

# GOOD MORNING!

In memoriam Karen Singer ע"ה

The front page is hardly ever used for a HESPED. But the Israel Center family has just lost a very special member, a very special person, and a very special Jew - and so we decided to bypass the new sedra, the beginning of the new Chumash, and our ushering in of the joyful month of Adar (Sheni). Well not really bypassing all of that; just devoting the Lead Tidbit to Karen's memory.

Several people commented at the funeral last Thursday, how they will miss Karen's perennial greeting of a cheery GOOD MORNING... regardless of what time a day it was. Somehow, when others try the same thing it comes across as strange, but not Karen. Occasionally she would explain that it was morning somewhere on Earth, so the greeting was appropriate. But that was only a tease. Karen's real reason for greeting people with GOOD MORNING was an amazing enthusiasm and optimism for life.

At the funeral, her husband Yehuda - my he live and be well - spoke of Karen's always considering the glass half full - never half empty. At Karen's graveside, I "corrected" Yehuda and said that Karen always considered the glass three-quarters full. Now I correct myself - Karen was the kind of person who would look at the half-full/empty glasses of life and see them as completely full - half water and half air, but completely full.

And her attitudes of life were infectious. Knowing her, talking to her, made you somehow more appreciative of life and more optimistic.

cont. page 4

Jerusalem Shabbat in/out times for **VAYIKRa**

**5:08pm / 6:21pm** (see page 3 for other zmanim)

Checked and double checked for Parshat Vayikra (Hafsaka in the 4 Parshiyot)



**Word of the Month** With the molad around midnight of Friday night - Shabbat, the first opportunity for Kiddush L'vana for Adar Sheni was Tuesday night, March 8th. This is for those who follow Minhag Yerushalayim and say KL from 3 days after the molad. Seven-day people will have to wait for Motza'ei Shabbat Vayikra, March 12th.

Back to last Shabbat for a moment - we said the molad WAS, but in New Zealand, assuming Jews benched Rosh Chodesh before 11:00am, they should have said the molad will be. This anomaly is particular to this particular month and happens on other occasions with different locations.



Candles	<b>VAYIKRa</b>	Havdala	next week
5:08pm	Yerushalayim	6:21pm	5:13 / 6:26
5:26pm	S'derot	6:24pm	5:31 / 6:29
5:24pm	Gush Etzion	6:22pm	5:29 / 6:26
5:25pm	Raanana	6:23pm	5:30 / 6:28
5:24pm	Beit Shemesh•RBS	6:22pm	5:29 / 6:27
5:25pm	Netanya	6:23pm	5:30 / 6:28
5:25pm	Rehovot	6:23pm	5:30 / 6:28
5:23pm	Be'er Sheva (& Otniel)	6:23pm	5:28 / 6:28
5:24pm	Modi'in• Chashmona'im	6:22pm	5:29 / 6:27
5:08pm	Petach Tikva	6:23pm	5:13 / 6:28
5:08pm	Maale Adumim	6:21pm	5:13 / 6:26
5:24pm	Ginot Shomron	6:22pm	5:29 / 6:27
5:23pm	Gush Shiloh	6:21pm	5:28 / 6:26
5:24pm	K4 & Hevron	6:22pm	5:29 / 6:27
5:23pm	Giv'at Ze'ev	6:21pm	5:28 / 6:26
5:25pm	Yad Binyamin	6:23pm	5:30 / 6:28
5:26pm	Ashkelon	6:24pm	5:31 / 6:29
5:12pm	Tzfat	6:20pm	5:17 / 6:26
5:24pm	Zichron Yaakov	6:22pm	5:29 / 6:28

Rabbeinu Tam Havdala - VAYIKRa - 6:56pm

Ranges are 10 days. WED-FRI  
3-12 AdarB • March 9-18

Earliest Talit & T'filin	5:08-4:56am
Sunrise	5:58-5:47am
Sof Z'man K' Sh'ma (Magen Avraham: 8:18-8:11am)	8:53-8:47am
Sof Z'man T'fila (Magen Avraham: 9:22-9:17am)	9:52-9:47am
Chatzot (halachic noon)	11:49¼-11:47¼am
Mincha Gedola (earliest Mincha)	12:20-12:18pm
Plag Mincha	4:29-4:33½pm
Sunset (based on sea level: 5:42-5:48pm)	5:47-5:53pm

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The singular score is 22 to 4

B'reishit 54, Sh'mot 22, Vayikra 2, Bamidbar 7, D'varim 4

Sheep to Sehep = Prophets to Prophetesses

Used to be punchball and jumprope

☞ Many would be far more willing to concede a point if we granted them beforehand the respect they strive for by maintaining it.

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*Little letter but could be the siman of the sedra*

When a fifth is a quarter

## LEAD TIDBIT cont. from front page

Come to think of it, Karen a"h passed away during the week of Parshat P'kudei, which might be the most enthusiastic sedra there is! The people of Israel have been out of Egypt for about a year. The year started with amazing wonders and miracles in Egypt and at the Sea. Then the awe-filled experience at Sinai. And subsequently, the terrible false start of new Jewish life with the episode of the golden calf. And then - a could-not-count-on-it second chance. A new beginning. The Mishkan! What an enthusiastic response there was to the call for materials and talented people. Betzalel's chief assistant in charge of weaving would have been Karen. What she would have done with the dyed wools, the linen, and the gold threads.

How she loved the Israel Center, its shiurim, Shabbatonim, Torah Tidbits folding... you name it.

In shiurim, her thirst for knowledge was so evident. Her questions were on the mark, even though she would often humbly introduce a question with, "this might be a dumb question, but..."

Karen would be the one to call the folders to attention for a D'var Torah or mini-shiur. She "patented" a method of pre-stretching rubberbands so they wouldn't break even when doubling them around a pack of 20 TTs. She was the one (there are a few others) whose packs of TTs looked like they were done by the most modern of machines. Neat folds. Bundled with

care and love. Actually, machines don't do that. Karen did.

Sense of humor? In spades! She would laugh at a good joke and do a Jonny Carson's drummer type of b'dum dum if the line was corny.

No birthday or anniversary, or other special occasions would slip by her computer-like records and memory of her friends' special dates. And no standard greeting cards from Karen; custom designed and made with the personal touch.

And when she was away from the Center - on a visit with her family or during the harder parts of the illness that took her from us, she would prepare cards in advance and get them to one folder or another, to be presented at the right time.

Her love for her Yehuda and for her family was so genuine and obvious. Even inspiring. Another thing I told Yehuda at the Levaya was that they (Yehuda and Karen a"h) deserved each other. They were a fun-to-watch couple - almost like newlyweds after almost half a century.

