

“מה גדלו מעשיך ה' מאד עמקו מחשבותיך”

Aharon HaKohen the Gilgul of Haran Achieved Tikun for Haran Who Was Incinerated to Sanctify the Holy Name Not L'shmah

In this week's parsha, parshas Ki Sisa, it is fitting that we examine why the Almighty arranged for the holy personage of Aharon HaKohen to be subjected to the devastating ordeal of making the eigel. It is quite obvious that this incident cannot be accepted at face value—that Aharon simply failed this daunting test. After all, HKB”H demonstrates his confidence in Aharon by choosing him to be the Kohen Gadol—to perform the demanding Yom Kippur service in the Holy of Holies. Furthermore, Scriptures itself attests to his outstanding character (Divrei HaYamim I 23, 13): **“בני עמרם”** אהרן ומשה, ויבדל אהרן להקדישו קודש קדשים, הוא ובניו עד עולם, להקטיר לפני ה' **“the sons of Amram, Aharon and Moshe; and Aharon was set apart to sanctify him as holy of holies, he and his descendants forever, to burn offerings before Hashem, to serve Him and to bless in His name forever.”**

Let us review the pesukim recounting how Aharon became involved in the making of the eigel (Shemos 32, 1):

“וירא העם כי בושש משה לרדת מן ההר, ויקהל העם על אהרן ויאמרו אליו, קום עשה לנו אלהים אשר ילכו לפנינו, כי זה משה האיש אשר העלנו מארץ מצרים לא ידענו מה היה לו. ויאמר אליהם אהרן פרקו נזמי הזהב אשר באזני נשיכם בניכם ובנותיכם והביאו אלי, ויתפרקו כל העם את נזמי הזהב אשר באזניהם ויביאו אל אהרן, ויקח מידם ויצר אותן בחרט ויעשהו עגל מסכה, ויאמרו אלה אלהיך ישראל אשר העלוך מארץ מצרים.”

The people saw that Moshe delayed in descending the mountain, and the people gathered around Aharon and said to him, “Rise up, make for us gods who will go before us; for this Moshe, the man who brought us up from the land of Egypt—we do not know what became of him!” Aharon said to them, “Remove the golden rings that are in the ears of your wives, your sons, and your daughters, and bring them to me.” The entire people unburdened themselves of the golden rings that were in their ears, and brought them to Aharon. He took it from their hands and he bound it in a scarf, and made it into a molten calf; then they said, “This is your god, O Yisrael, which brought you up from the land of Egypt.”

Aharon Was the Gilgul and the Tikun of Haran

We will begin our investigation with an illuminating revelation from the Arizal, which provides us with a glimpse into the wondrous ways of Hashem. Hashem reincarnates neshamot in order to rectify them, so that no neshamah will ever be cast away. Thus, the Arizal teaches us that Aharon HaKohen was a gilgul providing tikun for Haran, the brother of Avraham. Recall that he sacrificed his life in Ur Kasdim in order to sanctify the holy name; however, his act was not completely sincere; it possessed an element of “lo l'shmah.” For, we learn in parshas Noach (Bereishis 11, 28): **“וימת הרן על פני תרח אביו בארץ מולדתו באור כשדים”**—**Haran died in the presence of Terach his father, in his native land, in Ur Kasdim.** Rashi comments in the name of a Midrash Aggadah:

“על פני תרח אביו, שעל ידי אביו מת, שקיבל תרח על אברם בנו לפני נמרוד, על שכתת את צלמיו והשליכו לכבשן האש, והרן יושב ואומר בלבו, אם אברם נוצח אני משלו, ואם נמרוד נוצח אני משלו. וכשניצל אברם אמרו לו להרן, משל מי אתה, אמר להם הרן, משל אברהם אני, השליכוהו לכבשן האש ונשרף, וזהו אור כשדים.”

