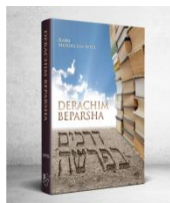


## דרכים בפרשה שמיני

R' Mordechai Appel,  
an alumnus of  
The Telzer Yeshiva, is  
the author of  
DERACHIM  
BEPARSHA.



**ויאמר אל אהרן קח לך עגל בן בקר לחטאת ואיל לעלה תמימים והקרב לפני ה'**

*And he said to Aharon, "Take for yourself a calf for a sin offering"*

Rashi in Parshas Tetzaveh, on the possuk **וזה הדבר אשר תעשה להם לקדש אתם לכהן לי לקח פר אחד בן בקר ואילם שנים תמימים** comments that the purpose of this *korban* was to act as a *kaparah*/atonement for the golden calf, which was a bull (Midrash Tanchuma 10). However, in our Parshas (Vayikra 9:2), the Torah tells us: **ויאמר אל אהרן קח לך עגל** — *And he said to Aharon, "Take for yourself a calf for a sin offering."* Rashi explains that the purpose of this *korban* was meant for the very same reason, i.e. to atone for Aharon's role in the golden calf. If Aharon already had his *kaparah* (in Parshas Tetzaveh), why was he required to bring yet another *korban* later on here in our parsha?

The Maharil Diskin offers an answer that there was in fact a need for two separate *korbanos*. The first ones that are mentioned were brought as a communal *korban* from communal funds. This served as a general *kaparah* for all of the Kohanim, as they were now preparing to for their new role in the *Mishkan*. The *pasuk* here in Shemini refers to the private *korban* of Aharon HaKohen, meant to atone for the role that he personally played in the *eigel hazahav*. Although it was true that his motivation was purely to stop it from happening — entirely *l'sheim shomayim* — however, as an active participant, he still needed a *kaparah*.

The wording of the *pasuk* seems to suggest this difference as well: over there, it says "לקח", to take; but here, Moshe personalizes it by saying "קח לך", take for yourself.

On a practical level, there is a tremendous lesson that can be learned from here. In life, there are those that are happy to be "yotzeh" with everyone else — and perhaps at times this may even be the right approach. But for the most part, the Torah is teaching us that we must learn to look at ourselves in a personal sense as well — never being satisfied with just "going with the flow", and always seeking self-improvement. Yes, the matter may have been addressed, but have I done my own part?

*Perhaps there is another important message in these pessukim for us:*

In our possuk, Moshe is actually telling Aharon for a second time to come close and bring the *korban*. In the beginning of our parsha, Moshe already said: **ויאמר משה אל אהרן קרב אל המזבח**. So the Rishonim explained that Aharon saw a

vision of the *Eigel* and began to move back. He felt that he was no longer worthy of bringing the *korban*. To that, Moshe answered that **לכך נבחרת** -you were specifically chosen because of your role".

Possibly we can explain the discussion of Moshe and Aharon as follows: Aharon looked at the person that was chosen by Hashem to bring the *korban*. He asked himself if he was still that same person? Did he not do an *aveira*, thus changing his entire being? Was his essence not sullied? He was now Aharon 2.0- **אחר החטא**. Yes, Hashem had asked him to bring a *korban*, but unfortunately, that Aharon no longer existed. So he stepped back and felt that he could not bring the *korban*.

But then Moshe approached him and said to draw near and bring the *korban*. Moshe saw the matter very differently. **לכך נבחרת** - Aharon, you thought that the one Hashem chose was Aharon 1.0 - **קודם החטא**. Not at all; **לכך נבחרת** - you were actually chosen specifically because of the sin that was done to teach everyone that there are no two versions. You are still the same precious person in front of Hakadosh Boruch Hu. His love is one of **אהבת עולם** - it is everlasting, and it makes no difference at all where Hashem's *kinderlach* have been or what they may have done. His love endures forever.

Aharon, **לכך נבחרת** - you were chosen to teach everyone this lesson that although your first version was the one that was asked to bring the *korban*, nothing has changed. You are still right in front of Hashem and just as beloved, if not more. Furthermore, the second version of yourself can now be new and improved. Come close and bring the *korban*!

In general, when it comes to teshuvah, there is always this nagging worry that is echoed by many people: What exactly can teshuvah accomplish? Can we really fix things up and improve our relationship with HaShem? The Mabit (R'Moshe ben Yoseph di Trani d.1580) in his sefer, *Beis Elokim* defines teshuvah as drawing closer to Hashem from the distance and separation caused by *aveirah*/sin.

Commenting on the possuk **ושבת עד השם אלוקיך** - *And you will return unto HaShem your G-d (Devarim 30,2)*, the Mabit notes that the word "עד" *until*, teaches us that when teshuvah is done, a person can return *until* HaShem. This means that if teshuvah is done properly, we can actually return to the exact place where we once stood, i.e. erasing the distance that sin has created.

Once a person chooses to repair what was done, there is no longer an Aharon 1.0 or 2.0. Aharon, **לכך נבחרת** - you were chosen to teach everyone this lesson!

**מרדכי אפפּעל, Good Shabbos,**

**לע"נ אבריאלי בת ר' יצחק גרשון ע"ה**