

# THE MENORAH: IGNITING THE SOUL OF THE JEWISH PEOPLE

Original Filming Exclusive Of  
Judaica Masterpieces



## YadAvNow.com Weekly Video Series: Beha'aloscha

Rabbi Yosef Kalatsky

**The Kindling of the Menorah in the Mishkan**

CLICK TO VIEW!



**Facing the Center, Still Maximizing the Light**

CLICK TO VIEW!



**Elevating the Lights**

CLICK TO VIEW!



**Creating the Menorah: Taking a Degree of Initiative**

CLICK TO VIEW!



**The Leviyim Were Given an Offer They Couldn't Turn Down**

CLICK TO VIEW!



# THE MENORAH: IGNITING THE SOUL OF THE JEWISH PEOPLE

Original Filming Exclusive Of  
Judaica Masterpieces



## YadAvNow.com Weekly Video Series: Beha'aloscha

Rabbi Yosef Kalatsky

### A Quantum Leap that Results in Second Place

CLICK TO VIEW!



1. The 12 Princes inaugurated the Mishkan with gifts and sacrifices over a 12 day period.
2. Moshe had a question: should the order be according to age or travel formation?
3. If it would be birth, Reuvein would be the first; if would be travel formation, Yehuda would be first.
4. It was dictated by G-d that the order should be according to travel.
5. Rashi: Reuvein came with a claim that they should precede Yissachar because they are the first born.
6. G-d said, because Yissachar suggested the gifts and sacrifices in honor of the inauguration, he precedes Reuvein.
7. Another reason: since Yissachar represents Torah, he supersedes Reuvein.
8. Why does the Midrash have to validate Yissachar's position if G-d said the order should be according to travel formation?
9. It was only because Yissachar made the suggestion and represents Torah, did G-d say that it should be according to travel formation.

### Ramchal: Existence As Willed by G-d

CLICK TO VIEW!



1. All existence is contingent on G-d's continuous Providence, willing that all should be.
2. G-d's essence is not contingent on anything other than Himself.
3. The scope & parameters of all that exists & their systems are only effective to the degree that G-d endowed them.
4. Although in the physical and spiritual realm there are systems and orders, G-d is not bound by any of them because He is the Master.
5. G-d created existence for the sake of good.
6. Evil only exists for man to choose to suppress and negate it.
7. There are many things we witness, experience, and see, which seem contrary to the objective of creation. At the end of time, in retrospect, we will see that it was all for good.

## Weekly Torah Commentary Series: Beha'aloscha

# THE MENORAH: IGNITING THE SOUL OF THE JEWISH PEOPLE

Original Painting Exclusive Of  
Judaea Masterpieces.



### The Uniqueness and Position of Every Jew Vis-à-vis the Whole

*Torah:* “Hashem spoke to Moshe saying, “Speak to Aaron and say to him: When you kindle the lamps, towards the face of the *Menorah* shall the seven lamps cast light.” The center column of the candelabra was the *Menorah* and the “branches of the *Menorah*” extended themselves on either side. The wicks that were contained in the cups of the *Menorah* leaned towards the center column. However, this configuration was not meant to maximize the amount of light being defused. If the intent were to bring about a greater level of illumination, the wicks would have been positioned in an upright position in the cups. Therefore, what is the symbolism of the wicks facing the center column of the *Menorah*?

*Sforno:* “It is when the six lights of the *Menorah* face the center column that it will be considered illuminated. All seven lights, in conjunction, will bring about a special spiritual light for the Jewish people. The lights on the right side of the *Menorah* represent the people

who are engaged only in *Torah* study. The lights on the left side of the *Menorah* represent those who are responsible for all the material needs of those who are engaged in *Torah* study.”

*Gemara* in Tractate *Chulin*: “If the grapes did not have leaves, they would not be able to survive.”

*Rashi:* The leaves protect the grapes from the natural elements to allow them to develop. Similarly, those who are engaged in material pursuits provide the physical needs for those who are engaged in *Torah* study.

*Sforno:* Regardless of the area of involvement in which one is engaged (whether it is the material or spiritual), one’s focus must be to do the Will of *Hashem*. At Sinai the Jewish people merited receiving the *Torah* because they said, “All that *Hashem* has spoken we will do – *Naaseh*” – in other words “together” we will fulfill His intent. Although each person is unique, having his own abilities and qualities, when the Jewish people responded to *Hashem* with one voice and said “*Naaseh* – we will do),

they committed to complement one another as one entity. It is not possible for one to function in both the material and spiritual realm simultaneously. Thus, if part of the Jewish people is engaged in *Torah* study and the other is responsible for providing for their material needs, then the Jewish people are acting in unison.

