

O H R N E T

SHABBAT PARSHAT VAYIKRA · 6 ADAR II 5774 - MAR. 8, 2014 · VOL. 21 NO. 24

PARSHA INSIGHTS

GO OGLE!

"...the salt of your G-d's covenant" (2:13)

Overheard conversation: "Shlomie, you know the Ploni family, don't you? Someone suggested their son Motti for my daughter. What can you tell me about them?"

"I don't know them well, but did you google the father?"

Nowadays just about everything about you is floating around somewhere out there in cyberspace. The true along with the apocryphal and the downright libelous. (Please don't google the present writer...)

The Chafetz Chaim once remarked that in every generation G-d gives us 'parables' to help us understand the connection of physical realities to their spiritual counterparts. In his day the transatlantic phone came into common usage. He remarked that he now had a concrete example of how one can say something in this world and it is heard at a great 'distance' - in Heaven. As it says in Pirkei Avot (2:1), "Consider three things and you will not come into the grip of sin: Know what is above you - an Eye that sees, an Ear that hears, and all your deeds are written in a Book."

Had he lived so see the television he might have also

remarked that the television was a parable for "an Eye that sees," and today he might have observed that Google was an allegory for "all you actions are written in a Book."

Maybe Google is a contraction of "Go Ogle!"

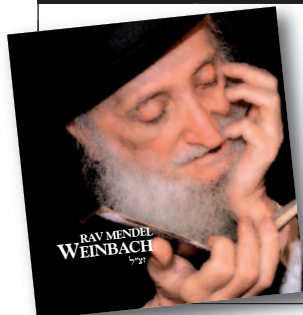
During the second day of Creation G-d divided the waters above the firmament and those below. The waters of this world 'complained' that they too wanted to be close to G-d. Thus He decreed during the daily services in the Beit HaMikdash, salt - which comes from sea water - is placed on the Altar, and fresh water is poured on the Altar at the time of Succot.

The question remains, however, why weren't the sea waters also poured on the Altar? Why just the salt?

When you make salt, you boil the water. The water ascends up to heaven and the salt remains here in this world. G-d always leaves us a parable, an allegory in this physical world, so that we can grasp ideas that reach to the Heavens.

Go Ogle!

A Memorial Tribute on the First Yahrzeit



THE MEMORIAL TRIBUTE BOOK FOR RAV WEINBACH ז"ל
is available in print at Ohr Somayach* as well as in PDF format on www.ohr.edu

* Suggested minimum donation for the printed version is 36 nis.

Proceeds will be used for the Gemach Charity Fund established by Rav Weinbach, ז"ל.

PARSHA OVERVIEW

The Book of *Vayikra* (Leviticus), also known as *Torat Kohanim* — the Laws of the Priests — deals largely with the *korbanot* (offerings) brought in the Mishkan (Tent of Meeting). The first group of offerings is called *korban olah*, a burnt offering. The animal is brought to the Mishkan's entrance. For cattle, the one bringing the offering sets his hands on the animal. Afterwards it is slaughtered and the *kohen* sprinkles its blood on the altar. The animal is skinned and cut into pieces. The pieces are arranged, washed and burned on the altar. A similar process is described involving burnt offerings of other animals and birds. The various meal offerings are described. Part of the meal offering is burned on the altar, and the remaining part is eaten by the *kohanim*.

Mixing leaven or honey into the offerings is prohibited. The peace offering, part of which is burnt on the altar and part eaten, can be either from cattle, sheep or goats. The Torah prohibits eating blood or *chelev* (certain fats in animals). The offerings that atone for inadvertent sins committed by the *Kohen Gadol*, by the entire community, by the prince and by the average citizen are detailed. Laws of the guilt-offering, which atones for certain verbal transgressions and for transgressing laws of ritual purity, are listed. The meal offering for those who cannot afford the normal guilt offering, the offering to atone for misusing sanctified property, laws of the “questionable guilt” offering, and offerings for dishonesty are detailed.

TALMUD Tips

ADVICE FOR LIFE

Based on the Talmudic Sages found in the seven pages of the Talmud studied each week in the Daf Yomi cycle

SUCCAH 34 - 40

“This is an arrow in the eye of the Satan.”

