing, if we are going to sleep we wear other clothing. Certainly we choose clothing based on the work that is being done. We also choose clothing based on the Gavra, based on the person. There is a certain identifying characteristic in a person wearing certain clothing it projects a certain image of himself. So that when someone wears clothing it is a defining characteristic of a person the way he chooses to project himself and it is an aspect of what is being done.

When Bnei Torah are in Yeshiva, Bnei Torah dress a certain way. It is hard to know, is it the costume for this particular work, a Ben Torah that requires a certain dress code or is it the Gavra, is it the person who is a Ben Torah who is the person and the clothing he wears defines the person or both. Well then he goes to work. I Imagine when you go to work you dress based on the dress code of where you go to work. The question is when a person goes to work are the clothing he wears changing because suddenly he has a different job and therefore, a different uniform is needed. Or, is the person himself changing. Is he changing now to a non-Ben Torah, someone who is a working person. What we see from here is that the Begadim are something that defines the person. It may not define the person to other people but it certainly defines him in the eyes of the person himself. It is an important thing to recognize when a person dresses a certain way because he has a job, that is for the job, the person is a person. A policeman, a fireman, a sanitation worker doesn't wear his work clothes when he is in his private life, the same thing should be true of a Ben Torah.

2. Let's move on from a Parshas Tetzaveh Vort to a Purim Vort. I would like to share with you a thought on Purim that I think is maybe, perhaps at least a defining moment in the Megillah that we might sometimes miss. As you all know, Megillas Esther is a story of a number of incidents that took place each of which is natural but taken together cause an incredible event to take place and that is what we call the miracle of Purim within nature. Every piece of the Megillah is part of the puzzle. The question is the incident where Haman leads Mordechai through the streets of Shushan on the King's horse and in the King's robes and Haman is announcing as it says in 6:11 (כָּכָה יֵצֵאֵהָ (לְאִישׁ אֲשֶׁר הִמְלִיךָ הַמֶּלֶךְ הַפֶּיַן בִּיקְרוֹ). How does that fit in to the puzzle of the Yeshua of Klal Yisrael? It would seem from the Megillah that that contributes nothing. After all, as soon as Haman finished leading Mordechai through the streets, Mordechai goes back to wearing sackcloth and fasting as the decree against the Jewish people is still in effect. The fasting that is taking place in Shushan is still taking place and the Mishteh Hayayin, that moment where the Ribbono Shel Olam saves Klal Yisrael has yet to occur. How does that fit into the story?

I recently saw a beautiful thought in the name of the Alter of Kelm one of the great Talmidim of Rav Yisrael Salanter and he explained beautifully as follows. He says think about the story of the Megillah. A decree was issued against the Jewish people. There is no doubt that Jews everywhere were in a uproar, they were tumuling. What is going on? They had questions for Hashem and they had questions for each other. The Gemara says that they criticized Mordechai and they said Mordechai did this. After all, didn't Mordechai do it? The rest of Klal Yisrael bowed to Haman

and it wasn't just the Amei Ha'aretz (ignoramuses) who bowed to Haman. There were Jews who Paskened, Talmidai Chachamim that Paskened, that from Halacha it is permitted. Tosafos says that they bowed to Haman because Haman is a person and he was not an Avoda Zorah, he was a leader. He demanded that they bow before him. And so, they held that it was Muttar. One man didn't bow and that was Mordechai. Mordechai not only didn't bow but he didn't stand up when Haman passed. He wouldn't show him any type of notice. Klal Yisrael had big complaints against Mordechai. Mordechai was a Daas Yachid, an individual opinion L'halacha, and he is wrong. Klal Yisrael is following the other Poskim and they were very critical of Mordechai. They said Mordechai did this to us. Then they are fasting for three days. One morning they wake up in the morning and there is an uproar in the streets of Shushan. This was not something that they had anticipated. After all, there were no newspapers and no radio broadcasts, everything happened after midnight. After midnight when Achashveirosh could not sleep as it says in 6:1 (בַּלַּיְלָהּ מִהָרָקָה אָחַשְׁוֵירוֹשׁ הָיָה לֹמֵד לֹא יָשָׁן). This took place at midnight. Achashveirosh tells Haman 6:10 (וְעַתָּה עֲשֵׂה לִּי כְּדִבְרֵי הַמֶּלֶךְ) do it quickly. There was no time to make announcements. There they are in the morning and there is an uproar in the street. What is going on? They look and they see, could it be, Haman is leading Mordechai on a horse dressed in the kings robes on the kings horse and he is announcing before him (כִּכְהֵן לְאִישׁ אֲשֶׁר הָיָה בְּיָמָיו). The Jews looked at it and they were astounded. They didn't know what to make of it. The decree against the Jews were still in effect. The Yeshua was still to happen. That was the Yeshua in the world. The Yeshua that is revealed in the revealed world. In the hearts of the Jewish people they understood, and they said to themselves we don't get this we don't understand. The one thing we see is that Mordechai knows what he is doing. I don't know how this happened but something that Mordechai is doing is right if this could happen. And suddenly their objections to Mordechai, the blogging, the Lashon Hora, the complaints to Mordechai came to an end. The talk of politics came to an end. The people lined up behind Mordechai. Now the Jewish people were worthy of the Yeshua that was still to take place that evening. Something big happened, something tremendous happened and we end the Megilla with the words as the description of Mordechai Hayehudi as being 10:3 (וְגִדּוֹל לְיְהוּדִים, וְרָצוּי) (לְרֵב אֶחָיו). That is also a part of V'nahavoch Hu, it is also a change. It is a change that we don't always notice because we know Mordechai as the hero of the Megillah. We don't realize that until that point Mordechai was not a hero to most of the Jewish people. As a matter of fact, they had complaints to him. And so, that is an extraordinary moment a moment from which there is much to learn.

3. Let me end by giving you a great idea. This week we learn about the Bigdei Kehuna. I took out the Rambam in Cheilek Avoda, Hilchos Klei Hamikdash. There the Rambam describes the Bigdei Kehuna. In Perek Ches, Tes, and Yud he describes it and you get a different picture of the Bigdei Kehuna when you read these Perakim and you read about the size of the Avneit, you read about the way the Bigdei Kehuna were made. Incredible! As a matter of fact there is one unusual aspect I am learning as I learn the Rambam in Hilchos Klei Hamikdash and that based on a Gemara in Maseches Zevachim 19 is that the Bigdei Kehuna had to fit the Kohen perfectly. If they were too long or too short they were not used. Incredibly the Rambam writes in Perek Ches that if a Begeg Kehuna became dirty it wasn't washed it was replaced. The Bigdei Kehuna was truly L'kavod UL'sifares. What surprised me is that the Rambam writes in Perek 10:7 (צָרִיךְ לְהִזָּהַר בְּשֵׁעָה שְׁלֹבֶשׁ) שלא יהיה אבק בין בגדו לבשרו ולא כינה אע"פ שהיא בחיים. ושלא תכנס הרוח בשעת העבודה בין בשרו לבגדו עד שיתרחק הבגד מעליו. ולא יכניס ידו תחת חלוקו לחיקו. ולא יצא שערו מן הבגד. ולא יהיה בבגד נימא מדולדלת. ואם היה (שם אחד מכל אלו עבודתו כשירה) that the Bigdei Kehuna had to fit the person perfectly not just in length

or width but there is a Din of Chatzitzah an interruption between his body and the Begeg. So that the Rambam said there can be no dirt or even dust between his Begeg and the skin of the Kohen. (ושלא תכנס הרוח בשעת העבודה) there should be no airspace between the Bigdei Kehuna and the Kohen. Interesting, the Kesef Mishna brings from Rashi (ופירש"י נכנסה לו רוח בבגדו והבדילתו מבשרו) (בשעת עבודה). If air came between his clothing and his body it would be Posul. It would seem from here a big Chiddush that the Bigdei Kehuna was very snugly fit to the Kohen. It is interesting to us because we don't consider that a fine way of dressing. The fine way of dressing is that the clothing be a little loose on the person. The style of ultra-tight clothing seems to be inappropriate. I don't say that this was ultra-tight, but certainly they fit the Kohen exactly. An interesting look to the Kohanim in the Bais Hamikdash and I would encourage you to learn through these three Perakim which describe the Bigdei Kehunah.

