

הלכה למעשה

מאת הגאון מו"ר הרב ברוך חירשפלד שליט"א
ראש כולל עשרת חיים ברוך, קליבלנד וויטס

benefit, lesser contact with the wine such as pouring without touching, is even permitted to drink. One does not have to be concerned that he touched it while pouring because it is not the norm to touch the actual wine when pouring. Still, when the guest himself drinks the wine he poured, his lips touch the wine and any leftovers, and the mere moisture in the cup, are prohibited and the cup must be washed out with cold water.

Pasteurization. "Mevushal" wines nowadays are not actually cooked in standard pots. They are pasteurized to kill bacteria by running wine in pipes running through wider pipes that have hot water. This heats the wine but because no vapor is lost, its taste is the same and it has become a normal way to produce wine. The *Poskim* debate whether this is like the Talmudic cooking of wine in an open pot where the taste is changed for the worse, volume is decreased, and it was not a usual way of processing wine. **R' S.Z. Auerbach z"l** rules (2) that it does not have the leniency of cooked wine. However, *Kashrus* organizations in the U.S. rely on the **Minchas Yitzchok** (3) and others who consider it *mevushal*.

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen. The Jewish Kitchen (97)
Wine Affected by a Non-Observant Jew. Last week we mentioned that the *Poskim* hold that a non-observant Jew can prohibit uncooked wine by touching it. However, he can only make it forbidden to drink but not *assur* to benefit from. [If a *Rav* determines that he is a *tinok shenishba* he will not prohibit the wine at all.] This develops into an interesting and relevant *halacha*. If one invites a non-*frum* Jew for *Shabbos*, and it hasn't been confirmed whether he is a *tinok shenishba* or not, he should serve cooked [*mevushal*] wine in order to keep away from any *halachic* questions and in order not to cause the non-*frum* guest to drink the wine that he makes *assur* with the beginning of his drinking. If he did serve non-*mevushal* wine and the guest touched the actual wine in the bottle, he should not drink the whole bottle. If the guest just poured the wine, it is permitted for another Jew to drink. This is based on the **Shulchan Aruch** (1) who says that when the one who touches the wine only prohibits it from drinking and not from taking any

בין הרוחניים - תבלין מדרך היומי - בבא קמא קטז:

The *Braisa* says if a caravan is traveling in the desert and a gang of thieves attacks them, if the thieves are willing to get paid off, we don't just take a head count and divide the amount equally, but rather we calculate the portion each traveler should contribute to the payment, by how much money he has on handright now and not by his general wealth. This is because we only take into consideration what פיקוח נפש is, since getting lost is also a situation of פיקוח נפש, they divide half his salary by the amount of people and the other half by the percentage of valuables people have on hand. if a city needs to build a wall for protection, how do they collect from the inhabitants? Do they divide the cost by how many household members each family has, or do they divide the cost according to the wealth of each person, the wealthier ones contributing more than the less wealthy? answered, each person contributes as per how wealthy he is, since he stands to lose more if they are invaded. **Tosfos** explains that even though if confronted by a person will not stand idly by while being robbed. Since the thief knows this his intentions when breaking in are to kill if necessary. Therefore, and he may be killed. However, in these cases, since the plunderers are coming for money and if you give it to them they won't kill you, this is therefore not considered life threatening and consequently we don't calculate by a head count but by wealth.

something that is not so out of the ordinary, for example a thief breaks in and the homeowner yells for help and the intruder is scared away. In this type of situation, one does not recite the ברכה on a situation like this, because for גומל we are not so מקפיד that it be a גומר. In **ביאור הלכה** the *ra"h* brings the **נשמת אדם** that says according to the first שיטה that you need more of a גומר, נס גומר, they are arguing only in that specific case of the intruder. This is because we know he was only coming for money and it wasn't life threatening, but in other cases you would make the *beracha*. However, says the *ra"h* "לא נהירא" *ו"ח*. We know that a person will not stand idly by while being robbed. Since the thief knows this his intentions when breaking in are to kill if necessary. Therefore, and he may be killed. However, in these cases, since the plunderers are coming for money and if you give it to them they won't kill you, this is therefore not considered life threatening and consequently we don't calculate by a head count but by wealth.