Rav Acha bar Yaakov would say this when he moved his lulav back and forth. Although the *gemara* concludes that one should not do this, since it might make matters worse, the Maharsha, based on Rashi, explains why the Sage thought it to be correct.

The *gemara* above (37a) explains that the waving of the lulav is done to stop harmful winds and dews. This is especially important during the winter season – beginning after Succot – when the increased moisture and winds can be a *beracha* or the opposite. Rav Acha bar Yaakov's intention was therefore correct. However, his *verbalizing* this “attack” on the Satan (i.e. the angel of death and evil inclination) might serve to provoke it to redouble its efforts to seduce the Jewish People to stray from the way of G-d. Such is the power of speech.

• *Succah 38a*

“For all of the mitzvot, a beracha is said before performing the mitzvah.”

This statement of Rav Yehuda in the name of Rav on our *daf* is well-known. It is also well-known that there are exceptions: sometimes there is no beracha said at all for a mitzvah, and sometimes the beracha is said after doing the mitzvah — a topic for another discussion.

Our *gemara* explains that the word chosen by our Sages to mean “before” is “over” and not “*lifnei*” or “*kodem*” as we might have expected. The *gemara* cites two verses in which we see the word “over” to mean “before”.

Tosefot on our *daf* asks, “How can one say the *beracha* on the lulav while it is still in its case? It is not logical to say the *beracha* while the lulav is not yet in one's hand on the verge of fulfillment of the mitzvah!” Tosefot offers three possible solutions of when to make the *beracha*:

- 1) Pick up the lulav, and not yet pick up the etrog.
- 2) Pick up everything, but with the etrog inverted until after the *beracha*.
- 3) Pick up everything in the correct manner, but have intent not to fill the mitzvah until after saying the *beracha*.

The first two options are the ruling of the author of the Shulchan Aruchan, Orach Chaim 651:4, although the Mishna Berurah (25) adds the third scenario as well.

• *Succah 39a*

PARSHA Q&A ?

1. Who does the word “*eilav*” in verse 1:1 exclude?
2. Name all the types of animals and birds mentioned in this week’s Parsha.
3. What two types of sin does an *olah* atone for?
4. Where was the *olah* slaughtered?
5. What procedure of an animal-offering can a non-kohen perform?
6. Besides the fire the *kohanim* bring on the altar, where else did the fire come from?
7. At what stage of development are *torim* (turtledoves) and *bnei yona* (young pigeons) unfit as offerings?
8. What is *melika*?
9. Why are animal innards offered on the altar, while bird innards are not?
10. Why does the Torah describe both the animal and bird offerings as a “satisfying aroma”?
11. Why is the term “*nefesh*” used regarding the flour offering?
12. Which part of the free-will *mincha* offering is burned on the altar?
13. The Torah forbids bringing honey with the *mincha*. What is meant by “honey”?
14. When does the Torah permit bringing a leavened bread offering?
15. Concerning *shelamim*, why does the Torah teach about sheep and goats separately?
16. For most offerings the *kohen* may use a service vessel to apply the blood on the *mizbe’ach*. For which *korban* may he apply the blood using only his finger?
17. Who is obligated to bring a *chatat*?
18. Where were the remains of the bull burned while in the wilderness? Where were they burned during the time of the *Beit Hamikdash*?
19. What two things does a voluntary *mincha* have that a *minchat chatat* lacks?
20. What is the minimum value of a *korban asham*?

PARSHA Q&A!

Answers to This Week’s Questions!

All references are to the verses and Rashi’s commentary unless otherwise stated.

