

**Parsha Plug: Parshat Shemini**

Vayikra 10:16-20	ויקרא י:טז-כ
<p><b>16</b> And Moshe thoroughly investigated concerning the sin offering he goat, and behold, it had been burnt! So he was angry with Eleazar and Itamar, Aharon's surviving sons, saying, <b>17</b> "Why did you not eat the sin offering in the holy place? For it is holy of holies, and He has given it to you to gain forgiveness for the sin of the community, to effect their atonement before the Lord! <b>18</b> Behold, its blood was not brought into the Sanctuary within, so you should have surely eaten it within holy [precincts], as I commanded!" <b>19</b> And Aharon spoke to Moshe, "But today, did they offer up their sin offering and their burnt offering before the Lord? But [if tragic events] like these had befallen me, and if I had eaten a sin offering today, would it have pleased the Lord?" <b>20</b> Moshe heard [this], and it pleased him.</p>	<p>טז ואת   שעיר החטאת דרש דרש משה והנה שרף וקצף עלאלעזר ועליתמר בני אהרן הנותרים לאמר: יז מדוע לאאכלתם אתהחטאת במקום הקדש פי קדש קדשים הוא ואתה   נתן לכ'ם לשאת אתעון העדה לכפר עליהם לפני ה': יח הן לאהובא אתדמה אלהקדש פנימה אכול תאכלו אתה בקדש כאשר צויתי: יט וידבר אהרן אלמשה הן היום הקריבו אתחטאתם ואתעלתם לפני ה' ותקראנה אתי כאלה ואכלתי חטאת היום הייטב בעיני ה': כ וישמע משה וייטב בעיניו:</p>

Masechet Zevachim 101a-101b	מסכת זבחים קא.:
<p>R. Judah and R. Simeon explain it thus: Moshe said 'Why have you not eaten the sin-offering? Perhaps the blood entered the innermost sanctuary?' Aharon answered, 'The blood of it was not brought into the sanctuary'. Moshe said, 'Perhaps it passed without its barrier?' Aharon said, 'It was in the sanctuary'. Moshe responded, 'And perhaps you offered it in bereavement, and thus disqualified it?' Aharon answered, 'Moshe, did they offer it, that bereavement should disqualify?! I offered it.' Moshe said, 'And perhaps you were negligent through your grief, and it was defiled?' Aharon responded, 'Moshe, am I thus in your eyes, that I would despise Divine sacrifices? And there have befallen me such things as these-- and even many more, yet would I not despise Divine sacrifices.' Moshe answered, 'If so and the blood of it was not brought within, and it was in the sanctuary, then you should certainly have eaten it, as I commanded!-- that they should eat it in their bereavement!' Aharon said, 'Perhaps you heard thus only of the night, he suggested. For if you apply it to the day, [you may argue] a minori from tithe, which is of lesser holiness, [that it is not so]. For if the Torah said of tithe, which is of lesser holiness, 'I have not eaten thereof in my mourning', how much more so does it apply to sacrifices, which are more holy!' After hearing Aharon's answer, we read, 'and when Moshe heard that, it was pleasing in his sight'. He admitted his error, and was not</p>	<p>ור"י ור"ש היכי מתרצי להו? הכי מתרצי להו מדוע לא אכלתם את החטאת במקום [הקודש] - שמא נכנס דמה לפני ולפנים? אמר לו: הן לא הובא את דמה (אל הקדש פנימה); שמא חוץ למחיצתה יצאת? אמר לו: הן בקודש היתה; ודילמא באנינות אקריבתה ופסלתה? אמר לו: משה, הן הקריבה דפסלה בהו אנינות? אני הקרבתי! ודילמא אגב מרריכו פשעתו בה ואיטמאי? אמר לו: משה, כך אני בעיניך שאני מבזה קדשי שמים? ותקראנה אותי כאלה, ואפילו אלה וכאלה אין אני מבזה קדשי שמים; אמר לו: ואי הן לא הובא את דמה ובקודש היתה, אכול תאכלו אותה בקודש כאשר צויתי באנינות יאכלוה! אמר לו: שמא לא שמעת אלא בלילה? דאי ביום, ק"ו ממעשר הקל, ומה מעשר הקל אמרה תורה: לא אכלתי באוני ממנו, קודש חמור לא כל שכן! מיד: וישמע משה וייטב</p>

ashamed [to excuse himself] by saying, 'I had not heard it', but, 'I heard it and forgot.'	בעיניו, לא בוש משה לומר לא שמעתי, אלא שמעתי ושכחתי
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<b>Yalkut Shimoni Parshat Shemini 533</b>	<b>ילקוט שמעוני שמיני רמז תקלג</b>
Rav Huna taught: There are three places when Moshe became angry, and the halacha was hidden from him: When the manna was left over and he forgot to teach the laws of Shabbat, when he was angry at the officers in battle he forgot to teach the laws of purification of vessels, and when he was angry with Aharon and his sons for not eating the chatat offering, when the halacha was that only the inauguration offerings needed to be eaten but the chatat should not be eaten by an onen.	רב הונא אמר בשלשה מקומות כעס משה ונתעלמה הלכה ממנו, ואלי הן בשבת, ובכלי מתכות, ובאונן.

