

INTERNET PARSHA SHEET
ON TETZAVE - 5760

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"RavFrand" List - Rabbi Frand on Parshas Tetzaveh -
This dvar Torah was adapted from the hashkafa portion of Rabbi
Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion:
Tape # 229, Purim Issues II. Good Shabbos! This week's class is
dedicated for the refuah sheleima, the complete healing, of Perel Leiba
bas Malka and Tziporah bas Sarah by the Benjamin family of Potomac,
Maryland.

Many Can Have "Urim" - Power; But Few Have "Tumim" - Power
A large part of Parshas Tetzaveh is devoted to the Bigdai Kehunah
[Priestly Garments]. One of the Bigdai Kehunah was the "Choshen
Mishpat." The Choshen Mishpat, or Choshen as it is commonly called,
was a Breastplate that contained the names of the shevatim [Tribes] of
Israel, engraved on twelve stones.

The Urim V'Tumim was a writing of the Shaim HaMif'or'ash
[Explicit Name] of G-d, that was placed into the Choshen. The Urim
V'Tumim gave the Choshen the ability to convey communications from
HaShem [G-d].

The Choshen, which the Kohen Gadol [High Priest] wore, served an
invaluable role. Whenever the Jewish nation was faced with a critical
issue affecting their national welfare (for example, a question of whether
to go to war or not), the Kohen Gadol would seek the advice from
HaShem and the answer would appear on the Choshen.

I remember as a child, thinking that this was the greatest thing in the
world. "If only I had my own Urim V'Tumim, I'd pass all my tests and I'd
know if the Yankees would win" - it was a wonderful dream. Of course,
the Urim V'Tumim was not used for such frivolous matters. It was used
for matters of the utmost importance.

The Ramba"n gives us an insight into the workings of the Choshen
and the Urim V'Tumim: The word Urim means 'lights'. Whenever the
Kohen Gadol needed to receive an answer, the letters (of the names of
the Tribes, inscribed on the twelve stones of the Breastplate) would
illuminate. That was the 'Urim' part. But the letters would be scrambled.
It was not as simple as reading out: G-O T-O W-A-R. One needed to
break the code -- what were the lights of the letters of the Breastplate
saying? The Ramba"n explains that there were secondary holy names
called the 'Tumim'. These 'Tumim' gave the Kohen Gadol the ability to
interpret the 'Urim'. The ability to use the 'Tumim' to interpret the lights
of the 'Urim' was a form of Ruach HaKodesh [Divine Inspiration].

The Talmud says [Berachos 31a] that, in fact, there were times when
the Kohen could not figure out what the letters were saying. There is a
famous Gemara about the High Priest Eli, who misread the letters of the
Urim v'Tumim regarding Chana. Eli read the letters appearing on the
Breastplate to be Shin-Cof-Reish-Hay (Shikorah -- drunken one) when
in fact the correct reading was Cof-Shin-Reish-Hay (Kesheira -- worthy
one). At that precise moment, Eli lacked the power of 'Tumim'.

The sefer Bais Av mentions that nowadays there are people who are
blessed with the power of 'Urim'. What is the power of 'Urim' nowadays?
Orah [Light] -- This refers to Torah. There are people who are steeped in
Torah, have knowledge of Torah and can bring proofs from Torah. But
not everyone who has the power of 'Urim' -- who looks at the Torah and
sees the light of the Torah -- has the power of 'Tumim'. It does not
immediately follow that most anyone has the power to interpret what the
Torah is in fact saying. The people who have the power of the 'Tumim'

B'S'Dire a few treasured individuals in each generation.

That is a special ability. Many people have Urim. They see the Torah
and can proclaim something is HaShem's will and this is "the opinion of
Torah" (Da'as Torah). But that is not always the case. To truly perceive
Da'as Torah, one needs the power of 'Tumim'. Many times people
sincerely and honestly say "This is the 'Urim' -- this is what the Torah
wants" but sometimes these people do not have the power of 'Tumim'.

A profound example of this is found in the Haftorah from Parshas
Zachor [Samuel I; Chapter 15]. We see an unbelievable thing in this
Haftorah. Shmuel HaNovi [Shmuel the Prophet] told Shaul HaMelech
[King Shaul] to go and eradicate Amalek. Shmuel HaNovi was
extremely explicit. Shaul was instructed to have no mercy. He was to kill
man, woman, and child. He was to kill out all the animals -- camels to
donkeys!

Shaul HaMelech went to war and smote Amalek, but he had mercy
on the King of Amalek and on the animals. HaShem became angry with
Shaul and ordered Shmuel HaNovi to strip the monarchy from him.
When Shmuel came to deliver this message to Shaul, the King came out
to greet the prophet. Shaul HaMelech's first words to Shmuel HaNovi
were "I have fulfilled the word of HaShem."

How is this possible? Shaul HaMelech could not bring himself to kill
them all. He had mercy. So the first words out of his mouth should have
been, "Shmuel, I am sorry. Shmuel, I blew it -- I have a soft heart."
However, that is not what Shaul said. Shaul HaMelech bragged about
fulfilling the letter of the law!

HaShem made a clear inventory of what he wanted accomplished.
Shaul was supposed to kill all the animals. He did not kill all the
animals. How could he claim he fulfilled the word of HaShem?

There can only be one answer. Shaul HaMelech believed that this
was the Will of HaShem. He believed that by saving the animals and
eventually sacrificing them, that would be a sanctification of HaShem's
Name. Shaul believed that this is what HaShem_really_intended. This
was Shaul's understanding - based on the power of the 'Urim'.

This is a classic example of having the power of 'Urim' but not the
power of 'Tumim'. A person can sometimes be blinded. Whether it is for
reasons of personal motive or out of fear of people or for any other
reason. For some reason, Shaul HaMelech misinterpreted the 'Urim'. He
looked at the words of the Torah and said, "This is what HaShem means;
this is what HaShem wants" -- and yet was completely wrong.

The power of 'Tumim' is reserved for the select few. That is why we
need a leader, a Gadol [a Great Torah personality]; that is why we need a
Rav; that is why we need a Rosh Yeshiva [Dean of a Yeshiva]. As much
as we think we may be able to figure out the 'Urim' on our own, we still
need guidance -- because we do not always know the 'Tumim'.

We can be well intended and think we have textual proofs, but if we
do not have the guidance of a person who is gifted with the insight of
'Tumim', we can make tragic errors.

The end of the book of Shoftim contains one of the most sordid
incidents in Jewish history, that of the Concubine in Givah. The
aftermath of that incident was that the other shevatim gathered against
Benyamin. They were justifiably outraged. They wanted to fulfill the will
of HaShem ensure that justice was served.

However, after the fact, they realized that they had gone too far. They
repented, they offered sacrifices, and they tried to make amends to
preserve the Tribe of Benyamin. If their intentions had been noble, how
did it happen that they became so carried away with their actions?

The last pasuk [verse] of the book of Shoftim provides an answer.
"In those days there was no king in Israel, every man did as he saw fit in
his own eyes." That is the bottom line. One can be well intended. He can
act for the sake of Heaven. He can prove that "this is what it says to do in
the Torah". He can see the lights of the 'Urim' as clear as day. But if he
does not have the 'Tumim', he will not know how to interpret the 'Urim'.
He will not know how far to go and what to do. He will not know when

to stop and when to go.