הוא היה אומר

R' Menachem Nochum Twersky z"l (Meor Einayim) would say: "Why is the name of *Moshe Rabbeinu* not mentioned in *Parshas Tetzaveh*? Moshe died on the seventh of *Adar*, which usually occurs during the week when *Tetzaveh* is read, thus his name is not mentioned in the *sedrah*. Even in a leap year, the **Magen Avraham** (580:8) writes that those who fast on the seventh of *Adar* should fast in the first *Adar* because there are opinions that the year *Moshe Rabbeinu* died was actually a leap year and that he died in the first *Adar*."

A Wise Man would say: "Let the improvement of yourself keep you so busy that you have no time to criticize others."
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כי הלילה היא מסוגלת להותיר את רישומה של התורה על האדם, אם כן גם הויכוח והסדרה התלויות בלימוד התורה, תועלתה בלילה היא יתירה מביום.

ובספר **שערי קדושה' למהר"ח וויטאל וצוקליה** (חלק ב שער ז) כתב חז"ל: 'קימה אחר חצות לילה, וזולת היותו מכלל אבלי ציון וירושלים, שנאמר עליהם (שע"ה סו, י) שישו אתה משוש כל המתאבלים עליה, כי גם הקודש ברוך הוא באותה שעה מתאבל ושואג כארי. גם בעסקו אז בתורה אפרו רבותינו ז"ל (שה"ש רבה ז, ה) 'אין רינה של תורה אלא בלילה', ואמרו רבותינו ז"ל (עבודה זרה ג) 'כל העוסק בתורה בלילה חוט של חסד משוך עליו ביום', ואמרו רבותינו ז"ל (תמיד לב) 'כל העוסק בתורה בלילה שכינה כנגדו. וכתבי (איכה ב, יט) 'קומי רוני בלילה, ולא זכה דוד המלך ע"ה להיות חי וקיים בעולם הזה ובעולם הבא אלא על זה הדבר כמו שכתוב (תהלים קיט יט) 'חצות לילה אקום להודות לך'. ובכל ספר הוודא נתבאר שבחי המצוה הוא לאין קץ, גם משרה רוח הקודש על האדם כנוכר שם בפרשת שמות'. עכ"ל. ואכן בכמה וכמה מקומות **בוודא הקדוש** מבואר גודל מעלת לימוד התורה בלילות, ובפרט בחציו השני של הלילה, וכן **בספרי הא"ר' הקדוש ותלמידיהו**, ותלמידי תלמידיהו, האריכו בגדולת לימוד התורה בלילה ובפרט בחציו השני של הלילה, שטמנונת בו סגולות מיוחדות להתעלות בקדושה על ידי לימודו או, ועיין **בספר דאשית חכמה'** (שער הקדושה פרק ז) שהאר"ק שם מאוד בעיני.

והנה בימינו שנחלשו הודרות, אי אפשר להורות לבני אדם להשכים קום ולעסוק בתורה משעת חצות, אולם ככל שהאדם יכול להקדים השכמתו כדי לנצל את השעות של האשמורה האחרונה לתורה ולתחינה הרי זה משובת, כי מקובל מכמה צדיקים שזוהי סגולה גדולה לכפרת עוונות ולקירבת ה'.

לשון הרע כנגד כולם', ע"כ. הרי מבואר שלשון הרע הוא כנגד כולם! וכמו שמצות תלמוד תורה הוא כנגד כל המצות כמו כן איסור לשון הרע הוא כנגד כל העבירות שבתורה. ולא עוד, שאמרו חז"ל (פרקי דר' אליעזר נ"א): "כל המספר לשון הרע אין לו חלק לעולם הבא". ע"כ. הרי התכלית של כל היודי בהאי עלמא הוא ליכות לעולם הבא, ומי שמספר לשון הרע, אין לו חלק לעולם הבא.

