

Tetzaveh 2016

1.

### Clothing

Tiferes Shimshon pages 341-342: "Make clothing of sanctity for Aaron your brother, for glory and splendor." (28, 2) "ועשית בגדי קדש לאהרן אחיך לכבוד ולתפארת."

Many times we may think these parshas don't have relevance to our lives. What are some of the messages we can derive from these parshas? Rav Shimshon Pincus explains that all of the Jews are called Kohanim as it says in (19, 6). Every single Jew is really a Kohan willing to serve Hashem through Torah and mitzvos. **Just like the Kohanim when they performed the avoda (service) were all dressed in a certain way, so too every single Jew needs to have designated clothing in order that it will be recognizable that he is a servant of Hashem and part of Hashem's army.** There are three categories that determine if the clothing that we wear represents us as Hashem's servants. The first is modest clothing. The second is not to wear clothing that is forbidden such as shatnez. The third is we need to be wearing mitzvah clothing, for example, tzitzis. The idea of clothing as not being important is a misconception. The nature of clothing is that it protects us from exterior elements, such as the cold and heat. The emes (truth) is that it also protects our neshamah (soul). When someone sees us dressed a certain way, they can tell we are shomer (guard/keeper) Torah and mitzvos. When someone dresses in this way, he will automatically be detached from those who have different goals than him. It will also keep him separate from negative influences as well.

2.

### Chillul Hashem

"The mizbeach shall be in the kodesh Kodashim (holy of holies)." (29, 37)

"שבעת ימים תכפר על המזבח וקדשת אתו והיה המזבח קדש קדשים כל הנגע במזבח יקדש."

Rav Moshe Feinstein zasa"l (Drash Moshe page 65) asks, why does the aforementioned pasuk (as well as the later pasuk (40, 10)) state the mizbeach nechoshes is in the Kodesh Kodashim, when it actually is not? Additionally, why is the mizbeach hakitores called kodesh when it's right by the Kodesh Kodashim? **Our actions in the Beis Medrash must be holy. However our actions must be holier (Kodesh Kodashim (holy of the holies)) outside the Beis Medrash.** When we leave the Beis Medrash we may need to go places where we'll meet people that could lead us astray. While we are in the Beis Medrash we must strive to be holy to the extent that anyone we interact with will become holy. Rashi says that anything that touched the mizbeach became holy. Even a pasul (invalid) korban that went on the mizbeach remained on the mizbeach. An additional answer is as follows; **someone who is holy in the Yeshiva amongst chachamim (Torah scholars) needs to realize that when he leaves the Beis Medrash he is viewed as a very holy person.** People will learn from his every action and meticulously judge him.

The Gemara in Yuma (86a) asks, what is a chillul Hashem (desecration of God's name)?

The Gemara offers numerous answers. Rashi explains someone who sins and causes others

to sin has caused a chillul Hashem. Rashi (Berachos (35b)) says someone who doesn't recite berachos before eating and others see this, is called a friend of the man of destruction and a friend to Yaravom Ben Navat (a sinner and idolater who also caused others to sin). It's a big chillul Hashem. The continuation of the aforementioned Gemara in Yuma quotes the pasuk "you should love Hashem your God." The Gemara derives from this pasuk that name of heaven should be loved because of what we are doing. Everything we do should be done in an emes (truthful) manner. People will then say, praiseworthy is the father and Rabbi who taught him Torah. They will say woe to someone who doesn't learn Torah! However, if someone learns and doesn't speak or act properly, people will say woe to his father and Rabbi. The Rabbeinu Yonah says (in Avos (4, 4)) chillul Hashem is a public prohibition. Additionally, the more important a person is, the greater the desecration will be. Therefore, Rabbis need to be very careful and act accordingly.

The Rambam elaborates (hilchos yesodai hatorah (5, 11)); chillul Hashem is when a great person does something that will cause people to start talking lashon hara (evil gossip) about us. According to the Rambam unlike Rashi even if what we do is not intrinsically a aveira (sin), it's still a chillul Hashem if it causes people to talk about us. For example, if we don't greet or talk to people properly or if we get angry easily, etc.

Sefer Hamitzvos (lo taseih mitzvah 63) lists this as לא תעשה (negative commandment) stating that a kiddush Hashem is the opposite of chillul Hashem. Sefer Hamitzvos (asei mitzvah asei 9) says there is a mitzvah to sanctify Gods name.

