

OHRNET

THE OHR SOMAYACH TORAH MAGAZINE ON THE INTERNET

PARSHA INSIGHTS

UNACCUSTOMED

As I Am...

“If he shall offer it for a thanksgiving offering...” (7:12)

What does the word ‘Jew’ mean?

‘Jew’ is a translation of the Hebrew ‘Yehudi’ which comes from the same root as the word ‘l’hodot.’

‘L’hodot’ is an interesting word. It has two meanings. It can mean ‘to give thanks,’ and it can mean ‘to admit.’

What does admitting have in common with giving thanks?

When a person says ‘thank you,’ he is, in essence, admitting. He’s admitting that he is in the debt of the other person for a kindness he has received. Unless we can admit that we have received something, we can never really say ‘thanks.’

If we are called ‘Jews,’ if that’s who we are, it must be that those two qualities, of admitting, and of giving thanks, are integral elements of the collective *persona* of the Jewish People.

When a person escapes from a life-threatening danger, the Jewish custom is to make a special meal of thanks to Hashem.

But why do we thank Hashem specifically in this way? Why don’t we give charity? Why don’t we put up a plaque?

In this week’s *Parsha* we learn of a category of offerings that were brought in the *Beis Hamikdash* called *Korban Shlamim* (Peace Offering). These were eaten partly by the *kohanim* and partly by those who brought them.

The general rule was that the

offering had to be eaten entirely within 36 hours — two days and one night. However, the exception was the *Korban Todah*, the offering that was brought to thank Hashem for being delivered from grave danger. The time period for the consumption of the *Korban Todah* was a maximum of just 24 hours — one day and one night until midnight.

Why was the time period for eating the *Korban Todah* so much shorter than other *Shlamim*? The question

“...the flame in the heart which aspires longingly upward, homeward, must be constantly added to; aided and strengthened through reason, wisdom and discernment, with the illumination of mitzvos and the light of the Torah.”

becomes even more pointed when you take into account the tremendous amount of food that had to be consumed with the *Todah* — 40 loaves of bread.

The answer is that when the person who brought the *Todah* saw how much food there was, he would invite his friends to a meal to celebrate and rejoice with him.

Naturally the main topic of conversation would be the great deliverance which was the cause of the meal, and the host would thus recount the miraculous circumstances of his delivery.

Specifically he would be called

upon to deliver words of Torah and thanks to Hashem for his delivery.

When a person has to get up and speak in front of a crowd the usual result is that his heartbeat quickens, his palms become moist and his throat dry. He is forced to think carefully about what he is going to say and how he is going to say it.

Through this process of re-analysis, the recipient of the miracle re-examined every detail of his miraculous escape, with the result that not only would he inspire his audience with his tale, but **he himself would come to a higher realization of the good which Hashem had bestowed on him.**

WARNING: HEART - DO NOT EXTINGUISH!

A continual fire shall be kept burning on it; it must not be extinguished.” (6:6)

The Torah prohibits extinguishing the fire of the Altar; on the contrary, the fire must be attended to and wood and kindling added as necessary, so that the flame ascends constantly.

If it is forbidden to put out even a single coal on the physical Altar (*Zevachim* 91), how much more is it forbidden to put out even a single burning spiritual ember on the spiritual Altar, the Jewish heart.

The yearning for holiness, the flame in the heart which aspires longingly upward, homeward, must be constantly added to; aided and strengthened through reason, wisdom and discernment, with the illumination of *mitzvos* and the light of the Torah.

