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## Chizuk - Inspiration

It is important for one's speech to be consistent with the thoughts in one's heart. Rav Shraga Feivel Frank was approached by a customer who wanted to purchase a large amount of animal furs. Rav Frank quoted a price to the potential buyer. The buyer was not satisfied and asked for a discount. Rav Frank said that he could not lower the price, but assured his customer that he would not find a better price elsewhere. To enable him to verify this for himself, Rav Frank gave him the addresses of the other merchants in town.

A short time later, the buyer returned to Rav Frank and was interested in making the purchase. To the customer's surprise, Rav Frank offered him a lower price than he had originally been quoted. Rav Frank explained to him that after he had left the store, Rav Frank decided that because the intended purchase was so large, he could afford to lower his price. Since he had then decided in his heart to sell at the lower price if the customer returned, he would not consider taking a higher price.

While the Halacha does not obligate one to act as Rav Frank did in this situation, such conduct is certainly praiseworthy.

## On the Parsha

“And Moshe said to Aharon, ‘Approach the Mizbayach.’” (Vayikra 9:7)

The verse above discusses Moshe's charge to Aharon to approach the Mizbayach (Altar of the Tabernacle) and offer the specified sacrifices during the dedication of the Tabernacle ceremonies. Rashi explains that Moshe had to encourage Aharon to approach the Mizbayach because he saw that Aharon was embarrassed and afraid to come forward and perform the service. Moshe told him, “Why are you embarrassed? It was for this task that you were chosen!”

Aharon's hesitancy stemmed from his feelings of being unfit to perform the service because of his participation in the sin of the golden calf. Ultimately, he did approach the Mizbayach and perform the service, but only after Moshe told him that, “It was for this task that you were chosen” – this is your destiny, to bring sacrifices on the Mizbayach on behalf of Bnei Yisrael and strengthen the relationship between Hashem and His people.

This discussion between Moshe and Aharon is intriguing. Even before Moshe encouraged Aharon, Aharon knew he was supposed to offer the sacrifices. Just five verses earlier, Moshe relayed to Aharon, Hashem's directive to do so. As it states, “Moshe said to Aharon, ‘Take a calf of the herd for a sin offering and a ram for a burnt offering, without blemish, and bring them before Hashem.’” (Vayikra 9:2) Yet even still, Aharon did not approach the Mizbayach on account of his shyness and embarrassment. He needed Moshe's encouragement. Only when he said, “You were born to do this!” did Aharon change his mind and step forward to perform the service.

The master Kabbalists have taught us that everyone has a unique mission in life - a potential to achieve, to change the world and impact it for the better. As life goes on, Hashem sends us various opportunities to guide us and help us achieve that potential. We do not always afford ourselves of those opportunities. Something holds us back. Often, we may feel we are incapable because we are fearful and fail to appreciate our unique talents and strengths. We deceive ourselves into thinking that others are destined for greatness, but not us.

The Netziv, Rabbi Naftali Tzvi Yehudah Berlin ZT”L, was the Rosh Yeshiva of the great Yeshiva in Volozhin – the first of all of the contemporary Yeshivos that we know today. The Netziv made a big celebration to mark the occasion of the publishing of his magnum opus on Chumash (Pentateuch). Some of those in attendance were curious as to why he chose to make such a celebration.

The Netziv explained his rationale by revealing an incident that happened to him long ago – as a child at the tender age of ten. As a child, he was not taking his Torah studies as seriously as he should have. His parents hired a private Melamed (tutor) to help him. Those efforts were met with limited success. At such point, his parents discussed what the future may hold for Naftali Tzvi. He overheard his father telling his mother that it seemed as if the young Naftali Tzvi was not cut out for advanced Torah study and that he would fare better if he was apprenticed to a tradesman, a shoemaker perhaps. Hearing the disappointing news about her precious son, his mother began to cry.