1. 1:1 - Aharon.
2. 1:2,14, 3:12 - Cattle, sheep, goats, turtledoves (*torim*), and doves (*bnei yona*).
3. 1:4 - Neglecting a positive command, and violating a negative command which is rectified by a positive command.
4. 1:5 - In the *Mishkan* Courtyard (*azarah*).
5. 1:5 - Ritual slaughter.
6. 1:7 - It descended from Heaven.
7. 1:14 - When their plumage turns golden. At that stage, *bnei yona* are too old and *torim* are too young.
8. 1:15 - Slaughtering a bird from the back of the neck using one’s fingernail.
9. 1:16 - An animal’s food is provided by its owner, so its innards are “kosher.” Birds, however, eat food that they scavenge, so their innards are tainted with “theft.”
10. 1:17 - To indicate that the size of the offering is irrelevant, provided your heart is directed toward G-d.
11. 2:1 - Usually, it is a poor person who brings a flour offering. Therefore, G-d regards it as if he had offered his *nefesh* (soul).
12. 2:2 - The *kometz* (fistful).
13. 2:11 - Any sweet fruit derivative.
14. 2:12 - On Shavuot.
15. 3:7 - Because they differ regarding the *alya* (fat tail). The lamb’s *alya* is burned on the altar but the goat’s is not.
16. 3:8 - The *chatat*.
17. 4:2 - One who accidentally transgresses a negative commandment whose willing violation carries the *karet* (excision) penalty.
18. 4:12 - a) Outside the three camps. b) Outside Jerusalem.
19. 5:11 - *Levona* and oil.
20. 5:15 - Two *shekalim*.

Abarbanel

ON PARSHAT VAYIKRA

By Rabbi Pinchas Kasnett

Understanding Sacrificial Offerings

The chapters in the Torah which detail the practice of animal sacrifice in the Temple are some of the most difficult for a 21st century individual to understand. As such practices have completely disappeared from civilized society we tend to view them as cruel, primitive and superstitious. They seem incompatible with other humane and progressive commandments of the Torah, which were revolutionary when the Torah was first given and today form the basis for not only a vibrant Judaism but for the moral and ethical standards of most of the rest of the world as well.

Writing in the early 16th century and incorporating the words of Maimonides, who preceded him by several hundred years, Abarbanel provides a perspective on sacrifices that we can appreciate today. The primary reason for the necessity of these rituals was to assist the nascent Jewish nation in believing in the existence and oneness of G-d and to draw closer to Him by following His directives. Human perfection can be more effectively realized by attaining knowledge and faith through prayer, enlightenment and adherence to the Torah's other precepts than by burning animals on an altar. However, the Jewish People were commanded to devote themselves to the worship of G-d, and the prevailing form of worship at that time was through animal sacrifice in specially-designated temples. G-d determined that the Jewish People would not be able to easily abandon such a well-established universal custom. By shifting the mode of worship from polytheistic paganism to the worship of one G-d, idolatry could be eliminated without radically interfering with practices already familiar to the people. In fact, the enormous detail of the many differences between the various offerings symbolizes many fundamental precepts of man's responsibilities to himself and his Creator.

The first type of animal offering is the *Olah*, or Elevation Offering, which is completely consumed on the Altar. This represents the uniting of the soul with G-d. Just as the animal's body is united with the flames, so too is man's eternal soul united with G-d after death. This offering demonstrates that our sole purpose is to devote ourselves completely to the service of G-d. Since it symbolizes man's Divinely-creat-

ed non-physical soul, material man has no share in it and cannot partake of it

The second type of offering is the Sin Offering. This offering functions as one aspect of the atonement process that is required of one who transgresses Torah commandments. It encourages the transgressor to be more vigilant and to consider the consequences of his actions. It functions as a monetary fine as well, since the transgressor must provide the animal. Even if one is unsure whether he transgressed he still must bring an offering. The procedures of the offering differ for unintentional transgressions committed by the High Court or the High Priest, as their positions involve greater responsibility.

The third type of offering is the Peace Offering, which is brought by people who are thanking G-d for His numerous favors — for granting us the Land of Israel and for other acts of miraculous Divine intervention. It can represent gratitude for a past favor or act as a way of beseeching G-d to help us in the future. A festive meal is part of the offering. The one who brings the animal and the priests who conduct the rituals are allowed to consume part of the offering as they all join in thanking G-d for His blessings. The internal organs are burned on the Altar, as they are symbols of man's internal thoughts. It is as if the owner is saying that he is pouring out his inner soul before G-d.

