

(לעילוי נשמת ישראל ל בן ישעי-הו הלוי ואלישבע בתי' בת יהיא-ל אפרים) whose 3rd Yahrzeit is on Chol Hamoed.

1 – Topic – A thought on Parshas Tzav.

As we prepare for a very unique and special Shabbos Hagadol Parshas Tzav which is of course Erev Pesach. A very special Shabbos because the ladies in the house will be able to rest on Erev Pesach in the afternoon and it will be easier for them to be alert and awake at the Seder. The same thing for most of us B'ezras Hashem. Looking forward to a very special Pesach.

Let me begin with a thought on Parshas Tzav. People are forgetting to say Good Shabbos and they are just saying Chag Kosher V'sameach. Don't forget a Gutten Shabbos as well. At any rate, the Parsha begins as is found in 6:3 with (וּמְכַנְסֵי-בֶד יִלְבַּשׁ עַל-בְּשָׂרוֹ) with the Mitzvah which relates to Bigdei Kehuna and from (עַל-בְּשָׂרוֹ) we understand (שלא יהא דבר הוצץ בנתיים). That the Kohen is not allowed to have any Chatzitza between his skin and the Bigdei Kehuna that he wears.

The Rambam in the Hilchos Klei Hamikdash 10:6 says it as follows (נאמר בבגדי כהונה על בשרו ולבשם. (מלמד שלא יהיה דבר הוצץ בין בשרו לבגדים). There is not allowed to be any Chatzitza. Now listen to this. (אפילו נימא אחת). Even a single thread, (או עפר) or dirt (או כינה מתה) or a dead louse. (אם היתה בין בשר לבגד). A Chatzitza Mashe'u between the Bigdei Kehuna and the Kohen is a Chatzitza. It really goes even more, there is not even supposed to be air being Chotzet. The Bigdei Kehuna were actually very tight on his skin. Something like the cool dressing of many people today who wear tight pants and tight shirts L'havdil Elef Havdalos. In the Beis Hamikdash the Kohanim wore Bigdei Kehunah that were tight against their skin.

The Ohr Sameach in Hilchos Issurei Bi'ah 4:10 is Matmia, he wonders why is any tiny Chatzitza something that is M'akeiv on Bigdei Kehunah. Whereas we know a well-known rule that when a person is Tovel in a Mikvah that a Chatzitza on a Mi'ut of the skin is not M'akeiv. Which means to say that even if 49% of his body is covered with something it is not M'akeiv. Only if it is Rubo. However, M'd'rabbanan we are Makpid even on Mi'uto. But the Din of the Torah is that the Chatzitza doesn't Pasul, and there is says V'rachatz Ba'mayim Kol B'saro. It says there also a Lashon here it says Al B'saro and there it says Kol B'saro. Why over there are we more Maikil then here? This is the Kasha that the Ohr Sameach asks and the Avi Ezri over there as well. B'vadai it needs a Bi'ur Al Pi Derech Hap'shat.

Ulai, maybe, there is a difference between Al B'saro and Kol B'saro as follows. There is a Taz in Hilchos Rosh Hashana and the Taz there talks about the Nusach, the language of the special Tachnunim that we say on Yomim Noraim. There we use a language of Meloch Al Kol Ha'olam Kulo Bich'vodecha. A couple of times we use the Lashon of Kol and Kulo. Meloch Al Kol Ha'olam, what is the language of Meloch Al Kol Ha'olam Kulo Bich'vodecha?

The Taz says that Kol does not mean all literally without exception. Kol, something Kulo means without exception, but Kol by itself does not mean all, does not mean total all. So that Kol without Kulo means just about all and maybe that is why by Tevila in a Mikva where it says V'rachatz Kol Besaro and we understand that it doesn't mean literally everything. It is not literally all of Kol Besaro. Mashe'ainkein where it says by Begadim Al Besaro. Al Besaro means totally. So this may be a technical explanation and it may even be a better technical explanation.

The Gemara says that Chatzitza is a Halacha L' Moshe MiSinai. The Gemara says at the beginning of Sukkah and Eiruvin that the rule is Halacha L' Moshe MiSinai so it may be that that is the basis for the difference. Aich She'yi'yeh.

