



## Rabbi Reisman – Parshas Shemini 5785

### 1 – Topic – A Thought from Rav Moshe in the Kol Rom

As we prepare for Shabbos Parshas Shemini, coming off a wonderful chag zman cheiruseinu, coming off Pesach. As a matter of fact, the first vort I'd like to share with you comes from the Kol Rom on Pesach, Os Zayin. However, it is a theme which is not only there, but R' Moshe writes about it in numerous places, including in the Darash Moshe in his ma'amar called L'Shabbos Koidem Nisuin.

The focus has to do with this week's parsha, with the death of (נדב ואביהוא). We find, and R' Moshe contrasts the hanhaga of Moshe Rabbeinu and Nadav v'Avihu. Moshe Rabbeinu was at the Sneh in Shemos 3:6, ( וַיִּסְתֵּר מֹשֶׁה ), It says by the Sneh that Moshe Rabbeinu closed his eyes, he didn't look.

Opposite that, Nadav v'Avihu, it says in Shemos 24:9 24:10. ( וַיִּעַל מֹשֶׁה, וְאַהֲרֹן--וְנָדָב, וְאַבְיָהוּא, וְשִׁבְעִים, מִזִּקְנֵי יִשְׂרָאֵל ). ( וַיִּרְאוּ, אֶת אֱלֹהֵי יִשְׂרָאֵל; וַתַּחַת רִגְלָיו, כַּמַּעֲשָׂה לְבַנְת הַסַּפִּיר, וּכְעֶצֶם הַשָּׁמַיִם, לְטָהַר ). 24:11 ( וְאֵל-אֶצְיָלִי בְנֵי יִשְׂרָאֵל, לֹא שָׁלַח יָדוֹ; וַיִּחָזוּ, נִסְתַּקְלוּ וְהִצִּיצוּ וַנְתַּחֲסִיבוּ מִיָּתָהּ, אֵלֶּיךָ שְׁלֹא ). ( וַיִּרְאוּ, אֶת אֱלֹהֵי יִשְׂרָאֵל ) And Rashi there in Shmos 24:10 on ( וַיִּרְאוּ, אֶת אֱלֹהֵי יִשְׂרָאֵל ) says, ( רָצָה הַקָּדוֹשׁ בְּרוּךְ הוּא לְעַרְבֵב שְׂמֵחַת הַתּוֹרָה וְהַמִּתִּין ).

So the basic idea is that Moshe Rabbeinu was (מסתיר פניו). The Medrash Tanchuma in Acharei Mos, Siman Vav says this: ( בְּשֹׁכֵר וַיִּסְתֵּר מֹשֶׁה זָכָה וְהִנֵּה קָרַן עוֹר פְּנָיו וַנָּדָב וַאֲבִיהוּא זָנוּ עֵינֵיהֶם מִן הַשְּׂכִינָה וְלֹא נִהְנוּ מִן הַשְּׂכִינָה ). In other words, the hanhaga of looking, so to speak, whatever that means, was the aveira of Nadav v'Avihu.

Similarly, R' Moshe brings from the Gemara in Chagigah 14b (8 lines from the bottom), ( ת"ר ארבעה נכנסו בפרדס ), ( ואלו הן בן עזאי ובן זומא אחר ורבי עקיבא ). They were zocheh to be nichnas l'pardes, to the mystical pardes of the secrets of HaKadosh Baruch Hu. ( בן עזאי הציץ ומת ). Ben Azzai looked and he died. What does it mean he looked? What does it mean exactly that he looked?

So R' Moshe explains that a person has to know that just like there are taavos to d'varim gashmi'im, to physical things, to being far from spirituality, and of course, that leads a person to the wrong place. Similarly, there is what he calls a taivah gedolah yoseir, an even greater taivah, to want d'varim ruchni'im.

In other words, a good person wants to be miskarev to HaKadosh Baruch Hu. When that gets out of hand, it leaves the bounds of acceptable behavior al pi dinei haTorah. A person's desire for closeness to HaKadosh Baruch Hu gets so strong that it violates rules of Torah, that is the cheit of Nadav v'Avihu. That was their aveira. Va'halachta b'drachav. A person wants to be close to HaKadosh Baruch Hu, has to go in his ways, b'drachav. You want to be close to HaKadosh Baruch Hu, go in the derech that the Torah prescribes to someone to be close to HaKadosh Baruch Hu. So don't be mivakeish ruchniyus k'fi sichlo. Be mivakeish ruchniyus according to the ratzon haTorah. And that is what it means that they were mistakel b'HaKadosh Baruch Hu.

This is R' Moshe's hesber of the aveira, and with this, he explains many other things. He says, for example, even when the greatest kings of Klal Yisrael were able to bring Klal Yisrael closer to Hashem, (Melachim II 14:4), ( רק הַקְּמוֹת, לֹא-סָרוּ ), they were not successful in getting rid of the bamos. Even the great king Chizkiyahu HaMelech, he was not able to get rid of the bamos. Why? Because the idea of bamos are ways to become closer to HaKadosh Baruch Hu. Are ways to bring korbanos, to bring korbanos wherever you are. It's a desire to become close to Hashem by bringing a korban. And that yetzer hara is a very challenging yetzer hara for a good person.

A good person wants to be close to HaKadosh Baruch Hu more and more. And a person has to know to do it with the proper mahalach, the proper approach that the Torah allows.

R' Moshe adds in a drasha that he said at a kiddush of an aufruf. He said by marriage too. (איש ואשה זכו שכינה). (אש אוכלתם). Lo zachu, a fire eats them? That sounds like Nadav v'Avihu. (אש אוכלתם). What has that got to do with (איש ואשה זכו שכינה ביניהם לא זכו אש אוכלתם)? R' Moshe says an incredible thing. He says that just like if a man or a woman in a marriage has too much taivah, wants too much for himself, too much gashmiyus, that's going to mess up the kedusha of the marriage. He says, and I quote, (גם לצד שני יכולים לחלל קדושת גישואין על). (ידי תאווה לרוחניות שהיא פרישות וזהירות).

It could be the other way around also. A person who's too frum and has a kapeda more than what the Torah says. He says, and again quoting, (בזמן הזה יש הרבה בעיות בשלום בית אצל בני תורה משום ענין זה רוצים להתקרב יותר מדאי). (וקדושה יותר מדאי). Also is the yetzer hara. It's a yetzer hara that tells a person be frummer and frummer, even though it's in a manner that the Torah doesn't want.

R' Moshe explains with this the (טלה) of Mitzrayim. What kind of avodah zarah is a sheep? They don't want to be makriv the sheep. They didn't sacrifice to the sheep. The sheep was somehow the avodah zarah of Mitzrayim. Not only that. (פרעה עושה עצמו אלוה). Paroh made himself a god. Who's the god? The sheep or the Paroh?

So R' Moshe explains that what the Mitzrim did in a desire to be good yoseir midai, their goodness, they took out on the sheep. Whatever the sheep wanted, they let the sheep do. The sheep wanted to cross the street, the traffic stopped. They didn't do anything to limit sheep. Why is that? A person has a desire for goodness. So they said the sheep will be the recipient of our goodness. So Paroh was the head god. He was the one that was very good to the sheep. He did everything for the sheep. But that's all a fake, a baloney type of a yetzer tov. It's not a real yetzer tov. It's a yetzer tov the way a person makes things up to be a yetzer tov. That was the cheit. Azo shteyt in R' Moshe.

In similar things the Netziv in Merome Sadeh says in Sukkah Daf Nun Beis, it says there that there are seven yetzer haras. Ra, Orel, Tamei, Sonei, Michshol, Even, Tz'foni (צפוני). The seventh one is called Tz'foni. The seventh yetzer hara. Tz'foni. What's Tz'foni? Well, tzafun we know from the seder means hidden. What does that mean?

So the Netziv in Merome Sadeh says, that's a yetzer hara that's (צפון ועומד בלבו של אדם). A hidden yetzer hara. That makes believe it's a yetzer tov. When a person wants kedusha yoseir midai, that brings a person to do aveiros l'shem mitzvah. Makes a person do aveiros for a mitzvah. The seventh is always kodesh. When you have seven of something like Shabbos or Shmittah, the seventh is kodesh. The seventh yetzer hara is a bakasha for kedusha yoseir midai. Kedusha too much, that leads a person to do things the Torah doesn't want. It's a frumkeit that's not al pi Torah. That's the yetzer hara.

B'derech drush, the Chasidim say the same thing. I saw this in the Toldos Yaakov Yosef on Parshas Ki Sisa. In the name of the Baal Shem Tov. B'derech drush, b'derech Chasidus teitched the Mishnah. (איזהו מקומן של זבחים). (קדשי קדשים)? Where is the place that heilige people end up geshachten? Where's the place that they end up going to Gan Eden? (איזהו מקומן של זבחים קדשי קדשים). Where? (שחיתתן בצפון). Their shechita is with this yetzer hara of Tzafon. The yetzer hara of doing something that's yoseir midai, that's more than a person is really supposed to be doing al pi ratzon haTorah.

What strikes me is that R' Moshe adds the following, and this should be taken to heart by Bnei Torah. And he says, I'm quoting, (ומצינו הדבר בלימוד התורה). It's also very common when it comes to learning. (יש שרוצים להתגדל). (מיד). People want to be gedolim right away. (ולהתעסק רק בהדש חידושים). And they sit the whole seder and they're mechadesh new chiddushim. (כל זמן לימודם עוסקים בזה ואין לומדים הרבה בכמות). And this is what they're oisek in. They don't cover ground. They don't learn up masechtos. They don't learn up a lot of Gemara. They say chiddushim before they learned the Gemara. The Gemara that says later (i.e. on the next Daf) might say the opposite. Zagt R' Moshe, this comes from the same yetzer hara. It's a yetzer hara to do good things, but it's yoseir

midai. It's more than the dargah of a person. It's not al pi ratzon haTorah. These are all examples of the cheit of Nadav v'Avihu. (גדולים וקדושים), holy people. They wanted ruchniyus, but they wanted it yoseir midai, and that's the limud that we have that (אש אוכלתם).

## 2 – Topic – What was the greatness of Moshe Rabbeinu that he was (הוֹדָה וְלֹא בּוֹשׁ)?

Let me move to a second thought on the parsha. In 10:20, we learn that Moshe Rabbeinu was modeh to Aharon. The language that Rashi uses is (הוֹדָה וְלֹא בּוֹשׁ לֹא שָׁמַעְתִּי). He said, you're right. Aharon said, maybe you only heard that we as oinenim should eat the kodshim that are kodshei haz'man, but not the regular korbanos. And Moshe Rabbeinu, after having become angry at what they were doing, he turned around and he said, you're right. (הוֹדָה וְלֹא בּוֹשׁ). You're right and he was modeh and he wasn't embarrassed to say, (לֹא שָׁמַעְתִּי). He said, (שָׁמַעְתִּי) (as brought in Zevachim 101a).

The question is, and many meforshim ask this question, the Kli Yakar asks it, that that's the greatness of Moshe Rabbeinu? That he didn't lie? That's the greatness? That he didn't say an out and out sheker? This is a davar peleh really. This whole idea that Moshe Rabbeinu's greatness is expressed in the fact that he told the truth. He didn't say (לֹא שָׁמַעְתִּי). He didn't say a sheker. It's a kasha, and there are many teirutzim.

I saw a beautiful teretz in the Sefer Ma'ayanei Agam in the name of a Sefardi Kadmoni, he said one of the first sefarim on Rashi. And he says the following, beautifully. He says, when a person makes a mistake, there are three options. He could lie, cover up for himself. Or he could be moideh and be embarrassed, embarrassed that he made a mistake. Or he could be thrilled that Baruch Hashem he made a mistake and he was corrected.

When it says the praise of Moshe Rabbeinu, (הוֹדָה וְלֹא בּוֹשׁ), it's not a praise that he was modeh and didn't lie. That's a praise of Moshe Rabbeinu? The praise is (הוֹדָה וְלֹא בּוֹשׁ). He was modeh without busha. He's thrilled. He said, Baruch Hashem, you corrected me. I was wrong. It is very hard. People are on the defensive. And when the person is corrected, they're defensive right away. They should be thrilled. They should be delighted. It's a level of ahavas ha'emes and ahavas ha'tochacha to be corrected.

Mi'karov divrei emes this pshat in Rashi is nikar it's true. Because what's the language of the posuk? (וַיִּשְׁמַע מֹשֶׁה, וַיִּיטֵב בְּעֵינָיו). Moshe heard (וַיִּיטֵב בְּעֵינָיו). That's what Rashi says, (הוֹדָה וְלֹא בּוֹשׁ). It was good in his eye. Moshe Rabbeinu was thrilled that he was corrected. Ah, what a beautiful, meaningful vort.

I would add that Rav Pam had his own teretz that he said. I don't remember who he quoted or if it was his own teretz, but he was (מַרְגִּילָא בַּפּוּמִיָּה) the following teretz. He said that of course Moshe Rabbeinu wouldn't lie. A good person doesn't lie. But sometimes a person thinks that the yetzer tov is telling him to lie. In other words, he has a reason, a frumer reason to lie. What's that? Moshe Rabbeinu is going to say I made a mistake? The whole Torah went through Moshe to Klal Yisrael. I could see a person in Moshe Rabbeinu's da'arga saying, for me, I'm not allowed to say that I made a mistake. What's going to happen if I make a mistake? If I tell people I made a mistake, it's going to mess up the whole kabbalas haTorah. He will have a frumkeit reason. Moshe Rabbeinu (הוֹדָה וְלֹא בּוֹשׁ). That's why it's a da'arga. He didn't make frumkeit reasons to lie. (הוֹדָה וְלֹא בּוֹשׁ) and he said the truth.

And with these beautiful thoughts, if I may say so, of gedolei Yisrael, I wish everybody an absolutely wonderful Shabbos Mevarchim, Shabbos Parshas Shemini. It's the beginning of a zman for Bnei Torah worldwide. And those who are in the olam ha'parnassah should also see it as a new zman, a new hishadshus, a new devotion. Mishmar will be beginning Maseches Rosh Hashanah. We're learning the last amud of Brachos tonight and bezras Hashem starting Maseches Rosh Hashanah. I invite everyone, redouble your efforts. There's only another, what is it, five Thursday nights until we come to erev Shavuos. Take it, do it, join us and bezras Hashem be part of the Mishmar tonight. Kol tuv!

## Rabbi Reisman – Parshas Shemini 5784

### 1 – Topic – A Thought on the beginning of the Parsha

As we prepare for Shabbos Parshas Shemini which is also Parshas Hachodesh, which is very appropriately a Shabbos before a total eclipse here in our area in America. Let's try to talk a little bit about this, a little bit about that and a little bit about the other thing. The first thing of course is Parshas Shemini.

Parshas Shemini is the 8th day which is why it is called Shemini. It is the climax of all the preparation for the inauguration of the Mishkan. Klal Yisrael six months earlier on Yom Kippur, Moshe Rabbeinu came down to tell Klal Yisrael on the 11th day of Tishrei about the Mishkan, they collected and prepared. For the seven days before Rosh Chodesh Nissan Moshe Rabbeinu served as Kohen Gadol and trained Aharon Hakohen and his sons, and now on the Yom Hashmini which was Rosh Chodesh Nissan the Avoda of Aharon and his children began.

In the beginning of Maseches Yoma it starts with the idea that for eight days they separated the Kohen Gadol (מפרישין כהן גדול), they separated the Kohen Gadol from everybody else, and he stayed in the Beis Hamikdash and he practiced in order to be able to prepare for the Avoda of Yom Hakippurim. That is the very first Mishna in Maseches Yoma. (שבעת ימים קודם ליום הכיפורים, מפרישין (כהן גדול)). Most people understand that it is a practical matter. You have to train, you have to know what to do. In order to practice you have to have the eight days to practice. That is the Havana, the understanding of the Hamon Am, of most people. That is an error. If you learn the Mishnayos I guess you can make that mistake.

If you learn the Gemara you see it is not that way. On Daf Bais Amud Aleph in Maseches Yoma, Rav Yochanan tells us that the days of preparation for Yom Hakippurim are learned out of this week's Parsha, the seven days of the Miluim which led to the Yom Hashmini, the day the Kohen Gadol (Aharon Hakohen) did the Avoda. The same thing before Yom Hakippurim, the seven days before the preparation was done.

Reish Lakish disagrees and says we don't learn it from the Miluim, however, he holds that we learn it from Moshe Rabbeinu himself. Moshe Rabbeinu himself is something not often noticed, prepared for Mattan Torah. It says in Shemos 24:16 (וַיִּשְׁפֹּן כְּבוֹד-יְהוָה עַל-הַר סִינַי, וַיִּכַּסְהוּ הָעָנָן שְׁשֶׁת יָמִים; ) (וַיִּקְרָא אֶל-מֹשֶׁה בַּיּוֹם הַשְּׂבִיעִי). There was also a preparation of seven days and on the 7th day Moshe Rabbeinu was called and then subsequently went up to Har Sinai. So there too there were days of preparation and Reish Lakish says we learn it from Moshe.

Whether we learn it from Moshe or we learn it from Aharon, either way it is not a practical matter to be prepared, it is a Halachik matter, a Gezairas Hakasuv that we learn out that you need days of preparation. This is really a Yesod Gadol. That every Davar Shebik'dusha needs preparation. It is an Av to all Devarim Shebik'dusha that needs seven days of preparation.

It may well be that the custom of a Chosson to separate from the Kallah for seven days before the wedding may come from that idea of setting aside days of greater Hisbodedus by being alone in order to be prepared for the Yom Hachuppah.

It may be that that is why Bris Milah is on the 8th day. It is a Gezairas Hakasuv. But in the Yesod Hadavar the father gets seven days of preparation before the extraordinary Mitzvah of being Machnis his son into the Briso Shel Avraham Avinu. This is the Inyanei Hachana, the idea that before entering into a Davar Shebik'dusha a person has to be Maichin.

The Shoel Umaishiv in his Sefer Divrei Shaul on the Parsha, brings an Arizal that the reason preparation is for seven days is K'negged the seven days of the week. Every day of the week has its own personality, its own attributes, its own connection, and therefore, the Hachana to prepare for something you do it with everything, with all seven days of the week are all part of this extraordinary Hachana.

The Yesod Hadavar is the idea that everything that is a Davar Shebik'dusha needs Hachana, needs preparation. You don't just fall into it, you need to prepare. We live in a very rushed world. We rush into things very quickly. The truth is that we would do well to stop and be Misbonein a little. If you have the opportunity to be involved in things that are meaningful, to stop beforehand, to think about it and then to do it with a greater sense of Kedusha. This is the idea of the first part of the Parsha. (וְיָהִי, בַּיּוֹם הַשְּׁמִינִי) it is a climax of days of Hachana.

## **2 – Topic – Last few days for Nefilas Apaim for a month. Make the most of it. Make it meaningful!**

Rosh Chodesh Nissan is coming up on Tuesday. Now of course there are many things that change when Rosh Chodesh Nissan comes about. One of the main things that change is that we suddenly have an Issur to say Tachnun. We have the Zechus to say Tachnun all year round and it comes Rosh Chodesh Nissan and we have to stop. Which really means that these next couple of days are days that we should prepare ourselves. The last days that we have an opportunity to say Tachnun and to make it more meaningful.

What is Tachnun? Tachnun – Nefilas Apaim is the main part of Tachnun and what do we do by Nefilas Apaim? Ashkenazim say the 6<sup>th</sup> Perek of Tehillim. Sefardim have a custom to say Perek Chaf Hei of Tehillim. We say this by Nefilas Apaim. Both the Sefardim and Ashkenazim although they say different Kapitalach Tehillim have a Hakdama, a sentence of preparation. (רְחוּם וְחַנּוּן הַטָּהוֹרִי (לְפָנֶיךָ. ר' מְלֵא רַחֲמִים. רַחֵם עָלַי וְקַבֵּל תְּפִלַּת פְּתוּחֵי רְחוּם וְחַנּוּן הַטָּהוֹרִי). That is our Hakdama. Sefardim say it B'lashon Rabim, Ashkenazim B'lashon Yachid. Be that as it may, everyone says this. It is not a Posuk. It is just a Tefilla which is a Hakdama.

We already find Rabbeinu Chananel in Maseches Megillah Daf Chaf Daled mentioning B'derech Agav that (רְחוּם וְחַנּוּן) is what we say at the beginning of Nefilas Apaim. You are supposed to be B'Nefilas Apaim already when you say the (רְחוּם וְחַנּוּן). This is what we say in preparation. Why do we say this beforehand if the Ikkur of Nefilas Apaim is the Kappital Tehillim?

It may well be that the reason we do it is a Hachana as I just mentioned. A Davar Shebik'dusha needs Hachana. Nefilas Apaim which is a major part of the Davening needs a Hachana and that is a Tefilla (רְחוּם וְחַנּוּן) a preparation for saying Tachnun, for saying Nefilas Apaim.

I have mentioned in the past that during Nefilas Apaim a person can add his own Bakashos. Just like in Shemoneh Esrei a person can add his Bakashos, the same thing when a person is bent down saying Nefilas Apaim he can add his own requests. This surprised many people.