All of these offerings always consist of the most expensive animals: cattle, sheep and goats. They are also accompanied by the finest wheat flour, oils and wines. Here the Torah is emphasizing that the finest products of Israel depend on G-d's blessing.

In summary, the Elevation Offering is ideological in nature. It symbolizes the immortality of the soul and its intimate connection with G-d. The Sin Offerings teach the importance of personal vigilance and accountability, the just reward for those who fear and worship G-d and the punishment for those who defy Him. At the same time, it is essential for that person to understand that his sins can be pardoned. Otherwise, there is the possibility that he will lapse even more. Finally, the Peace Offerings illustrate our faith in Divine providence, in our recognition that G-d is the ultimate source of our material blessings.

LAY APPAREL

From: Gamliel

Dear Rabbi,

I was told that the coat worn by Litvish rabbis is called a "kapote". Is there any difference between those worn by Litvaks, and those worn by Chassidim - e.g., Lubavitch, Satmar, Ger - on weekdays? While I often see lay-Chassidim wearing long coats, I've rarely come across any pictures of Litvaks wearing them, other than Roshei Yeshiva, or *poskim*. Is there any custom to wear them among lay-Litvaks, or is it strictly reserved for rabbis? Would it be permissible for a ba'al teshuva following Litvish custom to adopt it for everyday wear?

Dear Gamliel,

Another term for the long coat worn by Litvish rabbis is "frock". Lubavitchers who wear long, wear the same frock. Other Chassidim who wear long during the week, wear what's called a "rechel".

The frock is more finely tailored in the back, with buttons above the lower back, and coattails. Since the long

strips of material in the coattails may be considered as forming corners of the coat, making a total of four corners - 2 in front and 2 in back - the corner of one of the coattails is rounded in order to prevent a possible need for *tzitzit*.

The Chassidic rechel is less precisely tailored, with no buttons on the back, and with no coattails. Some might have a slight split in the back seam to enable more flexibility in walking (Ger). The front has either one or two rows (Satmar) of buttons.

Among Litvaks (or among some Sefardim influenced by Litvish *yeshivot*), the frock is generally worn by rabbis (unlike in Lubavitch where, for those who wear long, the frock is standard for all). There are some Litvish groups where the standard is to wear long, but not frocks; rather they wear the same type of coat as the Chassidic rechel.

It would be odd and viewed as presumptuous for a Litvak who is not in some way a "rabbi", to wear a frock as everyday wear. Some non-rabbis might wear one sometimes, such as a groom or for Yom Tov, but this would be viewed as a way of honoring the event, as opposed to a non-rabbi wearing one during the week, which would be viewed as honoring himself.

LOVE OF THE LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

YAD RAMBAM – A PLACE WITH TWO MEANINGS

Near Ramleh in western Eretz Yisrael is a settlement called Yad Rambam. While the second half of its name is a reference to the great Torah scholar Rabbi Moshe Ben Maimon (Maimonides), the first part has a double meaning. The Hebrew word *yad*, which is applied to the names of other places in the country, is used in the sense of a monument (as in the Yad Avshalom



of Shmuel II 18:18). But in regard to Rambam it has another meaning as well.

The most famous of all of Rambam's many works is his massive compilation of all Torah Law formally titled *Mishneh Torah*. Because it contains 14 volumes it is also referred to as *Yad Hachazakah* (literally "The Powerful Hand") since the numerical value of the Hebrew word *yad* is 14.

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PRAYER FUNDAMENTALS - PART 6

I believe with complete faith that G-d rewards those who place their trust in Him alone, as it is written: "The one who places his trust in G-d will be surrounded with kindness." (Psalms 32:10)

On the surface one may ask, "What is so special about our prayers?" After all, it all seems to be about us. We approach G-d with a long list of requests. Give me this and give me that. Is prayer only about taking? What about giving?

The Power of Emunah (Faith)

On a deeper level, we can see prayer in a different light. By praying we testify to our faith in G-d as our sole Provider. In this light we can understand what prayer is really all about. Through our belief and trust in G-d's love and kindness we give Him what He truly desires from us.

