



Adapted from the sefer חמין במוצאי שבת a collection of maamarim on
תנא דבי אליהו given by the Tolner Rebbe shlita at Melave Malka

Melave Malka Parshas T'tzaveh 5763

"ואתה הקרב אליך את אהרן ואחיו ואת בניו ואתו מתוך בני ישראל לכהנו לי אהרן נדב
ואביו אלעזר ואיתמר בני אהרן"

Hashem tells Moshe Rabeinu to designate Aharon and his sons to serve as kohanim, מתוך בני ישראל, from within Bnei Yisroel. The Zohar Hakadosh explains that the Kohen Gadol can only attain his position, if he is connected to all of the Jewish people as an equal among equals - מתוך בני ישראל.

This lesson of the Zohar Hakadosh sheds light on a puzzling halacha related to the Kohen Gadol. A רוצח בשוגג, one who killed through negligence, must remain in the עיר מקלט, (city of refuge), until the death of the Kohen Gadol. The Gemara (מכות י"א.), explains that this halacha highlights the responsibility of the Kohein Gadol. He should have asked for רחמים on behalf of his generation, yet he did not.

The Gemara later specifies that he should even have asked for רחמים, that the judgement of those killers should have come out לזכות, (favorably). The Maharsha explains that this responsibility lies particularly with the Kohen Gadol, who davens for כפרת עון on Yom Kippur. He should have davened to annul the decree that the victim should be killed, and also that the reshaim should do tshuva, and nullify negative decrees.

We have to picture the Kohen Gadol, the holiest person, in the Kodesh Kodashim, the holiest place, on Yom Kippur, the holiest day. He was expected to daven that the רשעים, would not kill anyone in the upcoming



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year. He is obligated to feel connected to every Jew of every kind. This isn't simply an admirable minhag. He is held responsible and punished if he forsakes this essential aspect of his avoda.

The Zohar Hakadosh illuminates the basis of this halacha. The very position of Kohein Gadol only exists מתוך בני ישראל, in the context of full connection to every Jew. Therefore, in the Kodesh Kodashim, a true Kohein Gadol, will have every Jew in mind, and daven for each and every one of them.

The Mishna in Avos (א:י"ב), instructs us to be talmidim of Aharon who was אוהב שלום ורודף שלום אוהב את הבריאות ומקרבן לתורה.

Avos D'Rabi Noson elaborates. "R. Meir said...When Aharon walked on the road, and met a wrongdoer, even a רשע, he would give him שלום. The next day, when that person wanted to sin, he would say, 'Oy, how could I look Aharon in the face if I do this aveira. I am ashamed to sin after he gave me שלום just yesterday.'"

The Pnei Menachem zy"a, whose Yahrzeit comes out on the 17th of Adar, embodied this approach. Everyone knew that he never favored one Jew over another. He paid no attention to a Jew's financial, or spiritual, wealth or poverty. To him, all Jews were the same.

During the last days of the Pnei Menachem's life, Arab terrorists were murdering Jews each week. He felt and expressed intense pain over these tragedies, and was inconsolable. One man of limited intelligence thought he could comfort the Rebbe by pointing out that none of the victims were אנ"ש, (Anshei Shlomeinu, part of our group).

Upon hearing this foolish, thoughtless statement, the Rebbe was beside himself. He exclaimed, "because they aren't אנ"ש, we shouldn't agonize over them?"



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This episode at the end of his life, expressed his lifelong practice of pouring out his heart in tefilla for each and every Jew in Am Yisroel, no matter where they lived or whether they identified with one “camp” or another.

As we approach Purim, we should remember the approach of Mordechai Hatzadik. The Jews at the time of Purim had fallen to the lowest places. They even ignored Mordechai’s instructions by participating in the banquet of Achashverosh. Mordechai Hatzadik, stepped down from his position as head of the Sanhedrin, to work as an “askan”, and to teach children. He took these steps knowing that some of his colleagues in the Sanhedrin would distance themselves from him. The Megilla describes him as דורש טוב לכל עמו, ודובר שלום לכל זרעו. He sought good for all of his nation.

Now, in the days of “Purim Katan”, on the night of the הילולא קדישא של אבינו שבשמים, we must join together as children of מן הפני מנחם זיע"א, with no aspect of separation. Through this, we will merit ביאת גואל צדק שיקבץ נדחינו מארבע כנפות הארץ, בעגלא דידן ובזמן קריב אכי"ר



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