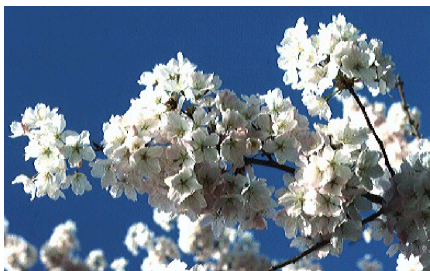


ברכת האילנות ברכת האילנות

The following bracha is said only once a year, during the month of Nissan, on fruit trees in blossom. It is not said on flowering trees that do not bear fruit. It is not said on fruit trees that already have fruit; only on fruit trees when they display the flower blossoms that precede their fruit. It is preferable to say the bracha on at least two trees. The bracha should be said with a sense of awe, appreciation, admiration, and joy of HaShem and the world He created for us. We specifically acknowledge Him in the presence of fruit trees which delight our senses with their floral displays, even before they provide us with their tasty fruit. We realize that this is an extra-special gift from G-d to us.



ברוך אתה ה' אלהינו מלך העולם שלא חסר בעולמו דבר,
וברא בו בריות טובות ואילנות טובים להנות בהם בני אדם:

Some versions have **כלים** instead of **דבר**

Some add these T'hilim

קנה שיר המעלות לדוד, שמחתי באמרים לי, בית ה' נגף. עמדות היו רגלינו, בשעריך ירושלים. ירושלים הבנויה, כעיר שחברה לה יחדו. ששם עלו שבטים שבטי יה עדות לישראל, להדות לשם ה'. כי שמה ישבו כסאות למשפט, כסאות לבית דוד. שאלו שלום ירושלים, ישליו אהביך. יהי שלום בחילך, שלום בארמנותיך. למען אחי ורעי, אברה נא שלום בך. למען בית ה' אלהינו, אבקשה טוב לך.

קנה שיר המעלות, אשרי כל ירא ה', החלף בדרכיו. יגיע פסוק כי תאכל, אשריך וטוב לך. אשתך כגפן פריה בירפתי ביתך, בנך פשתלי זיתים, סביב לשלחנך. הנה כי כן יברך גבר, ירא ה'. יברכה ה' מציון, וראה בטוב ירושלים, כל ימי חייך. וראה בנים לבניך, שלום על ישראל.

J'lem Shabbat in/out times for Shabbat Parshat Vayikra

5: 14pm / 6:27pm (see p.3 for times in other locations)



Word of the Month

A weekly feature to help clarify practical and conceptual aspects of the Jewish Calendar, thereby enhancing our appreciation of G-d's gift of HaChodesh HaZeh Lachem...

With Nissan's molad on a Monday afternoon, the first opportunity for Kiddush L'vana according to Minhag Yerushalayim is Thursday night, Mar 18. Many people will wait for Motza'ei Shabbat Parshat Vayikra, March 20th. Strict 7-days-after-the-molad people will have their first op on Monday night, March 22nd. If you are not a regular KL-sayer, this is a good one to do because it is of the Geula month, the one that G-d commanded to be the first of our months.





Candles	VAYIKRA	Havdala
5:14pm	Yerushalayim	6:27pm
5:32pm	S'derot	6:29pm
5:29pm	Gush Etzion	6:27pm
5:31pm	Raanana	6:29pm
5:30pm	Beit Shemesh	6:28pm
5:31pm	Rehovot	6:29pm
5:30pm	Netanya	6:29pm
5:29pm	Be'er Sheva	6:29pm
5:30pm	Modi'in	6:28pm
5:14pm	Petach Tikva	6:29pm
5:14pm	Maale Adumim	6:27pm
5:30pm	Ginot Shomron	6:28pm
5:29pm	Gush Shiloh	6:27pm
5:30pm	K4 & Hevron	6:27pm
5:29pm	Giv'at Ze'ev	6:27pm
5:31pm	Yad Binyamin	6:29pm
5:32pm	Ashkelon	6:30pm
5:18pm	Tzfat	6:26pm

TT 901
Rabbeinu Tam
7:02pm (J'm)

SUMMER TIME
 Next week

6:18/7:32
 6:36/7:34
 6:34/7:32
 6:35/7:34
 6:35/7:33
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 6:33/7:33
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 6:35/7:34
 6:36/7:35
 6:23/7:32

OTHER Z'MANIM
 Correct for Jerusalem

Ranges are 10 days. WED-FRI
 2-11 Nisan (March 17-26)
Add one hour for FRI Mar 26
 (Summer Time begins 2:00am FRI March 26)

Earliest Talit & T'filin	4:57-4:46am
Sunrise	5:48-5:36am
Sof Z'man K' Sh'ma (Magen Avraham: 8:02-7:55am)	8:47-8:40am
Sof Z'man T'fila (Magen Avraham: 9:17-9:11am)	9:47-9:42am
Chatzot (halachic noon)	11:47½-11:45am
Mincha Gedola (earliest Mincha)	12:18-12:16pm
Plag Mincha	4:33-4:37¼pm
Sunset (based on sea level: 5:48-5:54pm)	5:52-5:58pm

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Lead Tidbit: Across the Board Challenge

This week, we start the book of Vayikra, Torat Kohanim, the book of the Chumash whose main theme is KORBANOT. This follows several sedras that deal with the Mikdash, that is, the Mishkan of the Midbar, the forerunner of the Beit HaMikdash.

Whenever this topic comes to mind, a couple of questions join it in occupying our thought. Are Korbanot relevant to today's world? And... What about the poor "track record" of our ancestors in the time of the Beit HaMikdash? Did they do right by Korbanot or did they make a mess of things? Will we be any different?

Nagging questions.

No room here to address all of them, but some of them echo from other mitzvot, as well. Perhaps this is what we should focus on in this Lead Tidbit.

Whereas the sedra introduces us to korbanot, the haftara castigates Bnei Yisrael for not living up to its challenges. For turning away from G-d to the worship of idols. In many other places in Tanach, the Nevi'im castigate Israel for offering hollow sacrifices to G-d. Korbanot without the proper kavanot, intentions, emotions. Korbanot not accompanied with proper introspection and without T'shuva.

But it doesn't stop there. Substitute the word Prayer for Korbanot and ask the same thing of Bnei Yisrael. Do we daven properly. Do we daven with the right

kavanot, intentions, emotions? Do we use our davening to help us become better people?

Let's not stop there either. Mitzvot. Pick one, anyone. (Now put it back in the deck.) Do we do mitzvot with the right kavanot, intentions, etc. Do we become better people through the mitzvot that we perform?

We need to think about this a lot.

We need to not blame the mitzvot we are challenged with for our shortcomings. We need to blame ourselves. And then do something about it.

It seems to be the consensus of our sources that Korbanot will be restored when the third Beit HaMikdash will be rebuilt. They might take getting used to - the whole Mikdash idea will take getting used to. But they and all of our mitzvot are eternal. They are for all times.

Every mitzva we have - korbanot, prayer, Shabbat, kashrut - you name it - is designed by G-d to be a goal in itself AND a means to achieve a higher spiritual level. We must "use" every mitzva that we have - Torah learning and Torah observance, to grow as Jews and as people.

The korban is important and the vidui that one says with it are important. The increased commitment to G-d that should accompany every korban and every mitzva is vital. This is not just a korban challenge. It is for all of Torah.

This Shabbat is the 183rd day (of 355), 27th Shabbat (of 51) of 5770
עם-זו יצרתני לך יהוה לתי יספרני: ישעיהו מג'א, הפטרה לפרשת ויקרא

Vayikra STATS

24th of 54 sedras; 1st of 10 in Vayikra

Written on 215 lines in a Sefer Torah, rank: 19

21 Parshiot; 13 open, 8 closed

111 p'sukim - ranks 26th (2nd in Vayikra)

Same number of p'sukim as Eikev

1673 words - ranks 20th (1st in Vayikra)

6222 letters - ranks 20th (1st in Vayikra)

The sedra is of average length, but its p'sukim are longer than average for the Torah.

MITZVOT

16 mitzvot; 11 positive and 5 prohibitions

Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-counts of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition) - Rambam counts positives (248) and prohibitions (365) separately. X:Y is the perek and pasuk from which the mitzva is counted.

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Reminder: Summer time begins Fri. March 26th, Erev Shabbat HaGadol, when 2:00am becomes 3:00am

Kohen - First Aliya 13 p'sukim - 1:1-13

[P> 1:1 (9)] G-d calls to Moshe from OHEL MOED and sets down the general rules of korbanot (sacrifices).

SDT: Note that it does not say "And G-d called to Moshe", but rather "And He called..." Vayikra is not a fresh beginning; it is the continuation of P'kudei. At the end of P'kudei, Moshe was temporarily out of touch (so to speak) with G-d (a cloud prevented Moshe from approaching Ohel Moed). Here G-d reestablishes contact with Moshe by calling to him and then speaking to him.

Notice the unique wording in this first pasuk of Vayikra; the method by which G-d communicated with Moshe was different from the prophets and all others.

First among the korbanot that the Torah presents is the OLAH (of a bull), the offering that is completely consumed on the Mizbei'ach. (Almost, but not quite - the skins of most OLOT were a gift to the kohanim and were not placed on the Mizbei'ach.) A common procedure in the

bringing of many korbanot is leaning upon the animal before it is slaughtered (S'micha). Many details of korbanot have psychological effects upon the one who brings the korban. The physical contact with the animal gives the korban-bringer a sober realization of the tenuousness of life (his own, not just the animal's).

After slaughter, the blood of Sh'chita is collected in a sacred vessel and is then brought to the Mizbei'ach to be poured on it. This procedure is essential for (all) korbanot. The OLAH is skinned (the skin is a gift to the kohanim, as mentioned earlier) and cut into pieces which are placed on the fire of the Mizbei'ach and there completely consumed (meaning, no one eats the meat of an Olah).

[S> 1:10 (4)] Male sheep and goats can also be brought as OLAH. The procedures are similar, but not identical.