We learn from the Midrash that Haran's act of self-sacrifice was tainted. His death came about as a result of his father, Terach, denouncing Avram for smashing Nimrod's idols. Haran was initially uncertain as to whom to side with—with Avram or with Nimrod. Upon seeing that Avram survived the ordeal of the fiery furnace, he chose to side with Avram. They threw him into the furnace and he was incinerated. This is alluded to by the name Ur Kasdim; the word “ur” means “fire.”

According to the Arizal, it was precisely for this reason that Haran subsequently reincarnated into Aharon HaKohen, who rectified this shortcoming. Here are the words of our teacher, the Arizal, in Sha'ar HaGilgulim (Introduction 33):

“אהרן, ג' אותיות מן הרן, ונוסף עליו אות א'... ונחזור בענין אהרן, כי הוא הרן בן אחי אברם, והרן בא לתקן חטא אדם הראשון שעבד עבודה זרה, ולא די שלא תיקן, אלא שגם עתה לא האמין בה', אלא עד שיצא אברהם מכבשן האש כמו שאמרו ז"ל, ולכן נשרף הרן באור כשדים, ואחר כך נתגלגל באהרן לתקן חטא הנזכר.”

The name "אהרן" contains the three letters of the name "הרן", with the addition of the letter "aleph." . . . Returning to the matter of Aharon, he is Haran, the brother of Avram. Haran came to make amends for the sin of Adam HaRishon, who worshipped avodah zarah. Not only did he not make amends, but even on this occasion, he demonstrated a lack of faith in Hashem, until Avram emerged from the fiery furnace unscathed . . . Therefore, Haran was incinerated in Ur Kasdim and subsequently reincarnated into Aharon, to make amends for the aforementioned sin.

Regarding the contention that Haran was obligated to make amends for Adam HaRishon's sin of avodah zarah, he is referring to the fact that in the commission of the "cheit Eitz HaDa'as," Adam and Chava were deceived by the nachash's blasphemous words (Bereishis 3, 5): "כי יודע אלקים כי ביום אכלכם ממנו ונפקחו עיניכם והייתם כאלקים: -- יודעי טוב ורע" -- **for G-d knows that on the day you eat of it your eyes will be opened and you will be like G-d, knowing good and bad.** Rashi explains: "Every craftsman hates others of his craft; G-d ate from the tree and created the world. Thus, you will be like G-d, creators of worlds." Clearly, there is no greater blasphemy than believing the nachash's lies that it is possible to be like G-d.

This is the basis of the Arizal's contention that as a gilgul of Adam HaRishon—who was guilty of the sin of avodah zarah—Haran was required to sacrifice his life and be consumed by the fire for the sake of "kedushas Hashem." Yet, his act was not truly "l'shem shamayim," since he did not choose to enter the furnace until he saw that Avram emerged unharmed; he assumed that he would emerge from the fire unharmed as well. Therefore, he reincarnated into Aharon HaKohen to make amends for the aforementioned sin. This is alluded to by the name "אהרן", which is "הרן" with the addition of an "aleph."

Now, however, it behooves us to explore: (1) How exactly did Aharon make amends for Haran's defective act of self-sacrifice? He did not sacrifice his life as Chur did by refusing to make the eigel. In fact, he actually made the eigel, thereby facilitating the people's avodah zarah. (2) From the words of the Arizal, it is apparent that the "aleph" added to Haran's name to form Aharon is instrumental in the tikun. Hence, we must explain the significance of the letter "aleph."

In the Merit of His Act of Self-sacrifice during the Cheit HaEigel Aharon HaKohen Became the Kohen Gadol

I was struck by a wonderful idea related to the Arizal's explanation. Our blessed sages attempt to reconcile the surprising fact that Aharon HaKohen chose to make the eigel rather than sacrifice his life for the sake of "kedushas Hashem." Their incredible revelation is alluded to in the passuk that appears immediately after the formation of the eigel (Shemos 32, 5): "וירא אהרן ויבן מזבח"

