



Rabbi Reisman – Parshas Vayikra 5785

1 – Topic – An idea about the Korban Shlomim

As we prepare for Shabbos Parshas Vayikra, the Shabbos of Chodesh Nissan, where we are all Baruch Hashem preparing for Z'man Chairuseinu, the upcoming Yom Tov of Pesach. I'd like to start by discussing the Korban Shlomim with you. The Korban Shlomim is different in that the Torah doesn't say that it comes l'Kapparah at all. Does the Shlomim come as a Kapparah for Chatoim? There seems to be contradictory hints regarding this.

Rashi tells us in 3:1, (שְׁלָמִים שְׁמִטִּילִים שְׁלֹם בְּעוֹלָם). That it's called a Shlomim because it comes to make Shalom. Rashi's indication is that it doesn't come l'Kapparah. And that's I think, the way most understand the Korban Shlomim. However, there are indications that it's not that way in numerous places. For example, in Eiruchin 21a, Rashi himself says, on the Gemara, that says (ממשכנין), that we take Mashkanos for certain Korbanos. Rashi says, (עולות ושלמים אע"ג דשלמים), (מכפרת אעשה). Why do you have to take a Mashkan if it is a Kapparah on an Asei. The person will bring it. (הואיל ולא חובה היא עליה לא חשיב לה כפרה ואתי לשהוי). It's not an obligation to bring a Shlomim. It comes, like Rashi says, as a Kapparah. Once it's not an obligation, we take a Mashkan from the person to obligate him to bring it. But Rashi says there, that (מכפרת אעשה). It's interesting that he says that it does come as a Kapparah. So it seems to be something of a Stira between the Rashi in Eiruchin 21a, (ממשכנים), and the Rashi in our Parsha.

The Gemara in Yoma 36, says (מתודה על חטאת עון חטאת ועל אשם עון אשם). The Gemara says that when the owner does Semicha on a Korban, and (כל קרבנות היחיד טעונים סמיכה), just about every Korban Yochid needs it. So there's a Viduy that's said along. The Gemara's Lashon is, (ומתודה על). It doesn't say Al-Shlomim, Avon Shlomim. So it seems to be saying that there is no Avon Shlomim.

Even more Mefurash in the Rambam, in Sefer Avodah, Hilchos Maaseh Hakorbanos, Perek Gimmel, Halacha Tes Vav, when the Rambam brings that Gemara that your (מתודה) on every Korban its own Cheit, he says, (ויראה לי שאינו מתודה על השלמים אבל אומר דברי שבח). So the Rambam is saying that it doesn't come for Kapparah, there's no Avon. So we have a contradiction, if a Shlomim comes for Kapparah, or it doesn't come for Kapparah. So it needs an answer.

The answer may be hinted at in Tosafos. Tosafos in Eiruchin 21a, (אבל בשעת הפרשה לא בעינן דעת), (אלא בחטאת). He says, (אבל עולה ושלמים דלא לכפרה קאתי כולי האי אינו צריך דעת בשעת הפרשה). Tosafos Lashon is that an Olah and a Shlomim as well, (דלא לכפרה קאתי כולי האי אינו צריך). It sounds like the Shlomim, and maybe the Olah too, are somewhere in between. It's not a full Kapparah. It's a Kapparah, that's not a Kapparah (כולי האי). Funny thing, either it is or it's not. So to sum up, we

have Rashi in the Parsha who seems to say it's not a Kapparah. The Rambam seems to say it's not a Kapparah. On the other hand, Rashi in Eiruchin 21a who says it is a Kapparah. So it needs an answer, and Tosafos says something in between. Maybe the answer lies in the Baal HaTurim.

The Baal HaTurim, in this week's Parsha 3:3 on the Posuk (וְהִקְרִיב מִזְבֵּחַ הַשְּׁלָמִים, אִשָּׁה לִירֵרָה--אֶת-) (הַחֶלֶב, הַמִּכְסָּה אֶת-הַקָּרֶב, וְאֶת כָּל-הַחֶלֶב, אֲשֶׁר עַל-הַקָּרֶב), says the following. The Shlomim, as you know, only certain parts are brought on the Mizbai'ach, and those parts are primarily parts of Cheilev, parts that have fats. Says the Baal HaTurim, L'fi She'bah L'chapeir Al Cheit She'bah Machmas Rov Shumno. He says that this comes to forgive on an Aveira that a person does, because he's too fat as is written in Devarim 32:15 (וַיִּשְׁמָן יִשְׂרָאֵל וַיִּבְעֹט). When Klal Yisrael becomes too fat, it doesn't mean physically fat, it means becomes too wealthy, too opulent, then you need a Kapparah. L'chein Mai'vi Hacheilev. So the Cheilev, which is fat, comes to forgive for that.