continued on page four

PARSHA OVERVIEW

The Torah addresses Aaron and his sons to teach them additional laws that relate to their service. The ashes of the “*Korban Olah*” — the *korban* burnt on the Altar throughout the night — are to be removed from the area by the *Kohen* after he takes off his special linen clothing. The *Olah* is brought by someone who forgot to perform a positive commandment of the Torah. The *Kohen* retains the skin. The fire on the Altar must be kept constantly blazing. The “*Korban Mincha*” is a meal offering that is made from flour, oil and spices. A handful of it is burned on the Altar, and a *Kohen* eats the remainder before it becomes leaven. The Parsha describes the special *korbanos* offered by the *Kohen Gadol* each day, and by Aaron’s sons and future descendants on the day of their inauguration. The “*Chatas*,” the *korban* brought after an accidental transgression, is

described, as are the laws for the slaughtering and sprinkling the blood of the “*Asham*,” the “*guilt-korban*” for certain transgressions. The details for the “*Shlamim*,” various types of peace *korbanos*, are described, including the prohibition against leaving the remains of the “*Todah*,” the thanksgiving *korban*, uneaten until the morning. All sacrifices must be burned after they may no longer be eaten. No sacrifice may be eaten if it was slaughtered with the intention of eating it too late. Once they have become *tamei* (ritually impure) *korbanos* may not be eaten, and they should be burned. One may not eat a *korban* when he is ritually impure. Blood and *Cheilev*, forbidden fats of animals, are prohibited to eat. Aaron and his sons are granted the breast and shank of every “*Korban Shlamim*.” The inauguration ceremony for Aaron, his sons, the Mishkan and all of its vessels is detailed.

Dedicate an issue of
OHRNET
in memory of a beloved one
Call 02-581-0315 for information



THE OHR SOMAYACH TORAH MAGAZINE ON THE INTERNET

Published by
OHR SOMAYACH
TANENBAUM COLLEGE
POB 18103, Jerusalem 91180, Israel • 02-581-0315

General Editor: **Rabbi Moshe Newman**
Editorial & Web Advisor: **Rabbi Reuven Lauffer**
Associate Editor: **Rabbi Mordechai Becher**
Web Production: **Lev Seltzer**

Contributing Editors:
Weekly Daf, Sing My Soul:
Rav Mendel Weinbach
Ask the Rabbi:
Rabbi Moshe Lazerus,
Rabbi Avrohom Lefkowitz,
Insights, Overview, Haftarah:
Rabbi Yaakov Asher Sinclair
Parsha Q&A
Rabbi Reuven Subar

Produced and Designed by the Office of Communications
Rabbi Eliezer Shapiro, Director

© 1997 OHR SOMAYACH INSTITUTIONS - ALL RIGHTS RESERVED
PRINTED IN ISRAEL AT OLD CITY PRESS 02-651-1529

• THIS PUBLICATION CONTAINS WORDS OF TORAH.
PLEASE TREAT IT WITH DUE RESPECT.

OhrNet is available from several sources:
• E-MAIL VIA INTERNET: Write to ohr@virtual.co.il for information.
• WORLD WIDE WEB: Our address is: www.ohr.org.il
• FAX AND REGULAR MAIL WITHIN ISRAEL:
To subscribe, mail us a letter, or fax a request with your name & fax number to 02-581-2890.
• US-MAIL WITHIN NORTH AMERICA:
Call 1-800-431-2272 for subscription information.

• If you have a question about Judaism, you can submit it to Ask The Rabbi. Just send your question using E-Mail to ohr@virtual.co.il and set the subject to "Ask The Rabbi". We can't include all questions submitted in the column, but we do try to respond to everyone personally.

SING My SOUL INSIGHTS INTO THE SHABBOS ZEMIROS

יום שבתון YOM SHABBOSON "THE DAY OF REST..."

“They all joined together in the Covenant. ‘We will do and we will hear’ they said as one.”

The unity of the Jewish People reached its peak when they stood at the foot of Mount Sinai. “Israel camped facing the mountain” (*Shmos* 19:1). Our Sages explain that they did so as “one man with one heart.” (*Rashi*). In response to the invita-

tion from Hashem to accept the Torah “The entire nation declared ‘All that Hashem has spoken we shall do.’” (*Shmos* 19:8) This sense of unity is expressed in their camping in perfect harmony and in their declaration in unison of being prepared to do even before hearing. This is relived by Jews every Shabbos. All week long each Jew may be involved in his own activities for earning a livelihood but on Shabbos all Jews are united in their emulation of their Creator who rested on the seventh day.

