

And the Kohen shall kindle wood upon it. (6:5)

The **Baal HaTurim** notes that the word *u'bieir* is mentioned twice in the Torah. It is mentioned earlier, in *Parashas Mishpatim* (*Shemos* 22:4), *u'beier b'sdei acheir*, "or he grazed in another's field." The Torah addresses the owner who allows his animal to graze in someone else's field. Second, is the above reference to the *Kohen* who kindles wood on the *Mizbayach* every morning. Obviously, some connection must exist between the two *pesukim*.

In *Sefer Devarim* 1:13, Moshe *Rabbeinu* is instructed to appoint judges to work under him in judging the nation. The *pasuk* says, *Havi lachem anashim... va'asimeim b'rosheichem*, "Provide for yourselves distinguished men... and I shall appoint them as your heads." In his commentary to the *pasuk*, *Rashi* observes that the *yud* of *va'asimeim* is noticeably missing. *Va'asimeim* without a *yud* is translated not as, "I shall appoint them," but rather as, "And I shall hold them guilty," deriving the meaning from *asham*, guilty. *Rashi* explains that the Torah is alluding to an important principle. If the nation suffers collective spiritual shortcomings, Hashem holds the leaders responsible. The *dayanim*, rabbinic leaders of the nation – in whose power the spiritual guidelines of the Torah nation are placed – have a moral, ethical and spiritual obligation to see to it that the Torah's laws are executed correctly. If there is laxity in Torah observance, the guilt is on their heads.

Applying *Rashi's* exposition, **Yalkut HaGershuni** explains the relationship between the two *pesukim* in which *u'bieir* is used. When the nation transgresses its spiritual boundaries, seeking to emulate the way of life and culture of those *b'sdei achier*, in another's field, in the fields of the gentile society, when our people copy their styles of dress, their morals, ethics and lack of spirituality, then the *Kohanim* – who represent the Jewish's nation's spiritual elite, its judges who should teach, guide and set the standard for the nation – are held in contempt. They have abused their power of leadership; thus, they will be – *u'bieir alehah ha'Kohen* – they themselves have to answer for their selfish manipulation of *halachah*. This applies to rabbinic "figures" (note "figures" rather than "leaders") who take advantage of a woman whose husband refuses to give a *get* unless she either gives up her children or pays an exorbitant sum of which the rabbinic figure takes a percentage. Concomitantly, it applies equally to the flip-side when a woman holds her children hostage, to lord over her husband while he pays through the nose for the rest of his life. In either case, the *dayanim* should mediate – not intimidate; preach calm – not incite; encourage – not extort; seek a peaceful resolution – not *u'bieir b'sdei achier*, follow the standards set by the gentile world.