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Aharon the Defender

This parasha teaches us about the *para adumah*. The *passuk* (19:3) states, “And you shall give it to Elazar [who was the son of Aharon].” Elazar was the *sgan kohein gadol* (second-in-command), and that first *para adumah* had to be performed by the *sgan*.

The Gemara (*Yoma* 42b) discusses the word “it”, which seems to distinguish the first *para adumah*—offered during the Jewish people’s travels in the desert—from all subsequent *paros adumos*. The fact that the first *para adumah* required it to be performed by the *sgan kohein gadol* and not by Aharon—the *kohein gadol*, nor by an ordinary *kohein*, led to a debate. Can future *paros adumos* be offered by a regular *kohein*, or do they require the *kohein gadol*? How is the “it,” that distinguishes it from others to be interpreted?

Clearly, Elazar being chosen for that first *para adumah* had something to teach us.

The chapter opens with the words, “Hashem spoke to Moshe and Aharon.” It then says that they shall take it “to you,” which Rashi explains to mean that this first *para adumah* would forever be labeled as Moshe Rabbeinu’s. So, although Elazar performed the procedure, it was always referred to as Moshe’s; see Mishnah Para (3:5).

We can certainly understand why the chapter begins with, “Hashem spoke to Moshe,” but it’s unclear why Hashem also addressed Aharon. Aharon didn’t perform the procedure, nor was the *para adumah* forever associated with him. Why is he mentioned here at all?

Rav Menachem Brody (*Be’er Menachem*) explains that had the instructions been given only to Moshe, people might have concluded that Aharon was deliberately excluded—and that his son performed the procedure because Aharon was disqualified. This assumption could have stemmed from the fact that the *para adumah* atones for the sin of the Golden Calf—and Aharon, who played a role in that incident (*Shemos* 32:20), might have been viewed as unfit to participate. After all, we have a rule: “אין קטיגור נעשה סניגור”—the prosecutor cannot become the defender. Since Aharon was involved in the original sin, some might have thought he was disqualified from the process of spiritual purification.

Therefore, Hashem explicitly included Aharon in the opening command to demonstrate that although he had been involved in the Golden Calf, his intentions had been pure—and he remained worthy of inclusion in the *para adumah* narrative.

Rav Brody ends with, “investigate and you will see it is true.” (This idea can be found in the *Alshich*.)



RAV MENACHEM BRODIE

ר' מנחם
ב"ר
אברהם
ברודי

R. Menachem Brody (1862-8 Av 1938). Born in Kleinvardein (Hungary), where his maternal grandfather, R. Avraham Yitzchak Weinberger (1805-1884) was the Rav. R. Menachem studied under his grandfather, and married Miriam Lowy, the daughter of R. Meshulam Feish (1821-1873), the Rav of Tosh. In 1882, R. Menachem was appointed the Rav of Tosh, and in 1902, he became (what would prove to be the final) Rav of Kaliv (Hungary), where he led a Yeshiva. One year following his passing, *Be'er Menachem* was published.

Hidden Tzidukim

When a contaminated person immerses in a mikvah he becomes *tahor* immediately. However, he remains contaminated in a limited degree until nightfall. We refer to this person as a *tevil yom* meaning he immersed during this day but it's still before nightfall.

We rule that a *kohein* who is a *tevil yom* could be part of the *para adumah* process (like burning the *para adumah*).

The Tzidukim (Sadduces) disagreed with this opinion and claimed that if one became contaminated he could not be part of the process until nightfall. The Mishna (3:7) states that the elders of the Jewish people would intentionally contaminate the *kohein* who would burn the Para Adumah in order to show that they disagreed with the ruling of the Tzidukim.

This is one of several instances in where the elders of the Jewish people intentionally acted in a way that contradicted Tziduki practice—to demonstrate that we do not follow their view.

The phrase used is “להוציא מלבם של צדוקים” which translates literally as, “to remove [an idea] from the hearts of the Tzidukim.”

The Satmar Rav wondered why this became the phrase since it seems inaccurate. After all, these actions were unlikely to change the hearts and minds of the Tzidukim.

He humorously answered that there were two types of Tzidukim.

The first who publicly announced who they were and what their beliefs were as well. However, the second type – the hidden Tzidukim – pretended to be part of the mainstream. Outwardly they appeared pious and observant, carefully following all shared laws and customs. They fooled many.

But when the Rabbis enacted rulings that contradicted Tziduki beliefs—like intentionally contaminating the *kohein*—these covert Tzidukim couldn't contain themselves. Their anger and displeasure betrayed their true beliefs. They would out themselves.

That, said the Satmar Rav, is the deeper meaning of the phrase “להוציא מלבם של צדוקים” – to remove from the hearts of the Tzidukim,” which now translates as “bring forth to the forefront and the open what lay hidden in the hearts of these Tzidukim.”



SATMAR REBBE, 1971. TUCSON AZ (WITH THE FUTURE DR.)

ר' יואל טייטלבוים

R' Yoel Teitelbaum, (1887-26 Av 1979) was a son of the Kedushas Yom Yov and a grandson of the Yetev Lev. R' Yoel served as Rav of Orsheva and Krula before taking on the mantle of Satmar in 1934. R' Yoel survived the war by escaping with the famous Kazsner train, and went to Eretz Yisrael after the war for a short time before coming to America and building up the Satmar Chassidus. He had three daughters who pre-deceased him. Esther passed away in her youth (12 Elul 1921); Rachel shortly after she married (2 Nisan 1931) and Chaya Roisa (15 Cheshvon 1953).