When do such things happen? When there is no 'king' in Israel. Unless we have a bona fide leader, the worst of things can happen.

The power of the 'Urim' combined with the 'Tumim' is reserved for the few of a generation. HaShem should have Mercy upon us and direct us to the guidance of the people who not only have the power of the 'Urim' but also the power of the 'Tumim'.

Personalities and Sources Ramba"n -- Rabbi Moshe Ben Nachman (1194-1270); Gerona, Spain; Eretz Yisroel; one of the major commentaries on Chumash. Rav Elyakim Schlesinger -- Author of Sefer Bais Av, Rosh Yeshiva in London.

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From: RABBI MORDECHAI KAMENETZKY
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Rabbi Mordechai Kamenetzky

In this week's portion Moshe is charged to prepare every detail of the priesthood for his brother Aharon and his descendants. In intricate detail, the sartorial traits of every one of the priestly vestments are explicated, down to the last intertwined threads.

And though Moshe is in charge of setting up the administration and establishing the entire order of service while training his brother and nephews, his name is conspicuously missing from this portion.

Our sages explain the reason for the omission. When Hashem threatened to destroy His nation, Moshe pleaded with Him: "And now if You would but forgive their sin! -- but if not, erase me now from Your book that You have written"(Exodus 32:32) As we all know, Moshe's plea were accepted. The nation was spared. But Moshe was not left unscathed. His request of written eradication was fulfilled in one aspect. He was left out of one portion of the Torah Tezaveh. Thus the words of the tzadik were fulfilled in one aspect. But why this portion?

Though this English-language publication is not wont to discuss Hebrew etymological derivations, it is noteworthy to mention a thought I once heard in the name of Rabbi Ovadiah Yosef. Moshe's plea "erase me now from Your book," bears an explanation. The word sif'r'chah, "your book" can be broken down to two words sefer chaf -- which means the twentieth book. Thus Moshe was removed from this portion of Tezaveh, the twentieth portion of the Torah.

But why would Moshe intone such omission in this, of all the portions of the Torah? Why not omit his name in the portions that declare the tragic outcome of sin or the calamities of insurrection? Wouldn't that be a better choice for omission? Why did Moshe allude to having his name omitted in the week he charges Aharon with all the honor and glory that is afforded the High Priest?

Rav Yitzchak Blaser was once seated at a gathering of the most prominent sages of his generation that was held in his city of St. Petersburg.

Among the Talmudic sages present was Rabbi Yosef Dov HaLevi Soleveitchik of Brisk, world renown for his Talmudic genius. Rabbi Soloveitchik presented a Talmudic question that his young son, Reb Chaim, had asked. After posing the question, a flurry of discussion ensued, each of the rabbis offering his own answer to the riddle, while

other rabbis refuted them with powerful rebuttals. During the entire repartee, Rabbi Blaser, who had a reputation as a Talmudic genius, sat silently. He did not offer an answer, nor did he voice approval to any of the answers given by the Rabbis.

When Rabbi Soleveitchik ultimately offered his son's own solution, Rabbi Blaser sat quietly, neither nodding in approval nor shaking his head in disagreement. It seemed as if he did not comprehend the depth of the insightful discourse. It was as if he was not even there! Bewildered, Reb Yosef Dov began having second thoughts about the renowned Rabbi Blaser. "Was he truly the remarkable scholar that the world had made him out to be?" he wondered.

Later that evening, Rabbi Soloveitchik was in the main synagogue where he got hold of the book "Pri Yitzchok," a volume filled with Talmudic exegesis authored by none other than Rabbi Blaser himself.

After leafing through the large volume he saw that the afternoon's entire discourse, his son's question, the offered and reputed responses, and the final resolution, were all part of a dissertation that Rabbi Blaser had himself published years earlier!

"Now I realize," thought Rabbi Soleveitchik, "Rabbi Blaser is as much a genius in humility as he is in Talmudic law!"

Our sages tell us that actually Moshe was to have been chosen as the Kohen Gadol in addition to the leader of the Jewish nation. It was his unwavering refusal to accept any of those positions that lost him the opportunity to serve as Kohen Gadol. Instead, Hashem took it from him and gave it to Aharon.

Many of us would have always harped on the fact. How often do I hear the claims "I got him that job!" "I could have been in his position!" "I started that company! Had I stayed, I would be the one with the stock options!" "That was really my idea!"

Moshe, too, could have injected himself as the one who propelled and engineered Aharon's thrust to glory -- especially after a seemingly tainting experience with the Golden Calf. In his great humility, Moshe did just the opposite.

Moshe did not want to diminish Aharon's glory in any way. He wanted the entire spotlight to shine on Aharon and his great service to Klal Yisrael. Therefore, in the portion in which Moshe charges, guides, and directs the entire process of the priesthood, his name is conspicuously omitted.

One of the greatest attributes of true humility is to let others shine in their own achievement without interfering or announcing your role in their success. The greatest educators, the wisest parents, and most understanding colleagues know when to share the spotlight and when to let another friend, colleague, sibling, or child shine in their success or accomplishment. They know exactly when to be conspicuously or inconspicuously "missing from the book."

Good Shabbos 1 2000 Rabbi Mordechai Kamenetzky
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From:Ohr Somayach[SMTP:ohr@virtual.co.il] * TORAH WEEKLY *

Highlights of the Weekly Torah Portion Parshat Tetzaveh

The Body Beautiful

"You shall make vestments of sanctity for Aharon your brother, for glory and splendor" (28:2)

"The body is the most natural thing in the world. Why not show it off? These religious people think the body is something to be ashamed of." Why are religious Jews so scrupulous about covering their bodies?

Imagine you have a priceless diamond. Would you take it out into the street in your hand? I don't think so. You'd put it in a plush lined jewel case. Our body is a precious possession. It is the soul's abode in this world. To honor it, we keep it away from the eyes of the world, wrapping it in the plush lining of clothing.

The more holy something is, the more it requires covering. The holiest place on earth was the Kodesh Hakodashim, the Holy-of-Holies in the Beit Hamikdash (Holy Temple). It was also the most covered place in the world. It was sequestered in the very center of the Temple. Only once a year, on Yom Kippur, would the kohen gadol enter there.

Far from "something to be ashamed of," the body is one of the holiest things in the world. Thus, we cover it.

So why didn't Adam and Chava wear clothes?

One of the enduring icons of the last millennium is a photo of an astronaut standing on the moon, his name, Buzz Aldrin, neatly embroidered on his spacesuit. Now, everyone knows that this bulbous white outfit is not Aldrin; rather, when it says "Aldrin" it means that Aldrin is inside the suit.

Before Adam and Chava ate from the "Tree of Knowledge of Good and Evil," it was impossible to think that the body was the essence of the person. It was perfectly clear that the body was just a "spacesuit" for the soul.

However, when Adam and Chava ate from the forbidden fruit, this changed. The name of the tree of whose fruit they ate was the "Tree of Knowledge of Good and Evil." In the Torah, knowledge always connotes connection. Knowledge itself is the connection of disparate facts into a cohesive whole. And the Torah refers to the marital connection between man and woman as "knowledge." Eating from this tree caused a connection, a mixing of good and evil.

Good is the essence and purpose of this world; Evil exists only to allow free choice. Eating from the tree caused a mixing of Good and Evil, making it possible to mistake Evil for Good - to mistake Non-essence for Essence. Thus, Man began to confuse his essence - the soul - with his "spacesuit" - the body.