Turns out, when Tosafos says (דלא לכפרה קאתי כולי האי), it means, it's not like the Chatas and the Asham, which come for specific Aveiros. No, it doesn't come for a specific Aveira. That's why the Rambam says, you are not Mis'vadeh on any specific Aveira. However, it is a Kapparah, the Shlomim is, for the Aveiros of overindulgence, the Aveiros of opulence, the Aveiros of having a life that's (וַיִּשְׁמָן יִשְׂרָאֵל וַיִּבְעֹט), it's a life which is too Gashmius, too based on physical pleasure. And for that, the Shlomim is a Kapparah. That's an important message. First the important message that you need such a Kapparah. But Rashi says (שְׁמֵטִילִים שְׁלוֹם בְּעוֹלָם). What's the Derech of being Mattel Shalom? To be M'mayit in the physical fat of the earth, the fat of the land. Be M'mayit in all of that.

The Korban Pesach is a Korban Shlomim. The Gemara says, that the Korban Pesach can only be brought up to one year old. If you have a Korban Pesach, and for whatever reason, did not offer it as a Korban Pesach. You can't use it next year, it's going to be too old. It becomes a Shlomim. That's what it says in the Gemara. It says in the first Perek of Rosh Hashanah, approximately Daf Hei or so. That means that B'etzem a Pesach is a Shlomim. Now, of course, if the idea of a Shlomim is to separate yourself from the fat of life, from the indulgences, the extravagance of life, that's the idea. So it makes sense, the Korban Pesach, and the Matzah, which is supposed to represent the simple lifestyle. That would make sense, that the Pesach is a Korban Shlomim.

After all, what did Yidden do every Pesach? They left their homes, and they all traveled to Yerushalayim to be together in the Beis Hamikdash, an area where you didn't have gigantic homes. If you had a gigantic home, many families got into that home, because many Jews came together. And the lifestyle of the Pesach was a lifestyle of a Shlomim, was a lifestyle of this type of a Korban, which is against (וַיִּשְׁמָן יִשְׂרָאֵל וַיִּבְעֹט), which is against the over extravagance and indulgences of life, which cause Aveiros, which cause sin.

And so that's the idea of the Korban Pesach, that's the idea of the Korban Shlomim, and that's why with Pesach upon us, we switch to such a simple lifestyle, as simple as could be, B'ezer Hashem, to create that Avir, which is an Avir of Harchaka from sin, Harchaka from Chatoyim.

2 – Topic – A Thought on Chesed

I'd like to share with you a second idea. That idea has to do with Chesed. I saw a tremendous Chiddush. At the Mishmar, we just made a Siyum on Sefer Iyov, a very unique Siyum. When do you ever see a group of 25 or 35 people making a Siyum on Sefer Iyov, we made a Siyum. We had learned about the disputes between Iyov and his Chaveirim who criticized him. We understand the disputes have a Lomdus to them. I'd like to share with you how the Gemara explains at least one argument between Iyov and at least one of his friends who gave him Mussar.

The Gemara in Bava Basra 16, says that Iyov had a practice of stealing land from Yesomim, improving it, and then returning it. After all, he stole it, so he returned it. The question on that, which the Pnei Shlomo and others on Bava Basra ask, is that the Gemara in Bava Metiza 61b, says (לא תגנוב על מנת לשלם תשלומי כפל). You are not allowed to steal from somebody, even if your intention is afterwards to pay him double and to fool him into taking extra money. If so, how could it be that Iyov is praised for doing this and the Torah says it's a Lav. And even if Iyov was a Ben Noach and not Mechuyav in the Lav, but it can't be that for the Yidden it's a Lav and for the Ben Noach it's praiseworthy.

So both Rav Moshe and Rav Yaakov say something incredible. Rav Moshe in the Dibros Moshe on Bava Basra, Ha'ara Ayin Ches and Rav Yaakov in Emes L'yaakov on Bava Basra. They both say, the Gezairas Hakasuv of you are not allowed to steal even if your intention is to benefit the person you stole from. That's because stealing is an Aveira and we don't want a person to get used to doing a Maaseh Aveirah. The Gezeiras Hakasuv is only the Maaseh Aveirah of Geneivah.

Karka Aino Nig'zeles. Somebody who steals Karka is not stealing, he's not Over Lo Signov, he can't really steal it. Karka Aino Nig'zeles. What he had did was he took over the land, he improved it, and then he gave it back. The Chiddush that Rav Yaakov and Rav Moshe both say, is that that's okay.