I would like to add B'derech Hamachshava. By Mikva you don't need a totality and by Bigdei Kehuna you do. By Mikva we are talking about being Tahor. Tahara B'olam Hazeh is never total. It is never total where human beings who are a mixture of Tumah and Tahara, of Yeitzer Hora and Yeitzer Tov, of Taiva and Ratzon as well as Teshuka. Tahara is Rubo Ke'kulo. What about the Bigdei Kehuna?

The Bigdei Kehuna that the Kohanim wear according to the Chinuch is meant to convey an image to the person wearing it, a She'e'fa, a desire. Adam Nif'al K'fi P'uloso says the Chinuch. Meaning to say that when a person dresses a certain part and thinks of himself in a certain way then he tends to live up to it.

We have a rule that even though the world of Halacha L'mayseh, the world where we do things is a world of imperfection, still the world of She'e'fa, of desire, can be perfect, can be really perfect. When you dream of building a house in your mind, your She'e'fa, you can picture the house as a perfect building. Once you get to build it in the Olam L'mayseh it will not be that perfect.

The same thing is true in general. The L'mayseh of something is not perfect. The She'e'fa, the desire, the dream, the Machshava, that can have perfection. Mimeila, the Kohen Gadol and the Bigdei Kehuna which represent his She'e'fa, his desire, is total. That which is the Taharah of Halacha L'mayseh who can be perfect, who can be total, who can do it. And so, this is a thought regarding the Bigdei Kehuna. The underlying question definitely is strong. When do we say a little bit doesn't matter and when don't we. It is confusing in the Halachos of holding a Lulav. The Beis Yosef and Rama talk about the Chatzitza of even wearing a ring when you are holding a Lulav which is definitely a Mi'u'to. Definitely a confusing topic. When do we say Rubo K'kulo and when do we say Kulo. Tzorech Bi'ur.

2 – Topic – The Korban Pesach

It is fascinating. We are learning the Parshios of Korbanos and by every Korban we find (אשה ריח-גיהוה) (לירנר). We find that a Korban is a (ריח-גיהוה) to HKB"H. Yet by the Korban Pesach we find nowhere an expression of (ריח-גיהוה). Could it be that the Korban Pesach which of all the Korbanos that an individual can bring, the Korban Pesach I would think is the most special, the most unique, the most connecting to HKB"H and yet it doesn't say (ריח-גיהוה).

As a matter of fact in Parshas Bechukosai the Posuk says in the Tochacha as is found in 26:31 (והשמתי את מקדשיכם, ולא אריח, גריח גיהוה), I will destroy the Beis Hamikdash (אך-מקדשיכם), and I will no longer smell the (ריח-גיהוה). There the Netziv in his Ha'ameik Davar says that it is a reference to all the Korbanos except the Korban Pesach. The Netziv says a Nafka Mina L'halacha. That when there is no Beis Hamikdash and we want to invoke the rule of Makrivin Af Al Pi She'ain Bayis, that if you go to a place and want to bring a Korban even though there is no Bais Hamikdash that does not apply to anything which it says (ריח-גיהוה) because when the Bais Hamikdash is Chorev HKB"H says (והשמתי את-מקדשיכם; ולא אריח, גריח גיהוה). I am not interested in your (ריח-גיהוה). Which means to say that only a Korban Pesach could be brought. Al Kol Panim it needs an explanation.

The answer seems to be an old Yesod of the Korban Pesach. The Yesod of the Korban Pesach is that it is a Korban that is meant to show a closeness to HKB"H even in times of challenge, even in times of weakness, even when Klal Yisrael are in the Mem Tes Shaarei Tumah, they go out and they bring a Korban Pesach to show their closeness to the Ribbono Shel Olam.

That is why we find in Navi numerous times that in the time of drawing close to HKB”H a Korban is brought. Gideon brought a Korban in Sefer Shoftim, Chizkiyahu brought a Korban. Yoshiyahu Hamelech brought a Korban. All of them were Koban Pesach. When they wanted to be Mekareiv Klal Yisrael they did it with a Korban Pesach. A Korban Pesach is a Korban of Hiskarvus to the Ribbono Shel Olam. So you will say then why didn't it say (רִי-תֵּ-גִיחֹתָ)?