SDT: Sacrifices from the cow family are considered to be atonements for the Sin of the Golden Calf. That with which the People sinned can now be used for sacred



purposes as a redemption, atonement and Tikun - repair. We often find that the bull is the first presented, discussed, offered, etc. This lends credence to its roll as atonement for the Golden Calf. It is the father trying to clean up his son's mess (as the Para Aduma is spoken of as the mother called upon to clean up after her son, the Eigel, calf).

SDT: The OLAH is considered by the Talmud to be an atonement for improper thoughts. The CHATAT - sin offering - is brought for (some) improper deeds. The Olah is presented first because usually, improper thoughts precede (and lead to) improper deeds.

SDT: The opening command concerning Korbanot is, "A person (singular) who offers from among you a sacrifice... they (plural) shall offer their sacrifice." Toldot Yitzchak (uncle of Rav Yosef Karo, and the one who raised him) suggests that since an individual doing a mitzva can have a positive effect on all of Klal Yisrael and the whole world, then his individual sacrifice is really ours, hence the switch to plural. Furthermore, there are aspects of Korbanot that relate to the community, even if the korban at issue is a private one. The wood for the fire, the salt of each korban, the kohanim performing the Avoda - these are all communal aspects that make an individual's korban, our korban.

May the learning from this issue of Torah Tidbits be in memory of Avraham Yehoshua ben Rubin Moshe ז"ל on his 5th yearzeit
The Womark, Rosset and Goldberg families

May the learning in this issue of Torah Tidbits be לעילוי נשמת Rabbi Israel Miller ז"ל הרב עזריאל ב"ר יוסף טוביה ז"ל on his 8th yearzeit, ניסן
From the Kalish and Miller Family

SDT: The Ba'al HaTanya explains the wording, "A person who brings from you a korban to HaShem, from the animal..." as the requirement of a korban-bringer to sacrifice the animal within himself upon the Mizbei'ach. The act of a Korban must be personalized and internalized for it to have the effect of bringing us closer (this is the root meaning of KORBAN-KAROV) to G-d.

SDT: Baal HaTurim says that G-d put Moshe's name before His own in the opening pasuk of Vayikra, to tell us all of the close personal relationship they had.

SDT: Daat Z'keinim says that the fact that animal sacrifices are from domesticated mammals (B'HEIMOT), and not from wild animals (CHAYOT), shows us G-d's concern for His people - that He spared us the extra bother of hunting and trapping that would be necessary if CHAYOT were among the korbanot. Similarly, bird-korbanot come only from two domesticated types of dove.

Levi - Second Aliya 10 p'sukim - 1:14-2:6

[P> 1:14 (4)] OLAH can also be from birds, specifically, two types of doves. The unique procedures for bird offerings are described.

These three categories of OLAH - large animal (B'HEIMA GASA), small animals (B'HEIMA DAKA),

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birds (OFOT) - are counted as one positive command [115,A63 1:3].

SDT: Note that the bird offering is called OLAH LA'SHEM, a Burnt Offering to G-d. Although no one eats from an animal OLAH, the skin is a given to a kohen as one of his gifts. The dove is completely consumed on the Mizbei'ach. It is the only korban that is COMPLETELY to HaShem, so to speak.

[S> 2:1 (3)] The Torah next describes the MINCHA (not to be confused with our afternoon davening of the same name), a meal offering. It consists of flour and oil with a bit of frankincense (L'vona) and differing amounts of water. (Water as an ingredient is not mentioned in the Written Word, but is part of our Oral Tradition.) There are several types of M'nachot that will be described in the coming p'sukim. First, some general procedures that apply to all types of Mincha are described.

[S> 2:4 (1)] Next the Torah describes the first specific type of Mincha - the MAAFEI TANUR, oven-baked.

[S> 2:5 (2)] The next type of Mincha is the pan-fried, the MINCHA AL HAMACHAVAT. Menachot differ in the method of preparation, amounts of ingredients, procedures, treatment of final product, and more. All contain the same ingredients.

SDT: Until this point in Vayikra, the Torah has described four different types of voluntary offerings, each one less expensive than the one before it. The bull is most costly, sheep and goat cost less, but more than a dove. And a flour and oil offering is the least expensive. The person

*Mazal Tov to
Herby & Debbie Dan and family
on the marriage of their son
Meir to Yona Maierovitz*

who brings the korban is referred to as ADAM, a human, the first time, and then with the pronoun he, him, his (she, her, hers). Only with the flour & oil offering is the bringer referred to as NEFESH, a soul. This, says Rashi, refers to the poor person, who is the one who would most likely bring the Mincha. It might not cost a lot, but the poor person puts his soul into his modest offering, making it no less significant than an expensive PAR (bull).

Shlishi - Third Aliya 10 p'sukim - 2:7-16

[S> 2:7 (7)] A fourth type of MINCHA is described. This one is called MARCHESHET. (It is to be deep-fried.) All meal offerings constitute one positive mitzva [116, A67 2:1, but also 2:4, 2:5, and 2:7. This mitzva does not neatly point to "chapter and verse"]. With meal offerings, only a small portion is put on the Mizbei'ach, the bulk of the offering is shared by the kohanim on duty in the Mikdash. MENACHOT may not be Chametz (the ones described here; there are a few types of M'nachot that are Chametz), nor may they be prepared with leavening or honey [117,L98 2:11].

MitzvaWatch

The Sefer HaChinuch hesitates to offer reasons for the prohibition of honey on a korban. He considers this mitzva to be highly enigmatic. He then does suggest that both leavening and honey

represent loftiness and arrogance, an inappropriate accompaniment for an experience that must humble the person who brings the korban. On the other hand, others suggest that this is one of the mitzvot which say to us: Don't think you can figure everything out. There are some mitzvot that defy our limited, finite knowledge and understanding. This is one of those mitzvot. We might think that honey should be put on a korban in order to enhance it. We'd be wrong with that logic. We must realize that we are to do mitzvot - all mitzvot - just because the Torah says so. This is so for all mitzvot, not just the ones that defy our logic.

To be most effective, so to speak, the thought expressed in the previous paragraph must be applied liberally to all mitzvot. Even a mitzva (maybe, especially a mitzva) that "makes perfect sense to us" should be treated first and foremost as a Divine Command which we must follow because "G-d says so!" Any other reason is secondary to that.

No korban may be offered without salt [118,L99 2:13]; every korban must be salted [119,A62 2:13].

(An example - there are others - of a commandment being given in the positive form as well as a prohibition. Fast on Yom Kippur. Don't eat or drink. Leave the corner of your field uncut. Do not cut all of your field. Do not offer any korban without salt. Salt all korbanot. Each form of the mitzva - the ASEI and the LO TA'ASEI - teach us something different and affect the attitude and kavanot of the particular mitzva.

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[S> 2:14 (3)] Another type of MINCHA is next described. This one is made from the first grain,

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and it involves roasting in a perforated vessel.

SDT: *Our table is like the Mizbei'ach. A famous saying with many different manifestations. We salt our HaMotzi bread because we are expected to add an element of spirituality to an otherwise very mundane act of eating. Salt is a preservative and salt itself does not spoil. As such, it represents an element of the eternal in this temporal world. This explanation is borrowed from that which is written about the mitzva of salting korbanot, but it applies well to our everyday minhag regarding salt.*

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עדי בת ליבה איטה
אריה בן ברכה
יהודה יורם בן קרן אור
אילנה מיכל בת אלישבע מלכה
רחל שירה בת יפיה דבורה
אברהם ישעיהו בן אבניה
ציפורה בת חנה מנוחה
משה שלמה בן חנה לאה
יצחק קלמן בן זוסה
חנה רבקה בת רייזל
דבורה שיינה בת שרה
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Irwin "Chuck" Reichman
Chaim Ya'acov ben Sarah Liba
Hinda Molly bat Zelda
Shoshana Abra bat Chaya Beila
בתוך שאר חולי ישראל.

R'vi'i - Fourth Aliya 17 p'sukim - 3:1-17

[P> 3:1 (5)] The next type of korban presented in the Torah is the SH'LAMIM, known in English as a Peace Offering or Complete Offering. (Both names are based on a play on the word SHALOM or SHALEIM.)

The element of completeness that is special to the Sh'lammim in that part of the korban is burned on the Mizbei'ach, part is given to the kohen as one of his gifts, and part is returned to the korban's owner for him and his family to eat. "Everyone" benefits from a Sh'lammim. In that respect, it is the complete korban. Sh'lammim can be brought from male and female animals, of cow, goat, or sheep. The Torah outlines the procedures for SH'LAMIM, which are basically similar, but with some differences from animal to animal.

[P> 3:6 (6)] Sometimes, goats and sheep are lumped together as TZON, animals of the flock. They are referred to as B'HEIMA DAKA, the smaller livestock, as opposed to CATTLE. In the case of Korbanot, there are differences between the two and therefore, they are treated separately. The details of the Sh'lammim of sheep is presented first. Male or female. S'micha. What goes on the Mizbei'ach, etc.

when 123 = 213

[P> 3:12 (6)] Then Sh'lamin from goats is presented. On close inspection of the p'sukim (without checking in Mishna or Gemara), the only difference between the sheep and the goat is the ALYA, the fat of the tail area. In a sheep, it is offered on the Mizbei'ach and for the goat, it is not mentioned.

Chamishi 5th Aliya 26 p'sukim - 4:1-26

[P> 4:1 (12)] The next category of korban presented by the Torah is the CHATAT, the Sin Offering. There are different sub-categories. A Kohen Gadol who inadvertently caused the people to sin (certain sins) is required to bring a bull as an atoning sacrifice. The procedures of this Chatat of the Kohein Gadol are very elaborate and detailed in the Torah's text. One realizes how very serious this kind of mistake is considered.

[P> 4:13 (9)] Similarly (but with differences), if the Sanhedrin errs in a decision which causes widespread sinning (again, only of certain sins), then the leaders of the people are to bring a bull as a sacrifice [120,A68 4:13] (and not necessarily each person who acted upon the pronouncement of the Sanhedrin).

[P> 4:22 (5)] A leader of the people brings a male goat as his CHATAT. In all cases, the

Crocperson yes, heart corps no

על אלה אני בוכה
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CHATAT is brought for SHOGEH (inadvertent) violations with some level of negligence on the sinner's part that resulted in the sin. A CHATAT is NOT brought for intentional violations. Nor is a CHATAT brought for all sins - only for those whose intentional violation is a capital offense.