*Gemara* in Tractate *Chulin*: “The *Torah* scholars must pray for the success and well-being of those who support them. Without their participation, the spiritual cannot succeed.” Each Jew succeeds in his own capacity because he is assisting the other in unison. The *Torah* commands the Jew to observe 613 *mitzvos*. Many of these *mitzvos* are particular to *Kohanim* (Priests) or to living in the Land of Israel, or to being a man or woman.

For example, the service in the Temple has relevance only to the *Kohanim*. However, the *Kohen* is restricted from certain acts, which the non-*Kohen* is obliged to do. For example, a *Kohen* is not permitted to contaminate himself with the dead, while a non-*Kohen* is obligated to attend to the burial needs of a fellow Jew. Since this is the case, how could a single Jew have relevance to all of 613 *mitzvos*, when there are certain *mitzvos* that obviously do not apply to him? If each Jew is considered an individual and not connected to his fellow, how is it possible to bring about a fulfillment of the *Torah* in its entirety (*Torah Shalaimah* – unified and whole *Torah*)?

If the focal point of the Jew is G-d and fulfilling His Will, the contribution of each individual complements the other. For each Jew to insure that he is contributing his appropriate share to the whole, he must follow the dictum that is stated in *Pirkei Avos* (*Ethics of Our Fathers*), “Make for himself a *Rav* (*Rabbi/Teacher*).” Just as the wicks on the right side and on the left side of the *Menorah* all faced the center signifying the unity and complementary function of each Jew working in unison to fulfill the Will of *Hashem*, so too, we as a Jewish people should work together and do our share as *Hashem*’s people to do His Will.

## The Linkage Between the Holy Temple and the Torah Itself

*Torah*: The *Leviyim* (Levites) were chosen by *Hashem* to replace the *Bechorim* (first born – *Kohanim*) as the officiants of G-d. In one of the verses regarding the *Levy* representing the Jewish people, the term “*B’nai Yisroel* (children of *Yisroel*)” is mentioned five times, which seems to be superfluous. What is the significance of this repetition?

*Rashi* citing *Chazal*: The term “*B’nai Yisroel*” is mentioned five times to correspond to the five books of the *Torah* (*chamishah chumshei Torah*). Why is the *Torah* equating the Jewish people to the *Torah* by repeating their name five times in the context of the *Leviyim* assuming the role as the officiants of G-d?

*Torah*: When *Esav* returned from the field tired and weary, he discovered that his grandfather *Avraham* had passed away. *Yaakov*, his brother, was preparing lentil soup, which is the food eaten by a mourner. *Esav* requested of *Yaakov*, “Give me some of that red stuff!” *Yaakov* understood from *Esav*’s expression that he was totally immersed in physicality and therefore was not the appropriate person to be the *Kohen*. Thus, *Yaakov* asked *Esav* to sell his birthright in exchange for the food that he had requested.

*Esav* readily agreed to sell the *Bechorah* (birthright), which was the *Kehunah* (Priesthood). *Yaakov* thus assumed the rights of the *Bechor*. *Yaakov*’s interest was not to take away what rightfully belonged to *Esav*. Rather, since *Esav* was unbecoming the position of *Kohen*, *Yaakov* purchased the birthright from him. The purchase of the *Kehunah* was purely for the sake of the Honor of *Hashem*. The *Kehunah* (Priesthood) qualifies the person who assumes that status to be close to *Hashem* and thus have a special relationship with Him.

The *Kohen Gadol* (High Priest) was the only person qualified to enter into the Holy of Holies on *Yom Kippur* and to be in close proximity to the *Shechinah* (Divine Presence). *Yaakov*, as the inherently spiritual person, was qualified to assume the status of *Kohen*, which was the birthright of the Jewish people, and thus had relevance to G-d’s *Torah/ Chachmas Hashem* (Wisdom of *Hashem*). The spiritual representatives of the Jewish people were the *Kohanim* and the *Leviyim*. Since they were able to have this level of representation, it is indicative of their own spiritual capacity. Thus, the Jewish people have relevance to *Torah* and *Hashem*.

*Zohar*: “*Yisroel*, the *Torah*, and *Hashem* are all one.”