If you cause somebody Tzar in a way that ultimately he'll be thankful for it, that's not an Aveirah. That's a very big Chiddush. You cause someone Tzar in a way that your intention is to benefit him, that's not an Aveirah. Very often people have the question about making a surprise party. You say surprise, you're going to scare people. You cause them Tzar. Is that Muttar? In a way, that's for the ultimate benefit, where they would be happy with the outcome. Rav Moshe and Rav Yaakov say that it's Muttar.

It's an incredible Chiddush. He brings a Raya from the Rambam. The Rambam says if you steal in order to pay Keifel, it's Assur, She'lo L'hargil Atzmo B'zeh. You shouldn't get used to stealing. It seems from the Rambam, that were it not for the idea of She'lo L'hargil Atzmo B'zeh, that it would be Muttar. It's a tremendous Chiddush. Now, obviously, it's a place where Iyov and his Chaveirim, in this case, Eliphaz, have room for a Machlokes, for a disagreement. But the Chiddush here is the Chiddush Gadol. To cause someone Tzar, even if it comes out to be, at the end, to be some sort of a benefit, that's actually Muttar. Wow, it's Rav Yaakov and Rav Moshe. I wonder if everyone would agree with it. And, with that thought, with that idea, I would

like to wish one and all an absolutely wonderful, fantastic, Gevaldige, preparation for Pesach, Shabbos Parshas Vayikra!

Rabbi Reisman – Parshas Vayikra 5784

1 – Topic – Vayikra

As we prepare for Shabbos Kodesh Parshas Vayikra, which is also Parshas Zachor, which is also Erev Purim, going straight into the Laining of the Megillah. What similarity could there be between Parshas Vayikra, Parshas Zachor and Megillas Esther, well you don't have to go past the first word of the Parsha to come up with a very basic and important theme that fits all three.

The first word of the Parsha (וַיִּקְרָא) is of course spelled with a small Aleph. Rashi comments on it immediately. There is a fundamental difference between Vayikra with an Aleph. Vayikra is someone who calls out to someone. Vayikra indicates a two way connection between two people. Two people who agree to talk, who designate themselves as people who are speaking. (וַיִּקְרָא) means an incidental connection. People who just happen to bump into each other. When you walk in the street and you bump into each other in the street you say hello. There is a gigantic difference Chazal are telling us. HKB"Y spoke to Moshe (וַיִּקְרָא) with a planned out, thought out discussion which is thought out beforehand and has ramifications in a positive way afterwards.

By Bilam it was as it says in Bamidbar 23:4 (וַיִּקְרָא) it was only something not planned out, it was incidental. It happened to have happened. Not necessarily any planning, not necessarily any consequences, it is different. Zagl Rashi, (וַיִּקְרָא) is a Lashon Tumah, Mikra Lailah. It doesn't mean that the Teich is Mikra Lailah, it means the Teich is they happened upon each other. (וַיִּקְרָא) is a Lashon of Mikra. However, Rashi is telling us that it is a Lashon Tumah. To have a relationship with the Ribono Shel Olam or L'havdil with a human being who is supposed to have a positive influence on you, and there is never any plan to speak, there is never any plan to talk, you just happen to bump into each other and see each other, that means there is no influence. There is no lasting impression. That is a Vort of Tumah, of Mikra Lailah. What is supposed to be a relationship with HKB"Y is supposed to be a (וַיִּקְרָא) relationship not a relationship that you just happen to come across. This is what it says in Parshas Vayikra.

The rule of course is that anything of Kedusha comes with Hazmana, comes with preparation. If you don't prepare for it and you are not (וַיִּקְרָא) it just doesn't happen. You just happen to bump into each other than easy come, easy go. Kedusha has to come with a Hazmana, with a preparation.

Does this have any similarity to Parshas Zachor? Of course. (אֲשֶׁר קָרָא בְּזֵכְרָהּ). Rashi says (לְשׁוֹן) (מִקְרָא) and (טְמֵאָה). Rashi is saying the same thing. In other words, the Middah of Klal Yisrael versus the Middah of Amaleik. Amaleik's Middah is it just happens to be, it is incidental, it is not thought out, it is not something planned well and that is all it is. Klal Yisrael doesn't believe in (מִקְרָא). Klal Yisrael understands that things happen with a plan, things happen with a goal, things happen with meaning. So the first word in Parshas Vayikra is the same word we find (אֲשֶׁר קָרָא בְּזֵכְרָהּ) by Parshas Zachar.