—לפניו ויקרא אהרן ויאמר חג לה' מחר" — **Aharon saw and built a mizbeiach before him; Aharon called out and said, "A festival to Hashem tomorrow!"** Rashi comments in the name of the Midrash: **He saw that Chur the son of his sister was rebuking them, and they killed him. This is what is meant by the words: "ויבן מזבח לפניו" — "And he built a mizbeiach before him,"** which can be revowelized to read "ויבן מזבוח לפניו" — **"and he understood from he who was slaughtered before him."** Additionally, he saw and said, **"Better that the foulness be attributed to me and not to them."**

So, Aharon HaKohen chose to make the eigel for the people rather than sacrificing his life for "kedushas Hashem." He had already witnessed the murder of Chur, who had refused the rabble's request to make the eigel. Aharon figured that if Yisrael killed him as well, there would be no hope of saving them or remedying their transgressions. The Gemara explains the matter as follows (Sanhedrin 7a):

"וירא אהרן ויבן מזבח לפניו, מה ראה, אמר רבי בנימין בר יפת אמר רבי אלעזר, ראה חור שזבוח לפניו, אמר אי לא שמענא להו השתא, עבדו לי כדעבדו בחור, ומיניקיים בי (איכה ב-כ) אם יהרג במקדש ה' כהן ונביא, ולא הויה להו תקנתא לעולם, מוטב דליעבדו לעגל, אפשר הויה להו תקנתא בתשובה."

"Aharon saw and built a mizbeiach before him." What did he see? Rabbi Binyamin the son of Yefes said in the name of Rabbi Elazar: He saw Chur slaughtered before him. He figured: If I do not do as they wish, they will now do to me what they did to Chur, and they will fulfill through me the words of the passuk (Eichah 2, 20): "Should a kohen and a navi be killed in the Sanctuary of Hashem." As a consequence, there will never be a remedy for them; therefore, it is preferable that they make an eigel—leaving open the possibility that they will have a remedy by means of teshuvah."

Furthermore, we find a tremendous chiddush in the Midrash (V.R. 10, 3). Aharon accepted upon himself the blame for making the eigel in order to save Yisrael from extermination. In this merit, HKB"H chose him to be the Kohen Gadol, the one who performs the service on Yom HaKippurim in the Kodesh HaKodashim. This explanation is based on the sages' elucidation of the passuk (Tehillim 45, 8): "אהבת צדק ותשנא רשע על כן משחך אלקים אלקיך שמו: -- ששון מחברייך" — **You love righteousness and hate wickedness; therefore, Elokim, your G-d, has anointed you with oil of joy from among your peers.**

"בשעה שעשו ישראל אותו מעשה, בתחילה הלכו אצל חור אמרו לו קום עשה לנו אלהים, כיון שלא שמע להו עמדו עליו והרגוהו... ואחר כך הלכו אצל אהרן אמרו לו קום עשה לנו אלהים, כיון ששמע אהרן כן מיד נתיירא... אמר אהרן מה אעשה, הרי הרגו את חור שהיה נביא, עכשיו אם הורגים אותי שאני כהן, מתקיים עליהם המקרא שכתוב אם יהרג במקדש ה' כהן ונביא, ומיד הם גולין..."

אמר אהרן אם בונין הן אותו הסירחון נתלה בהן, מוטב שיתלה הסירחון בי ולא בישראל... אמר לו הקב"ה לאהרן, אהבת צדק, לצדק את בני, ושנאת מלחייבן, על כן משחך אלקים אלקיך, אמר לו, חייך שמכל שכטו של לוי, לא נבחר לכהונה גדולה אלא אתה."