*Torah*: The *Leviyim* were to replace the *Bechorim* as the officiants of G-d and *Hashem* mentions “*B’nai Yisroel* – the children of *Yaakov* (the Jewish people)” five times. This is an indication that just as the *Leviyim* are spiritual people and the officiants of G-d, so too the Jewish people have relevance to the *Torah* because of their spiritual status (as the children of *Yaakov*). The innate spirituality of the Jew makes him have relevance to the Wisdom

of *Hashem* and the *Torah*. To emphasize this point, in the same verse which mentions the *Leviyim* assuming responsibility for the Jewish people vis-à-vis *Hashem*, the *Torah* also mentions “*B’nai Yisroel*” five times to indicate that they have relevance to G-d’s *Torah*.

Now we are able to understand the *tefillah* (prayer) at the conclusion of the *Amidah* (silent prayer) which we recite three times a day: “May it be Your will, *Hashem* our G-d and the G-d of our forefathers, that the Holy Temple be rebuilt, speedily in our days. Grant us a share in Your *Torah*...” Why do we mention having a share in *Hashem*’s *Torah* in conjunction with the rebuilding of the Temple? As we had explained, the Jewish people are qualified to have a special relationship with *Hashem* – as it is indicated through the representation of the *Kohen* and the *Levy*.

Consequently, the Jewish people have relevance to the *Torah* and the Land of Israel, which is the prime location for the fulfillment of the *Torah*. One is linked to the other. When we pray, we ask for the rebuilding of the *Bais HaMikdash* (Temple) because we have relevance to its sanctity, which is G-d Himself. Thus, the Jewish people are qualified to have a share in His *Torah*. It is stated, “From Zion, the *Torah* emanates.” Zion is identified as the location of the Divine Presence. Thus, since the Jewish people have relevance to the Divine Presence they have relevance to the Holy *Torah*.

## The Qualifying Factor For Spirituality

*Torah*: When *Moshe*’s sister *Miriam*, who was a prophetess, became aware that *Moshe* had separated himself from his wife after Sinai, she commented on this fact to her brother *Aaron*. *Miriam* said to *Aaron*, “Was it only to *Moshe* that *Hashem* spoke? Did He not speak to us as well?” *Miriam* did not appreciate *Moshe*’s level of prophecy and therefore could not understand why *Moshe* had separated himself from his wife. *Miriam* and *Aaron* were also prophets and they did not separate themselves from their spouses.

*Torah*: Upon making this comment to *Aaron*, *Miriam* became a leper because she had spoken critically of *Moshe* and was reprimanded by G-d. *Hashem* explained to *Miriam* and *Aaron* that there was no comparison between their level of prophecy and *Moshe*’s. *Moshe* retained the prophetic level of Sinai, which was “face to face (with G-d).” Also, *Moshe*’s communication with G-d did not occur in a sleep state; rather, he was awake and had full use of his faculties. Before *Hashem* responded

to *Miriam*’s criticism, “Now the man *Moshe* was very very humble, more humble than any person on the face of the earth!” What relevance does *Moshe*’s exceptional level of humility have to do with discerning between his level of prophecy and that of *Aaron* and *Miriam*?

*Gemara* in Tractate *Sotah*: If a person possesses the characteristic of arrogance and is haughty, G-d says, “The world is not big enough to accommodate both of us.”

*Maharal* of Prague: This concept can be explained by comparing a person to a leather/skin flask, which has a capacity to contain wine. The capacity of the skin which contains the liquid is determined by the thickness of the hide – the thinner the hide the greater the capacity. So too it is the case with man the more one values himself, the less room there is for G-d. If a person focuses only on himself, then G-d’s value is only to accommodate the ego/need of that individual.

Therefore, when a person is humble he has a greater capacity for spirituality because G-d’s value is not just to accommodate his interests. Rather G-d is recognized for His own sake. *Moshe* is quantified through his own statement, “What am I? (I am nothing).” *Moshe* did not exist to accommodate himself to any degree. He lived selflessly, only for *Hashem*. Because *Moshe* had this level of humility, G-d communicated with him at the most advanced level, which was “face to face.” The *Torah* introduces the discernment between *Moshe*’s level of prophecy and that of his siblings with the qualifying characteristic of exceptional humility to explain why *Moshe* merited that special level.

*Rashi*: The word “*anav*” can mean, “*shafeil v’savlon* (humble and patient/tolerant).” One who is truly humble must possess both of these qualities. He must have humility and be able to tolerate whatever experience he may encounter. It is possible for one to be humble but at the same time intolerant. Conversely, it is possible for one to be patient but simultaneously motivated by ego.