וכתב **החובת הלבבות** (שער הכניעה פרק ז) דבר פלא חז"ל: 'ואמר אברהם מן החסידים: הרבה בני אדם יבואו ליום החשבון, וכשממאים להם מעשיהם, ימצאו בספר זכיותם וזכיות, שלא עשו אותם, ויאמרו: לא עשינו אותם, ויאמר להם: עשה אותם אשר דבר בכס וספר בגנותכם. וכן כשיחסר מספר זכיות המספרים בגנותם, יבקשו אותם בעת ההיא, ויאמר להם: אברו מכם בעת שדברתם בפלוגי ופלוגי. וכן יש מהם גם כן שימצאו בספר חובותם חובות שלא עשו, וכשאומרים: לא עשינום, יאמר להם: נוספו עליכם בעבור פלוגי ופלוגי שדברתם בם. כמו שאמרו: והשב לשכנינו שבעתים אל חיקם ודרפתם אשר חרפוך ה'. ועל זה הוודאנו הכתוב באמרו: וזכר את אשר עשה ה' אליהן למרים בדרך', עכ"ל.

הרי מי שמדבר על תבדו, ולא זכויות הולך למי שדבר רע על תבדו, וכן כל החובת עששו מי שדיבר עליו הולך להמדבר. ומכל הנ"ל מובן הייטב מדוע יש צורך גדול שתהא המעיל מכפר על עון החמור של לשון הרע. נורא למתבונן!

טוב התבלין

מאת הגה"צ רבי גמליאל הכהן רביעוביץ שליט"א, ר"י שער השמים ירושלים עיראק
ואתה תצוה את בני ישראל ויקחו אליך שמן זית וך כתית למאור להעלות נר תמיד (כו-2) - מעלת ההשכמה ב'חצות' כדי לעסוק בתורה את התיבות 'כתית למאור להעלות נר תמיד' יש לפרש בדרך רמז: 'כתית' - אם רוצה האדם לזכך את עצמו ולשבר את דרגוליו הרעים, 'למאור' יראה לנכון להדבות בתורת ה' שהיא 'מאור' להאדם כמאמר הכתוב (משל"ו, כג) 'כי נר מצוה ותורה אור'. ועיקר סגולת התורה המועילה לדבר זה, הוא הלימוד בלילה בשעה שצדיקים להעלות נר' כדי להאיר החשיכה, ככה דיגל את עצמו 'תמיד' מבלי להחסידי מלהשכים קום גם לא לילה אחת, כדי לעסוק בתורת ה' בראש האשמורה. וכבר הפליגו בספרים הקדושים במעלת ההוגה בתורה בלילות, ואצתיק לפניך את לשונו של **הרמב"ם** (תלמוד תורה ג, יג) חז"ל: 'אף על פי שמצוה ללמוד ביום ובלילה, אין אדם לומד רוב חכמתו אלא בלילה, לפיכך מי שרצה לזכות בכרת התורה, יזד בכל לילותיו, ולא יאבד אפילו אחד מהן בשינה ואכילה ושתיה, ושיחה וכיוצא בהן, אלא בתלמוד תורה ודברי חכמה. אמרו חכמים: ויקרא רבה פרשה יש סימן (א) אין רינה של תורה אלא בלילה, שנא' (איכה ב, יט) 'קומי רוני בלילה, וכל העוסק בתורה בלילה חוט של חסד נמשך עליו ביום, שנאמר (תהלים מב, ט) 'זימם יצוה ה' חסדו, ובלילה שידה עמי תפילה לאל חי'. וכל בית שאין נשמעים בו דברי תורה בלילה אש אוכלתו, שנאמר (איוב כ, כו) 'כל חשך טמון לצפוניו תאכלו אש לא נופת, כי דבר ה' בזה, זה שלא השגיח על דברי תורה כל עיקר' עכ"ל הנוגע לענייננו. והנה מתוך לשונו אתה למד שכל הסגולות שיש בלימוד התורה, יתירה היא בלילה מביום, כי זכות התורה ניתוסף חכמה באדם, ולדידו הלאו 'אין אדם לומד רוב חכמתו אלא בלילה'.