When Yisrael performed that ignoble deed, they originally approached Chur. They asked him to make them a god. When he refused their request, they attacked him and killed him. . . Afterwards, they approached Aharon, asking him to make them a god. Hearing their request, Aharon immediately became fearful. . . He deliberated as to how to proceed. They had already killed Chur, who was a prophet. If they now killed him, a kohen, they would in effect be fulfilling the passuk (Eichah 2, 20): "Should a kohen and a prophet be slain in the sanctuary of Hashem"; they would be exiled immediately. . . Aharon figured that if they make the eigel, they will be held accountable for the despicable act; it is preferable that I be held accountable and not Yisrael. . . HKB"H said to Aharon: For "loving righteousness," attempting to vindicate My children, and not wishing to hold them accountable ("hating wickedness"), "therefore, Elokim, your G-d, anointed you." He said to him: From the entire tribe of Levi, only you will be chosen to fill the position of Kohen Gadol.

Thus, we have an explicit source indicating that Aharon was indeed ready and willing to be slain for the sake of "kedushas Hashem." Yet, he didn't do so, in order to save Yisrael from annihilation; even though it meant making the eigel. He understood that if they murdered him for refusing to make the eigel, as they had done to Chur, the words of the passuk would then be fulfilled: "Should a kohen and a navi be killed in the Sanctuary of Hashem." As a consequence, there would be no chance of tikun for them. Therefore, he concluded that it would be preferable to make the eigel and be held personally responsible for the unholy deed. As for them, they could achieve tikun for their part in the "cheit haeigel" by means of teshuvah.

The Chasam Sofer's Incredible Explanation regarding Aharon's Act of Self-sacrifice

Now, let us introduce an incredible insight from the wonderful teachings of the Chasam Sofer in Toras Moshe (Ki Sisa). He explains that the concept of "mesirus nefesh" means sacrificing one's spiritual self to Hashem, as well. In other words, one has to be willing to also forfeit his portion in Olam HaBa. If a person is only sacrificing his physical body in Olam HaZeh, it wouldn't be termed "mesiras nefesh" but rather "mesiras guf." Here are his sacred words:

"בספרי מוסר הביאו בשם חסיד אחד שאמר, אם היה נגזר מן השמים שעל מצוה נקבל עונש ועל עבירה נקבל שכר, הייתי עושה מצוה ולא עבירה מאהבת ה', אחרי שידעתי שרצון קוני היה לעשות מצוה, הגם שמעניש אותי על כך אף על פי כן לעשות רצונך אלקי חפצתי.

ומפרש שם זו מסירת הנפש האמיתי, כי אם מוסרים עצמנו למיתה עבור כבוד ה', אזי לא מוסרנו נפשינו רק את גופינו ולא השלכנו נפשינו מנגד, אבל אם עושים דבר שעל ידי זה גורמים כריתת הנפש, שיודע שנפשו ירד לשאול לאבדון, ואף על פי כן לא נמוג מלעשות זאת כי יתקדש השם יתברך בזה, זו היא מסירת הנפש האמיתי."

In the "mussar" sefarim, it is presented in the name of a particular chassid that if it was decreed from above that for a mitzvah we would be punished and for an aveirah we would be rewarded, I would still perform the mitzvah and not the aveirah out of love for Hashem—knowing that it is the will of my Maker to perform the mitzvah . . .

He explains there that this is the true meaning of "mesiras nefesh." If we merely sacrifice our lives for the honor of Hashem, we have not sacrificed our souls but only our bodies. . . but if we perform an act that causes the forfeiture of the soul, knowing that one's soul will descend to hell to be lost forever, and nevertheless one does not desist, because Hashem will be sanctified by this act, this is a true act of "mesiras nefesh."

Based on this notion, he proceeds to explain Aharon's rationale for making the eigel. We learned from the Gemara that he had already witnessed the murder of Chur and feared that if they killed him too, the words of the passuk would be fulfilled: "Should a kohen and a navi be killed in the Sanctuary of Hashem." As a result, they would be lost forever; therefore, he concluded that it would be preferable for them to make the eigel, for which they could make amends by means of teshuvah. This prompts the Chasam Sofer to ask: "הלא איסור עבודה זרה יהרג ואל יעבור, ואיך מלא לבו לעבור עבירה זו... וגדולה "הלא איסור עבודה זרה יהרג ואל יעבור, ואיך מלא לבו לעבור עבירה זו... וגדולה "the prohibition against avodah zarah falls into the category of "be killed rather than transgress." So, how did he conclude that it was preferable to transgress this aveirah . . . even more surprising is the fact that in the aftermath of the incident of the eigel, he was appointed Kohen Gadol. How did he merit that?