Rabbi Reisman - Parshas Tetzaveh 5774

1. When my children were young we had a game we used to play occasionally around the Shabbos table. The game involved trying to think of names of different Parshios that had the same Shoresh in their name. In other words, to find for example Parshas Vayishlach, Parshas Shelach, and Parshas Beshalach those are three Parshios that have the same Shoresh in the name of the Parsha. There is one other which is three and maybe you can figure it out. There are numerous that are just two. It was sort of a challenge at the Shabbos table. You can't play it every week but every year or so we would try to come up with names of Parshios.

This week is Parshas Tetzaveh and naturally it would come up at the Shabbos table that Parshas Tetzaveh and Parshas Tzav come from the same Shoresh (root word) and then we would go on. The question that we will deal with today is what is that connection between Parshas Tetzaveh and Parshas Tzav? Or better yet, let me start from another direction.

We find very many times that Moshe Rabbeinu is told (דַּבֵּר, אֶל-בְּנֵי יִשְׂרָאֵל), speak to the Jewish people. Or Emor Lahem, say to the Jewish people. What is the difference between Dabeir and Emor? So we have a concept that one is speaking in a soft tone and one is speaking in a tough tone. Dabeir and Emor each have their own meaning. On rare occasions we find Tzavei or Tzav, command the people. Very often we have (כַּאֲשֶׁר צִוִּיתָ) Ka'asher Tzivcha Oscha Elokim in the past tense but that Moshe Rabbeinu is told to go to the Jewish people and Tetzave or Tzav that is rare indeed.

We find it here in the beginning of this week's Parsha. The commandment of Tetzave in regards to the lighting of the Menorah as is found in 27:20 (וַיִּקְחוּ אֵלָיךָ שֶׁמֶן זַיִת זָךְ) (כְּתִיב--לְמִאֹר: לְהַעֲלֹת נֵר, תָּמִיד צִוִּיתָ). Interestingly enough we find it again in Parshas Emor in 24:2. (בְּנֵי יִשְׂרָאֵל, וַיִּקְחוּ אֵלָיךָ שֶׁמֶן זַיִת זָךְ כְּתִיב--לְמִאֹר: לְהַעֲלֹת נֵר, תָּמִיד צִוִּיתָ). So we have a second time that regarding the Menorah specifically we find the command of Tzav. Of course we find it as well in the beginning of Parshas Tzav where the Parsha discusses the bringing of the Olah at night. What I mean to say is that there was not a lot of Avodah done in the Bais Hamikdash at night, but the burning of the parts of the Korbanos which had not been completely burned by day or if there was not enough time to burn it at all there is a (צִוִּיתָ אֶת-אֶהֱרֹן וְאֶת-בְּנָיו לְאֹמֵר) that says (זאת תורת העולה: הוא) (העולה על מוקדה על-המזבח כל-הלילה, עד-הבקר, ואש המזבח, תוקד בו) as is brought down in Vayikra 6:2.

That there is a Mitzvah to burn the Eimurin overnight. There too, we have this expression of Lashon Tzav.

Halo Davar Hu! What is the similarity between the two? Rashi in Parshas Tzav says (אין צו אלא) (לשון זרוז מיד ולדורות). Tzav is a language of Ziruz, being Mizareiz someone. Telling someone to get it done. Inspiring someone to do it. So that when Tzav is used it is a Lashon that requires an extra amount of Zerizus in the performance of the Mitzva. What is similar about the lighting of the Menorah and the burning of the leftover Eimurin overnight that would say that that similarity requires a Lashon Ziruz? There is something unique about these two. Because you see the Bais Hamikdash was a daytime enterprise. It has Mitzvos which are to be performed all day, even the lighting of the Menorah is done by day. What we find unique about these two Mitzvos is that they go through the night. (הוא העלה על מוקדה על-המזבח כל-הלילה, עד-הבקר). In the case of the Neiros as it says in this week's Parsha by 27:21 and Vayikra 24:3 (יִעָרֵךְ אֹתוֹ אֶהְרֹךְ מֵעַרְבַּ עַד-בֹּקֶר). We find the commandment that these two Mitzvos are just about unique in the Bais Hamikdash since they are Mitzvos which have to be done in the overnight period. If the Menorah would go out at night it would have to be relit. Although there was a time during the day for the lighting but it was an overnight Mitzvah. Something which required a Ziruz overnight.

It is human nature that when night comes we sort of turn off. When night comes we feel that it is a time for relaxation, it is a time to take it easy. Chazal interestingly have two contradictory expressions. It says in Maseches Eiruvim 65a (21 lines from the bottom) (א"ר שמעון בן לקיש לא איברי) (סיהרא אלא לגירסא אמר רב) (יהודה לא איברי ליליא אלא לשינתא) that night was created for sleeping. Indeed it depends on the person. Somebody who is capable of Learning learns, of course sleeping time is also at night. That struggle is a constant struggle. A Mitzvah which is an overnight Mitzvah, a Mitzvah which takes place after the sun has set at a time when a person can tell himself I need to go to sleep, I need to rest, I need to relax. That Mitzvah needs a special Ziruz.

We find a third Mitzvah in the Bais Hamikdash and that is not mentioned in a Posuk but is mentioned in a Mishna in Maseches Tamid. The Leviim had a Mitzvah of Mishmar, guarding the Bais Hamikdash at night. That guarding was Lav Dafka to guard from thieves but the honor of the Bais Hamikdash is that there is a guard there all the time. The Mishna says that the Kohanim would go around and check to see if the Leviim were where they were supposed to be and if they were awake. If they were asleep the Mishna says that the Kohen had permission to light the clothing of the sleeping Levi which would certainly awaken him and make sure that he doesn't do it again. Again, we find this idea of Ziruz Dafka for something which is at night. The truth is we find a third Mitzvah where we have a Lashon of Tzav and we say it every day in Korbanos from Parshas Pinchas. (צו אַתְּ בְּנֵי יִשְׂרָאֵל וְאֶמְרַתְּ אֲלֵהֶם. אֵת קַרְבְּנֵי לֶחֱמֵי לְאִשֵּׁי רֵיחַ נִיחַחֵי. תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ). That is the Mitzvah of the Korban Tamid. You see the Korban Tamid is at the edge of the night. It is the very first morning Mitzvah. It would be performed at the first light on the horizon, the Korban Tamid would be brought. Here again, it is easy for a person to say I am tired and I need to stay in bed. Ziruz is an awakening. The Menorah represents Torah study. Night time is a time for Torah study. People are strange. People tell themselves that they are tired and that they have to go to sleep, they can't be in the Bais Medrash, Mishmar is too hard and they Drei around their house doing all sorts of silly things anyway and don't go to sleep.