*Talmud* in Tractate *Yomah*: “Those who are embarrassed and do not embarrass others – who listens to their disgrace and do not respond – they will radiate as intensely as the sun.” One who remains silent, endures embarrassment and does not respond in kind, possesses the qualities of “*shafeil v’savlon* (humble and patient/tolerant).” He understands that his response is unimportant. However, if one finds it



necessary to respond because the *Torah* dictates it, then reacting even in the most intense way is proper – just as *Moshe* had done when he saw the worship of the Golden Calf and destroyed the tablets.

*Chazal*: The Jewish people complained because they had traveled continuously, without a respite, for three days in the desert.

*Rashi*: Their complaint was unfounded because G-d was hurrying them so they could enter into the Promised Land more quickly. However, because the Jewish people misunderstood G-d's intention, they believed that their experience was detrimental. Every Jew has the potential to be a "savlon (patient/tolerant)." At Sinai, the Jewish people unequivocally accepted the *Torah* with the declaration of, "Naaseh V'nishma – we will do and we will listen." They accepted the *Torah* without knowing the extent of their obligation. This indicates that the Jew has an innate capacity to deal with something that seems to be overwhelming. He is able to forego many amenities for the sake of the *Torah*.

The *Torah* refers to tribe of *Yissachar* (who was fully committed to *Torah* study) as, "the big boned donkey/ beast of burden." A beast of burden endures his load and does not cast it off its back. He perseveres under all circumstances. Our Patriarch *Yaakov* described *Yissachar* as the one who personifies the characteristic of endurance. This quality has relevance to every Jew. However, if one's priority is to be preoccupied with his own interests, then anything that interferes with his agenda is burdensome. When *Moshe* addressed the Jewish people he said to them, "What is *Hashem* asking of you? To fear Him, to keep his Statutes, etc..." – implying that G-d was not asking much from the Jewish people. In essence what *Moshe* was saying to the Jewish people was, "What G-d is asking is that you dedicate your entire life to Him."

*Gemara* in Tractate *Megillah*: "How could *Moshe* present G-d's Will as something which is not too difficult, when it is something which requires selfless sacrifice? For *Moshe Rabbeinu*, the fear of G-d was not considered something very difficult (it was a small thing)."

*Rambam* in *Hilchos Deos (Laws Pertaining to Character)*: If one conditions himself to become a *savlon* (tolerant) eventually what initially was considered difficult and challenging will become second nature and no longer be considered a complication in his life.

## The Far Reaching Effects of One's Decision

*Torah*: "The rabble (*erev Rav*) that was among them (the Jewish people) cultivated a craving, and the Children of Israel also wept once more, and said, "Who will feed us meat?...". The *erev Rav* was the rabble that *Moshe* had allowed to leave Egypt along with the Jewish people. They initiated the craving and complaining regarding the desire for meat. Consequently, their influence caused the Jewish people to express their unhappiness.

Before *Hashem* responded to their complaints, He revealed to *Moshe* that tragedy would befall the Jewish people when they would partake of the meat that would be given to them. When *Moshe* was informed of this pending tragedy, he told *Hashem* that he could no longer endure having the sole responsibility for the Jewish people. *Hashem* told him to choose seventy qualified individuals to assist him in this capacity. *Hashem* then extended the spirit of *Moshe* onto these seventy individuals thus causing them to become prophets.

Two of these individuals, *Eldad* and *Medad*, began to prophesize in the camp. Upon hearing these prophecies, *Zipporah*, the wife of *Moshe* exclaimed, "Woe to their wives!" By saying this, she revealed that because of his status as a prophet, *Moshe* had separated himself from her since Sinai. She believed that since *Eldad* and *Medad* had become prophets, that they too would separate themselves from their wives. In response to the complaint of the Jewish people (that they were deprived of meat), *Hashem* sent the *slav* (quail).

*Torah*: "The people rose up all that day and all the night and all the next day and gathered up the quail...The meat was still between their teeth, not yet chewed, when the wrath of *Hashem* flared against the people and *Hashem* struck a very mighty blow against the people." Thousands of people who had partaken of the *slav* died. When *Miriam* overheard *Zipporah's* remark, she said to her brother *Aaron*, "Was it only to *Moshe* that *Hashem* spoke? Did He not speak to us as well?" Since *Miriam* did not appreciate *Moshe's* level of prophecy, she could not understand why *Moshe* had separated himself from his wife. *Miriam* and *Aaron* were also prophets and they did not separate themselves from their spouses.