Karen a"h was a passionate student of Torah, a deeply religious Jew, a superlative MACHNISA ORCHIM, hospitable, a great baseball fan, loved reading and oldtime radio... she was even a lighthouse docent - how many people do you know, besides Karen and Yehuda, who were that? We will miss her very much. יהי זכרה ברוך

# VAYIKRa

24th of 54 sedras;

Ist of 10 in Vayikra (all: 12,11,10,10,11)

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

The book of Vayikra has the largest number of mitzvot among the five Chumashim - 247, 40%

## Aliya-by-Aliya Sedra Summary

[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.

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.

## 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.*

**SDT:** The Ba'al HaTanya explains, "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 Korban must be personalized and internalized for it to have the effect of bringing us closer (this is the 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), 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 TOTALLY 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 and ratio 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 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 don't easily accommodate 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.

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

## 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'laminim 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'laminim. In that respect, it is the complete korban. Sh'laminim 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'laminim of sheep is presented first. Male or female. S'micha. What goes on the Mizbei'ach, etc.

**[P> 3:12 (6)]** Then Sh'laminim 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 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.

**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 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, 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.)

## *Diarei Menachem*

Leadership is one of the critical factors that fashion the way society progresses. In Biblical times, leadership of the people was largely in the hands of the Kohen Gadol, at least insofar as his prayers and offerings would atone for the sins of Bnei Yisrael. Accordingly, the way in which the KG conducted himself had very serious consequences for the community as a whole.

In our parsha, the unfortunate situation in which the KG is guilty of sin is treated in depth. The sin may be intentional or accidental. Notably, when the error of his ways was unintentional and the community leader became aware of his misdemeanor, he was also found accountable and was to bring the appropriate sin offering (Vayikra 4:22).

When a KG sins he not only has to make a reckoning of his own behavior but he also has to consider what affect his example has on the people. For, as the Torah tells us, his iniquitous transgression, "brings guilt upon the people" (ibid 4:3). For Rashi this clearly demonstrates that the ruler of the Jewish people is more than just a leader: He is an emissary who represents the people and intercedes on their behalf.

But for Ibn Ezra and the S'forno the tables are turned: Why would the sovereign power reach the stage of sin in the first place? Because the people are at such a low level that the ruling parties are dragged down by their very own subjects. Clearly, this is food for thought.

## **VEBBE REBBE**

**QUESTION:** *The Shulchan Aruch (Orach Chayim 90:9) rules that one who cannot make it to a minyan should try to daven at the same time as a minyan. Given the multiple minyanim we find in one town, how does one fulfill that obligation today?*

**ANSWER:** There are many sources on the idea of connecting one's tefila to that of the tzibur (congregation). Not only do important sections of tefila require a minyan and it is more respectful to Hashem to join a group when turning to Him (the larger the better - Mishna B'rura 90:28), it is also more conducive to the tefila being accepted favorably (B'rachot 6a). The matter of davening at the time the tzibur davens comes up within the latter context. The gemara (B'rachot 7b) tells that Rav Nachman told Rav Yitzchak that he had been too weak to come to shul. Rav Yitzchak asked why he did not have someone tell him when the tzibur was up to tefila (apparently Shemoneh Esrei) so that he could benefit from the EIT RATZON (time of good will) at that time to help his tefilot. Tosafot (Avoda Zara 4b) says that there are different levels of advantage: together with the tzibur, one's tefilot are "heard"; at the same time in different places, they are "not pushed away". These levels of acceptance probably depend on other factors, and we are not able to comprehend such Divine matters' exact meanings.

In any case, following this guideline is not a full halachic requirement but something one should try to avail himself of (see Shulchan Aruch, Orach Chayim 90:9). It is related to the idea of davening in a shul even if one cannot do so together with a minyan (ibid.). The latter matter is a double-edged sword, as the one real prohibition in this regard is davening in a shul ahead of the tzibur (B'rachot 28b).

Let us now address your question. The closest source we have found in the Rishonim is in the Semag (Aseh 19, p. 102a, cited by the Rama, OC 90:9), who says that if there is no local minyan, one should follow the time that "communities of Israel" daven. This implies that, ideally, one follows the local minyan but that there could be some type of official average time. We do not know the extent to which there was a uniform time in his days, but we cannot identify such a time nowadays. (There is a general preference for vatikin, but if the Semag had that time in mind, he would have said it.)

The Mishna B'rura (90:31) seems to say that in places where there are many minyanim, all times are good. However, he and his source, the Chayei Adam (16:3), is talking about refraining from davening before the right time, and says that it does not apply when there are many minyanim. One can still ask whether there is something to do if one specifically wants to avail himself of the positive element. Ishei Yisrael (8:32) seems to say that all times are good. Avnei

Yashfei says in the "name" of an unnamed gadol, that in such a case there is no preference (sounding like nothing is particularly good). However, we prefer the following compromise approach. Rav S.Z. Auerbach is quoted as saying that the gemara implies that this matter requires one to focus on a specific minyan (Ishei Yisrael, op. cit.). While it is not clear to us where Rav Auerbach saw this in the gemara, it leads in the logical direction of his disciple, Rav Neuwirth (cited ibid.). If one usually davens with a specific minyan but cannot make it on a certain day, he gets the positive element of davening when he davens at the same time as they do even if there are many other minyanim in town. (This makes particular sense if this matter depends more on psychology than on mysticism.) Rav Neuwirth brings an interesting precedent from the Sha'ar HaTziyon (551:56) that if one is eating fleishig at seuda shlishit during the Nine Days, he should stop when his regular shul has davened Ma'ariv. If one is not connected to a specific minyan and there are many minyanim in town, then there is apparently neither anything positive nor any requirement to try to correspond to some random minyan.

Rav Daniel Mann, Eretz Hemdah Institute

## A Childs' First Torah Lesson: Korbnot?

Guest article by

**Rabbi Ephraim Sprecher**  
Dean of Students, Diaspora Yeshiva

For centuries, (even TODAY in Chassidic Chedars), Jewish children traditionally began their Torah studies with Parshat Yayikra. It seems odd that a child's entry into the world of Torah should begin with a study of the sacrifices offered to G-d. Why should it not begin with the narrative of Creation in the Book of B'reishit or the narrative of Israel's liberation from bondage in Egypt in the book of Sh'mot? The midrash says that since children are pure and have not yet tasted sin, G-d wants them to begin their study of the Torah with the passages dealing with sacrifices, in accordance with the principle "Let those who are pure come and deal with things that are also pure" (Midrash Tanhuma, section 96)

Young children are not emotionally equipped to deal with the various topics encountered in the Books of B'reishit and Sh'mot; we do not want their initial entry into the world of Torah study to be the chaos in B'reishit or the hardships in Sh'mot. Adults who live in a world of alienation, sin, injustice and chaos can more easily identify with the narratives of the first two books of the Torah. Children, however, enter the world of Torah after the portable Mishkan has been

constructed and has been filled with G-d's glory, beginning their study with Vayikra (1.1): "And He called to Moshe, and G-D spoke to him out of the Tent of Meeting (Mishkan), saying..."