Sleep is a funny Yeitzer Hora. Eating is something which gives a person pleasure. While going to sleep is pleasurable to many people, actual sleep is an unconscious thing and it really gives people no pleasure at all. A very strange Yeitzer Hora. Ziruz is a requirement of the Torah to be Mizareiz when it comes to the night. Nothing will happen to you if you get an hour less sleep tonight. Nothing will happen. You won't get sick from it G-d forbid, you certainly will not have any fatal reaction to it. You will be fine. Shabbos will come and you will catch up a bit. Nothing will happen if you are in the Bais Medrash a little longer. No negative thing will happen. It is the Yeitzer Hora that pulls us out. So many people have told me that Mishmar is such a beautiful thing. If it is such a beautiful thing then why aren't you there, where are you? Ziruz Mai'erev Ad Boker, from evening until morning. The light of the Menorah is the light of Torah.

2. Let's move on to a second part of the Parsha. We find in the Parsha a commandment as it says in 28:28 (וְלֹא-יָזַח הַחֹשֶׁן, מֵעַל הָאֵפוֹד) that the Choshen may not move from upon the Eiphod. They are two separate Bigdei Kehuna one is on top of the other. The Gemara in Maseches Yoma 72a (12 lines from the bottom) says (וְאָמַר ר' אֵלְעָזָר הַמְזִיחַ חוֹשֶׁן מֵעַל הָאֵפוֹד וְהַמְסִיר בְּדִי אֲרוֹן לִוְקָה) someone who moves the Choshen from the Eiphod gets Malkus. What is the idea, the purpose behind it?

Rav Yaakov writes in the Emes L'yaakov (page # 332) that the idea is actually the following. Every Begeid of Kehuna represented a Kappara for something. A Kappara for one Aveira or another Aveira. As the Gemara explains in Maseches Zevachim 88b (אֵפוֹד מְכַפֵּר עַל עֲבוּדָת כּוֹכָבִים) the Eiphod for Avoda Zorah. (חוֹשֶׁן מְכַפֵּר עַל הַדִּינִין) The Choshen for judgments should be done honestly and truthfully. Rav Yaakov says (וְלֹא-יָזַח הַחֹשֶׁן, מֵעַל הָאֵפוֹד) is a command that the Choshen and the Eiphod are related. When there is no proper Din then there is a Yeitzer Hora for Avoda Zorah. Avoda Zorah is what pulls a person away from Din.

Reading this it reminds me of what we learned in Navi. Yoshiyahu Hamelech becomes king at a time of terrible Avoda Zorah in Klal Yisrael. What does he do for the first ten years? The first ten years of his kingdom he sets up Batei Dinim. Yoshiyahu Hamelech is still a Koton and he sat in judgment. In the Shulchan Aruch Choshen Mishpat when it brings that a Koton is allowed to be a judge (if both sides agree), it says K'mo Yoshiyahu Hamelech. One minute! People are being Oved Avoda Zorah, what is going on with you. You are worried about the Batei Dinim? No. If there is no Din in Klal Yisrael there is no judgment in Klal Yisrael, people are free to do whatever they want when it comes to Mamanus then there will be Avoda Zorah. (וְלֹא-יָזַח הַחֹשֶׁן, מֵעַל הָאֵפוֹד). There has to be honesty and integrity when it comes to financial dealings.

Rav Pam used to say that Chazal teach that Aimas Hadin is a threat to Maaseh Beraishis. He says a Dayan who judges properly is a Shutuf with HKB"H to Maaseh Beraishis. Rav Pam asked a question. What does honest judgment have to do with Maaseh Beraishis any more than any other Mitzvah in the Torah? He answered as follows. The Ramchal writes in Derech Hashem that Hashem created the world for the purpose of L'haitiv L'briyosov (kindness to his creatures - the human beings). When a human being is a recipient of G-d's kindness and he has some assets, money, something which gives him comfort, that is part of the Tachlis of Maaseh Beraishis. When a person steals it from him he is threatening that Tachlis of Maaseh Beraishis. He is starting up with the purpose of creation. That is why when a Dayan sets up a restraint is Naaseh Shutuf with HKB"H in Maaseh Beraishis. If so, (וְלֹא-יָזַח הַחֹשֶׁן, מֵעַל הָאֵפוֹד).

3. Let me end with the question of the week. It has to do with Rashi (אבל מזבח העולה לא היה לו גג, (אלא ממלאים חללו אדמה בכל חנייתן) at the end of the Parsha in Posuk 3. Rashi teaches us that the great Mizbaiach which stood in the Chatzeir was not made of any specific material. The form was made but wherever they went Klal Yisrael took earth and filled the inside of this great Mizbaiach giving it its form. So that wherever they travelled they would empty the earth from the Mizbaiach travel with the outside structure and when they arrived at their destination they would fill it with earth again. This is Rashi's description of the Mizbaiach.

The question is the following. In Hilchos Shabbos we have a concept of Melacha She'ain Tzricha L'gufa. A person is only Chayuv for a Melacha he does on Shabbos if he does it for the same purpose as it was done in the Mishkan. The Gemara in Maseches Shabbos 73b (17 lines from the bottom) says (החופר גומא בשבת ואינו צריך אלא לעפרה פטור עליה) if one digs a hole on Shabbos, he digs a pit and he doesn't need the pit all he needs is the earth, that is a Melacha She'ain Tzricha L'gufa and he is Patur. Why? Because it is not for the purpose of the hole. The Gemara seems to be saying that the digging was done to plant seeds, to make a hole with which to plant seeds or with which to replant a tree and that tree would give the wood for the Mishkan or some dye for the Mishkan, whatever it was. The Kasha is how can you say that, how can you say that by digging you don't need the earth and it is Melacha She'ain Tzricha L'gufa. They did need to dig for the earth. When they arrived at any destination to set up the Mishkan they had to dig for the purpose of the earth. The earth would fill the Mizbaiach. It seems to be a great Kasha and I don't have a Teretz for you now which is all just as well since my time is up for today's Shiur.

Wishing everybody an absolutely wonderful Shabbos and looking forward to seeing you tonight at Mishmar!

Rabbi Reisman - Parshas Tetzaveh 5772

I would like to start with a Dvar Halacha. As you know, the main part of this week's Parsha are the Bigdei Kehuna. The four Begadim that the Kohen Hedyot wore and the eight worn by the Kohen Gadol. It is not well known, however, there is a Siman in Shulchan Aruch in Hilchos Tefilla Siman 91 that talks about what a person has to wear at the time that he Davens. All of the four Bigdei Kehunah the pants, shirt, belt, and hat are mentioned there in the Shulchan Aruch. There are some things that might be a surprise to you as a matter of fact and as a matter of Halacha. The fact that a person has to be wearing pants when he is Davening because one cannot be undressed from the waist down is obvious to all.

What about someone who is wearing pants but is bare-chested? It could happen. Someone could go swimming in camp and get locked into the swimming pool by accident and he is left in a bathing suit and it is time to Daven Mincha, is one allowed to Daven without a shirt. The Biur Halacha in Siman 91 says a Chiddush, he says even though if one would Daven without a shirt B'dieved he would be Yotzeh but if someone is stuck without a shirt, without a Kesones, it would be better for him not to Daven and he should Daven Tashlumin in the next Shemone Esrei because just as one has to wear pants during Davening one has to wear a shirt.

