



Adapted from the sefer **חמין במוצאי שבת** a collection of maamarim on תנא דבי אליהו given by the Tolner Rebbe shlita at Melave Malka

### Melave Malka Parshas Vayelech/Shuva 5769

Forty years ago, while visiting my father in law Rav Yaakov Yitzchok Weisblum zt"l in Chaifa, R. Avigdor Rand, an elderly Tsanzer chossid, told over a *maamar* of *Harav Hakadosh* R. Chuna of Koloshitz zy" a hy" d.

In the *seder avodah* in the Yom Kippur machzor, we find the description, "שש ועירה דם הפר לתוך המזרק שבו דם השעיר, ונתן את המלא בריקן כדי שיתערבו" (He rejoiced and poured the blood of the ox into the vessel that contained the blood of the goat, and then poured the blood back into the empty vessel to ensure that the two types of blood were completely intermingled.)

The *seder avodah* is a very ancient *nusach*, (according to many, it was written by Yossi ben Yossi Hakohen, who served as a *Kohen Gadol* in the Beis Hamikdash). Each word was chosen carefully, and much can be learned, both in *halacha* and *agada*, from the detailed descriptions of the *Kohen Gadol's avodah*. Therefore, we need to understand why the author described the *Kohen Gadol* "rejoicing" when he mixed the two types of blood. Why did this particular aspect of the *avodah* bring more joy to the *Kohen Gadol* than any other?

The Rebbe of Koloshitz explained that the פר was the *korban* of the *Kohen Gadol* that enabled him and his fellow kohanim to receive *kapparah*. The שעיר was brought on behalf of *Klal Yisrael*. When the *Kohen Gadol* performed the *avodah* of his *korban*, the sense of temporary detachment of the *kohanim* from the *Klal* distressed him. Therefore, when he prepared to combine the blood of the two *korbanos*, he rejoiced. The intermingling of the two types of blood, enabled the



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Kohen Gadol, and all of the *kohanim* to feel the joy of integrating with all other Jews as equals.

I shared this with Pnei Menachem zy”a, while he was still Rosh Yeshiva of Yeshivas Sfas Emes. He was delighted to hear the *maamar* and then quoted the Gemara’s *brachah*, ברוך אתה לשמים שהחזרת לי אבידתי (May heaven bless you for returning that which I have lost). He explained that he remembered hearing that explanation in the name of the Tzadikim of Poland. Now that he heard it again, he recalled that the *Chelkas Yehoshua* of Biala zy”a, told it to his brother the *Beis Yisroel* zy”a in the name of the *Yehudi Hakadosh*.

One of the periodicals had asked the Pnei Menachem zy”a to write *maamarei chizuk*. The Rebbe agreed, but asked me to hear his thoughts and then to arrange them in writing for publication. I was privileged to transcribe many of his *maamarim*, and they provided thousands of Jews with much needed *chizuk*. In the year 5751, his Yom Kippur *maamar* elaborated on this teaching of R. Chuna of Koloshitz.

In the Pnei Menachem’s first year as Gerrer Rebbe, I approached him with some questions during the *Aseres Ymei Teshuvah*. He told me that throughout Rosh Hashanah he was so uncomfortable with having to sit in a lofty position as thousands of *chasidim* passed before him. He viewed each moment of elevation, as a punishment. Throughout Rosh Hashanah, he thought about the Rebbe of Koloshitz’s *peirush* on the *avodah*, and wondered, when he would be able to fulfill שש ועירה, and mingle with his fellow Jews as an equal among equals.

He then told me that he decided that after Yom Tov, he would travel to a place where no one would recognize him, and enjoy simply being together with his fellow Jews. When I heard this, I asked his permission to express my opinion. I told him that I felt it would not be appropriate for someone in his position of leadership to mingle with a crowd in the way he described.



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The Rebbe didn't listen to me, and in Chodesh Kislev, he went to Kever Rochel with two of his sons and no "entourage". He instructed his sons to do nothing that would reveal his position. His plan succeeded, and nobody noticed him as he joined the crowd and davened with them. When I met with him the following day, he was delighted that he found a way to fulfill שש ועירה.

As we approach the *Yom Hakadosh*, each of us has to learn and apply the lesson of שש ועירה דם הפר לתוך דם השעיר. We should always aspire to be in the state of בתוך עמי אנכי יושבת (I dwell among my people), and to never let self-importance and arrogance separate us from others. We must throw ourselves into the midst of Am Yisrael, with love and brotherhood, and enjoy every opportunity we have to be part of the *Klal*. This will enable us to achieve *Kapparah Shleimah* on Yom Kippur, וייטיב לנו החתימה לחיים טובים ארוכים ולשלום אחי"ר.



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