

Parshas Tazria

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1. The Objective of Life

The Portion begins with the laws pertaining to a woman who conceives and gives birth to a male. King David writes in Tehilim (Psalms), “Later and earlier You formed me...” The Midrash explains regarding this verse from Tehilim, “Later” refers to the fact that the human being was the last to be created in the order of creation. “Earlier” is referring to the fact that the human being was the first and only creature to be held culpable for his actions because he possesses free choice. If one succeeds because he fulfilled his objective in life by investing himself in spirituality, “they will say to him- You preceded all existence.” Why is this so? It states in the verse (in the Portion of Bereishis), “The Spirit of G’d was hovering over the waters...” This refers to the soul (*neshama*), which was created before existence. However if one follows the path of materialism and is oblivious to his spirituality, “they will say to him – the flea preceded you in creation.”

If one were to share this Midrash with any rational individual he would have difficulty comprehending the profundity of this message and seemingly, rightfully so. It is true that the flea may have preceded the human being in creation; however, the human species is more advanced in every aspect of his existence. Intellectually, creatively, and experientially, the human being far surpasses this insignificant creature, the flea.

Rabbeinu Bachya explains in his introduction to the Portion of Shimini, that the fact that man was introduced into creation only after it was completed is an indication that he is the most special. It is analogous to a builder constructing an elaborate home; only after the structure is fully completed and livable will he summon its residents. Thus, since all existence preceded man, it is an indication that it was created only for his sake. If so, it is understood that the flea was created before man. How then do we understand the words of King David?

Chazal tell us that the average person when he passes away has not even fulfilled half of his life’s material desires and aspirations. As much as the individual persevered to fulfill his material desires, he will not succeed in accomplishing half of them. It is one’s strong desire for material that drives and motivates him to pursue his aspirations despite the fact that he may not attain them at all. If one were able to extricate himself from his need to satisfy his desire, he would be able to objectively assess and understand the futility of the pursuit of a life that is singularly based on the material.

All existence was created to accommodate one’s spiritual development. This is indicated by the fact that the creation of the Soul (*neshama*) preceded physical existence. However, regarding Man’s relevance to purpose (which is the perfection of his spirituality), he was only introduced to creation when it was in a state of completion. However if one does not relate or understand his objective in existence, by pursuing the material, his level of accomplishment is even less than the flea that was created before him. The flea has minimal needs and functions fully as it is meant to do; thus, he achieves his purpose within material existence fully. However, the human who does not address his potential and lives as the intellectual animal – devoid of

spirituality- he is culpable for his failing. His accomplishment is thus less than the flea that had preceded him.

The Midrash tells us that the human being has endless needs— whether it is on a developmental level or caring for his delicate requirements. He must be continuously assisted in attaining his sustenance and other personal amenities. An animal has no such difficulties. The human on the other hand was created to address his spiritual potential despite his physical context. Thus, it is in his best interest to invest his life in the pursuit of spirituality and not materialism.

2. Torah- Understanding the Blueprint for Existence

Rashi, at the beginning of the Portion of Tazria, cites the words of Reb Simlaee, “Just as the creation of man followed the creation of the domesticated, undomesticated animals, and the birds, so too the laws pertaining to these species (dietary laws) precede the laws pertaining to man.” What is the profundity of Reb Simlaee’s statement? The observation of Reb Simlaee is seemingly obvious.

The Midrash in the Portion of Bereishis states, “He Gazed into the Torah and Created the world.” The Torah itself is the blueprint for all existence. Maharal of Prague z’tl explains that the appellation “Torah,” which was chosen by G’d Himself to identify it, conveys to us its inherent purpose and value. This is “l’horos,” which means to give us direction in life. The Torah is not for the sake of intellectual pursuit; but rather, for understanding how one must invest his life in spirituality through its study and the observance of its mitzvos. If the Torah is a book of laws, which gives the Jew direction on how to lead his life, then what is its relevance to being the “blueprint” of Creation?

On the eve of the 15th of Nissan (Pesach), the Torah requires one to consume matzah, which is made with one of the five grains (wheat, barley, spelt, rye, and buckwheat). The grain that qualifies for the making of matzah must be susceptible to the leavening process; therefore, its chemical composition must have this nature. Only five grains qualify for the making of matzah. In order for the mitzvos of the Torah to be relevant and fulfilled, creation had to be tailored specifically to accommodate all the positive and Negative Commandments. Kosher species of animals must have hides because the Torah tells us that the only material that qualifies to be fashioned into tefillin is the hide of a kosher species. This is meaning of the words of Chazal - “He Gazed into the Torah and Created the world.” Every aspect of creation only exists because it has some degree of relevance to the fulfillment of the Torah.