The Shulchan Aruch in Siman 91 also says that one has to wear a belt. Not as most people think to make a separation between the Leiv and Ervah (because there has to be a separation between the heart and lower part of the body), for that wearing pants is adequate. The Mechabeir actually says that a person has to wear a belt during Davening. That is like the Avneit that was worn in the Mishkan, in the Bais Hamikdash. The Biyur Halacha brings a Yeish Omrim that someone who generally goes without a belt doesn't have to wear one during Davening either. However, someone who usually wears a belt it is a Halacha in Shulchan Aruch that a person has to wear a belt at the time that he Davens as well. Although here if one does not have a belt one would Daven anyway.

As far as a hat during Davening a lot of the world relies that a Yarmulka is adequate. Although it is interesting to point out that the Mishna Berura in 91:12 actually says that a Yarmulka is not adequate and that one should have a hat on top of the Yarmulka at the time that he Davens. In that way you are wearing all the four Bigdei Kehunah, a shirt, pants, belt, and a hat at the time you Daven. Since Davening is an Avodah it makes sense that it would be very similar and have similar Halachos. So that is a Halacha that is related to this week's Parsha that is Noge'a to all of us.

Let us move on to the words of the Parsha. 27:20 The Parsha begins with (וְאָתָּה תְצַוֶּנָּה), and you Moshe Rabbeinu should command. So here there is a bit of a difficulty. It is not necessarily necessary to say (וְאָתָּה) when one says (תְצַוֶּנָּה) it means you should command. The word (וְאָתָּה) seems to be extra. It is redundant.

We find this in a few places like for example V'ata Amarta where the Ata is extra. In a similar vein we find the word Anochi used in places where it seems unnecessary. Such as in Parshas Vayeira 21:24 (אָנֹכִי, אֶעֱשֶׂה) when Avraham swore to Avimelech. In Parshas Vayeitzei 31:39 where Yaakov is talking to Lavan it says (אָנֹכִי אֶחַטְּפֶנָּה). Or in Parshas Vayechi where Yosef tells Yaakov 47:30 (אָנֹכִי אֶעֱשֶׂה כְדַבְּרְךָ) I will do as you have commanded. The problem is that (אֶעֱשֶׂה) already means I will do and the Anochi seems to be redundant. So we find that both the word Ata and Anochi in places where they seem to be extra.

Let's analyze, when does it say Anochi when it is not needed? It says it at points where it is coming to be Mechazeik to give strength to what is being said. When I have to reassure you that I am going to do something or when it is a surprise that I am going to do something here, I say Anochi that I will do it. (אָנֹכִי אֶעֱשֶׂה כְדַבְּרְךָ) I will do as you said. For reassurance it is said in a double (Lashon) language of I will do it. What about the word Ata as in (וְאָתָּה תְצַוֶּנָּה)?

The Tosafos Beracha says that the word Ata is also a Chizuk in a sense that normally if I say I will do something or if it Ata which is a command that you do this we have a rule that Shelucho Shel Adam K'moso. I don't have to do it physically, I can get my agent to do it for me. The Tosafos Beracha says wherever the Torah says Ata it means you and not through a Shaliach. You should do it personally. (וְאָתָּה תְצַוֶּנָּה). So that here Moshe Rabbeinu was told by the Ribbono Shel Olam you command. We find places in the Torah such as in Parshas Mattos where Elazar Hakohen commands Klal Yisrael and says in 31:21 (זֹאת חֻקַּת הַתּוֹרָה, אֲשֶׁר-צִוֶּנָּה יְיָ אֱתָם-מִשָּׁה). So that occasionally Moshe Rabbeinu passed a command onto Klal Yisrael through a Shaliach, Shelucho Shel Adam K'moso. (וְאָתָּה תְצַוֶּנָּה) is a requirement. Moshe Rabbeinu you give the commandments that are now to follow. So this is an explanation in the linguistics of Lashon Kodesh. The double Lashon is Ata you do it, you and not through a Shaliach and the Tosafos Beracha brings examples

of where this is a Mashmaos of the Gemara. Such as the Gemara in Maseches Kiddushin 41b (3 lines from the top) that brings from the Posuk in Bamidbar 18:28 (כִּן תְּרִימוּ גַם-אֹתָם) that Darshuns (וכי תימא דיליף מגירושין מה לגירושין שכן ישנן חול אמר קרא אתם גם אתם לרבות את השליח ונכתוב רחמנא (בתרומה וניתו הנך ונגמרו מיניה משום דאיכא למפרך שכן ישנה במחשבה). The word Atem seems extra because the word Tarimu means you should separate. The Gemara at least in the Hava Amina says it comes to exclude a Shaliach. You separate Terumah and not a Shaliach. The Gemara ends up Gam Atem is Marbeh for the purposes of Shaliach mentioned in that Gemara. The point is that (וְאֵתָהּ תִּצְנֶה) you do it and not a Shaliach. This is what it says in the Tosafos Beracha.

To understand the logic we can add Moshe Rabbeinu was supposed to be a Kohen. We learned in Parshas Shemos that he lost the Kehunah to Aaron Hakohen. So we can then understand that the command was (וְאֵתָהּ תִּצְנֶה), you command Aaron in the Mitzvos that are related specifically to the Kehunah. It shouldn't seem that you have hard feelings and you have given it to someone else to pass on to Aaron and his children. (וְאֵתָהּ תִּצְנֶה) you lost the Kehuna but now with an Ayin Tov command Aaron that these are his Mitzvos. This might explain why Moshe Rabbeinu's name is not mentioned here in the Parsha because it fits very well. Here Moshe Rabbeinu was told B'ayin Tov this is not about you it is about Aharon who was Zoche to the Kehunah. So this is a nice explanation from the Tosafos Beracha of the redundancy of the (וְאֵתָהּ תִּצְנֶה) with a bit of an understanding.

Finally, as my third and final offering for this Erev Shabbos I would like to present to you a question that has been asked in the past and this year I would like to present it again. It is a very strong question and I would like to present it with a very beautiful answer.

29:21 וְלִקְחַת מִן-הַדָּם אֶשֶׁר עַל-הַמִּזְבֵּחַ, וּמִשְׁמֵן הַמִּשְׁחָה, וְהִזִּיתָ עַל-אֹהֲרֶן וְעַל-בְּגָדָיו, וְעַל-בְּנָיו וְעַל-בְּגָדֵי בְנָיו אֹתוֹ; **כא** At the end of the description of the Bigdei Kehuna, Moshe Rabbeinu is told, "You shall take from the blood and the oil and to Shpritz it not only on Aharon and his children but also on his clothing and on his children's clothing." Meaning, blood was sprayed on the Bigdei Kehuna. This was done for the 7 days of Miluim. However, in Maseches Zevachim 18a (bottom line) it says, או שהיו מטושטשין או מקורעין ועבד עבודתו פסולה, meaning, if the Bigdei Kehuna are dirty then they are not Kosher. So Lechaoira, if you shpritz blood on the Bigdei Kehuna, they should become Posul? There is actually a Man D'amar who holds that the Bigdei Kehunah cannot be washed at all because there is no manifestation of poverty in the place of opulence as can be seen later on in Zevachim 88b (2 lines from the top) (ויש אומרים אין מכבסין) (אותן כל עיקר שאין עניות במקום עשירות). That Bigdei Kehuna were replaced once they got dirty. Therefore, it is puzzling to understand that in the Yimei Hamiluim all 7 days the Bigdei Kehuna were being made dirty with the red blood.