In order to emphasize that the human essence is the soul, G-d made garments for Man so that the body should not be over-emphasized.

However, there's one place where the body needs no covering - the face. The Hebrew word for face, panim, is spelled the same as the Hebrew word p'nim, meaning "inside." The face is the one place in the body where you can see the soul bursting through skin and tissue. The face needs no covering - for the soul shines through it as it always did.

Sources: Rabbi Shimshon Rafael Hirsch, Rabbi Yitzchak Hutner, Rabbi Yaakov Hillel, Rabbi Zev Leff, Rabbi Mordechai Perlman

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From: Yeshivat Har Etzion's Israel Koschitzky Virtual Beit Midrash [SMTP: yhe@vbm-torah.org] Student Summaries of Sichot Given by the Roshei Yeshiva

PARASHAT TETZAVEH SICHA OF HARAV AHARON LICHTENSTEIN SHLIT" A

The Daily Sacrifice - "A Great Principle of the Torah"

Summarized by Ramon Widmonte

"And this is what you shall offer on the altar - two yearling sheep, two a day, forever." [Shemot 29:38]

This verse introduces us to a commandment which we mention in our daily prayers - that of the korban tamid, the 'continual' offering. It also is mentioned by the Maharal in a surprising context, one which clues us in to its deeper significance.

The Sifra comments on the famous verse, "You shall love your neighbor as yourself, I am G-d" (Vayikra 19:18):

"Rabbi Akiva says: This [i.e. 'You shall love your neighbor as yourself'] is a fundamental principle of the Torah.

Ben Azzai says: [The verse.] 'This is the book of the generations of humanity on the day that G-d created man, in the image of G-d He created him' (Bereishit 5:1) is an even greater principle."

The Maharal mentions a textual variant of this Sifra where a third verse is mentioned as being even greater than the previous two. Shockingly, that verse is none other than the one we quoted at the beginning of our shiur regarding the korban tamid!

A question immediately leaps at us. It is clear that Rabbi Akiva and Ben Azzai present two different philosophies of morality, the former based on the practical rule of "Do unto others as you would have them do unto you," and the latter based on the more fundamental assertion of the inner value of each person. However, what significance has our verse compared with these? Firstly, why would any particular commandment gain a place amongst a set of general, all-embracing concepts? Secondly, why would this particular sacrifice, or any sacrifice at all, ever be considered as a more critical guiding principle for human behavior?

There is another question which I believe is related to this one. We are used to reading about the sacrifices in specific places in the Torah - the places where the sacrificial system, as a whole, is discussed. The beginning of Sefer Vayikra is the first main block and Parshat Pinchas (Bamidbar 28) is the second. In Pinchas, the Torah begins with a discussion of the korban tamid and then moves onto the additional sacrifices, the musafim. The question we must then ask is: Why is the korban tamid alone mentioned here?

It seems to me that the answer to both of our questions lies in understanding that there are two facets to the korban tamid.

Firstly, the fact that the tamid is mentioned in our parasha, within the group of parshiot dealing exclusively with the building of the Tabernacle, suggests that the tamid is not just part of the regular functioning of the Tabernacle, but rather is an integral part of the building of the Tabernacle itself. Like all the other details of the construction, the tamid is mentioned here because it is as much a part of the Tabernacle's structure as the beams of wood and the roof. Here, it is not the Tabernacle which enables us to bring the tamid sacrifice; rather, it is the tamid which enables us to construct a Tabernacle.

Let us examine this further. There is one word which seems to strike at the very heart of this sacrifice, that is the word which gives it its name - tamid, forever. There are three other vessels in the Tabernacle which also bear this description - the table (Shemot 25:30), the eternal flame (Shemot 27:20) and the incense offering (Shemot 30:8). In our parasha, the korban tamid is flanked on both sides by one of the "tamid" vessels - the eternal flame beforehand and the incense afterwards. I would suggest that all four of these "tamid" items are far more than items used to fulfill specific mitzvot; they are inseparable parts of the Tabernacle's structure itself.

The second aspect of the korban tamid is the one with which we are more familiar - the normative one. It is a commandment by dint of itself, with other functions which have nothing to do with constructing the Tabernacle or the Temple. For example, Rashi (Yoma 33b s.v. Af al gav dehacha trei) cites the gemara (Yoma 36a) which says that the

tamid atoned for a person who had omitted performing various types of positive commandments. Thus we see that indeed the tamid functioned in an area entirely divorced from the construction of the Tabernacle.

It seems to me that using this dual portrayal of the tamid, we can understand a puzzling mishna in Menachot (49a, discussed in the gemara on 50a). According to the view of the Rabbis, if the altar had not been consecrated, and the incense or the korban tamid was omitted in the morning, then it is forbidden to offer the incense or the tamid in the afternoon. However, if the altar had already been consecrated, then even if one of the two - the incense or the tamid - were omitted in the morning, they can still be brought in the afternoon.

If we understand that the four "tamid" vessels are indeed part of the very fabric of the Tabernacle, then it is clear that even if the altar had not been consecrated and the Tabernacle was thus not ready for use, we could consecrate the altar and thus complete the construction of the Tabernacle simply by using the "tamid" vessels - in this case by bringing the korban tamid. However, if the tamid was not brought in the morning, and the altar had not been consecrated, the entire Tabernacle would be considered as if it were still a heap of unerected timbers and fabrics - since the tamid is partly a building block of the Tabernacle. If the tamid had not been brought in the morning, there would be no Tabernacle to speak of and thus no other offering could be brought in the afternoon!

We can now understand why the tamid, of all the sacrifices, is mentioned in our parasha. However, we still cannot understand why the Sifra would attach to it such importance as to describe it as a greater guiding principle than "Love your neighbour as yourself."

I believe that the answer to this question is a most profound one. Other religions and belief systems focus almost entirely on spiritual peaks - on those exceptional bursts of upliftment, enlightenment and elevation, on the once-a-year celebration. We too have our celebrations, our pinnacles and peaks, but these are not the essence of our spiritual growth. Judaism focuses particularly on the everyday, the common, regular, mundane activities which comprise the bulk of our lives. We attempt to imbue these with meaning, requiring our growth to take place every day in small increments.

The idea is simple: From the very beginning of the Tabernacle's function and every day thereafter, a new foundation is laid - a foundation consisting of the most regular, the most plain, daily sacrifice. In order to build any building, to create any framework, one needs to focus not on the one-time opening ceremony, but rather on the daily routine, the ordinary, gray unnoticed things which form the framework's basis. It is these things which define the context and matrix in which all actions, all thoughts and all other development take place.

We learn this idea from the Tabernacle on a halakhic level, as we saw in the mishna in Menachot - without the regular, daily sacrifice, the Tabernacle could not exist. However, this concept applies with greater strength to a greater and more difficult construction - that of human personalities.

It is all too easy, especially for a yeshiva student, to grow accustomed to the daily regimen and to lose focus of the opportunity for growth it offers us. One may focus instead on the high points of the year. Later, when one leaves yeshiva, one realizes the crucial importance of daily life, not just "peak experiences." One's focus must be on daily, step-by-step growth and development. Every regular time we set for learning Torah, every regular mitzva, every "Modeh Ani," every blessing, every opportunity to give charity, every one of life's seemingly irrelevant moments can be used as a milestone, as a way point on our journey towards becoming better human beings and holier Jews.