לע"נ
ר' אברהם יצחק בן ר' יעקב ז"ל
כ"א אדר ב'
ת.נ.צ.ב.ה.

PARSHA Q&A ?

1. In verse 6:2, Hashem tells Moshe, "'Tzav' (command) Aaron..." When is the word 'Tzav' used?
2. Until when may the fats and limbs of an *Olah* be placed on the *Mizbe'ach*?
3. If, while removing the ashes from the *Mizbe'ach*, the *Kohen* finds limbs that were not consumed, what must he do with them?
4. What was the first *Korban* (sacrifice) brought each day?
5. If someone extinguishes the fire on the *Mizbe'ach*, how many Torah violations have been transgressed?
6. When a *Kohen* is inaugurated to serve in the *Beis Hamikdash*, what offering must he bring?
7. How often must the *Kohen Gadol* bring a *Korban Minchah*?
8. What is the difference between a "*Minchas Kohen*" and a "*Minchas Yisrael*"?
9. When is a *Kohen* disqualified from eating from the *Chatas* (sin offering)?
10. What is the difference between a copper and earthenware vessel regarding the removing of absorbed tastes?
11. Can an animal that has already been dedicated for an *Asham* be replaced with by another animal?
12. List three types of *Kohanim* who may not partake of the *Asham*.
13. List three types of *Kohanim* who have no share in the skins of the *Olah* offering.
14. In which 4 instances is a *Korban Todah* brought?
15. How does a *Korban* become "*Pigul*"?
16. How does the Torah punish a *tamei* person who eats a *Korban*?
17. What position did Moshe fill during the seven days of the inauguration of the *Mishkan*?
18. How many days prior to *Yom Kippur* must the *Kohen Gadol* separate from his family?
19. What other service requires that the *Kohen* separate from his family?
20. What are the 5 categories of *Korbanos* listed in this *Parsha*?

BONUS QUESTION?

"This is the law of the flour offering: The sons of Aharon shall bring it near...." (6:7) "This refers to bringing the flour offering to the Altar." — *Rashi* From here we see that the 'sons of Aharon,' — the *kohanim* — are commanded to bring the flour offering to the Altar. But in last week's *Parsha* *Rashi* states (2:2) that the *kohen's* obligation starts only **after** the flour offering is already brought to the Altar. This implies that a non-*kohen* may bring the offering to the Altar. How can this apparent contradiction be resolved?

I DIDN'T KNOW THAT!

If a person feels unenthusiastic about Torah study or mitzvah observance, he should say the verse, "A continuous fire should burn on the Altar, do not extinguish it (6:6)."

• *Rashbaz* (Thanks to Rabbi Sholem Fishbane)

HAFTORAH: YEchezkel 36:16-38

PARSHAS PARAH

HEART OF STONE

"One who aspires to purify himself spiritually, is given help from above."

The period before Rosh Chodesh Nissan is especially favorable for purification. This is one of the reasons that we read *Parshas Parah* at this time of the year.

But there is a more basic reason: In the time of the *Beis Hamikdash*, it was on the 15th of Nissan that the *Korban Pesach* was brought by all of the Jewish People. *Parshas Parah* deals with the laws of purification that were needed to purify the Jewish People from contact with a dead body — a necessary preliminary to entering the *Beis Hamikdash* and bringing the *Korban Pesach*.

The Haftarah describes the time of *Mashiach*, when

Hashem will "sprinkle purifying waters on the *Bnei Yisrael*" and remove from them all the impurities that have encrusted their souls.

"I will remove the heart of stone from your flesh and give you a heart of flesh instead." (46:26)

Hashem's *mitzvos* are our life blood. When we neglect them, our hearts freeze over, severed from their lifeline. We become spiritually rigid. Our hearts atrophy, coarsen and eventually become as rigid as stone.