But wait, we are not done yet. What about the Megillah? 6:13 (וַיִּסְפֹּר הָמָן לְיָגִישׁ אִשְׁתּוֹ, וְלִכָּל-אֶהָבָיו, אֶת, (כָּל-אֲשֶׁר קָרָהוּ אֵשֶׁר) Haman tells his wife everything that happened to him. (קָרָהוּ). Ben Bnoi Shel (אֲשֶׁר קָרָהוּ בְּדָרְדֹר). He is the Einekel of the one who is (אֲשֶׁר קָרָהוּ בְּדָרְדֹר). He is one who sees everything as incidental, just happening to happen. (קָרָהוּ) it happened to him without a plan. Without a plan a person can't live a proper life in today's world. A person can't live a proper life in Olam Hazeh Bich'lal. Everything has to be thought out, has to be planned out. That is the Yesod in all three.

The whole idea of Taanis Esther right before Purim is that it is a Hakdama, it is a preparation and it is a Hazmana to Kedusha. It is a preparation. One might say that (מְקָרָא מְגִלָּה) is the Megillah that people hear who are Yir'ai Shamayim. To the people who grab on to the Middah of Amaleik it is (מְקָרָה) with a Hei. It just happens to happen. That is the Yesod Hadevarim.

The Yesod Hadevorim is that Kedusha needs to be prepared for, it needs a Hazmana, it needs a preparation. It needs a person to put his mind to it. It doesn't happen just that you fall into it, it has to happen with a significance, with a meaning.

2 – Topic – Clothing as a theme in the Megillah

I would like to point out to you something interesting that you might notice in the Megillah. Clothing which doesn't play a central role in much in the Torah except for the Bigdei Kehuna in the Beis Hamikdash, doesn't play much of a central role. Somehow in the story of the Megillah a lot takes place with clothing. I didn't make a complete list, but what comes to mind is the idea of Vashti coming without Begadim in front of Achashveirosh and not only that but the Gemara says in Megillah 12b that she herself treated Bnos Yisroel that way. (שהיתה ושתי הרשעה מביאה בנות). (ישראל ומפשיטן ערומות). She was Mevayeish them.

Esther 4:1 (וַיִּקְרַע מָרְדֳּכַי אֶת-בְּגָדָיו). Mordechai in a sign of sadness ripped his clothing. (וַיִּלְבַּשׁ שָׂק). Somehow when he wanted to show his feelings, his Hargashos, he did it by items of clothing. Then Esther says 4:4 (וַתִּשְׁלַח בְּגָדִים לְהַלְבִּישׁ אֶת-מָרְדֳּכַי). Somehow she is into the Begadim of Mordechai. Later, in 8:15 (וּמָרְדֳּכַי יָצָא מִלִּפְנֵי הַמֶּלֶךְ, בִּלְבוּשׁ מַלְכוּת) he is wearing the Levush of Malchus. Constantly there are references to clothing throughout the Megillah. It is an interesting thing that it should play somehow as part of a central theme.

Not only that, but the high visual point of the Megillah is Mordechai wearing the kings clothing on the kings horse being led through the streets of Shushan. Clothing again. What is clothing? Clothing is a very artificial thing. There are two types of clothing. There is a (מְקָרָה) clothing with a Hei at the end, you wear whatever will come your way, you wear it casually. Then there are the Begadim that a person puts on to give an image, to give a certain image of who he is. Someone dresses like a Ben Torah because he wants to show that he is a Ben Torah. Someone dresses formally to go to (מְקָרָא מְגִלָּה) because he holds that (מְקָרָא) is Chashuv, it is something important. A person goes to visit a significant person, an important person, whether it is a Tzaddik or L'havdil somebody has a business meeting, he dresses properly. There is a (מְקָרָא) with an Aleph, and a (מְקָרָה) with a Hei.

Where are we in our Yiddishkeit? Are we formal or informal? Someone told me in his office they dress formally all week and Friday is the informal day. You can dress however you like.

You don't have to wear your suit and tie. He says the hardest day of the week is Friday. The other days of the week they get dressed properly and Friday they have to put their Kup into what they are doing. What does that mean?

It means that informality is also a message. Formality is a message. Bnei Torah have to know that they are Bnei Torah. If in Yeshiva they dress as Bnei Torah and when they leave they shed their image of Bnei Torah, then it is a self-fulfilling prophecy. When Bnei Torah walk out of Yeshiva and they make up their minds to stay Bnei Torah, they see themselves as Bnei Torah, then the dressing is a (וִיקָרָא) with an Aleph, with preparation and with a plan, there is a consequence to it, there is something significant that comes with it. This is a message from the Megillah.