Nonetheless, this idealistic approach still seems strange because it does not relate to the interest Parshat Vayikra may or may not arouse in children or to the minute details they must learn. Furthermore, the matching of the purity of children's souls and the purity of the subject of study is no guarantee that they will learn this material properly or will be able to understand the content of the sedra. The above midrash focuses on the metaphysical matching of the spiritual level of children and Parshat Vayikra's spiritual level.

The principle, "Let those who are pure come and deal with things that are also pure," implies that children must assume responsibility. Since an adult can no longer understand such pure matters, only children, with their pure souls, can understand them. Because of their naïve, direct, pristine approach to life, children are more capable than adults of understanding what the offering of sacrifices is all about. Adults do not experience the intense longing that drove Kayin and Hevel to offer sacrifices to G-d; only children can experience that emotion.

This idea of the child's superiority has a Torah logic. According to this logic, a child's innocence is not a problem to be overcome, but rather an asset. Only

innocent children can understand the subtle emotions expressed in the laws governing sacrifices; only they can comprehend the secret way of drawing nearer to G-d, because they are unsullied by sin. The word Korban (sacrifice) is from the root Karov, to come close to G-D.

The child's perspective is an instrument adults can use to recapture a pure understanding of sacrifices and to rekindle the longing to draw nearer to G-d and to give of oneself. Yishayahu addresses adults who have strayed from G-d and who use the act of offering a sacrifice to substitute for a genuine longing to draw nearer to G-d.

Read from a child's perspective, Parshat Vayikra reminds adults that the sacrifice's function is to express, not replace, a longing to draw nearer to G-d; that our souls are connected to, not separate from, our bodies; and that the way to draw nearer to G-d is to offer a sacrifice. Not in the modern sense of giving without expecting anything in return, but in the Biblical sense of giving in order to draw nearer to G-d.

**MI** (rhymes with tea) is **WHO** and **HU** is **HE** and **HI** (same as he) is **SHE** - remember this Hebrew-English ditty?

The confusion between HU and HI (i.e. masculine and feminine) in the Torah is confusing even only in Hebrew. And that's because HU is spelled HEI-VAV-ALEF (close to 1500 times in Tanach) and HI is also spelled HEI-VAV-ALEF (quite often - about 200 times in Tanach

to 300 for the HEI-YUD-ALEF spelling of HI). When the antecedent of HU or HI is right there before the pronoun, then whether it is a HU or a HI is easily knowable - assuming you know which words are masculine and which are feminine.

But sometimes the antecedent is much before the word and other closer candidates for antecedency confuse the issue.

Case in point: Vayikra 5:9 and 5:11.

וְהָיָה מִקֵּדְם הַזֹּשֵׁמֶת עַל־קִיר הַמִּזְבֵּחַ וְהִנְשִׂיחַ בְּדָם יְמִינָה אֶל־יָסוּד הַמִּזְבֵּחַ וְזָטָת הוּא:

... it is a CHATAT. What is a CHATAT? The HU at the end of the pasuk goes to the NISHAR (BADAM), the remainder of the blood. NISHAR is masculine - HU.

וְהָבִיָּא אֶת־קֶרְבָּנְךָ אֲשֶׁר זָטָת לְשִׁירָתְךָ הָאֵפֶה סֹכֶת לְזֹשֵׁמֶת קֶלָּא־יְשִׁים עֲלֶיהָ לְשִׁמּוֹ וְקֶלָּא־יִתְּנָה עֲלֶיהָ לְבִנְיָה כִּי זָטָת הוּא:

(and if the sinner cannot afford even two doves) ... then he shall bring as his sacrifice a tenth (of an eifa) of fine flour... What does the final word HI refer to? The word tenth - ASIRIT. Feminine, hence, HI. If a BK has not prepared the sedra well, he will hesitate and sometimes guess wrong on a HI/HU.

### MATANOT LA'EVYONIM, MISHLO'ACH MANOT, AND MEGILA [2]

by **Dr. Meir Tamari**

"The disunity and tendency to separation that we find amongst Israel does not flow from weakness but is rather caused by the awareness of the strength and devotion of each

individual to his way of serving Hashem. Such awareness enables him to withstand many pressures and overcome obstacles. Nevertheless, there must also be the ability to subject oneself to the demands, needs and rule of the KLAL, otherwise churban, destruction and galut, dispersal, ensue" (Shem MiShmuel).

Matanot La'Evyonim and Mishlo'ach Manot are monetary obligations that subject our individual material wants and needs to that very purpose of Purim, healing rifts and divisions in the nation-religion that is Klal Yisrael.

However, they are two distinct and separate mitzvot, each one necessitated by a different cause of disunity. It is instructive to note that in the first celebration by the Jews of their redemption (Megilat Esther 9:19) there is only mention of mishlo'ach manot, exchange of gifts among equals; charity required the later special injunction of Mordechai and Esther.

"Each one is required to give tzedaka to at least two poor people and it is proper to do so before the reading of the megila. It is praiseworthy to increase the giving of charity on Purim to any poor that ask [without the usually permitted investigations]" (Orech Chayim 694:4). The Aruch HaShulchan notes that: "the custom we have of making gifts to teachers, rabbis and other communal officials at this time, should not be confused with this obligation. Rather such gifts are part of their benefits and even if some of them are poor, this does not free us from the

obligation of matanot la'evyonim". Charity usually results from pity for the poor, sick, old and weak people; this pity is a meritorious and valuable feeling and needs to be inculcated in every Jew. The charity that is the result of such feelings is in general geared to providing for the needs of the recipients. Yet it would seem that making tzedaka a requirement of Purim creates an additional spiritual and religious dimension to this social act. This is highlighted by the fact that there is only one other day in the Jewish year when giving tzedaka is a requirement of the day, Yom Kippur.

On Pesach, for example, there are the obligations to drink four cups of wine, to eat matzot and to have a meal which is a zevach, that is a family-group meal, the Korban Pesach. So it is charitable to give the poor the means to celebrate all of this. Yet on Purim and on Yom Kippur there are no such obligations that require financial aid, so that what we are required to give to the poor on both of these occasions must serve another purpose.

