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דברי תורה - אחרי מות

והקריב אהרן את השעיר אשר עלה עליו הגורל לד' ועשהו חטאת...ויקרא ט"ז ט'

גמרא נדרים י' a כנגד, לכאורה, But לד' חטאת! & גורל, he says that when he puts on it the עולה, he shouldn't say עולה as maybe he will die before he has a chance to say the word עולה & it will come out that he said Hashem's name לבטלה. He therefore should say עולה לד'! If so why does חטאת לד' & not חטאת לד' חטאת כהן גדול says that the רש"י says that the

When we greet another Yid, we say שלום עליכם, yet when we return the greeting, we say עליכם שלום. Why does the second person change the order? The answer is, that the שבת י' tells us that שלום is the הקב"ה's name. Therefore, we must say שלום עליכם as we can't say ד's name first as maybe we will die before we can say the word עליכם! So why does the first person say שלום עליכם? חז"ל tells us ושנותיו לו ימיו מאריכין לו לחבירו מאריכין לו, כל המקדים שלום לחבירו מאריכין לו ימיו ושנותיו לו, so the מקדים, the one who starts the greeting has a הבטחה of living long & doesn't have to worry about dying before he says עליכם! We see the same thing, says the קמ"ח ד' עמכם בועז as he greeted the workers with עמכם, ישועות יעקב יו"ד קמ"ח ד' עמכם, by answered ד' יברכך ד'. Since the one answering is not the מקדים, he doesn't get this הבטחה & must say ד' at the end of his thought!

tell us that if the כהן גדול did not do his עבודה כראוי, he would not finish the year! However, all those that did the עבודה כדת וכדן, were אריכת ימים to זוכה. Therefore the כהן גדול was able to say חטאת לד' as since he is doing the עבודה properly, there is no חשש that he will die & אדרבה, he will live long!

Maybe we can add to this a little דרוש. The שר שלום from Belz asks, we say in זמירות of מלוה מלכה מי, אשרי מי, מלוה מלכה, שראו אותו בחלום ונתן לו שלום והחזיר לו שלום, referring to אליהו הנביא, but how do we know that this distinguished Yid is אליהו הנביא? The answer is, you gave him שלום, & he should have answered you עליכם שלום! Since he said שלום, he must be אליהו הנביא as he isn't scared of dying!

ד', when will I die? – asked המלך, told him, that it is a סוד & cannot be revealed. So דוד said that he will die on עבדיך, פתחת למסרי, אנה ד' כי אני עבדיך, please tell me? דוד, now, when I go shecht a קרבן, ובשם ד' אקרא, I say עולה with ד's name first, when I go shecht a קרבן, ובשם ד' אקרא, I say עולה with ד's name first, not נדרי לד' אשלם, the opposite of the way ישראל כלל would say it! As it is during the week, so I can always say ד's name during the week! However, when משיח בית ד' will come & we'll all be forever together in the המקדש, then בתוככי ירושלים, everyone will be able to say along with me אשלם לד' as it will be בלע המות לנצח! May we be זוכה to be there בקרוב ובימינו!

וידבר ד' אל משה אחרי מות שני בני אהרן... ויקרא ט"ז א'

The נער (2 years old), his mother brought him to שילה where he stayed. He noticed that the ממונים were searching for a כהן to Shecht a קרבן. שמואל approached them & asked why they needed a כהן when even a ישראל may Shecht a קרבן! The ממונים brought him to הכהן עלי הכהן. שמואל answered that a שחיטת זר was כשר, but it doesn't say ושחט הכהן but the הכהנים says ויקרא in פסוק that the שחיטה כשרה בזר. So עלי told him חייב מיתה & מורה הלכה בפני רבו, you're saying very good but you are a רבו, שפיר קאמרת.

The מפרשים ask, it seems from the גמרא that only because he was correct in his הלכה was he חייב מיתה. Why? The פטור. Why? The עירובין ס"ג. says that this הלכה of מורה הלכה בפני רבו is learned from the בני אהרן who did this & died. The רמב"ן however brings 2 שיטות why they died. Either because they told משה that it's a מצוה to bring into the מקדש fire & even though they were correct, they were רבו בפני רבו & they died. Or they died because they brought an אש זרה which was not allowed according to the הלכה. So the עירובין ס"ג can only be going like the 1st פשט of the רמב"ן.