The Kesav Sofer (parshas Emor 22, 31-32) comments on the pasuk "You shall observe My commandments and perform them; I am Hashem. You shall not desecrate My holy Name, rather I should be sanctified among the children of Israel." The Kesav Sofer explains it's the way of tzaddikim (pious people) not to isolate themselves. Rather they mix with others (מעורבים בין הבריות). Their heart is attached to Hashem and His Torah. Tzaddikim must be normal and able to talk to others. If they don't do this then they could cause a chillul Hashem by causing people to say about them that because they learn Torah they don't know how to talk to people.

The Gemara in Yevamos (62b) relates that Rabbi Akiva had 24,000 talmidim (students) who died because they didn't properly respect each other.

Many meforshim (commentators) are bothered by the simple explanation of this Gemara. What is the simple interpretation of this Gemara? Is a person really chayav misa (deserving to die) if they don't respect someone properly? The Ben Yehoyadah explains the chiyuv misa resulted because of the chillul Hashem they caused. The only atonement for chillul Hashem is death; therefore it is logical why they were chayav misa.

The Nachalas Tzvi in parshas Vayeilech explains that people are called holech, going. We are constantly able to spiritually grow and ascend from one level to the next level.

With this we can explain a common denominator that exists amongst most holocaust museums and concentration camps; there are tons of empty shoes there. Why? These Jews died al Kiddush Hashem (by sanctifying Gods name) which left an everlasting impression. They are still called holchim (going) because they are still affecting others because of their kiddush Hashem. Shoes symbolize this concept of 'going' and walking. This is perhaps one of the reasons for the custom of having shoes on display.

Similarly, Reb Pesach Krohn (spirit of the Maggid page 86) says our obligation is to fill those empty shoes by making a kiddush Hashem. (Additionally it is related in the splendor of the Maggid page 68 and Rav Pam's biography) Rav Pam says **people tend to incorrectly think that the primary kiddush Hashem is for goyim (gentiles) to see the greatness of the Jews and Hashem. It is true that this is very important; however Jews thinking highly of other Jews is the ultimate kiddush Hashem.** Bachurim and young women have a big responsibility to act properly at simchas. They must be careful not to drink excessively and dance wildly in a manner that could cause guests and staff to judge them negatively. People are always looking at them and judging them based on how they act.

They ask Rabbi Avigdor Miller (Q and A1 pages 205-206), should a person behave well so people will praise him? Yes, so in order that people will praise from Jews.

This Chinuch (mitzvah 295) lists chillul Hashem as a negative commandment, and (mitzvah 296) kiddush Hashem as a positive commandment. The ikur (main) kiddush Hashem is us being ready to give up our lives. The root of this mitzvah is that we were only created to serve Hashem. Someone who is not willing to give his life to serve Hashem is not a good eved (servant).

Another example of kiddush Hashem is based on a story related in the Yerushalmi Bava Metzei (2, 5) with Shimon ben Shatach who was dealing with flax. They said to him Rabbi why are you doing this? Let us buy an animal to carry the flax and you won't need to burden yourself. They went and bought a donkey from an Arab. The Arab didn't see and realize that a very expensive jewel hung from the donkey. They suggested that their Rabbi keep the jewel from the Arab in order that he will become very rich. He asked them if the Arab knew about the jewel that was attached to the donkey. They said no, so he told them to return the jewel. The Gemara asked why? Everyone agrees that you can't steal, but if you find a non-Jews lost object you can keep it!! The Gemara answers that he wanted to be mekadash Shem Shamayim (sanctify Gods name). He wanted to hear the Arab say blessed is the God of the Jews! This is better than all the profits and money in this world!

Technically and halachically the Rama (Chosen Mishpat siman 348 sif 2) quotes the Mordechai who says if a goy (gentile) made a financial mistake you can keep it. Meikur hadin (the actual Halacha is) the money can be kept. However, **the Bear Hagola comments and recommends returning the money or object to the goy in order that people will praise the Jews and Hashem.** He writes for all future generations that he saw many people who became wealthy by keeping the item, but subsequently did not see beracha. However, he said that when he saw someone return an item to a goy, he would eventually get wealthy and see hatzlacha (successes). As it's written in sefer Chasidim (1074) many people returned the item and became wealthy and had hatzlacha!

Thank you Yair Moshe Ausabel for typing this up.