

Tetzaveh 2017

1.

Moshe Rabbeinu is within every Jew

“Now you should command the Children of Israel that they shall take for you pure olive oil, pressed, for illumination, to kindle a lamp continually.” (27, 20)

"ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך כתיב למאור להעלות נר תמיד."

The simple interpretation of the word צו is command. The Meiyana Shel Torah quotes the Or Hachaim who says that צו also means a group. There is a connection between Moshe Rabbeinu and every Jew. We all have a spark of Moshe Rabbeinu within us. It is irrelevant if our name is Moshe or not. It is for this reason that no one knows where Moshe is buried. He is buried within every single Jew. We are all considered one group because we all have a trace of Moshe within us. Since Moshe acted with mesiras nefesh (self-sacrifice) towards the Jews, he therefore merited that a trace of him would remain within every Jew. We have discussed in the past why Moshe's name isn't mentioned in this Parsha. From the time Moshe was born his name was mentioned in every single parsha (excluding sefer Devarim as explained by the Rosh) except for this one. Why? The Baal Haturim answers and explains that it was due to the fact that Moshe said to Hashem, later on in Sefer Shemos (32, 32), that he wants to be erased from the Torah if Hashem destroys the Jews. ("מחני נא מספרך אשר כתבת.") The Gemara in Makkos (11a) states that a conditional curse of a chacham will occur; regardless if the condition was fulfilled. (קללת חכם (אפילו על תנאי באה) Therefore, even though Hashem didn't destroy the Jews, the curse still needed to be fulfilled. Therefore, Hashem erased Moshe's name from this parsha to 'fulfill' this curse. Based on the aforementioned information we can simply answer that since Moshe is within every Jew, his name therefore doesn't need to be mentioned.

Rabbi Alexander Friedman (Meiyana shel Torah (Berashis page 134)) explains that this is also why many times one Rabbi says to another Rabbi whose name isn't Moshe, 'Moshe it's good what you said. (משה שפיר קאמרת.)' The reason for this is the same as previously mentioned; Moshe is within every Jew. Regarding Moshe the Gemara (Berachos 33b) relates that yiras Hashem is very easy for Moshe. The Gemara quotes a pasuk that says "What does Hashem, your God, ask of you? Only to fear Hashem etc." The Gemara asks, is fearing Hashem such an easy task? The Gemara answers yes, for Moshe fearing Hashem is easy. The Gemara proves this point by means of an analogy. ("ועתה ישראל מה ה' אלהיך שואל מעמך כי אם ליראה", אטו יראת שמים מילתא) זוטרתא היא והאמר רבי חנינא משום רבי שמעון בן יוחי אין לו להקב"ה בבית גנזיו אלא אוצר של יראת שמים שנאמר "יראת ה' היא אוצרו?" אין לגבי משה מילתא זוטרתא היא דאמר רבי חנינא משל לאדם שמבקשים ממנו כלי גדול ויש (לו דומה עליו ככלי קטן, קטן ואין לו דומה עליו ככלי גדול) The question arises; what about for the rest of the Jews? Why is the Gemara providing an answer which only applies to a very small percentage of the Jewish people? Based on the aforementioned idea that everyone has a trace of Moshe within himself, we can easily understand. If we would tap into the Moshe within us, then fearing heaven would in fact be easy.

2.

What is the purpose of the Bells on the Ephod?

The pesukim (28, 31-35) discuss the אפוד. **One of the halachos of the אפוד is there must be pomegranates and bells attached to the אפוד.** The pasuk says בתוכם סביב, which means that the bells shall be within the pomegranates and surrounding them. There is a machlokes (argument) how to learn these words. Rashi explains that the pasuk doesn't mean that the bells shall be placed within the pomegranates. Rather, between every two pomegranates there shall be one bell (Rashi's opinion is based on a Gemara in Zevachim). The Rashbam (Rashi's grandson) and Onkelos also agree that the bell shouldn't be placed in the pomegranate. The Ramban (28, 31) argues and says that the bells should be placed in the tip of the pomegranate. There is a third approach. According to the Tosfos hashlam (Shemos 39, 21 os gimal) and Derech Chachma (Kli Mikdash 9, 30) there was a combination. Some of the bells were placed in the pomegranates and some weren't. **It is easy to understand the purpose of the pomegranates; they make the garment look nicer. But what is the reason for the bells?**

a) The Rashbam (35) quotes the pasuk that says "Its sound shall be heard when he enters the sanctuary before Hashem and when he leaves, so that he not die." These bells would bang into each other when the Kohan Gadol would walk, even though the pomegranates were in between them (The Rashbam is going לשיטתו (according to his opinion), as stated above that he holds that the pomegranates were in between the bells). **Since Hashem forbade people from being in the Ohel Moad when the Kohan Gadol came to atone, Hashem therefore orchestrated and required that there be bells on the אפוד in order that people would hear the Kohan Gadol come and distance themselves from the Ohel Moad.**

b) The Cheskuni (35) offers two additional answers. **Since people would be more aware of when the Kohen Gadol came to atone, therefore they would daven with more intent.**

c) **The bells symbolize separation. The Kohan was separated from all others when he entered the Kodesh Kadashim. These bells alluded to the Kohen Gadol's unique status.** It is for this reason that the bells weren't necessary on Yom Kippur. The recognition of the Kohan Gadol's special status via the bells was unnecessary at that time because the avoda (service) on Yom Kippur was only kosher if performed by the Kohan Gadol. The Kohen Gadol's unique status was therefore automatically evident.

