



with the Toras Kohanim's exegesis. Rav Meir Simcha though has a problem with this explanation from :נְשׁוּבוּעוֹת where a הָוּה אֲמִינָא proposes that the prohibitions to utter a נְשׁוּבוּעַת שְׁוֹא and a נְשׁוּבוּעַת שְׁקֵר are the same, and in fact were uttered by Hashem simultaneously at *Har Sinai*. The Gemara rejects this-לִיָּה מִיָּבֵעֵי לִיָּה-for then why do we need both pasukim? According to Rav Meir Simcha's explanation of his Rebbe's version of the Toras Kohanim, we would need the two pasukim to derive all the other כְּבוּיִים as part of the אֵין לְרִבּוֹת (Rav Meir Simcha tells us that although there is the opinion of R' Chanina bar Eidi, who argues with the Toras Kohanim and believes that נְשׁוּבוּעַת שְׁוֹא and נְשׁוּבוּעַת שְׁקֵר are prohibited *only* if the שֵׁם הו"ה is used, he is a יְחִיד דְּעֵת יְחִיד and it is unlikely that the הָוּה אֲמִינָא was working with only his opinion.)

Rav Meir Simcha therefore presents an entirely different explanation for the Toras Kohanim's exegesis and its brilliance is in its simplicity. He points out that by בְּרַכַּת כְּהֻנִּים the pasuk writes שְׁמִי whereas in our pasuk it says בְּשְׁמִי. There is no question that שְׁמִי, as the Sifrei tells us, refers to My Name-the מְפֹרָשׁ שֵׁם, which is the שֵׁם הו"ה. Adding the prefix ב to בְּשְׁמִי-נְשׁוּבוּעַת שְׁוֹא as he puts it, הוּא יַחַס מָה, creates a wider relationship, more of an approximation, i.e., anything that can be considered like My Name and can therefore include the כְּבוּיִים!

Finally, Rav Meir Simcha points out that the opening question of the Toras Kohanim, וְלֹא לְשִׁקֵּר בְּשְׁמִי לְשִׁקֵּר-what is the intent of this *phrase*?, is hard to understand since we need it for the actual prohibition of נְשׁוּבוּעַת שְׁקֵר? And because of this, the Vilna Gaon removes the word בְּשְׁמִי so that the Toras Kohanim is asking, "Why could the Torah not have written just וְלֹא לְשִׁקֵּר בְּשְׁמִי לְשִׁקֵּר-why the need for בְּשְׁמִי?" Rav Meir Simcha's explanation allows him to keep the original גִּירָסָא and maintain a smooth flow to the Toras Kohanim: "וְלֹא לְשִׁקֵּר בְּשְׁמִי לְשִׁקֵּר-what is the intent of this *phrase*?" And the answer is that since it says in the וְעֵשְׂתָּהּ לְשׁוֹא, לֹא תִשָּׂא אֶת שֵׁם ה' אֱלֹהֶיךָ לְשׁוֹא, which can be understood to mean that one is liable *only* for using the שֵׁם הו"ה, from where then would we derive the כְּבוּיִים? It is therefore written, וְלֹא תִשָּׂא אֶת שֵׁם ה' אֱלֹהֶיךָ לְשׁוֹא-with any Name that I have.

Impressively, with one "proposal", Rav Meir Simcha has removed the difficulty between the Sifrei and the Toras Kohanim, allowed Rambam to follow the Toras Kohanim's exegesis and obviated the need to change a גִּירָסָא. And all based on one letter!

לזכר נשמת אבי מורי ר' ישראל מנחם בן ר' שלום ז"ל  
לזכר נשמת אמי מורתי רחל בת ר' אלחנן אביגדור ע"ה  
לזכר נשמת חמי מורי ר' יעקב נתן בן ר' ישראל שלמה ז"ל  
ולזכר נשמת הרב יהודה בן ר' אברהם שמחה (קופרמן) זצ"ל  
מחבר הגהות על ספר משך חכמה