This is why this humble verse, this mundane, regular,

inconspicuous sacrifice is elevated to such great heights as to be THE guiding principle for a Jew's personal development. The secret to religious growth is contained in the small word "tamid" - every day, forever.

(Originally delivered on Leil Shabbat, Parashat Tetzaveh 5757 [1997].)

From: Shlomo Katz[SMTP:skatz@torah.org]

Hamaayan / The Torah Spring Edited by Shlomo Katz Tetzaveh ...

The two most prominent of the Kohen Gadol's garments (all of which are described in this week's parashah) were the tzitz and the choshen, notes R' Joseph B. Soloveitchik z"l. The tzitz was the golden band worn on the Kohen Gadol's forehead; the choshen was the breastplate full of gemstones. The tzitz was opposite the Kohen Gadol's mind; the choshen was opposite his heart. The tzitz represented the wisdom with which the Kohen Gadol decided questions of halachah: of ritual purity, of kashrut, of business relationships, etc. The choshen was the vehicle by which the Kohen Gadol answered political questions: should the Jewish people go to war, should the king be rebuked, etc.

For millennia, there was no doubt that the same Kohen Gadol, who wore the tzitz, should wear the choshen as well. Political leadership and halachic leadership were inseparable. The same Kohen Gadol whose mind was saturated with the wisdom of the holy Torah of R' Akiva and R' Elazar, of Abaye and Rava, of the Rambam and the Ra'avad, of the Bet Yosef and the Rema, was the individual who was divinely inspired to see the solutions to the political and social questions of the day.

Only recently, says R' Soloveitchik, has a new way emerged among us: a distinction has been created between the gaon/sage of the generation and the manhig/ leader of the generation. This view says that the sage who busies himself with the most complex halachic questions is not sophisticated enough to deal with the "real" problems which we face. In truth, though, Chazal have said, "If a kohen is not divinely inspired, do not ask anything of him."

No so-called leader can love his fellow Jews if his mind is not permeated with the holiness of the Jewish Torah. There is no choshen without the tzitz. (Divrei Hagut Ve'ha'arachah p.191)

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PENINIM AHL HATORAH: Parshas Tezaveh by RABBI A. LEIB SCHEINBAUM Hebrew Academy of Cleveland

And Aharon shall bear the judgment of the Bnei Yisrael on his heart constantly before Hashem. (28:30) This pasuk is a reference to the Choshen, Breastplate, which Aharon wore. The Choshen was folded in half to form a pocket into which was placed a parchment containing Hashem's Ineffable Name. This was called the Urim V'Tumim. The Urim V'Tumim catalyzed the individual letters of the names of the shevatim which were inscribed on the Choshen to light up and give answers to questions of national importance. The zechus, merit, of wearing the Choshen was given to Aharon because of his special character. When he was coming to greet Moshe, after Moshe had been selected by Hashem to be the one to lead the Jews out of Egypt, he came with a smile and a gladness of heart, as the Torah records in Shemos 4:14: "And when he (Aharon) sees you (Moshe) he will rejoice in his heart." This remarkable devotion and love for a younger brother, this incredible selflessness, was rewarded with the Choshen that was worn over the heart that rejoiced.

Was it so difficult to rejoice for a brother's good fortune? Does Aharon deserve such an amazing tribute just for being happy for his

brother? Horav Avigdor Halevi Nebentzahl, Shlita, identifies that there are various levels of selflessness. It is one thing to defer to one's brother. It is a totally different phenomenon when an individual has shouldered the responsibility of leadership for years of persecution, pain and sorrow just to have his younger brother take over-and yet be happy about it. This represents middos tovos, good character, in the truest sense of the word. Aharon experienced pure, unadulterated joy for Moshe's good fortune. Furthermore, Aharon was himself the leader of the Jewish People. He would now descend from the pedestal of leadership to be second-in-command, and he was pleased for his brother!

It is easier to share in one's sorrow than to celebrate his joy. In order to transcend personal feelings, one must consider his friend to be an integral part of himself. His heart is my heart; his joy is my joy. We are one. This was the madreigah, spiritual level, of Aharon. Only a person who possesses such a big heart, who was able to include others in his reality, had the merit to wear the Breastplate over his heart.

Horav Nebentzahl notes that Aharon is praised and rewarded for his love of his brother. Is that such a great challenge? The Torah implies that one who demonstrates love, one who is sensitive to the needs of those close to him, will similarly be loving and caring to those that are distant from him.

Does this represent a realistic approach? One would assume that the real test of a sensitive person is that one cares about those that are suffering in distant lands or those with whom he has no familial relationships. The Torah view obviously does not coincide with what has regrettably become normative behavior in our society.

Caring about those in distant lands is not as demanding as caring about people who are close by. Such love has no requirements. We do what we can. Some even go beyond their means to help faraway people with total devotion and love. When all is said and done, however, such caring does not carry with it heavy responsibilities. The individual in need is not at my doorstep. I do not have to cope with him all of the time, even when it is inconvenient. In contrast, to love a neighbor, to get along with a friend whom we see every day, who can be bothersome, might not be as easy. To put up with a brother who might be very demanding, a friend whose luck has changed, or who is depressed and needs someone with whom to talk-at all hours of the day or night-might be a bit more difficult. Friendship can be very exhausting at times.

Is it any wonder that so many communal organizations flock to help the Jew overseas, while the Jew in town has nowhere to turn? Many individuals open their wallets, their homes, and their hearts, to those that are distant, those that are not even Jewish, while their brethren are so needy. We tend to gravitate to the exotic tzedakos, the attention grabbers, while those who are very near and very much in need continue to suffer. Aharon was lauded for the love he demonstrated for his brother. It would serve us well to exhibit similar devotion at home.

From: Jeffrey Gross[SMTP:jgross@torah.org]

WEEKLY-HALACHA for 5760 Selected Halachos Relating to Parshas Tetzaveh

BY RABBI DONIEL NEUSTADT

A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

This installment of Weekly-Halacha is dedicated to Rabbi and Mrs. Neustadt in honor of the marriage of their daughter, Chavi, to Yehoshua Bressler, the son of Rabbi and Mrs. Bressler on Thursday, February 17, 2000. Mazel Tov also to the grandparents, Rabbi Zev Falik, Rabbi and Mrs. Mordechai Neustadt and Rabbi and Mrs. Avrohom Kamenetsky. We would like to thank a "friend" for sponsoring this issue.

COMMON HILCHOS SHABBOS QUESTIONS # 5

QUESTION: May hot water be added to the cholent on Shabbos?

DISCUSSION: Boiling water may be added to cholent under certain circumstances: if the cholent is completely cooked and the source of heat is covered with a blech or aluminum foil. Since there are several permissible methods of adding boiling water to cholent, we will list them in order of their halachic preference:

Where should the cholent be when the water is added? Removed from the heat source and held in the air, not resting on any surface at all(1); Removed from the heat source and balanced partially on a surface(2); Removed from the heat source and placed on a surface without releasing one's grip on the pot(3); Removed from the heat source and shifted over to an area of the blech that is still hot(4); On the heat source itself. This method should be used only as a last resort when other options are not available(5). The water must be poured in slowly and gently.