"I am my Beloved's and His longing is upon me."
(Song of Songs)

This verse puts into words the beautiful relationship between G-d and the Jewish People. According to its simple understanding, "I am my Beloved's" expresses the idea that we belong to G-d; and the phrase "His longing is upon me," tells us that G-d's desire is only for us.

However, homiletically, we can explain the phrase "His

longing is upon us" to mean that G-d wants us to fulfill something that He longs for, i.e., what G-d longs for is upon me (the Jewish People) to fulfill. What exactly does G-d want from us?

In all relationships both sides must offer something. G-d's desire is to bestow His goodness upon us. However, this desire alone is not enough. We, therefore, must, through our prayers, cause this desire to be drawn down from Above into this world. But how do we accomplish this?

There are in fact two parts to our job. First, we must place our trust in G-d, arousing in G-d, so to speak, a general desire to fulfill our needs. Simply put, it is our faith that motivates G-d to be there for us. Next, through our sincere prayers, praising G-d's kindness and mercy and proclaiming Him as our savior and healer, we further arouse in G-d a desire to express Himself in accordance with the attributes that we praise.

Thus, we can explain the above verse as follows: "I am my Beloved's" tells of the total trust we have in G-d to take care of us. And the phrase, "And His longing is upon me" teaches of our obligation to draw down G-d's longing, which is to bestow good upon us, in order for it to be manifest in the world.

@ OHR *Profiles of Ohr Somayach Staff, Alumni and Students*

THE SKIING RABBI

Raphael Leban - Age 44
University of Virginia:
BA in English Language and Literature
Managing Director in Denver, CO

"I was born and raised in Virginia and graduated from the University of Virginia with a BA in English Language and Literature. I first visited Ohr Somayach two days before Rosh Hashana in the fall of 1995. I was in the midst of traveling around the world and had been out of the United States for two years. I spent many months working in Europe, traveled through Greece and Turkey, and eventually made my way through Syria to Jordan. I took a bus across the Jordan River over the Allenby Bridge and made my way to the Arab Quarter of the Old City. Within hours of entering Israel I found myself at the



Kotel. I was directed to Ohr Somayach and heard three classes that day, from Rabbis Schiller, Tatz and Gottlieb, all talking about *teshuvah* as Rosh Hashana was approaching.

"I was sufficiently intrigued and inspired to stick around and those first few days stretched to seven years, during which time I progressed from a less than rudimentary knowledge of the *aleph-beit* to completing the Ohr Lagolah Program, receiving *Semicha* in the process. Today I live in Denver, Colorado where I give a Daf Yomi shiur and work as the Managing Director of the Jewish Experience, a busy local outreach organization where I try to pass on everything that I was blessed to receive from my beloved mentors and Rabbeim at Ohr Somayach. Although I am allegedly referred to as the world's extreme skiing Rabbi, I prefer the quiet life with my wife Ita and our three children."

SNOWBALLS ON SHABBAT?

With seemingly constant snow storms in the Tri-State area (and other areas) this winter, fresh on the heels of the 'Arctic Vortex' or 'Polar Blast' that recently causing record breaking freezing temperatures all across the Eastern United States (when Niagara Falls freezes over and Polar Bears prefer to be indoors, you know it's C-O-L-D), there is one specific halachic question that readily comes to mind. The very same one that my children asked me several times over that snowed-in Yerushalayim Shabbat several months ago: Is making snowballs permitted on Shabbat? And if not, why not?

Truthfully, the question is far more complex than one might think, with no clear-cut consensus as to the proper rationales and reasons, even among those who deem it prohibited.

Hotza'ah

Yet, one very important fact is clear. If the Eruv is down, or in a locale that does not have an Eruv, outdoor snowball fights (unless in a walled-in *reshut hayachid*) would certainly be forbidden, since throwing snowballs would transgress the prohibition of *hotza'ah*, carrying.

However, to define which actions or set of actions define snowball making, and whether or not it is prohibited, is not so simple. Let us explore these issues further.

Muktzeh

First of all, is snow actually *muktzeh*? Is one allowed to move it on Shabbat?