d) Do the aforementioned three answers have any relevance to our lives? Does it say anywhere in the Torah that one should knock before entering into a house? Is there a difference if one is entering into his house or someone else's house? Should one knock before entering into his dorm room or shared apartment? **The Ramban explains that** the bells don't enhance the actual garment itself. **The bells allude to the Kohen Gadol asking permission from Hashem to enter into the Kodesh Kadashim.** Someone who enters into the king's palace uninvited is chayav misa (subject to punishment of death). These are the halachas of kings. This is protocol. This is what happened with Achashverosh (Megilas Ester (4, 11)). The Rabbeinu B'chaya (35) explains that this teaches us derech ertz (proper etiquette) about how to walk into a house. It is prohibited to suddenly go into the king's room without knocking because the kingship on earth is like the kingship in heaven (as stated in Berachos 58a).

The pasuk Vayikra (16, 17) says that no one is allowed into the Ohel moad, the Kodesh Kadashim. The Yerushalmi in Yuma (1, 5) says even angels aren't allowed into the Ohel moad

when the Kohen Gadol was there as stated in Yechezkel (1, 10). **The bells additionally symbolize the Kohan asking permission to leave. The bells also informed the angels when they were allowed to return to the Ohel Moad.** The second pashat of Ramban is an elaboration of the Rashbam.

From the aforementioned information it seems that one would only need to knock before entering into a king's palace. However the Gemara (Pesachim 112a) says otherwise. **Rabbi Akiva instructed his son not to suddenly enter into his house. This surely applies to one's friend's house.** (אל תכנס לביתך פתאום, כל שכן לבית חברך.)

Rabbi Akiva's statement only refers to, if others are home. However, if no one else is home then it is permissible to enter into the house even without knocking. What is the reason for knocking when others are home? **The Rashbam explains that perhaps others are involved with a modest activity.** Rabbi Yochanon would make a sound before entering his house. The source of this Rashbam is a Vayikra Raba (21, 8). Another proof to this, as related in mesechas Derech Eretz (perek hay), could be brought from Hashem himself who stood by the entrance of the Gan and called out to Adam as stated in Berashis (3). The Gemara in Nida (16b) says that Hashem hates those who immediately enter into houses. The Torah Temimah (Berashis 3, footnote 4) explains that it is immodest and disrespectful to immediately enter into houses because maybe they're not properly prepared to respectfully greet you. The sefer Encyclopedia Talmudes (chalek zayin, derech eretz) says before entering knock on the door.

As a side point the Yerushalmi in mesechas Yuma says that the voice comes and atones for another voice. The bells atone for murder. Rabbi Mortdecai Gifter (Pirkei Torah (28, 35)) explains that the seemingly insignificant and unimportant sound of the bells atones for the terrible sin of murder. We see how important derech eretz is. Murder takes one away from the Godly image, unlike derech eretz which highlights that we were made in Hashem's image.

e) **The bells produced a sound every time the Kohan Gadol moved. This comes to teach us that every single action that we do needs to result in a positive action. We must realize that every act we do, whether big or small, will have an effect in heaven. We should not belittle any mitzvah. We must cherish and perform any mitzvah that we are able to perform.**

f) The Elshach explains that many times remaining silent prevents people from doing bad actions. We should remain two times quieter than the amount we talk. There is nothing better than silence. **Why does the pasuk say that the bells were in the pomegranates? The bells signify noise unlike the pomegranates which symbolize silence.** Part of the bell looked like a tongue in addition to them making noise. Since the pomegranates didn't make noise, they therefore symbolize silence. **We were given one mouth and two eyes and ears. We should apparently only speak about half of what we see and hear.**

The Ohel Arya (page 328) brings a proof of this point from a Mishna in Avos (1, 17) Rabbi Shimon ben Gamaliel says all my days I have been raised among the sages, and I found nothing better for oneself than silence. (כל ימי גדלתי בין החכמים ולא מצאתי לגוף טוב משתיקה.) How does this Mishna coincide with the pasuk in Koheles (9, 17) that says "the gentle words of the wise are heard above the shouts of a king over fools"? It is implied from this pasuk that the wise do speak? The Chasam Sofer answers that it depends. Regarding spiritual matters then the wise men

must speak. They must rebuke people when appropriate. However, regarding other matters it's better to remain silent. The Chafetz Chaim also offers a similar answer based on a Gemara in Chulin (89a). The Gemara says that we must make ourselves like a mute when it comes to non Torah matters. The bells allude to speaking for Torah matters unlike the pomegranates, which allude to remaining silent for non Torah matters.