3 – Topic – Proper Pronunciation in the Reading of Megillah is Crucial

I would like to share with you and I think that I have done this in years past, the idea that Laining the Megillah is not easy. You should not go to a Megillah Laining with an inexperienced Baal Korei, or someone who prepared in a rush. It is not likely that you will be Yotzei. A Megillah doesn't have to have all the words in the Megillah, just needs a majority of the words. However, the reading of the words has to be done completely correctly. A person has to read the Megillah and say the words appropriately. There are many people who are not experienced and they are not Yotzei Mikra Megillah, the people around them are not Yotzei. You have to put effort into it.

Just like if you wanted to invest money, you wouldn't go to somebody who is just starting out today and you are his first customer investing money. If you need someone to build you a porch in your backyard would you go to someone who this will be the first porch he is ever building? Not at all. You want someone who has experience.

The same thing with Mikra Megillah. Be careful where you go. For example, it is an easy example. In the very first Posuk some people are not Yotzei right away. It says in the first Posuk, (הַמֶּלֶךְ מָהֵדוּ וְעַד-כּוּשׁ). If it is pronounced incorrectly it means that there is an Avoda Zorah called Moleich that stretches from Hodu until Kush. Moleich pronounced Mil'ail with the accent on the beginning of the word is a name of an Avoda Zorah. With the accent on the end it is kingdom. (הַמֶּלֶךְ) who ruled. So right away in Posuk Aleph of the Megillah there are people who just don't realize that there is a difference in meaning. You want to go and you want to be Yotzei.

In the second Perek, (שִׁשָּׁה חֳדָשִׁים, בְּשָׁמֶן הַמֵּר), Chadashim means news. It is (שִׁשָּׁה חֳדָשִׁים). You are not Yotzei otherwise as it changes the meaning. In 6:1 very few people know (וַיְהִי נִקְרָאִים, לְפָנָי) is correct. V'yi'yu Nik'raim has a different meaning and it is not correct. V'yi'yu means and it will be. (וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵּאמֹר) means Hashem spoke, it is past tense. The Patach under the Vav changes the word to past tense. V'yidabeir means and he will speak. You all know that Yidabeir is future.

Same thing. V'yi'yu (וַיְהִי נִקְרָאִים, לְפָנָי הַמֶּלֶךְ) means in the future it will be read. that is not what it means. (וַיְהִי נִקְרָאִים, לְפָנָי הַמֶּלֶךְ). These are three examples. The Mo'Leich, Chodoshim and the Va'yi'yu where many people don't realize the difference in meaning.

Later in 7:4 (הַצֵּר שָׁנָה, בְּנוֹק הַמֶּלֶךְ). If you say Sha'veh instead of (שָׁנָה) you are changing the meaning as Rashi explains. There are many such examples. Make sure you go to a proper person who is reading the Megillah, a proper Baal Korei. Ai you will say that someone has to start somewhere. It is true. Someone has to start somewhere with his first surgery too, you are not going to him for his first surgery. Same thing here with Mikra Megillah.

4 – Topic – A Nach Question

Let me end with a Nach question. We find that when Klal Yisrael came back in the Bayis Sheini, they sent a message to the Navi Zecharya from Bavel. They asked him 8:19 (צוֹם הָרְבִיעִי וְצוֹם הַחֲמִישִׁי) the fast days that we fast in the fourth month Tammuz, the fifth month Av, the seventh month Tzom Gedalya and the tenth month Asara B'teves, what do we do now that the Bayis Sheini is built? They sent him the question.

What about Taanis Esther, why didn't they ask him about Taanis Esther? The other four it says (וַיְהִי לְבֵית-יְהוּדָה לִשְׂשׂוֹן וּלְשִׂמְחָה, וּלְמַעֲדִים, טוֹבִים) that by the Bayis Sheini they become days of joy. Does Taanis Esther become a day of joy? Why didn't they send a message? I don't remember if I asked this question here in a previous year, it is possible I did and possible I didn't. Either way, let us come up with a good Teretz.

With all this, let me wish one and all a very happy and joyful Purim coming up. Klal Yisrael should have a Simcha'dika Purim, a meaningful Purim. May our Tefillos be answered and may it be an absolutely wonderful Shabbos!