**In loving memory of our
beloved father, grandfather
and great-grandfather**

משה בן יוסף זעליג ז"ל

Murray Minkoff z"l

ה' ניסן, on his 16th yearzeit,

from the Minkoff and Leff families

For example... A person is basically Shomer Shabbat, but never knew that you cannot water grass on Shabbat. Nice hot summer Shabbat afternoon, the person "has mercy" on his yellowing lawn and turns on his sprinklers. When he learns of his mistake, he is required to bring a Korban Chatat (in the time of the Beit HaMikdash).

SDT: *When a leader of the people shall sin... ASHER NASI YECHETA. The initials of this phase spell ANI (I, me!) What is likely to lead a leader astray? His focusing on himself and his losing sight of his responsibilities to the community he leads.*

Shishi - Sixth Aliya 19 p'sukim - 4:27-5:10

[P> 4:27 (5)] The final sub-category of CHATAT is for the individual who inadvertently violates certain types of prohibitions [121,A69 4:27]. For example, a Jew who violates a Torah prohibition of Shabbat because he is unaware that the particular act is forbidden or because he forgot that it was Shabbat - this requires the bringing of a Korban CHATAT. The CHATAT of an individual is a female sheep or goat.

Clarification... If a person sees brown leaves on a house plant and pinches them off to enhance the growth of the plant on Shabbat, he has violated a Rabbinic prohibition. (This Rabbinic prohibition is based on the fact that the act is essentially the same as, and for

the same purpose as, pruning leaves on a bush growing in the ground. Pruning is a Torah prohibition. The ban on doing the same with house plants is one of many protective measures of the Sages to protect the Torah from violation.)

When the person learns of his error, no Korban is required - just T'shuva - because the act was not a Torah violation. But doing the same with one's rose bushes IS a Torah violation and would require a CHATAT, in addition to T'shuva.

Also, if a person mistakenly cooked meat in butter, thinking it was parve margarine, this would be a SHOGEH violation of a Torah law, but no CHATAT, because cooking meat in milk is not a capital offense.

[P> 4:32 (4)] In the previous parsha, the "animal of choice" for a Chatat was presented first. It is a female goat. This parsha continues with the other acceptable animal for an individual's Chatat, a ewe (female sheep).

[P> 5:1 (10)] Another category of sacrifice is the KORBAN OLEH V'YORED [123,A72 5:1], a sliding-scale guilt offering. An example of a sin requiring this

**In loving memory of our Nana
פעסל (פולה) בת ר' הירש ע"ה
on her 17th yearzeit, 9 Nissan**

*From the ones you knew - MB, AS, OZ
and the ones since: D, O, NM; DM, LZ, RR,
NMS; S, no name yet, EZ*

korban is suppression of testimony or lying under oath about it. Testifying is an obligation [122,A178 5:1].

The form that the korban takes depends upon the financial means of the sinner - goat/sheep or doves.

With birds, the kohen must be careful not to sever the head when he performs M'LIKA, the bird-korban equivalent of Sh'chita [124, L112 5:5].

SDT: *The main animal for a communal CHATAT (as in the Musaf of Rosh Chodesh and Chagim) or an individual CHATAT, is the goat. This brings to mind the use of the goat by Yosef's brothers to deceive their father by dipping Yosef's coat into goat's blood. The CHATAT for all times contains a reminder of the terrible behavior of brother to brother. (The goat was also used by Yaakov to deceive his father, when he posed as Eisav to receive the bracha.)*

Sh'VII - Seventh Aliya 16 p'sukim - 5:11-26

[S> 5:11 (3)] For those who cannot afford doves, the ASHAM (guilt offering) is to be brought from flour. In this case (as opposed to MENACHOT), no oil [125,L102 5:11] or spice [126,L103 5:11] is used.

[S> 5:14 (3)] The ASHAM for sacrilege is a ram. In addition, the violator, who has used the sacred for his own benefit, must make

restitution and add one-fifth of the value as a penalty [127,A118 5:16].

Actually, one fourth is added, an amount that becomes one fifth of the total amount. E.g. 100 worth of use + 25 penalty = 125 total payment, the addition of 25 being one fifth of the 125. This is how the penalty called CHOMESH is calculated.

[S> 5:17 (3)] A variation of the ASHAM is brought when one is not sure if he violated the particular prohibition or not. The Conditional Asham is a ram [128,A70 5:17].

[S> 5:20 (7)] The thief is commanded to return that which he stole [130,A194 5:23].

The bringing of the ASHAM for all the specific types of violations is a positive mitzva [129,A71 5:21 - there are other p'sukim that input into this mitzva, since there are different types and reasons for bringing an ASHAM].

Thus the Torah ends its introduction to the different types of korbanot.

Haftara 31 p'sukim Yeshayahu 43:21-44:21

From the sedra, we receive our first introduction to korbanot. The haftara contains two kinds of rebuke to the people, who have been exiled. First, that even when not "burdened" by the various

korbanot (since they are in exile and without a Beit HaMikdash), they do not properly pray or repent their ways. Secondly (which really comes first) the people had not offered korbanot properly - sometimes to idolatry, sometimes insincerely to G-d - when they had the opportunity.

G-d does and will favor and redeem us, even when we don't deserve it. (Nonetheless, it is far better to act in such a way as to be worthy of G-d's love of us and His many acts of kindness on our behalf, for His own sake.)

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MAKDEI'ACH and MAKDEICHA
The first is a drill bit; the second is
the drill itself.

Divrei Menachem

Parshat Vayikra introduces us to the many sacrifices that Bnei Yisrael could bring as offerings to Hashem. After a general remark concerning the offering of animals from one's flock or cattle, the Torah turns to specific sacrifices, commencing with the Olah, elevation-offering.

We are told that the unblemished male from the cattle should be brought voluntarily (LIRZONO - lit. "In accordance to his will") to the entrance of the Ohel Mo'ed, before Hashem. The rabbis, of course, question the use of this term, as if to ask how else would a person bring a sacrifice, if not from his own free will?

Unfortunately, however, we are all aware of people who make pledges to Batei Knesset or charities and, somehow, never get around to living up to their promises. In this case, the Olah, as its name suggests, was also supposed to act as atonement. Thus, one's inaction in this instant was to be doubly deplored.

Citing the Sifri, Rashi notes that pressure can be exerted on the defaulting individual to the point where he says, "Yes, I am willing to live up to my pledge." Then we might better understand the phrase "Lirzono" to mean that when we donate to a sacred cause freely, our offering will be reciprocally accepted by Hashem, in accordance to His will.

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FROM THE VIRTUAL DESK OF THE OU VEBBE REBBE

The Orthodox Union - via its website - fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and the Israel Center.

Q *How does one prepare stovetop grates for Pesach use?*

A As is common for Pesach, the halacha is particularly strict on this matter, and the practice of many is more stringent than the classical sources indicate.

During the regular year, the almost universal practice is to use the same stovetop grates without even cleaning them between milchig and fleishig use. This surprising leniency is based on one or more of the following possibilities:

1) Even if the grates have absorbed taste from spilled milk and meat (and are thus treif), there is no transfer from the grates to the pots that sit on them. In general, there is no transfer from one utensil to another without food or liquid in between them (Shulchan Aruch, Yoreh Deah 92:8). Although when there is spillage there is liquid in between the two, the Chavat Da'at (92:20) says that only the presence of significant liquid has an impact. This does not occur on stovetops, as excess liquid quickly falls down.

2) The ongoing use of the stove with its fire serves as a kashering between the different uses (see Hagalat Keilim (Cohen) 13:(85)). 3) That which falls

on it is expected to be burnt up before it can affect the grate (based on a similar concept in Shulchan Aruch, YD 92:6; this is an extremely optimistic assumption in most cases).

We might expect that one could likewise use the same grates without problem on Pesach. Yet, the Rama (Orach Chayim 451:4) says that a chatzuva (tripod, which people used like our grates) requires libun for Pesach (the form of kashering that employs extreme dry heat). There are various attempts to explain the stringency on Pesach. One is that as opposed to year-long prohibitions where only a discernable influx of taste ruins food, on Pesach, even the smallest transfer of absorbed material renders the food not kosher for Pesach (Shulchan Aruch, OC 447:1). Furthermore, some claim that it is more likely that one will put matza directly on the

📖 A difference between our past and present appraisal of a situation may stem not so much from an error in either of the appraisals, but rather from the fact that the situations, though apparently similar, are essentially not.

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grate, as opposed to milchig or fleishig during the year. However, the Rama's source, the Mahari Weil (193), seems to justify this by the fact that chametz is a particularly severe prohibition and we are not used to staying away from it. Apparently, this is the real and only difference (see Hagalat Keilim ibid. at length).

Because this is a stringency, the Mishna Berura (451:34) says it is sufficient to do the easier form of libun, known as libun kal, a level of heat that most ovens are presumed to reach at their maximum heat within half an hour. He also says that if one put a pot on a non-kashered grate used during the year, it would not become chametzdic.

Many poskim say that one can choose between kashering the grates and cleaning them from any residue on the outside and then covering them (Hagalat Keilim 13:89). The suggested way of kashering is described by Rav Shimon Eider (Halachos of Pesach, pg. 178) as follows. One cleans the grates, then puts all of the burners on high for 15 minutes with a blech covering them so that they reach a very high temperature throughout. It is also possible to put them into an oven on high for around half an hour. If one puts them in a self-cleaning oven (if

this is safe for them), then he covers every imaginable halachic base.

There should be no need to both kasher and cover the grates. (The stove top itself is harder to clean and questionable to kasher and is a different story. Most say to cover it, and we will leave the analysis for some other time.) However, our holy nation is at its most stringent mode on Pesach, and many fine Jews cover the grates with aluminum foil after kashering (Rav Sheinberg is among those who cites this as the standard practice). While we do not mandate this, we do not scoff at the idea either. If only from the perspective of time, it is likely worthwhile to purchase replacement grates for Pesach and spare ourselves of the significant time and work over many years of Pesach preparations.

Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet by Eretz Hemdah. You can read the entire Hemdat Yamim at www.ou.org or www.erezhemdah.org - and/or you can receive Hemdat Yamim by sending an email to info@erezhemdah.org with the message: Subscribe/English or Subscribe/Hebrew - leave subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel.

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TTreader FEEDBACK

• RJB wrote: Yeyasher Kochacha! I had to take a moment and acknowledge your 900th TT. Quite an accomplishment! When I read the weekly issue, I am always first struck by the sheer talent it must take to put any issue together. That along with the prodigious effort you clearly put into all your research (especially the lesser known, but no less important Torah/halachic curiosities) makes every offing a keepsake. May HaShem only grant you continued great health and endurance so that we may all celebrate TT #1000 and beyond.

• ME/MD wrote: Mazel-Tov on reaching issue # 900. I can't wait until, IY"H, # 1000! I enjoy the mathematical analyses of each sedra...

• SD wrote: Mazal Tov on reaching 900! More than a year ago, I asked you a question... never received an answer. Now since Pesach is approaching, the question is again timely. The question refers to TT #844 page 36. You noted that Ramses in Sh'mot 1:12 (RA-AM-SEIS) is pronounced differently than the Ramses in Sh'mot 12:37 (RA'-M'SEIS). And you wrote: "Different places." My question then and now is: What is your source for the assertion that the two Ramseses are different places? Place take a minute and respond. Again, Mazal Tov on your magnificent achievement.

Parsha Points to Ponder

VAYIKRa

1) Why does the Torah say, A PERSON FROM AMONG YOU (MIKEM) WHO BRINGS A SACRIFICE (1:2)? Why are the words FROM AMONG YOU necessary?

2) Why did the Kohanim have to bring a fire to the altar if a fire descended from heaven to ignite the fire and that fire lasted through the entire life span of the Mishkan (see 1:7 and Rashi)?

3) Why did the MINCHA sacrifices have to include salt (2:13)?

Parsha Points to Ponder

is prepared by

Rabbi Dov Lipman

who teaches at Reishit Yerushalayim and Machon Maayan in Beit shemesh and is the author of "DISCOVER: Answers for Teenagers (and Adults) to Questions about the Jewish Faith" (Feldheim); "TIMEOUT: Sports Stories as a Game Plan for Spiritual Success" (Devora); and his His Hagada commentary, "SEDER SAWY" (Targum)

ppp@ouisrael.org

Answers are somewhere else in this issue
Look for them, but only after a good pondering

Ed. response. Thanks, SD, for your note. Sorry the response was so delayed...

EIM LAMIKRA HASHALEIM says RA-M'SEIS (mentioned 4 times in the Torah) was a Jewish place of residence in Egypt - another name for the Goshen area), and RAAM-SEIS (mentioned once in Parshat Shmot) was a supply city built by the Israelite slaves. His sources are Ibn Ezra on Br. 47:11 and Sh. 1:11, 12:37 and Minchat Shai.

Rabbi Weinreb's Weekly Column:

Parshat VAYIKRa

Courtesy and Confidentiality

"There is no such thing as privacy anymore."

"There are no secrets anymore."

These are two complaints that are heard frequently nowadays.

We live in a world of cell phones and emails, blogs, Facebook and Twitter. We have no privacy, for almost anyone can reach us wherever we are, whatever we happen to be doing, at all times of the day.

And we can have no secrets, because anyone who knows anything about us can spread it to the entire world in a matter of seconds.

How often have I sat down for a moment of private time, for study or contemplation, or just to "chill out", only to have the silence disrupted by some total stranger who managed to obtain my cell phone number?

How many dozens of emails and blogs fill up the space of my inbox with communications that, at best, are of no interest to me and often are offensive and obnoxious?

We once felt entitled to privacy and courtesy, but they no longer seem achievable.

Often, we write a confidential note to a trusted friend, sharing a message that we would rather others not know, only to discover that the note is now circulating in cyberspace, accessible to literally everyone. Sometimes, it is the friend's betrayal that has made our secret public. Often, it is simply misjudgment or carelessness on his part. But more frequently, it is an unwanted error, a mistaken pressing of "send" instead of "delete".

We once expected confidentiality and discretion, but they too no longer seem possible.

Our contemporary society has lost what once was among its primary

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values. "A man's home is his castle" once meant that decent citizens respected the "fences" around another individual's personal space and would not casually trespass those boundaries.

The value of trusting in the discretion of another, once a cornerstone of human interaction, is now in danger of being relegated, along with other once cherished values, to the oblivion of "old-fashionedness".

The right to privacy and the ability to assume confidentiality are universal human values. It is important to know that they are primary Jewish values as well. Sources for these values in our tradition include this week's Torah portion, Vayikra.

This might come as a surprise to you, dear reader, because you know that this week's portion is the introduction to Vayikra, the biblical book which focuses upon sacrifices and Temple ritual. This week's portion especially seems limited to the comprehensive and complex details of sacrificial offerings. Where is there even a hint of these contemporary concerns, courtesy and confidentiality?

Chapter one, verses one and two, say it all, albeit between the lines:

"G-d called to Moshe and spoke to him from the Tent of Meeting, saying: 'Speak to the Israelite

Natural clothing on all

people and say to them..."

The rabbis of the Talmud saw in these simple and direct phrases two subtle messages.

First of all, G-d called to Moshe first and then spoke to him. He didn't surprise Moshe. He didn't intrude on Moshe's privacy and autonomy. First, He called to him. He knocked on Moshe's door, as it were, ringing the bell first, asking to be invited in. No unwanted intrusion, even from HaShem Himself to his favorite prophet!

This observation is made by the rabbis in the Talmudic tractate Yoma. In a less well-known Talmudic source, Tractate Derech Eretz, the rabbis find that the Almighty's courteous concern for the privacy of his lowly creatures did not begin with Moshe. It goes back to the way He treated the very first man, Adam. B'reishit 3:9: "HaShem Elokim called to Adam and said to him: 'Where are you?'" Here too, even when G-d wishes to rebuke Adam, He first "calls to him", signaling the uncomfortable conversation which is about to ensue.

God respects Adam's privacy, and He doesn't just "barge in" on Moshe. Surely a lesson in human values.

The rabbis on the same page in Yoma find another message in the deceptively simple opening verses of our Parsha. "...saying: 'Speak to the people and say to them...'"

From the redundancy here, "say", and "speak", and "say", the rabbis derive the lesson that when someone tells you something, you are forbidden to share it with another unless you are given explicit permission to do so.

Moshe was not permitted to re-tell even the Divine message that he heard, until God Himself told him that it was okay to "say it over".

The medieval Rabbi Moshe of Coucy actually enumerates this admonition for utter confidentiality as one of the prohibitions comprising the 613 commandments of the Torah.

As I have reflected upon these specific teachings over the years of my personal Parsha study, I have come away with several conclusions:

Firstly, there is much that is implicit in the Torah; much that lies beneath the surface. The long and complicated ritual laws that confront us as we read this week's Parsha are contained in a context that teaches us more than the surface lessons. Our rabbis of old were particularly expert at digging out these unexpected but precious nuggets.

Secondly, these nuggets are often of astounding relevance for our contemporary condition. What can be more relevant than a reminder about the values of courtesy and

Father of 6th day's presenter

confidentiality?

Finally, these lessons are not merely abstract teachings or bits of wisdom for us to ruminate upon as we relax in our armchairs. Rather, they are calls to arms. They are challenges.

It is difficult indeed to combat the value system that is foisted upon us by the technology which pervades the world in which we now live. Very difficult. But very necessary.

If we lazily submit to the pernicious influence of modern convenience, we risk the ultimate loss of our very humanity.

A culture devoid of courtesy can turn into a culture of callousness and cruelty.

A world where one cannot trust his confidante is a world where authentic friendship is impossible.

Troubling thoughts? Yes, indeed. But they are thoughts which we ignore at our own peril.

How fortunate are we that these thoughts are available to us, subtly embedded in the opening verses of this week's Torah portion!

First course: Fruit salad with apples, bananas, kiwis, necterines, oranges, and raspberries

CHIZUK AND IDUD

Divrei Torah from the weekly sedra
with a focus on living in Eretz Yisrael -
Chizuk for Olim & Idud for not-yet-Olim

In the Gutnick Edition to the Chumash, Sefer VaYikra, the editor writes in the name of the Lubavitcher Rebbe: "Rashi explains that every time God communicated with Moshe, whether it was the expression Vaydaber (He spoke), or Vayomer (He said) or Vaytzav (He commanded) - it was always preceded by God calling to Moshe by name as a sign of affection (Keriah – Vayikra).

Before God would begin to speak words of Torah to Moshe, He first expressed his affection for him. This teaches us that God's affection for Moshe - and likewise His affection for every Jew - is more deep-rooted in God's essence than even the Torah itself."

God reaches out to us everywhere. The Purim miracle that we celebrated recently is witness to that fact. Here in Israel, God's affection is particularly evident. The miracle of the State of Israel, the fact that we have returned to Yerushalayim, the myriad economic, scientific and educational opportunities that are present here, make it evident that God is helping us

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create the platform for the return of the Jewish people to Israel.

Parashat Vayikra focuses on Korbanot - sacrifices. The root of Korban is kiruv - to come close to another. While coming to Israel may entail some significant sacrifice, we do it in order to come closer to God who is calling out to each one of us in great affection "Return home My children!"

Let us respond to that call. Aloh NaAleh!

Rabbi Dr. Mordechai Reich, Efrat

Please help Shuli - a woman in her 40s, Shuli lives with her two teenage children (one of whom has a medical condition), and her elderly sick mother in a rented apartment.

Last year Shuli had mono, and had to take off a lot of time from work. Her hemoglobin is still way down, and her debts are way up. She's borrowed a lot of money from the bank, and she's borrowed from gemachim, and she can't pay them back. She has no one to turn to.

As if this were not enough for one woman, alone, to bear, lo aleinu, she now has to have surgery, after suffering months of pain. She may need major surgery after that.

The greatness of Am Yisroel is our rachmanut to help the weak, the stranger and the orphan. Please don't let her down. Please open your hearts and make a generous tzedaka donation this Purim for Shuli.

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May you be blessed with much bracha and a wonderful Pesach!

