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# TORAS AVIGDOR

## Bulletin

Parshas Acharei Mos 5784

Issue #27

### Toras Avigdor Snippets

*A sampling of previous Toras Avigdor booklets*



- **Sefiras HaOmer – Preparing for Kabolos Hatorah [Emor 5780]**

Sefiras haOmer, our counting up from the Omer in anticipation of Kabolos haTorah, it's primarily a counting of gratitude. We're counting one day after another; one day of the chessed Hashem, a second day of chessed Hashem, and another, and another. And we keep counting until we can say, like Dovid Hamelech did, "*Mah ashiv* – Oh, Hashem! What in the world can I do to show You my gratitude?"

You know why Dovid said that? Because, "*kosi revayah*" – his cup was filled; it was overflowing with happiness. "*Kosi revayah*, my cup is overflowing!" he said. "So many happinesses I'm getting!"

But our cups? You know why our cups don't overflow with the kindness of Hashem? Because when the kindness is given to us, for a moment we're happy, but it doesn't remain there. It doesn't remain in *this kup!* (The Rav pointed to his head). We put it into the *kup* but there's a hole in the bottom, and whatever goes in drips out. Hakadosh Baruch Hu is always giving us happiness and kindness, but when we look into our cup of happiness, we see nothing there. It all dripped out through the hole.

And therefore, we must get working on this *avodah* of sefiras haOmer by counting each day, and remembering the happiness of the

day before as well. Each day gets added to the next one, and our cup begins to fill.

Now, it takes more than forty-nine days, by the way; it takes a lifetime of thinking. But the lesson we're learning is that each day counts — each day is important! And after a while a person begins to think, "Look what Hashem is doing for me! So many days of happiness!" And your mind begins to overflow with gratitude. It pours out; you can't help yourself. And you begin to ask yourself the same question Dovid Hamelech asked: "*Mah ashiv laHashem, kol tagmulohi alai* – What can I pay back to Hashem for all that He does for me?"

### • Acharei Mos 5782 – Two Goats

The *Sa'ir La'azazel* you don't slaughter, and you don't sprinkle its blood. And nothing at all is offered up on the *mizbeach* to Hashem. All you do is lead the *Sa'ir* to a precipice, a high cliff, and you give it a shove; you push it over the edge and watch it roll down the rocky mountainside, crashing against the rocks. By the time it reaches the bottom, it's smashed to little pieces. That's how we bring this offering to Hashem! It's a remarkable thing!

And yet, this goat that doesn't seem to be a *korban* at all — it has none of the characteristics of a *korban* — achieves what no other *korban* can achieve. It's so potent that it has the power to be *mechapeir*, to atone, even for people who sin *b'meizid*, intentionally.

What's so special about this goat that it brings such a *kaparah*? And for the answer to that question, we turn to a Medrash (Bereishis Rabbah 65:15) that says as follows: "וְהַשְׂעִיר זֶה עִשָּׂו — *Who is this goat, this Sa'ir, that is being led out to the mountain? It's Eisav.*"

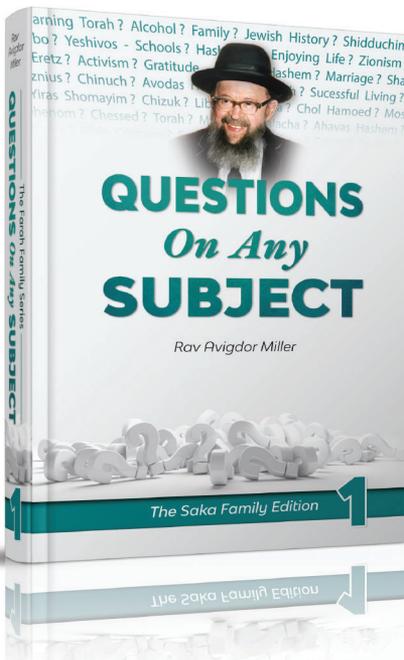
It's Eisav we are pushing off a cliff. That's it; that's the whole ceremony! We throw Eisav off a cliff and we have a *kaparah*! It's a remarkable concept! Throwing the goat that represents Eisav off a mountain cliff should bring such a powerful atonement for the Am Yisrael?!

And the answer is, if you want to know the reason for almost all the sins of Yaakov, it's because there's an Eisav around. Now, I don't mean

to blame only our Uncle Eisav; Eisav is a *maschal* for all the nations of the world. It's the nations who bear the responsibility for all those Jews who were misled by their false ideas. The shortcomings and imperfections of the Am Yisrael are almost always traced back to the *umos ha'olam*.

Who broke up the Am Yisrael's established system of avodas Hashem? Who destroyed our communities of kedushah? Who broke us down and drove us out among the nations with their polluted ideas, which polluted us? Eisav! And so, it's Eisav who has to carry our sins upon his shoulders because he is the one to blame.

Of course, we have *bechirah* — no question about it. We have the free will to resist. But suppose someone comes and disturbs your good intentions; he's *rodeif* you, and then he tempts you, and pressures you, and now you yield. Is he innocent? You're to blame for not fighting back hard enough, but if he deliberately tempted you then he's the guilty one here. He's the one who has to go over the cliff.



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THANK YOU for the tremendous job you are doing to spread Rabbi Miller's Torah messages!!! May Hashem bless you with all good. Thank you for making the Jewish world a holier and better place for one subscriber / Neshama at a time!

I am also sharing with chevra here and old friends and students of mine to help enlighten them to Rabbi Millers Derech haEmet and Torah.

**Rabbi Pesach Greenberg, San Jose, Costa Rica**

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**Dear Toras Avigdor,**

Thank you very much for your weekly booklets. The staff at Toras Avigdor does a great job putting the booklets together in an extremely befitting way. They are full of chashuva and important hashkafos for a ben torah that I and my chaveirim really appreciate.

**A.Y. Teitz, Cleveland, OH**

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