Because she had spoken critically of *Moshe*, *Miriam* was afflicted with leprosy, thus causing her to be sent out of all the camps of Israel. The Jewish people were not able

to travel for a seven-day period until she recovered. It is important to note that the *erev Rav* (rabble) introduced the Golden Calf into the camp of Israel at Sinai. When *Moshe* was in heaven receiving the *Torah*, G-d said to him, "Go down! Your people have become corrupted."

When *Hashem* said "your people," He was referring to the *erev Rav* who *Moshe* had taken out of Egypt solely on his own initiative. Since he did not confer with *Hashem* on this matter, they are referred to as "Your (*Moshe's*) people." Although *Moshe* had justified allowing the *erev Rav* to leave Egypt along with the Jewish people, it was not considered a proper decision because it introduced a negative influence into the Jewish people. Because of this singular decision made by *Moshe*, an entire chain of events with far reaching tragedies ensued. The Sin of the Golden Calf, which was introduced by the *erev Rav*, taints the spirituality of the Jewish people until the end of time.

Because of the incident of the Golden Calf, the *Bechorim* (first born) were no longer qualified to be the *Kohanim* (priests). Thousands of people perished when they partook of the *slav*, which was initiated through the urgings and complaint of the *erev Rav* for meat. Because of the overwhelming situation, which was brought to bear on *Moshe Rabbeinu*, he asked *Hashem* to relieve him from the sole responsibility of Jewish people. Thus, *Hashem* endowed seventy individuals with prophetic abilities to assist *Moshe*.

As a result of this extension of *Moshe's* prophecy, *Eldad* and *Medad* (two of the seventy individuals that were chosen by *Moshe*) made prophecies causing *Zipporah* to reveal that *Moshe* had separated from her after Sinai. Upon hearing *Zipporah's* comment, *Miriam* spoke critically of *Moshe*, thus causing her to become a leper. All of these tragedies were the consequence of *Moshe's* decision to take the *erev Rav* out of Egypt.

*Shlomo HaMelech* in *Mishlei* (Proverbs): "The person who breaches the fence should be bitten by a snake." Once a breach is made, it is just a matter of time before everything else topples. The *erev Rav* breached the fence and ultimately the repercussions were tragic. Although *Moshe's* decision was not a good one, he was not held accountable for it. *Hashem* allowed *Moshe* to act on his decision. If the consequences of taking the *erev Rav* out of Egypt were so grave, then why did *Hashem* not intervene by telling *Moshe* not to do so?

*Chazal*: *Dassan* and *Aviram* were two individuals who informed on *Moshe* to Pharaoh when he (*Moshe*) had

killed an Egyptian. They remained a source of conflict and strife for *Moshe* throughout their travels in the desert. Four fifths of the Jewish people died during the plague of darkness; however, it was not until *Hashem* destroyed *Korach* and his community that *Dassan* and *Aviram* were eliminated. Why did they not die during the plague of darkness as all of the others who were unworthy?

We are able to learn from this that *Hashem* always provides a setting in which there is a representation of "Good" and "Evil," thus allowing free choice to exist. There always needs to be a counterbalance. *Dassan* and *Aviram* were the counterbalance for *Moshe Rabbeinu*. The *erev Rav* was the negative representation, which was the counterbalance for the Jewish people. *Hashem* did not intervene and allowed *Moshe* to take the *erev Rav* out of Egypt in order to create a setting for choice. Seemingly, if *Moshe* did not make this decision, the evolution of the Jewish people would have taken another direction. Their choices would not have been as difficult. When one makes a choice there can be far-reaching repercussions that not only affect the one who made the decision, but also can ultimately affect all existence.

*Gemara* in Tractate *Kiddushin*: When one makes a decision vis-à-vis his spirituality (doing "right" or "wrong") one must see the world in the balance. If one does something that is considered positive, he will sway the world to the right and thus the world will take on the status of a *tzaddik* "righteous" – guaranteeing its continuation. However if one chooses to do the wrong thing, the balance of the world will be swayed to the negative and it will be classified as *rasha* "evil" – thus causing the world to be destroyed (G-d forbid).