How should the water be transferred from the urn to the pot? Directly from the urn to the pot. Insert a [parve] ladle into the urn [leave it in for several seconds(6)] and then ladle the water into the pot(7). Either of these methods is preferred. Pour the water into a cup and empty immediately into the pot(8). This should be done only as a last resort when other options are not available, since some poskim do not approve of this method(9).

General Notes Concerning Adding Water to the Cholent: Water from a Shabbos urn often does not reach the boiling point. When added to the boiling cholent, however, the water will then be boiled? a possible violation of the Biblical prohibition of cooking(10). One must be sure that the temperature of the water in the urn reaches 212 degrees(11), or at the very least 175 degrees(12), or else the water may not be added. [If, however, the water had previously reached 212 or 175 degrees, it is permissible to pour it into the cholent even though it has cooled off a bit(13).]

When pouring directly from an urn into the pot, one must be extremely careful not to make the kettle or urn fleishig from the steam which rises from the cholent. When uncovering the cholent pot, first allow the steam to escape before bringing the urn close to the pot(14).

L'chatchilah, water should be added to the cholent before it has completely dried out, since some poskim maintain that a dried out cholent is considered to be roasted, tzli. If so, pouring water into the pot re-cooks this "roast," which is prohibited(15). Other poskim, however, rule that one need not be concerned about this issue(16).

After the water is poured in, the pot cover should be replaced before the pot is returned to the fire, since some poskim(17) rule that one may not place a cover on a pot while it is on the fire even if the item is completely cooked. Many other poskim are not particular about this(18).

QUESTION: Are there any solutions for one who forgot to disconnect the light bulb before Shabbos, and the main part of his Shabbos meal is in the refrigerator?

DISCUSSION: Most refrigerators have a light bulb that goes on when the door is opened. The bulb must be loosened or removed before Shabbos. Alternatively, one could stick a piece of strong adhesive tape over the controlling knob, which will prevent the light from being switched on when the door is opened.

If the switch or bulb was not disconnected before Shabbos, one may not open the refrigerator on Shabbos even if all of his Shabbos food is stored inside. Although one does not intend to turn on the light or to switch off the fan, since these devices will necessarily be activated(19), it is considered in Halacha as if he expressly intended to do so (pesik reisheih)(20). Similarly, if the refrigerator was opened and it was discovered that he had inadvertently turned the light on or the fan off, the refrigerator door may not be closed, since closing the door will shut the light or activate the fan.

If there is a non-Jew available, he may ask the non-Jew to open the refrigerator for him(21). This is permitted because one may instruct a

non-Jew to do an action which is only prohibited to the Jew because it is pesik reisheih(22).

The non-Jew may also be instructed to close the refrigerator if leaving it open would spoil any other food [for Shabbos] which is inside.

The non-Jew may not be instructed to remove the bulb from the refrigerator or to shut off the switch which regulates the fan. One may, however, imply(23) to the non-Jew that if the bulb or switch is left in its present state, the Jew would not be able to open the refrigerator door for the rest of Shabbos(24).

QUESTION: In an area where it is forbidden to carry on Shabbos, is it permitted to wear a garment that has extra (reserve) buttons sewn onto it?

DISCUSSION: Most poskim allow one to wear garments with extra (reserve) buttons sewn onto them(25). There are several reasons given for this leniency: 1) The buttons have no importance in and of themselves and are, therefore, secondary to the garment; 2) Garments are normally manufactured with extra buttons sewn onto them; 3) Since the buttons are sewn onto the garment they are considered an extension of the garment(26).

FOOTNOTES: 1 This is the preferred halachic method but not always practical, particularly when only one person is available for the job. 2 Ruling of Harav S.Y. Elyashiv (quoted in Shevus Yitzchak, pg. 161) and Debreciner Rav (Am ha-Torah vol. 2, no. 1, pg. 13) that a pot held in this manner is not considered as having been "put down" and returning it to the fire is permissible. 3 Igros Moshe O.C. 4:74-33 rules that even when the pot is held this manner it is not considered as if it was "put down". Other poskim disagree? see Meleches Shabbos, pg. 128. 4 Igros Moshe O.C. 4:74-12 (see also 4:61); Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah 1 note 111); Harav S.Y. Elyashiv (Shevus Yitzchak, pg. 78; Oztros ha-Shabbos, pg. 405). In order to satisfy all views, it is best to place the pot on a place on the blech which is 160 degrees or more. If this is difficult, the pot may be placed on any hot area of the blech. 5 Although several poskim do not recommend this method (Harav S.Z. Auerbach at first permitted this but later hesitated? see Tikunim u'Miluim, pg. 1, and Me'or ha-Shabbos, vol. 1, pg. 455; Igros Moshe O.C. 4:74-13 also seems to prohibit this), Harav S.Y. Elyashiv rules that when no other possibility exists one can rely on this method, so long as the water is poured in slowly and gently (Shevus Yitzchak, pg. 198). See also Ketzos ha-Shulchan (Badei ha-Shulchan 243:10) who is lenient. 6 Based on Mishnah Berurah 318:87. 7 Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah pg. 6). 8 Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah, pg. 6 and Tikunim u'Miluim); Harav Shemuel Auerbach quotes Harav Y.Y. Kanievsky as permitting this (see haskamah to Masas Binyamin). 9 Minchas Yitzchak 6:20;10:18; Shevet ha-Levi 3:93-2; Harav S.Y. Elyashiv (Shevus Yitzchak pg. 204-206); Zachor v'Shamor (section 11, pg. 46). 10 In the view of many poskim, it is Biblically forbidden to boil water even if the water is already at the temperature of yad soledes bo? see Shemiras Shabbos K'hilchasah 1: note 15 and note 96. 11 Minchas Yitzchak 10:28; Harav S.Y. Elyashiv (Shevus Yitzchak, pg. 142); Shevet ha-Levi 7:42-3. 12 Igros Moshe O.C. 4:74-1. The shiur of 175 degrees is based on Igros Moshe Y.D. 2:52. 13 Igros Moshe O.C. 4:74:1,13; Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah, pg. 13); Shevet ha-Levi 7:42-3. "Cooled off a bit" means that it is hot enough that one who wants a hot drink would consider it hot. 14 See Y.D. 92:8 and Badei ha-Shulchan; Minchas Yitzchak 5:81; 6:20; Meleches Shabbos, pg. 98. 15 Kinyan Torah 2:106; Teshuvos v'Hanhagos 2:173. 16 Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah, pg. 5); Meleches Shabbos, pg. 99. 17 Shevisas ha-Shabbos (Mevashel 26:81); Igros Moshe O.C. 4:74-10; Meleches Shabbos, pg. 101. 18 Ketzos ha-Shulchan (Badei ha-Shulchan 124:10); Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah, pg. 5); Harav S. Wosner (Mi-beis Levi 6); Tzitz Eliezer 7:15-4; Eimek ha-Teshuvah 42; Be'er Moshe 6:115. 19 There are conflicting views among the poskim if one may open a refrigerator in a case where he is in doubt whether he disconnected the switch or the bulb [this is called safek pesik reisheih]? see Shemiras Shabbos K'hilchasah 10:15. 20 This is not considered pesik reisheih d'lo nicha lei, since had it not been Shabbos, one would definitely want the light bulb to go on? Minchas Shelomo 91. 21 See Igros Moshe O.C. 2:68; Harav S.Z. Auerbach in Shemiras Shabbos K'hilchasah 31:1. 22 Based on Mishnah Berurah 253:99; 259:21; 277:15; 337:10. It must be noted that there are opinions that are more stringent on this issue? see Sha'ar ha-Tziyon 353:104. See also Mishnah Berurah 253:51. 23 Using the "hint" format-not a direct command. 24 See Igros Moshe O.C. 2:68 and Shemiras Shabbos K'hilchasah 31:1. 25 Harav M. Feinstein (quoted in Rivevos Efrayim 4:87 and in l'Torah v'Horah 1:8); Harav S.Z. Auerbach (quoted in Shemiras Shabbos K'hilchasah, pg. 215); Harav S. Y. Elyashiv (quoted in Machazeh Eliyahu, pg. 126); Az Nidberu 2:40. 26 The various reasons for leniency are presented in Machazeh Eliyahu 43. For a dissenting, more stringent opinion, see Be'er Moshe 3:67.