I want to mention to you that this is not a surprise. It is as a matter of fact an Ikkur of Nefilas Apaim is personal Bakashos. The Tur quoting Rav Amrom Gaon, one of the first Siddurim, says and I quote, Noflim Tzibbur Al P'naihem Umevakshim Rachamim, B'shoel Kol Echad Bakashos. He says Nefilas Apaim is that you fall and say the request that you want. Therefore, Nefilas Apaim is of great significance. That is a thought for these days leading up. We don't have much left. We have Friday morning, Sunday for Shacharis and Mincha and Monday Shacharis. We have four Nefilas Apaim's left. Chap a' Rein, make it meaningful and think of the meaning of the words.

### **3 – Topic – The Eclipse**

There is a lot of hype about the eclipse and for us the meaning of the eclipse is to study the idea of the Molad, the idea that every month there is a Molad of the Levana and the eclipse is just a symbol of the Molad Halevana.

Chazal say that when there is a solar eclipse it is a Siman Tov L'yisrael. The moon which is a Remez to Klal Yisrael, the eclipse is the sun which is a Remez to the Umos Haolam, and that is a Siman Tov. Some people think that how can it be a Siman Tov as it is on the schedule and it is predicted? Chazal knew it is predicted. There are certain Zemanim that are Zemanim that are a Siman Tov and that is a Molad which falls at the time that it eclipses the sun.

What is the Hachana? What do you tell your children? What do Rabbeim do with Talmidim? They arrange a class to teach about the Molad. The Molad happens every month why is it only an eclipse now? Another Kasha. We are going to announce the Molad in the Shul on Shabbos when we Bentch Rosh Chodesh. Is that time exactly the time of the eclipse, adjusting for Eretz Yisrael time? Listen carefully and see if it is. Then figure out why it is not. Which of course the Rambam addresses in Hilchos Kiddush Hachodesh.

And so, I suggest you prepare, take out a Sefer called Shekel Hakodesh. Shekel Hakodesh is Rav Chaim Kanievsky's Sefer on Hilchos Kiddush Hachodesh in the Rambam, and there in the Perek that deals with the Molad learn the Perek. It is really like the Mishna Brura. Anybody can learn it. Learn it and get a Geshmak and make it significant.

So three thoughts for this week. Shemini, the idea of the 8<sup>th</sup> day of the Hachana. The ideas of Tachnun, the Hachana we do for Tachnun, and the Hachana for the eclipse by learning about the Molad. A Gutten Shabbos to one and all! Yehi Ratzon that it should Tak'e be a Siman Tov for Klal Yisrael and Acheinu Bnei Yisrael especially in Eretz Yisrael should have a Yeshua from the challenges they are facing. A Gutten Shabbos to one and all!

## Rabbi Reisman – Parshas Shmini 5782

### 1 – Topic – A beautiful lesson from (וַיִּדַם, אֶהְרֶן).

As we prepare for Shabbos Parshas Shmini which is also Parshas Parah as well as Shabbos Mevarchim for Chodesh Nissan which is almost upon us. Of course anytime we Bentch Rosh Chodesh Nissan it is a reminder to strengthen our saying of Tachanun because we will fall under the prohibition of saying Tachanun for a month according to our Minhag, and since we will have an Issur coming upon us, while we have the Heter still to say Tachanun we should be extra careful to say it with the proper Kavana.

Let us turn to this week's Parsha Parshas Shmini and I would like to share with you a beautiful thought. Probably the most famous line in the Parsha is as is found in 10:3 (וַיִּדַם, אֶהְרֶן). Aharon being silent in the face of an awful tragedy where two great children die very suddenly.

We find in Rashi (ומה שכר קבל, שנתייחד עמו הדיבור). The Schar that he got for his silence was that he had a Nevua given to him alone, just him. (שנאמרה לו לבדו פרשת שתויי יין). When did this Nevua come? The Ramban at the beginning of Acharei Mos tells us that it was told to Aharon (ביום המחרת (למיתתם). The next day after Aharon lost his sons he got this Nevua and the Ramban explains that the day that the sons died he was an Onein and (כי בו ביום אונן היה, ואין רוח הקודש שורה מתוך עצבות). The Shechina is not Shoreh on somebody at a moment of tragedy and sadness, so it was the next morning.

Still we are amazed that Aharon Hakohen the next day after he lost two such sons could be Mekabeil Nevua if the Shechina is not Shoreh only Mitoch Simcha. The great Elisha Hanavi when he got upset at the Aveiros of the Melech Yisrael it says as can be found in Melachim II 3:15 (קח-ו) (לי מנגן). They had to bring somebody to cheer him up because you have to be B'simcha to get Nevua. Aharon the day after was apparently enough B'simcha that he could get Nevua. Halo Davar Hu!

This brings to mind a Vort from Rav Simcha (Avrohom HaKohen) Sheps Zichrono Livracha one of the Rosh Yeshiva here in Torah Vodaath who said the following. He said what is the Inyan of the connection of the Nevua to Aharon not to drink wine, how is that Middah K'negged Middah for his (וַיִּדַם, אֶהְרֶן), for Aharon being quiet? It is very interesting that Punkt that Nevua should come as a Schar. Rav Sheps explained it as follows. He said that the nature of a person is that when a person has problems the problems take hold of him. The Aveilos, the sadness whether the Aveilos literally or any difficulty takes over. I remember seeing by the expression by the Steipler in the Chayei Olam that whatever degree of Tzarah a person has a person gets totally absorbed in his problems. The nature of a person is that drinking wine is something that people do to forget their difficulties, to forget their Tzarah.

Aharon Hakohen had a terrible Tzarah, the loss not only of two sons but two absolutely great children. His Gadlus of (וַיִּדַם, אֶהְרֶן) is not just being quiet but he was in control of his feelings. His Tzar and Aveilus didn't fill him up. He felt the pain, he felt the Aveilus and he was saddened but it didn't fill him. He was in control. He was able to get Nevua even though the Shechina is only Sheru'ya Mitoch Simcha because he had that aspect, that inner strength, that self-control. So

therefore, says Rav Sheps it is very appropriate the Nevua that came to him was a Nevua not to drink wine. People drink wine for many reasons, but the only constructive reason to drink wine is when a person has terrible Tzaros and he drinks to forget his difficulties. Aharon HaKohen taught that a person is capable of separating his feelings by being able to go on and put his feelings aside.

This lesson is a very important lesson. While we may not be on the level of Aharon HaKohen and G-d forbid, heaven forbid someone would have this type of Tzarah he couldn't put it aside. But our challenge is with lesser Tzaros, difficulties and challenges with things that disturb us on a smaller level and at least there we could try to learn a lesson from Aharon HaKohen.

Rav Schwab puts it this way. A Malach can only do one Shlichus at a time, can only focus on one thing at a time. A human being has to be able to focus on more than one thing at a time. When a human being is upset about one thing, it shouldn't fill him up and make him upset about everything.

The way I like to put it is that you have to have a big back pocket. You have to sometimes be able to take a challenge, a difficulty, something that upsets you and put it in your back pocket. Put it away for a little while. Go out among people and be Ish Bain Anashim, and behave the way you should behave. Nobody likes a complainer, people who are always upset. You need that big back pocket to put it aside. That is the strength of the personality of Aharon HaKohen, the lesson of (וַיִּדַם, אֶהְרֹן). To be able to separate things in order to live a life to its fullest and not let a challenge in life overcome the person.

## **2 – Topic – A Yesod in the Nevua of Moshe Rabbeinu**

We find also in this week's Parsha a Machlokes between Moshe and Aharon. Moshe Rabbeinu held that an Onein should eat the meat of the Chattas Rosh Chodesh and Aharon HaKohen disagreed and said as is found in 10:19 (וְאָכַלְתִּי הַטָּאֵת הַיּוֹם, הַיֵּיטֵב בְּעֵינֵי יְרֹנָה). It is a Machlokes. Like we are used to Machlokes of Tannain and Amoraim this was Moshe and Aharon having dispute.

As Rashi says Aharon argued, but it is logical that Im Shamanu B'kadshei Sha'a Ain Lecha L'hakeil B'kodshei Doros. He said there is a logical reason to make a distinction between a one-time Korban which we are commanded to eat and a monthly Korban which we should not be eating. (וַיִּשְׁמַע מֹשֶׁה, וַיֵּיטֵב בְּעֵינָיו). Moshe Rabbeinu agreed.

There is a thought in the Sefer Torahs Ha'ohel which is also a Yesod of the Meshech Chochmo. They say that since the Torah was given to Klal Yisrael through Moshe Rabbeinu, Moshe Rabbeinu had no permission to say any Chiddushim with his own Sevara. Whatever came out of the mouth of Moshe was Halacha L'moshe MiSinai, it was something given to Moshe Rabbeinu directly. If there was a new Shaila we find throughout Chumash that Moshe Rabbeinu doesn't answer, he asks the Ribbono Shel Olam.

We find by the Mekaleil the Posuk says in Bamidbar 15:34 (בַּמִּשְׁקָה, וַיִּנְיְחוּ אֹתוֹ, בְּמִשְׁקָה) that they put him in jail, (כִּי לֹא פָרַשׁ, מִהַיְעָשָׂה לוֹ) so that G-d would tell them what to do. We find this by the daughters of Tzelafchad that Moshe didn't Pasken based on Sevara. This can be found in Bamidbar 27:5 (וַיִּקְרַב מֹשֶׁה אֶת-מִשְׁפָּטָן לִפְנֵי יְרֹנָה). Why didn't Moshe Rabbeinu Pasken based on Sevara? Because

Moshe Rabbeinu had to have the integrity that everything that came out of his mouth was directly from HKB"Y and nothing else.

The Gemara (In Yevamos 62a top of the Amud) does say that (דַּתְנִיָּא שְׁלֹשָׁה דְּבָרִים עָשָׂה מֹשֶׁה מִדַּעְתּוֹ). There were three things that Moshe Rabbeinu did on his own but the exception proves the rule. There were three occasions where he had a reason to do something special, something unique. But the point is that he didn't routinely do that. Anybody who sits and learns says a Sevara all the time. That is the way we learn. We learn by thinking and applying ourselves. Moshe Rabbeinu while he no doubt in his mind applied Sevaros, he was careful to say things to Klal Yisrael only that they heard from Sinai.

With this, the Meshech Chochmo answers a Navi Kasha. We find in Nach that after Moshe Rabbeinu died that during the Aveilos of Moshe Rabbeinu 300 Dinim were forgotten. (Ed. Note: Look at the Gemara in Temurah 16a). Chazal say that Yehoshua was not told an answer and somebody Osniel who was the next Shofeit he answered the 300 Shailos with his Pilpul. Why didn't Yehoshua answer some of them through Pilpul?

Says the Meshech Chochmo this is because Yehoshua was a continuation of Moshe so the same way in Chumash it says (וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר) so too in Sefer Yehoshua it says (וַיֹּאמֶר יְהוָה אֶל-). Because the Dinim were given through him. Mimeila, he was not allowed, he didn't have the right to be Masbir Davar B'pilpulo. This is a Yesod in the Nevua of Moshe Rabbeinu and it explains that Aharon was Mechadeish Al Pi Sevara and Moshe was Maskim. Moshe Rabbeinu did not have the right to be Mechadeish a Halacha Al Pi Sevara.

### **3 – Topic – Rav Chaim Kanievsky Zatzal**

All of Klal Yisrael is thinking about the Aveilos of the Sar Shel Torah, the Sar Hatorah of our generation. Somebody great on the level of previous generations Rabbi Chaim Kanievsky a most incredible Malach among men. A Malach among human beings. During the numerous times that I have had the occasion to speak about Rav Chaim in different settings, I think what came to mind is what is the most significant takeaway is the fact that I am thousands of miles away from Rav Chaim and yet there were a number of occasions where I heard that Rav Chaim said this or that and I changed my behavior based on that.

What comes to mind very specifically is that I once heard that it was publicized that Rav Chaim once said to somebody that L'asid Lavo in the Yom Hadin you will understand that there were certain Nisyonos that you had in this world, certain Aveiros that you may have done or certain Mitzvos that you didn't do but when they are going to ask you why didn't you wash for Melave Malka you will have no answer as it is just a laziness.

Rav Chaim tried to push people to wash for Melave Malka as it says in Shulchan Aruch. It is a separate Siman in Shulchan Aruch. To give the honor to Shabbos with Melave Malka. Since that day Bli Neder I have always without exception washed for Melave Malka except of course when it is a fast day on Motzoei Shabbos when Tisha B'av comes out. Whenever I could I wash for Melave Malka. It is a beautiful behavior.

I once mentioned this and a good Yedid of mine who is a Rosh Yeshiva in one of the big Yeshivos in our area said interesting I heard the same story and since then I also wash for Melave Malka. When you hear from an Adam Gadol that something is important, you do it. Rav Chaim had the power to push the types of Segulos that are Halacha, Hiddurim in Halacha maybe, but Halacha. Yehi Zichro Baruch. A Gutten Shabbos to one and all!

## **Rabbi Reisman - Parshas Shemini 5781**

The Shiur is being transcribed L'iluy Nishmas Avraham Ben Yeshayahu Halevi for his first Yahrtzeit.

### **1 – Topic – A thought on the Parsha Regarding (וַיִּדַם, אֶהְרֹן).**

As we prepare for Shabbos Parshas Shemini. Of course the main event that happens in Parshas Shemini is the passing of the children of Aharon Hakohen. Nadav and Avihu who both died very tragically and Aharon Hakohen showing his greatness in the famous Posuk that is found in 10:3 (וַיִּדַם, אֶהְרֹן). And Aharon was silent. That is what I would like to talk about today. (וַיִּדַם, אֶהְרֹן). The example of Aharon who was silent in the face of a terrible tragedy in losing two children and not just two children but two children that were Asid to be leaders of Klal Yisrael.

The Kasha is we understand that (וַיִּדַם, אֶהְרֹן) is a paradigm, it is the ideal. It is what is given as an example when somebody talks about how other people Lo Aleinu suffer tragedies and deal with it well we use (וַיִּדַם, אֶהְרֹן) as the example. However, that seems to be somewhat problematic because the Gemara says in Maseches Berachos 60b (13 lines from the bottom) (חייב לברך על הרעה כשם) (שהוא מברך על הטובה). The Gemara says the ideal of a person Rachmana Litz'lon who undergoes a tragedy is not (וַיִּדַם, אֶהְרֹן), it is not the silence. On the contrary, the Gemara says (חייב לברך) and the Gemara brings a Posuk. The Gemara says (אלא לקבולינהו בשמחה). The Posuk is as is found in Tehillim 101:1 (אם חסד אשירה) (ואם משפט אשירה). I don't say that we are on that level but the paradigm, the perfect example, the Aharon Hakohen should not be (וַיִּדַם, אֶהְרֹן) it should be a Shira. (אם חסד אשירה... אם חסד אשירה). (ואם משפט אשירה). That needs an explanation.

The answer is the following. There is a difference. Rachmana Litzlon when a tragedy befalls a person, so that person ideally should be able to sing a Shira to Hashem. Should be able to say Baruch Hashem this is for the best and to sing the praise of Hashem. (חייב לברך על הרעה כשם שהוא) (מברך על הטובה). That is when something tragic happens to the person himself. Obviously when something tragic happens to a different person, so you should not be singing praise for what happened. You are not going to say my friend had a tragedy and say praise to HKB"H, sing to HKB"H. When it is someone else's tragedy then a person doesn't sing praise, a person doesn't praise at all.

In the case of (וַיִּדַם, אֶהְרֹן) we are talking about the greatness of one of the most perfect Yidden that ever existed. Aharon Hakohen. We are not just looking at someone who is able to survive a tragedy quietly. But someone who had a deeper appreciation of what it means when a tragedy happened.

In the Yeshurun journal which was published at Rav Shlomo Zalman Auerbach's Petira, it was published a Hespel that Rav Shlomo Zalman I believe himself had said. He talked about the sadness of somebody passing away. Again, he is speaking on a high level, of a level of an Adam Gadol and he says the following.

He says the sadness of death, the finality of death when a person dies, is not primarily the pain that someone feels because he is going to miss that person. It is someone you love and it is someone you will never see again, and there is a pain in the fact that the person is not here, the person is gone forever. Says Rav Shlomo Zalman that is the not Tzara D'mitzva and he brings a Raya from a Rashi (Ed. Note: in Kesubos 6b (Dibbur Hamaschil) (ואביי) where Rashi says (לא דמי לאבל דטרוד) (טירדא דרשות שאין צערו מצוה אע"פ שאבילותו מצוה)) that is the not Tzara D'mitzva that is Tzara D'rishus. The fact that you are going to miss somebody that is not the depth of the meaning of the obligation, of the Mitzva of Aveilus. The true Tzar of death is that the person who passed away is no longer able to do Mitzvos. He is no longer in a world of accomplishment. He is no longer in a world where he could Daven or able to perform Mitzvos.

As we know, when the Vilna Gaon died he wept and when his Talmidim asked him why he is weeping he said I am leaving a world where for a few pennies I could be Mekayeim the Mitzva of Tzitzis 24 hours a day, shouldn't I weep?

Aharon Hakohen understood something that ordinary people like us will probably never reach the level to understand. Aharon Hakohen understood when his children died that the sadness was not sadness for him that he lost children. If it was his own personal tragedy so then it would be (חייב) (לברך על הרעה כשם שהוא מברך על הטובה). He saw this world as a temporary place. The tragedy is in the inability of Kiyum Mitzva and in that he saw it as a tragedy that befell others. That befell Nadav and Avihu. (וידם, אהרן). And rather than complain Kavayochel to the Ribbono Shel Olam how could it be his beloved children could have such a tragedy before them, he had the strength to be quiet. But the Kasha that he should have been on the level of Levareich Al Hara. No, we never say Levareich Al Hara when something happens to somebody else. This is an understanding of (וידם, אהרן). This is a thought regarding the Parsha.

## 2 – Topic – Current Events

Let me continue with a thought regarding current events. Here I would like to share with you a thought which I saw B'sheim Rav Moshe Shapiro and although he said it years ago it is very applicable to the current state of affairs here in the United States and particularly in our state NYS. The political upheaval that this last year has brought. On top of the disease, but worse is the political upheaval and the insanity that is gripping not only the nation but more so the state in which Jews live predominantly.

Chazal say that Avraham Avinu looked at this world and he saw this world and the expression that Chazal used (Ed. Note: This is found in Beraishis 12:1 in the Medrash Rabbah the first piece. (שהיה עובר ממקום למקום וראה בירה אהת דולקת)). He saw this world like a burning palace. Like a Bira Do'lekes. Now what is the meaning of on fire? Does it mean that he saw this world as a place of destruction? Not likely. There is a lot of construction in this world. A lot of good things. What does it mean like a Bira Do'lekes?

Rav Moshe Shapiro explained and I will try to share with you as best I can as follows. There is something very unique about a fire. When you look at a fire it seems as if you are seeing something that is a constant. It is as if you are seeing something that stays the same. Obviously if you see a building the building stays the same. It is the same building from one minute to the next. It is true that the building is the same building. However, when you see a fire burning, you see a fireplace, you see a fire burning on your stove or you see a match that is burning. To the eye it also looks like something that is constant, that exists the next minute because it existed the last minute. That is the way it is with most physical things B'olam Hazeh. However, in the case of a fire it is not that way at all. A fire only exists as long as it has fuel to consume. Every minute it needs additional fuel and as long as it is consuming something it continues to exist. The existence is not since it was here a minute ago it will be here in a minute also.

People look at Olam Hazeh as a place where things have a certain stability. Things have a certain constant. The way the world was yesterday that is the way it will be tomorrow. It certainly feels that way. It certainly seems that way typically, that the world goes from minute to minute with an ongoing stability.

Avraham Avinu understood that that is not true. That Olam Hazeh is a place of dynamic movement, of a lot of change of things that take place constantly and are changing all the time. He understood that to get from minute to minute a person has to be a Baal Madreiga, a person has to see purpose from getting from one minute to the next minute. He saw the world K'bira Do'lekes, as a place of change.

This comes to mind because I remember, when I was growing up it was well-known that Rav Yaakov Kamenetzky did not like that Frum Yidden wear a Tallis out in the street among the Umos Ha'olam. He said Yidden have to be Tzanu'a. I remember thinking that Rav Yaakov came from Lita, he grew up in a certain place where there was a narrow mindless in the world around him and he said Yidden don't go out while they are wearing a Tallis in Reshus Harabim. But in America which is a very tolerant country and is there an issue with wearing a Tallis out in the street?

Rav Moshe has a Teshuva if a Goy wants to buy a Mezuzah and you tell him it is only for Jews, is that correct? Rav Moshe writes Beshum Aiva a person is allowed, it is actually brought in Halacha but Rav Moshe writes it in the 20<sup>th</sup> century that you can sell a Goy a Mezuzah because of Aiva. Because you don't want to cause the Goy to have Aiva against the Jew. There too, when I read it I was thinking Aiva, Sakana. If a Goy comes in for a Mezuzah and I tell him no, that Mezuzos are for Yidden. Is there Aiva? The world I grew up in was a world that was a world of stability, it looked like it had stability. Actually the world lives from moment to moment. It needs to have a Kiyum like a fire needs to have a Kiyum.

