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A VORT FROM THE ROSH YESHIVA מורינו הרה"ג ר' אברהם גורביץ שליט"א

פרשת צו

זֶה קָרְבַּן אֶהָרֹן וּבָנָיו אֲשֶׁר יִקְרִיבוּ לֵה' בְּיוֹם הַמִּשַׁח אֹתוֹ, עֲשִׂירֵת הָאֶפֶה סֹלֶת מִנְחָה תָּמִיד וְכוּ'. וְהִלְכֵהֶן הַמְּשִׁיחַ תַּחֲתֵיו מִבְּנֵי יַעֲשֶׂה אֹתָהּ חֶק עוֹלָם (ויקרא ו, יג, טו)

This is the offering of Ahron and his sons, which each shall offer to Hashem on the day he is inaugurated: a tenth-ephah of fine flour as a continual minchah offering...The Kohen from among his sons who is anointed in his place shall perform it; it is an eternal decree. (Vayikra 6:13, 15)

This week's *parshah* discusses the unique *menachos* offered exclusively by Kohanim. The *possuk* begins by referring to a *minchah* brought אֹתוֹ הַמִּשַׁח - on the day of a Kohen's inauguration, but goes on to speak of a מִנְחָה תָּמִיד – a continual *minchah*, which implies an offering brought regularly. Rashi explains that the *possuk* is referring to two different types of *menachos*. The מִנְחָה תָּמִיד is a *minchah* brought by the Kohen Gadol when he assumes office and every day thereafter, as stated in a later *possuk*, וְהִלְכֵהֶן הַמְּשִׁיחַ תַּחֲתֵיו מִבְּנֵי יַעֲשֶׂה אֹתָהּ חֶק עוֹלָם. However, the *minchah* brought בְּיוֹם הַמִּשַׁח אֹתוֹ - on the day of inauguration, is a קָרְבַּן אֶהָרֹן וּבָנָיו, a *korban* brought by Ahron and his sons i.e. all Kohanim, on their first day of service in the Beis HaMikdash.

The Rosh Yeshiva *shlita* explains that there is a profound message behind the difference in practice between the regular Kohen and the Kohen Gadol. The regular Kohen brings an inauguration *minchah* only once, on the day he starts doing *avodah*. On the other hand, the Kohen Gadol offers an inauguration *minchah* every single day, because he is in a constant state of renewal. Great people do not remain static, and every day of his service in the Beis HaMikdash presented fresh spiritual heights. Therefore, a special *minchah* was required daily to initiate this new phase of *avodah*.

This concept is explained in the Chovos Halevavos, which expounds that a continual and increased recognition of Hashem leads to a higher level of service to Him:

מצות התורה יש תכלית למספרן והן מגיעות עד סך ידוע והוא תרי"ג מצות. אך מצות השכל כמעט שאין להם תכלית, כי בכל יום יוסיף האדם דעת בהן, וכל אשר תוסיף הכרתו ויבין טובות האלקים ועוצם יכלתו ומלכותו יוסיף להכנע לו ולהשפל לפניו. ועל כן אתה רואה דוד ע"ה מתחנן אל האלקים להעיר אותו עליהן ולהסיר מסך הסכלות מעל עיניו, כמ"ש (תהלים קיט) גל עיני ואביטה נפלאות מתורתך הורני ה' דרך חקיר וגו', הדריכני בנתיב מצותיך וגו', הט לבי אל עדותיך וגו'. ואומר (שם) לכל תכלה ראיתי קץ רחבה מצותך מאד ... וכבר נאמר על קצת הפרושים שהיו כל ימיהם בתשובה מפני שהיו מחדשים בכל יום תשובה בעבור תוספת הכרתם בגדולת האלקים בכל יום, וקצורם במה שהם חייבים לו מן העבודה בשעבר, כמ"ש דוד ע"ה (שם יט) יום ליום יביע אמר וגו', ואומר (שם קיט) פלגי מים ירדו עיני על לא שמרו תורתך. (שער עבודת ה' ריש פ"ג)

