

## דרכים בפרשה צו

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**ולבש הכהן מדו בד ומכנסי בד ילבש על בשרו והרים את הדשן אשר תאכל האש את העלה על המזבח ושמו אצל המזבח. ופשט את בגדיו ולבש בגדים אחרים והוציא את הדשן אל מחוץ למחנה אל מקום טהור**

*"The kohen shall dress in his fitted linen tunic... he shall separate the ash...and place it next to the mizbeach. He shall remove his garments and don other garments, and he shall remove the ash to the outside of the camp" (6:3-4)*

Chazal (Yoma 23b) explain that the kohen's act of removing his garments was an act of derech eretz, because it is not proper for a servant to serve wine to his master in the same garments he used while cooking.

The Telshe Rosh Yeshiva, Rav Mordechai Gifter zt"l, learned a powerful message from Chazal's words. A מלך בשר ודם (human king) has many servants in multiple positions. Each servant has his own job and is expected to restrict his duties to remain within that role. The royal cook stays in the kitchen, while the king's waiter exercises his refinement and etiquette while serving the king.

But when it comes to serving the Melech Malchei Hamelochim (King of all Kings), the opposite is true. The same kohen that takes out the ashes then proceeds to remove his clothes, don other clothes and continue on with the avodah. Every aspect of serving Hashem, regardless of how menial it may appear, carries inherent chashivus (importance) when it is the will of Hashem. One who has performed a seemingly basic and common task has fulfilled Hashem's will and is thus worthy of eternal praise. The fulfillment of Hashem's will is the critical factor.

The Mishna in Pirkei Avos (2:1) states, והוי זהיר במצוה קלה כבחמורה, שאין אתה יודע מתן שכרן של מצות - *Rebbe said, "Be as scrupulous in performing a minor mitzvah as in performing an imperative one, for you do not know the reward for mitzvos."* Rebbe is teaching that within the realm of Hashem's mitzvos, there is nothing that is considered mundane or degrading. Each and every mitzvah should be regarded with the highest honor and respect and treated with the realization that it is a beautiful gem waiting to be treasured.

One of the parts of the avodah on Yom Kippur was the sending of the goat with the designated person ("ish iti") who would then push it off a cliff to its death. This

was done with great fanfare; the "ish iti" would be accompanied by the most honorable people of Yerushalayim (Yakirei Yerushalayim), pausing along the way from one sukkah to another.

It is interesting that these great people would accompany him on the holiest day of the year, Yom Kippur, as if they had nothing better to do with their time. Wasn't this the most exciting day to be a spectator at the Beis Hamikdash? Only once a year could one see the way the Kohen Gadol ran to and fro, changing from one set of clothes to the other, immersing himself in the mikvah, offering the ketores and so on. Think of all the *hisorerus* that one could glean from these sights! And yet, these people went to accompany the *ish iti* so that he should not go alone.

The well-known explanation here is that this would demonstrate that the importance of *chesed* is far greater than even witnessing the avodah on Yom Kippur. The sefer K'motzai Shalal Rav points out that it is for this reason that these people were called the "Yakirei (precious people of) Yerushalayim," because they would put others before themselves. In the introduction to the sefer Nefesh HaChaim, Rav Chaim Volozhiner's son writes that his father constantly told him these words: כל האדם לא לעצמו נברא, רק להועיל - **The creation of man was not for himself, but rather to help another to the utmost of his ability.**

In light of Rav Gifter's *yesod*, we can perhaps add another dimension:

This person was called the "ish iti" because he was "designated" for this purpose. The Yakirei Yerushalayim went along with him instead of watching the Kohen Gadol in order to teach us that any person that truly fulfills his tachlis (life's mission) can be just as great as the Kohen Gadol on Yom Kippur.

While it's true that Reuven may not possess Shimon's talents, at the same time he must know that it is also not expected of him to accomplish Shimon's mission. As the famous story of Reb Zusha goes: Reb Zusha was crying before his passing. When asked why, he explained, "When I come Upstairs to the Beis Din Shel Maalah, they won't ask me why I wasn't like Moshe or Avraham. They will ask me, 'Zusha, why weren't you Zusha?' Why didn't I fulfill my own potential? That is why I am crying."

**מרדכי אפּפּעל, Good Shabbos,**