

פרשת צו

ומפתח אהל מועד לא תצאו שבעת ימים עד יום מלאת ימי מלאיכם... (פרק ח' לג)
You shall not leave the entrance of the Tent of the Meeting for seven days, until the day when your days of inauguration are completed...

Rambam, in Mishna Torah ז' פרק ה' כ"ז writes with regards to the functions and behavior of the Kohen Gadol: "A chamber should be prepared for him in the Beis HaMikdash which will be referred to as the chamber of the Kohen Gadol and it is 'a sign of grandiosity as well as honor' that he remain there the entire day. He should only go to his house in the evening or for one or two hours during the day. **His house should be in Yerushalayim and should never be removed from there.**" Rambam's source for the לשכת כהן גדול is found in the last Mishna in מסכת מדות. His source for the requirement to live in Yerushalayim is unclear. The Meshech Chochma, who repeatedly refers to Rambam as "my Rebbe" and שר התורה, Prince of the Torah, proceeds to find a Scriptural reference to this rule and it is based on earlier concepts which he presented in פרשת תצוה. There he tells us that the services during the שבעת ימי, the subject of our pasukim, were a blueprint for all future practices that would occur once the Mishkan (and the future Beis HaMikdash) was functioning, albeit with different role players and different scenarios. So that Moshe, who during this week was acting as Kohen Gadol, performed all of the ritual services as the agent for Aharon and his sons, and upon receiving the חזה/breast portion of their קרבן שלמים established that the חזה ושוק shall forever belong to the Kohanim. Also, the ruling that the Kohen Gadol perform his services even as an אונן was established for all future generations on the final day of the inauguration after the tragic deaths of Nadav and Avihu. Rav Meir Simcha adds, that once Moshe anointed Aharon and his sons with the שמן המשחה, they had the status of Kohen Gadol (Aharon) or כהן המשוח (his sons.) So that when Moshe tells them, *Cook the flesh at the entrance of the Tent of the Meeting and there you shall eat it*, and it is followed by the command *You shall not leave the entrance of the Tent of the Meeting for seven days*, the Torah is connecting the eating of the קרבן שלמים with the ישיבה-dwelling of the Kohen Gadol. In the future, when the Kohanim will be allowed to eat from the meat of the קרבן שלמים within the walls of Yerushalayim proper, it implies that the Kohen Gadol can only live in this area and this therefore becomes Rambam's source for his unusual halacha!

תהלים. In נ"ך. The Meshech Chochma uses this to add extra understanding to several pasukim in נ"ך. In נ"ך א the pasuk writes: *Behold how good and pleasant it is for brothers also to dwell together!* Rashi interprets this as referring to when HKBH will dwell in the Beis HaMikdash with כלל ישראל, who are referred to as brothers and friends, and He too will be together with them. Redak believes that this is referring to the מלך דוד and Kohen Gadol who act simultaneously as leaders of our nation. The king is the chief executive and legislator over the people, assuring that justice, harmony and decency are our moral compasses, while the Kohen Gadol is the Halachic decisor and role model. "How good and pleasant it is when they work together, as close brothers, with no conflict between them!" According to the Meshech Chochma, the pasuk's choice of שבת is especially מתאים/מטעים as it is also alluding to the physical proximity of each of them-both living within the boundaries of

Yerushalayim. This is also seen in a pasuk in ד' יד זכריה על: ויאמר, אלה שני בני היצהר העמדים על: *And (the angel) said, "These are the two **anointed** ones who stand before the Lord of all the earth",* and as Rashi adds, these are the leaders of the priesthood and the monarchy, and once again, referencing the close relationship of these two branches of government. Finally, back to ב-ג קלג' תהלים, where we see this connection again: *כשמן הטוב על הראש ירד על: על: As the dew of Hermon which runs down the mountains of Zion... associating the descendents of Aharon with the מלכי דוד. Just as they inhabit Zion, so too shall the Kohanim Gedolim.*

Rav Meir Simcha also left us a few pieces on the הגדול of הפטרה. In one of them, he expounds on the pasuk, *וערבה לה' מנחת יהודה וירושלם כימי עולם וכשנים קדמוניות*, (Malachi tells them,) *And then **the offerings** of Yehuda and Yerushalayim shall be **pleasant** to Hashem, as in the days of old and former years.* The Meshech Chochma points out that something that is inherently sweet is referred to as *דבר המתוק*. Something that only becomes more pleasant or sweet as part of a mixture, is an *ערב*. The *חלבנה* spice is naturally foul-smelling, but when with the other *קטרת* spices, it becomes part of a very pleasant smell. Also, the Mincha sacrifice was brought either by an individual or the entire *צבור*. It could not be brought by partners. With these in mind, the Meshech Chochma explains that our pasuk is alluding to when the kingdoms of Yehuda and Israel were split. During this period, our offerings were not pleasant, for the disjointed kingdoms could not partner to bring an acceptable *קרבת*. Malachi yearns for the time when we will be unified under the rule of *מלך בן דוד*, and once again our *מנחה* will be *מערב* and its sweet aroma will be readily received by Hashem!

May everyone enjoy a *חג כשר ושמח* in good health and in the spirit of *ערבות*, which will certainly hasten the arrival of our final and everlasting *גאולה*!

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