We have seen that now in the year that passed. We have no idea where the world is going, we have no idea where the country that we are in is going. Insanity reigns. NYS just passed a budget that allows \$2 BILLION for funding to help undocumented aliens (immigrants). For people who are not here legally. I wish they would give \$2 Billion to the private schools. But no, private schools, that goes against the constitution. And people here illegally? That doesn't go against the

constitution? Well, we live in a different world. I don't mean the politics of it, I mean the reality of it. Olam Hazei is a place of constant change, of inconsistency.

Mishlei 28:14 (אֲשֶׁרִי אָדָם, מִפְּחָד תָּמִיד). The Gemara (Gittin 55b, 8 lines from the bottom) in the Sugya of Kamtza and Bar Kamtza says this about the Jew in Galus. (אֲשֶׁרִי אָדָם, מִפְּחָד תָּמִיד). A person has to always be afraid. What does it mean always be afraid? Chazal say (אֲשֶׁרִי אָדָם, מִפְּחָד תָּמִיד) is Ruchnios. A person always has to be worried that he be worthy, the Ruchnios should be worthy of what is going on in the world, of a Shemira, of being well taken care of.

It is well-known that there is a story of Kamtza and Bar Kamtza. What is the lesson of Kamtza and Bar Kamtza? So all of our beloved Darshanim tell us that it has to do with the lesson of Bain Adam L'chaveiro, being nice to people, being inclusive, speaking up. Not true. That is not the lesson. It is a true lesson, but it is not what the Gemara says. It is for people who don't read the Gemara.

The Gemara says (אמר רבי יוחנן מאי דכתיב אשרי אדם מפחד תמיד ומקשה לכו יפול ברעה אקמצא ובר (קמצא הרוב ירושלים (אֲשֶׁרִי אָדָם, מִפְּחָד תָּמִיד). How the people of that generation were confident that the nations that controlled Eretz Yisrael would not destroy Yerushalayim. They behaved a certain way. The story of Kamtza and Bar Kamtza is a story that teaches us (אֲשֶׁרִי אָדָם, מִפְּחָד תָּמִיד).

And so, we live now in a more difficult time than we lived two years ago, ten years ago, twenty years ago, all my lifetime. Politically it is more difficult. Truthfully, it is very typical of the Galus of Klal Yisrael. As a matter of fact it is still far better than any year of our Galus. The lessons of the instability, the political instability of the world around us is a lesson of (אֲשֶׁרִי אָדָם, מִפְּחָד תָּמִיד). Meaning that you have to be afraid of the Umos Ha'olam, but you have to be afraid that you yourself will not be worthy. You have to work on being worthy. To be a Yid who in the Galus is able to excel.

That is the lesson of Avraham Avinu seeing a Bira D'lukah. Olam Hazei is a world that is always burning. It always needs new fuel to continue. (אֲשֶׁרִי אָדָם, מִפְּחָד תָּמִיד) means to be a better person, to be a good person. Chazal say to be afraid of Olam Hazei, no that is Chot'im who are afraid of everything in Olam Hazei. An Ehrliche Yid (אֲשֶׁרִי אָדָם, מִפְּחָד תָּמִיד) means that (מִפְּחָד) that his Mai'sim will be worthy of the continuing day to day protection of the Ribbono Shel Olam.

And so, with that thought I leave everybody. Wishing you a Hatzlacha, a period of time until Kabbalas Hatorah where you are Mefacheid which brings you to greater success, greater Hatzlacha, greater Aliyah as we climb the ladder of Sefiras Ha'omer towards Zman Mattan Toraseinu and the upcoming Shavuot. A Gutten Shabbos to one and all!

## **Rabbi Reisman - Parshas Shemini 5779**

1 - Topic - A Kasha from Rav Chaim Shmuelevitz on (דְּרִשׁ דְּרִשׁ מִשְׁה) Dorash Dorash Moshe.

As we prepare for Shabbos Parshas Shemini as we head towards Chag HaPesach. I would like to share with you three thoughts on the Parsha. The first is an extraordinary Kasha on a thought on the Parsha that everybody knows and it seems that people don't realize there is a difficulty. We find in the Parsha 10:16 that ( וְאֵת שְׂעִיר הַחַטָּאת, דְּרִשׁ דְּרִשׁ מִשְׁה--וְהִנֵּה שְׂרָף; וַיִּקְצַף עַל-אֱלֹעֶזָר וְעַל-אִיתָמָר, בְּנֵי )

אָהֲרֹן). Moshe Rabbeinu checked and found that the S'ir HaChatas, that the Rosh Chodesh Korban was not eaten by the Bnei Aharon because they were Onanim and he got angry and said I told you that even though you are Onanim you should be eating Korbanos today.

Chazal tell us that when someone gets angry he makes mistakes. Even someone as great as Moshe Rabbeinu because he got angry he made a mistake. Because really they were right. On a Korban like the Rosh Chodesh Korban they were not told to eat it despite the fact that you are Onanim. It was only on the Yom Hamiluim Korban that they were told to eat. So for this Moshe Rabbeinu got angry and he made a mistake. It is well known.

Freigt Rav Chaim Shmuelevitz, it is not accurate. It doesn't seem to make sense. Moshe Rabbeinu only got angry after he decided that they made a mistake. Had Moshe Rabbeinu understood that what they did was correct, he would not have gotten angry. So Freigt Rav Chaim Shmuelevitz what do you mean Mitoch Sheba Li'dai Kaas Ba Lidai Ta'us, that is not accurate. That is not correct. He came Li'dai Ta'us first and then he got angry. A Gevaldige Kasha. Why didn't we think of that? I don't know.

Rav Chaim Shmuelevitz does not have a way to explain it Al Pi the regular Pshat. The only avenue he has is to go with the Ohr Hachaim Hakadosh. The Ohr Hachaim Hakadosh on the Posuk ( דָּרַשׁ מִשָּׁה ) says something quite unique. He says that Moshe Rabbeinu himself was not sure if they should eat the Korban Rosh Chodesh. ( דָּרַשׁ דָּרַשׁ מִשָּׁה ) Why did Moshe Rabbeinu ask about it? What was he thinking? He commanded them to eat so why was he suspicious that they didn't eat it?

The answer is that Moshe Rabbeinu himself had a Safeik. Hashem had commanded him that the Korban Hamiluim they should eat. Did that include the Rosh Chodesh Korban? So ( דָּרַשׁ דָּרַשׁ מִשָּׁה ) Moshe Rabbeinu went to Kler what to do. Then he found that the Bnei Aharon already burnt it.

He got angry says the Ohr Hachaim Hakadosh because they were Mor'e Halacha Lifnei Rabban. Moshe Rabbeinu was the Mekabeil HaTorah and as long as Moshe Rabbeinu was there they should not have Paskened on their own.

So Zagt says the Ohr Hachaim Hakadosh that Moshe Rabbeinu came Lidai Kaas on their Paskening on their own and Ba Bichlal Ta'us, he came to the conclusion that they shouldn't have burnt it because he had come Li'dai Kaas. So according to the Ohr Hachaim Hakadosh it is answered.

But I have to point out that most Meforshim don't learn that way. They learn that Moshe Rabbeinu came Li'dai Kaas on that they burnt it and then the Kasha stands. What is Pshat since he came to Kaas he came to Ta'us. Lechora the Ta'us preceded the Kaas and the Kasha is a very strong Kasha. That is one Kasha for your Shabbos table. I trust that somebody will come up with an answer.

2 - Topic - Rav Moshe's Kasha regarding Kiddush Hashem and punishments from Hashem.

Moshe Rabbeinu said to Aharon Hakohen as is found in 10:3 ( בִּקְרָבִי אֶקְדָּשׁ ). HKB"H has a Middah of Kiddush Hashem that by punishing those who are close to him that creates Kiddush Hashem. This is because the world sees that HKB"H doesn't play favorites. That somebody who deserves

to be punished gets punished. (בְּקִרְבֵי אֶקְדָּשׁ). So we learn from here a Yesod that when HKB"H punishes those who are close to him that is Kiddush Hashem.

Lechora, we have a similar idea in Parshas Nitzavim in Perek 29 Posuk 20 - 26 where it discusses (וְהִבְדִּילוּ יְרוּר לְרַעָה, מִכָּל שִׁבְטֵי יִשְׂרָאֵל--כָּל, אֵלוֹת הַבְּרִית, הַכְּתוּבָה, בְּסִפְרֵי הַתּוֹרָה הַזֶּה). It says that when HKB"H punishes Klal Yisrael then (וְאָמְרוּ, כָּל-הַגּוֹיִם, עַל-מָה עָשָׂה יְרוּר כָּכָה, לְאַרְצֵי הַזֹּאת). Why did HKB"H punish them? (וְיִלְכוּ, וְאָמְרוּ--עַל אֲשֶׁר עָזְבוּ, אֶת-בְּרִית יְרוּר אֱלֹהֵי אֲבוֹתָם). (וְיַעֲבֹדוּ אֱלֹהִים אֲחֵרִים) There this is presented in the Torah as a type of Kiddush Hashem that the (עַל-מָה עָשָׂה יְרוּר כָּכָה) will see (וְהִנָּכְרִי, אֲשֶׁר יָבֵא מֵאַרְצֵי רְחוֹקָה) Hashem.

The Ralbag in Malachim Aleph Perek Ches writes this as a rule. The Ralbag says in his To'elesim, when do the nations recognize G-d? They see when Jews sin they are punished and only when they do Teshuva HKB"H tells them, so therefore, that is Kiddush Hashem. Okay so we have a Yesod that when HKB"H punishes those that are close that is Kiddush Hashem.

However, we find the reverse as well. Rav Moshe in Darash Moshe Cheilek Bais page 108 - 109 (on the Yomim Noraim) expresses difficulty in understanding. On the one had as I just said there are sources that when Hashem punishes that is a Kiddush Hashem.

On the other hand, we say in the Tefilla of the Yomim Noraim, (וְהַקֵּל הַקְדוּשׁ נִקְדַּשׁ בְּצִדְקָה) that HKB"H's Kedusha is seen when His kindness brings a Yeshuas Yisrael. We say (וְתִגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ) (רַבָּא). When will HKB"H's greatness be seen? (וְיִצְמַח פְּרֻקְנָה וְיִקְרַב מְשִׁיחָה) When HKB"H will bring the Geulah. So the question is which is it that is the moment of Kiddush Hashem?

The Navi Yechezkel is Perek Lamed Vav Posuk 17 - 24 says that Onesh Yisrael is a Chillul Hashem. (וְיִזְרְאוּ בְּאַרְצוֹת, וְאֶפְיֵץ אֶתְם בְּגוֹיִם). When Hashem punishes Klal Yisrael (אֶת-שֵׁם קְדוֹשִׁי--). (בְּאָמַר לָהֶם עַם-יְרוּר אֱלֹהֵי). You guys are Am Hashem. What's happening? What's going on?

So Hashem says through Yechezkel, (לֹא לְמַעַנְכֶם אֲנִי עוֹשֶׂה, בֵּית יִשְׂרָאֵל: כִּי אִם-לְשֵׁם-קְדוֹשִׁי). We always say Hashem do Lemancha, (לְמַעַן שָׁמוּ בְּאֵהָבָה) which is the reverse. So it seems that we have two opposite ideas that are both prevalent. That HKB"H punishing Klal Yisrael is Kiddush Hashem and that HKB"H helping Klal Yisrael is Kiddush Hashem. It is a Mitzvah L'yashev to understand the Geder. Obviously there is some sort of Geder Hadevarim and Lo Basi Ela L'ha'ir. Rav Moshe has a Kasha so I can share the Kasha. That on the one hand (בְּקִרְבֵי אֶקְדָּשׁ) there is Kiddush Hashem and on the other hand there is Kiddush Hashem when we tell HKB"H (עֲשֵׂה לְמַעַן אִם לֹא לְמַעַנּוּ) which is the Nevuah of Yechezkel that (לֹא לְמַעַנְכֶם אֲנִי עוֹשֶׂה, בֵּית יִשְׂרָאֵל: כִּי אִם-לְשֵׁם-קְדוֹשִׁי). A Kasha. So two good Kashas today. Rav Chaim Shmuelevitz's Kasha and Rav Moshe's Kasha. Gevaldige Kashas and difficulties that we have.

3 - Topic - What is a person's Tafkid? The difficult thing or the easy thing?

Let me end with a third thought on the Parsha. We have Moshe Rabbeinu telling Aharon Hakohen in 9:7 (קָרַב אֶל-הַמִּזְבֵּחַ). Rashi says (לָמָּה אַתָּה בּוֹשׁ, לִכְךָ נִבְחַרְתָּ). Why are you ashamed? This is what you were chosen for. We know that Aharon Hakohen was ashamed because he had a Yad in the Eigel and Moshe Rabbeinu told him (לָמָּה אַתָּה בּוֹשׁ, לִכְךָ נִבְחַרְתָּ).

I saw B'sheim the Imrei Emes quoted in Talelai Oros which is a Chassidische source and also from the Oros HaGRA from a Misnagdishe source, the same idea as follows.

(לכך נבחרת) is a message. The Tafkid of a human being in this world is noticeable from his struggles. When a person struggles with something, that is the sign that in Shamayim this is his Tafkid, this is the thing that he has got to be able to do. The Yeitzer Hora Shtells, the Yeitzer Hora stands up on his struggle. (למה אתה בוש). (לכך נבחרת)?

You are worried that you had a Yad in the Eigel and that means that you are ashamed? (לכך נבחרת). The Kappara of the Eigel is Gufa your Tafkid, that is your job. That is why HKB"H brought you to this Nisayon. So this is the message which is given. This is part of an extraordinary discussion in the Hashkafa of Yiddishkeit.

What is a person's Tafkid? Is a person's Tafkid the thing that comes to him with difficulty or the thing that comes to him more easily? As a matter of fact, we have discussed this in the past, especially the Yomim Noraim time.

The GRA in his Pirush on Yona goes with this Mehaleich that whatever is difficult for a person is a sign Min Shamayim that that is his Nisayon.

If you look in the Atara L'melech, Rav Pam says the reverse. He says how does a person know why he is in this world? What is his job if he comes back as a Gilgul he has to fix something, how does he know what?

Rav Pam says that you have a Netiya towards it. Mamash the opposite. Rav Pam has a Mekor from Rav Yisroel Salanter who says the same idea. In the Hakdama to the Kotzker's Sefer on Chumash, the same idea.

I once showed Rav Pam the difficulty that there are some who say that someone's Tafkid is what comes most easily to him and there are those who that a person's Tafkid is what comes with the greatest difficulty. Which one is it?

Rav Pam told me the following Klal. He said a person's Tafkid it depends on the person. It depends on who you are. For an Adam Gadol, a Baal Madreiga, HKB"H says your Tafkid is what comes with difficulty because you have to show Gevura in this world. For ordinary people, HKB"H gives you as your Tafkid a Netiya towards the thing you have to do because otherwise you will never overcome it. It comes out quite confusing. Who are you? Are you a Baal Madreiga or are you ordinary people.

The bottom line seems to be in our third confusing Dvar Torah of the day, that you have to work on what comes easily, you have to work hard on what comes to you with difficulty. The things that stand out in your life they are the things that you have to work hard on.

Certainly picking up the phone and calling in middle of work, to call into a Dvar Torah every Thursday must be difficult for people. A Yashar Koach! On the other hand, coming to Mishmar



Chinuch himself makes some sort of Peshara that the Mitzvah is Livdok, to examine, to check the fish for Simanim, to check the animal for Simanim.

In other words, the Rambam holds it is to know it. Even if I will never see a grasshopper in my life I am Mekayeim the Mitzvah. The Ramban holds that it is a Mitzvah in the Achila so if I eat things with a Hechsher I am Mekuyaim. The Chinuch says that the Mitzvah is to check. If you are going to eat a grasshopper or a fish that comes to you in a way that can be checked then the Mitzvah is Livdok, to check. But without checking, even if you never ate Treif, but if you eat fish and you never check for the Simanim or you don't have a Hechsher that does it for you, the Chinuch holds that you are Over on this Mitzvah of L'havdil.

So the short of it is that the Rishonim struggle with an explanation of exactly what L'havdil means but certainly it is a fundamental part of Toraseinu Hakedosha to know, to recognize animals and fish although we live in a world that is industrialized. We never see animals, we never see fish except at the zoo and at the aquarium but the Yedia is a Mitzvah.

This comes to the Halacha Lemaysedika world. Because one of the persistent issues in Kashrus today is the Hechsher that is given on fish that are produced industrially in many corners of the world. The Shittah of Rav Moshe in Igros Moshe in Yor'e Dai'a Cheilek Gimmel Siman Ches and repeated in Yor'e Dai'a Cheilek Daled at the end of Siman Aleph, is that to be able to give a proper Hechsher on fish you have to have a Mashgiach Temidi. Someone who is there all the time checking all of the fish. Therefore, that is besides that according to the Chinuch it is a Mitzvah.

Why do I mention it today? Besides that it is Parshas Shemini? This is because although the tuna fish plants are in far flung parts of the world, Indonesia, New Zealand, Vietnam and many parts of the world and typically there is no Hashgacha Temidis on the canned tuna fish, however, the tuna fish that is labeled OU P which is Kosher for Pesach is made with a Mashgiach Temidi. Therefore, for those who want to have tuna fish that is Kosher according to Rav Moshe you should Chap a Rein now and dash to the stores and buy the fish that has the OU Pesach Hechsher. The fish stays for a very long time, you can store it and then you will be able to have fish that are Kosher L'chol Hashittos even Lot the Chinuch that you had a Shaliach that was Mavdil (בין הטמא ובין הטהור; ובין) So much for the end of the Parsha.

## 2 - Topic - A Dvar Machshava on the Parsha about Simcha Mitoch Aveilus

10:3 (וידם, אהרן) - the highlight of this week's Parsha in an emotional sense is Aharon's response to the death of his two great sons. (וידם, אהרן) - Aharon's silence is a lesson forever and Rashi says (קבל שכר על שתיקתו. שנתייחד עמו חדיבור). He was Mekabeil Schar on his being quiet that he had a Nevua given especially to him (שנאמרה לו לבדו פרשת שתויי יין) because the Nevua was said to him personally.

In the Sefer Derech Hamikraos a recent Sefer that came out, he asks how did Aharon get Nevua when he was in Aveilus. The Shechina is not Sharui Ela Mitoch Simcha. So Aharon got a Nevua of (יין ושכר אל-תשת) and like Rashi says the Nevua was right away. Don't drink like they did and they were Nichshal. How did he get Nevua if Nevua is only given Mitoch Simcha?

This Kasha I mentioned in previous years, I believe in the name of the Yad Hamelech on the Rambam, a contemporary of the Chasam Sofer in the late 1700's. He asks this Kasha how Yirmiya wrote Kinnos if the Shechina is Sharui Ela Mitoch Simcha.

But here he writes that they asked this Kasha to the Chazon Ish and he answered Efsher Lomar Kinnos V'livkos, U'b'oso Rega Liyos B'simcha. It is possible to write Kinnos and weep and at that moment be B'simcha. Of course it is a riddle. It is a riddle what does that mean you can be happy and weep, not weep for Narishe things but weep on the Churban Beis Hamikdash and be happy at the same time. This is something of a riddle.

It is a little difficult to know what the Chazon Ish meant obviously. If we redefine Simcha as satisfaction rather than joy, then it will be answered. We know that being satisfied that you did what needed to be done is a type of Simcha, it is not a jump up and down Simcha but it is a Simcha that makes a person feels good. It makes a person feel accomplished. Makes a person feel right. If we redefine Simcha as satisfaction, then of course the Kasha will be answered. It is possible to write Kinnos, to read Kinnos, to weep on the Churban and have a sense of satisfaction that you are Zoche to be the Baalei Madreiga, where you are able to shed tears on the Churban Beis Hamikdash. It is a level.

Do we have the right to redefine Simcha this way? We say that a Chosson and Kallah are Sason V'simcha. Is this the Simcha that we are talking about? The answer is yes. The depths of Simcha is not the make me feel good Simcha, not at all. That is not the definition of Simcha. The definition of Simcha is satisfaction, the sense that things are right. When a Chosson and Kallah get engaged it is normal to have some excitement, to be overjoyed, it is delightful. But that is not really what matters. What matters is that more importantly the sense of Simcha, the sense of accomplishment. The fact that with this we are accomplishing something, we are doing something that is meaningful. We are building a Bayis together. That idea, that sense is a true sense of Simcha, a true sense of joy.

In the Haftorah of Parshas Toldos, we read from Sefer Malachi. Malachi says as is found in Malachi 1:2 (אֶהְבֶּתִי אֶתְכֶם אָמַר יְיָ) I have love for you says Hashem. (וְאָמַרְתֶּם בְּמַה אֶהְבֶּתָנוּ). He said, in what way have you shown us love? The Ribbono Shel Olam answers (הֲלוֹא-אֵחָ עָשׂוּ לִיעֲקֹב). Look Eisav and Yaakov are brothers (וְאֶהְבֶּ אֶת-יַעֲקֹב) and I show my love to Yaakov. The question of (בְּמַה אֶהְבֶּתָנוּ) is somehow missing, it is not here. How does that answer the question? With what have you loved us?

