

PARSHAS SHMINI – AVI JOSEPH

In Chapter 9 verse 2 Aharon HaCohen is instructed to take an Eigel as a Korbon Chatos. Rashi says that this is “Lehodia Shemechaper Loh Hakodosh Baruch Hu Al Yedei Eigel Zeh Al Maasei HoEigel Sheoso – to make known that G-d is giving him atonement through this Eigel for the Eigel that he made.”

In Parshas Chukas Chapter 19 verses 2 and 3 Hashem gives Moshe and Aharon the Mitzva of Poroh Adumah about which Rashi says on the words Veyikchu Aylecho Poroh Adumah “just as they removed golden rings from their own [wives] for the Eigel, so should they bring this from their own [money] as an atonement”, and instructs that Elozor HaCohen shall perform the Mitzvah with all its details.

Rashi says that the reason that this Mitzvah was to be performed by Elozor and not Aharon was because of the well known principle of “Ein Kataygor Naaseh Saneygar – a prosecutor does not become a defender.

The Sifsei Chachamim on our Posuk asks why we do not apply the same principle here, which would thereby suggest that Aharon shouldn't be the one to offer up this Korbon either?

He answers that in the case of Poroh Adumah it was a Kaparah for the entire nation and therefore we apply the principle, but here it was a Kaparah just for Aharon himself and therefore this reasoning is not applicable at all, because obviously a person himself must atone for himself. However, when the entire nation was concerned it was better that it be somebody free of the sin to atone for everyone.

The Chanukas HaTorah asks that when we look deeper into our Rashi there are seemingly two superfluous words: Firstly the word “Lehodia – to make known” [that Hashem is Mechaper] - just say that it's an atonement - what's this “to make known”? Secondly that the Kaparah is gained due to “this” Eigel, what other Eigel is there?!

He answers that the Gemara tells us that the Oloh and Chatas offerings are brought up in the same place, so as not to embarrass the sinners since anyone who is seen bringing a Korbon there will be assumed to be bringing an Oloh. However, the Gemara concludes by telling us that this rule does not apply to the sin of Avodah Zoroh because since this Aveirah is so swashbucklingly monumental the Kaparah is harder to come by and therefore the sinner's embarrassment is his Kaparah. Says the Chanukas HaTorah, Rashi had a problem. The problem being - how could Hashem instruct Aharon to bring a Korbon Chatos – sin offering in front of everyone? Since this was the first offering brought up on the new Mizbeach in the new Mishkon, no one knew that Oloh would also go there and therefore everyone knew it was a Chatos and Aharon would be embarrassed.

Therefore concludes the Chanukas HaTorah, Rashi had to point out “Lehodia” – I.e. Sheyodia Avono Lorabim that everyone would know of Aharon's sin and therefore he'd be embarrassed and therefore have a Kaparah. By the same token, it had to be specifically “Eigel Zeh” – this Eigel, which was the first offering of the new Mizbeach that everyone knew was a sin offering, because it was through this Eigel that would bring the Kaparah and not just any Eigel which would be unbeknown to the public [whether it would be an Oloh or a Chatos] and therefore give no embarrassment and therefore no Kaparah.