The תורה used the word הכבש אחד תעשה בבקר פסוק (מצאתי רק ברבינו בחי פ' פינחס) ירושלמי says on the 13 which is a רמז to the 13 כהנים that brought each קרבן. According to the 1st פשט of the 13 כהנים that bringing in a fire מן ההדיוט מצוה is a מצוה, then there are 14 כהנים. But if we say that שחיטה כשרה בזה, then we're back to 13 as the כהן of bringing in fire takes the place of the כהן that was Shechting.

So if שמואל is wrong & שחיטה אסורה בזר, then there would be 14 כהנים, so we would have to say that it's אסור to bring in זר & that's why בני אהרן died, then there is no ראייה that מיתה רבו חייב מיתה. But since שמואל was correct & שחיטה כשרה בזר, שפיר קאמרת, so there is only 12 כהנים busy with the קרבן, therefore we have to say that it is indeed a מצוה to bring מן ההדיט, אש, so now we have once again 13. But if it was a מצוה, why did they die? The תירוץ is because they were רבם בפני רבו! Therefore, only because שמואל was correct, was he דברי יהונתן, as he was רבו עלי בפני רבו!! מורה הלכה בפני רבו, חייב מיתה

ושפך את דמו וכסהו בעפר.....ויקרא י"ז י"ג

The תורה teaches us the פרשה of כיסוי הדם. This מצוה is only by birds & non-domesticated animals. The blood of domesticated animals don't need to be covered. Why?? The conventional understanding is that since animals get their ultimate "תיקון" when their blood is shpritzed on the מזבח, they don't need כיסוי הדם. However, חיות (most) are not allowed on the מזבח, therefore their "תיקון" is when their blood is covered. (רמב"ן)

Reb Shloimkeh Zvile gave a new reason, which is a true lesson in life for all of us. We see in the beginning of פרק המפקיד in ב"מ ל"ג: the גמ' says the משנה had to say a case of כלים & a case of בהמה. The גמ' says if it only said בהמה, then I would think that only by a בהמה is there כפל since “דנפיש טירחא לעיולה ולאפוקה” therefore it has to also say כלים. We see that by domesticated animals, there are many obligations and responsibilities one has to the animals. Consequently, since we serviced the animal, we have a right to eat it. However, wild animals & birds are not farmed by us! We set up a trap, a little bait, & they are ready for us to eat! We did absolutely nothing for them, so what right do we have to eat them? However, if we will bury their blood, then we already gave them something & now we may eat their meat!! This world is a “giving” world, and only when you give can you take!!

ובא אהרן אל אהל מועד ופשט את בגדי הבד אשר לבש בבואו אל הקדש והניחם שם - ויקרא ט"ז כ"ג

that this brings from רש"י רבותינו that this פסוק doesn't belong here! This is a ל"ב. יומא גמ' that this entire פרשה is said in order except this פסוק as this entry into the מועד אהל occurred after he was מקריב his טובל, was בחוץ פר & שעיר of the אמורים the מקטיר he was, עולה & the עולה of the people, & ומקדש & donned the לבן בגדי! The question is why indeed did the תורה write it out of order? Especially in the סדר העבודה which needs to be in order?

The חכמת אדם asks, in all the פרשיות הקרבנות, it first says the date the הקרבה must take place & then the סדר העבודה. Yet here we have an entire פרשה of סדר ההקרבה and only at the end of the פרשה in כ"ט does it say לעשות בחודש השביעי בעשור לחודש. Also, asks the חכמת אדם, why does the תורה keep mentioning אהרן's name?

The הקמת & נדב ואביהוא says that on this day of the deaths of גמ' גיטין ס'. asks, the אמת ליעקב asks, the המשכן were said on that day including our מות אחרי פרשת רש"י asks there, isn't this the פרשה about ראש חודש ניסן סדר העבודה של יום הכיפורים so why is it being said on

Finally, the Steipler Gaon brings in his ברכת פרץ, the יומא נ"ג. הג' learns from פסוק ונתן that says, שאגת אריה (ס' ע"א) Fregt der, why do we need a special לימוד that he will be חייב מיתה for missing something, anyways he will be חייב כרת for being עובר יום כיפור on מעביר אש שלא לצורך as if one is not מקיים מצוה כתיקונה, then he was איסור הבערה

The Heiliger Vilna Gaon has here a חידוש! The מדרש רבה פכ"א tells us that משה הקב"ה told us that אהרן may, בכל שעה שהוא רוצה לכונס יכונס, רק שיכנס בסדר הזה, The איסור of entering the קודש all year besides on יום הכיפורים is strictly for other גדולים of future generations. But אהרן may enter whenever he wishes! Just, he must do the following regimen! ממילא, this entire פרשה is for אהרן himself! Just the end where it says אחת בשנה וגו' לכם לחקת עולם, והיתה זאת לכהנים גדולים, for future generations, once a year!

