

Acharei 2016

1.

### Leaders

Drash Moshe chalek beis page 59

“Aaron shall lean his two hands upon the head of the living he-goat and confess upon it all the iniquities of the children of Israel, all of their rebellious sins etc.” (16, 21)

"וְסַמְךָ אֶת־שְׁתֵּי יָדָיו עַל־רֹאשׁ הַשָּׁעִיר הַחַי וְהִתְנַחֵה עָלָיו אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם."

How is this possible? One cannot repent for others; repentance must be done by the person himself? Rav Moshe Feinstein relates an important principle regarding leadership. A leader needs to know and understand each individual that he is leading. He also needs to have a positive influence on them in order that they will repent and do teshuva. He must assess if he is having a positive impact. This applies to a Rebbe, teacher, Rabbi, etc. This is what the pasuk means when it says he will confess for all of the Jews; he must cause others to repent. The Gemara in Shabbos 55 says if a leader doesn't rebuke his community he is also held responsible for their sins.

2.

### Limbs corresponding to the positive Mitzvos

“You shall observe my decrees and my laws, which man shall carry out and by which he shall live – I am Hashem.” (18, 5)

"וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּם הָאֲדָמָה וְתִי בְּהֶם אֲנִי יְקֹנֶה."

The Gemara in Makkos (23b-24a) states Rabbi Simlai says there are 613 mitzvos that were told to Moshe. The 365 negative (passive) mitzvos correspond to the days of the year and 248 positive (active) mitzvos correspond to the limbs of a person. Rashi explains the significance of the amount of positive mitzvos equating the limbs in our body. Every limb cries out to do this mitzvah for that limb. The significance of the amount of positive mitzvos equating the amount of days in a year is; every day we are warned not to transgress the Torah. Rav Hamnuna explains that the word Torah (from the pasuk Torah tzivu lanu Moshe (תורה צוה לנו משה)) has the gematria (numerical value) of 611. Additionally, two mitzvos (I am Hashem your God and don't have other Gods) we heard directly from Hashem.  $612 + 2 = 613$ .

Chofetz Chaim (al HaTorah page 153) says every single mitzvah reinvigorates and gives life to every one of our limbs. There are limbs that aren't essential for our survival, for example our pinky toe. Yes, it will be uncomfortable and painful, but we will still live. However, there are some limbs we cannot live without, for example the membrane of our brain or our heart. So too, we have spiritual limbs. There are certain mitzvos that if they aren't performed we can still live without them, but we are called blemished. However, there are certain mitzvos that are so important that if they aren't performed it's as if that person is lacking a heart or brain. That's

why the pasuk says to watch my chukim and mishpatim so you'll live without any blemish whatsoever. Meaning, whether they are 'major' mitzvos or 'minor' mitzvos, they are all crucial. Emunah (belief) is the foundation of all foundations and the main chiyus (life) of the soul. Don't blemish this in any way. The Chofetz Chaim elaborates (introduction to Mishna Berurah chelek gimmel) and says if we don't perform one of the mitzvos, at the time of resurrection of the dead (when Mashiach comes) that limb will not be revived and it will cause him tremendous pain and embarrassment. For example, if a person doesn't put on Tefillin he will be resurrected without his left arm! However, he will still be resurrected.

The Masseh L'melech comments on the Pasuk in Koheles (7, 17) which says "do not be overly wicked nor be a fool." The Gemara in Shabbos (31b) asks are you allowed to be slightly wicked. The Gemara answers someone who ate garlic and his breath smells, should he eat more garlic so his breath will smell worse? (מי שאכל שום וריחו נודף, יחזור ויאכל שום אחר ויהא ריחו נודף?) Garlic leaves a bad smell after being consumed. Of course someone who sinned once shouldn't sin again. This is analogous to a king who was going on a trip and had three very expensive bottles of wine. He gave one bottle to three of his most trusted servants and told them to be careful not to drink it. After the king left, one servant couldn't control himself and he took a cup of wine and it was so delicious. He couldn't control himself so he drank the entire bottle. Another servant committed not to touch the bottle and hid it in a special place to make sure he wouldn't drink from the king's bottle. However, the third servant was having an intense struggle and fight about drinking the wine. He couldn't hold himself back and he poured himself a cup and drank it. He tasted the delicious wine but out of his love for the king he closed the bottle and didn't drink from it anymore. When the king returned, he sentenced the first servant to death. The second servant was given some gold as a reward. The third servant was given a very large treasure. The second servant protested saying 'I doesn't understand! I didn't touch the bottle; do I not deserve a large reward?' The king answered, I only know that you fear me because you never even tasted sin. However, this last servant who tasted the pleasure of this wine and still impressively held himself back from continuing to drink from the wine demonstrated his immense love for me. Therefore I am rewarding him fittingly. This is the explanation of the pasuk in Koheles Don't sin too much. Someone who tastes sin, and still holds himself back from continuing to sin reveals his tremendous love for Hashem and he will be rewarded suitably.