The Torah tells us that there is a Negative Commandment that one is not permitted to add or detract from the Torah. There is nothing lacking or superfluous in the Torah. It is perfect in every respect. Since existence was created only to be the setting for the fulfillment of the Torah,

then it must be that there is nothing superfluous in creation.

The order of Creation signifies that all existence was created to accommodate man who was the last to be brought into existence. In order for man to fulfill his purpose, he needed to be introduced into a world that had all the elements that he required to fulfill his purpose. The Gemara in Tractate Rosh Hashanah tells us that G'd created birds with multicolored plumage and food with many tastes to accommodate the needs of man. Man could not function on an optimal level if the entire world was of uniform appearance and all his sustenance had the same taste. The purpose of this variety is not to accommodate man's physical needs, but rather to create a setting for him to maximize on his potential as a spiritual being - who exists within a physical context. Just as the context of existence is only to accommodate the Torah, in a spiritual sense, so too the context of man is not for his physicality but rather to accommodate his spiritual needs.

Reb Simlae is communicating to us the understanding that just as all species which preceded man, have relevance to existence only within the context of the laws which pertain to them (which is the Torah itself, so too, the relevance of man to existence is not his physicality but rather the laws which pertain to him.

Rashi explains that until the creation of the human being, the appellation that is chosen for G'd is Elokim, which connotes the Attribute of Justice. However after the creation of man, the Torah refers to G'd as Hashem Elokim, which is the coalescing of the Attribute of Justice with the Attribute of Mercy because G'd saw that the world could not continue to exist within the context of Justice (because man is prone to fail). What relevance does the Attribute of Justice have to the creation of the world? As we had explained earlier, the Torah itself is perfect – there is nothing superfluous in it. It is exact and precise. Since the Torah is the blueprint for existence, the process of creation had to come about in the most exacting and precise manner- Attribute of Justice. This further demonstrates that the world was created in a state of perfection only to accommodate the Torah, which is perfect and complete. Material existence is only to accommodate our spiritual development.

3. The Eternal Blessing of G'd

The verse in Tehillim states, "He (G'd) does not associate Himself with *ra* (negative/evil)." The Gemara in Tractate Sanhedrin tells us that there is nothing negative that is associated with G'd. Ramchal explains that evil does not emanate from Hashem. Rather, evil only exists because of Hashem withdrawing Himself. The vacuum that remains is *ra*.

The Midrash states, "The Name of G'd is not associated with anything which is *ra*. He only associates His Name with something that is good (*tov*). As we find when G'd Created "light" and "darkness," He associated His Name with "light" and not with "darkness." As the verse states "And G'd called light "day" and darkness "night." (The Name of G'd is not associated with night - which has an ominous connotation). Additionally when G'd Created Adam and Chava the Torah states, "G'd blessed them." However, when G'd cursed them after they sinned, His Name is not mentioned. Our Rabbis tell us that there are three exceptions in which the Name of G'd is

associated with something that appears to be negative. The first is the *meisis* (the seducer), as the Torah tells us regarding the snake who seduced Chava and convinced her to eat of the Tree of Knowledge. The second is one who does not abide by the words of the Chachamim (Rabbis); As King Solomon states in Mishlei (Proverbs), “The one who breaches the fence (words of the Chachamim) should be bitten by a snake.” Finally, the Name of G’d is associated in the negative with the one who puts his faith in man, a mere mortal and blood, and not in Hashem. As it states, “Hashem said, ‘cursed is the one who relies on man...’” These are the three instances where G’d associates His Name in a negative context.

Rambam states that one of the criteria for determining a true prophet of G’d is that he must accurately forecast the future. If the prophet forecasts that a blessing is to come about and it does not, then it is confirmed that he is a false prophet. However, if the prophecy was regarding something negative that was to take place and it does not, it is not an indication that he is a false prophet. This is because Hashem’s mercy may have changed the course of events and did not allow the negative to transpire. However, regarding something positive, if in fact something good was meant to occur and a prophet expressed it, G’d will not retract from that prophecy.