The answer is that is why it doesn't say (רִי-תֵּ-גִיחֹתָ). Because there are some friends who are fair weather friends. When it is (רִי-תֵּ-גִיחֹתָ), when everything is fine and dandy so then you are good friends, you are a pal. When there is a bump in the road, when something goes wrong, good bye Charlie, no more friend. Each one goes his own way. It is a relationship of only (רִי-תֵּ-גִיחֹתָ) V'zeh Hu. No no no. Klal Yisrael with the Ribbono Shel Olam bringing a Korban Pesach even without a (רִי-תֵּ-גִיחֹתָ), even at a time when things are not as perhaps they should be, Klal Yisrael is not behaving as they should. There is a distance, there is no Geshmak of (רִי-תֵּ-גִיחֹתָ) that HKB”H would express towards Klal Yisrael. Even in such a time we bring a Korban Pesach. Because a Korban Pesach shows a real Hiskarvus. You want to be close to somebody, enhance your relationship, which when there is no (רִי-תֵּ-גִיחֹתָ) you still have and are interested in a meaningful relationship, even when things are not really perfect. What a beautiful thought going into Pesach, a beautiful thought regarding the Korban Pesach.

One request as we go into a very special Pesach, a Pesach coming off a Corona year which we hope is winding down. Nobody knows what tomorrow will bring, we still need to be careful. We should be talking at the Pesach Seder about the extraordinary events of the last 6 – 8 months. When I say extraordinary events I mean the following. The entire world, Kol Ha'olam Kulo, the entire world pretty much outside of the Yeshiva'leit have been in a lockdown with students out of Yeshiva for the most part, many places totally out of school. Here in NY, the schools are talking now about opening up with a 20 – 25% students coming to school.

Klal Yisrael, the Rabbeim in Klal Yisrael where the Mechanchim of Klal Yisrael show how they shine while teachers unions all over the country are suing to be closed, Rabbeim pushed to be open, pushed to teach, pushed to give an understanding that the Chinuch of our children is of extreme importance and while we have to take certain precautions we can't just close down. Rabbeim came to Yeshiva and we need to talk about the Siyata Dish'maya the Yeshivas have had. The Siyata Dish'maya. Boruch Hashem of avoiding hospitalizations or Chalila V'chas anything worse in the Rabbeim who were Moser Nefesh to come to the Yeshiva. A tremendous Siyata Dish'maya. We Daven that it continue. We can't just let it go and not mention it and not talk about it. It is a Shvach of Klal Yisrael, it is a praise of Klal Yisrael.

Gideon was a Shoifet. On the night of Pesach at the Pesach Seder he said to his father if HKB”H took us out of Mitzrayim why doesn't he help us today? If he took us out of Mitzrayim Biz'chus Avos we still have Zechus Avos. Chazal say that since he was Melamed Zechus on Klal Yisrael, he spoke well of Klal Yisrael, he became the person who helped Klal Yisrael. We need to be Melamed Zechus on Klal Yisrael especially on this upcoming night of Pesach. The Mesiras Nefesh, the devotion. Talk about it to your grandchildren. Many of whom have experienced this incredible devotion, this incredible Mesiras Nefesh. Ask them why are your Rabbeim willing to put themselves on the line where the whole world is on lockdown? What is going on?

Let them make the point that a Rebbi gives up Olam Hazeh for Olam Habo. A Rebbi lives with an inadequate income. A Rebbi lives working very hard in today's day and age trying to keep students interested, it is not easy. What does a Rebbi do? A Rebbi does it because he believes that HKB”H has an Olam Habo prepared for us. We all, Yidden sacrifice Olam Hazeh for the future. Therefore, it is a very appropriate topic that we should be talking about with our children and to our grandchildren. We should not make light of the dangers of the Virus but we should appreciate the Mesiras Nefesh of our Rabbeim.

May it be a Pesach Mai'a'peila L'ora. A Pesach that lights up our lives, lights up our homes. May HKB"H grant us that we be heading in a direction of Geulah from our current Tzara and the Geulah Ho'asida B'karov B'yameinu. Wishing one and all first a Good Shabbos and then a Chag Kosher V'sameach. A meaningful Sidrei Shel Pesach!