In this manner, the Chasam Sofer goes on to address the following Gemara (Sanhedrin 107a): "ביקש דוד לעבוד עבודה זרה... והנה לקראתו חושי: הארכי קרוע כתנתו ואדמה על ראשו, אמר לו לדוד, יאמרו מלך שכמותך יעבוד עבודה זרה. אמר לו מלך שכמותי יהרגנו בנו, מוטב יעבוד עבודה זרה ואל יתחלל שם שמים. David sought to worship avodah zarah . . . "behold, approaching him was Chushai the Archite, with his tunic torn and with earth upon his head." He said to David: "People will say, 'Can a king as great as you worship avodah zarah?'" David replied to Chushai: "People will say that it is unjust that a king as pious as me should be killed by his own son. It is preferable that I worship avodah zarah, so that the Name of Heaven will not be desecrated publicly." This story demonstrates that David HaMelech was prepared to sacrifice his life and soul, forfeiting his

portion both in Olam HaZeh and in Olam HaBa, in order to avoid publicly desecrating the Name of Heaven.

Aharon's Act of Self-sacrifice in the Cheit HaEigel Was an Amazing Tikun for the Sin of Haran

Now, it is with pleasure that we can begin to comprehend how Aharon HaKohen rectified Haran's shortcoming. Upon careful scrutiny, it is apparent that Haran's shortcoming stemmed from having witnessed his brother Avram sacrifice his life for the sake of "kedushas Hashem" and emerge from the fiery furnace unscathed. He sanctified the Name of Heaven publicly in a manner that had never been done before. Not only did he sacrifice his life in order to sanctify the holy name, but, in addition, HKB"H rescued him supernaturally from being burned alive. Thus, Hashem's name was sanctified in the world; it became known that Hashem could alter the laws of nature as He pleased. Avraham also became famous for having emerged from the fiery furnace alive.

Having witnessed that Avraham succeeded on both accounts, Haran yearned to do the same—to sanctify the Name of Heaven and to become famous. His intent was fatally flawed, however. For, he did not actually intend to sacrifice his life and be incinerated for the sake of "kedushas Hashem." Had Avram actually been burnt in the furnace, Haran would not have volunteered to sacrifice his life. Furthermore, his intent was tainted, it was not l'shmah; he wished to become famous like Avraham.

This is precisely what occurred with Aharon HaKohen. Initially, Yisrael approached Chur and requested that he make the eigel. He was willing to sacrifice his life for the sake of "kedushas Hashem"; he refused to make the eigel and was murdered. Thus, he became known throughout the generations as a person who sacrificed his life for the sake of "kedushas Hashem." Then, when they approached Aharon, Hashem's holy tzaddik, with the same request, he, too, was willing to sacrifice his life for the sake of "kedushas Hashem" by refusing to make the eigel, as Chur did.

However, he wisely assessed the situation and realized that the consequences of his self-sacrifice would be calamitous. Yes, his name would be recorded for all eternity among those holy and pure souls who had sacrificed their lives for the sake of "kedushas Hashem." Yet, not only would he not be able to prevent Yisrael from making the eigel, but his death would constitute the fulfillment of the passuk: "אם יהרג במקדש ה' כהן ונביא" -- **should a kohen and a navi be killed in the Sanctuary of Hashem.** As a consequence, there would be no tikun for them, ever. Furthermore, there would be no greater "chilul Hashem"—that Yisrael, HKB"H's chosen people, would have not tikun, chas v'shalom!