עדותיך אתבונן

לפדוש מאת הרב אברהם ויטאל באשמוך שליט"א, נפטר שיהא אברהם

והיה על אהרן לשרת ונשמע קולו בבאו אל הקדש לפני ה' ובצאתו ולא ימות ... (כה-לה) - חומר איסור לשון הרע
איתא בגמ' ערכין (טז), 'אמר ר' ענני בר ששון: למה נסמכה פרשת בגדי כהונה לפרשת קרבנות? לומר לך: מה קרבנות מכפרין, אף בגדי כהונה מכפרין; כחונת מכפרת על שפיכות דמים וכו', מכנסים מכפרים על גילוי עריות וכו', מצנפת מכפרת על גסי הוות, כדברי חנינא, דא"ד חנינא: יבא דבר שבגובה ויכפר על מעשה גובה; אבנט מכפרת על הרהור הלב וכו', חושן מכפר על הדינין וכו', אפוד מכפר על ע"ז וכו', מעיל מכפר על לשון הרע, אמר הקב"ה: יבא דבר שבקול ויכפר על מעשה הקול'. ע"כ. הרי מבואר מדברי הגמ', שהבגדים היו מכפרים על עבדות מסיים. ואם התורה קבע שהבגדים יהיו מכפרים וקרא על עבדות אלו, ע"כ הם עבדות חמורים עד מאוד. וע"כ כדי להארך קצת בביאור הענין.

המעיל מכפר על לשון הרע, וכבר האריך **הפנץ חיים**, בספרו 'חפץ חיים', שעל סיפור אחד של לשון הרע שיש לעבור על י"ז לאוין, י"ד מצות עשה, וגם על ג' ארורים פחד נורא! ואמרו חז"ל (**תוספתא** דפאה פרק א, ה"ב): 'על אילו דברים נפרעין מן אדם בעולם הזה והקדן קיימת לעולם הבא על ע"ז ועל גלוי עריות ועל שפיכות דמים ועל

מעשה אבות ... סימן לבנים

מעשה חרש אבן פתוחי חתם תפתח את שתי האבנים על שמת בני ישראל מסכת משבצות וזב תעשה אתם ... (כה-א)

R' Binyamin Cohen *shlita* is a rabbi in a community in Israel with both religious and non-religious Jews. At one of his nightly classes, R' Cohen noticed a young man standing outside, peeking his head in the window to see when the *shiur* was over. As it were, when the *shiur* finished, the man came inside, put on a *yarmulka*, said *Kaddish*, and then disappeared. When this happened consistently for a few weeks, R' Cohen ran after the young man and asked what was going on.

The man explained himself: "My father passed away recently and left an inheritance of twelve million *shekels*. In his will, he gave two million to me, his son, and two million to my sister. The remaining eight will be mine on condition that I say *Kaddish* during the entire year. But, if I miss even one day, then my sister and I split the entire 12 million evenly."

Determined to get half of the full amount, the sister hired private detectives to catch her brother missing his daily *Kaddish*. However, a few months into the year, they reported back that her brother had yet to miss one day!

Realizing that she was dealing with a very determined brother, she approached R' Cohen and offered him a deal. If the rabbi will somehow arrange that her brother will miss one day of *Kaddish*, she would give 400,000 *shekels* toward any of R' Cohen's needs, either to any of his *tzedakah* purposes or for his own personal use.

R' Cohen didn't know what to do. He knew he could do a lot of very good things for the community with that money, things that would have an impact much more than the brother's single *Kaddish*. Anyway, he reasoned, the young man saying *Kaddish* wasn't doing anything else spiritually. Still, he brought the matter before R' Aharon Leib Steinman ז"ל to ask him what he should do. R' Aharon Leib didn't agree with R' Cohen's logic at all. "If one day of *Kaddish* is missed, their father won't have a *Kaddish* said for him. You don't know what the father would prefer - a *Kaddish* or all that 'honor' from the *tzedakah* you give. Since you don't really know what is preferable, you can't do it."

R' Cohen suggested that perhaps the man saying *Kaddish* and nothing else is an embarrassment to *Torah*. After all, he doesn't keep any other *mitzvos* or learn a word of *Torah*, so just this one act of saying *Kaddish* actually makes him look very bad in *Shamayaim*. R' Aharon Leib responded with sharp words. "Are you the *Torah*? Do you know that the *Torah* would rather - 400,000 *shekel* over one *Kaddish*?"

R' Cohen was convinced and left it at that. He never tried to foil the brother's *Kaddish*.

One day, the brother didn't run away after *Kaddish* but instead approached R' Cohen and asked, "How is it that you are so kind to let me sit outside every night, not partake in any of your classes, and yet you don't chase me away?"

