



**וידום אהרן** 10:3  
**ויאמר משה אל אהרן**  
**הוא אשר דבר ד' לאמר**  
**בקרב אקדש ועל פני**  
**כל העם אכבד.**

"And Moshe said to Aharon: Of this did Hashem speak, saying: I will be sanctified through those who are close to Me, and I will be honored before the entire people; and Aharon remained silent." A Midrash is brought down in the Sefer *יעלת חן*, in the name of the Sefer *דמשק אליעזר* on the words, "וידום" – Aharon was silent – what could he have said? The Midrash answers that he could have said, "וביום השמיני ימול בשר" – "ערלתו". What is the meaning of this Midrash – what could have Aharon said when his children, Nadav and Avihu died? The following Divrei Torah will expound on this topic, and support the P'shat offered in the closing paragraph.

**ויאמר משה זה** 9:6 – **שם משמואל**  
– "הדבר אשר צוה ד' תעשו, וירא אליכם כבוד ד'" – "Moshe said: This is the thing that Hashem has commanded you to do; then the glory of Hashem will appear to you." Rashi in Posuk 23 says that Moshe said: Aharon, my brother, is worthier than and more important than me, for through his Korbonos and his Avodah the Shechinah will rest among you, and you will know that Hakodosh Baruch Hu chose him. How could it be that Aharon was more worthy than Moshe Rabbeinu? The Torah tells us about Moshe – Devorim 34:10, "ולא קם נביא עוד בישראל כמשה" – "There will never be another Navi in Yisroel like Moshe" and Bamidbar 12:3 "והאיש משה" – "Moshe was exceedingly humble, humbler than all people on the face of the earth" – Aharon was on the earth, and the Torah explicitly tells us that Moshe Rabbeinu was the greatest. Rashi tells us that when the Torah mentions Moshe and Aharon together, sometimes Moshe's name is first and sometimes Aharon's name is first, to teach us that they were equal. The *יקר* explains that Rashi is telling us that in regards to their being messengers they were equal, but certainly Moshe was much greater than Aharon – Moshe Rabbeinu was Aharon's Rebbe.

The Gemara in Chulin 89a says that it is greater what the Torah says by

Moshe and Aharon, than by Avrohom. By Avrohom the Posuk says, "ואנכי עפר ואפר" – that Avrohom says about himself that he is dust and ashes. While by Moshe and Aharon it says, "ונחנו מה" – "What are we – we are absolutely nothing." This seems to imply that Moshe and Aharon were equal – they were equally nothing – for one cannot be less than nothing. My father, the Avnei Nezer, explained that there are two types of *הכנעה*, being submissive and being humble. There is Hachna'ah because one knows how low he is, and then there is another type of Hachana'ah, and that is where one knows his attributes, nonetheless, when recognizing the greatness of Hakodosh Baruch Hu, he realizes that he is nothing at all in comparison. Even one who has a myriad of Ma'alos, in comparison to Hakodosh Baruch Hu, he will always be nothing.

Moshe Rabbeinu was of the latter Hachna'ah, for he certainly knew of his greatness, as he knew what was in the Torah, and the Torah tells us, "והאיש ולא כן עבדי משה בכל ביתי" – "משה ענו מאוד" – "ולא קם נביא עוד בישראל כמשה" – "נאמן הוא" – Moshe was exceedingly humble, Moshe was the most loyal servant of Hakodosh Baruch Hu, and there would never be a Navi in Yisroel the likes of Moshe. Nonetheless, Moshe recognized the Ribbono Shel Olam, and that recognition brought him to a great level of Hachna'ah.

The Torah says that Moshe was humbler than all *אדם*, but not more than Malachei Hashareis. The Malachei Hashareis have a better understanding of the greatness of Hakodosh Baruch Hu, and thus they are even more humble than the great Moshe Rabbeinu. Aharon Hakohen was great as well, however he did not have as good of a grasp of Hakodosh Baruch Hu as Moshe Rabbeinu did, and thus he was not on the same level of Moshe Rabbeinu. Aharon had the former Hachana'ah, the humility because he looked at himself as if he was nothing. After he partook in the Chet of the Eigel, he always saw that Chet in front of him. Moshe and Aharon both saw themselves as nothing; Moshe because of his great level of understanding the greatness of the Ribbono Shel Olam, and

Aharon because he looked at himself as nothing. Similarly, there are two types of *הכנעה* in regards to Shabbos Kodesh: the Hachna'ah of Erev Shabbos, and the Hachna'ah of Shabbos.