When G’d associates His Name with something then it is not retractable because just as He is eternal and limitless so too anything associated with His Name must come to be. Thus, if His Name is associated with a curse, it could be retracted. Hashem does not associate His Name with a curse because there is always a possibility that the Attribute of Mercy would intercede and overturn it based on the possibility of the subject doing teshuvah (repentance).

G’d’s Name is associated with something negative in three exceptions. These are examples of situations that should not be allowed to exist. For example, the *meisis* (the seducer) does not have any positive or redeeming qualities. G’d cannot tolerate the seducer – as we find regarding the snake in the Garden of Eden. Additionally, Hashem’s Name is associated with cursing the one who does not abide by the fences of the Chachamim. Rabbeinu Yonah in his work *Shaarei Teshuvah* (Gates of Repentance) cites the words of Chazal, “The words of the Chachamim are even more beloved than the wine of the Torah (to Hashem).”

The underlying purpose of the mitzvos in the Torah is to bring one to a level of *yiras shamayim* (fear of heaven). As Rabbeinu Yonah states, “All mitzvos are the equivalent of appetizers (*parparos*) to *yiras shamayim*.” The Chachamim legislated fences to protect one from inadvertently transgressing the Torah prohibition. Thus, if one abides and adheres to the Rabbinic fence, it is even a greater expression of fear of heaven. The laws themselves, which are the words of Hashem, are less of a demonstration of *yiras shamayim* because they are G’d’s dictate. However to avoid transgressing something that is not G’d’s dictate, but out of a concern that one “may” transgress the Will of G’d – is a greater demonstration of *yiras shamayim*. If it were not for the fences established by the Chachamim, the Jew over time would inevitably violate the Torah law itself. Thus, the Torah would be negated and nullified. Therefore if one does not abide by the fences legislated by the Chachamim, he is undermining the eternity of Torah. The Name of Hashem is associated with cursing this individual because he is deserving of a curse that cannot be retracted because he is attempting to undermine the eternal Torah.

Similarly, one who places his faith in man, the mere mortal, and not in G’d, is undermining and denying the eternal Omnipotence of G’d. He is denying the eternal source of blessing, which

is G'd Himself. Thus, the curse that comes upon him is one that is not retractable.

Despite the fact that Hashem does not associate His Name with *ra*, the Mishna in Tractate Berachos tells us that just as one must acknowledge G'd for the good, he must acknowledge Him for the bad. Just as one recites the Shehecheyanu Blessing when good fortune comes upon him, one recites the “Dayan Ha’Emmes – Blessed is the True Judge” when tragedy befalls him. The fact that G'd does not associate His Name with *ra* is from His point of view. However, from our perspective we need to acknowledge that everything that comes from Hashem is for the best and it is in our best interest. Thus, the Name of Hashem, in this context of recognizing its value, is in essence good.

The Gemara in Tractate Nidah gives an example of one who initially curses G'd when difficulties befall him and then blesses Him after he discovers that the seeming difficulty was in fact the greatest blessing of his life. A person was about to embark on his yearly purchasing trip which was vital for his livelihood. However, on the way to the port, his cart became disabled. He initially was enraged with G'd and cursed Him because he was going to miss the departure of the boat and consequently he would not have a livelihood for the upcoming year. Later he is informed that the boat he intended to board sank in the ocean. Upon receiving this information, he blessed Hashem for his good fortune that his cart became disabled – which caused him to miss the doomed voyage.

The essence of whatever comes upon us in life is good, despite the fact that the situation may initially appear to us as negative. If one recognizes that whatever he experiences in life (for the good or for the bad), despite his lack of understanding, is ultimately in his best interest, then his life is experienced as “blessing.” However, if one cannot acknowledge that the negative is also for his good, then it is truly *ra*.

4. The Pitfall of One’s Ego

The Torah states, **“This shall be the law of the metzora (leper) on the day of his purification: He shall be brought to the Kohen. ...the Kohen shall look, and behold! – the tzaraas (leprosy) affliction had been healed from the metzora. The Kohen shall command; and for the person being purified there shall be taken two live, clean birds, cedar wood, crimson thread, and hyssop.”** What is the symbolism of the species that are needed for the purification of the metzora?

