

והגדת לבבכם

Keeping
Their
Torah Alive.

PARSHAS SHEMINI • APRIL 25, 2025 • 27 NISSAN 5785

Parshas Shemini

This *parasha* opens with the words יְהִי בְיוֹם—”And it was the (eighth) day.” The Gemara (*Megillah* 10b) concludes that whenever these words appear together, they indicate a negative situation. It further explains that on this particular day, the negativity stemmed from the passing of Aharon’s two sons.

The **Ohr HaChaim** offers another interpretation: Originally, Moshe Rabbeinu was meant to be the Kohen Gadol, but it was taken from him and given to his brother, Aharon. Throughout the inauguration process, which culminated on this eighth day, Moshe temporarily served as the Kohen Gadol. Part of him hoped that the initial decree would be overturned, allowing him to retain the position and pass it on to his children after his lifetime. However, on this day, Moshe was told to call Aharon and his sons to anoint them as the eternal Kohanim Gedolim. On a personal level, this was a painful moment for Moshe, making the words יְהִי בְיוֹם particularly fitting.

The **Shevet MiYehudah** does not cite the Ohr HaChaim, but his commentary highlights Moshe Rabbeinu’s greatness in this moment. The Torah uses various words to describe verbal communication, such as ויקרא, ויאמר, וידבר, ויספר, and יגד. At the beginning of this Chumash, Rashi explains that ויקרא represents a call of love. In our *passuk*, this term is used when Moshe calls upon Aharon and his children to inform them of their selection as Kohanim Gedolim. Despite whatever personal emotions Moshe may have been experiencing, when it came to fulfilling Hashem’s command, he acted with love and maturity. Aharon and his children did not perceive any hesitation or reluctance from Moshe, only wholehearted acceptance of Hashem’s will.

This teaches a powerful lesson: Our personal desires and expectations may not always align with Hashem’s will, but when carrying out Hashem’s commandments, we should do so with positivity and love.

THERE IS A STORY OF A GREAT RABBI who was giving a shiur. Throughout the lesson, the audience was asking, answering, and debating with one another. For a while, the rabbi remained silent. Someone finally asked him, “Why are you sitting quietly when you came prepared to teach?” The rabbi responded, “Does Hashem want me to speak Torah more than anyone else? He wants Torah learning, and right now, everyone is involved in a lively discussion.”

We must recognize that our personal desires and expectations must always align with Hashem’s will.

אור החיים

R’ Chaim Ben Moshe Attar

(4 Av 1696-15 Tamuz 1743) was born in Morocco, where he learned from his grandfather, R’ Chaim Attar. He married his first wife, Fatzunya, of whom it was said wore *tefillin* like Michal daughter of King Shaul. He subsequently married Esther daughter of Meir Kapas. In 1739, famine forced him to leave Morocco, he traveled to Italy, where a Yeshiva was established for him. In 1741 he set out for Eretz Yisrael with 30 students. Due to epidemics at the time, he initially founded his Yeshiva, Knesses Yisrael in Acre, eventually moving it to Yerushalayim. Among his students was R’ Chaim Yosef Dovid Azulai (the Chida), who recalled that his Rebbe’s “greatness in Torah uprooted mountains, his holiness was amazing” and “his written works are merely one tenth of his knowledge.” Approximately one year after arriving in Yerushalayim, he passed away and was buried on Har Hazeisim.

ר' יהודה גרינוואלד

R’ Yehudah Greenwald

(1849-19 Adar 1920) was a student of the Ksav Sofer and married the daughter of R’ Yosef Yuzpa Sofer, Hy”d, the third son of the Chasam Sofer. R’ Yehudah was Rav of Bonihad, Shurin, and later of Satmar (1898) where he opened a Yeshiva and shaped the city into a Torah center. His *sefer Shevet Mei’Yehudah* was published in 1928 by his twin brother’s son-in-law.