The Arizal says that in order to have an Aliyah, there needs to be *הכנעה* and *ביטול*, nullifying, prior to it. On Erev Shabbos, Hachna'ah is needed that one should feel his own inadequacies, as it says in Meseches Eiruvim 40b that *ברבי* would sit fasting prior to Shabbos Kodesh. However on the holy day of Shabbos, the Avodah is to have *הכנעה* through recognizing the greatness of the Ribbono Shel Olam. On Shabbos Kodesh, the eyes of Klal Yisroel are opened and they can understand things which they were unable to during the week. We know, that even an Am Ha'aretz has the fear of Shabbos upon him, for he too has a higher level of seeing the Ribbono Shel Olam on this day. The greater one is, the more he can tap into this great Kedusha. That which Moshe said that Aharon was greater than him, he was speaking about his level of *הכנעה*, the first level, of one being exceedingly humble and not thinking he is important.

**וידום אהרן** 10:3 – **חכמת התורה**  
**ויאמר משה אל אהרן הוא אשר דבר ד' לאמר**  
– "בקרב אקדש ועל פני כל העם אכבד," – "And Moshe said to Aharon: Of this did Hashem speak, saying: I will be sanctified through those who are close to Me, and I will be honored before the entire people; and Aharon remained silent." A Midrash is brought down in the Sefer *יעלת חן*, in the name of the Sefer, "וידום אהרן", – that Aharon was silent – what could have he said? The Midrash answers that he could have said, "וביום השמיני ימול בשר" – "ערלתו". What is the meaning of this Midrash – what could have Aharon said when his children, Nadav and Avihu died? All of Klal Yisroel were obligated to bring a large Korbon when they were Zoche to see the Shechinah, *לראות פני ד'*. All the Korbonos that Klal Yisroel had brought up to that point did not suffice, and it was only when Nadav and Avihu died, as they were in the place of a Korbon, that it sufficed, as the Neshomos of Tzaddikim are greater than Korbonos. It was because of the deaths of Nadav and Avihu that Klal Yisroel were Zoche to see

the Shechinah. This is the meaning of the Posuk, “אחרי מות שני בני אהרן בקרבתם לפני” – that after the deaths of Nadav and Avihu – “לפני ד” – all of Klal Yisroel were there, as they all came close to be near Hashem, thus, וימותו, they died to accomplish this, to be a Korbon on behalf of Klal Yisroel. It is apparent that in order to see the Kavod of Hashem, there must be great Korbonos, and that was accomplished through Nadav and Avihu.

There is a Midrash brought down in the ט”ז in Yoreh Dei’ah 265:13 Hilchos Milah, regarding the Posuk, “וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בֶּשֶׂר עֶרְלָתוֹ”. Moshol – there is a king who decrees that all who want to see him first need to meet his governess, his governess, and only then can they meet him. So too, there are no seven days without Shabbos, thus, there is no Bris Milah without Shabbos. Meaning that the baby always needs to have gone through a Shabbos Kodesh prior to the Bris Milah. Thus, the Milah is a Kavod Hashem, that the child is Zoche to have the stamp of the King upon him, and is comparable to seeing the King, seeing Hakodosh Baruch Hu. Furthermore, there is a difference when one is Zoche to see the king and to enter into the palace of the king, and seeing the king when he is outside of his palace travelling. When the king is travelling from place to place, it is much easier for all to see him. However, to be allowed to see the king in his palace, that is only for the ministers and distinguished people.

The same is true with Hakodosh Baruch Hu, that when Hakodosh Baruch Hu comes to Klal Yisroel, then a smaller Korbon suffices to be Zoche, however in order to come within the palace of Hakodosh Baruch Hu, to see His Honor there, that needs a great Zechus. First the Torah says in 9:4, “כִּי הַיּוֹם ד' נֹרָא”, – “For today Hashem appears to you” – this is speaking about when Hakodosh Baruch Hu goes out, and thus these Korbonos are sufficient. Then in Posuk 9:6 the Posuk says, “זֶה הַדְּבָר אֲשֶׁר” – “This is the thing that Hashem commanded you to do; then the glory of Hashem will appear to you.” This is referring to when Hakodosh Baruch Hu Kevayachol opens up the lower and upper Heavens, so that