Therefore, he decided to sacrifice his life in the most exalted manner, as described by the Chasam Sofer. He was prepared to forfeit his portion in both worlds by making the eigel and preventing them from killing him. His main objective was to save Yisrael and ensure that a form of tikun would be available to them for the "cheit haeigel"; they would be able to perform sincere and complete teshuvah. This is what he meant when he said: **"It is preferable that I be held accountable for the despicable act and not Yisrael."** It is preferable that I forfeit my portion in both worlds in order to save Yisrael from extermination.

Thus, we can appreciate how Aharon's act of self-sacrifice rectified Haran's defective act of self-sacrifice in his prior incarnation. As opposed to Haran, who sacrificed his life merely to be famous like Avraham, Aharon refused to sacrifice his life to be like Chur—to be listed among those who sanctified the Name of Heaven throughout the generations. Instead, he chose to sacrifice his life in a more exalted manner. He chose to forfeit his part in Olam HaZeh and in Olam HaBa in order to spare Yisrael, the chosen people, from annihilation. In this manner, he rectified Haran's neshamah that had reincarnated into him for his act of "mesiras nefesh" that was not l'shmah.

Aharon's "Aleph" Exemplified the Dictum: "שונה פרקו מאה ואחד"

Following this line of reasoning, we can now proceed to explain the matter of the letter "aleph" that was added to the name "הר"ן to form "אהר"ן. We will refer to what we have learned in the Gemara (Chagigah 9b): "מאי דכתיב (מלאכי ג-יח) ושבחתם וראיתם בין צדיק לרשע, בין עובד אלקים לאשר לא עבדו, ולא עבדו תרוייהו צדיקי גמורי ניגהו, ואינו דומה שונה פרקו עבד, מאה פעמים לשונה פרקו מאה ואחד." Bar Hei Hei asks Hillel a question from a passuk in Malachi which appears to be redundant. The passuk mentions the difference between a righteous person and a wicked person, and between one who serves Hashem and one who does not. Isn't a tzaddik one who serves Hashem, and isn't a rasha one who does not? Hillel answers that one who serves Hashem and one who does not, may both be completely righteous; nevertheless, there is no comparison between the tzaddik who reviews his studies one hundred times and the one who reviews his studies one hundred and one times.

All of the commentaries struggle to explain this astonishing statement. Why is someone who only reviewed his studies a mere one hundred times classified as "לא עבדו" — **one who has not served Hashem?** Yet, someone who reviewed his studies one hundred and one times is classified as "עובד אלקים" — **one who serves G-d** — simply because he reviewed his studies one more time.

“There is the person who wants to share but lacks sufficient resources”—his good intentions generate the malach’s neshamah; **“then there is the person who has sufficient resources but does not sincerely want to share”**—yet, he gives out of embarrassment; his act, albeit insincere, generates the malach’s body. HKB”H combines the deed with the thought in order to produce both a complete mitzvah and a complete malach.

We find this noble idea also expressed by his holy brother, Rabbi Elimelech of Lizhensk, zy”a, in his Noam Elimelech (Metzora). He addresses our blessed sages’ statement (Pesachim 50b): **“לעולם יעסוק”**—**“אדם בתורה ומצוות אף על פי שלא לשמה, שמתוך שלא לשמה בא לשמה”**—a person should always engage in the study of Torah and the performance of mitzvos even though his actions are not purely motivated—not l’shmah; because from these activities that are not purely motivated, he will eventually come to learn Torah and perform mitzvos for its own sake, with the purest of intentions—l’shmah. In other words, HKB”H takes the Torah and mitzvos that were learned and performed **“not l’shmah”** and brings them to the tzaddik who has pure intentions **“l’shmah”**—thereby purifying and completing the Torah and mitzvos that were performed not l’shmah.