קידוש ידים 10 & טבילות 5 גמרא is different than the סדר הפסוקים. Where the גמרא has 5 טבילות & 10 קידוש ידים, סדר הפסוקים only tells us about 3! So these פסוקים are what אהרן הכהן must do all year when he wants to enter לפני ולפנים besides on יום כיפור when he has to also do the פסוק (See חכמת אדם at the end of אבלות אדם).

Therefore, the date of the הקרבת קרבנות is at the end as until there the פסוק is discussing the protocol of every day entrance for אהרן הכהן. That is also why the פסוק keeps repeating אהרן's name as this פרשה is intended for him. And therefore ר"ה ניסן on פרשה משה told ד' as it is pertinent for the entire year and not just יוה"כ! And the קשיא's שאגת אריה is also answered as this פרשה can take place on a regular weekday & not just on יוה"כ so there won't be an איסור of הבערה & we therefore need a פסוק to tell us that איסור חסר! So it really isn't out of order!

כי ביום הזה יכפר עליכם... לפני ד' תטהרו... ויקרא ט"ז ל'

The מדרש תנחומא brings a משל about a country that owed the king a large amount of outstanding taxes, & was coming with a small army to collect it. When he got to within ten miles of the country, he was met by the leaders of the country who came out to be מוכד him. They told the king, we apologize but we have no money for the king. The king forgave 1/3 of the tax. The king came closer, and the בינונים came out to greet him, & he forgave 2/3 of the tax. The king came very close, & the entire city came out to greet him and he forgave the entire amount! The נמשל is, the king is הקב"ה, the people are the Yidden who unfortunately do עבירות all year long. ערב ראש השנה, גדולים מתענים ומוותר להם שליש. בעשי"ת בינונים מתענים ומוותר להם שני שלישים, ביום הכיפורים הכל מתענים ומוותר להם הכל.

The מדרש asks, according to the מדרש, ערב ראש השנה is as חשוב as יום הכיפורים, as we see that each one gets off 1/3? Is it equal to 9 days of עשי"ת? The ט"ז asks, why does it say that during עשי"ת, they get 2/3 forgiven, only 1/3 is credited for עשי"ת, as 1/3 they already got on ער"ה, & the last 1/3 they'll get on יו"כ? The ט"ז answers that the word מוותר does not mean לגמרי - completely, but it means אינו - as we know - as we know תלויים ועומדים. However, on יו"כ, then everything gets totally wiped out. This is what our פסוק is saying!! טהרה מוחלטת! לגמרי! – לטהרו – לפני ד' תטהרו.

The רש"י פ' עקב ט' י"ח wants to explain that this was the difference between כ"ט אב & יו"כ. On כ"ט אב there was only a העברת החטא, but on יו"כ, there was a total סלחתי כדברך.

וידבר ד' אל משה אחרי מות שני בני אהרן בקרבנתם לפני ד' וימותו... ויקרא ט"ז א'

ללמדך שמיתת צדיקים מכפרת? פרשת יום הכיפורים מיתת בני אהרן juxtapose תורה ask why did the חז"ל say that on the day of רבי's לוויה, a קול came from שמים and announced כל ישראל! חז"ל say that even though כל זה באשכבתיה דרבי מזומן הוא לחיי העולם הבא, it means without דין & without יסורין! The question is, why was this קול בת קול announced only by רבי's לוויה, what about all the other תנאים & אמוראים? Why weren't the attendees of those לוויים also awarded this promise of לחיי העוה"ב?

ספר נחל יצחק in his הקדמה to his יצחק אלחנן ספקטור זצוק"ל answers as follows. We find in פ"ה (חכמים) תשובה only for those doing תשובה or even for those that יוה"כ פ' to הושווה is מיתת חכמים! Since תשובה even without עיצומה של יום רבי holds that (רבי) רבי, therefore, all attendees should get כפרה while the חכמים would say that only attendees that do תשובה & are נתעורר from the הספדים to do תשובה get כפרה!

We have a כלל that מחבירו ולא מחביריו. We Pasken like רבי only when he argues with 1 other. However, when he argues with the חכמים, we Pasken like the חכמים against רבי. Therefore, when

If so, says ר' מיכל זילבר is very מדוקדק according to תוס'! But רע"א is asking on רש"י & שיטה that a כהן that wears תפילין is עובר on יתור בגדים a ציץ, too can't be worn! If so, it's still Shver, why did they bring the reason of אקב"ס & not our פסוק?!