## What is Honor?

*Torah*: *Miriam* became a leper because she had spoken critically (*Lashon Hara*) of her brother *Moshe*. Because of her leprous condition, she was sent out of all the camps of Israel for a period of seven days until she recovered. "So *Miriam* was quarantined outside the camp for seven days, and the people did not journey until *Miriam* was brought in."

*Rashi* citing *Chazal*: "And the people did not journey" means that this was an honor accorded to *Miriam* by *Hashem* because she had waited to find out the fate of *Moshe* when his mother put him into the Nile. This is a demonstration of "measure for measure." Since

*Miriam* had waited, the entire camp of Israel (millions of people), the Heavenly Clouds of protection, as well as the *Shechina* (the Divine Presence) and the Holy Ark waited for *Miriam* to recover from her leprosy.

One would think that *Miriam's* transgression of *Lashon Hara*, which caused her to become a leper, would have best been kept hidden from the community. This seems to be a disgrace rather than an honor. However, *Chazal* depict this as a great honor and a reward for the *chesed* (kindness) she had shown *Moshe* when he was a newborn child.

*Torah*: After *Miriam* had spoken critically of *Moshe*, *Hashem* reprimanded her by saying, "Mouth to mouth do I speak to him (*Moshe*), in a clear vision and not in riddles, at the image of *Hashem* does he gaze. Why did you not fear to speak against My servant *Moshe*?" It is important to note that *Hashem* did not say to *Miriam*, "How could you have spoken so critically about *Moshe*?" Rather, He said, "Why did you not fear to speak against My servant *Moshe*." Meaning, if *Miriam* had understood and appreciated the dimension of her brother *Moshe* (as one who speaks "mouth to mouth" with *Hashem*), then she would have revered him to such a degree (fear) that she could not have spoken critically of him.

It is obvious that *Miriam* did not have a sufficient level of reverence for *Moshe*. Thus, *Hashem* chose to make *Miriam's* predicament public knowledge in order for the Jewish people to understand that the level of *Moshe's* prophecy was one of a kind. He communicated with *Hashem* "mouth to mouth." Despite her failing regarding *Lashon Hara*, it was considered an honor for *Miriam* to be chosen as the person through whom the Jewish people would appreciate *Moshe's* dimension.

Another aspect, which is revealed by the Jewish people waiting for *Miriam's* recovery, was to understand that although *Miriam* initially waited a few moments to witness *Moshe's* fate, the Jewish people, the *Shechina* and the Holy Ark waited seven days. This is to magnify the value of *Moshe* even as a newborn child. It was important for the Jewish people to understand and fully appreciate *Moshe's* level of prophecy to guarantee the authenticity

of *Torah*. The word of *Moshe* was synonymous with the Word of *Hashem*. Thus, it is through the example of *Miriam* that the Jewish people came to this vital realization. Therefore, her personal situation becoming public knowledge was considered a great honor. If *Korach* and his congregation had fully understood this reality, he would have never considered usurping *Moshe's* authority. *Miriam* is credited with a reinforcement of the immutability of *Torah*. Her personal embarrassment was irrelevant because it was for the sake of establishing *Torah* – that it is truly the Word of *Hashem*.

## The Relationship between the Jewish People and the Kohen (*Parshas Nasso*)

The *Torah* juxtaposes the portion of the *Sotah* (suspected adulteress) to the portion that discusses the person who withheld the gifts/tithes that were due to the *Kohen* (priest).

*Rashi* citing *Chazal*: The juxtaposition teaches that if one denies the *Kohen* what is rightfully his, ultimately he will have to bring his wife to the *Kohen* when she becomes the suspected adulteress. This does not mean that the wife is punished for the wrong of the husband (namely withholding the gift that was due to the *Kohen*); but rather if the husband had met his obligation to the *Kohen*, he would have established a worthiness, which in turn would bring about Divine Protection. This protection would safeguard his wife from anything inappropriate (such as a circumstance of temptation that could lead to adultery). However if the husband did not give the *Kohen* what was rightfully his, then he does not merit this special protection. Thus, his wife may be subject to temptation, which could cause her to become an adulteress. Why is the monetary gift to the *Kohen* so special that it brings about a level of worthiness that protects and preserves the sanctity of the entire family?

One could simply say that since the *Kohen* is the officiant of *Hashem* and is responsible for bringing about atonement for the entire Jewish people, he should be given the gifts that are due to him. It is because the *Kohen* was conscripted by G-d to act on behalf of the Jewish people that he must be compensated. The *Kohen* and the Levi



**Yad Avraham Institute**