The vidui of our sins that we recite on Yom Kippur as a part of our t'shuva, includes those committed with wealth. The charity to the poor that we are obligated to give is to help our atonement for such confessed monetary sins, even unknown or unremembered ones. So too, the charity that we are obligated to do on Purim, comes to help our atonement for in any way causing the social divisiveness and material discord that arouse Amalek.

Such social divisiveness exists not only between haves and have-nots but also between people of the same economic status, caused not by a lack of money but rather by jealousy, gossip, egoism and even often simply by inconsideration. Nevertheless, such discord is as real and harmful as that between poorer and richer; witness the sinah between the equals Kamtza and Bar Kamtza that led to Churban BayitSheini. To heal any such divisiveness and to partially atone for any such sin'ah between colleagues, equals and neighbors we, as did the Jews of the time of Purim, send gifts to each other. "It is a mitzva to send mishlo'ach manot on the day [not the night] of Purim" (OrachChayim 695). This is a mitzva, separate from charity, and parallel to our asking for forgiveness from our friends and neighbors on Erev Yom Kippur for any insults, annoyances or wrongs that we may have done to them.

"Tefilat HaShachar, mandatory communal prayer, mandates the prior recitation, 'Who has commanded us the mitzva of ve'ahavta l'rei'acha kamocho'" (Nusach Ari). Likewise, multiple charity to the poor and gifts to our equals, neighbors and friends on Purim which restore social, communal and national unity and cohesiveness, are mandatory antidotes to the falsehood and divisiveness of Haman-Amalek." The t'shuvah for sin'at chinam is ahavat chinam" (Harav Avraham Yitchak HaKohen Kook).

## Parsha Points to Ponder

### VAYIKRA

1) Why does the Torah repeatedly use the phrase SONS OF AHARON (BNEI AHARON) when describing the Kohanim preparing sacrifices instead of simply calling them KOHANIM (for example 1:5 and 1:7)?

2) Why does the Torah have to stress that IT IS A LAW FOREVER, FOR ALL GENERATIONS IN ALL PLACES YOU INHABIT, ALL FATS AND ALL BLOOD YOU MAY NOT EAT (3:17)? Don't we already know that laws of the Torah are eternally binding?

3) The Torah uses three different words when describing people sinning: KI (WHEN - e.g. 4:2), IM (IF - e.g. 4:3) and ASHER (THAT - 4:22). Why does it use these different words?

### Parsha Points to Ponder

by Rabbi Dov Lipman

### *Praying with Passion*

Giving more meaning to our T'fillah  
One Week at a Time  
*Excerpted and reprinted with permission of the author*

### P'sukei d'Zimra:

### Y'HI CH'VOD

HaShem's Joy

יְהִי כְבוֹד ה' לְעוֹלָם, יְשׁוּמָה ה'

בְּמַעֲשָׂיו. יְהִי שֵׁם ה' מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם. מִמְזֶרְחַ שְׁמֶשׁ עַד מְבוֹאוֹ, מִהַלֵּל שֵׁם ה'.

**Meaning:** translation...

**May the glory of Hashem endure forever, let Hashem rejoice in His works.** Blessed

be the Name of Hashem, from this time and forever. From the rising of the sun to its setting, Hashem's name is praised.

**Theme:**

An essential concept of the prayer

### NACHAS

The daily miracles Hashem provides for us stir us to thank Him with joy.

**Insight:** Deeper meanings...

### Handling Mitzvot with Care

We pray YISMACH HASHEM B'MAASAV, let Hashem rejoice in His works." This occurs when Hashem's crowning creation - mankind, studies Hashem's Torah and fulfills His mitzvot. When we live and act in accordance with the Torah, we bring joy to Hashem.

Xenix, a visitor from another planet, inexplicably finds himself in the office of a diamond merchant on Manhattan's 47th Street, the center of the Diamond District. He watches the merchant weighing and examining tiny colorless rocks, which look much like the gravel on the surface of his planet.

He sees the merchant wrap the rocks in paper and lock them securely in a vault. Xenix has no idea what purpose these little rocks serve, but from his observations, he perceives their great value to the merchant.

Like Xenix in the merchant's office, a gentile who observes a Jew performing a mitzva may have no inkling as to its value. Why does a Jew, stuck at the airport without food, have to search for a tiny kosher symbol on a packaged snack before he allows himself to eat? Why do Jewish men and women dress far more modestly than is the norm in today's world?

The actual spiritual value of a mitzva is not even given to the Jewish people to understand fully (Avot 2:1). For the gentile, it would appear to be all the more mystifying. Does the rest of the world see G-d's glory in our seemingly inexplicable lifestyle, or do they see an interesting oddity?

According to the Chofetz Chayim, our observance of mitzvot must convey that they possess priceless value in our eyes. Like the merchant's careful handling of his diamonds, our reverent, joyful handling of our service to Hashem can convey to those with no understanding of what we are doing that this service is a treasure.

G-d gave us the Torah and mitzvot as the means to infuse His light into the material world. When Jews follow the Torah's teachings with sincerity, consistency, and sacrifice, the rest of the world will come to perceive the

priceless value of our Divine mitzvot. Therefore, Jews who conduct themselves in this manner are praiseworthy in the eyes of others, which brings joy to Hashem.

## Visualize:

Images that bring the prayer to life

## Performing with an Audience

Sitting in his in-law's living room with his cranky little boy Shmueli, Reuven Rosen realized that trouble was brewing. His three year old boy, tired and recovering from an ear infection that had kept them both up all night, was winding up for a tantrum. Reuven knew there was no stopping it. Offering toys, pretzels, sympathy and distractions, one after the other, would do no good. Shmueli's whining turned into crying, and before long, into kicking and screaming.

The exhausted Reuven thought, "Whether I hold him or ignore him, he'll probably tantrum for the same half-hour." But sitting there with Shmueli's loving grandparents, how could Reuven ignore his screaming child? Thus he labored on, lifting him, soothing him, bouncing him, rubbing his back and trying all other manner of comfort and distraction.

"You're such a wonderful father," Reuven's mother-in-law glowed. "What patience you have!" his father-in-law exulted. Clearly, viewing their son-in-law's parenting skills confirmed their pleasure with their daughter's choice of spouse.

Like Reuven, we all have it within

ourselves to "go above and beyond", and usually call upon that strength when we know others are watching. Hashem is watching; when we realize that as we recite our tefilot and perform His mitzvot, we naturally go above and beyond. In return, Hashem goes above and beyond with us, fulfilling our prayers with enthusiasm and love.