The Chofetz Chaim relates a parable of a king who planted a beautiful garden outside his palace. Anyone who saw it would be delighted by its beauty. The king hired experts to deal with the intricate details of the garden. The king ruled that the garden will always be open, in order to make the garden accessible to all that wished to come and enjoy the garden. One time the king saw someone enter the garden and break the fence. Why did he break the fence and not enter through the gateway? The king saw this but remained silent. The next day the king saw the same person who was gathering fruit from the trees and taking them home. The king remained silent. The next day the king saw this man cutting up the branches and taking it! The king got upset and but remained silent. This fool thought the king wasn't watching and decided to uproot and dig multiple trees in the garden and take them home with him! Then the king called his servants and commanded them to arrest and punish this man. The king here is Hashem. He created a beautiful palace called Shamayim (heaven) and Aretz (land). The garden is the Torah. The fruits, flowers, and branches are the Mitzvos. Foolish people begin making breaches in the fence of this garden. They breach through enactments by chazal and start taking the fruit and stop performing mitzvos Aseh (positive) and start violating mitzvos lo Saaseh (negative). They then uproot the main principles of the Torah. They say who cares about Shabbos, Torah, tznius (modesty), Yom tov

etc. In the end the master of the garden won't allow this anymore and will punish them for their sins, in this world or in the next.

The Mishna in Avos (perek beis) states says 'be scrupulous in performing a 'minor' mitzvah as a 'major' one, for you do not know the reward given for the mitzvos.' (הוי זהיר במצוה קלה כבחמורה) (שאין אתה יודע מתן שכרן של מצות.) There are only a select few mitzvos that we know the reward for. The reason for our lack of knowledge of the reward of the mitzvos is in order that we will do all of them. Rashi offers an analogy of a king with a garden; he told servants that he wanted to pay them. He instructed his servants to enter the orchard and tend the ground and plow it so fruit bearing trees can be planted. In this garden there were both good and bad trees. The king instructed them to fix everything in the garden. The king didn't say which the good and bad trees were. If he would have differentiated between the two, everyone would only focus on the good trees and the bad trees would totally die out. So too Hashem didn't tell us the reward for mitzvos because we must do all of them. If we knew the reward for certain mitzvos, we would only do the big ones and the small ones would be left out to die.

We said above the 248 Mitzvos Aseh corresponds to the limbs of the body. The Shulchan Aruch (siman 61 sif 3) says in Shema there are 245 words. In order to get to 248 words, the Chazzan concludes with Hashem Elokeichem Emes. The Rama says if you Say Shema by yourself you say Kel Melech Naeman which completes and equals 248. The Mishna Berurah (sif katan 6) quotes Midrash and Zohar which says anyone who recites Shema according the Halacha, every limb will take a word and get healed through the recitation of that word. (The Shailos U'tshuvos Ohel Aryeh (chalek alef siman 303) says that since women have 252 limbs, therefore by them saying Kel Melech Naeman they wouldn't get to the proper number. Therefore they shouldn't say it. However, some say because it's a minhag (custom) they should say it anyway.)

The Nachalas Tzvi (parshas Pinchas page 404) says Pinchas took a spear in his hand. Why is romach (spear) missing a vav (רמח)? Furthermore, how could he put himself into a makom sakana (dangerous situation), maybe Zimri would attempt to kill Pinchas? The Nachalas Tzvi answers Pinchas had bitachon (belief) in the 248 positive mitzvos that he took in his hand with the spear and he said for sure he'll be saved. Romach without a vav has the gematria (numerical value) 248 which alludes to the mitzvos and took it with him to be saved. Therefore he wasn't afraid.

Thank you Yair Moshe Ausabel for typing this up.