מילון הצירופים

"The facts speak for themselves"

הַעֲבֹדוֹת מִדְּבָרוֹת בְּעַד עֲצֻמָּו
Res ipsa loquitur

**TRUTH AND JUSTICE IN
THE MARKET PLACE [part 1]**

by **Dr. Meir Tamari**

In order for people to be able to earn a livelihood, save money, and accumulate assets, there has to be protection of the property rights of the buyers and sellers, of the employers and employees, of the investors and the general public, and of the citizens and the community/state. It is therefore easy to see in the halakhot against dishonesty in business and finance, logical and rational sanctions. This, however, would place Jewish business morality on a par with that of other religions or of any decent secular individual, whereas in fact it is a reflection of all that is intrinsically special to halakha and aggada, to Jewish mysticism and to Jewish philosophy and religious practice.

Rambam lists 14 mitzvot concerning theft and robbery, making them, over and above the legal aspects of the crime involved, transgressions against the revealed wisdom of G-d; a spiritual aberration, to'eiva, just like idolatry and sexual immorality. They are enjoined on us because they are part of the revealed Torah, chukim just as Shabbat, kashrut, sha'atnez or family purity so the judgments and punishments of dishonesty are an obligation for the Beit Din just like those of ritual, marriage and family life. Such a value structure provides a framework, not of ethics but rather of permitted and forbidden actions irrespective of

the gain or loss involved. "You shall not steal, nor deal falsely nor lie to one another" (Vayikra 19:11). This verse does not detail which things one may not steal but simply forbids it; nothing may be stolen, not money, not other people's perceptions, not even the perception of G-d Himself" (Shach, Choshen Mishpat).

Much non-Jewish legal and ethical thinking has to do only with the issue of dishonesty, theft and fraud in terms of the loss suffered by the injured party, but our value structure is equally concerned with the spiritual effect they have on the perpetrator. For him, an aveira of dishonesty is actually two-fold, once against the injured party and the second one against G-d; accordingly, the punishment is greater.

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"In the whole basketful of human sins, theft is the most incriminating" (Vayikra Rabba 33:3). "Stealing from a person is worse than stealing from G-d" (Bava Batra 81a). "Come and see the power of corruption. The decree against the Generation of the Flood was sealed not because of idolatry or sexual immorality, all of which they were guilty, but only because of chamas - theft or robbery of articles even of little or no value" (Sanhedrin 108a).

As a crime both against Man and G-d, atonement for dishonesty requires confession and repentance, yet they are of no avail unless restitution is made to the human owners. Yom Kippur offers no atonement for such crimes unless such restitution is made first; the people of Nineveh are forgiven by G-d since they returned the illegal wealth they had in their possession.

"Most people are not manifest thieves, but most of them get a taste for theft in the course of their business dealings by allowing themselves to gain through their neighbor's loss, saying business is business" (Mesilat Yesharim 9). These forms of thievery are carried out in great secret; modern society even has a whole host of what are commonly considered grey areas of morality which lend themselves to a culture of secret dishonesty. Tax evasion, falsely

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reporting of expense accounts, directors remuneration paid without reference to performance, private use of employers facilities and property, "shortchanging" clients, "cutting corners", are all conducive to that culture. They in turn lead to further deceits in order to cover up for the fraud, as we witnessed in the 2008-9 world wide recession. In contrast, Judaism teaches that there are no hidden crimes for there is G-d who sees, knows, remembers and punishes all evil acts. "Nothing is hidden from You, nothing is concealed from Your eyes. You are the witness, the recording scribe, and the judge" (Yom Kippur Shelichot). (Yirmiyahu 11:20). "You probe all the innermost chambers" (Yirmiyahu 11:20). "You test all thoughts and emotions" (Mishlei 20:27).

The faith and knowledge that there is nothing secret, hidden or forgotten by G-d, is our major protection against secret crimes; ultimately, given the power of our yetzarim, it is the only bulwark against evil actions. As Avraham said to Avimelech, 'there is no fear of G-d in this place and they will kill me because of my wife' (B'reishit 20:11). Without such fear, every form of immorality becomes possible and inevitable.

*Mazal Tov to
Zvi & Tamara Sand
on the marriage of their son
Chanan to Pnina*

Praying with Passion

Giving more meaning to our T'fillah One Week at a Time

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Birchot HaTorah (2) cont.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Translation: Blessed are You, HaShem our God, King of the Universe, who has chosen us from all the peoples and given us His Torah. Blessed are You, HaShem, Giver of the Torah.

Theme:
An essential concept of the prayer

Express thanks to Hashem for having chosen us as the single nation in the world to live a life of enlightenment and to enlighten the world with the holy Torah.

Insight: Deeper meaning

What does it mean to have been chosen as the bearers of the Torah? Perhaps the most obvious meaning is that the Jewish people have been given the gift of morality – a true compass for distinguishing right from wrong. The Gemara relates that “Hashem says, ‘I created the Evil Inclination and I created the Torah as an antidote.’” However, the greatness of Torah is not limited to its power against

the evil inclination. Chazal teach that that the angels protested Hashem’s gift of the Torah to mankind, claiming that its holiness was suited only to Divine realms. Moshe Rabeinu was able to convince them that the Torah’s mitzvot and prohibitions were (at least on a basic level) directed to human beings; prohibitions against stealing, killing, speaking loshon hora and so forth were meaningless to angels, who have no inclination toward evil. Nevertheless, the angels still argued that there was no place for the holy amidst the profane.

The Darchei Mussar explains that Moshe Rabbeinu was able to convince them that the Torah was as essential to life on this planet as the air we breathe, that the Torah was the final, essential element that would sustain the functioning of G-d’s Creation. Not only was it necessary for our survival, but also, it was the only means by which we could draw close to G-d again when we, as fallible mortals, would inevitably stray.

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is to increase awareness of the importance and power of tefillah and to provide education, inspiration, and tools for more sincere, powerful, and effective tefillah. (www.prayingwithfire.org)

Alei Shur explains that the most essential ingredient in any successful t’shuva program is Torah knowledge. Hashem aids us in our quest for complete t’shuva if we undertake a serious daily Torah study program, using the many facets of Torah knowledge to refine the many facets of our personality. To Jews, the Torah is mayim chayim, refreshing, life-restoring, living waters. It is an “elixir of life” that brings healing to the world. And it is ours.

Editor’s 2¢ That Torah knowledge is essential to T’shuva can be seen in Chazal’s choice of brachot of request in the weekday Amida. The first bracha is ATA CHONEIN, a request for knowledge. This is followed by HASHIVEINU, a petition for Divine help in Repentance.

Visualize:
Images that bring the prayer to life

The Reiss family seemed to have a golden touch with financial matters. For generations, the family had prospered in all its ventures. Somehow, they always seemed to know when to invest, when to hold back, what properties would turn a profit and what to avoid.

One day, the elderly Mr. Reiss summoned his oldest son, Reuven. When Reuven arrived at his father’s home, he found his father seated in his armchair with a folder on his lap. Mr. Reiss opened a folder and removed from it an aged, yellow batch of papers, neatly written in delicate script.

“This is letter was written 230 years ago by my great, great, great-grandfather,” his father began. “This contains his secrets to business success. It is an infallible guide that has brought our family tremendous prosperity. I received it from

my father, and now it is yours.”

Reuven’s awe and pride at receiving the “secret family formula” is the awe and pride every Jew can feel when he realizes how priceless is the wisdom he has been chosen to receive.

Q&A I recite the blessings on the Torah in the morning, learn, daven and then go to work. After a long day of work, I learn Torah again at night. This seems to be an interruption between the blessings I made in the morning and my Torah studying at night. Why do I not have to recite another blessing?

If one interrupts his Torah study and engages in his business, this is not ruled as an interruption, since his intention is to resume studying. Therefore, he need not repeat the blessings when he resumes. Mishneh B'rura (Siman 47:22) states that even for someone who does not usually study, we generally assume that he intends to study at any time of day in which the opportunity arises. Such a person should therefore also be lenient and refrain from repeating the blessings.

Editor’s 2¢ We can also suggest that the scope of Birchot HaTorah encompasses more than Torah study. As the first bracha defines the mitzva in question as LAASOK B'DIVREI TORAH, it can be argued that proper Torah behavior in one’s conduct of business and in his daily life is included in LAASOK and therefore, one’s activities during the day between learning sessions is not an interruption at all. That Torah is the distinguishing feature between Israel and the other nations, must include Torah leaning AND practice, mitzva observance and high moral conduct in everything.

The Puah Institute

for Fertility and Gynecology in Accordance with Halacha

From the Puah archives...

Sometimes, Miracles DO Happen

Shani & Binyamin M. married in 1992. They were young and hopeful at the time, embarking (like all new couples) on what they planned to be a long and fruitful journey together. In their early 20s, they were filled with the excitement and hope of building a family together.

A year passed for the newlyweds, who were getting to know each other and did not mind being alone. Yet, in the back of their minds they began to wonder. A second year passed and still Shani did not get pregnant, but they waited patiently for things to happen. After 3 years of marriage they could wait no longer; they consulted a doctor to see if there was something wrong.

The doctor diagnosed Shani with hormonal problems that were affecting her fertility and sent them to a specialist. Their specialist prescribed medication to restore her body's natural balance and hopefully help her

become pregnant. Without success.

At that point they consulted the Puah Institute. After seven years of marriage, years that had become agonizingly long in the absence of children, Puah and their doctor together advised Shani and Binyamin to try IVF.

Shani went through cycle after cycle of IVF treatment without success. Additional years passed and further experts were called in. Upon further investigation it was discovered that Shani's eggs were considered weak and that they may never successfully get pregnant via IVF. Other options were raised in the hopes of success, Shani and Binyamin had had enough. Discouraged and emotionally drained by the years upon years of single-minded focus on building their family, they decided that they needed to move on. They told Puah that they intended to give up. No amount of persuasion would move them from this decision.

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This story could end here. It doesn't. The Puah Rabbi was not satisfied with the outcome. He gave the couple time to mentally recharge themselves and then he reached out to them. A couple of more years passed and they still would not be swayed. So he contacted the Rabbi of their community. He suggested that the Rabbi join him in encouraging Shani and Binyamin to continue trying. They succeeded.