Rashi explains that since the metzora initially contracted tzaraas (leprosy) because he “chirped/chattered” like the bird, by speaking words of no value which were in fact negative (*lashon hara*), he must take birds on the day of his purification (which also chirp). Rashi explains further that one becomes a leper because of his arrogance. When one is arrogant and self-centered, he feels that he is entitled to express himself in a manner that he chooses without any consideration for his fellow. Since he does not value his fellow, he speaks negatively about him (*lashon hara*). Thus, the leper on the day of his purification must take wood from a cedar tree, which stands tall, and towers above other trees – just as the individual believed that he towered

above his fellow. Additionally, the leper must take the hyssop, which is a lowly lying grass. The hyssop symbolizes lowliness and humility –which is a quality needed the leper to recover from his leprous state. Similarly, the metzora must take a crimson thread, which is referred to as “tolaas shani” which literally means “a red worm.” This is a lowly creature. The leper takes these species in order to atone for his failing for not being humble.

Kli Yakar explains that the meaning of “the day of his purification” is the day that the metzora comes to the recognition of his spiritual failing. This is the beginning of the process that ultimately will allow the Kohen to come to examine him. Until that moment, he is steeped in his failing, which is haughtiness. It is only when he does teshuvah (repents) that he can recover. As all the Commentators explain, the tzaraas (leprosy) that is mentioned in the Torah is not a degenerative physical ailment. It is a condition that comes about because of a specific spiritual failing, namely - lashon hara (negative speech). Chofetz Chaim explains that lashon hara emanates from one’s self-centered arrogance.

The Gemara in Tractate Sotah tells us that Hashem says that the world is not large enough to accommodate Him and the one who is arrogant. Thus, G’d withdraws from that individual. The Gemara in Tractate Nidah tells us that one of the individuals that G’d cannot tolerate is the poor man who is arrogant. At least one could understand the basis for the arrogance of the wealthy man. However, what is the source of arrogance in the needy individual? Why is arrogance considered so contrary to G’d’s existence?

The Torah tells us (at the beginning of the Book of Shemos) that Moshe had said to Pharaoh in the Name of G’d, “To what point are you refusing to be humbled (lei aanos)...” Rashi explains that the word “lei aanos” is derived from the word “aanie” – poor man. Just as the poor man is humble because he recognizes his neediness, so too, Pharaoh needed to recognize that G’d is the dominant force and that he is only a beneficiary of His goodness.

Arrogance interferes with one’s ability to process and understand the world for what it is. The world exists because of G’d’s Kindness and He is the source of all goodness. The haughty individual does not recognize this. Even when he performs G’d’s mitzvos, he does so for his own benefit and not for the sake of G’d. One who serves Hashem solely for the sake of reward does so only because of self-interest. The Gemara tells us that the value of performing a mitzvah or good deed without having the proper intent (shelo l’shmah) is that it has the potential to bring about the performance of a mitzvah with the proper intent (l’shmah) – which is for the sake of G’d.

Adam ate from the Tree of Knowledge, despite G’d’s commandment not to do so, only because of his own ego. As it is stated, “Man was created as a singular unit.” This could be misunderstood to mean that man is unique and special because of his own abilities and thus be self-serving. With this perspective, one could justify speaking in any manner that he so chooses – despite the negative consequence to his fellow. The Gemara tells us that if one speaks lashon hara, he will contract tzaraas (leprosy), which can only be remedied through teshuvah and no other human means. This teshuvah process clearly confirms to the individual that the only way he can progress in life is if G’d Will’s it to be.

When Yaakov our Patriarch had fled from his brother Esav to Lavan, he prayed that G'd should protect him. The Midrash tells us that he had prayed to be protected from adultery, murder, idolatry, and lashon hara. How could one's concern for being subject to speaking lashon hara be within the same classification as the concern for violating the three Cardinal Sins (adultery, murder, and idolatry)? When one speaks negatively about another without any concern about the consequences, he can only do so if he does not value the essence of the other individual's existence. The devaluation of another is rooted in one's arrogance. If one comes to the point of devaluating an individual through lashon hara it can ultimately come lead to something more serious. Because if one does not value the other person's existence – as is indicated by his negative verbal expression – he may not value him to the point of even considering taking his life or committing adultery with his wife. Similarly, the negative characteristic of arrogance may ultimately cause one to choose to become a pagan because paganism is self-serving. Lashon hara, an expression of one's arrogance, is the first step in the direction, which can ultimately cause one to violate the three Cardinal Sins. Yaakov understood the root of all evil – ego/arrogance and thus prayed that Hashem should protect him from adultery, murder, idolatry, and lashon hara.

