

## "The Kohen shall don his fitted tunic." (6:3)

*Rashi* cites the *Sifra* which states that the word *usn* is related to *vsn*, "to measure," which implies that the shirt must be fitted to the size of each individual *Kohen*. We may question the *Torah's* decision to state the admonition in the chapter which deals with removing the burnt ashes. Why is this issue not addressed earlier, in the chapter concerning *Bigdei Kehunah*, priestly vestments? **Horav Moshe Wolfson, Shlita**, offers a thoughtful insight in response to this question. The *Terumas Ha'deshen*, removal of the ashes, was not an essential service. In effect, the *pesoles*, the disqualified, unfit part of the *Korban* - remained after everything else had been burnt. This act was performed at night, at the end of the entire service. It therefore seems obvious that the removal of the ashes was ancillary in nature.

The service in the *Bais Ha'Mikdash* had many divergent forms. Human nature is to seek out those areas of service that are particularly revered. The priestly vestments were, likewise, clothing of distinction which lent honor and nobility to its wearer. It seems logical that the *Kohen* -- whose lot it was to remove the ashes -- would not deem it inappropriate to wear vestments that were ill fitting or unseemly. Consequently, the *Torah* admonishes the *Kohanim* not to differentiate between *avodos*. Regardless of what might seem secondary, everything in the eyes of Hashem is of equal stature. Thus, everything is qualified to be accorded the same honor.

We may take this lesson to heart. Most people recognize the respect to be accorded a *makom kadosh*, such as a *shul*. They, therefore, come to *shul* on *Shabbos* in attire which befits a holy place. During the week, when the time for *minyan* just happens to coincide with Sunday afternoon chores, we notice people entering the *shul* attired in various types of garden variety clothing. This lack of respect is compounded during the summer months when the weather "demands" that we relax our sense of propriety.

The *Kohanim* were cautioned to remember the nobility of their station and function in life. Similarly, as members of *Klal Yisrael*, we have been charged to become a "*nation of Kohanim*" Thus, we should be aware of the need to demonstrate our nobility in the manner in which we speak, act, and dress.