The Chassam Sofer says that the love of Sefer Malachi is a redefined love. It is a love of connection. The Ribbono Shel Olam is connected. With Eisav it is that Har Sai'ir was destroyed. The (next) Posuk says (וְאֶת-עֵשָׂו, שָׂנֵאתִי; וְאֶשִׂים אֶת-הָרִי שְׂמֵמָה) That Har Sai'ir was destroyed. We ask, but so was Eretz Yisrael. In Eicha we read that Eretz Yisrael was also (שְׂמֵמָה).

The answer is that Har Sai'ir was (שְׂמֵמָה) and the Ribbono Shel Olam is not connected. It is gone. Where is Har Sai'ir? It is somewhere in the Jordanian desert. Where is Yerushalayim? HKB"H made sure that the Umos Ha'olam are interested. That the world is Mistoveiv around Eretz Yisrael. All the years of our Galus Eretz Yisrael is still here even while it was (שְׂמֵמָה).

Ahavah doesn't mean the feel good Ahavah it means the connection, the satisfaction. So perhaps that is what was meant by the Chazon Ish. A person can be B'aveilus but he has the satisfaction of the connection to the Borei Olam.

Of course the second possible Teretz would be Rav Schwab's rule which we have discussed numerous times that a Malach has only one Shelichus at a time. But a Yid has to be able to be a Bar Beis Shelichus B'hadadi. He has to be able to have two feelings at the same time. To be able to deal with more than one aspect at the same time. Malachim could not say Shirah at Kriyas Yam Suf because there was a human tragedy, the death of all of the Mitzrim. Klal Yisrael could say Shira because they could understand the depth of the sadness of the human tragedy and at the very same time be uplifted by HKB"H's help to Klal Yisrael. Bar Shnei Shelichus B'hadadi. Even when there is sadness by Klal Yisrael and there are moments when we are Tze'brachen there is a sense of connection to the Borei Olam and sometimes the sense of connection comes Davka from a connection that comes from our sadness. That is Aliyah, that is Ahavah and yes that is even Simcha from the Shechina that is certainly Sheru'ya from such a Simcha.

Rebbi mentioned that the "Mishmar" celebrated a Siyum on Thursday night and that they are beginning a new Masechta so all are encouraged to join for the new Masechta. Good Shabbos!

## **Rabbi Reisman - Parshas Shemini 5777**

### **1 - Topic - Post Pesach Message**

Let's begin with a Sefira - Post Pesach idea. We Lained on the last day of Pesach a Posuk that is different than we are accustomed to when we talk about Zechiras Yetzias Mitzrayim. What I mean to say is that as opposed to the regular Mitzvah of Zechirah of Yetzias Mitzrayim, we had as can be found in 16:12 (כִּי-עָבַד הָיִיתָ בְּמִצְרָיִם). We have an obligation to remember that we were Avadim. That is not the usual language of Zechiras Yetzias Mitzrayim but it appears four times in Sefer Devarim, at least two twice in Parshas Re'eh. (כִּי-עָבַד הָיִיתָ בְּמִצְרָיִם) is something that we Lained on the last day of Pesach.

I would like to explain a little bit of what this refers to, something not often discussed, although I have discussed it on previous occasions. Al Pi Pshat, the idea here is one which we see by people who are remembering, let's say the Holocaust.

My Shver Zal Zein Gezunt, speaks at family Simchos and he gives Shvach V'hodaa to the Ribbono Shel Olam that he was rescued from the Holocaust and Zoche to build a beautiful family. When he gets up to speak, he doesn't talk about Yetzia, he doesn't talk about the day that he was liberated, he talks about the Tzar and Tzoro, the difficulties that Yidden went through during that time.

My mother in law said to my father in law, every time you get up at a Simcha you say the same thing and my Shver speaking at the Simcha recounted that. He said Mommy says every time you get up you say the same thing. Is it important? To that, my Shver said I thought about it and I realized that when we remember what Amaleik did to us, the Zeicher of Amaleik in Parshas Zachar, we also Lain the same thing every year. It is important.

The point that is Noge'a to us, is that to remember Yetzias Mitzrayim it is only worthwhile if we remember (וְזָכַרְתָּ, כִּי-עָבַדְתָּ הָיִיתָ בְּמִצְרָיִם). To remember what we were redeemed from, what we were rescued from. Somebody who wants to give Shvach and Hoda'a on being rescued from such a terrible Tzar and Tzarah such as the Holocaust, a person speaks of the Tzar. That is a Cheilek of the Hoda'a. That certainly is an understanding of (כִּי-עָבַדְתָּ הָיִיתָ בְּמִצְרָיִם).

But there is really a deeper meaning to this whole idea and the whole concept. We can understand it from the Parsha if we look at the order of the words. In Parshas Re'eh we Lained on Acharon Shel Pesach the Mitzvah of Pesach, the Mitzvah of the Chag of Pesach as it says in 16:1 (שְׁמֹר, אֵת- חֲדָשׁ הָאֲבִיב, וְעִשִׂיתָ פֶסַח, לִירוֹן אֱלֹרִיךָ: כִּי בְחֻדָּשׁ הָאֲבִיב, הוֹצִיאָךְ יְרוֹן אֱלֹרִיךָ מִמִּצְרָיִם--לְיִלְהָ). 16:2 ( וְזָבַחְתָּ פֶסַח לִירוֹן אֱלֹהֶיךָ, צֹאן וּבָקָר, בְּמִקּוֹם אֲשֶׁר-יְבַחֵר יְרוֹן, לְשִׁבּוֹן שְׂמוֹ שָׁם). 16:3 (לֹא-תֹאכַל עֲלֵיו חֶמֶץ, שְׂבַעַת יָמִים תֹּאכַל-עֲלָיו וְזָכַרְתָּ, כִּי-עָבַדְתָּ הָיִיתָ ) We Lained many Pesukim about Pesach. That is not where it says (כִּי-עָבַדְתָּ הָיִיתָ בְּמִצְרָיִם). After Pesach we read as is found in 16:9 (שְׂבַעַת יָמִים, תִּסְפָּר-לָךְ), the Mitzvah of Sefiras Ha'omer then in 16:10 (וְעִשִׂיתָ חַג שִׁבְעוֹת, לִירוֹן אֱלֹרִיךָ) then the Mitzvah of Chag Hashavuos. Then we said (וְזָכַרְתָּ, כִּי-עָבַדְתָּ הָיִיתָ בְּמִצְרָיִם). Before we went on to Sukkos as a completion of Pesach, Sefira and Shavuos we say remember (כִּי-עָבַדְתָּ הָיִיתָ בְּמִצְרָיִם). The Seder Hap'sukim tells us that the Totz'ah of remembering what happened to us is to remember the obligations we have to the Ribbono Shel Olam. It is to remember our Avdus to Hashem which replaces our Avdus to the Shas Hatzara that we lived in. That is true both about the recollection of a member of the She'aris Hap'leita when he gets up at a Simcha at he talks about the Tzar and Tzara he went through and being rescued. It is a Hischayvus, it is an obligation, to go from there to be an Eved Hashem. And that is the idea of (כִּי-עָבַדְתָּ הָיִיתָ בְּמִצְרָיִם). It is after Pesach is over, and Pesach is done that we recognize HKB"H's Tovah to Klal Yisrael in choosing Klal Yisrael from there, from Mitzrayim and taking us out. Post that, we remember the (כִּי-עָבַדְתָּ הָיִיתָ בְּמִצְרָיִם). Remember that HKB"H took you from Avdus to where you are today.

That is, the insight, a deeper meaning of remembering a Tzar and a Tzarah and HKB"H's redemption from that Tzarah. That is a post Pesach message. That is a message that we can take forward as we go to Chag Hashavuos, our rededication to be Avdei Hashem.

## 2 - Topic - Rav Schwab on the death of Nadav and Avihu

Let's move on to a thought from the Parsha. Today, we Lained Parshas Shemini and in Parshas Shemini we came to a Posuk which was what the last Posuk of the Kohen's Aliya contained and that Posuk says something which is somewhat ambiguous. Moshe Rabbeinu says B'sheim Hashem in 9:6 (וַיֹּאמֶר מֹשֶׁה, זֶה הַדְּבָר אֲשֶׁר-צִוָּה יְרוֹן תַּעֲשׂוּ--וַיֵּרָא אֲלֵיכֶם, כְּבוֹד יְרוֹן) This is what you should do and Kavod Hashem will appear. What is the (זֶה הַדְּבָר)? It is not clear and the next Posuk doesn't continue. (וַיֹּאמֶר מֹשֶׁה, זֶה הַדְּבָר אֲשֶׁר-צִוָּה יְרוֹן תַּעֲשׂוּ). This is what you should do and then (אֶל-אֶהְרֹן, קָרַב אֶל-הַמִּזְבֵּחַ וַעֲשֵׂה אֶת-חַטָּאתָךְ וְאֶת-עֹלֹתָךְ, וְכַפֵּר בַּעֲדָה, וּבַעַד הָעָם) and it goes on to the Avodah. This (וַיֹּאמֶר מֹשֶׁה, זֶה הַדְּבָר) is unclear.

Rav Schwab in the Parsha on page # 248 (which was also discussed in 5770 - Ayin Sham) says an extraordinary insight which is also a true understanding of the message of the death of Nadav and Avihu and it is a Yesod Gadol.

A person who has a tremendous Ahava to HKB"H, will understand correctly that that is a tremendous Madreiga. However, says Rav Schwab, if someone has the love of Hashem he has a specific Yeitzer Hora to jump over individual Dinim or Halachos and commandments because of his great love to Hashem. He wants to show his great love and he ignores Halacha. That is the idea that sometimes love ruins the service of Hashem. To love Hashem without being contained with Yir'as Hashem brings to destruction.

Rav Schwab's Mashul is like a mother who loves her child so much that she hugs the infant and chokes and suffocates him to death. The Mashul I would give, is a Mashul of a powerful rocket which is missing a guidance system. When a person shoots the rocket out to his enemy and it is missing the guidance system it falls right back on him and it is destructive to the owner of the rocket. That is Ahavas Hashem without being accompanied by an allegiance to Halacha by a discipline of Yir'as Hashem.

Rav Schwab says incredibly that we say after Berachos (וְכַף אֶת יִצְרָנוּ לְהִשְׁתַּעֲבֹד לָךְ). We say, Hashem force our Yeitzer to follow you. We already said (וְאַל תִּשְׁלַט בָּנוּ יִצְרָר הָרָע), why are we saying again (וְכַף אֶת יִצְרָנוּ לְהִשְׁתַּעֲבֹד לָךְ)?

Says Rav Schwab an incredible idea, Rav Schwab says that is the Yeitzer Tov. We already said (וְאַל תִּשְׁלַט בָּנוּ יִצְרָר הָרָע), now we are saying (וְכַף אֶת יִצְרָנוּ) our Yeitzer Tov (לְהִשְׁתַּעֲבֹד לָךְ) should follow the disciplines of Halacha, the disciplines of Yir'as Shamayim. To do things the way they are to supposed to be done. Ahavas Hashem without being contained by a guidance system that we call Halacha, that we call Yir'ah, that we call discipline, is a disaster.

Zagt Rav Schwab, with this I understand something about Nadav and Avihu. After Nadav and Avihu died, Moshe Rabbeinu says to Aharon something that is hard to understand. Rashi brings in Perek 10:3 in this week's Parsha. Rashi says (הֵיכָן דָּבָר וְנוֹעַדְתִּי שְׁמָה לְבָנֵי יִשְׂרָאֵל וְנִקְדַּשׁ: 'הוּא אֲשֶׁר דָּבָר וְגו') בכבודי (שמות כט מג) אל תקרי בכבודי אלא במכובדי. אמר לו משה לאהרן אהרן אחי יודע הייתי שיתקדש הבית (במיוחדעיו של מקום והייתי סבור או בי או בך, עכשיו רואה אני שהם גדולים ממני וממך). I knew that the Mishkan would have a show of Kedusha to those who are close to Hashem. I thought that it would be me or you. Now I see that Nadav and Avihu are greater than you or I. A Pele of a Rashi and it is hard to understand. Was Moshe Rabbeinu serious? Nadav and Avihu were greater than Moshe and Aharon! Could that be?

Zagt Rav Schwab, of course Moshe and Aharon were greater, but Nadav and Avihu in one aspect of serving Hashem, in one aspect of Ahavas Hashem, Nadav and Avihu were greater. They had an unlimited Ahava to Hashem. All of the different Peshatim in what Nadav and Avihu did wrong are all one idea. Ahava Bli Gedarim. Ahava Bli Halacha.

Whether it is the idea that they brought fire when they were not authorized to bring is because of love of Hashem. That they drank before they did the Avodah is also, because drinking is an expression of Ahavah. Whatever the Aveira was. Or Paskening Halacha Bifnei Rabbon was from an Ahavah. It is an Ahavah Bli Gedarim.

This idea that Rav Schwab brings is something that I think about when I am at a Simcha or sometimes at a wedding and the band plays a song, HKB"H Anachnu Ohavim Oscha. People are

jumping up and down to a song and the reality of the Niggun and the jumping up and down is disgusting to me. That is how you serve HKB"H? By jumping up and down Anachnu Ohavim Osach. Would you do that to the Queen and express your love by jumping up and down? Would you do that to an Adam Gadol? No! It is done without any feeling of discipline. It is done by letting go of discipline. That is not Anachnu Ohavim Oscha. That is not a way to show an Ahava to HKB"H.

Rav Schwab ends with a story. He says from a trustworthy man I heard. That when Rav Chaim Volozhiner first had his idea to open Yeshivos today in the same way that they existed by the Amoraim, to go to the Yeshiva system. He approached the Vilna Gaon with his idea and the GRA was not enthusiastic about it. Rav Chaim Volozhiner understood not to do it. Later, the Gaon asked Rav Chaim Volozhiner Nu did you start?

Rav Chaim said what? I thought the Rebbi was not for it. The GRA answered, before when you came, you came with a fiery Bren. You came with a burning desire that was without discipline. Now, you are doing it with discipline and go do it.

Rav Schwab ends that a Yeitzer Tov that is not tied to Hashem's commandments ( יכול להתהפך ל"יצר ("הרע)). So that we want to express our Ahavas Hashem you have to do it with the Panim of Halacha, with the Panim of the discipline of Yir'as Hashem. What a beautiful collection of thoughts from Rav Schwab in his Sefer. Something that we should keep with us all of the time.

Wishing everybody a wonderful post Pesach, a wonderful Hachana for Kabbalas Hatorah. Could it be that we are only 40 days from Kabbalas Hatorah. Wow! Only 6 Thursday night Mishmars left. Chap a Rein! A Gutten Shabbos to all!

### **Rabbi Reisman - Parshas Shemini 5776**

1. I would like to share with you a thought on the Parsha regarding Nadav and Avihu. The incident of Nadav and Avihu and their Cheit which caused their death is expressed in the Posuk shortly after Shlishi as is found in 10:1 (וַיִּקְרִיבוּ לִפְנֵי יְרוּרָה, אֵשׁ זָרָה--אֲשֶׁר לֹא צִוָּה, אֲתֵמּוּ) That they brought some type of foreign fire which they had not been commanded. So it is B'feirush in the Posuk what the Aveira was. The reason for the Aveira or what was behind it is not expressed, but at least that Posuk has something to do with an Aish Zara. Rashi says (רבי ישמעאל אומר שתויי יין נכנסו למקדש). The Aveira was that they went into the Bais Hamikdash after they had drunk wine. Someone who drinks wine is not permitted to do the Avodah.

There are two difficulties with this Rashi. 1) Rashi is contradicting the Posuk. The Posuk says that the sin was (וַיִּקְרִיבוּ לִפְנֵי יְרוּרָה, אֵשׁ זָרָה). So if going in (שתויי יין) is an Aveira in and of itself, it has nothing to do with their Hakrava. 2) We are talking about Nadav and Avihu, Gedolai Olam. How do we describe them doing such a low Aveira of being drunk and then going into the Bais Hamikdash. Halo Davar Hu! It is a Pele that certainly needs a Biur Rachav.

Now I will tell you that there are many Biurim. The Abarbenel brings ten different explanations of the Cheit of Nadav and Avihu and I believe he offers an 11th. Nevertheless I would like to share

with you a thought from Rav Zevin in the Torah L'moadim which is a Gevaldige thought onto itself and he uses it to explain the incident of Nadav and Avihu.

Rav Zevin brings a Mishnah in the beginning of the 8th Perek in Maseches Berachos. The Mishnah says (אלו דברים שבין בית שמאי ובית הלל בסעודה. בית שמאי אומרין, מברך על היום ואחר כך מברך על היין; ובית הלל אומרין, מברך על היין ואחר כך מברך על היום) that when you make Kiddush Bais Shammai and Bais Hillel disagree as to the order of the Berachos of Kiddush. Bais Shammai says (מברך על היום ואחר כך מברך על היין) (כך מברך על היין). First you say the Beracha of Mekadeish Hashabbos and then the Borei Pri Hagafen. Bais Hillel disagrees. Bais Hillel says as we are Noheig, that first you make the Beracha of Borei Pri Hagafen and then you make the Beracha of Mekadeish Hashabbos.

The Gemara says in what is this Machlokes dependent? The Gemara says that Bais Shammai holds that first a person should have the feeling of the Kedushas Hashabbos as that is the source of everything and from that go into the Oneg Shabbos. First feel the Mekadeish Hashabbos and then the Tainug and Oneg of Shabbos, the Yayin.

Bais Hillel says no that this is a very high level that Bais Shammai is demanding from people. Bais Hillel says no. Aderaba a person should start with the physical pleasures, with the Oneg Shabbos of drinking the wine and from that bring himself to feelings of Kedusha. From that bring himself through this Gashmiodika help into an appreciation of the spiritual, the Ruchnios of Shabbos. So it is a Machlokes between Bais Shammai and Bais Hillel as to the proper Hanhaga that a person should have.

Says Rav Zevin, Nadav and Avihu were Noheig like Bais Hillel. They felt that to bring a person into a feeling of Kedusha, a person should satisfy or use the feelings of Gashmios to help him along. After all, as Rav Zevin brings from numerous Gemaras that mention that wine is a useful tool when used properly in serving Hashem. He brings a Gemara from Sanhedrin 38a (6 lines from the top) to give a good drink to a person. It says (אגברו חמרא אדרדקי כי היכי דלימרו מילתא). Somebody wants to be M'falpeil, take a little bit of wine to help you get going in saying things.

Or in Bava Basra 10a (12 lines from the bottom) the Gemara says (פחד קשה יין מפיגו יין קשה שינה) (מפכהו). Wine opens a person's mind. So Bais Hillel's Hanhaga of Yayin first was what Nadav and Avihu chose. They made a serious mistake. Outside of the Bais Hamikdash that Hanhaga may be correct but in the Bais Hamikdash in the place of Kavayochel the Ribbono Shel Olam's dwelling, there certainly the Hisorerus has to come from Kedusha itself. That is the Aish Zara, the foreign fire that they brought. They brought something foreign. The fire has to come from the Kedusha itself. The fire should not come from the outside things that excite a person. Therefore, in the Mikdash that is really what is most appropriate. Therefore, that is the idea of the Ta'us (mistake) of Nadav and Avihu.

This idea that Rav Zevin brings is similar to a Yesod of Rav Gedalya Schorr who has numerous pieces in the Ohr Gedalyahu on Luchos Rishonos and Luchos Achronos. The difference in Darga between Klal Yisrael had they had the first Luchos and Klal Yisroel when we got the second Luchos. The first Luchos require a person to come to a Hergeish straight through Kedusha and that is why the first Luchos say Shemos 20:7 (זָכוֹר אֶת-יוֹם הַשַּׁבָּת, לְקַדְּשׁוֹ). Do the positive things on Shabbos that give you a Hergeish of Kedusha. Not doing Melacha would come Mimaila. You

wouldn't need to be commanded not to do Melacha. Once you are Margish the Hergeish of Kedushas Shabbos you wouldn't do Melacha anyway. The Luchos Shenios say as is found in Devarim 5:11 (זָכוֹר אֶת-יְהוָה הַשַּׁבָּת, לְקַדְּשׁוֹ). You have to start from cutting off, from involving yourself in the Menucha, the physical rest of Shabbos. To bring yourself to an appreciation of Kedushas Shabbos.

The point all along here is that there are two paths to serving Hashem. The path of using Gashmios to help you along and the path of jumping right into the Ruchnios. Using Gashmios by a Mishmar, you take a coffee, a black and white, you take something and you sit down with it and it gets you into it. That is the Darga we are on. We need that type of an impetus, that type of push to be able to do it. The higher level is to jump straight into Ruchnios. The level of Bais Shammai, the level of Nadav and Avihu in the Bais Hamikdash, the way it should have been. A beautiful thought.