Rabbi Reisman - Parshas Vayikra 5783

1 – Topic – Parshas Vayikra

Shalom Aleichem everyone. On Rosh Chodesh Nissan which is also a preparation day for Parshas Vayikra. Very confusing, what do we talk about on a day like this? It needs a little bit of guidance. So let's talk about a little about Vayikra, a little about Rosh Chodesh Nissan, and maybe even a little bit about the upcoming Yom Tov of Pesach. Parshas Vayikra, I have to tell you, I have an old Kasha which is more and more disturbing as time comes on. It's not disturbing; it's disturbing that I don't know the answer. And I have a Marei Makom, but I have to understand what he says, let me explain what I'm talking about.

Very often we have Gazeiras Hakasuv. Let me give you an example. Let's say I would tell you that the Torah says eat Matza Chodesh Harishon. I would say the following, Chodesh Harishon is Mamayaet Chodesh Hasheini. There's no Mitzva in the second month. How do you know to exclude the third month? Oh, we need another Posuk. So you would tell me that is ridiculous. When I saw Chodesh Harishon it means Chodesh Harishon and nothing else. Not a Mi'ut to exclude Chodesh Hasheini. Chodesh Harishon means Chodesh Harishon.

I agree with that. Of course that's so, there's not much to talk about. Because of that, I don't understand Rashi in the beginning of this week's Parsha in Posuk Gimmel. I don't understand it. It says a Korban Olah has to be a Zachar, a male animal. Rashi says (וְלֹא נִקְבָּה). It's a Mi'ut. Okay, maybe the Lashon is not Dafka. It means a Zachar. But then Rashi says (כִּשְׁהוּא אוֹמֵר זָכָר לְמִטָּה —). It says the second time Zachar to be M'ma'ait

Tumtum and Androginus. What do you mean, if Zachar is M'ma'ait Tumtum and Androginus why do I need two Zachar to be M'ma'ait Tumtum and Androginus? Zachar means Zachar and Zehu. And you don't need, well what's the Pshat in Rashi two Mi'utim?

We have the same problem in Maseches Bava Kamma. The Torah says that if you dig a Bor in a public place (ונפל לתוכו שור או חמור) and what falls into it is an ox or a donkey, you have to pay for the damages. That is the Mazik that we call Bor. The Gemara expounds on this Posuk and tells us (שור ולא אדם, חמור ולא כלים). What that means is that if you dig a Bor you are only obligated to pay for damages to animals. (ולא אדם) and not if a person fell in. That is a Mi'ut.

A Second Drasha (ולא כלים). It says (חמור) and that excludes Keilim (objects that fall in). So the Gemara is saying that there are two Drashos, one Drasha to exclude Adam and one Drasha to exclude Keilim. I don't get it. The Torah says that if you dig a Bor and an animal falls in you have to pay. Why do we need two Limudim, one to exclude people that fall in and one to exclude animals that fall in? It should just say there is no Mi'ut, the Torah just says the rules of Bor apply to animals that fall in and nothing else. What is the idea that we need two Pesukim for these two Limudim? It seems to be a very strange and difficult idea.

This is especially difficult because the Gemara on Ches Amud Beis and Tes Amud Aleph says that if food falls in and gets ruined you are also Patur. We don't say (שור ולא אדם, חמור ולא כלים). We need something for food. So it says there, no, food is included in Keilim. What do you mean food is included in Keilim? It is not that food is included in Keilim, it is that if it says Shor and Chamor it means nothing else. Food is not a donkey and food is not a Chamor. This whole Sugya is somewhat disturbing.

The question I'm asking is when do we say an exclusion is a Limud, is a Drasha, when you exclude one thing and when do we say that an exclusion is not an exclusion and it is just a Posuk? This is a problem which disturbed me and the Menahel in Yeshiva Rav Elya Katz pointed me to a Rav Elchanan in Kovetz Shiurim Pesachim Os Tes Zayin who addresses the question.

Rav Elchanan is going on a Posuk in this Parshas Bo. We have towards the end of Parshas Bo the Halacha that is found in 13:7 (ולא-יִרְאֶה לְךָ חֶמֶץ), the Posuk says that you are not allowed to have Chometz that you are able to see, a Jew is not allowed to have Chometz at all. We call that Baal Yai'ra'eh. It says (ולא-יִרְאֶה לְךָ חֶמֶץ). What does Lecha come to teach us? The Gemara says in Pesachim 5b (8 lines from the top) (שלך אי אתה רואה) that you are only commanded on a Jew's Chometz, (אבל אתה רואה של אחרים ושל גבוה). A Jew is not commanded against seeing Chometz that belongs to Hekdish or Chometz that belongs to a non-Jew. So that, from (שלך) we learn out two exclusions, an exclusion of Chometz of a Goy which the Jew is permitted to see and an exclusion of Chometz from Hekdish which you are allowed to see.