Knowing that the young man was only coming to the *shul* to secure his extra eight million *shekels*, the rabbi responded, "I'm offering precious stones, gems and diamonds. If you don't want them, it's your loss, not mine."

"Diamonds?!" the boy asked, his interest piqued. "What kind of diamonds?"

"I'll tell you what," answered R' Cohen, realizing that this just might be the "hook" he needed. "Come to our next class tomorrow evening, and you'll see what type of diamonds I'm talking about."

The man did just that. The newcomer was warmly welcomed, heard the rabbi's "diamonds," started attending more frequently, and as a result, relates R' Shlomo Farhi *shlita*, who tells this story, he renewed his commitment to *Hashem*. He began to become observant and fulfilled many more *mitzvos*. In the end, he made it through the entire year and never missed a *Kaddish* for his father, thus earning the remaining eight million *shekels*. Now, no one could foil his plans anymore.

Indeed, R' Aharon Leib's lesson stands strong and firm: we don't know the value of even one *Kaddish*. We cannot decide the value of one *mitzvah*. In this case, that *mitzvah* began the boy's journey toward *Torah* and *mitzvos*.

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תורת הצבי על הפטרות A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALLED HISTORIAN

Just after the destruction of the first *Bais Hamikdash*, *Yechezkel HaNavi* experienced a vision of the third and final *Bais HaMikdash* which he was to share with *Klal Yisroel* in the hopes that it would stir them to repent from their sinful ways. *Hashem* then instructs the *Navi* to "let them measure its [*Bais HaMikdash*] plan." But what, in fact, does this even mean, and what does showing *Klal Yisroel* the measurements have to do with shaming them?

R' Don Yitzchok Abarbanel ז"ל explains that the answer is based on basic human psychology. When one is looking to recruit others - whether it be for fundraising, joining a movement, or anything else of the sort, it's important to make the potential donor or potential member

feel like they are indispensable and integral participant. The best way to do this is include the person in the planning stages and have them give their input.

Says the *Abarbanel*, *Yechezkel HaNavi* was told to specifically show *Klal Yisroel* the layout of the third and final *Bais HaMikdash* as well as its measurements and laws so that the people would feel intimately involved in the planning and eventual construction of this edifice. The idea behind this was not necessarily to shame them at all, but rather to make them feel so special and part of an elite group of planners for the eternal Temple. *Hashem* hoped that *Klal Yisroel* would then improve and wish to make themselves better and worthy of being part of that chosen group.

ונשא אהרן את שמותם לפני ה' על שתי כתפיו...ונשא אהרן את שמות בני' בחוש המשפט על לבו (כה-בבב)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPMAN ז"ל

מחשבת הלב

We find that the שמות השבטים were inscribed on the אפוד and also on the חושן. The *Kohen Gadol*, to a certain degree, was a leader, a captain of the *Yidden*. He was tasked with performing the holy *avodah* in the *Kodesh HaKodoshim* on *Yom Kippur*, supplicating on behalf of *Klal Yisroel*. Thus, he bore the responsibility of the Jews. Clearly he had to be worthy of such an awesome responsibility. Only a person who worries constantly for the welfare of his brethren can be a worthy ambassador. The thinking of, worrying about, and *davening* for, is the עבודה שלב, the duties of the heart. (See *Makkos* "הי' לו להתפלל עליהם ולא התפלל") The heart of a true *manhig* must pulsate with concern 24-7, for both the physical and spiritual well-being of each *yid*. The *choshen*, situated on his heart, was the appropriate place to have the שבטים listed as a reminder. It's also clear from *Chazal* that the leaders bear the *achrayos* for the *klal*, and it is incumbent upon them to ensure that all goes well, (ברוחניות ובגשמיות, again see *Makkos* ibid). That obligation lies on their shoulders as they carry the weight and responsibilities of the *Bnei Yisroel*. Hence, the names were also embedded on the אבני זכרון on the אפוד.