2. As many of you know, I just completed the Shloshim for the Petira of my mother (הריני כפרת) (משכבה) Hareini Kaparas Mishkava (Ed. Note - See Kiddushin 31b 10 lines from the bottom for the Makar for using this phraseology) and having said Kaddish now for 30 days, I would like to share with you a thought or two regarding Davening for the Amud and saying Kaddish. Just very brief Halachic things. The connection to the Parsha has to do with the fact that Nadav and Avihu passed away and without a doubt Aharon said Kaddish for them. So let me share with you just a few insights into Kaddish.

First of all, in the expression that we use, we call Chatzi Kaddish. The Kaddish that goes until the Amen after (יְהִי שְׁמֵהּ רַבָּא). Kaddish Shaleim is the one that has the added requests. It should be known that Kaddish is really, the entire Kaddish is called Chatzi Kaddish. That is Kaddish. That is the elevated Tefillah. The requests that we add of (תְּתַקַּבֵּל צְלוֹתֵהוֹן) and (יְהִי שְׁלָמָא רַבָּא) are requests. They are very important but the Chashivus of Kaddish is in what we call Chatzi Kaddish.

Kaddish begins with Yisgadeil V'yiskadeish or Yisgadal V'yiskadash, two customs. Somehow those who print Siddurim have turned this into a Nussach Sefard Nussach Ashkenaz divide. I don't know the source for that. When I grew up there were Sefard Siddurim that had it both ways and Ashkenaz Siddurim that had it both ways. As a matter of fact, the Mishna Berura Paskens to say Yisgadeil V'yiskadeish at the beginning of Kaddish. On what does this Machlokes depend? It depends if these two words are in Aramaic or in Hebrew. In Lashon Kodesh it would be Yisgadeil V'yiskadeish and in Aramish it would be Yisgadal V'yiskadash. Well, all of Kaddish is in Aramaic so Yisgadal V'yiskadash would seem to make sense. Those who say Yisgadeil V'yiskadeish base it on a fact that these two words come from a Posuk in Yechezkel (38:23) and since the style of Davening is to mirror expressions of Pesukim, therefore, the Yisgadal is turned into Yisgadeil. Whichever Minhag you have is fine.

When you get to (יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ) there are also two customs. Those people who are Sefardim have a custom that the one saying the Kaddish doesn't say (יְהִי שְׁמֵהּ רַבָּא) with the Olam. He waits and when it quiets down then he says (יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא). Our custom, the Bnei Ashkenaz, is Dafka say (יְהִי שְׁמֵהּ רַבָּא) along with the people so you too are part of the Minyan calling out (יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ). However, as the Mishnah Berura says, when you get to (לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא) and then comes (יְתַבָּרַךְ וַיִּשְׁתַּבַּח), everyone agrees that you have to wait for the Olam to quiet down. There are many people who Daven for the Amud especially in a Shul that has a bigger

Olam, and after (יְהֵא שְׁמָה רַבָּא) they are up to (בְּרִיךְ הוּא) already. That is not Kaddish. Kaddish has to be said so that a Minyan can hear. Therefore, the Mishnah Berura says that you have to wait for Rov Olam. He doesn't say that you have to wait for every last (יְהֵא שְׁמָה רַבָּא) to end, but most of the Olam have to be completed saying (יְהֵא שְׁמָה רַבָּא) and then you say (יְתַבְרַךְ וְיִשְׁתַּבַּח)...the rest of what we say in the Kaddish.

At the end of the Kaddish Shaleim you take three steps back. Is there any purpose of taking three steps forward after you take three steps back? It would seem to make no sense. The three steps back you are stepping out from the Ribbono Shel Olam. Why step forward again? It would seem to make no sense at all.

The reason that we do it is because the Mishnah Berura brings a Hiddur. He says that since the Magid Mishnah says to take three steps back after Kaddish K'neged the six wings of the Malachim, although we don't do that we take three steps back as it says in Shulchan Aruch. But in honor of the Magid Mishnah that says take six steps, we take three steps back we take three forward as well. It is not sort of Ikra D'dina but it is something that we do that is very appropriate as this is the way the Mishnah Berura Paskens and therefore, we do it that way.

The (יְהֵא שְׁמָה רַבָּא מְבָרַךְ) says Rav Yaakov in his Emes L'yaakov based on a Tosafos in Berachos 3a Dibbur Hamaschil (יְהֵא שְׁמָה רַבָּא), (ועונין יהא שמיה הגדול מבורך), is an Aramaic translation of (בְּרוּךְ שֵׁם) (כבוד מלכותו לעולם ועד). After Shema we say (בְּרוּךְ שֵׁם כבוד מלכותו לעולם ועד) very low. We say it low because there is an idea that it is the Malachim's Tefillah and we should not be usurping the Malachim's Tefillah and therefore, we say it in a low way as if we are ashamed to take their Tefillah away from them.

On Yom Kippur when we are Dome L'malachim we say (בְּרוּךְ שֵׁם כבוד מלכותו לעולם ועד) out loud. The Gemara indicates that Malachim don't understand Aramaic and therefore, the translation to (יְהֵא שְׁמָה רַבָּא מְבָרַךְ לעולם ועד) is (בְּרוּךְ שֵׁם כבוד מלכותו לעולם ועד) translated and therefore, it has that Chashivos of that extraordinary Tefillah of the Malachim and it is the Ikkur that a Yasom says in Kaddish. It is to be Mekadeish Sheim Hashem B'rabim and to publicly not only state but lead the Tzibbur in stating the (יְהֵא שְׁמָה רַבָּא מְבָרַךְ לעולם ועד) (עלמי עלמי).

There is an important Nekuda that I would like to share with you and it comes from Rav Schwab in the Rav Schwab on Yeshaya. There is a Pirush of Rav Schwab on Yeshaya and there on the Posuk of (קְדוּשׁ קְדוּשׁ קְדוּשׁ) Rav Schwab brings the following insight. Rav Schwab says that there is a custom in many Shuls for a Yasom to go over to the Amud by Shacharis for Ashrei Uva L'tzion. Very often there are two Aveilim and one says until that point and then an Aveil goes up for Ashrei Uva L'tzion. What exactly is the purpose of going up at that point?

I always thought because he gets an extra Kaddish. He gets to say the Kaddish with Tiskabeil. Although that is a Chiddush because Kaddish with Tiskabeil really belongs to the Shemoneh Esrei. (תְּתַקַּבֵּל צְלוּתְהוֹן) refers to the Shemoneh Esrei but ok let it be a Chiddush, but that is a custom.

Rav Schwab says no, that is not the main reason. The main reason that a Yasom goes up to Daven for the Amud by Ashrei Uva L'tzion is to lead the Olam in Kedusha. In the (קְדוּשׁ קְדוּשׁ קְדוּשׁ) of Uva L'tzion. In other words, the job of the person Davening for the Amud is not only to say the ending

to Ashrei and Lamenzteach, but also in saying Uva L'tzion Goel to lead the Olam in saying (קְדוּשׁ קְדוּשׁ קְדוּשׁ) together and Baruch Hashem Mim'komo together. Many people are Mezalzeil in this. Especially since many Shuls tend to be in a rush on a weekday. Don't rush the (קְדוּשׁ קְדוּשׁ קְדוּשׁ) as that is an important part of the Davening and as Rav Schwab says really the reason you go over to the Amud in the first place.

3. I would like to end by sharing with you that almost 14 years ago I said Kaddish on the Petira of my father Alav Hashalom. At that time I got a letter in the mail. The writer of the letter had obviously been unsure whether to mail the letter to me. I could see that the letter had been written and then crumbled and thrown into the wastebasket. I could see the crumble marks and then the person apparently took it out and smoothed it off and ripped off his signature, his name from the bottom of the letter and mailed it to me anonymously, crumbled with the bottom ripped off.

What he wrote to me was that all the words of Kaddish are pronounced Mil'ra, with the accent at the end except for the word (לְעֵלָא) which is Mil'ail. But all other words are Mil'ra. The common (יְהֵא שְׁלֵמָא רַבָּא מִן שְׁמַיָּא) is incorrect, it is Y'hai Sh'lo"M"o Rab"B"ah Min Shema"Y"a (emphasis on the last syllable of the word). He wrote it to me to help me along. He apparently regretted it and then wrote it and sent it to me anyway. I want to express my appreciation to him if he is listening. Please, I appreciate having it sent to me, as an Aveil says Kaddish more than a thousand times (maybe 2,000 times) over the year of Aveilus and therefore, it is important to say it right. To do it Mehudar as it is being done as a Kavod for a parent, wouldn't I want to do it in a Mehudar'dika fashion? And so, that is a little bit of the Hiddur of Kaddish.

With that I want to wish everyone an absolutely wonderful Shabbos Parshas Shemini - Parah. A preparation for a true Tahara as we approach the Chag Hapesach. A good Shabbos to one and all!

### **Rabbi Reisman - Parshas Shemini 5775**

1. Parshas Shemini contains the extraordinary event of the death of Nadav and Avihu on the circumstances that are discussed at great length by the Rishonim. Moshe Rabbeinu goes to comfort his brother Aaron on the loss of his two sons and he says to Aharon as is brought in 10:3 (הוּא אָשֶׁר-) (דָּבָר יְרֹר לְאֹמֵר) this is what Hashem said. (בְּקִרְבֵי אֶקְדָּשׁ), I will be recognized as holy through those who are close to me (וְעַל-פְּנֵי כָל-הָעָם, אֶפְבֹּד). In other words, Moshe Rabbeinu said there is something glorious in what Nadav and Avihu did and as Rashi says (אמר לו משה לאהרן אהרן אחי יודע הייתי) (שיתקדש הבית במיודעיו של מקום והייתי סבור או בי או בך, עכשיו רואה אני שהם גדולים ממני וממך) that Moshe said, I would have thought that this great event would take place between me and you and it happened through Nadav and Avihu.

What was the Kiddush Hashem in the Mayseh? Rashi says (כשהקב"ה עושה דין בצדיקים מתיירא ומתעלה) (ומתקלס, אם כן באלו, כל שכן ברשעים) that when Hashem punishes righteous people others understand that if Hashem brings a Din even with those who are righteous and he loves the most, certainly to everyone else a person has to be careful in what he does because there is an accounting for everything. It is difficult to understand how this is praiseworthy of Nadav and Avihu. What is being said is they did an Aveira and they were punished. When someone does an Aveira and he is punished so that is a Kiddush Hashem. If someone misbehaves in class and he is punished so

people are afraid of the Rabbi. In what way does that say something wonderful or something glorious about the child who misbehaved? Therefore, this Rashi needs some sort of an explanation.

To explain the Rashi, I would like to share with you an idea that I saw in the recently published Sefer Emes L'yaakov from Rav Yaakov Kamenetzsky on Nach. There, Rav Yaakov is addressing something else. He is addressing the idea that we find that grandchildren of evil non-Jews ended up teaching Torah. The Gemara in Massechet Gittin 57b (19 lines from the top) says ( מבני בניו של ) (המן למדו תורה בבני ברק מבני בניו של סיסרא למדו תינוקות בירושלים מבני בניו של סנחריב למדו תורה ברבים) that the descendants of Sisra, of Sancheriv, and of Haman taught Torah. There is even a thought to say the same thing regarding Nevuchadnetzar. Why is it that just those terrible people had descendants that were at the end teaching Torah. They were obviously Megayeir and teaching Torah to Klal Yisrael?

Rav Yaakov explains with the following Yesod. The Mishna in Pirkei Avos 4:4 says ( אחד שוגג ואחד מזיד, בחילול השם). When someone causes a Chillul Hashem even by accident he is responsible for his actions. (אחד שוגג ואחד מזיד, בחילול השם). The result of a Chilul Hashem is so awful that the excuse of I am a Shogeig or I am not a Maizid is inadequate. (אחד שוגג ואחד מזיד, בחילול השם). Says Rav Yaakov, if so, certainly that is true on the Tzad Hatov (the positive side). ( אחד שוגג ואחד מזיד, ). (בקידוש השם). Someone who causes a Kiddush Hashem whether deliberately or without intending to at all, he gets the reward of that result. The reward of Kiddush Hashem. Says Rav Yaakov, the Mitzvah of Kiddush Hashem is expressed in the Torah as it says in Vayikra 22:32 ( וְנִקְדַּשְׁתִּי, בְּתוֹךְ בְּנֵי יִשְׂרָאֵל ). I will be shown to be holy among the Jewish people. It is not the normal language for a Mitzvah. Mitzvah is usually a command. "V'kidashti" ( וְנִקְדַּשְׁתִּי, בְּתוֹךְ בְּנֵי יִשְׂרָאֵל ). It should command Klal Yisrael to do a Kiddush Hashem. But no, the Torah's Lashon is ( וְנִקְדַּשְׁתִּי ), I will be shown and recognized to be holy. That means that the Mitzvah here is the result. ( אחד שוגג ואחד מזיד, בקידוש השם ). Someone who causes a Kiddush Hashem even not intending to do so has the reward of that which he has done. That which he says regarding Haman, Sisra, and Sancheriv that since they without intending to do so brought a Kiddush Hashem about in the world and therefore, there was a reward and their descendants taught Torah in Bnei Brak.

You can say the same here that although Nadav and Avihu did something improper but it is something which is deserving of reward because they brought about a Kiddush Hashem. If it is said so about evil people like Haman, Sancheriv, and Sisra how much more so by great people who are Zoche to be a Merkava (a medium) to Kiddush Hashem.

It is a Vort but Rav Yaakov extends this to explain a difficult Halachik issue. There is a Halachik issue in an episode that we find took place during the period of the crusades. During the Shas Hashmad (during the crusades) there were Jews, there were communities who got together and joined in a pact and committed suicide and killed their children rather than have their children fall to the hands of the crusaders who would forcibly convert them. In the Kinnah (22) of Tisha B'av that is entitled Hacharishu Mimeni V'adabeira which is a Kinnah regarding the crusades, we say V'ha'avos Asher Hayu Rachamanim, Nehefchu L'achzor Ka'y'ainim. Parents who had great mercy on their children turned into cruel people. V'haifisu Al Avos V'al Banim, and they drew lots on father and child. Umi Shegorel Ala Lo Rishonim, Hu Nishchat Bachalafos V'sakinim, and to whom the lot was drawn it befell a terrible experience of parents killing their children rather than have them fall to the hands of the crusaders.

The Bais Yosef in Yoreh Dai'a in his Bedek Habayis debates whether this was a proper behavior or not. After all, Retzicha (killing) is not permitted. Rav Yaakov here defends at least the idea (I don't think he means a Psak Halacha), the concept. For Kiddush Hashem we give our lives. K'tanim, young children, don't know anything about Kiddush Hashem. They don't understand that there is a Kiddush Hashem. They are here not doing anything on their own. It was their parents who killed them. Nevertheless, according to our Yesod, the Zechus of Kiddush Hashem is the result not the act. (וְנִקְדָּשְׁתִּי, בְּתוֹךְ בְּנֵי יִשְׂרָאֵל).

Rav Yaakov brings the Rambam's Lashon in Sefer Hamada, Hilchos Yesodei Hatorah 5:1 that (כל בית ישראל מצווין על קדוש השם). All Jews are commanded in Kiddush Hashem. The question is all Jews are commanded on every Mitzva, why does the Rambam need to include (כל בית ישראל)?

Says Rav Yaakov, to include Ketanim. This is because the Mitzva of Kiddush Hashem is such that as long as the result takes place that is a Zechus. And so, this is one thought regarding the Posuk.

2. My second thought of today involves the same exact Posuk. 10:3 Moshe says to Aaron (היא הוא אֶשֶׁר-דִּבֶּר יְרֹנָה לְאָמֵר בְּקִרְבִּי אֶקְדָּשׁ). This is what Hashem had said that I will be shown to be holy to those who are close to me. The question that Rashi asks is where did HKB"H say this (הוא אֶשֶׁר-)? Where did the Ribbono Shel Olam say this? The Ramban responds and says there is no place where HKB"H said (בְּקִרְבִּי אֶקְדָּשׁ) in such words. However, the words of Hashem, says the Ramban, are obvious from what he does. When HKB"H does something, it is a statement. The actions of HKB"H in the world are the way we recognize HKB"H. Devarim 28:9 (וְהִלַּכְתָּ, בְּדַרְכָיו). We try to see Hashem's ways. Therefore, says the Ramban the Dibbur of Hashem is in the actions that he did. (הוא אֶשֶׁר-דִּבֶּר יְרֹנָה).

Rav Schwab both here in the Parsha (on page # 250) and in his Pirush on the Siddur explains with this Ramban the words in (עֲזֵרַת אַבּוֹתֵינוּ). After Kriyas Shema we say (אֶשֶׁר־אֵישׁ שִׁישְׁמַע לְמִצְוֹתַי וְתוֹרָתִי). Praiseworthy is the man that will listen to your Mitzvos, and your Torah and your words you will place on his heart. The question is, we know what Mitzva is and what Torah is what is Dibbur. If we already know that we are talking about a (אֵישׁ שִׁישְׁמַע לְמִצְוֹתַי וְתוֹרָתִי שִׁים), (על לבו), what is (וְדִבְרָה) adding? Any word of Hashem that has come to us whether in Chumash, Navi, or Kesuvim is all part of Torah, what is (וְדִבְרָה שִׁים על לבו)?

To this Rav Schwab says based on the Ramban (וְדִבְרָה) is HKB"H's actions in this world. When Hashem deals with someone in a certain way, then he see, he gets the message, he understands, then that is a Kiyum of (וְדִבְרָה שִׁים על לבו).

Rav Schwab's son in the English Rav Schwab on Chumash (on page # 329) brings an incident that Rav Schwab in his older age due to severe arthritis was confined to a wheelchair. He had an attendant who took care of him and as was Rav Schwab's style always brought him early to Davening or to wherever he had to be. That attendant (a non-Jewish man) got married and for a while someone else took care of him. When the time off for the wedding had passed, the original attendant returned. On the day he returned he was a bit late. Rav Schwab therefore, arrived in Shul late and this disturbed him greatly because it was his strict practice to always be early to Shul. Later, Rav Schwab said I remember something and I know why this happened. When I was a

young Rav in Germany and I was still single then I got married and during the Sheva Berachos week I was away. I returned the day after the Sheva Berachos ended and for reasons that had to do with my distraction to take care of the Sheva Berachos week and having been just married I was a bit late. In the style of German Jews, the Jews around the table who were waiting for the Shiur tapped their watches disapprovingly. Said Rav Schwab, I realized this was because I after my wedding had been delayed and I should not have been so HKB"H gave me this small amount of Agmas Nefesh that I too was delayed here because of someone else who had just come off his week of marriage. Therefore, the idea is this idea to try to see HKB"H's message ( וְדַבְרֵהּ יְשִׁים עַל לְבוֹ ). Caution. People fool themselves. People think they see HKB"H's message and they fool themselves.

I once had an incredible conversation with a good person and the person left me with my mouth hanging open, dumbfounded. The person told me the following. He was unemployed and he had a job interview scheduled for 9 AM that morning. The man had a beard and was debating whether to shave the beard for this appointment. The beard had made him look older as it started to turn gray and his hair was still dark. He debated whether it was the right thing to do. He said to me the following. He said at 7 AM I decided to shave the beard and I shaved the beard for my 9 AM appointment. Thereafter, at 8:30 I got a phone call in which I was told don't bother to come for the appointment as the position is filled. This man said to me that I see Hashem talking to me. Hashem said to me you should shave your beard and that is why he set up this appointment. As soon as I finished shaving my beard Hashem said ok now the appointment is no longer necessary. I was shocked! I was standing there and he is saying Hashem gave me a message. I was sure that he would say Hashem gave me a message that I shouldn't have shaved my beard because immediately after I did the appointment was cancelled. But no, he saw things differently. You know, it is normal for people to fool themselves. So then, what do we take from Rav Schwab ( וְדַבְרֵהּ יְשִׁים עַל לְבוֹ ) when things happen get the message. How do we get the message if we fool ourselves all the time?

I will answer what Rav Pam said. Rav Pam said under such circumstances where things happen, upheavals happen, whether to Klal Yisrael or to an individual and a person thinks what should I work on, what is the message? Rav Pam would say we are not Neviim, we can't figure out the precise message. One thing is for sure it is something that you know you have to work on anyway, it is something that is an important part of your Avodah anyhow and now take this message and use it for something that you know it is right to work on. That idea is an idea of ( וְדַבְרֵהּ יְשִׁים עַל לְבוֹ ). Moments that cause a person to have a sobering affect, a seriousness, an earnest movement, a moment of sincerity, has to be seized upon. HKB"H ( וְדַבְרֵהּ יְשִׁים עַל לְבוֹ ). Praiseworthy is the man who puts your words to his heart.

With these two ideas both on the same Posuk I will wish one and all an absolutely wonderful Shabbos, a meaningful Shabbos. A Shabbos where we begin the Shabbosos of the Yimai Hasefira, preparation for Mattan Torah and IY"H I hope that all of you will take seriously the idea of preparation for Mattan Torah and even if you are busy working all week, as you know the weekend of preparation begins on Thursday night. Looking forward to seeing you all this evening! A Gutten Shabbos to one and all!