An answer to this can be offered based on a concept that I had heard about someone who asked a Shaila. Someone once asked Rav Moshe in Camp when his hat fell and became dirty on Shabbos afternoon. He asked Rav Moshe if he could clean it because it is not Kavod for Shabbos to walk around with a dirty hat on Shabbos. Rav Moshe said that to go around with a dirty hat because it is Shabbos and you can't clean it is a Hiddur and it is Kavod Shabbos.

Someone told me that Rav Gifter said over a similar response to someone who approached him on Chol Hamoed and said that if I don't shave on Chol Hamoed that is Kavod for the last days of Yom

Tov. Rav Gifter said a similar idea. He said that is the Kavod of the Yom Tov. The fact that you show honor by following the Halacha of not shaving on Chol Hamoed.

We came across this in Parshas Vayeitzei 29:17 וַיִּבֶן עֵינֵי לֵאָה, רַפּוֹת; וַיִּרְחַל, הָיְתָה, זָפֹת-תֹּאֵר, וַיִּפֹּת יָדָיו מֵרֵאָה Meaning, Leah's eyes were puffy. Rashi says the reason is because she thought that she was to be married to Eisav so she would cry. How does Rashi know that there was a reason that Leah didn't look beautiful? Maybe she just didn't look beautiful?

The Sifsei Chachamim there said that the Torah wouldn't talk in the G'nus (negatively) of Leah. So if the Torah is saying that the eyes of Leah were not beautiful, they must have been beautiful, however, if they were not beautiful because of the crying that she did, then that was a Noi for her.

Similar to these 3 points is a 4th point here by the Bigdei Kehuna as well, the fact that they were sprayed with blood is a Noi for the Begadim and not a Chisaroin because the blood was Mekadeish the Begadim. This is why the Begadim were Kosher.

In Derech Sicha R'Chaim Kanievsky says this Teretz to explain why this is not a P'sul of Begeg Mitushtash of a dirty Begeg. Because here it was the beauty, of course there was a blood stain but the blood stain was from the inauguration from the Yimei Hamiluim of the Kehuna that was something to be proud of.

Rabbi Reisman - Parshas Tetzaveh 5771

This week's Parshas deals with the Begodim of the Kehuna, the Begodim that the Kohen Gadol wore. There is a general idea that the structure of a Shul of a Beis Hamedrash or Beis Hak'neses in which we Daven, is patterned after the Beis Hamikdash. The Posuk in Navi refers to Bayis Hagadol and the Bayis Hakaton. The Bayis Hagadol is the Beis Hamikdash and the Bayis Hakaton is the local Shuls. From that we understand that the Bayis Hakaton, the Shul should in its structure be patterned after the Beis Hamikdash. Therefore, the place we put the Sefer Torah is called the Aron Kodesh which is patterned after the Aron in the Kodesh Hakadashim in the Beis Hamikdash. The table on which we read the Sefer Torah is called the Shulchan based on the fact that there was a Shulchan in front of the Aron in the Beis Hamikdash. Most Shuls have a Menorah of one form or another. Again patterned after the form of the Beis Hamikdash which we miss. Shuls have a Ner Tamid. The idea of the Ner Tamid comes from the Shelah Hakadosh and is based again that in the Beis Hamikdash there was a Ner Tamid. In the expression Ezras Nashim, it comes from the Ezras Nashim of the Beis Hamikdash. On Simchas Torah and Hoshana Rabbah or when we say the Hoshanas, we go in a circle walking around the Shulchan in Shul and that is also done to pattern our actions after what was done in the Beis Hamikdash. So this is the very basic idea of a Shul being a Me'in (a little bit) of what we had when we had the Beis Hamikdash.

The Yeraim, one of the Rishonim, holds that the prohibition against destroying a Shul is an Issur D'oraissa, the same Issur D'oraissa like destroying the Beis Hamikdash or Keilim of the Beis Hamikdash. For that reason, when we go into a Shul, we have to appreciate it.

It disturbed Rav Pam greatly when boys would throw garbage on the floor or tissues would fall on the floor in a Shul. The idea of being Mechabeid and giving Kavod is of course very central to a person making proper use of a Beis Hak'neses. Someone who has honor for it makes proper use of a Shul.

Why do I mention this by Parsha Tetzaveh as opposed to Parshas Terumah? That is because as far as Parshas Terumah is concerned the Keilim of a Shul the Hiddur of a Shul, this is something which is widely recognized. However, Parshas Tetzaveh too should have a connection. The idea that the Kohanim were wearing specific Begadim (clothing) in honor of the work in the Beis Hamikdash is something that we too are supposed to observe. When we go to Shul to Daven there should be Bigdei Davening, clothing special for Davening. There is an important Shoresh to it.

The Chinuch in Mitzvah 99 in this week's Parsha on the Mitzvah of Bigdei Kehunah writes as follows. The Shoroshei Hamitzvah, the idea of the Mitzvah of the Bigdei Kehunah, it is a basic understanding that we (meaning the Chinuch) have established earlier in Mitzvah 16, that a person is influenced by his very own actions. His thoughts are to a great degree patterned on things he does. Therefore in the Beis Hamikdash they had to have special clothing. The purpose of wearing a special uniform when performing the Avodah in the Beis Hamikdash was that when the Kohen would look at himself he would see that he is wearing these Bigdei Kehunah and he would be reminded of the fact that he has a very special job and that he is standing serving the Ribbono Shel Olam.

This idea is a fundamental idea and is something that even in the non Jewish world accepts and honors. An army has a uniform. L'havdil, baseball and football players have uniforms. A uniform means something. That idea is the idea of again L'havdil, but of the Bigdei Kehunah.

We shouldn't neglect the fact that the same thing is true for Davening. That a person should go into Davening and Daven properly. I see especially in the winter that people walk in and are wearing their coats when they are Davening Mincha or Maariv. Would you go into a president or even a mayor wearing a coat to discuss things with him or ask him for something? The Davening should be done in a proper way in a proper building like the Klei Beis Hamikdash and in proper clothing like the Bigdei Kehunah in the Beis Hamikdash.

The Choshen which is the most respected of all the Bigdei Kehunah contains the Urim V'tumim and Aharon Hakoen and the Kohanim Gedolim that followed him had this very special opportunity. As it says in the Posuk **28:30** (וְנָתַתְּ אֶל-הַשָּׁן הַמְּשֻׁפֵּט, אֶת-הָאֹרִיִּים וְאֶת-הַתְּמִיִּם, וְהָיוּ עַל-לֵב אֹהֲרֹן,) (בָּבֹאוֹ לִפְנֵי יְרוּרָ; וְנִשָּׂא אֹהֲרֹן אֶת-מִשְׁפַּט בְּנֵי-יִשְׂרָאֵל עַל-לִבּוֹ, לִפְנֵי יְרוּרָ--תְּמִיד). The Choshen with the very special stones and the Urim V'tumim with Hashem's name inside of it, all of this was worn by Aharon.