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RABBI JONATHAN SCHWARTZ From:jschwrtz@ymail.yu.edu
INTERNET CHABURAH -- Parshas Titzaveh

Prologue: Clothes don't make the man. However, at times, clothing can be used by a person to make a statement about his tastes and views on different philosophical issues (For further exploration, see Hespel of Rav Mordechai Greenberg for HaGaon Harav Chaim Yaakov Goldvicht ztl. In Zichron Chaim). When we discuss the clothes of the Kohein Gadol, the function of the clothing served many purposes. In fact, each one of the Begaddim served as a Kappara for different Middos or Sins that needed correction.

An interesting case in point comes up with the Kohein Gadol's headpiece, the Tzitz. According to Chazal, the Tzitz served the purpose of correcting the sin of stubbornness (Azus). When the Tzitz sat on the Kohein's head though, it stated the fact that it was Kodesh L'Hashem. How did a golden headplate with the words Kodesh L'Hashem correct the sin of Azus?

To this the Chasam Sofer offers an interesting insight. The Chasam Sofer, citing many Ba'alei Machshava before him, notes that Azus, like other Middos, is not inherently bad. Rather, there is a manifestation of stubbornness that can easily be misused and lead one to sin. The goal of all Middos is to use them L'Tov. The Harnessing of a Midda, like Azus, is the true correction for a sin that may be the result of stubbornness.

For that reason, the Tzitz is a Kappara for the Midda of Azus. As Bnei Yisroel are by nature am Am Kshei Oref, they can use their stubborn Midda to serve Hashem or to sin against him. By the wearing of the Tzitz on the head (the place where stubbornness or "Headstrong" behavior begins) of the Kohein Gadol, the Nation declares that it will take this Midda of Azus and use it in the right manner - headstrong in its commitment to remaining Kodesh to Hashem.

Images are often essential in our perception of our connection to Hashem. This week's Chaburah also examines the view we take while connecting to Hashem in our Avoda She'B'Lev. It is entitled:

Windows to the World

The Gemara (Berachos 31a) notes that one should always Daven in a Shul that has windows based on the Possuk (Daniel chap.7) that notes that he Davened facing Yirushalayim.

Rashi, commenting on the Gemara explains that the windows will force his concentration as he gazes Heavenward and will have his heart lowered. The Rambam comments that by looking out the window he will be able to have the proper Kavanna about the place of his Tefilla whereby, his prayers will be heard and accepted. (Rabbeinu Yona offers a similar explanation)

Based upon the Rambam and Rashi, it appears that the windows belong on the East side specifically. In fact, Rabbeinu Yona takes the position that the windows specifically belong on the east side of the Shul. (See Rabbi Eliyahu Shulman, Bochen at RIETS, Beis Yitzchak, 5757 and Rabbi Asher Bush Beis Yitzchak, 5758 for interesting Nafka Minas that result in Shuls where the east is not the side that the Aron Hakodesh rests upon) Yet, Rabbeinu Yona adds another reason for having windows in Shul. He notes that by having windows the individual Davening will benefit from the outside light whereby he will feel more comfortable and will have the proper Kavanna.

Based upon this final comment of Rabbeinu Yona, the location of the windows is irrelevant. The main thing to remember is that there should be light in the Shul -- even if it comes from a skylight (Bach, Orach Chaim Siman 90). Additionally, according to Rashi, one could Daven in the dark in Shul so long as he can see the stars in Heaven according to Rashi or the outside Derech to Yirushalayim according to the Rambam. However, according to Rabbeinu Yona, a Shul should have a source of

light for itself, whereby Kavanna is enhanced.

Now, the Poskim argue as to how to understand Rashi's commentary. Rashi was of the opinion that Kavanna is enhanced when one can gaze heavenward during his Tefilla. This appears to be in direct opposition to the Gemara (Yevamos 55) which suggests that during Tefilla one must look downward. Why have windows in a Shul if one cannot use them during Tefilla? (Based on this question, the Beis Yosef <Siman 90> decided that windows were there for the light like Rabbeinu Yona). Perhaps Rashi will explain that the Gemara is correct. During Tefilla one shouldn't gaze heavenward. However, prior to Davening, it is proper for one to gain inspiration for his Shmoneh Esrai by looking to Shomayim to be inspired and to humble his own heart before his master (See Prisha to Tur Siman 90 and Bach loc. Cit.)

An interesting Psak results from this explanation of Rashi. Namely, that windows to a Shul do not only belong on the East side of the Shul. According to Rabbeinu Yona, the number and location of the windows is dependent on where they will provide the best source of light. Rashi too, will require more than windows on the East. He will require enough windows to allow people to gaze toward them prior to beginning Shmoneh Esrai.

Battala News Mazal Tov to Shlomo Drazin upon his aufruf and forthcoming marriage to Adrienne Segal.

From: Mordecai Kornfeld[SMTP:kornfeld@netvision.net.il]

INSIGHTS INTO THE DAILY DAF brought to you by Kollel Iyun Hadaf of Yerushalayim daf@dafyomi.co.il, <http://www.dafyomi.co.il>

YEVAMOS 74 (6 Adar I) - dedicated by Harav Avi Feldman & family in memory of his father, ha'Tzadik Rav Yisrael Azriel ben ha'Rav Chaim (Feldman) of Milwaukee, on his Yahrzeit. YEVAMOS 76, 77 - Dedicated by Eddie and Esther Turkel in prayer for a Refu'ah Sheleimah to Yitzchak ben Lanah. May the Talmud Torah d'Rabim sponsored in his honor protect him and gain him a full and speedy recovery. YEVAMOS 79, 80 - The first two of four Dafim dedicated in honor of Dr. Charles and Rosalind Neustein, whose retirement to Florida allows them to spend even more time engaging in Torah study! Help D.A.F. continue to bring the Daf to thousands! Send donations to 140-32 69 Avenue, Flushing NY 11367, USA Free gift to our donors -- D.A.F.'s unique "Rishonim" bookmark

Yevamos 71b A WOMAN'S OBLIGATION TO PERFORM MILAH ON HER SON QUESTION: The Beraisa discusses the Halachah that if a person's son (or servant) is not circumcised, that person may not slaughter nor eat the Korban Pesach, as the Torah says (Shemos 12:44, 48). The Beraisa says that if the son is not circumcised at the time of the Shechitah of the Korban Pesach, then father may not slaughter it, and if the son is not circumcised at the time of eating the Korban Pesach, then the father may not eat it.