As we know, *Moshe Rabbeinu's* name does not appear in this *parsha*. One *pshat* is that *Moshe* told *Hashem* in *Parshas Ki Sisa* "מחני נא מספרך", if *chas v' shalom*, *Hashem* followed through with His intended retribution for the sin of the *eigel*. *Hashem* didn't want to erase *Moshe's* name. But the words of a *tzaddik* must come true to an extent. A quandary! So, in the last *parsha* before *Ki Sisa*; actually the last opportunity for ה' to fulfill the *tzaddik's* words, He omitted *Moshe's* name. Our quintessential leader, squared his shoulders, went out on a limb for our sake, and proved that he deeply cared for us in his heart.

Our *Gedolim* have always displayed such commitment on behalf of us, their beloved people, and for that we are eternally indebted to them. May their *zechusim* always protect *Klal Yisroel*, especially in these precarious times when we need it most.

משל למת הדבר דומה

ונשמע קולו בבאו אל הקדש לפני ה' ... (כה-לה)

משל: There was a certain student who would always bring R' Aharon Kotler ז"ל, a hot cup of coffee each day at a specific time. One day, the *talmid* brought the coffee as usual, but when he passed the *Rosh Yeshivah* an hour later, he noticed that the coffee had not been touched. He thought R' Aharon might not have noticed it since he was engrossed in learning, and he brought another steaming cup of coffee for his *Rebbe* as the first cup was now cold. However, this one too, remained untouched. The *talmid* was concerned, and he asked the *Rosh Yeshivah* if something was wrong.

R' Aharon replied as follows: "I am aware of a certain family that is making inquiries for a *Shidduch* concerning a young man who had once studied under me. If the family calls me, I will be in a difficult position to respond accurately.

I cannot say something that is not true, however, I also cannot say the truth about this young man, because the truth does not speak well for him. Therefore, I have accepted today as a fast day upon myself, in the hope that in the *zechus* of my fasting and *davening*, this family will not ask me any questions about this boy!"

משל: *Chazal* teach us (*Arachin 16a*) that each article in the *Kohen Gadol's* outfit atones for a different transgression. However, not every transgression is covered, so apparently the ones that are accounted for have a tremendous significance. Hence, it is interesting to note that the *me'il* is worn to atone for the sin of *lashon hara*, saying, "Let an item like a bell, that gives off sound, come and atone for a sin done with sound." It is said that for this reason, the holy **Chofetz Chaim ז"ל** put so much effort into highlighting this terrible sin, devoting his life to *Shmiras Halashon*.

ועשית מוזה מקדש קדש ועצי שמים תעשה אתו ... (ל-א)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

Parshas Tetzaveh deals with the various *Bigdei Kehuna*, the clothing worn by *Aharon Hakohen*, his sons, and their descendants for centuries. Previously in last week's *parsha*, the *Torah* went into great detail about the *keilim*, the vessels that were used in the *Mishkan*. Why, then, does our *parsha* conclude with the *Mizbeach*, upon which the *Ketores* (spices) were burnt, as opposed to discussing it last week? It would seem that the rightful place for the laws and details concerning the construction and items burned on this *Mizbeach* would be in last week's *sedrah*.

R' Levi Yitzchok of *Berditchev ז"ל* (*Kedushas Levi*) gives us a fascinating understanding, explaining that *Aharon* and his children were chosen by the Almighty to be the *kohanim*, and the beautiful garments that they wore was a testament to their special status. This was in spite of the fact that some individuals amongst the Nation, like *Korach* and his cohorts, became jealous of this honor and privilege and resented the fact that *Moshe Rabbeinu* chose his own brother for this important role. *Moshe Rabbeinu* had to prove to *Korach* that *Hashem* had chosen *Aharon* to be the *Kohen Gadol* and used the *ketores* to prove this point. He told *Korach* to take pans of fire and place *ketores* inside, "And the man whom *Hashem* will choose will be the holy one." (במדבר טז-ה) In the end, *Korach* and his followers were swallowed up in the earth and the *ketores* confirmed for all generations that *Aharon* and his descendants were chosen by *Hashem*.

For this reason, after the *Torah* describes the *Bigei Kehuna* and the *Chanukas Hamishkan*, which was performed by the *kohanim* and gave them their priestly status, it concludes with the *ketores*, for it is proof that *Aharon* was chosen by *Hashem*.

Rav Avraham Pam ז"ל points out that from here we learn that no one can ever be jealous of another's position, status or job, for every person has a unique task that only he can fulfill, which was chosen for him by *Hashem*.