## Did you know...

*Y'HI CH'VOD consists of 18 verses, and Hashem's name is mentioned 19 times. This alludes to the Shemoneh Esrei... reflects the main purpose of Pesukei D'Zimra, which is to prepare us for the main tefila - Shemoneh Esrei (Rav Schwab on Prayer, p.163). ☞*

## Maharal on the Sedra

### The Humble Prince

**Vayikra 4:22** - If a leader will sin and negligently do one of the commands of Hashem which should not be done, and be guilty.

**Rashi** - The word for "if" in this verse is ASHER, related to ASHREI, which means fortunate or happy. Fortunate is the generation whose leader puts his heart to seeking atonement for his mistake, ever more so for his intentional misdeeds.

**Gur Aryeh** - The language is different here from 4:3, 4:13, and 4:27, all of which begin with IM, meaning if. Our verse begins with ASHREI, which usually means fortunate. It certainly

does not mean that the leader who puts his heart to his error is fortunate, for if he sins he would not be called fortunate. Rather the generation, who did not sin, and has such a leader, is fortunate. When this leader sins, he regrets his error. He is not embarrassed to say, "I sinned", and does not say that he is too great and too important to say "I sinned". His humility is the good fortune of his people, and on account of it, his reign shall endure.

Secular power and honor remove a person from the world, as it is written, [D'varim 17:20]: "In order that he not allow his heart to exult over his brothers, and in order that he not turn aside from the commandment to the right or to the left, so that his days be lengthened upon his throne, he and his sons in the midst of Israel." The leader must be mindful that if he is arrogant in his rulership, his arrogance will bury him. Rulership is not for his personal benefit, but for turning to his people to supervise them and fix what is lacking.

How does it happen that the ruler acquires this arrogance that shortens his life as ruler? The ruler is alone when he rules, so separate and above his people that he privately considers himself unique. This way he has less power than he would if he remained among his people. It is well known that water in a vessel is not long to survive - it will be lost by pollution or consumption. However, water in the middle of a river is bound to continue

to flow. Why did Yosef not live as long as his brothers? It was because he acted like a ruler [Sota 13b]. A person gets his life and his continued existence from Hashem, may He be blessed, the living God who provides life to all living things. When a person makes himself a mekabel [receiver], by humbling himself, he is fitting to receive life from Hashem. But a leader who exercises rule over someone else is not acting as a mekabel and cannot go on receiving life from Hashem.

*Column prepared by Dr. Moshe Kuhn*

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## Sacrifices vs. Fasting

*Adapted from Ein Ayah vol. 1, p. 82*

When the fourth-century scholar Rabbi Sheshet fasted, he would add the following request to his Amida prayer:

Master of the Universe! You know that when the Temple stood, a person who sinned would bring a sacrifice. Although only the fats and blood would be offered on the altar, the person would be granted atonement. Now I have fasted, and my fat and my blood have diminished. May it be Your Will that the decrease in my fat and my blood

should be considered as if I offered them on the altar, and my offering was accepted. (B'rachot 17a)

Rabbi Sheshet's prayer is inspiring, but it makes one wonder: Why should one go to the trouble of bringing a sacrifice if the same atonement may be achieved through fasting?

His prayer draws our attention to a second issue. Why were only the fats and blood of sin sacrifices (chatat and asham) offered on the altar?

## Two Types of Sin

Regarding the offering of fats and blood, Rav Kook explained that there are two major inducements to sin. Some sins are the result of over-indulgence in sensual pleasures and excessive luxuries. These wrongdoings are appropriately atoned by offering the fats.

The second category of transgressions is motivated by actual need: hunger and poverty. Great pressures can tempt one to lie, steal, even murder. The corresponding atonement for these sins is through the blood of the offering.

## The Disadvantage of Fasting

By fasting, we can attain atonement in a way similar to the sacrifice of fats and blood in the Temple service. However, there is an important distinction between fasts and sacrifices. Offering a sacrifice in the holy Temple instilled the powerful message that it should really be the offender's blood spilled and body burned, were it not for God's kindness in accepting a substitute and a ransom. This visceral experience was a

humbling encounter, subduing one's negative traits and desires.

Fasting, on the other hand, weakens all forces of the body. Just as chemotherapy treatment poisons other parts of the body as it fights the cancer, so too, fasting saps both our positive and negative energies. Fasting has the unwanted side effect of weakening our strength and energy to help others, perform mitzvot, and study Torah.

Therefore, Rabbi Sheshet added a special prayer when he fasted. He prayed that his fasting would achieve the same atonement as an offering in the Temple, without the undesirable effect of sapping positive energies.

**The Jerusalem Institute  
of Jewish Law**  
Rabbi Emanuel Quint, Dean

Lesson # 554

## A Court of One Judge

As was shown in a prior lesson, a judgment of a court of two judges is not valid. Then certainly a judgment of a court of one judge is not valid. Under what circumstances may a court consisting of less than three judges validly decide monetary cases without the necessity of the litigants voluntarily conferring jurisdiction on the court? This question may be phrased another way: Are there situations where even a one-man court may compel the litigants

to have their case decided in his court? The Talmud (T. Sanhedrin 4b-5a) quotes a Baraita which states that monetary actions are judged by three, but if an individual judge is a recognized expert he may sit in judgment alone. The first part of the Baraita stating that three judges may judge monetary cases is a reformulation of the law as it appears in the Mishna. The second part, however, introduces the novel concept that a single recognized expert may sit in judgment alone. The concept is new that a recognized expert has the status of a court of three judges. As will be shown there are limitations to the similarities, but basically the judgment of the individual expert judge is as enforceable as that of a court of three judges, and he may compel the litigants to appear in his court. The Talmud in discussing the foregoing Baraita which extends jurisdiction over monetary matters to a recognized expert, states that R. Nachman (4th century Amora) and R. Chiya (Tanna end of second century) were such experts because they were "learned" and "capable of reasoning". Rashi explains that the term "learned" means that the person learned the law from a qualified teacher, and the term "capable of reasoning" means that the person is able deduce conclusions from his knowledge. Thus in order for a person to be an "expert" he must have two qualifications: he must be "learned" and "capable of reasoning". If a person possesses only one of these two characteristics he is not an expert.

To be regarded as a recognized expert an individual, in addition to being "learned" and "capable of reasoning",

must also be an experienced judge whose decisions have generally been found to be free of error. A question is raised in the Talmud whether a recognized expert must also have authorization from the head of the Jewish community? The conclusion seems to be that a recognized expert does not require authorization. Rambam states that the recognized expert does not require authorization from the head of the Jewish community to judge by himself. There are two opposing views on this point. Rabbi Yosef Karo in the Shulchan Aruch states that a recognized expert may judge while in another paragraph he states if one is not an expert he may not judge by himself although he has received authorization to judge by himself. Be'air HeiTeiv suggests that Rabbi Karo's intent may be ascertained from his view in ritual law which are not related to civil jurisprudence. Rabbi Karo, in his discussion of the expert who may annul vows, says that the annulment of vows may be done by an expert who is learned and capable of reasoning.