The Gemara asks how is it possible to have been able to perform Shechitah (because one did not have a son who was uncircumcised), and yet not be able to eat the Korban Pesach (a few hours after the Shechitah) because one has an uncircumcised son? It cannot be that the son was born between the time of the Shechitah and the Achilah, because if the son is less than eight days old, then it is not possible to give him Milah, and the Torah says that only a son to whom it is possible to do Milah prevents his father from eating the Korban Pesach. Rava answers that the case of the Beraisa is where "his father and his mother were incarcerated in prison" during the time of Shechitah, but were freed afterwards, at the time of Achilah. Since it was not possible for them to do Milah to their son at the time of Shechitah (because they were in prison), their uncircumcised son did not prevent them from doing the Shechitah. When they were released from prison and it was possible for them to circumcise their son, they may not eat the Korban Pesach until they do Milah to their son.

The Torah says that having an uncircumcised son only prevents the *father* from eating the Korban Pesach. It makes no mention of the mother. Moreover, the Gemara in Kidushin (29a) states that the mother has no obligation to circumcise her child; that responsibility is on the shoulders of the father. Why, then, does Rava suggest that the case of the Beraisa is where *both* the father and the mother were in prison? It would suffice to say that the father alone was in prison! (MAHARSHA, TESHUVOS TASHBETZ 3:8, OR ZARU'A 2:96)

ANSWERS: (a) The OR ZARU'A and RABEINU AVRAHAM MIN HA'HAR explain that Rava indeed could have left out mention of the mother, except that in

normal circumstances the mother would take the responsibility to do Milah to her son into her own hands where the father was not capable of doing so, like we find in the Torah with regard to Tziporah (Shemos 4:25) and in Shabbos (134a). Thus, it is only for practical considerations that Rava mentions that the mother was in prison -- he needs to explain how it came about that the child was still an Arel on the night of Pesach.

The Or Zaru'a, however, is perplexed by Rashi's words, because Rashi writes that "the Mitzvah of Milah is placed upon *them*," which implies that the mother is actually obligated to do the Milah, just like the father.

(b) The Or Zaru'a suggests further that the word "Imo" ("his mother") was added only as an aside, and what matters is that the father was in prison. Rava added "Imo" simply because the same expression, "his father and his mother were incarcerated in prison" is used in Chulin (11b), and there it is necessary to mention that the mother, as well, was imprisoned. Rava here is borrowing that wording.

(c) RAV YAKOV EMDEN suggests that the Gemara means that *either* the father *or* the mother was in prison. If the mother was in prison, then the father was not able to perform the Milah because he needs the mother to tend to the needs of the baby after the Milah, for she is the one who is able to treat the baby and help him recuperate. If she is not present, then the baby's life might be endangered by the Milah.

(d) Rashi seems to contradict his own words. Rashi, as we saw, implies that both the father and the mother are obligated to do Milah to their son. However, Rashi contradicts his own words in the end of his comment when he writes, "If *they* left the prison at the time of eating [the Korban Pesach], then *his* son prevents *him* from eating the Korban!" Rashi first refers to the two parents, and then he refers only to the father!

It seems that Rashi learns like the other Rishonim that only the father is prevented from eating the Korban Pesach when he has a child who is not circumcised. However, if the father alone would be in jail, it would not prevent him from circumcising his son, since he could have his wife do it for him. If, in that situation, his wife does not circumcise the child, then it shows that *he* was lax in his responsibility to circumcise the child, either because he did not send a messenger to his wife, or because he did not emphasize the importance of it before he was separated from his wife. (Similarly, if there is somebody whom the father knows could take responsibility for the Milah on his behalf and the father does not tell that person to do it, then being in jail does not constitute a situation of "Ones" which would permit the father to eat the Pesach while his son is uncircumcised.)

That is why Rashi writes that the obligation is for *them* to perform the Milah (meaning that the father must do it himself, or have his wife do it on his behalf), and if the Milah is not performed, then the *father* is the only one who suffers the consequences, and only he is prohibited from eating the Korban Pesach because of it. (M. Kornfeld)

THE TWO ELEMENTS OF BRIS MILAH AGADAH: The Gemara says that Avraham Avinu was commanded only to perform Milah, but not to do Peri'ah (removal of the thin membrane after the Orlah is removed). The BEIS HA'LEVI (Parshas Lech Lecha) uses this Gemara to explain the wording of the verse in the Torah which relates Hashem's commandment to Avraham to perform Milah.

Hashem told Avraham, "Go before Me and be complete" (Bereishis 17:1), and then He said, "I will place My covenant between Me and you" (ibid., v. 2). Why does the verse start with a command telling Avraham what he should do, and then it switches into a narrative voice of what will happen in the future? The second verse should have said, "Do My covenant," as a commandment, parallel with the first verse!

The Beis ha'Levi explains that Milah and Peri'ah serve different purposes. Milah, the removal of the Orlah, represents removing an imperfection from a person, because the Orlah is considered like a Mum, a blemish. That is why the Mishnah in Nedarim (31b, cited here 71a) says that the Orlah is disgusting, and that we shame the Resha'im by referring to them as "Arelim."

There is another aspect to Milah, though, and that is the Tosefes Kedushah that it conveys, adding Kedushah to the Jew by creating a bond between Hashem and him. It is to this aspect of Milah which the Gemara refers when it says, "Great is Milah, because thirteen covenants were established upon it" (Nedarim 31b). This second element of Milah is accomplished by the Peri'ah ha'Milah.

This is the meaning of the verse. Hashem first told Avraham, "... be complete" -- i.e., remove the blemish of Orlah. Then Hashem told Avraham that although he was not commanded to perform Peri'ah, nevertheless "I *will* place My covenant between Me and you" -- meaning that in the future, Hashem will make a special covenant between Him and Avraham's descendants, adding Kedushah to them. This would happen when they would be given the Mitzvah of Peri'ah, which they performed upon entering Eretz Yisrael.

Yevamos 77 THE ARGUMENT WHETHER A FEMALE CONVERT FROM MOAV MAY JOIN THE JEWISH PEOPLE QUESTION: The Gemara discusses how David, who was descended from Ruth, a Moavite convert, became permitted to marry into the Jewish people. In a Halachic debate initiated by Shaul ha'Melech, Doeg asserted that the Torah's prohibition against accepting a convert from Moav applies equally to accepting female converts. His logic was that the reason the Torah gives for not accepting male converts from Moav is because the men did not offer food to the Jews during their sojourn in the wilderness. Although it is not the manner for women to offer food to men, the Moavite women should have offered food to the Jewish women. Therefore, it stands to reason that the Moavite women are also not to be accepted into the Jewish people.

The Beis Din was ready to announce that David, as a descendant of a female Moavite convert, was prohibited from marrying a Jewish woman, when Amasa spoke up and declared that he heard from the Beis Din of Shmuel ha'Navi that a Moavite woman is permitted to join the Jewish people. "If anyone does not accept this as Halachah," he continued, "I will smite him dead with this sword!"

What kind of way is that to win an argument? The Halachah is that one Beis Din may override another Beis Din's ruling if they have a proof for their argument that disqualifies the other Beis Din's ruling. Here, Doeg had a valid argument. How could Amasa insist on upholding the other ruling without refuting Doeg's proof?