There is a Rashi in Parshas Shemos **4:14** (וּרְאֵךְ וְשִׂמְחָה בְּלִבּוֹ) לא כשאתה סבור שיהא מקפיד עליך שאתה: וּרְאֵךְ וְשִׂמְחָה בְּלִבּוֹ) there Aharon meets Moshe Rabbeinu the first time since Moshe Rabbeinu had fled Mitzrayim. The Ribbono Shel Olam says that when Aharon will come to see you (וְגַם הִנֵּה-הוּא יֵצֵא לִקְרֹאתְךָ, וְנִרְאֶךָ וְשִׂמְחָה בְּלִבּוֹ) Aharon will know that Moshe achieved greatness, and he will see you and rejoice in his heart.

Rashi brings the quote from above from a Gemara in Masseches Shabbos. He says not that Aharon will be jealous because you Moshe were younger than him have achieved greatness. Instead he will rejoice and from there Aharon was Zoche to the Choshen Mishpat in this week's Parsha and Urim V'tumim that are placed on the heart.

From here of course we learn the greatness of someone to reach a Madreiga. Aharon was of course a great man. We are far from him. But at least to reach a Me'in a little piece of that Madreiga. To be able to be people who are not jealous of others who may have more than us. Not to be jealous of others who we may think are smaller than us and yet have more. It is a difficult Avoda. For that he was Zoche to this tremendous Zechus, this tremendous opportunity.

I had heard about somebody who was moved after being buried, from Chutz L'aretz to Eretz Yisrael and they were astounded that the body had not decomposed even though it was after a very long period of time. This man was not known as a great person. They asked Rav Chaim Kanievsky how was a very ordinary person Zoche to have a body that doesn't decompose after burial?

Rav Chaim answered that it must have been someone who was not jealous during his lifetime. Who was careful to avoid jealousy. He quoted a Posuk in Mishlei in 14:30 (וְרִקְבַּב עֲצָמוֹת קִנְאָה) which says that jealousy is what makes bones rot. This is again an idea that Aharon being Zoche to the Choshen Mishpat was because of this Zechus that (וְרִאָּה וְשָׂמַח בְּלִבּוֹ).

I have a Kasha, Rav Yaakov Kaminetzsky later in Sefer Devorim on page # 479 on the Posuk 6:5 (בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ) says a Chiddush. He says it always disturbed him why there is no word for the brain in Tanach. Moach in Tanach doesn't refer to the brain although it is used that way in modern Hebrew. There is no word for the brain.

Rav Yaakov is Mechadeish that the word Leiv that refers to thought is really a reference to the brain. Leiv is a reference to the emotional aspect of the brain. That is the idea of (בְּכָל-לִבְבְּךָ וּבְכָל-) (נַפְשְׁךָ) to serve Hashem with all your heart means with all your intellect and all you're thought. So Rav Yaakov has this idea that Leiv in Tanach is actually a reference not to heart and flesh but to the mind, the emotional mind.

This Rashi seems to contradict that. (וְרִאָּה וְשָׂמַח בְּלִבּוֹ) according to Rav Yaakov should mean, that he will rejoice emotionally with his thoughts, in his mind. In the Zechus of that Aharon was Zoche to the Choshen. The Choshen was not on his Leiv of thought but on his chest near the heart and therefore it is difficult to understand (וְנִשְׂא אֶהְרֵן אֶת-מִשְׁפַּט בְּנֵי-יִשְׂרָאֵל עַל-לִבּוֹ, לִפְנֵי יְרוּר--תְּמִיד) and it was in the Zechus of (וְשָׂמַח בְּלִבּוֹ). It would seem that the word Leiv is a reference to the heart. This is a second thought regarding the Parsha.

So we have one thought in a general nature, one regarding the Choshen which is a Mussar and here we have in 29:30 a general commandment at the end of the Tzavaa of the Bigdei Kehunah.

29:30 לְשֵׁרֵת בְּקֹדֶשׁ לִי מִבְּנֵי: אֲשֶׁר יָבֹא אֵל-אֹהֶל מוֹעֵד, לְשֵׁרֵת בְּקֹדֶשׁ לִי מִבְּנֵי מִלְּמַד שֶׁאֵם יֵשׁ לוֹ לְכַהֵן גָּדוֹל בֶּן מִמְּלֵא אֶת מְקוֹמוֹ, יִמְנוּהוּ כֹהֵן גָּדוֹל: תַּחֲתֵיו מִבְּנֵי

תחתיו Meaning, if the Kohen Kadol has a son who is fit to replace him, then he replaces him when he retires or dies.

Why do we need this Drasha? Later by the Mitzvah of Melech, we learn that a son who is fit to take over his father in any position takes over B'yirusha. So why do we need a special Posuk by Kohen Gadol if it is that way for any position in Klal Yisrael?

There is a Chazal that Rav Pam used to quote. There is an issue whether a Rav's son takes over the position of Rabbanus of the Father. There is an interesting Stira in the Chasam Soifer in Teshuva 13 and 14. One he Paskens one way that the son does Yarshun and one he Paskens that the son doesn't Yarshun the father's position.

Rav Pam quoted a Chofetz Chaim which is based on a Gemara in Maseches Yoma 73a (top line) that says, **שבעת ימים ילבשם הכהן תחתיו מבניו אשר יבא אל אהל מועד (שמות כט) תלמוד לומר דף עג, א גמרא** מי שראוי לבא אל אהל מועד ואם איתא מיחזא חזי אמר רב נחמן בר יצחק הכי קאמר כל שעיקר משיחתו לאהל מועד יצא זה שעיקר משיחתו למלחמה Meaning, the Posuk here is saying the only position of Kohen Gadol that goes B'yirusha is a Kohen Gadol who goes into the Ohel Moed. However, the Kohen Gadol that is Mashu'ach for Milchamah does not go B'yirusha.

The Chofetz Chaim was Masbir that as long as a son is capable even if he is not the best man for the job, he will take over the father's position B'yirusha. However, by the Mashuach Milchama when you are going out to battle which is a Makoim Sakana, you need the best person who can inspire people and be the best motivator.

The Chofetz Chaim explained that it is the same with a Rav. Sometimes you just have to be a Rav that can answer Choishen Mishpat Dinim and other matters that need someone who is knowledgeable. You don't need the best, you just need a competent person. So then a son can Yarshun his father if he is fit. However, sometimes a Rav takes a position in a city where there is a Milchama going on for the Neshama of Klal Yisrael, then the position must go to the best person.

Maybe the Chidush of this Posuk is that only a Kohen Gadol that goes into the Koidesh gets B'yirusha which is L'afukei a Kohen Gadol who doesn't go B'yirusha which is a Mashuach Milchama.

The question of the week is: this Kasha will indicate to you that I am learning Maseches Yevamos this year. Of course being one of the famous Sugyos in Yevamos, Asei Doche Lo Sasei. Therefore, I would like to ask you an Asei Doche Lo Sasei related question in this week's Parsha. The Gemara in Maseches Yoma 6 says that there was some clothing that the Kohen Gadol wore that were Shatnez. At least according to one Man D'omar in the Gemara, the Avneit, Choshen, and Ephod were Shatnez, only those worn by the Kohen Gadol. The clothing of the Kohen Hedyat who didn't wear a Choshen or Ephod, however, the Avneit is a subject of disagreement which some say the Kohen Hedyot wore Shatnez, however, we are talking about the other Man D'omar who says that only the Kohen Gadol wore these 3 Begadim of Shatnez and the Kohen Hedyot didn't wear Shatnez at all.