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**WISDOM & WIT**  
by Shmuel Himelstein

A Chassid who came to R' Dov Ber of Radoshitz asked him, "Rebbe, I give a great deal of tzedaka. Shouldn't that ensure me a place in the World to Come?"

"The question is why one's give tzedaka," said R' Dov Ber, who knew the man's nature very well. "When a



He holds the all-time MLB record for stolen bases in a career - and astounding 1406 (second place is Lou Brock with 938 - only 35 other players have ever stolen more than 500 bases). If the mitzva in Vayikra of returning that which one has stolen were to apply to Henderson...

Portion from the Portion

## Sacrifices for Jewish Education

If you were planning the curriculum for a Jewish school for young children the logical place to begin learning Chumash would be from Bereshit. But in most boys CHEDERS they start to learn from this week's portion, from the book of Vayikra. Did you ever wonder why little boys in Cheder start learning the Torah from Vayikra the middle of the Torah and not from the beginning? Vayikra is so complicated and not necessarily relevant to the world of today's children who grow up with CDs and electronic toys. Some children may never have even come in contact with a live sheep or goat let alone be able to think of slaughtering one for a sacrifice? There must be some reason for this educational decision.

A well known explanation is that the same way that the KORBANOT are TAHOR - young children are also pure so it is a natural connection for the pure hearted children to busy themselves learning verses that are related to purity. This answer is sweet

but there still might be more parts of the Torah that we would think are more related to purity that could be learned with young children that would be more relevant.

The ALEF of the word VAYIKRa is small. ALEF - means to teach - so there is a hint here that Vayikra is related to teaching.

An answer I saw from the ANEI EZEL relates to the parents more than to the children. Anyone who has tried to educate their children for a life of Torah and Mitzvot knows that there are sacrifices involved. Whether one is paying tuition in the thousands of dollars to a Jewish day school in America or a couple thousand shekels in Israel, there is some financial sacrifice. Some people have made sacrifices of their career for the benefit of their children's Jewish education as well. They might not have taken a "good job" in a different location since there wasn't a good Jewish school there.

And in Israel parents sometimes have to conform to certain norms and behaviors in order to "get their kids into" a certain school.

For that reason children begin learning from the book of VAYIKRA, from the chapters dealing with the animal sacrifices to teach the parents that if they want their children to continue in the path of Torah they will have to make sacrifices.

Rav Meir of Lublin said for this reason the Rabbis taught us, "Pay attention to the offspring of the poor because these parents constantly forgo pleasures in order to provide for the

education of their children. A child who sees what his parents are willing to do in order that he will be able to learn Torah must certainly learn the value of Torah and will want to keep it.

## The Puah Institute

*for Fertility and Gynecology in Accordance with Halacha*

### Is One Allowed to Sue a Doctor?

Most people are grateful to the medical professionals who treat them. They feel that their doctors do all they can to provide the best and most appropriate treatment, even if they are not always successful.

However, there are cases in which one may feel that the doctor was in error and performed an unnecessary treatment, or made a wrong judgment. These are the cases that usually fill the media and make for fascinating reading, but they are the minority.

Couples who feel that a doctor made a mistake in treatment often ask us whether they should take him to court and sue him for malpractice. Is there any halachic objection to suing a medical professional?

This issue is a complex one, one that often gives rise to serious emotional reactions. Rabbi Shlomo Dichovsky, a former Dayan and now the administrator of the Israeli Beit Din, addressed this question at the recent Puah Conference held in Jerusalem. This event, held annually, is the highlight of Puah's educational activities and is attended by close to 2000 professionals and laymen.

Rabbi Dichovsky began by saying that the recent trend towards over-litigation against medical professionals has

increased the cost of medical treatment. Because they are afraid of being brought to court, doctors may order excessive tests in order to be sure they've thought of every possible problem, tests that cost either the patient or the system lots of money. Doctors are also forced to take out expensive malpractice insurance policies, so that they are covered in case of a lawsuit; these added costs are passed on to the patient.

The Shulchan Aruch (Yoreh Deah 336:1) states, "...[S]omeone should not practice medicine unless he [or she] is an expert and in that place no one is a greater expert than he, for if not, then he spills blood. And if he practices medicines without the permission of the Beit Din he has to pay damages even if he is expert. If he practices medicine with the permission of the Beit Din and made a mistake and caused damage he is exempt from civil law but is held responsible by the heavenly court. If he killed someone [while practicing medicine] and he realizes that he made a mistake he is sent to a city of refuge [i.e., if he killed someone unintentionally, he is guilty of manslaughter]."

According to the Shulchan Aruch, then, in order to be a practicing physician one needs both to be an expert and to have permission from the Beit Din.

How do we define these concepts in terms of modern-day medicine? Who is considered an 'expert'? What is the contemporary equivalent of 'permission of the Beit Din'?

We will discuss these questions in next week's column.

# TTTRIDDLES

Last issue's (P'KUDEI) TTtriddles:

[1] Did Nathaniel's father ever belt his son?

NATE is a short form of Nathaniel. His father would be AV NATE. AVNEIT means sash or belt.

[2] Some have many seeds; others?

Have bells inside them. What are we talking about? RIMONIM. As pomegranates, they have many seeds inside them. As the pompons (see TTreader Feedback Micro-Ulpan combined feature after this TTtriddles report) of wool yarn in three colors (T'cheilet, Argaman, Tolaat Shani), the Rimonim on the hem of the M'il had bells of gold inside them (according to one opinion, based on the wording in the p'sukim - some of the wording, at least).

[3] Ephraim Cohen displayed his talent at the intersection of Keren HaYesod and Shalom Aleichem

The intersection of Shalom Aleichem and Keren HaYesod has been dedicated as KIKAR EFRAYIM COHEN. KIKAR also means a talent (of silver).

[4] 31 days early

This year, we read in P'kudei about the events of the first of Nisan, just about one year out of Egypt - specifically, the putting together of all the different parts of the Mishkan. P'kudei-Sh'kalim was the 29th of Adar

Alef this year, which is 31 days before Rosh Chodesh Nisan.