one can see into His house, into His treasury, and Kevayachol see the Melech Malchei Hamlochim, in His Abode. Similarly, by Aharon, if he wanted to enter the palace of Hakodosh Baruch Hu, “בְּזָאת יָבוֹא אֶהְרֵן אֶל הַקֹּדֶשׁ” – he was going to need many Zechuyos to be able to enter. Now we see by Bris Milah, that in order to be able to enter the palace of the Ribbono Shel Olam, one needs to go through His governess; one needs to go through Shabbos Kodesh – that is a Zechus which works to enter the palace. Thus, Aharon could have advanced an argument and said that had it not been Shemini – the eighth day, but earlier than that, where there was not necessarily a Shabbos Kodesh, then perhaps it was necessary for Nadav and Avihu to die, as the Kavod that would come out of that would be the Zechus for Klal Yisroel to enter the palace. However, here the Torah tells us this is what the Midrash means when it says that Aharon was quiet and could have said, “בְּיוֹם הַשְּׁמִינִי”. He could have said that it was already the 8<sup>th</sup> day, and thus there was for sure a Shabbos Kodesh, and that should have sufficed for the Zechus for Klal Yisroel, and Nadav and Avihu should not have died. However, Aharon did not question Hakodosh Baruch Hu, and he remained silent.

**Parshas Shemini – שם משמאל –**  
**דְּבַר אֱלֹהֵי יִשְׂרָאֵל לְאַמֵּר, זֹאת הַחַיָּה “11:2**  
**– “אֲשֶׁר תֹּאכְלוּ מִכָּל הַבְּהֵמָה אֲשֶׁר עַל הָאָרֶץ**  
 “Speak to the B’nei Yisroel, saying: These are the creatures that you may eat from among all the animals that are upon the earth.” The Torah then goes on to tell us what animals we are allowed to eat and which ones we are not allowed to eat. What is the connection between these Halachos, and the previous Parsha, which discusses the Avodah in the Mikdash? The first sin in the world involved food, with Odom and Chava eating from the Eitz Hada’as, Tov Va’ra. The root of all future sins was that first sin. Therefore, when Hakodosh Baruch Hu took Klal Yisroel out of Mitzrayim, He took them under the wings of the Shechinah, He gave them the Mitzvah of eating Pesach, Matzah, and Maror. Through performing Mitzvos through eating, it was a Tikun for the eating from

the Eitz Hada’as. The previous Parshah discussed the inauguration of the Mishkan, which discussed many Korbonos that were brought. The Korbonos needed to be eaten with Kedusha, in order for there to be a Tikun for the eating from the Eitz Hada’as. Thus, the Parshah of which animals can be eaten is after the Parsha of the Avodah, for it is very important for one to ensure that all that he eats is kosher. Parshas Shemini is often the Parshah immediately after the Yom Tov of Pesach, for just as on the Yom Tov of Pesach we were Mekayeim Mitzvos of eating, we must continue through the year and ensure that all that we eat is kosher.

Now we can understand why Aharon could have said, “וַיְהִי בְיוֹם הַשְּׁמִינִי” – yet was quiet. Aharon could have said that there should have been no need to take the lives of Nadav and Avihu, for the inauguration process went through a Shabbos Kodesh. Just as by Bris Milah, in order for one to be performed, the baby must go through a Shabbos Kodesh, so too here, there was already this elevated status of going through a Shabbos Kodesh. Shabbos Kodesh is a very holy day, a day when all have a greater opportunity to connect to Hakodosh Baruch Hu. Nonetheless, Aharon remained silent. He accepted the Geziera from Hashem. Aharon kept his mouth closed, which is something we must do at times. We just finished the Yom Tov of Pesach, and we must take along the messages of Pesach with us. We must remember what this world is all about, and be thankful that we are Hakodosh Baruch Hu’s nation. During the Yom Tov of Pesach, we have Mitzvos of eating. The Torah tells us here that we must also be careful what we consume. We must ensure that we only eat what is Kosher. Food should only be meant as a means to perform Mitzvos, and to give us strength to further our Avodas Hashem. We should never eat what can be harmful to us spiritually. There are times that we must keep our mouths closed. May we be Zoche to utilize Shabbos Kodesh properly, the time when we are close to Hakodosh Baruch Hu, and draw from the Kedusha of Pesach which we just experienced.