Shani and Binyamin returned for to Puah for counseling. Although the odds were against success, in consultation with their doctor, their Puah Rabbi advised them to resume IVF treatments. The first two cycles were failures and the pressure to consider other treatments or give up yet again began to mount.

Additional specialists were called in and with encouragement from PUAH, they agreed to continue IVF and pray. Lo and behold, B"H Shani became pregnant the next cycle. After a full term pregnancy she gave birth to a beautiful baby girl. After 14 years of

marriage, countless hours of despair and crying to HaShem for help, Shani and Binyamin were no longer a couple. They were finally a family.

About 8 months later she decided to go back for IVF and once again became pregnant. B"H, last year she gave birth to a healthy boy. And their family grew a bit larger.

Although we cannot rely upon miracles, we have often seen that steadfast determination, such as that of the Puah and community Rabbis makes the difference. We cannot explain why it took so long and why suddenly Shani and Binyamin achieved success not once - but twice. It is cases like these, cases in which we know that there is only one source for any success we may have, that give us at Puah the encouragement and motivation to keep moving forward.

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ParshaPix explanations

- ☀️ Okay, the weather has abruptly turned chilly, and we still asked for G'SHAMIM B'ITAM during Rosh Chodesh benching last Shabbat - so we will continue with rain cloud bullets one more time.
- ☀️ The cellphone represents the two K'RUVIM on the KAPORET of the ARON, since that is where G-d's voice to Moshe seemed to emanate from - as in VAYIKRA EL MOSHE... (Ask we pointed out last year, communication by G-d to Moshe definitely does NOT come via a cellphone - proof: Moshe was told to remove his shoes when approaching the Burning Bush; the first cellphone - and the symbol of cellphones - was Maxwell Smart's shoe. Therefore, communication from G-d to Moshe was definitely not via cellphone. Nonetheless, the cellphone in the ParshaPix represents VAYIKRa.)
- ☀️ Central to the sedra and to this ParshaPix is the Mizbei'ach and the Davka Judaica graphic of it, respectively. Many of the other element of the ParshaPix are related to the Mizbei'ach and Korbanot. As follows...
- ☀️ Lower-left is a PAR, bull, one of the

Welcome to the world, little sister, and to the family. Thanks for making me a brother. Love you already - Sho

animals "fit for the Altar".

- ☀️ To the right of the bull is a ram (or at least part of it).
- ☀️ Above the bull is a goat.
- ☀️ Above the ramp of the Mizbei'ach is a turtle dove, one of the two types of doves that can be brought as a Korban.
- ☀️ To the right of the Mizbei'ach is a kidney, one of the inner organs of the korbanot that are mentioned repeatedly in the sedra.
- ☀️ On the top row of the ParshaPix is the Morton Salt girl representing the salt that was to be put on all Korbanot. And the salt that we are forbidden to leave off of a Korban. Salt is the subject of both a positive mitzva and a prohibition.

- ☀️ Menachot - offerings from the plant world, are made with fine flour...
- ☀️ And olive oil (pictured to the left of the Mizbei'ach)...
- ☀️ And the spice L'VONA - frankincense in English. The frankincense plant is pictured at the bottom of the ParshaPix. By the way, water was an ingredient in most Menachot, even though it isn't specified in the Written Torah.
- ☀️ Menachot - meal offerings - were prepared in different ways. Some were baked in an oven (below the kidney and above the L'VONA...
- ☀️ Some were fried in a frying pan... As we sing in the Shabbat day Z'mira, BARUCH KEIL ELYON... in which we poetically ask G-d to be pleased with our Shabbat observance like a MINCHA AL MACHAVAT, like the flour-oil offering on the frying pan...
- ☀️ Some Menachot are roasted on an open fire.
- ☀️ The portion of a Mincha that was burned on the Mizbei'ach is a K'MITZA, a limited handful - diagram of a K'MITZA is seen in

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the ParshaPix.

- ☀️ The baseball cap is that of the Oakland Athletics, usually referred to as the A's. EIZ in Hebrew is a goat, one of the animals fit for the Altar and offered as a korban.
- ☀️ The crown in the upper-right represents one "type" of sinner and his korban Chatat - the king.
- ☀️ Similarly, there is the Davka graphic of the Kohein Gadol who also has a unique Korban Chatat.
- ☀️ Lower-right is an enlarged photo of grains of salt (crystals), which, of course, belong on all korbanot.
- ☀️ Above the Kohein Gadol is the rare Torah note known as KARNEI PARA. You can ignore this TTriddle since it was based on a mistaken reading of the p'sukim.
- ☀️ Just for that, we will give the answers for the two remaining ParshaPix elements. First, the negation circle over the letters O and T. This is from the haftara for Parshat Vayikra which explicitly states V'LO OTI...
- ☀️ And then there is the letter ALEF, which is spelled ALEF-LAMED-FEI, which has a numeric value of 111. This is known as the "FULL GIMATRIYA of ALEF, which is based not on its letter value of one, but rather its spelled out gimatriya. Vayikra, with its little ALEF, has 111 p'sukim.

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Last issue's (V/P-HaChodesh) TTtriddles:

[1] Announce the anniversary of the 7th

The 7th refers to the 7th aliya of the double sedras of Vayakhel-P'kudei. That portion begins with a date - the first day of Nissan, the day that the Mishkan is to be inaugurated. Further in the portion, the Torah again tells us the date - this time, that of when the command was carried out. After Torah reading last Shabbat, we "benched" Rosh Chodesh, which contains an announcement of the first day of Nissan.

[2] Sadir Scissors, Keva Paper, and ?

Soldiers in the IDF come in three flavors: SADIR are the regular conscripts, most

commonly those who begin their regular service at age 18. KEVA are those who sign up for continued service beyond the requirements of SADIR. And then there are the reservists - MILU'IMniks. Three types of CHAYALIM, for this TTtriddle, paired off with a different famous trio - ROCK, PAPER, SCISSORS. With Sadir Scissors and Keva Paper, we are left with AVNEI MILU'IM - actually, the stones that were set in the CHOSHEN of the Kohein Gadol.

[3] CHAGIM UZMANIM L'SASSON

Gimatriya: $8+3+10+40$ (61) + $6+7+40+50+10+40$ (153) + $30+300+300+6+50$ (686) = 900, as in Torah Tidbits issue #900.

[4] The kohanim aren't the only clothed ones

Three types of B'GADIM (lit. clothing) are described in the M'LECHET HAMISHKAN. BIGDEI HAS'RAD, BIGDEI HAKODESH L'AHARON HAKOHEIN, and BIGDEI VANAV L'CHAHEIN. The second and third types are for the kohanim. But they aren't the only ones "clothed" in the Mishkan. According to Rashi, BIGDEI HAS'RAD refers to the special woven cloths that were used to cover the ARON, SHULCHAN, MENORA, and golden MIZBEI'ACH before the Leviyim were admitted to the Mishkan to carry out those vessels.

[5] Poker hand? 3 sovereigns and 2 aces

Looks like a full house in poker. Sovereigns are the kings and queens. But for this TTtriddle, the kings and queens are combined under the designation of sovereigns and are marked with the

letter S rather than a K or a Q. ESSES and ACES alludes to the many occurrences of the Hebrew word ALEF-TAV, the ALEF of which sometimes is voweled with a SEGOL (ESS) and sometimes with a TZEIREI (ACE). This, of course, is in the Ashkenazic pronunciation. The ParshaPix had an ET and EIGHT pair too for the S'faradic pronunciation, although many Israelis (and others) so not distinguish (too much) between the SEGOL and the TZEIREI.

[6] Cookie Monster and chocolate milk

[7] Eat one cubic meter of chocolate mousse and become a Member of the Order of Canada. Checkmate!

These two TTtriddles have the same solution. The key is the initials of the words or phrases. Cookie Monster (CM). So too chocolate milk. And cubic meter as well. Also, chocolate mousse. A member of the Order of Canada is called a CM. And an abbreviation for checkmate is CM. Let's add the chemical element named after the discoverer of Radium, Madam Marie Curie. Symbol for Curium is Cm. Okay, so what's CM? In Roman numerals it is 900!

[8] Unexplained from the ParshaPix

In the lower-left corner of last week's ParshaPix was a TZADI SOFIT (known by Sofrim as TZADI P'SHUTA, meaning

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straight, in contrast to the TZADI K'FUFA, mening bent.) In regular, standard gimatriya, the 5 different final letters have the same numeric value as their beginning and middle of the word partners. MEM is 40. So is MEM SOFIT. Etc. But there is a variant gimatriya system that assigns different values to the five final letters. Following TAV at 400, CHAF SOFIT is 500, MEM SOFIT is 600, NUN SOFIT is 700, FEI SOFIT is 800, and TZADI SOFIT is 900.

[9] MazalPic

Once upon a time (actually, more than once), we had a recognized symbol for the azal of each month. Then, several years ago, we started using a MazalPic that needed "solviong" (somethings it was easy, sometimes not) to connect to the Zodiac sign of the month. Nissan is the T'LEH, the Ram, Aries. Last year, for example, there was an auto, a candle, and a Scrabble tile with an O on it. CAR-NER-O is Spanish for RAM. The year before, we used a picture of the Asus M530w PDA, a.k.a. the Asus Aries. Before that, a Dodge Ram pickup truck. Before that was a computer card of RAM. And we've had a Los Angeles Rams helmet. It doesn't get easier year by year. This year we feature Barney, the loveable (some would not use that term!) purple dinosaur. For Nissan, we intend another meaning of Barney from the world of mining engineering. A barney is small car or truck, attached to a rope or cable, used to push cars up a slope or an inclined plane. Also known as bullfrog; donkey; groundhog; larry; mule; ram; truck. There it is. A barney is a.k.a. a RAM, as in the mazal of Nissan.

Ima! You just had a Yom Holedet.
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Portion from the Portion

WHEN KINGS SIN

I always wondered if it is crooked people who go into politics and choose positions of leadership or if it is the position itself that makes people corrupt. I have even told my children that they could become anything they want to be when they "grow up" but I don't recommend becoming President, Prime Minister or any other type of leader. To me at least, it seems that these positions are not the best for "a good Jewish girl or boy". They seem to invite foul behaviour. Learning this week's Torah portion has given me insight into this question.

