

RABBI SHALOM

ROSNER

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A **Monumental** Lesson

ולא תקים לך מצבה אשר שנא ה' אלקיך (דברים טז:כב)

And you shall not set up for yourself a monument, which Hashem, your God hates. (*Devarim* 16:22)

The Torah forbids the construction of a *matzeva* (a monolith; a monument made of one stone), saying that Hashem hates them. Rashi notes that surprisingly, the patriarchs all erected *matzevos*, some as monuments and others as alters upon which to offer sacrifices to Hashem. Rav Moshe Feinstein in *Darash Moshe* is puzzled that nowadays it is common to erect a *matzeva* as a tombstone over a grave. Why is this practice not in violation of the prohibition against erecting *matzevos*?

Rav Moshe suggests two possibilities to

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מרים בת ר' מרדכי ברוך בענדיט ע"ה

Miriam Rich a"h whose 12th Yahrtzeit is on ני אלול help us better understand the concept of *matzeva*. First, he examines the root of the word *matzeva*: "hutzav", which means "stationed", "positioned", or "standing".

Prior to the giving of the Torah, the *mitzvos* were all voluntary. Then, a person could turn to God and say, "look what I've done; I deserve a reward for my deed." They could be proud of a past voluntary act, with no obligation for tomorrow. The *matzeva* was a symbol of a past achievement, a monument to memorialize a past event. However, after the Torah was given, *mitzvos* became a matter of daily obligation. There was no demanding a reward or commemoration for a past action, as no job was ever truly completed.

That is why *matzevos* are prohibited. While we are alive, we cannot stand still, as the root of *matzeva* suggests. Only once we are dead is it possible to reflect on our legacy and accomplishments. Therefore, we can build a *matzeva* upon a grave.

A second, albeit connected idea, says Rav Moshe is based on a well-known thought of the *Ba'alei Mussar*¹ that angels are referred

¹ Kli Yakar Vayikra 18:4; Pninime HaGra Bereishis 1:26.

to as "omdim" – those who stand.² Human beings are called "mehalkim" – those who walk and move. Rather than be complacent with our past accomplishments, we must constantly be seeking to forge ahead and attempt the next challenge. As we have mentioned on several occasions, life is like going up a downward escalator. If we are just standing still, we will descend. We must constantly be growing. One can be proud of accomplishments – keeping in mind, it is but one stop on the journey.

In the words of Rav Moshe. צריר אדם לילר one - מעלה מעלה בתורה ובמצות באיכות ובכמות must never cease to ascend in our study of Torah and fulfillment of the mitzvot both in terms of quality and quantity. Prior to Matan Torah, when all religious observance was voluntary, any achievement laudatory and was commendable. There was no pressure to keep growing in spirituality. Thus, a stationary stone, commemorating a past achievement was appropriate. However, post- Matan Torah, when life is all about growth, matzevos become obsolete. Let us always strive to reach for the spiritual stars.

2 Zeharia 3:7.

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