How could he wear Shatnez if it is a Lav? So we know Asei Doche Lo Sasei. The Mitzvah of doing the Avodah in the Beis Hamikdash is Doche the Lo Sasei of wearing Shatnez.

We have a question. We have learned that Asei Doche Lo Sasei, a Mitzvah Asei overrides a Lo Sasei only when it is impossible to accomplish both of them. Where the only way to do the Asei is to violate the Lo Sasei. This would be true on Yom Hakippurim were the Avodah must be done by the Kohen Gadol. So then I understand Asei Doche Lo Sasei. However, during the week with a regular day of Avodah when it came to lighting the Menorah or offering the Ketores, Aharon or the Kohen Gadol that succeeded him was eligible to do it, but if he wasn't there a Kohen Hedyot would do it. The Kasha then is, what kind of Heter is there for the Kohen Gadol to let us say light the Menorah, he would have to be Oiver the Issur of Shatnez to do this Mitzvas Asei. Shouldn't he better take off his Bigdei Kehunah and tell the Kohen Hedyot to do it and he would not have to violate the Issur of Shatnez. We don't say Asei Doche Lo Sasei when there is an Eitza, when it is Efshar L'kayeim Sheneihem and therefore this would seem to be something of a difficulty.

Rabbi Reisman - Parshas Tetzaveh 5770

29:21 וְלִקְחֶתָּהּ מִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ, וּמִשְׁמֶן הַמִּשְׁחָה, וְהִזִּיתָ עַל־אַהֲרֹן וְעַל־בְּגָדָיו, וְעַל־בְּנָיו וְעַל־בְּגָדֵי בְנָיו אִתּוֹ; כֹּה אָמַר אֱתוֹ וְלִקְחֶתָּהּ מִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ, וּמִשְׁמֶן הַמִּשְׁחָה, וְהִזִּיתָ עַל־אַהֲרֹן וְעַל־בְּגָדָיו, וְעַל־בְּנָיו וְעַל־בְּגָדֵי בְנָיו אִתּוֹ At the end of the description of the Bigdei Kehuna, Moshe Rabbeinu is told, "You shall take from the blood and the oil and to Shpritz it not only on Aharon and his children but also on his clothing and on his children's clothing." Meaning, blood was sprayed on the Bigdei Kehuna. However, in Maseches Zevachim 18a (bottom line) it says, אוֹ שֶׁהֵיוּ מְטוֹשָׁטְשִׁין אוֹ מְקוֹרְעִין וְעַבְדוֹתָ פְּסוּלָה Meaning, if the Bigdei Kehuna are dirty then they are not Kosher. So Lechairo, if you shpritz blood on the Bigdei Kehuna, they should become Posul? This Kasha was asked of R'Chaim Kanievsky and can be found in Derech Sicha.

Rebbi suggested a Teretz based on a Chasam Soifer's Yesoid on Esrog. An Esrog that is Minumar (spotted), is Posul. The Chasam Soifer writes, that in cities that only have one Esrog, and that Esrog gets passed around, and from being passed around it gets spotted, that it is still Kosher. This is even though it looks exactly the same as any other Esrog Minumar it is a Hiddur because so many people used it to be Mekayaim the Mitzvah.

A similar thing once happened in Camp when someone's hat fell and became dirty on Shabbos. He asked Rav Moshe if he could clean it because it is not Kavod for Shabbos to walk around with a dirty hat. Rav Moshe said that to go around with a dirty hat because it is Shabbos and you can't clean it is a Hiddur.

We came across this in Parshas Vayeitzei **29:17** וַעֲיַי לְאֵה, רַכּוֹת; וְרַחֵל, הִיָּתָה, יָפֶת־תֹּאֵר, וַיִּפֹּת יֵי **29:17** Meaning, Leah's eyes were puffy. Rashi says the reason is because she thought that she was to be married to Eisav so she would cry. How does Rashi know that there was a reason that Leah didn't look beautiful? Maybe she just didn't look beautiful?

The Sifsei Chachamim there said that the Torah wouldn't talk in the G'nus of Leah. So if the Torah is saying that the eyes of Leah were not beautiful, they must have been beautiful, however, if they were not beautiful because of the crying that she did, then that was a Noi for her.

Get. The Tzitz had the words Koidesh Lashem scratched out so we learn that Chakika is like writing.

The Minhag is to write a Sefer Torah, Tefillin, Mezuzois, and a Get using a quill. Is this a Halacha L' Moshe M'sinai that you have to use a quill and a feather? Why can't you use a pen?

We find in the Rama in Hilchos Gittin 125:4, the idea that a person should not write with metal by a Get. The reason is that you will press down on the parchment with the metal and this engraving or scratching will be considered writing. We want the writing to be with ink. Why do we need writing with ink? If Chakika is good, why not do Chakika?

The Nesivos explains that the husband is really Mechuyav to write a Get, however, he makes a Shaliach and the Sofer writes for him. So if he writes with metal than he first will be doing a Chakika because he will be pressing with the metal on the piece of paper and then the ink will flow onto the Chakika. It turns out that it is a Ksav Al Gabai Ksav. The bottom line is the Chakika the scratching and the top is with ink. Both the Chakika and the ink are Kosher. However, the husband made the Sofer a Shaliach to do the Kesivas Haget, to do one writing. So the Chakika is M'Toras Shelichus. The husband didn't make the Sofer a Shaliach to write 2 Gittin. So the ink which is on top is already not done with Shlichus. In a case of Ksav Al Gabai Ksav the bottom Ksav is Bateil and the top Ksav is the one that counts. Since Chakika is like Kesiva the Chakuk Get is Bish'lichus the husband and the ink is not Bish'lichus the husband, so since the ink is on top, it would Pasul. Because of this Chumrah, the Nesivos says the Minhag is to use a quill.

The Kasha of the week is: In Siman 340 we find that you are not allowed to take your fingernail and make a mark on a page. Sometimes you are reading and you want to leave a mark where you are up to. When you leave a mark with a fingernail, it is a mark that will remain and it is a Issur of Kesiva on Shabbos because we Pasken that Chakika is like Kesiva.

In Siman 340:3 the Rama Paskens that you are not allowed to cut a cake or a cookie that has lettering on it on Shabbos. The Mishna Berura Pasken like the Rama and this is our Minhag as well. However, the Rama says and the Mishna Berura brings that it is only Assur to cut a cake or a cookie that has lettering if the lettering is written with icing on the cake, however, if the lettering is indented into the cake than it is Muttar. There are many cookies and chocolate that have words on them indented into them. The Issur of Mechika is only if the words are written like ink on paper, which is like icing on a cake or cookie.

It is a Davar Pele because we Pasken that Chakika is like Kesiva. If so, it should not make a difference if the icing is on a cake or there are words indented into the cake or cookie, the same Issurim should apply?

A Dvar Torah on Purim: Esther's Cheilek in the Neis of Purim came because she had a specific Zechus. It was the Zechus of Tzniyus that Esther had. What Zechus did Mordechai have?