Tosafos there brings two versions of the Gemara. One version of the Gemara says as I said earlier, that it is not two Derashos, the Torah is saying that Chometz of a Jew is Assur. It excludes everything else. The other version of Tosafos is that no, it is two Derashos. It says (לך) twice, once to exclude a non-Jew and once to exclude Hekdish. There, Rav Elchanan is bothered by the question that I am posing to you today. When do we say that one Posuk excludes two

things and when do we say that one Posuk is only able to exclude one thing. Or in other words, when do we say that a Posuk is a Drasha and when do we say it is the Pshat of the Posuk? This is something which needs an explanation. There are multiple other cases where this could apply.

So if you're really serious and these questions really bother you, you'll look up the Rav Elchanan, you'll understand it and you'll send me an explanation of what Rav Elchanan means to say, which I have some difficulty with Mip'nei Kotzer Dai'ti not because of any Chisaron in Rav Elchanan but because of a Chisaron in me. So anyway, that is the Kasha regarding Parshas Vayikra.

2 – Topic – Rosh Chodesh Nissan

I'm going to ask you a question. I'm not going to get to an answer today. I do hope on Motzoei Shabbos to get back to this question and give an answer. But it's a little too elaborate for a short call. But the question is so compelling that I'm going to say it here.

There is a Machokes in the Gemara Maseches Rosh Hashana Daf Yud Aleph if B'tishrei Nivra Ha'olam or B'nissan Nivra Ha'olam. Was the world created in Tishrei or in Nissan? Tosafos later in the Masechta says, Eilu V'eilu Divrei Elokim Chaim. That the world was created in Machshava in Tishrei. G-d Kaviyachol decided to create the world in Tishrei and B'maisa, physically, Kaviyachol G-d created the world in Nissan. And that's why our calculations for Birchas Hachama, our astronomical calculations go from Nissan. As you know, we say Birchas Hachama every 28 years when the cycle of the sun returns to its origin and that is in the beginning in the month of Chodesh Nissan. So we understand B'tishrei Nivra Ha'olam or B'nissan Nivra Ha'olam, physically it was created in Nissan.

My difficulty is this. Why is it that Rosh Chodesh Tishrei, which is Rosh Hashanah, we commemorate the fact that that's the beginning of the world. We commemorate it by having Rosh Hashanah. The Torah tells us Rosh Hashanah, we say Zeh Hayom Techilas Maasecha Zikaron L'yom Rishon and we call the day the beginning of creation. We say Hayom Haras Olam, today is the conception of the world. It's very Geshmak. Haras is conception. It's the Machshava, not the Maisa of the world. We commemorate it. It's very befitting. We do Cheshbon Hanefesh. We do everything as is appropriate for the beginning on Rosh Chodesh Tishrei. Here I am sitting on Rosh Chodesh Nissan and nobody's talking anything. We have nothing to do with the fact that this is the beginning. The world began as we know it today on Rosh Chodesh Nissan. There's no commemoration. Nothing, it is a regular Rosh Chodesh. Why is it that way?

Why isn't the Techilas Habriya commemorated on this day? It's even more difficult because the Halacha is not allowed to fast on Rosh Chodesh. It's Assur to fast on Rosh Chodesh because it is a K'tzas Yom Tov and it is Assur to fast on Rosh Chodesh. There is one Rosh Chodesh that you are allowed to fast. I believe that it is Taf Reish Pei in Shulchan Aruch. There is one Rosh Chodesh that you are allowed to fast and that is Rosh Chodesh Nissan. Not only that, it is a Taanis Hatzadikim. It is the day that Nadav and Avihu died so the Tzaddikim fast today. So somehow this Rosh Chodesh is less than the other Roshei Chadashim. This Rosh Chodesh is a bigger beginning, it is less? Makes no sense. Makes no sense at all. Why should it be that way? And the fact is that it is a Yom Haschala. It is a day of beginning. It is a Chodes when Klal

Yisrael left Mitzrayim and it's when Klal Yisrael entered Eretz Yisrael. It's when the Mishkan was put up for the first time on a permanent basis. There are a lot of Haschalos that happened in Nissan. The Beis Hamikdash, the Chanukas Beis Hamikdash was in Chodesh Nissan. Not only that the weather, the atmosphere is the atmosphere of Haschala. So why don't we commemorate it? Okay, two Divrei Torah, two difficulties, two questions that I have.

