



Adapted from the sefer **שבת במוצאי שבת** and **חמין בזמן** collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Tetzaveh 5763

Regarding the clothing of the Kohen Gadol, the Torah says,

שבעת ימים ילבושם הפכה תחתיו מבניו אשר יבא אל אהל מועד לשרת בקודש

For seven days, the Kohen who takes his place from among his children will come to *Ohel Moed* to serve in the Kodesh, will wear them.

Rashi comments that the words, **תחתיו מבניו** teach us that if the Kohen Gadol has a son who can fill his place, he should be appointed Kohen Gadol in his (father's) place.

The Rambam brings this as the *halachah* (הלכות כלי המקדש ד"כ:").

“When the King, or the Kohen Gadol, or another of those who have been appointed dies, we install his son, or the one who is meant to inherit him, in his place. And whoever has priority in terms of inheritance, has priority when it comes to the dead man's position, *as long as he fills his place in wisdom*, or (if he fills his place) in *yirah* - even if he doesn't fill his place in wisdom.”

However, in the next *halachah*, the Rambam adds,

“The son of the *meshuach milchamah* (the kohen who addresses Bnei Yisrael before they went to war) is never appointed in his place (automatically). Rather, he is the same as all other *kohanim*. If he is anointed for the task of war, he is anointed, and if not, he isn't.

The Radbaz explains this differentiation.



[1]

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“In other positions, there is no objection even though the son isn’t exactly the same as his father. However, the *meshuach milchamah* must strengthen the hearts of the nation in preparation for war. They did not want that position to be inherited, rather everything depends on the needs of the hour.”

In other words, the *meshuach milchamah* had to strengthen and encourage the hearts of those who are going into battle, to trust in *Tzur Yisrael* - the Rock of Yisrael who saves them in times of trouble, and not to fear the enemy. In *Maseches Sotah* (מ"ב.), Chazal relate that he would tell them:

“You are going towards your enemies, who will not have mercy on you if you fall into their hands...Let your hearts not be weakened by the neighing of their horses and the sharpness of their swords. Do not fear the clashing of their shields, or the multitude of their soldiers. Don’t be frightened by the sound of their screams, for it is Hashem your G-d who walks among you. They come with the victory of flesh and blood, but you come with the victory of Hashem. The Pelishtim came with the victory of Goliath, and what was his end? He fell to the sword, and they fell with him. The children of Amon came with the victory of Shovach, and what was his end? In the end he fell to the sword, and they fell with him. But you are not like that, for Hashem your G-d walks with you to fight for you”.

This was the way he was supposed to strengthen their hearts and their *emunah*.

Since this was the nature of his task, even if his son filled his place in terms of wisdom and *yiras shamayim*, that wouldn’t be sufficient reason to appoint him as *meshuach milchamah*. If his voice can’t roar like a lion, and he is incapable of imbuing the soldier’s hearts with strength and courage, he lacks the abilities that are essential to the task. Therefore, he can’t inherit his father’s position. He is like the son of a *Kohen Gadol* who fills his father’s place in terms of wisdom and *yiras shamayim* but is missing limbs *rachmana litzlan*. Without hands, he simply can’t perform the *avodah*. Similarly, the son of the *meshuach milchamah* who can’t provide soldiers with the necessary strength and encouragement, is unfit for the position.



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However, a *kohen* who isn't the son of the previous *meshuach milchamah* but does speak eloquently and knows how to provide the soldiers with strength and courage, should be anointed as the next *meshuach milchamah*.

This lesson also applies to our ongoing battle with the *yetzer hara*. A man's children don't inherit his victories over the *yetzer hara*. Even if the father has eliminated the *yetzer* from his heart, he can't transfer that level of *kedushah* to his children. Like every other Jew, each of them must fight with all his strength against the *yetzer hara*, for the *yetzer* attacks each person individually. If the son is equal to his father in wisdom and *yiras shamayim*, he will even be subjected to more frequent and more powerful attacks of the *yetzer hara*. As Chazal revealed to us, כל הגדול - (סוכה כ"ב),
מחברו, יצרו גדול הימנו - Whoever is greater than his friend, his *yetzer* is also greater than that of his friend.

No one enters the battle with the *yetzer hara* with a guarantee of victory. Even the greatest *chasid* may stumble and fall in this battle, if he doesn't fight with every ounce of his strength. The *Tana D'vei Eliyahu Zuta* (כ"ב ט"), relates that R. Akiva had a student who sat in front of all the *talmidim* like the general of an army, and resembled a *malach*. The *malach* Gavriel even stood next to him. Nonetheless, he nearly fell into the trap of the *yetzer hara*.

Therefore, a person has to be wise enough to understand that no one, great or small, is safe from the traps of the *yetzer hara*. Our only option is to maintain our vigilance every moment of the day, for R. Shimon ben Levi states in Maseches Kidushin, (ל:) "A person's *yetzer* gets stronger every day and seeks to kill him".

We must strengthen and fortify our hearts with the knowledge that Hashem is with us in our struggle.

We approach the days of Purim, when we defeat Amalek. There is no more appropriate time to strengthen ourselves for the battle against that *rasha*, who will be destroyed by Hakadosh Baruch Hu במהרה בימינו אכי"ר.



[3]

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