The Netziv decided that he was not going to disappoint his mother. He redoubled his efforts, and his parents began to see steady progress in his studies. This set him on a trajectory to ultimately become a great sage, capable of publishing the works that he was now celebrating. The Netziv related that there was no question that had he not overheard his parents' conversation, he would have Davened (prayed) three times a day, recited Tehillim (Psalms) regularly and generally been regarded as a good, ordinary Jew. However, when he would have died and entered the Heavenly Court, they would have pointed to his (unpublished) magnum opus on Chumash saying, "What did you do with your life on Earth! Where is your magnum opus on Chumash! You did not achieve your potential, your destiny!"

"That is the reason for my celebration," the Netziv concluded. "With the publication of these Seforim, I have been granted and have grabbed the opportunity that Hashem has given to me to fulfill my destiny."

We would do well to take this lesson to heart. Often, we delude ourselves with unwarranted self-doubts and anxieties which can cause us to miss our opportunities to reach our potential.

This is what happened to Aharon as explained above. Aharon was advised that Hashem wanted him to perform the service in the Mishkan. Yet even still, on some level, he deluded himself into thinking he was unworthy and unfit due to his involvement in the sin of the golden calf. It was only with Moshe's encouragement that, "your destiny awaits you," that he was able to see through that delusion and perform the services.

If this applies to someone as righteous as Aharon, it certainly applies to us. Unwarranted self-doubts and anxieties can cause us to deceive ourselves and can lead to a life of missed opportunities and regret (Heaven forbid). Therefore, let us appreciate the strengths that Hashem has given us and be mindful of the opportunities that Hashem gives us to fulfill our potential.

### Halacha – Jewish Law

Reuvain and Shimon decided to purchase two lottery tickets together and split their potential winnings. They reasoned that since the Gemorah says that the Mazel (luck) of two is greater than one (Bava Metzia 105a) they had a greater chance of winning. Reuvain bought one ticket for himself and

one ticket on Shimon's behalf. With help from above, Reuvain's ticket won the lottery. Reuvain, not wanting to share the winnings with Shimon, decided to test Shimon. He called Shimon on the phone and said, "Shimon! Your ticket won the lottery. You have won a half-million shekels! You do remember our agreement though, right? Please honor it and split your winnings with me."

Shimon responded, "Look Reuvain, we discussed the lottery and what we would do if we won, but by no means was this an agreement. I will give you some of the money, but I certainly do not intend to split the winnings with you."

Reuvain responded, "It is quite clear that you had never intended from the beginning to honor our agreement. Since that is the case, I will not honor our agreement either. To tell you the truth, it was not your lottery ticket that won, it was mine – and I will not be splitting my winnings with you, the same way you would not have split the winnings with me if your ticket had won."

Is Reuvain justified in not honoring their agreement after he discovered that Shimon would not have honored the agreement if he had won? In the work entitled, "Zichru Eliyahu Moshe" by Rav Yechiel Michel Stern Shlita (p.98), the following ruling is cited: The Gemorah in Bava Basra 106b concludes that when brothers divide their father's estate between them by lottery to determine which brother is to receive which portion, once the lot for one of the brothers is drawn, no one can retract their decision to divide the estate by lottery even if the brothers are now unhappy with the portion they received. Rav Ashi explains that with the satisfaction that each brother receives from the fact that they agreed to accept the results of the lottery, they fully transfer ownership to each other.

Rav Stern notes that the Rashbam (ibid) explains that we may extend the above ruling to cases of partnership as well (as in our case where Reuvain and Shimon bought two lottery tickets together and decided to split the winnings). We may also extend the above ruling that dealt with inheriting land to cases of moveable objects (Metaltilin – as in our case with Reuvain and Shimon). Therefore, it would seem that in our case, since Reuvain and Shimon agreed to split the winnings of the two tickets they bought together, it is binding and Reuvain must split the winnings of his ticket with Shimon regardless of Shimon's reaction.