## Rabbi Reisman - Parshas Shemini 5774

1. I would like to share with you a thought on Parshas Shemini. We find of course the incident of Nadav and Avihu taking the Aish Zarah in the Mishkan and dying as a result. We find in 10:1 (וַיִּקְרִיבוּ לִפְנֵי יְדֹנָה, אֵשׁ זָרָה) they brought a foreign flame onto the Mizbaiach (אֵשׁ לֹא צִוְּהָ, אֲתֵם). The word (לֹא) has an unusual Trop, it is called a Mercha Kefula. A Mercha is a common Trop. This has a double Mercha as a single Trop on the letter Lamed and it is called a Mercha Kefula.

I would like to share with you a thought as to why there is a Mercha Kefula on this word. The Bal Haturim who is not talking about the Mercha Kefula at all talks about this Posuk and makes the following point. (וַיִּקְרִיבוּ לִפְנֵי יְדֹנָה, אֵשׁ זָרָה) they brought a foreign fire onto the Mizbaiach (אֵשׁ לֹא צִוְּהָ, אֲתֵם) which G-d had not commanded. The Bal Haturim says that the language could easily be misunderstood. (אֵשׁ לֹא צִוְּהָ, אֲתֵם) translates that this was a foreign fire which G-d had not commanded. As if to say that there was no Mitzvah in bringing this but there was no Aveira either. (אֵשׁ לֹא צִוְּהָ, אֲתֵם) that G-d had not commanded. That is not the meaning of the Posuk. It is true that Hashem had not commanded it, however, here G-d had commanded that no foreign fire be brought on the Mizbaiach. So that (אֵשׁ לֹא צִוְּהָ, אֲתֵם) has to be understood not only did Hashem not command but that Hashem commanded (לֹא) don't do this. So that it is as if it said Asher Tziva Osom (לֹא), Hashem said don't bring foreign fire onto the Mizbaiach. It turns out that the word (לֹא) has two understandings both of which are true. (אֵשׁ לֹא צִוְּהָ, אֲתֵם) there was no commandment to bring it and (אֵשׁ לֹא צִוְּהָ, אֲתֵם) there was a command not to bring it. Perhaps that is the reason that there is a Mercha Kefula, a double understanding of the word (לֹא). This is all the more meaningful when one takes into account the Gemara in Maseches Eiruvin 63a (22 lines from the bottom) where it says that (לֹא מָתוּ בְּנֵי אֶהֱרֹן עַד שֶׁהוּרּוּ הַלְכָה בְּפָנָי מֹשֶׁה רַבֵּן) that they died because they Paskened a Halacha in front of Moshe Rabbeinu. What Halacha did they Pasken? (מֵאֵי דְרוּשׁ וְנִתְּנוּ בְּנֵי אֶהֱרֹן הַכֹּהֵן) They Darshuned a Posuk to say that they should bring fire on the Mizbaiach. This was their mistake. It is very noteworthy that (אֵשׁ לֹא צִוְּהָ, אֲתֵם) to have this very special Trop in order to make this important point.

2. Once we are on the subject of Trop I would like to share with you a second thought regarding Trop and this is a thought regarding Trop which really can apply to just about any Parsha in the Torah. All of the Trop are divided into three categories, the Melachim or the kings of Trop which are the Esnachta and the Sof Posuk both of which are total pauses, one at the end of a Posuk and one in the middle of a Posuk. The rest of the Trop are divided between Mishamshim and Mafsikin. Mafsikin are Trop which indicate a pause, that one pauses at that Trop and a Mishameish is a Trop which is a connecting word it is not a pause it is Mishameish, it is followed by something else. For example, you have Mercha Tipcha, the Mercha is Mishameish followed by a Tipcha which indicates a pause. Or Kadma V'azla, the Kadma indicates a connecting word to the Azla which is a pause. Or Munach Segol, or Mapach Pashta. All the Trop are divided in this way between Trop which indicate Mishamshim a connecting word and Mafsikin which are Trop that are a pause. This is well known. Darga T'vir, the Darga is a Mishameish and the T'vir is a Mafsik. The one exception to this is the T'vir. The T'vir curiously serves a double function. It is both a Mafsik, it is a pause, and a Mishameish, connected to the words that come. So that, it somehow serves as both. 10:2 (אֵשׁ) (וַתֵּצֵא אֵשׁ), (מִלִּפְנֵי יְדֹנָה) has a T'vir (מִלִּפְנֵי יְדֹנָה). A fire went out from before G-d. (וַתֵּצֵא אֵשׁ) slight pause, (מִלִּפְנֵי יְדֹנָה). The T'vir serves a double function. An example where this is very important is in Parshas Bamidbar. We have the counting of the Shevatim and there we have for example that

Sheivet Yehuda was as it says in 1:27 74,600 (אַרְבַּעַת וְשִׁבְעִים אֶלֶף, וְשֵׁשׁ מֵאוֹת), If you look at the Trop (אַרְבַּעַת וְשִׁבְעִים) is Darga T'vir. If somebody will pause and say (אַרְבַּעַת וְשִׁבְעִים) there were 74 people (אַלְף וְשֵׁשׁ מֵאוֹת) and 1,600. Which is a total of 1,674. That is wrong. It is 74,000 (אַלְף וְשִׁבְעִים אֶלֶף) (וְשֵׁשׁ מֵאוֹת). So the T'vir is unique in that it is both a Mafsik and a Meshameish. It is a slight pause but yet it is connected to the word which follows. This is a basic idea in Trop.

The thought that I would like to add to it is the following. We know that the GRA and others Darshuned the Trop by their names, gave important meaning to the names. For example, the indication that when one is Chayuv Kareis the word Kareis typically has a T'vir. T'vir means to be broken. So that someone who is cut off is T'vir, is broken. There are two places where the word Kareis does not have a T'vir and those are indeed exceptions for reasons explained by the GRA in those locations.

What I would like to add is this. The T'vir is an indication of being broken, of a punishment, of a difficulty, of a trouble. When a human being has a trouble in life it is a Mafsik, it is a pause. It is at these times when he stops, typically gets down, gets upset. Every T'vir which is of course a Mafsik could also be a Meshameish. It could be something which gives a person impetus to do better in the future. To some people it is just a Mafsik, nothing good comes from it. For some people the Mafsik of a T'vir becomes a Meshameish, it becomes something bigger and better later. In life, when one goes through a difficulty whatever it may be, life has challenges, our goal should always be that any difficulty which we endure, any trouble which we go through Lo Aleinu, there should be a goal that when we look back at it later in life we should be able to say that was a hard time but I grew from it, something came from it. That T'vir was a Meshameish, it was Meshameish me, it served a useful purpose later. And so, a thought regarding the Mercha Kefula and a thought regarding the T'vir.

3. Rav Chaim Kanievsky has an interesting thought on this week's Parsha on the Gemara that I mentioned earlier that Nadav and Avihu Paskened a Halacha in front of Moshe Rabbeinu and were therefore, Chayuv Misah. Rav Chaim Kanievsky brings this Gemara in Eiruvim 63 (19 lines from the bottom) and the story of Rabbi Eliezer who had a Talmid that Paskened a Halacha in front of him and Rabbi Eliezer said (תַּמִּיּה אֲנִי אִם יוּצִיא זֶה שְׁנָתוֹ וְלֹא הוּצִיא שְׁנָתוֹ) if this man will live out his year.

Rav Chaim Kanievsky Klers a Chakira. When somebody is Moreh Halacha in front of his Rebbi which he is not allowed to do, and he is Chayuv Misah Bidai Shamayim, does Mechila help. Does it help if the Rebbi forgives him and that will erase the Onesh. Or to put it in different words, is the Aveira of being Moreh Halacha Lifnei Rabo, Paskening a Halacha in front of your Rebbi a Bain Adom L'chaveiro Aveiro, an Aveira towards your Rebbi for which Mechilah should work or is it a Bain Adom L'makom Aveira, it is an Aveira which violates Kavod Hatorah of Mesorah which is the basis of Torah in Yiddeshkeit, the fact that it goes from Rebbi to Talmid. Is it a violation of Bain Adom L'makom, Kavod Hatorah in which case Mechila won't help? This is Rav Chaim Kanievsky's Kler and he has a Tzorech Iyun Gadol, he says from the aforementioned Gemara, Rabbi Eliezer's Talmid Paskened in front of him and Rabbi Eliezer said (תַּמִּיּה אֲנִי אִם יוּצִיא זֶה שְׁנָתוֹ וְלֹא הוּצִיא שְׁנָתוֹ) that this Talmid will be punished. Why wasn't Rabbi Eliezer just Mochel him? It seems to indicate that Mechila does not work. On the other hand, in Maseches Berachos 31b (16 lines from the bottom) (אֵל הַנֶּעַר הַזֶּה הַתְּפִלְלִיתִי א"ר אֵלְעִזֵּר שְׁמוּאֵל מוֹרֵה הַלֵּכָה לְפָנָי) אל הנער הזה התפללתי א"ר אלעזר שמואל מורה הלכה לפני

רבו היה שנאמר וישחטו את הפר ויביאו את הנער אל עלי משום דוישחטו את הפר הביאו הנער אל עלי אלא אמר להן עלי קראו כהן ליתי ולשחוט חזנהו שמואל דהו מהדרי בתר כהן למישחט אמר להו למה לכו לאהדורי בתר כהן למישחט שחיטה בזר כשרה אייתהו לקמיה דעלי אמר ליה מנא לך הא אמר ליה מי כתיב ושחט הכהן והקריבו הכהנים כתיב מקבלה ואילך מצות כהונה מכאן לשחיטה שכשרה בזר אמר ליה מימר שפיר קא אמרת מיהו מורה הלכה בפני רבך את וכל המורה הלכה בפני רבו חייב מיתה אתיא חנה וקא צוחה קמיה אני האשה הנצבת עמכה (בזה וגו' אמר לה שבקי לי דאענשיה ובעינא רחמי ויהיב לך רבא מיניה אמרה ליה אל הנער הזה התפללתי we have where the young Shmuel Paskened a Halacha in front of his Rebbi, Eli. Eli said that he is Chayuv Misah. Chanah begged Eli to forgive and Eli forgave Shmuel and the Onesh didn't happen. This seems to be a contradiction between the Gemara in Maseches Berachos and the Gemara in Maseches Eiruvim as to whether Mechila helps. This is Rav Chaim Kanievsky's Tzorech Iyun.

Some 28 years ago when the Navi Shiur began, we came to this point and I suggested a Teretz. I don't recall if I had a source for it, but I suggested the following Teretz which I would like to share with you. We will say that Mechila does not help as is indicated by the Gemara in Maseches Eiruvim. A Moreh Halacha Lifnei Rabo Chayuv Misah. What took place with Eli and Shmuel? Shmuel Paskened in front of Eli and Eli said that he is Chayuv Misah. Chanah begged him. What did Chanah say? As it says in Shmuel I 1:27 (אֶל-הַנֶּעֶר הַזֶּה, הִתְפַּלַּלְתִּי) this is the child for whom I prayed when I stood before you and you promised me that a child would be born and this is that child. Then he said ok I will be Mochel. The question is why is that a reason to be Mochel, because of that there is a reason to be Mochel? It doesn't make sense! The answer is Chanah said that the Aveira of being Moreh Halacha Lifnei Rabo is an Aveira violating Kavod Hatorah, Kavod of a Rebbi, in this case Kavod of a Gadol Hador. Said Chanah, on the contrary, this is the greatest Kavod. It was your Beracha that caused a woman who was barren for so many years to give birth. It is your Kavod that this child grows up and that this child has a mouth which can give forth great ideas in Piskei Halacha. On the contrary, it is your Kavod and it is not a violation of Kavod Hatorah. To this Eli agreed. Therefore, although Mechila technically doesn't help Chanah's argument here it carried the day.

4. I would like to end with explaining one of the most famous Rav Chaim Kanievsky's stories. Rav Chaim Kanievsky wrote a Sefer on the laws of Chagavim, grasshoppers. The laws of Chagavim are of course in this week's Parsha. Most famously during that time that Rav Chaim Kanievsky was learning the Halachos of Chagavim he wondered about certain physical attributes of the Chagavim and a grasshopper jumped in onto his Shtender where he then examined it and let it go, however, he was able to Pasken a Halacha based on viewing the grasshopper. A number of years ago someone once asked Rebbetzin Kanievsky Aleha Hashalom whether this was true and she responded true? It came twice! This is the story. The question is when one learns Hilchos Chagavim what in the world did Rav Chaim Kanievsky want to see in this grasshopper? What was there that is complicated about a grasshopper that would require Rav Chaim Kanievsky to examine it?

Here I would like to answer the question and tell you why I think this took place. The Simanai Kashrus of a grasshopper are four. Grasshoppers have to have 4 legs and 2 jumpers (those are the legs that give the grasshoppers a distinctive look). These are legs that protrude higher than the body of the grasshopper. It has to have 4 wings and the wings have to cover most of the body of the grasshopper. We have an additional Siman that it has to be called a Chagav but that is not the Din Torah. So there are 4 Simanim, 2 having to do with the wings, 4 wings and the wings have to

cover the body, 4 legs, and 2 jumpers. Regarding these two jumpers the Posuk says 11:21 (-את-) אֶךְ אֶת- (זה, תאכלו, מכל שְׂרִץ הָעוֹף, הַהֹלֵךְ עַל-אַרְבַּע: אֲשֶׁר-לֹא (לו) כְּרַעַיִם מִמַּעַל לְרַגְלָיו, לְנֹתֵר בָּהֶן עַל-הָאָרֶץ Jumpers that are above the feet.

Rashi in this week's Parsha says in 11:21 (ממעל לרגליו) סמוך לצוארו יש לו כמין שתי רגלים לבד ארבע: ממעל לרגליו) רגליו, וכשרוצה לעוף ולקפוץ מן הארץ מתחזק באותן שתי כרעים ופורה, ויש הרבה מהם במקומינו בינותינו, כאותן שקורין לנגושט"א [ארבה], אבל אין אנו בקיאים בהן, שארבעה סימני טהרה נאמרו בהם ארבע רגלים, וארבע כנפים, וקרוסולין אלו כרעים הכתובים כאן, וכנפיו חופין את רובו. וכל סימנים הללו מצויין באותן שבינותינו, אבל יש (שראשן ארוך ויש שאין להם זנב וצריך שיהא שמו חגב, ובזה אין אנו יודעים להבדיל ביניהם) that these 2 jumpers are found in the front of the body closer to the neck of the grasshopper while the 4 feet are found in the back of the grasshoppers. That is the way Rashi translates the Posuk.

Our grasshoppers are not that way, they have the 2 jumpers in the back and not in the front while the 4 legs are found in front. There are many Meforshim who are Matmia (who wonder) where did Rashi get this from as we have never seen such a grasshopper. Obviously there is a tremendous Nafka Mina. If we Pasken like Rashi that the only grasshopper that is Kosher is the one that has the 2 jumpers towards the head then most of the grasshoppers that we have today are Treif (not Kosher) because they are lacking this Siman. If we Pasken that the jumpers can be in the hind section then most of the grasshoppers we have today are Kosher. The Meforshim don't Pasken like Rashi because they reject that there is such a Mitzios, that such a grasshopper exists at all. Although Rashi seems to say that he had seen it.

In the Shulchan Aruch when you look at Hilchos Chagavim nobody on the page of Shulchan Aruch brings Rashi L'dina. Yet if you take Rav Chaim Kanievsky's Sefer he Paskens like Rashi. He says that we Bnei Ashkenaz who follow the Psak of Rashi are only allowed to eat grasshoppers who have jumpers closer to the head which means that all the common grasshoppers are not Kosher. From where did Rav Chaim Kanievsky get to Pasken this way? To Pasken like Rashi which is not brought in the other Poskim? There can only be one answer. Rav Chaim Kanievsky was learning these Halachos and a grasshopper visited him and he picked it up and he saw that Rashi is right, there is a Min (type) of grasshopper that has jumpers closer to the head and feet lower. Well if one sees such a grasshopper obviously a person would Pasken like Rashi. The only reason to reject Rashi is for those who have never seen it. That would explain why Rav Chaim Kanievsky would have to observe and see physically that such a grasshopper exists and of course that explains why he Paskens that way. The moral of the story is of course although Sefardim have a custom to eat grasshoppers, we Ashkenazim would have no such custom because we would follow Shittas Rashi as Rav Chaim Paskens and we would refrain from grasshoppers which is all as well because I don't think we have a big Taiva for the eating of grasshoppers. That is an explanation of the story and my purpose is not the story, my purpose is that you know the Halacha and now that you have learned hopefully you will see it in Rashi (ממעל לרגליו) Rashi's unique Teitch and the fact that Rav Chaim actually Paskens this way.

With that I wish one and all an absolutely wonderful and grasshopper free Shabbos. I had mentioned this in the Navi Shiur a while ago and the Navi Shiur group in Los Angeles was kind enough to send me a package of ready to eat grasshoppers and if there are any Sefardim listening you are welcome to enjoy it. A Guttan Shabbos to all!

## Rabbi Reisman - Parshas Shemini 5773

This week's Parsha has three major aspects to it. The Cheit of Nadav and Avihu, the act of Aharon in burning the Sair Hachatos, and the Mitzvos at the end of the Parsha, and I would like to say one thought regarding each of these three. First the Cheit of Nadav and Avihu.

1. The Posuk in 10:1 says regarding the Cheit of Nadav and Avihu ( וַיִּקְרִיבוּ לִפְנֵי יְרוֹךְ, אֵשׁ זָרָה--אֲשֶׁר ( לא צִוָּה, אֲתֶם (רבי ישמעאל אומר שתויי יין נכנסו למקדש) that their Aveira was that they went into the Bais Hamikdash drunk which is a far different Aveira than that which is mentioned in the Posuk. Many Meforshim deal with this problem which is really two problems. A) that Rav Yishmael's explanation doesn't seem to fit with the Posuk and B) the fact that Nadav and Avihu were so great that Rashi says in Posuk Gimmel ( אמר לו משה לאהרן אהרן ( אחי יודע הייתי שקדש הבית במיודעיו של מקום והייתי סבור או בי או בך, עכשיו רואה אני שהם גדולים ממני ומך) that Moshe Rabbeinu held that Nadav and Avihu were even greater than Moshe and Aharon. How would it come that they would sin in such a Grubba sin as going drunk into the Bais Hamikdash which is something that no one would do. This needs explanation and there is no question that explanations abound.

I would like to share with you Rav Zevin's explanation in his Sefer Latorah Ul'moadim on this week's Parsha. Because Rav Zevin explains the first Mishna in the 8<sup>th</sup> Perek in Maseches Berachos in a beautiful way and in that way it sheds light on the Parsha. In the 8<sup>th</sup> Perek in Maseches Berachos we learn about a Machlokes between Bais Shammai and Bais Hillel regarding Kiddush.

אלו דברים שבין בית שמאי ובית הלל בסעודה. בית שמאי אומרין, מברך על היום ואחר כך מברך על היין; ובית הלל ( Bais Shammai says that first you make the Beracha Mekadeish Hashabbos and then Borei Pri Hagafen. Bais Hillel disagrees. Bais Hillel says Mevareich Al Hayayin and then Mevareich Al Hayom. First make the Porei Pri Hagafen and then the Beracha of Mekadesih Hashabbos. Naturally, we do as Bais Hillel holds. However, it needs some sort of explanation as to the Machlokes. Rav Zevin explains and this actually fits into the language of the Gemara on the Machlokes. Rav Zevin explains as follows. Bais Shammai holds that the way a person should come to an appreciation of Shabbos is by appreciating the Kedusha of Shabbos. Once he appreciates the Kedusha of Shabbos then he makes a Borei Pri Hagafen, then he should drink and feel the Simchas Hayom. But the prerequisite is to appreciate the Kedushas Hayom. It is not proper says Bais Shammai to start with the drinking and eating and from there to go on to Kedusha.

Bais Hillel says no, human beings are not expected to jump right into Kedusha and on the contrary a Yid takes the Yayin he makes a Beracha on it and on the Yayin of the day the physical appreciation of the Oneg of the day, those aspects of Shabbos are what helps a person appreciate Kedushas Hayom. Bais Hillel holds there is nothing wrong if you start with the Yom and that gives you the inspiration, that gives you the thought, that gives you the Hergish and therefore, Mevareich Al Hayayin V'achar Kach Mevarchin Al Hayom. This is symbolized by the order of the Berachos. This is an explanation of the Machlokes Bais Shammai and Bais Hillel.

Nadav and Avihu great though they were, did not see themselves as great. In their humility they felt that they should behave like the Shitta of Bais Hillel. They felt that they should do as Bais Hillel says. They should seek some inspiration. They should drink not to get drunk but they should drink wine in order to feel the spirituality of the day better. They drank in that manner. However, they were wrong. Even though it was true as the Gemara says in Maseches Sanhedrin 38a (6 lines from the top) (אגברו חמרא אדרדקי כי היכילימרו מילתא) sometimes when a person drinks it helps open up his mind towards a proper appreciation of spirituality. Nevertheless, Nadav and Avihu should have realized that that is not something that is done in the Mishkan. The Mishkan is a place of an Avoda M'ula, an Avoda on a higher level, on a Gan Eiden level. There the Avoda has to be on a much higher level. So the Posuk says that they brought an (אש זרה--אֶשֶׁר לֹא צִנְהָ, אֲתָם). The Aish Zorah was with a Hishlahavus, a desire to serve HKB"H with a Bren that came from something physical. (אֶשֶׁר לֹא צִנְהָ, אֲתָם) That is inappropriate.