In the list of all the different types of offerings - KORBANOT - we are told about specific offerings to be brought if "an individual commits an inadvertent sin". Chapter 4 starts off describing which types of offerings are brought for inadvertent sins done by different types of people. Firstly, it talks about "IM/if" the Kohen Gadol sins (4:1-12), then "IM/if" the nation sins (4:13-21), then "ASHER HANASI YECHETA - when the leader - the King - sins (4:22-26) and then "IM NEFESH ACHAT - a commoner" sins (4:27-30).

When looking closely at these verses we see that the wording for a King sinning is different than the other people. For all the other people it says "IM/if" the person sins but for the

King it says ASHER/when. The Zohar states that the verse doesn't say "if" the King sins but rather takes it as a given that the King is bound to sin because it is very common for this to happen. Because of his high position, the King is led to haughtiness and this leads him to sin. R' Neta of Chelm found another hint to this idea in our verse (22) where it says "A-SHER N-ASI Y-ECHETA", the first letter of each of these words taken together forms the word ANI - me. He puts himself at the center of the universe ANI V'AFSI OD and so allows himself to do things that he shouldn't do.

The Torah tries to counter this phenomenon by reminding the King that he is held responsible even for those things that he does by accident. He is not the ruler of the world; there is someone above him. He can't just do whatever he wants. He is accountable to G-d. This message is brought home to him when he must bring this offering for his sin.

Bringing the Korban works on his character. As Rashi brings down on this verse. ASHER - ASHREI HADOR SHEHANASI SHELO NOTEIN LEV L'HAVI KAPARA AL SHIG'GATO - KAL VACHOMER, SHEMITCHARET AL Z'DONO. Blessed is the generation whose leader brings an atonement offering for his inadvertent sins, and how much more so, if he is able

In fond memory of a special person

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to show remorse for sins that he did intentionally.

David, who was a true King, was able to acknowledge his sin right away when it was brought to his attention - "CHATATI LASHEM - I have sinned to G-d" (Shmuel Bet 12:13), whereas Sha'ul was not as forthcoming. If all our leaders would learn the lesson of this portion we would really be blessed.

This Texan "King" recipe is usually not kosher - I adapted it to make it kosher and with less cholesterol.

KOSHER KING RANCH CHICKEN CASSEROLE

- 1 chicken
- 4 tsp. lime juice
- ¼ cup of olive oil & 4 Tbsp oil
- 3 cloves of garlic, minced
- half an onion, diced
- 1 red bell pepper, diced
- 1 poblano pepper, diced
- 2 cups fresh tomatoes, diced (or canned tomatoes)
- ¼ cup green chilis, diced or to taste
- 4 tsp. chili powder
- 1 tsp. cumin
- 1 cup chicken broth
- 2Tbsp. of flour
- ½ tsp. pepper
- ¼ cup rice milk
- ⅓ cup of parve cream

½ cup of cilantro, chopped

10 corn tortillas

Salt and pepper to taste

Boil chicken, cool, debone and shred. Saute chicken (about 15 minutes) in the olive oil on medium, with 2 tsp. of lime juice and 2 tsp. of chili powder and salt to taste. Set aside. Should yield about 3 cups. Saute onions and peppers for about 10 minutes. Add garlic, flour, cumin, pepper and 2 tsp. chili powder, and cook for another minute. Add the chicken broth and cook on low for a few minutes until mixture is thickened. Stir in the rice milk, tomatoes and green chilis and simmer covered for about 15 minutes. Stir occasionally. Uncover the pot, and add the parve cream, 2 tsp of lime juice and ¼ cup of cilantro, and salt and pepper to taste. Turn off heat.

Preheat the oven to 175°C (350°F)

Warm the tortillas (you can do this by adding a bit of oil on an iron skillet and then cooking the tortillas for about 30 seconds on each side).

Ladle ½ cup of the sauce onto the bottom of an 11 x 7 inch baking pan. Layer half the tortillas along the bottom of the pan (on top of the sauce). If needed, rip some of the tortillas into pieces to fill any gaps. Add half the chicken, half the remaining sauce, half the remaining cilantro. Repeat the layering. Cook uncovered for 30 minutes or until brown and bubbling.

WISDOM & WIT

by Shmuel Himelstein

When R' Moshe of Biala visited a certain city, the chassidim of the city wanted to make a big party in his honor. R' Moshe, however, categorically refused this honor. When he was asked why he was so opposed to the idea, he explained:

“After I die, they will ask me in Heaven why I accepted all the honors I received, when I was clearly not worthy of them. I will that as I was impoverished and had to earn a living, I accepted the call to be the Rebbe of Biala. That position requires that I receive certain honors, as befitting the rabbi of a community. They will accept that reason in heaven and agree that I had no choice but to accept the honors due to the Rebbe of Biala. ‘However,’ they will argue with me, ‘what right, then, did you have to accept honors from any other community, where your livelihood was not at stake?’

“For that,” the Rebbe said, “I would have no answer, so I would rather not accept any offers from others for honors.”



When a fire broke out in Radin, everyone tried to salvage whatever they could from their homes. When the Chafetz Chayim was warned that the fire was approaching his home, he stood in thought for a while. Finally, he climbed up on a chair and retrieved a clock high up on a shelf. When he was later asked why he had hesitated before taking anything out, and why it was just

this item he had taken, he explained that he had needed time to think about whether there was anything which had been entrusted to him for safekeeping. He then remember that a yeshiva student had left him a clock to look after, and so he had to make sure to bring out the clock.

While others worried about saving their own possessions, the Chafetz Chayim was concerned about fulfilling his duties as an unpaid watchman over an item left in his care.

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Lesson # 513

GUARDIANSHIPS (Part 1)

Maimonides ends the laws inheritance with the laws of the guardian. In his last paragraph he states "Although the guardian is not required to render an account he must make reckoning to himself privately with great care and beware of the Father of these orphans who rides upon the skies, as it is written: Extol Him that rides the skies... A father of the fatherless (Psalms 68:5-6). In Hebrew the term is appotropos, from the Greek meaning "the father of the minors". The guardian is appointed not only for minors, but also for other persons who are not capable of taking care of their fiscal affairs. The guardian may be appointed by the father of the minor and/or by Beit Din. Beit Din is the guardian of all minors; it is ordinarily not the guardian of adults.

Yaakov, a person who has a minor child who will be his heir, or a pregnant wife, whose child may or will be his heir should appoint a guardian in his lifetime or by a last will and testament to protect the interest of the minors in case of his death. If Yaakov has a minor child and adult children, his appointment of a guardian is effective only insofar as it applies to the minor child or children. However, if Yaakov does appoint David to be guardian of the minor and adult children, David may so act on behalf of all the children if there is no objection from the adult children. If any of the adult children object, then David cannot

act as the guardian of the shares of the adult children in Yaakov's estate.

The father may appoint any person he wants to be the guardian of his minor child. He may appoint a Jew or Gentile, a woman or a minor, a mentally deficient person or a deaf-mute. The guardian need not be a relative to the minor, but may be. Also the Beit Din should not appoint someone related to the judges if the guardian will be compensated for his stewardship.

Beit Din may agree to compensation for the guardian it appoints to be paid from the assets of the minor if the guardian cannot take up his function as guardian because he cannot afford not to receive compensation. Beit Din has to determine if persons who will serve without compensation can act as capably as persons who cannot afford to act without compensation. The guardian appointed by the Beit Din will have to take an oath regarding his stewardship of the assets of the minor when the term of the guardian ends upon the minor achieving adulthood. If Beit Din cannot find a guardian who is willing to take the oath, they may dispense with the oath.

When beit Din appoints the guardian, he and Beit Din should take an accounting of each and every asset that is transferred to the guardian. Two copies should be made and Beit Din keeps one and the guardian keeps the other. The purpose is that Beit Din will know what the guardian has to return when his stewardship is over.

Parsha Points to Ponder

Suggested answers

1) The Seforno explains that MIKEM (FROM AMONG YOU) means FROM INSIDE THE PERSON. These words teach that a sacrifice can only be effective if the person comes with his insides turned towards renewing the relationship with G-D and a desire for closeness to Him.

2) The Kli Yakar answers that this partnership of the fire from heaven and the fire from Earth helped bring atonement for the sinner for the aspects of the sin for which he should be punished from heaven and for the components for which he should be punished by the court on Earth.

3) Daat Zekainim MiBaalei HaTosfot teach that salt is used to preserve other objects and the salt in the sacrifice teaches that the person who has cleansed himself from sin through the offering has created a lasting connection to G-D which should continue and motivate him not to sin for a long time.

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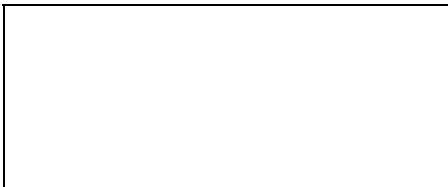
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The Gemara and a poet speak of trees...

אמשול לך משל, למה הדבר דומה – לאדם שהיה הולך במדבר והיה רעב ועיף וצמא, ומצא אילן שפירותיו מתוקין וצלו נאה, ואמת המים עוברת תחתיו. אכל מפירותיו, ושתה ממימיו, וישב בצילו. וכשביקש לילך, אמר: אילן אילן, כמה אברכך? אם אומר לך שיהו פירותיך מתוקין – הרי פירותיך מתוקין, שיהא צילך נאה – הרי צילך נאה, שתהא אמת המים עוברת תחתך – הרי אמת המים עוברת תחתך. אלא: יהי רצון שכל נטיעות שנטעין ממך יהיו כמותך. אף אתה, כמה אברכך? אם בתורה – הרי תורה, אם בעושר – הרי עושר, אם בבנים – הרי בנים. אלא: יהי רצון שיהיו צאצאי מעידך כמותך.

Trees by Joyce Kilmer

I think that I shall never see
 A poem as lovely as a tree.

A tree whose hungry mouth is prest
 Against the earth's sweet flowing breast;

A tree that looks to God all day,
 And lifts her leafy arms to pray;

A tree that may in summer wear
 A nest of robins in her hair;

Upon whose bosom snow has lain;
 Who intimately lives with rain.