And because we then have made ourselves a heart of stone, we don't realize that this is why we have so little faith. How can a heart of stone have faith? We don't realize that our complaints against the Almighty come from a rock chamber entombed in our chests.

Eventually it will be too late for a 'bypass.' Hashem will come and give us a heart that is soft, that cries, that wants to hear the word of Hashem and beats in time to its Maker.

WEEKLY DAF

ERACHIN 14 - 20

DAMNING WITH PRAISE

One should never speak in praise of another person for one is likely to end up speaking ill of him.

This rule is difficult to understand because we find that our Sages (*Eiruvim* 18b) have told us that one should speak only partial praise of a person in his presence and his full praise when he is not there. It also seems to contradict many incidents in the Talmud of sages speaking in praise of individuals.

Two different resolutions are offered for this problem.

1. Rashi explains that the ban is only on speaking excessive praise, because either he or his listener is then inevitably tempted to say “but he has this fault.”

2. Rambam (*Hilchos Deios* 7:4) limits this ban to speaking praise to an audience which is hostile to the one being praised, since this will trigger a put-down on their part.

The explanations offered by these commentaries run into a problem when this rule is quoted in an incident involving Rabbi (Rabbi Yehuda Hanassi) and a scribe by the name of Yehuda Charta. Rabbi expressed admiration for the beautiful scripts of a *Tehillim* scroll which

he assumed was the work of his son, Shimon. When Rabbi Shimon told him that it was the work of Yehuda Charta, his father reprimanded him for speaking praise of a person in violation of the aforementioned ban. It is rather difficult to see in Rabbi Shimon’s revelation of the scroll’s authorship either the ‘excessive praise’ of Rashi or the ‘hostile audience’ of the Rambam.

Rabbi Shmuel Shtrasson (Rashash), in his commentary, which appears in the back of the widely used Vilna edition of the Talmud, suggests that Rabbi felt that his son should have considered him to be a hostile audience as a result of an embarrassment he had earlier suffered because of a divorce document which that scribe had written.

• *Erachin* 16a

THE SERPENT’S PLEASURE

In the hereafter all the beasts will gather and thus challenge the serpent: “The lion and the wolf eat their prey but what pleasure do you have from killing a man by injecting your venom?” The serpent will reply by challenging them

to explain what pleasure does the man who wags an evil tongue have from hurting his victim.

This fascinating dialogue may be better understood against the background of the curse which Hashem pronounced upon the serpent for tempting the first woman to sin by eating from the Tree of Knowledge (*Bereishis* 2:14-15). “Upon your belly you shall move ... and I will create enmity between you and the woman and between your seed and her seed, which shall strike at your head while you strike at his heel.”

Before this curse, say our Sages (*Sotah* 9b), the serpent walked upright on legs. After his demotion he is envious of man who still enjoys that dignified posture. Lacking the ability to raise himself to man’s height, he is steadily trying to bring man down to his level by injecting his venom into the heel of his human rival.

The serpent will explain to the other beasts that he is acting no differently than any man who speaks evil of another. The man of evil tongue is envious of his neighbor, and rather than struggle to raise himself to his rival’s level he tries to bring him down in serpent-like fashion by speaking ill of him.

• *Erachin* 15b

continued from page one

PARSHA INSIGHTS

UNDER COVER

“Command Aaron and his sons, saying ‘This is the law of the elevation-offering...’” (6:2)

Each of the organs of sense have a covering protecting them from that which is undesirable.

The mouth has lips which can prevent the mouth from issuing improper speech. The ears have lobes which can be used to block the entrance of unseemly words. The eyes have lids and brows. Thus it is with all the organs of perception.

With one exception.

The mind has no protection. Thoughts

have no visor. They can come and go at will. Therefore it takes an extra degree of alacrity and alertness to guard against improper thoughts.