The Gedolei Hachasidus saying that there were Chasidim who would follow their Rebbes to Tashlich and the Aveiros that the Rebbes threw away the Chasidim would pick up. Well this Aveira would be such an example. Nadav and Avihu looked to use the physical world to motivate themselves to serve HKB"H better. To them it was an Aveira, in the Mishkan it was an Aveira for everybody. However, for us not in the Mishkan, not in Eretz Yisrael, in Chutz L'aretz, to use the physical world to help become more motivated in our Avodas Hashem that is our Mitzvah, that is the way we do things. (מברך על היין ואחר כך מברך על היום) Mevareich Al Hayayin V'achar Kach Mevarchin Al Hayom.

2. After the death of Nadav and Avihu, Moshe Rabbeinu commands Aharon and his children Elazar and Issamar to continue with the Avodah of the day. The S'ir Hachatas the meat of one of the Korbanos, the Korban Rosh Chodesh 10:16 (דִּרְשׁ דִּרְשׁ מִשָּׁה--וְהִגֵּה שֶׁרֶף). Moshe Rabbeinu found that it had been burnt. With that Moshe Rabbeinu was very upset and the Posuk tells us (וַיִּקְצֹף עַל-) (אֶלְעִזָּר וְעַל-אִיתָמָר, בְּנֵי אַהֲרֹן, הַנּוֹתָרִים) that Moshe Rabbeinu became angry and when he saw that it was burnt he expressed his anger towards Elazar and Issamar the children of Aharon. Rashi tells us that this was (בשביל כבודו של אהרן הפך פניו כנגד הבנים וכעס). Really Moshe Rabbeinu shouldn't have been angry with Elazar and Issamar. They did nothing wrong. They followed the Psak of their father Aharon Hakohen one of the Gedolei Hadar. They weren't wrong; Aharon was the one who was wrong in Moshe Rabbeinu's eyes. But because of the Kavod of Aharon, Moshe Rabbeinu instead expressed his anger towards Elazar and Issamar. The question is, is this really Yosher, is this really appropriate, is this really proper? The Bnei Aharon didn't do anything wrong. How can it be, it is Takeh a Kavod for Aharon but isn't it a Bizayon, a Chisaron in Bain Adam L'chaveiro to express (וַיִּקְצֹף עַל-אֶלְעִזָּר וְעַל-אִיתָמָר, בְּנֵי אַהֲרֹן, הַנּוֹתָרִים) an anger at Elazar and Issamar the Bnei Aharon as they were guiltless. They followed the Psak of Aharon. This seems to be a Gevaldige Kasha.

To answer this let me tell you a Mussar. The Mussar is in a way of an incident. There was a Bochor in Yeshiva elementary school who asked his Rebbi a question and his Rebbi said it is a good question write a letter to Rav Chaim Kanievsky to get an answer. He did. The question was on something that he was learning in Parshas Vayeishev in which he learned how the other Shevatim had hatred towards Yosef. The Rebbi taught that Yaakov had made a special garment (Begeg) and he had given it to Yosef and the brothers had hatred towards Yosef. This boy asked a question. He asked why did the Shevatim hate Yosef. Yosef merely accepted the Kesones Pasim the special Beged, the hatred should have been to Yaakov Avinu after all it was Yaakov Avinu who chose to

give the Kesones Pasim to Yosef and not any of the other Shevatim. Yosef didn't do anything wrong he just accepted the Begeg. It sounds like a good Kasha.

He wrote a letter to Rav Chaim Kanievsky. R' Chaim wrote back that this is a question only for our generation. In previous generations it would have never dawned on anyone that a child or that children would have hatred for their father. That idea that it would never dawn on someone to question a father and have hatred (Sina'a) for a father is what made it unthinkable. The Shevatim's hurt was reflected on Yosef. That idea is an idea that we need to appreciate. It is true that Moshe Rabbeinu expressed his anger at Elazar and Issamar and not at Aharon Hakohen. Elazar and Issamar considered it a Kavod (honor) that they should receive the blame for something that their father did wrong. We don't appreciate and we are not Margish, the proper Kibbud Av V'a'im or we too would have understood this. The Kasha sounds like a great Kasha. It is a Kasha for our generation. Will you find anyone who asks this Kasha? Anyone from a previous generation? Look around and see. This is the lesson of (וַיִּקְצֹף עַל-אֶלְעָזָר וְעַל-אִיתָמָר, בְּנֵי אֶהֱרֹן, הַנּוֹתָרִים).

3. At the end of the Parsha the Parsha deals with the Kosher and non-Kosher creatures and at the very end of the Parsha it deals with as is written in 11:41 (וְכָל-הַשְּׂרֵץ, הַשָּׂרֵץ עַל-הָאָרֶץ), the Sheratzim. Rashi in 11:41 towards the end of Rashi says the following words (ואין קרוי שרץ אלא דבר נמוך קצר) it is not called a Sheretz unless it is very low with short speed (רגלים). Something you wouldn't see unless it moves. This idea is Birur in Rashi in Maseches Eiruvin 28a in Dibbur Hamaschil (צרעה לוקה שש) (לשון שרץ דבר שהוא נד בארץ ואינו נראה אלא ע"י שירוצו וריחושו מפני (צרעה לוקה שש) (קוטנו). It is so small that you can't see it you couldn't tell that it was a bug. Only through the fact that it moves (שירוצו וריחושו). That is why a person can see it.

This Rashi would seem to be the Mekor for the Psak of many of the Gedolim regarding the copepods in the water in NYC. If you take a cup of water you don't see any creatures. It is very hard to see the copepod. Yet if you go to Prospect Park and you go over to the lake and take out a cup of water you will see the very same copepod. Why? Because there they are alive and they dart to and fro with a constant movement. Therefore, they are visible. In our water which has already been treated with chemicals at the water treatment plant, the copepods are dead and they don't move. Is that called Nir'a L'ainayim where you can see it only because of its movement? It seems that that is what this Rashi is saying (לשון שרץ דבר שהוא נד בארץ ואינו נראה אלא ע"י שירוצו וריחושו מפני) (קוטנו). Something that you can only see because it moves to and fro, otherwise you couldn't see it.

In the Sefer Davar Tov which often deals with a number of Dikduk Inyanim he explains that according to Rashi the word Sheretz or Sheketz comes from the word She' that Ratz it moves as is indicated by this Rashi. He suggests that the word Sheketz too (שקץ) She' Katz is from the language of being disgusted, finding something to be an abomination. It seems that that is Rashi's Shitta. Ratz and Katz are the Shoresh of the word Sheretz and Sheketz. This is really part of a Machlokes Klali. It is a general Machlokes. The Shitta of the Ibn Ezra (1089 - 1167) and the Radak (1160 - 1235) are that every verb has a three letter Shoresh. Rashi holds that there are verbs that have two letter Shoroshim as Rashi says in the upcoming Parsha 20:23 (כמו (בראשית כזמו) קצתי) לשון מיאוס, and in numerous places. The Ibn Ezra holds not that way. On the word Sheketz there is an Ibn Ezra that says that it is a Lashon Matzok. Rashi says that it is a Lashon of Katz is a Lashon of Matzok a Lashon of pressure. In other words Rashi who Teiches Sheretz that it could be from the Shoresh of Ratz is probably L'shitoso. But there are those who hold of a

different calculation of the Shoroshim we are not sure if they would agree if this is the Shoresh of the word Sheretz. At any rate, these are three thoughts for this week's Parsha.

### **Rabbi Reisman - Parshas Shemini 5772**

This week's Parsha has as its most famous event the death of Nadav and Avihu. As you all know there are many reasons given for that tragic event. One of the better known reasons is the one brought in Maseches Sanhedrin 52a (4 lines from the bottom) ( **וַכָּבֵר הָיָה מֹשֶׁה וְאַהֲרֹן מִהֲלַכְיָן בְּדֶרֶךְ** ) ( **וְנִדְבָוָא בִּיהוּא מִהֲלַכְיָן אַחֲרֵיהֶן וְכָל יִשְׂרָאֵל אַחֲרֵיהֶן אָמַר לוֹ נִדְבָב לְאַבְיָהוּא אִימְתִי יָמוּתוּ שְׁנֵי זְקֵנִים הַלֵּלוּ וְאַנִּי וְאַתָּה** ) ( **נְנַהִיג אֶת הַדּוֹר אָמַר לֵהֶן הַקָּב"ה הִנְרָאָה מִי קוֹבֵר אֶת מִי** ) that Nadav and Avihu were guilty of speaking improperly about Moshe and Aharon saying when will these leaders pass away and you and I will lead the generation. To that Hashem replied let us see who will bury who. It is very difficult to understand this attitude of Nadav and Avihu as if they anticipated the passing of Moshe and Aharon. After all Moshe Rabbeinu says that they were greater than Moshe and Aharon themselves. It is a great Tzorech Iyun.

However, there is a historical event which might allow us to view the attitude of Nadav and Avihu in a more proper way. Rav Shmuel M'salant (1816 - 1909) was the Rav of Yerushalayim for more than half a century. He was Zoche to Arichas Yamim. He lived into his 90's in a time when such longevity was unheard of. As he passed his 90<sup>th</sup> birthday he sent for a leader to take his place. He sent for a man known as the Aderes. Rav Eliyahu Dovid Rabinowitz-Teomim (1843 - 1905). He was about 30 years younger than Rav Shmuel M'salant. He set sail and came to Yerushalayim as a designated successor to Rav Shmuel M'salant.

I am not sure that the Aderes spoke in any disrespectful way regarding Rav Shmuel M'salant, as I am sure he did not. However, when we picture his arrival I think we can picture the attitude of Nadav and Avihu in a healthier way. They were after all the greatest of the next generation and they anticipated leading Klal Yisrael very much as the Aderes did. What is striking is that the Aderes passed away before Rav Shmuel M'salant. He died at 62 years old and Rav Shmuel M'salant who was about 30 years older said a Hespud for him, an interesting repetition of something in history.

Agav, there is a fascinating item something that took place on the day that the Aderes landed in Yerushalayim. His ship came to port and that day in Yerushalayim there was a wedding. Rav Shmuel M'salant as the Rav in the town was scheduled to be the Mesadeir Kiddushin. Rav Shmuel wanted to show that the Aderes was designated by him to be his successor and therefore, he insisted that the Aderes be the Mesadeir Kiddushin at that wedding rather than Rav Shmuel M'salant. That he did. When the Aderes got up to say the Beracha of Siddur Kiddushin he made a mistake. Perhaps his long boat trip and his sudden arrival caused such an error to occur. While under the Chuppah instead of saying the Beracha of Borei Pri Hagafen on the wine and then the Beracha of Siddur Kiddushin which is normal, he said a Beracha of Shehakol Nihiyeh Bid'varo in place of a Borei Pri Hagafen on the wine. He caught himself. He thought for a minute and then said the Beracha of Borei Pri Hagafen and then the Beracha of Siddur Kiddushin.

This caused a great tumult at the wedding. After all every school child knows that while the proper Beracha on wine is Borei Pri Hagafen if you accidentally say a Beracha of Shehakol on the wine you are Yotzei, it is good enough B'dieved (ed. note this is a Mishna in Berachos 6:2 (בירך על פירות) (האילן בורא פרי האדמה, יצא; על פירות הארץ בורא פרי העץ, לא יצא. ועל כולם אם אמר שהכולנהיה בדברו, יצא). Here this new Rav the Aderes came and said a Shehakol on the wine and then made a Borei Pri Hagafen on the wine. He had no business doing that because the Shehakol was sufficient.

Later during the wedding when the Aderes saw that people were tumuling, he got up and explained himself. He said of course a Shehakol is adequate in a place of a Borei Pri Hagafen. However, in the case of a Misadeir Kiddushin it is different. When the Misadeir Kiddushin makes the Beracha he does so as the Shaliach of the Choson and Kallah. We know that when one makes a Shaliach, the Shaliach has to do what he was told for it to be a valid Shlichus. The Gemara mentions that when you make a Shaliach it is in order that the Shaliach does the right thing and not to make a mistake. So the Aderes said when I made the Shehakol of course the Shehakol is sufficient instead of the Borei Pri Hagafen, however, I failed in my Shlichus on behalf of the Chosson and therefore, this Beracha was not adequate, and that is why I made the Borei Pri Hagafen.

This is a Chiddush. You will notice in the Teshuva Seforim of the great people of that generation that they have Teshuvos about this (without mentioning the name of the Aderes). If you look in the Har Tzvi or Rav Shlomo Zalman's Teshuva Sefer you will see that they deal with this fascinating Shaila and this Chiddush of the Aderes.

Towards the end of the Parsha in 11:38 we find a lesser known Posuk. The Posuk says (וְכִי יִתֵּן-מַיִם) (על-זֶרַע, וְנִפְלַמְנֵבֶלְתָּם עָלָיו--טָמֵא הוּא, לָכֶם). The Posuk is talking about things that become Tamei and the Posuk teaches us there that food becomes Tamei only if it became wet at some point. Specifically, produce, something that grows is not Mikabeil Tumah it does not become Tamei even if it comes into contact with a dead body unless (וְכִי יִתֵּן-מַיִם עַל-זֶרַע). It was made wet after it was removed from the tree or wherever it was growing. If it never became wet it is not Mikabeil Tumah. As you know, today we are all Tamei and of course we behave that way. For example when we separate Challah (when we bake a cake) we treat that Challah (the dough that is separated) as Challah Timai'a (Tamei Challah) and we burn it.

Here there is an important He'ara. If someone would mix flour with fruit juice or eggs and not water it would become wet but not with one of those liquids which is Machshir L'kabeil Tumah. Fruit juice or eggs are not Machshir L'kabeil Tumah. If one were to mix flour and eggs to make an egg Kichel or mix flour and fruit juice to make a bun, that dough is now not Muchshar L'kabeil Tumah. When you separate Challah from that dough that Challah is Challah Tehorah, it is not Tamei and it is Assur (prohibited) to burn it. It has to be given to a Kohen Tahor (try to find one). Now fortunately all of our flour today is Muchshar L'kabeil Tumah because when the chaff is separated from the seed that is done through water. Typically today the wheat is thrown into water, churned about, and the chaff floats to the top and the seed floats to the bottom. Our flour is also bleached so it is made wet. However, there are people who have organic or stone ground unbleached flour. This is flour which never came into contact with water. They have to be aware that using such flour to make an egg Kichel or a bun without using water creates a most unique problem. Here when you separate the Challah it is Challah Tehora. You have to find a Kohen Tahor to give it to. The Shulchan Aruch actually suggests giving it to a Kohen Kotton lower than

the age in which his body would create certain types of Tumah, so he is Tahor. In practical terms this creates a problem. It is fascinating to think that the Halachos of Tumah and Tahara could apply today because of this Gizairas Hakasuv of (וכי יתן-מים על-זרע).

11:21 (אף את-זָה, תאכלו, מכל שְׂרָצָה עוף, ההלך על-ארבע: אֲשֶׁר-לא (לו) כְּרַעִים מִמֶּעַל לְרַגְלָיו, לְנֹתֵר בָּהֶן עַל-הָאָרֶץ) Moving on to a third part of the Parsha. In the Parsha we have the commandments regarding types of animals or fish, birds, grasshoppers that are Kosher or non-Kosher. What is interesting is that there is a Mitzvas Asei which the Rambam counts which is to know the Simanim, to know the signs of the Kosher and non-Kosher creatures. The Rambam says in the beginning of Hilchos Maacholas Asuros (מצות עשה-לידע הסימנים שמבדילין בהן בין בהמה וחיה ועוף ודגים וחגבים שמותר לאכלן) ובין שאין מותר לאכלן שנאמר והבדלתם בין הבהמה הטהורה לטמאה ובין העוף הטמא לטהור. ונאמר להבדיל בין ובין טמא ובין הטהור ובין החיה הנאכלת ובין החיה אשר לא תאכל (הטמא ובין הטהור). That it is a Mitzvas Asei to know the Simanim that separate between a B'heima, Chaya, Of, Dagim, Chagavim that is both Muttar to eat and not Muttar to eat. This is because of the last Posuk of the Parsha 11:47 (לְהַבְדִּיל, בֵּין הַטָּמֵא וּבֵין (הַטָּהוֹר; וּבֵין הַטְּהוֹרָה, הַטְּהוֹרָה, וּבֵין הַטְּהוֹרָה, אֲשֶׁר לֹא תֹאכַל). When you read it you don't realize, however, the Rambam actually says that it is a Mitzva to know how to make a distinction. You all know from elementary school and on what the Simanim of Kosher animals and Kosher fish are but the Rambam includes the Simanei Chagavim.

As a matter of fact if you look at the Minyan Hamitzvos Hakatzeir in the beginning of the Yad Hachazakah of the Rambam he counts as a separate Mitzvas Asei Mitzva 149 - 152 to know the Simanim of each type of creature. That means that it is a Mitzvah to be able to recognize Kosher grasshoppers as opposed to non Kosher grasshoppers. This is not everyone's favorite food but a Mitzva nevertheless.

I would suggest that on Shabbos you take a Yoreh Dai'a Siman 85 which is a short Siman and you can learn it in one sitting. It will take you about half an hour and learn Simanei Chagavim, learn the Simanim of grasshoppers.

I would like to share with you one very specific Yidiya, one point of knowledge regarding the Simanim (tell tale) signs of Kosher grasshoppers. Before I do that I would like to point that while we know that Sefardim eat grasshoppers or at least are permitted to, the Ashkenazim follow the Taz. The Taz in 81 says today we don't eat grasshoppers at all because we are not experts in knowing which are which. The Aruch Hashulchan says as well, in our circles Chagavim are not eaten.

It is interesting that Rav Chaim Kanievsky who has a Mishna Brura on Siman 85 writes that Bizman Hazeh we Ashkenazim are permitted to eat Chagavim if we find someone who has a Mesorah or a community that has a Mesorah that a specific type of grasshopper is Kosher then we are allowed to eat it. So that the simple reading of the Taz and the Aruch Hashulchan is that we don't eat it and Rav Chaim Kanievsky says that under the right conditions it is permitted.

However, grasshoppers have 4 legs and 2 jumpers (those are the legs that give the grasshoppers a distinctive look). These are legs that protrude higher than the body of the grasshopper. Where on the grasshoppers are those jumpers found?

Rashi in this week's Parsha says in 11:21 (ממעל לרגליו) סמוך לצוארו יש לו כמין שתי רגלים לבד ארבע: ממעל לרגליו) וכשרוצה לעוף ולקפוץ מן הארץ מתחזק באותן שתי כרעים ופורח, ויש הרבה מהם במקומיניביותינו, כמותן שקורין לנגושט"א [ארבה], אבל אין אנו בקיאים בהן, שארבעה סימני טהרה נאמרו בהם ארבע רגלים, וארבע כנפים, וקרסולין אלו כרעים הכתובים כאן, וכנפיו חופין את רובו. וכל סימנים הללו מצויין באותן שבינותינו, אבל יש שראשן (ארוך ויש שאין להם זנב וצריך שיהא שמו חגב, ובוה אין אנו יודעים להבדיל ביניהם) that these jumpers are found in the front of the body while the 4 feet are found in the back of the grasshoppers. Our grasshoppers are not that way they have the jumpers in the back and not in the front. There are many who are Matmia (who wonder) where did Rashi get this from as we have never seen such a grasshopper.

The Ohr Hachaim Hakadosh on the Parsha writes that it is Kosher only if the jumpers are in the front of the body near the neck. That is not the way most of our grasshoppers (or any I have ever seen) actually look. What is interesting is that Rashi's Shittah is not brought in the Shulchan Aruch at all. This seems to indicate that the grasshoppers that we see are fine and yet Rav Chaim Kanievsky in his notes on Siman 85:5 Paskens like Rashi that the 2 jumpers have to be near the neck. This is a fact of the Halacha.

This however explains the well known story that Rav Chaim Kanievsky was learning the Halachos of Chagavim that he wondered about certain physical attributes of the Chagavim and a grasshopper jumped in onto his Shtender where he then examined it and let it go. Rebbetzin Kanievsky Aleha Hashalom was asked whether this was true and she responded true? It came twice! What in the world did Rav Chaim Kanievsky want to see? Only this, this type of grasshopper that has jumpers near the neck and many said that Rashi never saw grasshoppers and didn't know how to identify them. Rav Chaim Kanievsky saw it and that would explain why he Paskens that way despite the fact that the Shulchan Aruch does not mention Shittas Rashi.