Poems are made by fools like me,
 But only God can make a tree.

The Talmud (Taanit 5b) asks: How does one bless a great person? To what does this compare? To a man walking in the desert, hungry, tired, and thirsty. Suddenly, he finds a tree with delicious fruit, pleasant shade, a cool spring running alongside it. He eats and drinks, and rests. When he is ready to leave, he asks, Tree, k O' tree, how shall I bless you? That you shall produce sweet fruit? You already do. That you shall provide good shade? You already do. That there should be a cool stream by your side? There already is. Rather, may it be so that all cuttings planted from you shall become just like you. So it is with a great person. That he shall have Torah? He does. Wealth? He does. Children? He does. Rather that your descendants shall be like you.

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From **Unlocking the Torah Text on Vayikra** by Rabbi Shmuel Goldin

Presenting questions on the weekly parsha for your consideration. Think of your own answers and then go to **www.OU.org/blogs/oupress** for suggested approaches excerpted from Rabbi Goldin's latest volume

VAYIKRA Confronting Korbanot

Context: With the opening of the book of Vayikra, we enter the world of korbanot. In chapter upon chapter of text, God commands the newly formed Jewish nation, encamped at the foot of Mount Sinai, concerning the rituals that will define the sacrificial rite in the Sanctuary.

Questions

The very existence of korbanot creates a powerful quandary. On the one hand, no area of Torah law seems more alien to modern sensibilities than that of korbanot. As we confront the Torah's sacrificial rite, we find ourselves at a total loss, unable to relate to these seemingly primitive rituals, wondering why an all-powerful, incorporeal God would demand the offering of animals and grain in His worship. On the other hand, we cannot deny that the sacrificial rite is an integral part of Jewish law. Not only are substantial portions of Torah text dedicated to detailed descriptions of korbanot, but these rituals apparently remain, to this day, a critical component of our national aspirations and dreams. Jewish liturgy is replete with prayers seeking the rebuilding of the Temple and the reinstatement of the sacrifices.

An honest approach towards the Torah text demands that we not ignore the existence of korbanot. The questions raised by these puzzling rituals must be dealt with head-on.

Why does God demand offerings of animals and grain as part of His worship? An all-powerful, transcendent God

certainly has no need for physical gifts from man.

Does the Torah-mandated sacrificial rite speak to us, on any level, today? Can any relevant lessons be learned from these seemingly archaic rituals? Do we really desire a return to the practice of korbanot?

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YOM CHAMISHI, 3 NISSAN • THU, MARCH 18 (HB Benjamo)

10:00am **Shiur: Gemara P'sachim** **Rabbi Jeff Bienenfeld** men

10:30am (to 12:30) **Geula in the Blink of an Eye** **Dr. Hayim Abramson**

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THU March 18th - 8:00pm

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Friday **4 Nissan / March 19th** **ערב שבת**

9:00am **The Weird and Wonderful World of**
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11:00am RCA Daf Yomi

Shabbat **5 Nissan / March 20th** **שבת קודש**

4:15pm Shiur by **Rabbi Yaakov Moshe Poupko**
Moshe and Aharon: How they are alike and where they differ

5:15pm **MINCHA**

Motza'ei Shabbat Parshat VAYIKRa, March 20th • 8:30pm

Rabbi Ephraim Sprecher

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11:15am	RCA Daf Yomi by Rotation (and Fri. at 11:00am)
1:20pm	Mincha (this time stays the same throughout the year)
3:15pm*	Hilchot Shabbat - Rabbi Ch. Sendic (052-668-0312) *Tu/W NOW: "I thought you were making the Charoset!" TOCHEIN & MUKTZA on Yom Tov
	Masechet K'tuvot with Rabbi Hillel Ruvell Rabbi Ruvell resumes his shiur IY"H after Pesach We wish him a speedy recovery

Sunday 6 Nissan / March 21st יום ראשון

- 9:30am *Let's Study the Hagada* **Tonia Frohwein** women
- XXX *Mystical Insights into the Months of the Year* **Golda Warhaftig** women
Resumes IY"H after Pesach
- 12:00pm **Hebrew for Beginners** Learn to read and converse in Hebrew
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- 2:00pm **Rabbi Ephraim Sprecher** (March 21st)
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- XXX *Pri Chadash Women's Writing Workshop* (2 hrs)
Contact: Ruth Fogelman (628-7359) and Judy Caspi (054-569-0410)
- 7:30pm **Ramban's Commentary on the Torah and Its Wellsprings**
with **Rabbi Chaim Eisen**

7:30pm The Book of Nechemya - Rabbi Mordechai Machlis
XXX Rabbi Dr. Joseph Klausner (Yedidyahu) resumes IY"H after Pesach
These two classes are open to men and women, and are free of charge

Monday 7 Nissan / March 22nd יום שני

N'SHEI LIBRARY: 10:00-12:30

MOMMY & BABY MUSIC CLASSES with Jackie
Mondays at the Israel Center • 9:30am for 6-18 months • 10:30am for 1-3 year olds
Call Jackie to register for classes: 999-5524 / 054-533-9305

Note: Pearl Borow will resume her shiur, IY"H, after Pesach
Rabbi Leff will resume IY"H after Pesach

Monday, March 22nd • 10:00-11:15am

"Bring your notebooks"

Why should only your children and grandchildren come to the Seder table prepared with Divrei Torah? You can (and should) too!

Phil Chernofsky with short Hagada comments to share with your family and guests... and a few questions to challenge them with

YESHA FAIR 10:00am - 3:00pm

At this year's Yesha Pesach Fair you can pick up your orders of hand-made shmura matza from Chevron that come in a box of 3 slices or 1 kilo. You must reserve your order with Malka at 052-597-8866 or with Avi at 052-233-0081. In addition there will be kosher for Pesach cookies, spices, wines, olive oil and jams

Plus Gift items... and more!

Monday, March 22nd, 11:30am

Israeli Orthodox communities "who's who and what's what"?

70 faces of the chassidic world: two famous and unique chassidic group whose long history became a successtory in the 20th century: ChaBaD and Breslov • Interactive lecture with photos... with

Gabriella Licsko researcher

MORE MONDAY...

11:30am **FIT FOREVER: LOOK & FEEL YOUR BEST!**
Exercise for women of all ages • Call Sura Faecher 993-2524

12:30pm VIDEO SCREENING in the LIBRARY - see box on bottom of this page

Women's Beit Midrash

3:00pm **Towards more active Seder Participation**
- Phil Chernofsky

8:30pm **Rabbi Dr. Elie Assis** a senior lecturer of Tanach at Bar Ilan:
Now studying **SHMUEL** (in Hebrew) Details? Sam Finkel 052-469-1263

Tuesday 8 Nissan / Mar 23rd יום שלישי

The Israel Center and the Old City Free Loan Association
21st year • well over 5500 loans granted
Gemach - Free Loan Society
to provide interest-free loans for people in financial distress (living in the Jerusalem area).
Interviews at the Center on Tuesdays from 10:00-12:00 and 19:00-20:30 • Please bring ID

The **Limud Torah** at the Israel Center
on 8 Nissan (March 23rd) is dedicated to the Hatzlacha of
Prof. Meni & Sandy Koslowsky and family

9:00am **The Torah of Eretz Yisrael** Rabbi Aharon Adler

VIDEOS **MON Mar 22** Golda Warhaftig
"Silence and Song on Pesach"
TUE Mar 23 Rabbi Chaim Eisen
"Contradictory Symbols & Conflicting Motifs
at the Seder"
WED Mar 24 Rabbi David Derovan
"Telling the Tale: The Mitzvah of Telling"

MORE TUESDAY...

10:15am **HAGADA** Rabbi Sholom Gold

Jewish History, 2nd Temple Period - **Dr. Henry Goldblum**
RESUMES AFTER PESACH IY"H

Esther Sutton resumes IY"H after Pesach

12:30pm VIDEO in the LIBRARY - see box at bottom of BackPage E

Tuesday, March 23, 8 Nisan • RCA - Israel Region - ALL ARE INVITED
3pm sharp at the Israel Center
A Pre-Pesach Shiur by our distinguished colleague
Rabbi Aharon Adler on
**The Source and Purpose of
Yachatz on Seder Night"**

Wednesday 9 Nissan / MAR 24 יום רביעי

The **Limud Torah** at the Israel Center
on the 9th of Nissan (March 24th) is dedicated to the Hatzlacha of
Reb Sandy & Gloria Kestenbaum and family

10:45am **PARSHAT HASHAVUA** R' Yosef Wolicki

various **MINI-SHIUR/DIVREI TORAH WHILE YOU FOLD**

12:30pm VIDEO in the LIBRARY - see box at bottom of BackPage E

12:45pm **TAICHI FOR HEALTH** with **Avi Hirsch** 050-7671-722

1:30pm **MEDICAL CHI KONG** with **Avi Hirsch** FREE TRIAL

1:30pm *Knitting* with *Verna*

Women's Beit Midrash resumes after Pesach

On March 17th, '10 she cannot say: "I wasn't born yesterday!"

MORE WEDNESDAY...

7:30pm **Rabbi Chaim Eisen's SPECIAL! shiur**

The series of the Makot
What it means and where its heading

Thursday 10 Nisan / MAR 25 יום חמישי

10:30am (to 12:30) **Geula in the Blink of an Eye** **Dr. Hayim Abramson**

various **MINI-SHIUR/DIVREI TORAH WHILE YOU FOLD**

THU March 25th - 8:00pm • FREE OF CHARGE

The Joy Club
with **Rabbi Zelig Pliskin**

Friday 11 Nisan / March 26th ערב שבת

Israel goes to **Summer Time** (a.k.a. Daylight Savings Time)
2:00am on the last Friday before April 2nd becomes 3:00am

9:00am **The Weird and Wonderful World of Aggadah - Rabbi Chaim Eisen**
Plumbing the depths of meaning in the often anecdotal - and often bizarre - nonlegal passages that are interspersed throughout Talmudic literature

11:00am RCA Daf Yomi

SHABBATON

See page 31 for details

MINCHA (before PLAG) at 5:25pm
Early candle lighting - not before 5:38pm