Rashi comments on the above verse that when the Torah uses the word ‘command’ it always implies ‘alacrity.’ In the Talmud, Rabbi Shimon states that where there is a ‘*chisaron kis*’ the Torah mandates an extra degree of alertness.

‘*Chisaron kis*’ can mean literally ‘a loss of pocket’ — a monetary loss. In most offerings, the *kohanim* were given part of the animal to eat. However, in the *Korban Olah*, where the entire offering was burned and the *kohen* received nothing, the *kohanim* needed to be commanded an

extra degree of alacrity.

However, ‘*chisaron kis*’ can also mean ‘lacking a cover.’

The elevation-offering was brought as an atonement for improper thoughts. The mind has no barrier, no cover; and thus where there is no protection, an extra degree of alacrity and zeal is required.

Sources:

• **Unaccustomed As I Am...** - Abarbanel; Rabbi Yitzchak Ezrachi in *Mizmor Lesodah* by Rabbi Daniel Travis

• **Warning: Heart - Do Not Extinguish!** - Oros HaKodesh

• **Under Cover** - *Sichos Tzaddikim* in *Mayana shel Torah*

HITTING GRASS

Jaymi Victor
<jv53012@navix.net> wrote:

Dear Rabbi,
Hello! I have a question for you. The quote that I have incorporated into my signature line [text added to the end of an e-mail message - Ed.] is a quote that I have seen in a couple of different places, but I have never seen a reference back to the original source. What is the source in the Talmud or Midrash? Thanks in advance.

>Jaymie Victor
>"Every blade of grass has
>an angel bending over
>it saying, 'Grow, grow.'"

Dear Jaymi Victor,

"Said Rabbi Simon: 'Every single blade of grass has a corresponding 'mazal' in the sky which hits it and tells it to grow.'" This statement is found in the *Midrash Rabba, Bereshit* 10:6.

I heard from Rabbi Moshe Shapiro, *shlita*, that from this Midrash we see that some things need a 'hit' in order to grow.

There's story told about Rabbi Avraham Kook, *atzal* and Rabbi Aryeh Levine, *atzal*. They used to study the Torah together and often they would study outside. On one occasion Rabbi Levine plucked a flower from a tree. Rabbi Kook was upset and told him that in all his days he had never plucked so much as a

leaf from a tree, based on the above mentioned Midrash.

THE 2,000 DOLLAR QUESTION

Chaim Bernfeld
<hy.b@worldnet.att.net> wrote:

Dear Rabbi,
This is a thing that happened. A friend of mine asked me to post this question on the Internet. He is in the construction business. A third person (a neighbor) found out he was on his way to a certain warehouse to pick up something so he asked him to pick up something he purchased there and bring it home to him (I think some tiles). He gave my friend \$8000 which was the agreed price for the tiles. When my friend got there (I don't exactly know why) he started bargaining and the seller agreed to give him the tiles for \$6000. Question: According to halachah who gets the \$2000 difference? Thank you

Dear Chaim Bernfeld,

I asked Rabbi Zalman Nechemia Goldberg, *shlita*, who ruled that the two thousand dollars goes back to your friend's neighbor. The neighbor never relinquished ownership of this money; he merely entrusted it with your friend. Your friend didn't spend it on the tiles, so it goes back to his neighbor.

Now, if things had been slightly different, your friend would have

profited: If, instead of a lower price, your friend had received more tiles, the extra tiles would have been split between your friend and his neighbor.

The difference between these cases is as follows: In the first case, the point in question is the extra money. Since the neighbor is the original owner of the extra money, and he never lost his ownership, he gets it. In the second case the point in question is the extra tiles. Neither the neighbor nor your friend is the original owner.

So who gets the extra tiles in the second case? Although the intention of the tile-seller was probably to give them to your friend, the Sages decreed that the bonus be split with his neighbor whose business transaction 'caused' the extra tiles.