<b>Masechet Pesachim 66b</b>	<b>מסכת פסחים סו:</b>
Reish Lakish said: Any person who becomes angry, if he is a Torah scholar, his wisdom departs from him, and if he is a prophet, his prophecy departs from him. The Gemara explains: That if he is a Torah scholar his wisdom departs from him is learned from Moshe, as it is written: 'And Moshe became angry with the officers of the host, the captains over thousands and the captains over hundreds, who came from the battle' (Bamidbar 31:14). And what was his punishment? As it is written afterward: 'And Elazar the priest said to the men of war who went to the battle: This is the statute of the law, which the Lord commanded Moses' (Bamidbar 31:21), which proves by inference that this law had become hidden from Moshe due to his anger.	ר"ל אמר כל אדם שכועס אם חכם הוא חכמתו מסתלקת ממנו אם נביא הוא נבואתו מסתלקת ממנו אם חכם הוא חכמתו מסתלקת ממנו ממה דכתיב (במדבר לא, יד) ויקצוף משה על פקודי החיל וגו' וכתיב (במדבר לא, כא) ויאמר אלעזר הכהן אל אנשי הצבא הבאים למלחמה זאת חוקת התורה אשר צוה ה' את משה וגו' מכלל דמשה איעלם מיניה

<b>Baal HaTurim on Vayikra 9:1</b>	<b>בעל הטורים ויקרא ט:א</b>
Moshe said: Because I refused for seven days at the burning bush, I merited to serve as the Kohen Gadol for seven days (as seen in Vayikra Rabba 11:6) [meaning God's anger with Moshe for refusing, resulted in him not being the Kohen Gadol in general, and only because his refusal came from humility did he merit to be the Kohen Gadol for seven days].	אמר משה לפי שסרבתי ז' ימים בסנה לא זכיתי לשמש אלא ז' ימים (ויק"ר יא ו)

<b>Rambam Mishneh Torah Hilchot Deot 2:3</b>	<b>רמב"ם משנה תורה הלכות דעות ב:ג</b>
Anger is also an exceptionally bad quality. It is fitting and proper that one move away from it and adopt the opposite	וכן הכעס מדה רעה היא עד למאד וראוי לאדם שיתרחק ממנה עד הקצה האחר

<p>extreme. He should school himself not to become angry even when it is fitting to be angry. If he should wish to arouse fear in his children and household - or within the community, if he is a communal leader - and wishes to be angry at them to motivate them to return to the proper path, he should present an angry front to them to punish them, but he should be inwardly calm. He should be like one who acts out the part of an angry man in his wrath, but is not himself angry. The early Sages said: Anyone who becomes angry is like one who worships idols. They also said: Whenever one becomes angry, if he is a wise man, his wisdom leaves him; if he is a prophet, his prophecy leaves him. The life of the irate is not true life.</p>	<p>וילמד עצמו שלא יכעוס ואפילו על דבר שראוי לכעוס עליו ואם רצה להטיל אימה על בניו ובני ביתו או על הציבור אם היה פרנס ורצה לכעוס עליהן כדי שיחזרו למוטב יראה עצמו בפניהם שהוא כועס כדי לייסרם ותהיה דעתו מיושבת בינו לבין עצמו כאדם שהוא מדמה כועס בשעת כעסו והוא אינו כועס אמרו חכמים הראשונים כל הכועס כאילו עובד עבודת כוכבים ואמרו שכל הכועס אם חכם הוא חכמתו מסתלקת ממנו ואם נביא הוא נבואתו מסתלקת ממנו ובעלי כעס אין חייהם חיים</p>
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**Rabbi Jonathan Sacks, *Anger: Its Uses and Abuses (Ki Tissa 5778)***

In both cases [first at the breaking of the tablets and then at the striking of the rock], Moses performed a gesture of anger. Why was one commended, the other condemned? Why was a show of anger appropriate in one case but not in the other? Is anger always wrong when shown by a leader, or is it sometimes necessary?...When you are a leader, you are often at the receiving end of people's anger. You learn to live with it and not let it depress or deflect you. However when someone who clearly cares for you, gets angry with you, not because he or she disagrees with you, but simply because they see you doing yourself harm, it can change your life in a way few other things can. You come to see the point of Maimonides' distinction as well. Therapeutic anger, if we can call it that, is done not out of emotion but out of careful, deliberate judgment that this is what the situation calls for right now. The person who delivers the shock is not so much feeling anger as showing it. That is what makes it all the more shocking. There are families and cultures where anger is used all too often. This is abusive and harmful. Anger is bad for the person who feels it and often for the one who receives it. But sometimes there are situations that demand it, where putting up with someone's bad behaviour is damaging, and where making excuses for it can become a form of co-dependency. Friends and family, intending no more than to be tolerant and kind, in effect make it easy for the person to stay addicted to bad habits, at a cost to his and others' happiness. Maimonides on Moses teaches us that we should try to conquer our feelings of anger. But when we see someone or a group acting wrongly, we may have to show anger even if we don't feel it. People sometimes need that shock to help them change their lives.