



Family TORAH JOURNAL

PARSHA PERSPECTIVES RABBI YERUCHAM LIST, KOLLEL ADJUNCT

A NEW YOU!!!

In Parshas Tetzaveh there is a rare procedure in one of the offerings that Aharon and his sons were obligated to bring in order to enter the priesthood. Some of the blood of the inauguration offering was placed on each one's ear, thumb, and big toe.

Rav Hirsch explains that the Kohanim, upon entering the Divine Service, needed to be recreated as utterly unselfish servants of Hashem and the Bnei Yisroel. The shechita of their korbanos represents their giving up living for themselves. The blood thrown on the altar represents their rebirth with purified aspirations of devotion to Hashem and his people. And finally, there is the application of the blood of the inauguration offering to the aforementioned limbs.

The Netziv explains that these three limbs are specified because they are steps through which our learning becomes internalized into our essence. The ear represents listening and understanding. We must attend carefully to Hashem's Torah and the myriad other messages that he sends through each life experience, and be sure that all His communications are well understood. This understanding leads to proper actions, represented by the blood on the hand.

Finally, the last target for the blood is the foot, or in Hebrew, the *regel*. *Regel* is the root of the word *hergail*, which means habit. Through proper listening and understanding, we will perform correct actions, which will eventually be internalized as proper habits - habits of listening, thinking, and of action. A person who has elevated his habit structure as such is really a new, improved person - which is what the Kohanim need to become.

Interestingly, there is another member of Klal Yisroel who needs to have the blood of his offering placed upon identical places - a *metzora*, leper, who is going through his purification process. Because of a defect in his habits of thought, speech, or action, he ended up being banished from the community of Bnei Yisroel. Now, when he is preparing to rejoin the community, the same three parts of his body are targeted for the same reasons. Whether one is being raised up above the congregation, or whether he is being raised up to rejoin the congregation after having fallen, proper listening, leading to proper understanding, action, and habit formation are utterly crucial. By extension, we would expect that the same would be true for any other desired spiritual elevation.



AMUD-A-WEEK SCHEDULE ERUCHIN 3A

Short & Sweet - Rabbi Max Weiman

Maggid Shiur of the Amud - Rabbi Eliyahu Chaim Goldstone



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ZMANIM CANDLELIGHTING: 5:38 SOF ZMAN KRIAS SHEMA MA: 8:42 GRA: 9:21 AM
SHABBOS ENDS 6:42 PM RABBEINU TAM: 7:10 PM

Short & Sweet

RABBI YITZCHOK SHIMON HESS



On top of the shoulder straps of the *ephod* (apron) of the Kohen Gadol were the two shoham stones. The names of the twelve tribes were inscribed on these stones, as the pasuk says “ששה משמתם על האבן האחת ואת שמות הששה הנותרים על האבן השנית כתולדותם” - six of their names on one stone, and the names of the remaining six on the other stone. Interestingly, the Targum Yonasan translates these words as ששה מן קצת שמהתהון על מרגלייא כדא... six of some of their names on one stone... Why didn't the Targum Yonason translate the pasuk using the standard translation of “six of their names”?

The Meshech Chochma offers a beautiful explanation. The Talmud Yerushalmi in Sotah says that the name of Binyomin was split into two parts and inscribed on both of the stones: *bin* was inscribed on one stone and *yamin* was inscribed on the second stone. This is what the Targum Yonasan meant, as only “some” of Binyomin's name was written on one stone, while the other half was written on the other stone!

The Meshech Chochma adds that we can see a hint to this in Parshas V'zos HaBracha. The pasuk says regarding Binyomin *u'bein k'seifav shachein*, and (he) rests between his shoulders. This can be interpreted as the name of Binyomin rested on both of the shoulders of the Kohen Gadol, as it was inscribed on both of the *shoham* stones!

What Would You Say?

RABBI ELIYAHU CHAIM GOLDSTONE



Recap: Can an RAF pilot reposition an enemy rocket to save lives in a big city, although it may risk the lives of those in a small village?

Answer: At first glance, it would appear that redirecting the rocket is forbidden. The Tosefta in Terumos (Chapter 7) says that one may not murder one individual to save the lives of many. However, the Chazon Ish (חז"מ סנהדרין סי' כ"ה) rules that the pilot should reposition the rocket. This is considered a lifesaving act, and other civilians' deaths should be viewed as a possible undesirable side effect.

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Kasha Korner

RABBI CHEZKY FREUND



What is mentioned in this week's parsha that is also mentioned in the Megila and in Maftir Yonah?

LAST WEEK'S KASHA:

Q. *What is mentioned in this week's Parsha, and has not been mentioned since Parshas Bereishis?*

A: The Keruvim, Avnei Shoham, and copper.

Congratulations: Joshua, Nachi, Noah, Mishpachos Lyss and Granik, and J.W.

Got an answer?

Email cfreund@stlkollel.com

Short Story

Give and Take

During the early 15th century, the Jews in Spain lived very comfortably. Rav Don Yitzchok Abarbanel was a close and respected advisor to the king. Other advisors were jealous of his success and relationship with the king, so they told the king that the Abarbanel was stealing from the royal treasury. The king couldn't believe that his close advisor would do something like that, but after the other advisors convinced the king to at least investigate the charges, he agreed.

The king called the Abarbanel and asked him the total value of his possessions. To the king's shock, the Abarbanel answered with an amount that the king knew to be far less than its true value. The king immediately became furious with the Abarbanel and had his entire estate confiscated. When everything was brought before the king, it was confirmed that the Abarbanel greatly underestimated his worth! The king had the Abarbanel thrown into jail, and a day of judgment was set.

On that day, the king called the Abarbanel and asked him how he could lie about something so easily proven as false. The Abarbanel answered, "The amount I gave you wasn't the amount of the material wealth I owned. Material wealth is easily lost and not guaranteed from one day to the next, and the greatest proof of that is that in a matter of seconds, my entire fortune was confiscated by the king! However, I keep a very detailed calculation of how much I give to tzedakah. When you asked about the total value of my possessions, this was the number I provided. For only this money is safely stored away in a place where no one can ever take it from me."

When the king saw that the number the Abarbanel mentioned was the same as the one written in his notebooks, he returned the Abarbanel's possessions and reinstated him to his position.



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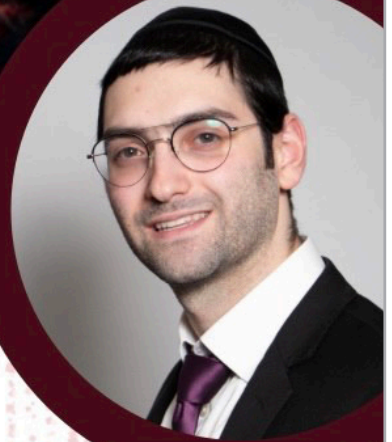
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**THIS
SUNDAY!**



THE GREAT DRINKING DEBATE

A Pre-Purim learning program for Men
With Rabbi Avi Bin-Nun

Sunday March 5th

8:45am

Breakfast - Kollel

9:15am

Learning - Agudas Israel

10:00am

Shiur

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Questions? See Rabbi Berkowitz