Sources:

- *Shailot and Teshuvot Shevet HaLevi* 5:214
- *Ketubot* 88b
- *Choshen Mishpat* 183

YIDDLE RIDDLE

Last week we asked:

"What word in Hebrew is spelled 'Vav Vav Vav Vav'?"

Answer:

"And his hook" The Hebrew word for 'hook' is 'vav'. It is spelled with two letters: 'vav' and 'vav.' The letter 'vav' as a prefix means 'and.' The letter 'vav' as a suffix means 'his.' Hence, the word spelled 'vav vav vav vav' means 'and his hook.'

GET CONNECTED

To OHR SOMAYACH on the WEB
OVER HALF A BILLION BYTES OF TORAH LITERATURE AND INFORMATION

www.ohr.org.il

PARSHA Q&A!

Answers to this Week's Questions!

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

- 6:2 - It is used to indicate a command that urges performance now, and for future generations.
- 6:2 - Until morning [dawn].
- 6:3 - Return them to the Mizbe'ach.
- 6:5 - The Tamid offering.
- 6:6 - Two.
- 6:13 - A Korban Minchah – A tenth part of an ephah of flour, half of it in the morning and half in the afternoon.
- 6:13 - Daily.
- 6:15 - The Minchas Kohen is burnt completely. Only a kometz (handful) of the Minchas Yisrael is burnt, and the remainder is eaten by the Kohanim.
- 6:19 - If he is tamei (spiritually impure) at the time of the sprinkling of the blood.
- 6:21 - In a copper vessel the absorbed taste can be removed through "scouring and rinsing" while in an earthenware vessel it can never be removed.
- 7:1 - No.
- 7:7 - a) A Tvul Yom – A tamei person who has gone to the Mikveh and is awaiting sunset to become Tahor (spiritually pure); b) A Mechusar Kipurim – A Tamei person who has gone to the Mikveh but has yet to bring his required sacrifice to become Tahor; c) An Onan – a mourner prior to the burial of the deceased.
- 7:8 - a) A Tvul Yom; b) A Mechusar Kipurim; c) An Onan (see answer 12 for more detail).
- 7:12 - a) After a safe arrival from an ocean voyage; b) After a safe arrival from a desert journey; c) After being freed from prison; d) After recovering from illness.
- 7:18 - The person slaughters the animal with the intention that it be eaten after the prescribed time.
- 7:20 - With Kares (spiritual excision).
- 8:28 - He served as the Kohen.
- 8:34 - Seven days.
- 8:34 - The burning of the Parah Adumah (red cow).
- Olah (6:2); Minchah (6:7); Chatas (6:18); Asham (7:1); Shlamim (7:11).

BONUS ANSWER!

Bringing the flour offering to the Altar is a mitzvah, but it is not an absolute requirement. That is to say, the offering is valid even if it is not brought to the Altar. Only a kohen can fulfill the mitzvah of bringing the offering to the Altar. If a non-kohen brings the offering to the Altar, the mitzvah has not been fulfilled, but the offering is valid nonetheless.

• Moznaim L'Torah

RECOMMENDED READING LIST

RAMBAN

6:7	Minchah Laws
6:18	Korbanos
7:8	Hides of Korbanos
7:14	Leavening in Korban Todah
8:1	Chronology of Mishkan Chapters
8:7	Garments of the Kohanim
8:11	Solution to Rashi's Source

8:22

Role of Different Korbanos in Miluim

SEFER HACHINUCH

132	Hiding the Miracle
136	The Kohen Gadol's Offering
143	Dignity and Trust
144	The Benefits of Kashrus

If you have only one year
to devote to serious study in Israel,
take advantage of this opportunity to
attend a one year program in Jerusalem
for self-sufficiency in Jewish learning at...

the **Center** for
TORAH STUDIES

Contact RABBI SAUL MANDEL at the **Center** • Email: mandel@ohr.israel.net or Fax: **972-2-581-281-2890**