The question of the week is: after the death of Nadav and Avihu, Aharon is commanded as is seen in the Posuk in 10:6 (וּבְגֵדֵיכֶם לֹא-תִפְרְמוּ). Aharon and his surviving sons are told not to rip Kriya. It is a Pele. In Hilchos Kriya it says that when one loses a father or a mother he is obligated to rip Kriya not only on the clothing that he is wearing at the time but any clothing that he puts on during the week of Shivah. But in the case of the death of any other relative a person is only obligated to rip Kriya on those clothing that he is wearing at the time of death or at the Levaya. Aharon and his sons were wearing Bigdei Kehuna. They certainly could not rip Bigdei Kehuna, they are not technically theirs. A person never rips Kriya on someone else's Begeid. In addition, Bigdei Kehuna are Begadim that have Kedusha. What is the Hava Amina, what is the thought that they would rip Kriya? Tzorech Iyun.

### **Rabbi Reisman - Parshas Shemini 5771**

וַיִּקְרָא מֹשֶׁה, אֶל-מִישָׁאֵל וְאֶל אֶלְצָפָן, בְּנֵי עֲזִיזָאֵל, דֹּד אֶהֱרֹן; וַיֹּאמֶר אֲלֵהֶם, קָרְבוּ שָׂאוּ אֶת-אֶחָיְכֶם מֵאֵת פְּנֵי- (ד' 10:4) Parshas Shemini has its most famous section the death of Nadav and Avihu. This happened on the first day of the Chanukas Hamishkan. Moshe Rabbeinu called the cousins of Nadav and Avihu and he said to them you should be the ones who carry the bodies of Nadav and Avihu outside of the Machane. Normally, he would have called their brothers Elazar and Isamar to carry their bodies out.

The Baalei Tosafos here bring a Braisa from the Toras Kohanim that says the following. From here we learn that Kohanim can't be Mitamei to Maisim. The Kohanim are prohibited from becoming Tamei to a dead body because we see that Elazar and Isamar the brothers of the Niftarim were not called to bring out the bodies of Nadav and Avihu, the cousins who were not Kohanim were called. So from here we see that Kohanim are not Mitamei to Maisim. This is what it says in Toras Kohanim.

The Baalei Tosafos asks two questions on this. First of all, what does it mean that from here we learn that Kohanim are not Mitamei to Maisim. The fact that Kohanim are not Mitamei to Maisim is a Lav in the Torah that is said in the first Posuk in Parshas Emor **21:1** (לִנְפֹשׁ לֹא-יִטְמָא בְּעֵמִיו) that Kohanim are not allowed to be Mitamei. It is not Mikan, something that is learned from here?

Secondly he asks, Elazar and Isamar were Kohanim Hedyotim and not Kohanim Gedolim. A Kohen Hedyot is not only allowed to but has a Mitzvah to be Metamei for a brother who passed away. So what does it mean Mikan from here we learn that a Kohen can't be Mitamei to a Meis?

The Baalei Tosafos answer with the following Teretz. A Kohen Hedyot is allowed to be Mitamei for a brother, a Kohen Gadol is not. From here we learn that a Kohen Hedyot on the day that he is inaugurated, the first day that he does the Avodah as a Kohen Hedyot, on that day he has a Din of a Kohen Gadol, with all the Halachos of a Kohen Gadol and he is not Mitamei to Krovim.

So that the Toras Kohanim means to say Mikan that Kohanim are not Mitamei to Maisim on the day that they begin to do the Avoda. This is actually in the Posuk. After Mishael and Eltzafan are told to carry out the bodies, Moshe Rabbeinu turns to the Kohanim and says in **10:6** (וַיֹּאמֶר מֹשֶׁה אֶל- אֶהְרֹן וְלֵאֵלֶיךָ וְלֵאֵלֶיךָ בְּנֵי יִשְׂרָאֵל וְלֵאֵלֶיךָ אֶל-תִּפְרְעוּ וּבִגְדֵיכֶם לֹא-תִפְרְמוּ, וְלֹא תִמְתּוּ, וְעַל כָּל-הָעֵדָה, יִקְצַף; וְאַחֲיֵיכֶם, כָּל-בֵּית יִשְׂרָאֵל--יִשְׂרָאֵל--יִכְבּוּ אֶת-הַשָּׂרֵפָה, אֲשֶׁר שָׂרַף יְרֵרָה וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תִצָּאוּ, כִּן-תִּמְתּוּ--כִּי-שָׁמֶן מִשֶּׁחַת יְרֵרָה, עֲלֵיכֶם; וַיַּעֲשׂוּ, (כְּדַבְרֵי מֹשֶׁה)). Moshe Rabbeinu commands them not to act in a manner of Aveilos. Then he says in **10:7** (כְּדַבְרֵי מֹשֶׁה). He is telling Elazar and Isamar why are you not allowed to be Mitamei to a Meis because you were anointed today and on the day you are anointed you are prohibited from being Mitamei. So this is the Yesod of the Baalei Tosafos that on the day you are anointed, the Kohen Hedyot has a Din like a Kohen Gadol and he is not allowed to be Mitamei to anyone just like a Kohen Gadol.

This Yesod of the Baalei Tosafos is used by the Sfas Emes in answering a Kasha regarding Chanuka. On Chanuka we know that they were not allowed to use Tamei oil. Miraculously they found a jug of oil that remained Tahor and that miraculously burned for eight days.

The Pnei Yehoshua asks that Tumah Hutra B'tzibur so you are allowed to use Tamei oil when everyone is Tamei. So why did they need Tahor oil?

The Sfas Emes quoting his grandfather the Chidushei Harim answers that there it was the day that they were using the new Menorah because the Menorah had been defiled. The Gemara says that they constructed a new Menorah. On the first day that the new Menorah was going to be used it was a Chanuka for the new Menorah and even the Bais Hamikdash, so on a day of beginning everything has to be done in the perfect way and therefore something Tamei couldn't be used.

There is a third source for this. In Yoreh Dai'a in Siman 81 we find that a Jewish child should not nurse from a non Jewish woman even though technically it is Muttar because Chalav Mitzris K'chalav Yisri'ailis, Mikal Makom if there is an option you should not use the Chalav of a non Jewish woman. The source for this the GRA says is in Shemos Rabbah who brings that Moshe Rabbeinu did not nurse from a Goy and only nursed from his mother (Yocheved) as is said in Shemos 2:7 (וַיִּקְרָא אֵת יְלָדוֹ אֲשֶׁר מִיִּצְרָאֵל). Moshe Rabbeinu's mother ended up nursing him, a Jewish woman. That is the source that we do not want our Jewish children nursing from anyone other than a Jewish woman.

In the Leiv Avraham, Rav Weinfeld asks on the contrary. By Moshe Rabbeinu the language of the Medrash says the mouth that in the future will speak with the Shechina should not nurse from a non Jewish woman. It seems that any other child could nurse from a non Jewish woman. He answers with this Yesod, when you start the Chinuch (or beginning) of something, it should be done with perfection. Just as a Kohen Hedyot when he starts should be like a Kohen Gadol in all of his Halachos, so too a baby should start his life like Moshe Rabbeinu which began in as perfect a manner as possible. All this is the same Yesod. Chinuch should be in the most perfect manner.

I would like to move to something totally different. In the Sefer V'harev Na (second volume on Parshas Shemini) which is a Sefer of Piskei Halacha from Eretz Yisrael and there are very interesting Shailos.

Because Parsha Shemini talks about Kashrus they bring in this Parsha a question that was asked of Rav Elyashiv. Someone was investigating the Kosher butcher stores in his area in Eretz Yisrael and he discovered that late at night there was a truck that was delivering non kosher meat from the territories driven by Arabs and delivering this non Kosher meats to the Kosher butcher shops. He discovered this and suspected that this truck was similarly selling not Kosher meat to other Kosher butcher shops as well because the truck was loaded and he spied a delivery being made to this butcher shop and it was only a portion of the load of the truck. Therefore, the assumption was that with further investigation they would catch other butcher shops similarly selling non Kosher meat. However, he was faced with a dilemma of what should he do now because today he knows that butcher shop A has the non Kosher meat so should he make an announcement as to what he discovered? If he makes that announcement the Arabs that were delivering clandestinely will be careful to cover their tracks and not be discovered again. Or is it better not to tell anyone today and give it another week so that he can discover the entire web of stores that was involved in this deception and then be able to save many other people. It is a very difficult Shaila.

Do you allow people to be Nichshal today so that in the future you can save many others? Rav Elyashiv said that we don't trade Aveiros for Aveiros. If right now you know they are selling Treifa meat you have to announce it and let them know. Whatever will happen in the future will happen in the future. An interesting Psak.

It is particularly interesting to me because I remember that I had read in my younger years in Winston Churchill's history of WWII that contained a very interesting section that there was a dilemma that I was wondering how Bais Din would Pasken.

During WWII the German's communicated in code. The code was a very difficult code to break. The German's had created something called the enigma machine. It was a machine into which words were fed and the code was deciphered in the machine and when it came out it was decoded. So that this is the way the machine works.

The British had somehow been able to produce a replica of the machine and were decoding German communication. They came upon the following communication. The German's who at that time controlled the skies were planning to bomb a city in the south. The name of the city was Coventry. They were planning on bombing the city totally so as to dispirit the British. That city was not a city that had any strategic importance so it would not be normal for the British to have air defense in that area. For that reason, the German's had selected that city and decided to destroy it and kill its inhabitants. The British were faced with a dilemma. Should they throw up a defense in that city thereby saving many lives, however, by doing that the German's would realize that their code had been deciphered and then naturally they would switch to a different code. Or should the British allow the city to be destroyed and in that way they would let the people be killed and in that way protect the secret that they had deciphered the code and they would be able to use it in times that were more strategic in winning the overall war. That is something of a dilemma quite similar to this one. Does a person say to give up that now I am able to get their secrets in order to protect someone now or is someone allowed to protect his secrets for the greater good later. This is Rav Elyashiv's Psak and it is printed without any Mikoros. I wonder if anyone could come up with a good Makar for this Shaila.

These are the 2 Inyanim for today, the topic of the Baalei Tosafos and the topic of Rav Elyashiv's Psak.

**The question of the week is:** the Sin of Nadav and Avihu had many facets to it. The Abarbenel lists 10 possible explanations of the Sin of Nadav and Avihu. I am going to focus on one which is in the Gemara in Maseches Eruvin **63a** (6<sup>th</sup> wide line). The Gemara says (והא תניא ר"א אומר לא) ונתנו בני אהרן הכהן אש על המזבח אמרו אף על פי (ויקרא א) מתובני אהרן עד שהורו הלכה בפני משה רבן מאי דרוש (שהאש יורדת מן השמים מצוה להביא מן ההדיוט). That Nadav and Avihu died because they Paskened a Halacha in front of Moshe Rabbeinu. They didn't ask. What Halacha did they Pasken the Gemara asks? They understood from a Drasha that they should bring in their own fire in order to offer the Ketores and not use a fire from Shamayim. They shouldn't have Paskened that Halacha and should have asked Moshe Rabbeinu. Because of that they were Michuyav Misah.

I don't understand. What happens after Nadav and Avihu die. Aharon Hakohen Paskens a Halacha without asking Moshe Rabbeinu. As a matter of fact if he had asked Moshe Rabbeinu, he would have Paskened the reverse. Aharon Hakohen says that the Korban Rosh Chodesh should not be eaten by a Kohen who is in Aveilos, rather it should be burned. Moshe Rabbeinu disagrees and says what did you do? When Aharon explains the rationale Moshe Rabbeinu agrees.

How did Aharon Hakohen Pasken a Halacha without asking his Rebbi, Moshe Rabbeinu? Moshe Rabbeinu taught him all the Torah that he knew. If Nadav and Avihu were wrong and were Michuyav Misah for Paskening a Halacha that has to do with a personal practice in the Mishkan, how did Aharon Hakohen on the same day go and Pasken a Halacha on his own? If he was allowed



Ratzoin to do Mitzvois and whatever we do is not good enough. So Hakadoish Baruch Hu warns Klal Yisrael, that there is also a Yeitzer Hora that tells us to do more and more Mitzvois until a person is pushed into a depression when they feel that what they are doing is not enough. So there is a limit as to how high on the mountain a person can go.

There is a big Yeitzer Hora today for even young B'nei Torah and B'nei Yeshiva who are learning and are being very Matzliach, however, they feel that what they are doing is not adequate, because they have this Yeitzer Hora that affects all Klal Yisrael of trying to become more Kadoish and closer to Kedushah. To this Moshe Rabbeinu said, I don't have to warn them as I have already warned them. However, the Ribboinoi Shel Oilam said no, even on the day of Mattan Torah the day of the greatest Kedusha it is a Yeitzer Hora. If it would have been just a Lav to cross a line then there wouldn't of been this extra warning, however, this Yeitzer Hora is one that makes you try to get more Kedusha there has to be an additional warning that there is a limit and line that can't get crossed that applies to everyone.

Rav Schwab says pretty much the same thing in Mayan Bais Hashoeva page # 248. He says the Yeitzer Hora of these great people Nadav and Avihu was not being able to restrain themselves because of their great Ahavah to Hakadoish Baruch Hu. Halacha restricts how we control Ahavah. Nadav and Avihu in their tremendous desire to feel close to the Ribboinoi Shel Oilam, they were Korvasan Lifnei Hashem, they pushed themselves to close to get to the Ribboinoi Shel Oilam. If you examine the different reasons given, they all come to the same idea. They didn't want a fire to come from Shamayim they wanted to bring their own fire on the Mizbaiach. Or the idea that they brought Ketoires which they had not been commanded to bring. Or the idea that they Paskened a Halacha in front of their Rabbi instead of waiting for Moshe and Aharon to Pasken. Or the idea that they had drunk wine and someone who drinks wine must wait before performing the Avoida. They couldn't wait and pushed. Or the idea that they went Lifnai V'lifnim to the Kodshei Kodashim which you are not allowed to do. They did it M'toich Roiv Ahavah. All these explanations fit well with this one Nikuda. They had a tremendous Ahavah for the Ribboinoi Shel Oilam and they did things without Gidarim. They did without restrictions and without looking at Halacha. This is one explanation that includes all the explanations of the Aveira that they did. With this says Rav Scwab, we understand Rashi on Posuk 10:3 **הוא אשר דבר וגו'** היכן דבר ונועדתי שמה: **אל תקרי בכבודי אלא בכבודי.** אמר לו משה לאהרן אהרן אחי יודע הייתי לבני ישראל ונקדש בכבודי (שמות כט מג). Meaning, שיתקדש הבית במיודעיו של מקום והייתי סבור או בי או בך, עכשיו רואה אני שהם גדולים ממני וממך Moshe told Aharon, I knew that Hakadoish Baruch Hu would be Mekadeish Sheim Shamayim. I thought it would be either me or you. Now I see that they (Nadav and Avihu) were greater than you or I.

This can't be understood literally Rav Schwab says, as everyone wonders were Nadav and Avihu greater than Moshe and Aharon? Rav Scwab than says, that pure Ahavah and drive was greater than Moshe and Aharon. This is why Hashem used them to teach the Halacha that if someone goes too far and does not follow the guidelines of Halacha that they are excluded.

Rav Schwab adds, that this is the reason why later Pinchus took the place of Nadav and Avihu. He was not a Kohen, however, he was incorporated into the Kehuna. Even as a Kanai'i he asked a Shaila to Moshe Rabbeinu before he acted upon his Kannai'is. He asked Moshe if it was Muttar

and if he would have been told no, he would not have done it. So this way he filled the shoes of Nadav and Avihu and took on the role that they had as Kohanim.

This Vort of Rav Schwab which is built on the same idea as the Sfas Emes is Merumaz to in the Bais Halevi on Parshas Pekudai. He says in the building of the Mishkan we find constantly Ka'asher Tziva Hashem Es Moshe Kein Asu. That Klal Yisrael did as they were commanded. Why? The Mishkan was a sign of Ahavah to Hashem says the Bais Halevi and Klal Yisrael did Ka'asher Tziva Hashem and didn't say let us build it bigger and nicer.

The next Vort is a thought on Shevii Shel Pesach that just passed and we should take it with us to the Davening of the rest of the year. The Shira of Az Yashir is the most famous Shira in the Torah. There are two questions. The Shira is Lashoin Nekaiva as opposed to Shir. We find in Tehillim sometimes Shira Chadasha and sometimes Shir Chadash. The Meforshim on Tehillim say this has to do with a Medrash on Parshas Beshalach that the difference is that Shira Chadasha is a Shir B'oilam Hazeh and when we talk about the days of Mashiach, we say Shir Chadash, like in Kabbalas Shabbos, Tehillim 98:1. A Shir is a higher form of Shir than a Shira.

Why is Az Yashir which should be higher form of song a Shira, let it be a Shir the higher form? The Ababernel in the beginning of the 5<sup>th</sup> Perek in Yeshaya has an extraordinary Arichus of the idea of songs. When he talks about songs in Tanach he says, there is a level of song such as the Shiras Hayam and what was special about it was the music and the tune which they sang. He says there is a higher level. Shir Hashirim which are poetic expressions which open up the heart, they don't need song, and that is why Shir Hashirim is the higher level.

So again, why is the Shiras Hayam a lower level of Shira and Shir Hashirim a higher level? Shouldn't Moshe Rabbeinu's song be on a higher level? The Chasam Soifer has an insight into the Shira. He says that when Klal Yisrael left Mitzrayim they were still called Halalu Oivdai Avoida Zorah. Certainly they believed in Hashem. There was a Shitta in Mitzrayim that it is true that Hashem created the world; however, there is no Hashgacha Protis, he doesn't watch the world, he moved on and this world runs on its on. That was a big Yetizer Hora for Klal Yisrael. Anyone who is having difficulties has a big Yetizer Hora that Hashem doesn't watch every step or else how does he let this happen. Klal Yisrael being oppressed in Mitzrayim for generations had this Halalu Oivdei Avoida Zorah and had this question if Hashem really cares about everything that happens. When Mitzrayim was running (Roidfim) after them, it was not only referring to the people of Mitzrayim but also to the Shitta of Mitzrayim. There was Taiva to say look what the Egyptians did to us and it was such a long period of time, so is these really Hashgacha Protis.

At the Yam Suf, there was a tremendous Middah K'negged Middah with the punishment at the Yam Suf. This is mentioned in numerous places of the Mitzriyim drowning Jewish children and the Middah K'negged Middah of the drowning of the Mitzriyim. The precise Middah K'negged Middah at the Yam Suf was to drive away this Yetizer Hora and to understand that through times of difficulties and times of Tzarros there is still Hashgacha Protis. Hashem is always keeping count even though we don't know his Cheshbanois. This is the song of Shira Chadasha.

With this we understand that it is not the ultimate Shira or the Shir of L'asid Lavoi and the Shiras Hayam is for Oilam Hazeh. The 2 expressions of praise in the Shira are Mi Chamoicha Ba'ailim

Hashem (who is like you Hashem, who knows how to be silent when he has to be silent) and the other expression of Hashem Yimloich L'oilam Va'ed which expresses Hashem's Malchus at all times.

This is important to have a new insight into a part of Davening. In Birchas Kriyas Shema after we are Mekabail Oil Malchus Shamayim, we say a Beracha of Go'al Yisrael. We say a Beracha that discusses Hashem Koiach Hageulah. In there you should notice that we talk about Kriyas Yam Suf. In Shacharis we say (Emes) Mimitzrayim G'altanu Hashem Eloikeinu, Umibais Avinu Pidisanu. Kol B'choirai'hem Haragta, Uv'charcha Ga'alta, V'Yam Suf Bakata... we talk about the Yam Suf, we talk about the Shira. Both by Shacharis and Arvis after Kaballas Oil Malchus Shamayim, we remember the recognition that we had at the Yam Suf. The Chazzan even interrupts the Beracha to say out loud with the Tzibbur Mi Chamoicha Ba'ailim Hashem and Hashem Yimloich L'oilam Va'ed. Those are two Pesukim of Shiras Hayam. (We most probably don't even recognize what we are saying because we are so used to saying it.) However, both in Shacharis and in Arvis we say those Pesukim together to once again express our Emunah in the lesson of the Shiras Hayam. This is a tremendous insight of the Chasam Soifer and something to take with us after Pesach.

**The question of the week is:** 11:7 ז ; וְשַׁעַן שָׁסַע פְּרֹסָה, וְהוּא, גְּרָה לֹא-יִגָּר; לֶחֶם טָמֵא הוּא, לֶחֶם וְאֵת-הַחֲזִיר כִּי-מִפְּרִיס פְּרֹסָה הוּא, וְשַׁעַן שָׁסַע פְּרֹסָה, וְהוּא, גְּרָה לֹא-יִגָּר; לֶחֶם טָמֵא הוּא, לֶחֶם The Ohr Hachaim Hakadoish brings an idea that the Chazir which is Treif today will one day become Kosher because it will be Malei Geira. The Chasam Soifer on Parshas Re'ey asks, if it is true that one day the Chazir will be Muttar, why is it that if a piece of Chazir falls into a pot of Kosher food and is Bateil B'shishim, is the whole pot of food Kosher, we have a rule that a Davar She'yeish Loi Matirin is not Bateil. So if the Chazir will become Muttar when Mashiach will come, then it is a Davar She'yeish Loi Matirin and should not be Bateil at all?