The commandments of the Torah are limited and well-defined, consisting of 613 precepts. However, the duties imposed by the understanding are almost infinite, for a person daily increases his knowledge of them. The more his faculty of perception develops and he comprehends Hashem's beneficences, mighty power, and sovereignty, the more will a man humble himself before Him. Therefore, you find that Dovid beseeched Hashem to arouse him

to the knowledge of these duties and remove the curtain of folly from his eyes, as it is said, "Open my eyes that I may behold wondrous things out of Your laws." (Tehillim 119:18); "Teach me, Hashem, the way of Your statutes." (ibid. 119:33); "Incline my heart to Your testimonies." (ibid. 119:36). Furthermore, it is said "To all perfection have I seen an end; but Your commandments are exceedingly broad." (ibid. 119:96) ... Some perushim spent their whole lives in teshuvah, moved to renewed repentance every day because their recognition of Hashem's greatness increased. They realized how much they had fallen short in the fulfilment of their obligation of service in the past, as Dovid said, "Day following day communicates knowledge" (ibid. 19:2). He also said, "My eyes shed streams of water because they did not keep Your Torah." (ibid. 119:136) (Shaar Avodas Hashem 3)

The Kohen Gadol was expected to be on the *madreigah* aforementioned in the Chovos Halevavos. Every day he was expected to increase his understanding and enrich his *Avodas Hashem*. He was in a constant state of growth and development, constantly deepening his spirituality. To symbolise this progress, he brought a new *korban* every day, initiating this new level he had gained, and indicating how each day's *avodah* was on a higher plane than the previous day.

The *possuk* in Parshas Vaeschanan (*Devarim* 4:10), citing one of the *Zechiros* we mention each day, says, יוֹם אֲשֶׁר עֲמַדְתָּ לִפְנֵי ה' אֱלֹהֶיךָ בְּחֶרֶב, בְּצָמָר ה' אֵלֵי, הִקְהֵל לִי אֶת הָעָם וְאִשְׁמַעְם אֶת דְּבַרִי אֲשֶׁר יִלְמְדוּן, לְיָרְאָה אֶתִּי כָּל הַיָּמִים אֲשֶׁר הֵם חַיִּים עַל הָאָדָמָה, *The day that you stood before Hashem, your G-d, at Chorev, when Hashem said to me, "Gather the people to me and I shall let them hear My words, so that they shall learn to fear Me all the days that they live on the earth."* R' Simcha Zissel of Kelm questions why the *possuk* felt a need to write עַל הָאָדָמָה הֵם חַיִּים אֲשֶׁר הֵם חַיִּים – all the days that they shall live. Since every *mitzvah* written in the Torah remains relevant forever, why would we assume that this commandment of fearing Hashem should be limited to a certain time-period, requiring the Torah to explicitly tell us otherwise?

R' Simcha Zissel clarifies that these words of the *possuk* are not written about the obligation of fearing Hashem which is always applicable, but rather about the duty of יִלְמְדוּן אֲשֶׁר – to constantly learn. No one can claim to have fully acquired the understanding necessary to recognise Hashem's greatness and fear Him. The *possuk* proclaims, עַל הָאָדָמָה הֵם חַיִּים אֲשֶׁר הֵם חַיִּים, one must continuously advance their knowledge and acquire fear of Hashem. There is always more to learn and grasp, and as the Gemara (*Chagigah* 15a) teaches, these ideals are difficult to acquire, like golden vessels, and easy to lose, like fragile glass. The vastness of Hashem's greatness obligates us to constantly strive for a more profound perception.

May we be *zoche* to constantly grow, develop and progress in our understanding of Hashem, His Torah and *mitzvos*. This will ignite a renewal in our devotion and dedication to serving Hashem, resulting in each day's *avodah* surpassing the previous day's!

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