In the Sfas Emes 637 (Taf Reish Lamed Zayin) he explains the Posuk 2:11 **יֵאָמֵר מֶרְדֵּכַי יוֹם יוֹם--מֶרְדֵּכַי יֵאָמֵר** Mordechai didn't miss a day. This was a big thing because this was over a few years that Mordechai checked on Esther every day and this

was the Zechus that caused Mordechai to have a part in the Neis. This idea of giving and not being selfish is the Yesoid of the whole miracle of Purim. Everything that happened was because of a tremendous giving.

Esther gave and was sacrificing her whole life, literally as it says in 4:16 וְכִאֲשֶׁר אֶבְדְּתִי, אֶבְדְּתִי She was forced to be in the house of Achashveiroish where she didn't want to be.

Mordechai also gave as it says in 10:3 כִּי מָרְדֳּכַי הִיְהוּדִי, מִשְׁנֵה לְמִלְךְ אַחַשְׁוֵירוּשׁ, וְגָדוֹל לַיהוּדִים, וְרָצוּי לְרַב גַּ וְדָבָר שְׁלוֹם לְכָל-יִרְעוּ מַדְרֵיגָה כִּי הוּא הָיָה מְדֻבָּר בְּיָדוֹ וְהָיָה לְרֹאשׁ הַמְּדִינָה וְהָיָה לְרֹאשׁ הַמְּדִינָה וְהָיָה לְרֹאשׁ הַמְּדִינָה We know that Mordechai went down in a Ruchniyas Madreiga because he got involved with being a Prime Minister for Achashveiroish. That was the most selfless thing he could do. To give up his Madreiga in Ruchniyas for Klal Yisrael and Mordechai did it. This was the Zechus that Mordechai had. This is the Yesoid of Purim.

Even the (9:27) הַיְהוּדִים כִּזּוּ (וְקִבְלוּ) וְקִיְמוּ Originally, Klal Yisrael was Mekabeil the Torah for selfish reasons because Hashem threatened them with a mountain on their heads, so they had self interest. Here they were Mekabeil without self interest.

Maseches Megillah begins with מַגִּילָה נִקְרְאתָ בִּי"ב בִּי"ג בִּי"ד בִּט"ו דָּף ב, א מִשְׁנֵה This Inyan of when the Megillah can be read is really a side Inyan of Purim. Why does the Masechta start this way? The truth is it is the same idea. The Gemara explains that the people who lived in the cities sacrificed because they would rather Lain the Megilla on Purim, however, for the sake of the people who came in from the surrounding smaller towns they had a Laining on the 11th, 12th, or 13th. This is also a Madreiga of giving.

This connects to Parshas Tetzaveh because in the Parsha we have all the Begadim of the Kohen and at the end of the Parsha we have the Mizbai'ach Haketores. The Mizbai'ach Haketores doesn't belong in Parshas Tetzaveh and the Rishonim starting from the Ramban talk about it.

Rav Moshe used to say, that the reason that the Mizbai'ach Haketores is in Parshas Tetzaveh is because this Parsha talks about the Middah of a Gadol B'yisrael. The Gemara says that the Ketoires smelled as far away as Yericho. They gave.

A Kallah in Yerushalayim didn't have to put on perfume because they were Nehena from the Ketoires. The Ketoires gave Hana'a all over the place. Rav Moshe used to say that is why the Ketoires is in the Parsha of the Bigdei Kohen and Kohen Gadol. The Kohanim always had to be dressed in the Middah of giving.

Mordechai is learned out from the Torah because of the words Mar D'ror which comes from the Ketoires which is this Middah of giving. This is the Yesoid of Purim. Purim is a Yom Tov of giving not only of your money but also of your Koiches to your Avidas Hashem.

Rabbi Reisman - Parshas Teztaveh 5769

This weeks Parshah discusses the Bikdei Kehunah. There is a Chakira that can be found in the Asfan Deoiraisa Siman Yud Tes. The Kler is, what is the nature of the Bigdei Kehunah? Either we can learn that the Bigdei Kehunah is the Din in the Kohen. Meaning, it is sort of the Din of the

Gavrah. To do the Avoida the Kohen must be wearing the Bigdei Kehunah. Or it may be that the Bigdei Kehunah is not a Din in the Kohen at all, however, it is a Din in the Avoida. Just like the Avoida in the Bais Hamikdash requires a Bais Hamikdash, a Makom, it also requires certain people, namely Kohanim, so too it requires that Bigdei Kehuna must be worn.

A Nafka Mina would be if a Kohen Hedyot performs the Avoidas Yom Kippurim wearing the Daled Begadim which is the normal way a Kohen Hedyot is dressed, what Aveira is he Oiver? Either he was Oiver on the Gi'zairas Hakasuv that only Aharon Hakohein can do this Avoida and not a Kohen Hedyoit. In that case he would be Oiver on a Lav Haba L'asei.

Or do I say that this was M'chusar B'gadim, because this Avoida of Yom Kippur requires 8 Begadim and he was only wearing 4 Begadim. This would actually be much worse because he would be Mechuyav Misah versus the other scenario where he is Oiver on a Mitzvas Asei of that he must be a Kohen on Aharon's caliber to perform the Avoida on Yom Kippur.

A second Nafka Mina is whether the Bigdei Kehuna are considered to be a Kli Shareis. If the Bigdei Kehuna are a Din in the Avoida, then just like the Avoida needs a knife for Shechita and a Basin for the Kabalas Hadam and those are Kli Shareis, then the same can be said regarding the Bigdei Kehuna that are necessary for the Avoida in that it should be Kli Shareis. However, if you learn that it is just a Din in the Kohen, then if there was a Din that the Kohen must wear clothing then it wouldn't make it Kli Shareis, so since there is a Din that a Kohen in order to perform the Avoida must wear specific Begadim, it doesn't make it Kli Shareis. Here we actually find a Machloikes between Tosafos and the Ritva in Maseches Kiddushin Daf 54 if the Bigdei Kehuna has Kiddushas Haguf. If you hold that the Bigdei Kehuna has a Din of Kli Shareis than it means that it has a Din in the Avoida and if not than not.

There is a Mekor for this in our Parsha from an Ohr Hachaim Hakadoish. On the Posuk **28:2** (וְעָשִׂיתָ (בְּגָדֵי-קֹדֶשׁ, לְאַהֲרֹן אֹהֵיךָ, לְכָבוֹד, וּלְתַפְאֵרֶת (לְכָבוֹד)? He asks what is Pshat in that the Bigadim should be made (לְכָבוֹד)? He says the Posuk is telling us Farkert that it is a Din in the Kvoid Hakehuna. That it is Davka a Din in the Kehuna and not a Din in the Avoida. The Gemara says that Rav Akiva asked Moshe during the days of the Milu'im what did he wear? He wore white clothing. This is a Raya that it is not a Din in the Avoida because he didn't wear Bigdei Kehuna, however, it is a Din in the Kohen. Moshe Rabbeinu was not a Kohen. This is the Best Nafka Mina of all.

Rebbi presented his own piece. Are the Bigdei Kehuna needed for the Avoida B'etzem or is it just part of the Kehuna. Money was given at the beginning of Parshas Teruma for the Mishkan. The people who gave the different items of Zahav, Kesef, or Nechoishes didn't give it for one specific item, they gave it to the treasury of the Mishkan and from there things were made. If so, the people who gave, gave for Kedushas Haguf, so how could they take from that gold and silver and make Bigadim out of it? It would have to be that the Bigdei Kehuna are also Kedushas Haguf. So Mimeila it is appropriate to take from there.