[5]"Don't count your chickens before they hatch" obviously does not apply

The Torah reading in the first Torah on Shabbat P'kudei-Sh'kalim gave the count of the amounts of gold, silver, and copper that was collected for the construction of the Mishkan. Included was the quantity of silver that was collected a half-shekel per person. The command to give the silver half-shekel was presented in the reading in the second Torah, the Maftir of Sh'kalim.

[6] The palindrome among the 8

The 8 refers to the eight garments of the Kohein Gadol, one of the themes in Parshat P'kudei. Among the garments is the TZITZ, spelled in Hebrew, TZADI YUD TZADI, which reads the same forwards and backwards - which is the definition of a palindrome.

[7] Aharon and sons are 5. Why 6?

This is more of a gag that we use in different ways. Sh'mot 39:27 says that they (Bnei Yisrael) made the KOTNOT SHEISH of woven linen for Aharon and his sons. Read the pasuk with the other meaning of SHEISH (six, rather than linen) and you get that they made 6 tunics for Aharon and his sons. Hence the question in the TTtriddle - Aharon and his four sons equal 5 people, so why 6?

[8] How long between Torahs?

Actually, between the two Torahs on

a two-Torah Shabbat, there isn't supposed to be too much time. In fact, the practice of using different Torah for different readings on special Shabbatot - rather than roll one Torah from place to place - was to minimize the delay between the two readings, thereby avoiding TIRCHA D'TZIBURA, a burden to the congregation. And while the time it takes to roll from Parshat HaShavua to Zachor in D'varim would be significant, the P'kudei to Sh'kalim (in Ki Tisa) would be minimal, we don't make any exceptions (LO P'LUG) and always use two (or three) Torahs (if the shul has them) for different readings. It has become an issue of KAVOD HATZIBUR, honoring the congregation.

The previous paragraph is meant to be informative, but has nothing to do with the answer for this TTtriddle. The following does.

The sedra of P'kudei - and the book of Sh'mot - end with the assembling of the Mishkan, which took place on the first of Nisan, almost a year out of Egypt. The Maftir for Sh'kalim corresponds to the announcements about Sh'kalim throughout the Jewish communities of Eretz Yisrael, which - according to the first mishna in Masechet Sh'kalim - were made on the first of Adar. Therefore, we can say that the time between the two Torahs on P'kudei-Sh'kalim was a month.

[9] A confused hedgehog

Confused is a Cryptic Crossword code word for a jumble of the letters, an anagram. A hedgehog in Hebrew is

a KIPOD, spelled (one possible spelling) KUF-YUD-PEI-VAV-DALET. Scramble the letters and you get YAD KOF, meaning a monkey's paw - which is almost the title of a well-known horror short story written by William Wymark Jacob in 1902 - but it doesn't work for this TTtriddle. Scramble them again, though, and you can spell P'KUDEI.

[10] New MazalPic

The MazalPic for the second Adar (we could have left the one from Adar Rishon, because both Adars share Pisces (DAGIM) as their Mazal) is Thumper, the rabbit from the Bambi stories. Chinese astrology has twelve signs too, as does "western" astrology. Although the animals in Chinese astrology are each assigned to a year in a 12-year cycle and the signs of the Zodiac (some, but not all being animals, even though Zodiac means circle of animals) are assigned to the 12 months of the year, there is an equivalence made between each sign from the two systems. According to an article on the internet, "The Rabbit in the Chinese Zodiac is akin to the Pisces in the Western Zodiac." Hence, Thumper, as this month's MazalPic, represents the Mazal of Adar - DAGIM.

[11] Other graphic elements of note

The bullets that flank the page numbers in issue 946 for P'kudei-Sh'kalim are Tzedaka boxes, meant to represent both the collection of materials for the Mishkan, as described (and counted) in the begin-

ning of the sedra, as well as Sh'kalim, which were often collected in a Tzedaka box-like object known as a Shofar, so called because its opening was narrow and its receptical was wider.

The rectangle backing of the issue number and Parsha name on the front page was a photo of a sheet of silver, in honor of Parshat Sh'kalim, as well as the mention of silver in the sedra.

The bullets of the ParshaPix explanations continues to be rain-clouds, as a reminder that we still need rain and we still pray for rain - including (some might not agree) the addition of VAANEINU to the weekday Amida.

TTreader FEEDBACK & MicroUlpan

A **RIMON** by any other name...

RCDJ/Memphis writes:

Love the Torah Tidbit... This time - ooops! little error(s):

In a few places and in ParshaPix, in the description of the pomegranate with the bell... pompon is what you meant (not pompom). But, alas, the avalanche force of current mis-usage has created the need for dictionary acquiescence, but the truth is still the truth.

Thank you for all of your dedicated work to put this weekly publication up on the web.

Well, we checked on the web and in old-fashioned printed dictionaries, and

the word in question was definitely a pompon. Originally, not a pompom, nor pom-pom, nor even a pom-pon. Just pompon, from the French. However, pompom has been used so often that it is now considered an alternative spelling. But, we repeat, the original (and correct) word is pompon. For example, the Ramdon House College Dictionary has an entry for pompom - an automatic anti-aircraft cannon. That's it. The following word is pompon, which is defined as an ornamental tuft or ball, as of feathers or wool. Similarly for the Scrabble Players Dictionary. Interesting, the Oxford Hebrew-English English-Hebrew Dictionary has an entry for pompom (none for pompon) with the Hebrew being POMPON, with a NUN SOFIT, not a MEM-SOFIT, and another definition of KADURON TZEMER, a little ball of wool, which brings us back to the RIMONIM that fringed the M'IL of the Kohein Gadol.

Thank you DJ for your comments.

**VAYIKRA** Adapted from  
**Unlocking the Torah Text**  
by **Rabbi Shmuel Goldin**

## 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.

### Approaches:

**A.** Numerous approaches to the concept of korbanot are offered within traditional Jewish literature. Following are several of them.

**Rav Saadia Gaon** maintains that the sacrificial rite enables the Israelites to demonstrate the depth of their dedication to God by offering of the "best of their possessions".

The **Ba'al HaChinuch** remains true to his general postulate that a person's thoughts and sentiments are shaped, in great measure, by his concrete actions. The performance of symbolic mitzvot is thus critical to the process of attitude formation. A sinner cannot purify his heart simply through a passive confession "between himself and the wall". Such confession requires no real effort and, therefore, has minimal effect. If, however, the individual is forced to act - if he becomes obligated in a demanding series of atoning rituals; if he must select from his flock, bring his offerings to the Sanctuary and participate in the detailed sacrificial rite - he will then become acutely aware of the extent of his sin and he will avoid such failure in the future.