The consensus is that rain is not *muktzeh*, even if it fell on Shabbat, as proven by Tosafot based on the *gemara* in Erubin (45b - 46a), as the moisture existed beforehand in the form of clouds.

Many *poskim*, including many contemporary authorities, define snow similarly, maintaining that the same rationale permitting utilizing rain on Shabbat applies to snow as well, and it is not *muktzeh*.

However, Rabbi Moshe Feinstein held that snow is indeed considered *muktzeh*, as nowadays people generally do not have a real use for it, and is akin to gravel, in that its main use is simply to walk on it. Additionally, he held that snow would be prohibited due to another concern as well. In Rabbi Feinstein's assessment, snow would be considered *nolad* (came into existence on Shabbat) if it fell on Shabbat, since, as opposed to rain, people do not associate snow with being carried in the clouds.

An interesting upshot of this opinion is that although he held snow to be *muktzeh*, he did not ascribe any other prohibition to making snowballs. Accordingly, Rabbi Feinstein would hold that if one gathered snow on Erev Shabbat and set it aside for a snowball fight on Shabbat (within an Eruv, of course), then one may make and throw those snowballs on Shabbat!

Boneh

On the other hand, many other authorities, although maintaining that snow itself is not *muktzeh*, nevertheless held that making snowballs on Shabbat is problematic for other reasons, chief among them being *boneh*, building. The Rambam, cited as halacha by the Mishna Berura, discussing cheese-making, rules that any time one takes separate parts and joins them together to make a new item,

it is "similar to *boneh*" and therefore prohibited on Shabbat.

Several decisors apply this rule to the formation of snowballs, prohibiting them. Although by making snowballs one is not actually creating something new, he is still giving form to something new, which gives the appearance of and is akin to building.

Yet, others disagree, maintaining that the prohibition of *boneh* can only apply when someone builds something which has at least a semblance of permanence. Snowballs, they argue, which have a transient and ephemeral existence, lasting a grand total of several seconds from time of throwing, cannot be included in the 'building' category. Nonetheless, they concede that when it comes to building snowmen, which generally are meant to stick around until they melt several days later, it would be proscribed due to *boneh*.

Risuk

Another possible prohibition involved with making snowballs on Shabbat is *risuk*, mashing or crushing, related to the prohibition of *sechita*, squeezing (as in squeezing out juice from a fruit). The Shulchan Aruch, regarding washing one's hands on Shabbat with icy or snowy water, rules that one should be careful not to rub his hands together with the ice as it may crush the ice, causing it to melt and unwittingly transgress the prohibition of *risuk*.

Several authorities apply this ruling to making snowballs. In the formation of a snowball, by applying direct pressure to it one cannot avoid crushing the snow, causing a bit of it to melt. Ergo, they explain, snowballs would still be prohibited to make on Shabbat for this reason.

However, others do not accept this notion. They aver that any miniscule amount of water that is possibly melted while forming a snowball outdoors in the freezing cold is definitely not noticeable, and in no way would it constitute crushing or squeezing out a liquid.

More Melachot?

Other potential prohibitions in the formation of snowballs mentioned by some authorities and rejected by others include: *ma'mar*, gathering (i.e. gathering the snow to make the snowballs); *uvda d'chol*, weekday activities; *soter*, destroying (i.e. when the thrown snowball hits its target and consequently falls apart).

In the final analysis, although there are some *poskim* who give a dispensation to allow young children to make and throw snowballs on Shabbat, nevertheless, the majority of authorities rule that it is *assur* and forbidden. Period. In fact, already in the 1690s (!) the Chavos Yair stated that if one sees children throwing snowballs at each other, one should attempt to stop them.

Although they do not see eye to eye in their rationales, and there is no clear cut consensus as to the singular reason why it should be prohibited, the conclusion of the *poskim* is indeed that making snowballs on Shabbats, and certainly making snowmen, is *assur*. Just another reason to stay and play indoors when a 'Polar Vortex' comes a' knocking.

Further reading and sources on this topic are available at: http://ohr.edu/this_week/insights_into_halacha/5673.