ANSWER: The BRISKER RAV (Megilas Ruth) presents the following explanation based on the words of the RAMBAM. The Rambam (Hilchos Mamrim 2:1) writes that if a Beis Din issues a ruling based on the thirteen Midos she'ha'Torah Nidreshes ba'Hen -- the thirteen exegetical principles of expounding Torah law -- a subsequent Beis Din may rescind the earlier ruling if that later Beis Din determines that the thirteen principles should be applied differently to reach a different conclusion. This is based on the verse that teaches that we are bidden to follow the rulings of the Beis Din "in our own generation" (Rosh Hashanah 25b).

The Rambam earlier (Hilchos Mamrim 1:3) writes that there can be no Machlokes regarding a law that is a Halachah l'Moshe mi'Sinai. In his Introduction to Perush ha'Mishnayos, the Rambam adds that if the Tana'im are arguing and one of them cites as proof a tradition received through a Halachah l'Moshe mi'Sinai, everyone must accept it and the argument is over.

The Rambam also writes (Hilchos Mamrim 3:2) that one who denies any part of the oral tradition (Mesorah sh'Ba'al Peh) is considered an Apikorus and we have permission to execute him ("whoever kills him has done a great Mitzvah (Asah Mitzvah Gedolah)").

Finally, the Rambam elsewhere (Hilchos Isurei Bi'ah 12:18) writes that the Halachah that a Moavite woman is permitted to join the Jewish people is a Halachah l'Moshe mi'Sinai.

We can now understand what happened in the debate recorded in our Gemara.

At first, the Chachamim were not aware that there was a Halachah l'Moshe mi'Sinai that permitted a Moavite woman to convert. They thought that Shmuel had issued that lenient ruling by applying the thirteen principles. Doeg, therefore, took the liberty to dispute the ruling, based on his understanding of the thirteen principles. Amasa argued that no one has the right to argue with Shmuel's ruling, because it is not based on his own reasoning and application of the thirteen principles. It is a tradition that has been received as a Halachah l'Moshe mi'Sinai.

This is why Amasa declared that "anyone who does not accept this as Halachah will be killed by the sword." A person who rejects a Halachah l'Moshe mi'Sinai, which is part of the Mesorah sh'Ba'al Peh, is an Apikores and is liable to be killed, as the Rambam writes! (Although the Gemara afterwards discusses what the refutation to Doeg's proof was -- why the Moavite women were not expected to greet the Jewish women -- it does so only to explain why the verse does not contradict the Halachah l'Moshe mi'Sinai. It is not explaining the basis for *why* we accept Moavite women today; that is indeed a Halachah l'Moshe mi'Sinai.)

The Brisker Rav adds that in Megilas Ruth we find that the "Go'el" did not want to marry Ruth because "perhaps I will destroy my descendants." Rashi says they he was worried that his descendants would become prohibited because of the Isur of accepting a Moavite woman into the Jewish nation. However, if he held that a Moavite may not marry into the Jewish nation, why was he worried only about his descendants? He should have said that he did not want to marry Ruth because perhaps *he* might be doing an Isur!

The Brisker Rav answers that the "Go'el" thought that the Heter to accept a Moavite woman was based on the thirteen principles. Consequently, he thought that even though Beis Din has decided that a Moavite woman is permitted, perhaps a later Beis Din will find an argument to refute this ruling, and that later Beis Din will rule that a Moavite woman is *Asur* to join the Jewish people. As a result, his descendants will become invalidated from joining the Jewish people retroactively. That is why he said, "Perhaps I will destroy my descendants."

Boaz, in contrast, realized that the Heter was a Halachah l'Moshe mi'Sinai (indeed, Boaz is counted in the chain of trustees of the Oral Tradition, as mentioned by the Rambam in his Introduction to Mishneh Torah). As such it can never be revoked.

RAV YEHUDAH LANDY suggests that Boaz, also, did not realize at the time that the permissive ruling was based on a Halachah l'Moshe mi'Sinai. He had another reason for feeling confident that no later Beis Din might revoke the ruling and prohibit a Moavite woman.

The only reason to revoke the ruling would be Doeg's argument, that the Moavite women were expected to greet the Jewish women and since they did not go out to greet them, they may not join the Jewish nation. The Gemara's answer to that argument is that women are not supposed to go out to greet even women, because they must conduct themselves with Tzeni'us and stay in private.

It is reasonable to assume that Doeg did not accept that argument because Tzeni'us had no place in the Moavite nation. (Promiscuity was the foundation of the Moavite nation, as Lot's daughter conceived her son, Moav, through her father and unabashedly publicized that fact in her child's name; cf. Bereishis 19:37). Boaz, however, saw that Ruth excelled in the Midah of Tzeni'us (Rashi to Ruth 2:5, based on the Gemara in Shabbos 113b). He had firsthand proof to the veracity of the Gemara's response to Doeg's argument. He realized that the Moavite women could justify not going to greet the Jewish women, since they did have the potential even for the Midah of Tzeni'us. That is why he felt comfortable marrying Ruth.

(This explains the Midrash in the Yerushalmi Yevamos 8:3, that says that Boaz told Ruth, "Had you come two or three days earlier, you would not have been able to marry a Jew, for it is only now that we canonized the Halachah that a Moavite woman is permitted to marry a Jew." It was only because of the Tzeni'us that Ruth displayed, that the courts ruled to allow Moavite women to join the Jewish people.)

Yevamos 79 AGADAH: THE THREE CHARACTERISTICS OF THE JEWISH PEOPLE The Gemara says that the Jewish people personify three Midos: they are merciful, they are bashful, and they perform acts of kindness. The MAHARAL (here and in Nesiv ha'Bushah #1) explains that these three Midos were inherited from the three Avos, Avraham, Yitzchak, and Yakov.

The Gemara learns that the Jewish people have the Midah of Rachamim, mercifulness, from the verse, "And He will give you mercy" (Devarim 13:18). We find that Yakov Avinu said to his sons, "May Hashem give you mercy" (Bereishis 43:14). (Yakov Avinu was asking Hashem to grant his descendants mercy in the eyes of others in return, Midah k'Neged Midah, for Yakov's own exemplary Midah of Rachamim. Yakov's mercy is also demonstrated in the description of the way he tended the flocks of Lavan, Bereishis 31:38-40.)

The Gemara learns that the Jewish people excel in the Midah of Bushah from the verse, "... so that awe of Him should be upon your faces" (Shemos 20:17). The Gemara is telling us that awe of Hashem, Yir'as Hashem, is the source for the Midah of Bushah, bashfulness. Similarly, the Torah uses the term "Pachad Yitzchak" (Bereishis 31:42) -- "the *fear* of Yitzchak" -- to describe Yitzchak's relation to Hashem, because Yitzchak excelled in the Midah of Yir'as Hashem (after nearly being slaughtered at the Akeidah).

The verse that the Gemara quotes to show that the Jewish people are Gomlei Chesed is the verse in which Hashem praises Avraham for teaching his descendants "to do acts of kindness and justice" (Bereishis 18:19). Indeed, the Torah describes at length Avraham Avinu's exemplary acts of Chesed (in the beginning of Vayera).

Thus, it was from our three Avos that we inherited these three Midos. (See also Insights to Beitzah 25:2.)

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