

Why was Aahron embarrassed to approach the altar

וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן קְרַב אֶל הַמִּזְבֵּחַ וַעֲשֵׂה אֶת הַמִּסְאָתָד וְאֵת עֲלֻתָּד וּכְפָר בַּעֲדָד וּבַעֲדַת הָעָם וַעֲשֵׂה אֶת קְרִבְנֵי הָעָם וּכְפָר בָּעֶדֶם כַּאֲשֶׁר צִוָּה ה' (ז: ט: ז)

And Moses said to Aaron, "Approach the altar and perform your sin offering and your burnt offering, atoning for yourself and for the people, and perform the people's sacrifice, atoning for them, as the Lord has commanded. (9:7) Rashi explains that Aahron was embarrassed and afraid to approach the altar. Moshe therefore said to him, "Why are you embarrassed? This is what you were selected for." To understand why was Aahron embarrassed? The Slonimer Rebbe in Sefer Bais Avraham brings from the Toras Kohanim -a Braisa- which explains: When Aahron gazed at the altar, he saw the altar as an ox, which the Satan wanted to remind him of the sin of the Golden Calf. This was to admonish Aahron that he wasn't worthy to serve and sacrifice the Korbonos. Based on this, says the Rebbe: that we see from here the tactic of the Yetzer Harah. First he entices the person to sin and after the sin, he confronts the person of how unworthy he is, and puts a doubt in his capacity to do teshuva. The same episode was with Aahron. Therefore, Moshe confronted Aahron and told him to continue his work וַיֵּשֶׁה אֶת קִרְבָּן הָעָם וּכְפַר בְּעֲדָם and perform the people's sacrifice, atoning for them, as the Lord has commanded. This message can be interpreted in our daily Maariv Prayer: וְהָסֵר שָׁטָן מִלִּפְנֵינוּ

וּמֵאֲחֵרֵינוּ We pray that Hashem should protect us from the Satan, Yetzer Harah, **מִלְּפָנֵינוּ**, Prior to: Not to entice us to sin, **וּמֵאֲחֵרֵינוּ** and if G-d forbid one sinned, the Satan should not come afterwards to haunt the person. (*Yehuda Z. Klitnick*)

Another insight Why was Aahron embarrassed to approach the altar

The holy Baal Shem Tov explains Rashi's words: Moshe was

saying to Aharon “Why are you embarrassed? It is especially due to the fact that you possess the character trait of humility and that you feel ashamed before Hashem that you were chosen to be the Kohen. ” **כְּאַשֶׁר צִוָּה ה'** This is what you were selected for!” To elaborate on this pearl, we can attach a story: The Chafetz Chaim once decided that a particular talmid was very well suited to fill a vacant post as the Rav in a distant community. The talmid was reluctant to accept. He told the Chafetz Chaim he was afraid of the responsibility of being the only halachic authority for an entire community. The Chafetz Chaim replied to him, “Should I send someone instead who’s *not* afraid?” A post is filled by the most suited candidate for that particular position. To serve as a Kohen, the need was humility, and that was Aahron’s trait.

Why did the sin of Eigel only now require atonement

שְׁעִיר עִזִּים לַחֲפָאֵת: (ט' ג)

"Take a male goat for a sin-offering" (9:3) The Toras Kohanim says that this sin offering served to atone for the sale of Yosef. Why did this sin only now require atonement, so many generations after the fact? Reb Mayer Simcha of Dvinsk the Meshech Chochmoh answers that up until the sin of the golden calf the Bnei Yisroel might have had a valid excuse for selling Yosef. They could have claimed that had he rebuked them directly instead of bringing negative reports to their father, they might have accepted his words and repented. However, in the similar situation, at the time of worshipping the golden calf, Chur rebuked them openly and directly. Their response was to kill him. This negated the justification and hence required atonement at the far later point in history related in the posuk.

(*Meshech Chochmoh*)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

******The Rebbe said the right words that the Yid needed to hear******

The Rebbi of Magalnitza, Reb Chaim Mayer Yechiel זצוק"ל known as the *Saraf* related the following story that happened with his Rebbe the Apta Rav, and the significance of *Emunah Pshuta* in a Tzaddik, brought instant results in a desperate and dire situation.

Berel was not a very happy person a week before Pesach when he sat down to count his money. He rented a tavern from the poritz (landowner), who had a particularly evil method of collecting the rent from his Jewish tavern owners. Four times a year, Berel would have to come to give him three months of rent. If he had the money he was in the clear for the next three months; however, if he was not able to come up with the money, the poritz, who was not a man who was interested in any excuses, would immediately have the Jew thrown over a bench, and have his assistant flog him with lashes! How many lashes? As many as it took before someone brought money to

the poritz.

Berel knew that his wife needed a new pot and his children needed new clothing, and they needed matzah and wine for Pesach, and he came to the ill-fated realization that he didn't have enough money for the pesach expenses and for the poritz! His wife noticed how worried he looked, and when he explained why, she told him that she heard people talking about a big tzaddik known as the Apta Rav אב"ר, the author of the sefer Ohev Yisrael, a Rebbe who has helped many, many people. She explained that you bring him a kvitel, a piece of paper with your name on it, and he prays for you.

