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מאת נכדם

לזכות רפואה שלמה לר' חיים יצחק בן חנה מינדל

The Zera Emes Project by Rabbi Moshe Hubner was created to honor and share the Torah of over 250 Gedolim who weren't zocheh to descendants of their own. Their legacy lives on through their words of Torah and emunah that continue to inspire and touch countless lives. By bringing their timeless divrei Torah and wisdom to life, we create a powerful connection to the past to help inspire today's generation. For sponsorship opportunities or to sign up to the weekly newsletter, email [weekly@zeraemes.com](mailto:weekly@zeraemes.com) or visit [www.zeraemes.com](http://www.zeraemes.com)

## Royal Cloths

This parasha details the special clothing that was to be worn by both the ordinary Cohen and, of course, the Cohen Gadol.

At the beginning (28:2), it states, "You shall make these garments for glory and splendor."

The Ramban explains that the clothing worn by them was similar to the clothing worn by royalty. The special clothing was not optional. If a Cohen was not adorned in his garments when performing a service in the Beis Hamikdash, the service was disqualified.

The commentators note that the special nature of this clothing was to set them apart from others. The fact that they were required to wear these garments speaks to the holiness of what they were doing. Therefore, any person who is involved in holy endeavors in service to Hashem should take care to be dressed with proper dignity. This applies as well today to anyone

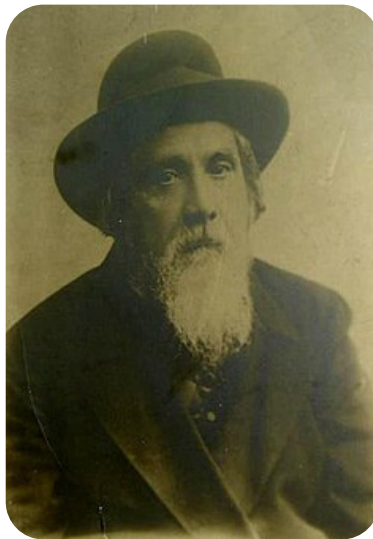
who is considered set apart from the rest of the people for their service to Hashem.

### CLEAN CLOTHS

The Gemara (*Shabbos* 114a) cites Rabbi Yochanan ruling that any Torah scholar

upon whose garment a grease stain is found is liable to death at the hands of Heaven. The **Meshech Chochmah** (*Vayikra* 19:12) explains that the reason for such a severe punishment for what appears to be a minor transgression is as follows: if a Torah scholar wears a soiled garment, he denigrates himself in the eyes of the masses. This leads people to disparage Torah scholars and thereby desecrate Hashem's Name. The Gemara (*Yoma* 86a) states that when one

desecrates Hashem's Name, only death can serve as an atonement. Therefore, Torah scholars who wear soiled garments are liable to death.



## ר' מאיר שמחה הכהן

The Meshech Chochmah: R' Meir Simcha Hacohen (1843-4 Elul 1926) was named after R' Meir Mi'Tiktin, who gave his father a brachah that he would have a son who would "light up the world." In 1888 he became Rav of the non-Chassidic community in Dvinsk (the Rogatchover was the Rav of the Chassidic community in Dvinsk). In 1907, he was offered the position of Rav of Yerushalayim, but the people of Dvinsk begged him to stay. In 1919 there were false reports that he was killed, and the Torah Journal Hadvir (Yerushalayim) eulogized him. Although he wrote the *sefer Meshech Chochmah* before *Ohr Sameach*, he was advised to publish the *Ohr Sameach* first and the *Meshech Chochmah* was not published until after his real passing. His only child, Osnas, married R Avraham Luftiver (1860-23 Nisan, Isru Chag, 1918) and they both predeceased her parents without children.

The Rambam (*Deos 5:9*) writes, “It is forbidden that a blood or fat stain or the like be found on a Torah scholar’s garment.” The Rambam does not note that the punishment for violating this halachah is liability to death at the hands of Heaven.

Rav Chaim Kanievsky (*Orchos Rabbeinu 4*, p. 170) cites his uncle, the Chazon Ish, who explains that the Gemara is referring to a stain that can be felt when one passes his hand over the garment. This is different from a stain that has become ingrained and is merely a mark. He likely understood that when the Gemara stated “*on* his garment,” it was to be taken literally—meaning something protruding that can be felt, not merely an appearance of uncleanness.

## PERCEIVED STATUS

Rav Chaim also quotes his uncle as ruling that this halachah applies to one who is considered by others to be a Torah scholar. According to this understanding, the “Torah scholar” who is forbidden to wear stained clothing is not defined by the usual criteria of who is considered a Torah scholar. For other halachos regarding a “Torah scholar,” the halachah applies only

to those who are meticulous or who possess a certain level of knowledge, among other factors—as per the words of that same Rabbi Yochanan on the same *daf* Gemara: Who is considered sufficiently a Torah scholar to be a

leader of a community? Anyone who can answer halachic questions on all topics—even Mesechta Kallah.

How did the Chazon Ish arrive at this conclusion?

Perhaps the Chazon Ish derived this atypical explanation of the term “Torah scholar” from the fact that the Rambam did not include the punishment of death. In other words, the Chazon Ish understood that Rabbi Yochanan

cited the death penalty only according to his defined level of what constitutes a Torah scholar. After that era, that level of “Torah scholar” may no longer exist. However, the Rambam cited the halachah that prohibits a Torah scholar from wearing stained clothing because that halachah remains relevant to any level of Torah scholar—albeit without the punishment of death.



## חזון אי"ש

R' Avraham Yeshaya Karelitz, known as the Chazon Ish (11 Cheshvan 1878 – 15 Cheshvan 1953), was born into an illustrious family of Torah giants. Among his eight siblings, one brother married the daughter of the Cheshek Shlomo, another was the editor of *Knesses Yisrael*, and one sister married the Steipler Gaon. In 1905, he became close with R' Chaim Ozer Grodzensky. In Vilna in the early 1930s, he met the Chofetz Chaim, who urged him not to remain hidden from public view. In 1933, the Chazon Ish moved to Bnei Brak, Eretz Yisrael. Although he never held an official position and rarely spoke publicly or left Bnei Brak, he was deeply involved in all communal decisions, serving as an influential leader.

Dedicated in memory of Alfred Perl

רפאל בן אפרים פישל ושרה, כ' ניסן תש"ד - ו' אדר א' תשפ"ב

Refael Perl (Alfred) was born in Switzerland where his parents had escaped during the War. His grandfather, Rav Avraham Moshe Perk was a prominent member of the Skolye Rebbe's Shul in Vienna. When the family emigrated to the United States they settled in Boro Park and became proud and devoted members of Congregation Beth El of Boro Park. Alfred sang with the Miller choir and became very close to the Miller family as well as to Rabbi Snow.

Alfred's devotion to the shul continued until the day he was *niftar* as he dedicated the Perl Family Library of Sefarim that stands today in the Beis Midrash of Young Israel Beth El of Boro Park. Although he never married, the learning generated through the use of his *sefarim* and the *tzedakah* he gave serves as a merit for his *neshama*.

Yehi zichro baruch.