The Ba'al HaChinuch also suggests that the very act of offering a korban reminds man of the tenuous nature of his own superiority over the beasts of the field. Man's distinctiveness lies in his ability

to reason. When an individual's reasoning fails and he consequently sins, that individual loses his status as a man and becomes no different from the animal. The Torah, therefore, commands the sinner to offer a korban in the Sanctuary. The slaughter of the animal and the consumption of its remains upon the altar graphically demonstrate that a "reasonless" being is valueless and ultimately destined to destruction. The depth of the supplicant's failure and the toll of that failure upon his soul are thus underscored.

For his part, the **Maharal of Prague** perceives the sacrificial rite, with its intimations of mortality, as a fundamental reflection of the inconsequentiality of all creatures in the face of God's greatness. Nothing exists in the world except as a result of God's kindness and munificence.

Finally, **numerous commentaries** move beyond general explanations for the phenomenon of korbanot and painstakingly analyze the symbolic significance of each detail of the Temple ritual. We will encounter some of their observations in our continued analysis of the book of Vayikra.

**B.** Perhaps the most telling aspect of the Torah's sacrificial rite, however, is the most obvious: the vast majority of korbanot are simply not "sacrifices" in the commonly accepted sense.

With singular exceptions (such as the Olah, the burnt offering, which is consumed in its entirety upon the altar), portions of every korban are designated as food for the Kohanim, their dependents and/or the individuals bringing the offering to the Temple.

Even more, the very first obligatory korban recorded in the Torah, the

Korban Pesach of the Exodus, was, in its entirety, a family meal. No altar was present, no Temple service involved. The Israelites were, instead, commanded, on the eve of the Exodus, to physically consume the Paschal Lamb within the sanctity of their homes and to burn the remainder in the morning.

What then, defines the Paschal Lamb as a korban? How does this puzzling, seminal ritual set the stage for the entire sacrificial rite to follow? Why were portions of so many of the later korbanot designated as food? Shouldn't each korban have been a true offering to God, consumed entirely in flames upon the altar?

We are forced, it would seem, to reexamine our understanding of korbanot.

In contrast to classical "sacrifices," consumed entirely on the altar, korbanot were, in large measure, shared meals with God. Faced with the naturally developing distance between man and his Creator, forced to address the separation from God that results from sin, the Torah proposes a path, astoundingly profound in its simplicity: invite God to your table.

A korban, deriving from the root word karov, "to draw near", is the mechanism through which an individual can begin to repair and reestablish his relationship with a personal God. Just as, in the human realm, a shared meal is a powerful relational tool, so too, a meal consumed with God's symbolic participation can begin to address His estrangement from our lives.

Consumed with pomp and circumstance in the very shadow of the Holy Temple - with some portions placed upon the altar and others shared with the

kohanim and, often, with the supplicants themselves - each korban became a potentially powerful rehabilitative tool. God's presence as an invited, honored guest was palpable and concrete. To the participants these observances were far from meaningless rituals. They were, instead, shared meals with God, the first steps back to a fuller awareness of the Divine in their lives. ❧

## Parsha Points to Ponder

### Suggested answers

1) The Da'at Zekainim MiBaalei HaTosafot answer that the Torah deliberately uses this phrase to teach that only younger kohanim should be involved with these sacrifices and not older ones whose hands may shake too much.

2) The Ohr HaChayim explains that one may have thought that only the fats of sacrifices were forbidden since it is taught in the context of sacrifices. These words teach that this law applies to all animals at all times.

3) The Kli Yakar quotes commentaries who teach that KI is a more definitive language than IM, and ASHER is more definitive than KI. Therefore, since it is very rare for the entire public to get together and sin, the word IM is used. The same with the anointed Kohein sinning which would be very rare. Individual people sinning is common, so the word KI is used. The leader of the people, the Nasi, had so much power that it was a given that he would sin and therefore, it says ASHER since it is almost a matter of fact that it will happen.

# 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*

## The Aliyah Vector

R' Levi-Yitzhak of Berditchev once said: Almighty! I am before You as the smallest of the four sons from the Pesach Haggada. I do not ask You about Your ways, I am certain that You have excellent reasons for whatever You bring upon us. All I really need is that You help us understand what You expect us to do and how You expect us to do it.

When we look at the Parshiyot of Vayikra, we cannot really hope to understand the reasons underlying the intricate structure and the precise details of Torat Kohanim (the laws of the Priests), and particularly the lengthy instructions given for each and every different kind of sacrifice. However we can surely observe a certain direction in which the Torah is leading us. Avodat HaKorbanot (the Service of the sacrifices) outlines a vector that is directed towards Eretz Yisrael and ultimately toward Jerusalem and the Temple.

Yerov'am son of Nevat who rebelled against Rehav'am the son of King Solomon (see Kings II 12:20-33) well understood this connection. In seeking to establish a Kingdom of Israel separated from the Kingdom of Judea, he decided to cut off the stream of Aliyah to the Holy Temple in Jerusalem by forming an alternative place of worship to replace Avodat HaKorbanot. Unfortunately, his evil plan was effective until the exile of the ten tribes by the Assyrians.

It was the services in the Temple in Jerusalem that made the Holy City a permanent center of Jewish life, and the focal point of our daily prayers throughout

the generations to this day. May the renewal of Aliyah to our country in this generation be a forbearer of redemption for the entire Jewish People!

Let me explain why I called him a “Vayakhel Oleh.” Other than the few p'sukim dealing with Shabbat (similar to those found elsewhere in Torah), the entirety of parshat Vayakhel can be summarized in one verse that would go something like this - The Children of Israel made the Mishkan and everything in it as Hashem commanded (as minutely described in the parshiot of T'ruma, T'tzaveh and Ki Tisa). Nevertheless, the detail of every command is lovingly repeated in verse after verse to reinforce that it was carried out precisely. This is not tedium -- just the opposite. This represents enthusiasm, passion, appreciation and devotion.

We should all try to retell our aliya experiences with the passion of Vayakhel - who knows when that spirit may inspire someone else.  
*by Prof. Yosef Bodenheimer, President Emeritus of JCT*

## **AARDVARK**

medium-sized, burrowing, nocturnal mammal native to Africa... the only living species of its order. Note: there are over 5000 species of mammals, which are subdivided into 19 orders. There are over 2200 different species of rodent and over 1000 species of bats... but only one species of aardvark, in its own order... the aardvark has no close relatives at all. Its name means ground pig, from the Afrikaans/Dutch because of its burrowing habits... it somewhat resembles an anteater, but is completely different (except for its diet)... the aardvark will dig into and ant or termite nest with its powerful

front legs, keeping its long ears upright to listen for predators, and takes up an astonishing number of insects with its long, sticky tongue - as many as 50,000 in one night...