Having very little time left until the rent money was due, Berel quickly set out to seek the bracha and guidance of the Apta Rav. When Berel finally arrived, never having been by a Rebbe before, he simply proceeded to go straight to the Rebbe's study and was about to just walk in, when he was stopped by the

shamash. Besides looking like a ball of mud, after the drudgery and dirty trip, the shamash explained that there is a long line of people waiting in the next room! Berel didn't have the energy to wait around so long, and realizing that, anyway, he would not be able to make it home before Shabbos, he decided to go to rest. He didn't have any money for an inn so he went to the shul where it was nice and warm, had some tea and cake and picked a bench to sleep on along with the other wanderers.

When Berel woke up, it was already late in the morning, and he reasoned that by now he wouldn't be able to get in to the Rebbe either, so it would have to wait. He was invited for the Shabbos meals, which he enjoyed, and on Shabbos day he decided to attend the Rebbe's *Shabbos Hagadol Derashah*. He pushed himself forward so that he could get a good look at this great Rebbe that everyone talked about.

At first Berel didn't really understand anything the Rebbe was saying, but he was happy that he had the zechus to see him... However, at a certain point, after the Rebbe had discussed some halachah, kabbalah and chassidut, the Rebbe started to translate the Haggada word by word into Yiddish. And when the Rebbe came to the words of Vanitz'ak el Hashem... he entered into some type of a trance, in a state of tremendous deveikut, and then said, "Don't think that this "Vanitz'ak" was only in Mitzrayim; it wasn't only in Mitzrayim that the Jews cried out to Hashem and He answered them. This could – and does – happen even today! Every year on Pesach night there are tremendous hashpa'ot of mercy that come down to the world! And we should take advantage of them. If when we will say these words in the Haggada, we will pray to Hashem and scream these words of Vanitz'ak, and cry out to Him as the Jews did in Mitzrayim, Hashem will surely answer us! A Jew who needs children should scream and shout out these words to Hashem for it! A Jew who needs parnassah should scream to Hashem for it; a Jew who has trouble paying the portiz his rent money should scream to Hashem for it! That's all Berel had to hear! He was so excited!

When he finally came home, and his wife asked him what the Rebbe told him and what berachah he received, he answered, "You don't have to worry about a thing; the Rebbe told me exactly what to do and when the time comes I will let you know and you will see!" The first night of Pesach came and the Seder looked pretty much what it looked like every other year, but when they reaches Vanitz'ak, Berel explained that the louder they scream, the greater the chance that they we will be answered! "If we scream really loud the Ribono shel Olam will answer us and we will have the money to give to the portiz!

Berel and his wife screamed louder than they ever had before! They shouted and repeated this passuk again and again! Then, suddenly, they were interrupted by some banging on the window that startled them. Berel opened the door and saw a gentile who lived close by. "Hi Berel; I am sorry if I woke you up." "Berel, can I come in? I have a big problem." Once he

came in he explained that he got into a fight with a different guy and he pushed him off the roof and he died. "I have to run for my life, and I want to leave you something. Here are two pots filled with gold coins. If I run off and they spot me at the border with all this gold, it will arouse the border guards and will figure that I am running off. Now since I saw your house was lit and heard you screaming I realized that you were up so I came to say goodbye. But I have a favor to ask of you: Take these two pots of gold. If I come back I will take one and you can keep one; if I don't come back, they're both yours!" Berel tried reasoning with Borris, that if he returned he should take back both pots, but Borris insisted that this is what he wants!

Berel had his answer! The Ribono shel Olam answered him! The first day of Chol Hamoed, Berel went to pay his rent to the portiz, who was very pleased. Then the portiz told him that he wanted to make Berel an offer: instead of having to pay rent every few months, he offered to sell the tavern to Berel at a very low price, that it should be totally his! Of course, now he had the money! He used most of the money of one of the pots to pay for it. "Wow," said Berel, "Our screaming of Vanitz'ak must have really gone far!"

His wife said that they must go back to thank the Apta Rav. They decided to churn some butter and bring it to the Apta Rav as a present along with a few coins for tzedakah. After they came and were let in, they presented their gift to the Rebbe. Everyone was standing around beholding this interesting sight: "Why I am privileged for such a special gift?" asked the Rebbe. "What do you mean?" said Berel, "You told me what to do and gave me the advice that saved my life!" Everyone seemed perplexed: what brachah; what advice? Berel never ended up speaking with the Rebbe.

Berel explained, "By the *Shabbos Hagadol Derashah* the Rebbe was talking to me, when you said that if there's a Jew who needs money to pay the portiz his rent money, he should scream to Hashem by Vanitz'ak and he'll get help! So we and my wife really screamed by Vanitz'ak and we were helped right away! The Rebbe smiled and said, "Berel, yes, I was talking to you by the Shabbos Hagadol derashah, and I was also talking to everyone who was there; and for that matter I had in mind that every Jew in all future generations: that when the author of the Haggadah writes that when we cried out to Hashem He heard our voices and brought our salvation, this is a message that on Pesach night it is a very opportune time for out tefillot to be answered. And if only we can have that same level of emunah and bitachon that you had, Berel, with those words, we would also be saved from all our problems. Berel, you proved a point: **It's not the bracha, the advice or the kvitel money; it's the emunah and bitachon that brings the yeshuah!**" The Apta Rav thanked Berel for the butter and invited him to stay with him for the rest of Yom Tov with him. **The strength of believing in the words of a gadol, delivers great results.**

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