



Parshas Tetzaveh

March 6, 2020

A Taste of Torah Well Worn

by Rabbi Nesanel Kipper

They weren't worn just to make him look regal and glorious. The Gemara (Zevachim 88b; Erachin 16a) explains that the passage of the *bigdei kehuna* (garments worn by the *kohanim* during their service in the Tabernacle or Temple) is juxtaposed to the passage of *korbanos* (offerings) to teach us that just as *korbanos* atoned for sins, so, too, the *bigdei kehuna* served as an atonement for the sins of the Bnai Yisrael. The Gemara goes on to explain how each garment corresponded with, and atoned for, a specific sin or flawed character trait.

The Maharal (Rabbi Yehuda Loew of Prague; 1512/1526-1609) provides a deeper understanding of the garments' ability to atone for various sins and character flaws. He explains that when a person sins, the sin envelopes him like a filthy garment. When the *kohen* (priest) would wear the *bigdei kehuna*, these holy vestments would replace these "garments" of filth with holiness.

The Maharal continues that Klal Yisrael is regarded as a single entity. Furthermore, the *kohanim*, when serving in the Temple, do so as representatives of the Jewish People. Therefore, when a *kohen* dons the *bigdei kehuna*, he is doing so on behalf of the entire nation. In this fashion, the *bigdei kehuna* have the ability to cleanse the sins - the dirty garments - of the Jewish People.

The *Shita Mekubetzes* (Erachin 16a) quotes the Rash who asks, if the *bigdei kehuna* themselves atoned for the sins of Klal Yisrael, then why was the Bais Hamikdash (Temple) destroyed and the Jewish People exiled due to their sins? The Rash answers that the garments only provided atonement when combined with *teshuva* (repentance) on the part of the Bnai Yisrael.

A deeper understanding of this partnership of the *bigdei kehuna* and

teshuva can be gleaned from an idea expressed by the Ramban. The Ramban writes that when a *korban* (offering) was brought as an atonement, the owner of the *korban* would look at the feet of the animal and internalize the sins which he carried out using his feet. He would look at the forelegs and think about the sins he carried out using his arms. The same process would repeat itself for the other parts of the body. Through gazing at the *korban* and internalizing his shortcomings, the person would be inspired to repent.

The Ramban teaches that the *korban* didn't merely atone for one's sins; rather, the *korban* helped one to realize what he did wrong and inspired him to repent.

Rabbi Avrohom Grodzinski (1883-1944) explains that the *bigdei kehuna* atoned in the same fashion as a *korban*. Just as one would be inspired to do *teshuva* upon gazing at the *korban*, so, too, when one would look at the *kohen* wearing the *bigdei kehuna*, the sight would inspire him to do *teshuva*. Since each garment represented an atonement for a different sin, when one would gaze upon the garments, it would remind him of his flaws in each of those areas and spur him toward *teshuva*. Thus, the *bigdei kehuna* not only provided atonement when properly utilized, they also helped to promote *teshuva*.

The words of the Maharal can perhaps be taken a step further. As the Maharal says, the *kohen* served as a representative for Klal Yisrael, and was thus wearing the garments on behalf of the entire nation. It can thus be suggested that when the *kohen* donned the garments, it was tantamount to every Jew he represented wearing the garments and deriving their aforementioned spiritual benefit. It emerges that when the *kohen* wore the *bigdei kehuna* in the Bais Hamikdash, it provided a dose of inspiration for the entire Jewish People to repair their flaws

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Stories for the Soul

Angels to Horses

A man came to Reb Simcha Bunim of Peshischa and explained that it is written in the holy books that one who fasts for a certain number of days would merit revelation of Eliyahu Hanavi (Elijah). "I followed the instructions to the letter," said the man, "but I have not merited to meet Eliyahu!"

Reb Simcha Bunim replied with a story: The Baal Shem Tov once went on a journey. It is said that when the Baal Shem Tov travelled, the wagon miraculously travelled on its own, and the horses were there for the sake of appearances only. In addition, the entire entourage moved miraculously quickly. Thus, as they travelled, they passed by the usual spots where others would stop to feed their horses.

The horses, puzzled, debated as to why they were not stopping to be fed. They concluded that they were not really horses, but humans, and so there was no need for them to stop.

After some time, though, the horses realized that there was no stop at the inns where the humans usually ate, either. With the conundrum once again staring them in the face, the horses discussed the matter for some time and realized they had made a mistake: They were not humans; they were angels! Hence, there was no need for them to eat at all!

Eventually, the Baal Shem Tov and his entourage reached their destination, and the horses were led to the stables and given food, which they ate with great gusto, just like real horses...