5. The Importance of Being Seen in a Positive Light (from Shemini)

The Torah tells us that on the eighth day of the inauguration of the Mishkan, Moshe installed Aaron as the Kohen Gadol (High Priest) just as he was commanded to do by G-d. The Midrash Tanchuma states, "Moshe said to Aaron, 'G'd has said to me that I should install you as the Kohen Gadol.' Aaron responded, 'You (Moshe) have toiled and sacrificed in the building of the Mishkan, and I should be made the Kohen Gadol?'" Moshe replied, 'My joy is greater than yours, thus I feel as if I have been appointed to the position of High Priest. It is just as you rejoiced when I was chosen to be the Redeemer. The Torah states, '(Despite the fact that Moshe was Aaron's younger brother) G'd said to Moshe, "When Aaron will be informed of your elevation (to Redeemer, he will come out to greet you in the desert and he will see you and have joy in his heart." Similarly, I am rejoicing in your appointment.'

What is the basis for Aaron's question to Moshe? Moshe had predicated his installation of Aaron as the Kohen Gadol as being the Command of G'd. If so, Moshe's sacrifice regarding the building of the Mishkan is not a relevant point. Secondly, how do we understand Moshe's response – "My joy is greater than yours, thus I feel as if I were appointed to the position of High Priest," when in fact he was not appointed to be the Kohen Gadol? Thirdly, what does Moshe mean when he said to Aaron that this situation is similar to what had occurred when he was chosen to be the Redeemer?

Before Moshe returned to Egypt as the Redeemer, Hashem had engaged with him at the burning bush over a seven-day period in order to convince him that he was qualified and would succeed as the Redeemer. Throughout his dialogue with G'd, Moshe continuously tried to disqualify himself as the Redeemer. Chazal tell us that Moshe's underlying issue was that if he were chosen to be the Redeemer, his older brother Aaron would be slighted. G'd responded to Moshe that Aaron his brother would not be slighted, but rather, when Aaron will greet him in the desert as the Redeemer, he will have a special joy in his heart. Because of this special joy, Aaron merited to wear the Urim v'Tumim (the Breastplate) upon his heart, which was pure. Despite the fact that even the greatest tzaddik (righteous person), would have felt slighted (to some degree), in this situation that his younger brother was chosen over him, to the contrary, Aaron experienced exceptional joy in his heart. It was as if Aaron himself was chosen to be the Redeemer.

There is a concept of “ayin haRah” (the evil eye). Rabbeinu Bachya explains that the numerical value of Ephron with the letter “vav” deleted is the same as the numerical value of “ayin rah” (evil eye). When Ephron said to Avraham, at the time of the purchase of the Tomb of Machpelah, “What is 400 hundred shekels between us?” the name Ephron is written without the letter “vav.” This connotes that his request to Avraham for such an enormous sum was the result of the evil eye. He was envious of Avraham’s wealth, fame, and accomplishment. Ephron felt denied. Thus, he had the evil eye.

Similarly, the Torah tells us that Esav went towards Yaakov his brother with “*arba meyo^oish* - 400 men.” The numerical value “*arba meyo^os*” is the same as “*ayin rah*.” Esav despised his brother and felt revulsion towards him. If one feels negatively towards another, regardless of the basis for that feeling, he can adversely affect the other person. That negative feeling can undermine and diminish his fellow.

Aaron was initially concerned that since Moshe toiled and sacrificed for the building of the Mishkan, he may feel denied and thus slighted (even in the minutest sense), that he was not chosen as the High Priest. If Moshe felt in any way denied, then it would interfere and undermine the effectiveness of Aaron’s service as Kohen Gadol. Aaron wanted to be the High Priest if he could function in the most effective manner. This is why he initially questioned his qualifications over Moshe’s. Moshe responded to Aaron by saying that the joy that he would personally experience when Aaron is installed as High Priest, is to the same degree that he would experience if he had been chosen for that position. Thus, there would be no negative feeling of any kind that would diminish Aaron’s role as Kohen Gadol.

Moshe’s concern at the burning bush was that if his brother Aaron would feel in any way slighted by his appointment as the Redeemer, then his effectiveness as such would be diminished. Hashem reassured Moshe that Aaron’s joy would be so great upon hearing that his younger brother was chosen to be the Redeemer that Moshe should have no concern that his function should be less effective.

One could say that Aaron merited having the Urim V’Tumim upon his heart not because he was considered so special for having joy in his heart for his brother. Rather it was because it was through his joy that Moshe was able to be the most effective Redeemer. The redemption of the Jewish people was at the most advanced level because Aaron felt joy in his heart for his brother.

