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תשפ"ד רב בראזיל פארשאס טעזאבה

ADAM HARISHON AND THE POWER OF BIGDEI KEHUNAH

The *gemarah* in Zevachim 88b says that the juxtaposition of *korbanos* next to the garments of the Kohen convey that just as the *korbanos* bring atonement to the sinner, so too the clothing of *kohanim* bring an atonement to the sinner. How does this work? If one did *teshuvah* then *teshuvah* alone should achieve atonement? If one did not do *teshuvah* how can these clothing alone atone for even Cardinal sins such as murder, *arayos* and idolatry? If they automatically atone, then why was the *Beis Hamikdash* destroyed because of these three *aveiros*?

The clothing worn by the *Kohen Gadol* during his *avodah* is first alluded to in the *passuk* (Bereishis 3,21) ויעש ה' אלקים לאדם ולאשתו כתנות עור וילבשם after the *chait* Hashem made for Adam and Chava clothing of skin and He dressed them. The Baal Haturim writes that this *passuk* contains eight words corresponding to the eight garments of the *Kohen Gadol*. The Torah describes the בגדי כהונה as *ולתפארת* who's loose translation is for honor and glory. Let us delve into the relationship between the garments made for *Adam Harishon* after the *chait* and the clothing of *kovod* and glory worn by the *Kohen Gadol*.

The Torah speaks about two episodes where *Adam Harishon* wore garments, both of which occurred after the *chait*. Immediately after eating from the *Aitz Hadaas*, Adam and Chava sewed together fig leaves and covered over their nakedness. The *passuk* says they did so because of their embarrassment and shame. They lost so many *madraigos* by eating from the *Aitz Hadaas*. The *yetzer harah* which was outside of him in the personification of the *Nachash*, now entered inside his body. This change had a physical effect on Adam's body for he was created without a foreskin in contrast to after the *chait* an *ערלה* suddenly appeared on his body. In this first scenario, the clothing that they made was to serve as a *tikkun* and a constant reminder of their *aveirah* and rebellion against Hashem's will. Similarly, *Dovid Hamelech* said about his relationship with Bas Shevah וחסאתי נגדי תמיד that one needs a constant reminder of his *aveiros*.

This is in contrast to the second set of clothing which Hashem Himself made for them and then dressed them. In this episode the Torah describes Hashem with two names of Hashem Elokim which symbolizes wholesomeness. For with these second garments the purpose was to convey to Adam and Chava that even though they have sinned, they are not doomed forever. Man can nevertheless hope for accessing the rays of the spiritual light that became hidden and concealed from him, at the end of his first Shabbos spent in Gan Eden prior to their exile. To this the Baal Haturim comments that this second set of clothing which covered their total bodies not only their lower part, corresponded to the eight garments worn by the *Kohen Gadol* during his *avodah* in the *Beis Hamikdash*. This number of specifically eight

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garments corresponds to the supernatural as the Maharal explains in many places. In contrast to the first set of clothing which came about out of shame, these Kohen coverings were fashioned ולתפארת ולכבוד for honor and glory. As the Shelah Hakadosh writes that these heavenly כתנות עור spelled with the letter *ayin* possessed the ability to access כתנות אור with the letter *aleph*, referring to the Divine Light created on the first day of מעשה בראשית. It is through Man's contact with this special light that he can reconnect to *Gan Eden* which is the supernatural oasis of spirituality.

Rav Yonasan Eibshitz writes that just as the *Mishkan* was a structure fashioned by Bezalel by joining certain letters of the *Aleph Beis* with which the heavens and earth were created, so too were the בגדי כהונה. Therefore, through these same combining of letters, the light of *Gan Eden* and the כתנות אור can be transferred to reside in the בגדי כהונה.

When *Yaakov Avinu* entered Yitzchak's presence to receive the *berachos* from his father, he was donned with *Aisav's* בגדי חומדות coveted garments which *Chazal* say were the clothing that Hashem fashioned for Adam after the *chait*. For a *rasha* character such as *Aisav*, even while wearing such clothing he remained עור skin, for the concealed light was totally inaccessible to him. However, for *Yaakov* the *tzadik*, who's *neschama* controlled his body and his evil inclination, by wearing these בגדי כהונה the כתנות אור, *Chazal* say that the scent of *Gan Eden* entered with him.

The *Sfas Emes* asks why did Hashem place guards over *Gan Eden* to ensure that Man cannot reenter inside. He could have just made it impossible to enter without guards. It is to convey that if one tries and toils very hard and with all his strength and wisdom he will be able to find a way to circumvent the guards and reenter the *Gan*. Yes it is possible for the one who seeks it with all his heart and might.