Reb Simcha Bunim concluded, "When a person fasts, he may begin thinking that he is like an angel who will merit to meet Eliyahu. However, it is not the fasting that truly determines

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Kollel Happenings

COMMUNITY-WIDE PURIM CELEBRATION

The Kollel invites the community to join its annual Purim Seudah to be held on Purim, Tuesday, March 10, 5:45 pm at the Ethel A. Beren Auditorium, 1261 Zenobia. Cost: \$18 per person/\$60 family max. The entire community is invited to join in Simchas Purim (no charge!) following the seudah at approximately 7:00 pm until... To reserve and for more info, email info@denverkollel.org or call 303-820-2855.

KOLLEL 22ND ANNIVERSARY CELEBRATION ON MARCH 24

The Kollel will mark 22 years of bringing Torah to Denver Jewry with its annual Celebration, 2020 Vision, on March 24 at Aish of the Rockies. Kerry and Mindy Berman will be honored with the Aish Tamid Award for their steady and unwavering dedication to Torah and the Denver Jewish community.

MARCH FROM PURIM TO PESACH WITH THE SFAS EMES

Join Rabbi Avraham Dovid Karnowsky on Thursdays during the month of March as he explores the journey from Purim until Pesach through the lens of the Sfias Emes, focusing on Purim (3/5), Parshas Parah (3/12), Parshas Hachodesh (3/19), and Pesach (3/26). Thursday evenings from 8:15-9 pm at the Southeast Kollel Torah Center, 4902 S. Xenia St.

Parsha Quizzers

The six items below can be found in Rashi's commentary to this week's parsha. Can you figure out where they are? (Answers on bottom)

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|-----------------------------|-------------------------|
| 1) Equestrian apron | 4) Gauntlet |
| 2) Breastplate of atonement | 5) Oily eyelashes |
| 3) Sinful rip | 6) Speak from the Altar |

Lives of Our Torah Leaders

Rabbi Meir Simcha HaKohen of Dvinsk - Part XV

It seemed that Reb Meir Simcha's idea would carry the day, but the conservative opponents received unexpected support from the Chofetz Chaim, Rabbi Yisrael Meir Kagan, who was one of the leading Torah authorities of the time. The Chofetz Chaim did not initially attend the pre-

conference, but Rabbi Moshe Londinski, the Rosh Yeshiva of the Chofetz Chaim's yeshiva in Radin, did attend the meeting, and he was given instructions to alert the Chofetz Chaim if something important occurred that required the Chofetz Chaim's presence.

A Taste of Torah

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and do *teshuva*.

The Gemara (Megilla 12a) states that Achashveirosh donned the *bigdei kehuna* at his feast. Rabbi Elya Svei (1924-2009) explains that Achashveirosh, being a king, had his own ideologies which he felt should be spread throughout the nations under his rule. Wearing the *bigdei kehuna* was meant to symbolize that in the same way the garments projected inspiration of true Torah ideals to the Jewish People, he, too, had an ideology which was worth sharing with others.

Every society has its own ideas and culture which it feels are fundamental and seeks to promote to civilization. As Jews, we ought to understand that the proper way

of life requires following the Torah and its mitzvos. In our times, with the numerous and powerful channels through which the surrounding culture seeks to influence our way of life, it is ever so important that one remain close to the Torah and not allow the outside culture to infiltrate one's persona. Without the *korbanos* and *bigdei kehuna* to inspire us to stay true to the Torah, the Torah itself is all we have left. By setting aside time to study G-d's Torah, a person takes the steps to allow the Torah's timeless values and lessons to permeate his being and to serve as a protective shield. Through the merit and power Torah study, may Hashem help us forever align our way of life with the Torah, and protect us from falling prey to the outside influences which surround us.

Stories for the Soul

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this individual's stature. Rather, it is how he reacts when subsequently eating that determines where he is actually holding in his personal development."

In this week's parsha, the Torah tells us that when the *kohanim* (priests) eat of the

offerings, the owner achieves atonement. The commentators explain that the spiritually-elevated eating of the *kohen* is of such a high level that the food itself becomes sanctified, thus providing a spiritual boost for its owner.

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| 6) Speak from the Altar 29:42 s.v. <i>lidaaber</i> |
| 5) Oily eyelashes 29:7 s.v. <i>umashachta</i> |
| 4) Gauntlet 28:41 s.v. <i>umilata</i> |

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| 3) Sinful rip 28:31 s.v. <i>lo yikare'a</i> |
| 2) Breastplate of atonement 28:15 s.v. <i>choshen</i> |
| 1) Equestrian apron 27:4 s.v. <i>vit'ofod</i> |

Parsha Quizzers - Answers

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Denver Community Kollel | 1395 Wolff Street, Denver, CO 80204 | 303-820-2855

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