

לע"נ
מרת חנה רבקה
בת הרב ר' מנחם מענדל ע"ה
נלב"ע י"ב אדר ה'תשס"ב
ת' נ' צ' ב' ה'
נדפס ע"י
משפחת לענט שיחיו



FOLLOWING ORDERS

Shabbos Parshas Tzav, 5725*

The final *possuk* of Parshas Tzav tells us, “And Aharon and his sons did all the things that Hashem commanded through Moshe.”

Would anyone have expected otherwise?

Aharon and his sons had received a command directly from Hashem; *of course* they did it! How could they do anything else? Indeed, we see that at the *akeida*, Avraham was not praised for *doing* what Hashem told him, but instead for *how* he did it—with alacrity. So why praise Aharon and his sons for merely following orders? What’s so impressive?

Rashi is also bothered by this question.

He answers it with these words: “To tell their praise, namely, that they did not deviate to the right or to the left.” In other words, they followed their orders perfectly.

But how does this answer the question? What praise do they deserve for simply doing precisely what Hashem told them?

The answer lies in Rashi’s words: “שלא יהוה—They did not deviate.” Rashi doesn’t

say “They did not change anything,” or “They did not omit anything.” Rashi says they didn’t veer; they made no mistakes.

The *seder ha’avodah* in the *Mishkan* was incredibly complex, with myriads of details and *halachos*. These were the very first days on the job for Aharon and his sons, and yet they made no mistakes. Their *avoda* was perfect and precise, with no deviation. It is for this that they were praised.

The Frieddiker Rebbe once related that the Rebbe Rashab trained his body at a young age to behave—on its own—in accordance with Shulchan Aruch.

Aharon and his sons trained their bodies to act only in accordance with Hashem’s will, so even on “day one,” before they had a chance to acclimate to the demanding routine, they were able to do the *avoda* flawlessly, without deviating to the right or the left from Hashem’s will.