In this manner, he explains the significance of the Gemara’s precise choice of terminology (Kiddushin 40a): **“מחשבה טובה מצרפה למעשה”**—**He combines a proper thought with an actual deed.** Seemingly, the Gemara should have said: **“מחשבה טובה כמעשה”**—**He considers a proper thought as an actual deed.** However, they are conveying the message that HKB”H **“combines”** the proper intentions of the tzaddik—which were l’shmah—with the actual performance of the mitzvah by the person who lacked the proper intentions l’shmah. The combination of the two together completes the mitzvah in ideal fashion. Additionally, we learn from his wonderful explanation that seeing as the mitzvah is completed and perfected only on account of the tzaddik’s intent l’shmah, he receives the credit for the entire mitzvah.

This enlightens us as to how Aharon rectified Haran’s neshamah that reincarnated into him. Haran performed a good deed; he sacrificed his life for the sake of “kedushas Hashem.” He lacked proper intent, however; for, he only sacrificed his life to be like Avraham—assuming that he would be saved and become famous. With regards to Aharon, Haran’s gilgul, the opposite held true. His thoughts and intent were completely good; he wished to sanctify the Name of Heaven in order to save Yisrael, Hashem’s people, from annihilation. The act he performed, the making of the eigel, however, was lacking. Therefore, HKB”H intervened: **“מחשבה טובה”**—**“מצרפה למעשה”**—He combined Aharon’s good intent l’shmah with

Haran’s good deed. Together, the tikun was accomplished, with the credit and reward going to Aharon.

In fact, this provides us with a novel interpretation of the maxim: **“מתוך שלא לשמה בא לשמה”**. This statement alludes to the tikun accomplished by means of the gilgul of neshamot. This is precisely what transpired with Haran. His act of self-sacrifice which was not performed **“l’shmah,”** ultimately became **“l’shmah”** by means of his gilgul into Aharon. Aharon’s proper intent, without any ulterior motives, accomplished the necessary tikun for Haran’s deficient act.

HKB”H Clothed Adam HaRishon in the Eight Priestly Garments

Applying what we have learned, we can propose a nice interpretation of the passuk which appears after the **“cheit Eitz HaDa’as”** (Bereishis 3, 21): **“ויעש ה' אלקים לאדם ולאשתו כתנות עור וילבישם”**—**and Hashem G-d made for Adam and his wife garments of skin, and He clothed them.** According to an elucidation in the Midrash (Bamidbar Rabbah 4, 8), HKB”H clothed them in the garments of the Kohen Gadol:

“אדם הראשון היה בכורו של עולם, וכיון שקירב קרבנו שנאמר (תהלים סט-לב) ותיטב לה' משור פר מקריין מופריס, לבש בגדי כהונה גדולה שנאמר (בראשית ג-כא) ויעש ה' אלקים לאדם ולאשתו כתנות עור וילבישם, בגדי שבח היו, והיו הבכורות משתמשין בהם, כיון שמת אדם מסרן לשת, שת מסרן למתושלח, כיון שמת מתושלח מסרן לנח, עמד נח והקריב קרבן, שנאמר (שם ח-כ) ויקח מכל הבהמה הטהורה וגו”.

Adam HaRishon was the firstborn of the world. When he offered his korban—as it states (Tehillim 69, 32): “And it shall please Hashem more than a full-grown bull with horns and hoofs”—he wore the garments of the Kohen Gadol, as it states: “And Hashem G-d made for Adam and his wife garments of skin, and He clothed them.” They were magnificent garments; the firstborn used them. When Adam passed away, he gave them to Sheit; Sheit gave them to Metushelach. When Metushelach passed away, he gave them to Noach. Noach rose and offered a korban, as it states (Bereishis 8, 20): “And he took of every pure animal, etc.”

Rabeinu Bachayei (ibid. 3, 21) cites this Midrash and adds a nice allusion. This passuk: **“ויעש ה' אלקים לאדם ולאשתו כתנות עור וילבישם”**—contains exactly eight words corresponding to the eight garments of the Kohen Gadol, with which HKB”H clothed Adam HaRishon. Based on what we have learned, we can suggest the following explanation: HKB”H was hinting to Adam HaRishon that his tikun would come through Aharon HaKohen, who wore the eight priestly garments of the Kohen Gadol.

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