6. Establishing a Firm, Lasting, and Viable Relationship (from Shemini)

The Torah states regarding the death of Nadav and Avihu, “**The sons of Aaron, Nadav and Avihu, each took his fire pan, they put fire in them and placed incense upon it; and they brought before Hashem an alien fire that He had not commanded them. A fire came forth from before Hashem and consumed them, and they died before Hashem.**” Immediately after Nadav and Avihu were struck down, Moshe summoned Mishael and Elzaphan (Leviyim), sons of

Uzziel, to remove the remains of Nadav and Avihu from the Sanctuary.

Daas Zikainim Baali Tosfos (DZBT) asks, “Since a Kohen is permitted to contaminate himself with the dead if it is one of the seven immediate relatives (such as a brother), why did Moshe not summon Elazar and Isamar, the brothers of Nadav and Avihu, to remove their remains from the Sanctuary? Why did he summon Mishael and Elzaphan, who were not Kohanim to remove them?” DZBT cites a Toras Kohanim which states, “Since Elazar and Isamar did not contaminate themselves with their brothers, we are able to learn from here that a Kohen is not permitted to contaminate himself with the dead.” DZBT asks, “Why must the Toras Kohanim extrapolate from this incident that a Kohen is not permitted to contaminate himself with the dead, if this is explicitly stated in the Torah? Secondly, how are we able to extrapolate the law of a Kohen not being permitted to contaminate himself from the incident of Elazar and Isamar, if in fact the Torah states to the contrary that a Kohen is obligated to contaminate himself with his brother? The only Kohen who is not permitted to contaminate himself is the Kohen Gadol (High Priest), which Elazar and Isamar were not.”

DZBT answers, “Since Elazar and Isamar were installed as Kohanim on the same day as the tragedy that befell their brothers, Nadav and Avihu, they were not permitted to contaminate themselves. We must say that on the day of the installation of even an ordinary Kohen, he assumes the same status as a Kohen Gadol (High Priest) regarding the contamination. Just as a Kohen Gadol is not permitted to contaminate himself even with his seven closest relatives; so too were Elazar and Isamar restricted. Additionally, just as the Kohen Gadol is not permitted to allow his hair to grow long or to rend his garments, so too Elazar and Isamar were not permitted. We are able to see from the verse itself that they had the status of a Kohen Gadol on the day of their installation as the verse concludes, ‘**...for the oil of Hashem’s anointing oil is upon you.**’”

The Gemara in Tractate Moed Katan tells us that when an ordinary Kohen is installed he must bring a special meal offering. On the day that the ordinary Kohen brings this offering to indicate his installation, it is considered a Festival (*Regel*) for him. A Kohen Gadol must bring this same meal offering every day. Consequently, every day assumes the status of a Festival for the Kohen Gadol. Thus he does not demonstrate any level of mourning because he is continuously experiencing a Festival (one is not permitted to grieve during a Festival.) We must understand why an ordinary Kohen assume the status of a Kohen Gadol, regarding the laws of contamination, on the day of his installation?

Because of his exalted level of holiness, it is understandable why the Kohen Gadol is not permitted to minimize his pure state under any circumstances. However, why should the Torah not permit an ordinary Kohen to contaminate himself with his immediate family on the same day of his installation when under normal circumstances he would be able to do so? The Kohen Gadol is never permitted to contaminate himself with the dead because of his vital role regarding his relationship with G-d (with the exception of *mess mitzvah* - if the remains of a Jew are found unattended). He is the representative of the entire Jewish people before Hashem. If he should contaminate himself, it would cause a disruption of that special relationship with Hashem. However, although the ordinary Kohen’s relationship with G’d is greater than the average Jew, a disruption through the contamination of the dead is permitted because his role is less significant than that of the High Priest.

Through describing the manner in which the remains of Nadav and Avihu were removed from the Sanctuary, the Torah is communicating to us that although the status of the ordinary Kohen may not be as significant as that of the Kohen Gadol, nevertheless, on the day of his installation (as a Kohen), it must take effect without any interruption because it is the beginning of his special relationship through servitude. This is why even the ordinary Kohen assumes the status of a Kohen Gadol regarding the laws of spiritual contamination. We are able to extrapolate from this that any relationship, in order to establish itself firmly and permanently, cannot have any deficiency or interruption in its inception.