This would explain the juxtaposition of the *ketores* the incense next to the garment of the *Kohen Gadol*. The *ketores* has the power to push off death. When Moshe ascended to *Har Sinai* the *Malach Hamavis* gave to him the present of *ketores* to use against it during a plague. We see from this that the *ketores* prevents death which therefore makes it supernatural, a kind of state of Adam before the *chait*. Furthermore the *Bnei Yissaschor* writes that the sense of smell was the only sense not involved in Adam and Chava eating from the *Aitz Hadaas* and therefore it is somewhat connected to before the *chait*. This is the reason that smell is the exclusive pleasure of the *neschama* and not the body.

These garments of the *Kohen Gadol* returned the *kovod* of Hashem by arousing within *Klal Yisrael* the motivation to do *teshuvah* on their *aveiros*. The *Kohen Gadol* in his *avodah* in the *Mikdash* was the *sheliach* of *Yisrael*. By wearing these clothing which were infused with the power and *segulah* of the clothing that Hashem personally made for *Adam Harishon* after the *chait*, inspired individuals who sinned to repent by feeling the כתנות אור and the scent from *Gan Eden*. For the body that has skin עור lacks clarity of the truth and is compared to an עור

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- a blind person as they share identical letters. It is the body which craves to sin and does not realize how destructive an *aveirah* is to itself and to the *neshamah*. The *bigday kehunah* brings focus to the person enabling him to see his shortcomings and correct them.

This is why the juxtaposition of lighting the menorah is next to making the garments of the *kehunah*. In our *parsha* it says *להעלות נר תמיד* to light up the flame always. The *sefarim* explain that Ahron's lighting up the flames of the Menorah is symbolic to igniting the *neshamos* of *Yidden* which are compared to a נר as it is written (Mishlei 20,27) *נר ה' נשמת אדם*. Being the *sheliach* of *Klal Yisrael*, Ahron the *Kohen Gadol* brought inspiration to *Yidden* by lighting up the *neshama* to come out of its hiding and light up the body and the seven middos it contains which are also alluded to in the seven branches of the Menorah. Similarly, when Ahron did the *avodah* in the *Beis Hamikdash* and wore the garments designated for it, he aroused *Yisrael* to do true *teshuvah* even on Cardinal sins such as murder and *arayos* and thus they were forgiven for their *aveiros*.

It is from the juxtaposition of the *בגדי כהונה* to the *korbonos* that teach us that the garments were there just to inspire and move us to *teshuvah* just like the *korban*. That by merely offering a sacrifice in itself, there wasn't an automatic *kaparah*. *Kaparah* **only** came about if it was accompanied with *teshuvah*. The generation of the *Beis Hamikdash's* destruction did not do *teshuvah* and hence the *בגדי כהונה* were to no avail.

We find other *Chazals* that state who ever walks four *amos* in *Eretz Yisrael* he can be assured he is a *ben olam habah* (Kesuvos 111). He Or another intriguing *Chazal* (Berachos 4b) is that one becomes a *ben olam habah* if he says *Ashrei* three times a day. Rav Dessler explains that these and similar *Chazal* do not mean that it works as a *segulah* but rather that by saying and understanding the meaning of *Ashrei* one will be inspired to lead such a virtuous life that he will truly become a *ben olam habah*. Similarly if one walks four *amos* in *Eretz Yisrael* and understands its *kedusha* and his great *zechus* of being there, he will be spirited to do *teshuva* and have his *aveiros* forgiven and he becomes a *ben olam haba*. The same interpretation can be applied to the *בגדי כהונה* which have the power to arouse the motivation of *teshuva* in the *chotei* for transgressing particular *aveiros*.

Now we can understand the depth of the description of the *בגדי כהונה* to be *ולתפארת*. לכבוד ולתפארת. The word *כבוד* besides meaning honor also is interpreted to mean clean away dirt etc. By sweeping the dirt away one gives honor to the place he sweeps and to people who enter into that place. The power of these garments of the *Kohen Gadol* is to arouse one to do *teshuvah* on his sins and thereby sweep them away and consequently honoring his body, soul, and the creator of them both. For after he cleanses himself from his *aveiros* his relationship and subjugation to Hashem becomes deeper and intensified. This brings to the state of *תפארת* by which one finds himself after the *כבוד* process. For it contains the letters *תאפר* which means to become ashes like Avraham said on himself *אני עפר ואפר*. The *בגד* stirs within the

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Yid the drive to sweep out his *aveiros*, remove the *mechitzos* between him and Hashem, and become בטול ומבוטל to Him, devoted and dedicated to bring the *Shechinah* into his daily life.
Gut Shabbos Rav Brazil