3 – Topic – L'sheim Matzos Mitzvah

For the third piece, let me tell you a Meshech Chochma on Parshas Bo an old favorite in the sense that it is a Yesod Gadol M'od. To give a Hakdama, before the current effort to raise awareness of problematic Mezuzos in Flatbush began, there was a meeting in Rabbi Hillel David's house with about a dozen Rabbanim in Flatbush that were there. Rabbanim who had some for whatever reason, had some connection to the Mezuza issue.

Rabbi David spoke, Rabbi David said that a lot of people have Pasul Mezuzos in our neighborhood. I don't know what's going on elsewhere. Flatbush many, many people have many Pasul Mezuzos. He said, until today they were Anusim, they bought in a place that they assumed was good and they are an Ones. Once it becomes clear that there are Pasul Mezuzos in the area, anybody who is lazy to follow up on it no longer has a P'tur of Ones. He quoted a Teshuva in the Rav P'alim to this affect and Zeh Hu. That is the idea that Rabbi David spoke about.

The Meshech Chochmah talks about this in the context of two things. One – the fact that there is an obligation to check Mezuzos. The Mishkanos Yaakov says why don't you go according to the Chazakah that it is still good? You still have to check it. He says why is it different than checking Treifos in an animal which we understand to be a Chiyuv D'rabbanan? Why is checking Mezuzos a Chiyuv D'oraissa? That is the Mishekenos Yaakov's question which the Meshech Chochmah brings on Parshas Bo on the Posuk in 13:10 (מִיָּמִים, מִיָּמִיךָ).

Question # two and this is why I am mentioning it he talks about Lishma, L'sheim Matzos Mitzvah of Matzah. What is L'sheim Matzos Mitzvah, is it like a Korban that it has to be Lishma? Actually Rashi in Chumash says on 12:17 (וְשִׁמְרָתֶם, אֶת-הַמִּצּוֹת) that it is a Sh'mira that it shouldn't become Chayav לִידֵי הַמּוֹצָא (שֶׁלֹא יָבֹאוּ לִידֵי הַמּוֹצָא). Asks the Meshech Chochmah why do you need Matzos Mitzvah only for the Kezayis on the two nights of the Sedarim, you are not allowed to have Chometz anytime? Why is there a Din Shemira for the first or the first and second nights but not the rest of the Yom Tov?

The Meshech Chochmah answers that Ones is a P'tur. Un'sa K'man D'lo Avid. Somebody who does an Aveira B'ones is like he didn't do it and he is Patur. He says Un'sa K'man D'lo Avid makes sense. Un'sa K'man D'avid which is the Lashon of the Yerushalmi, Un'sa K'man D'avid Lo Amrinan. To say that Unsa is like you did something, no. he says like this. By Treifos if you relied on Rov animals are not Treifos, if it did happen that someone ate a Treifa, he is an Ones. He relied on Rov and the Torah says you can rely on Rov. It is K'man D'avid. It is like he didn't eat Treifos, he is clean.

However, by checking Mezuzos, Mezuzos are a Mitzvas Asei. If you are an Ones and you have a Pasul Mezuzah B'ones you are not punished for having that Posul Mezuzah. However, you are still missing the Mitzvah. Un'sa K'man D'avid, it is like you did the Mitzvah Lo Amrinan. Only

Un'sa K'man D'lo Avid, but a Mitzvas Asei is different than a Mitzvas Lo Sasei and an Asei you got to make sure.

With this it is Geshmak to answer the Mitzvah of Matzah. Really you can rely that the Matzah didn't turn Chometz if you did it the way you are supposed to do it without special Kavanos. By a Mitzvas Asei of Matzah the first night or the first two nights which is a Mitzvas D'rabbanan, Un'sa K'man D'avid Lo Amrinan, if you relied that you did things in a way that it generally doesn't turn into Chometz it could be you are an Ones and there is no punishment for eating Chometz and that is why the rest of Pesach you don't need L'sheim Matzah Mitzvah, you just need to do it the right way. However, by a Mitzvas Asei there is no such thing. A Mitzvas Asei if you are an Ones you are in big trouble, you are still missing the Mitzvah. There is no punishment but you are still missing the Mitzvah. You don't have the Mitzvah. Absolutely Gevaldig. It comes out very beautifully. By the Matzah Mitzvah you need L'sheim Matzos Mitzvah. The rest of the time you don't need L'sheim Matzos Mitzvah.

Those who use hand Matzos, maybe some of the machine Matzah too, however, certainly the hand Matzah they are all L'sheim Matzos Mitzvah. That is the way they are made. So there is a Mitzvah K'yumis all Pesach to eat according to the Gaon. But the Ikkur is for the beginning. Therefore, by a Mitzvas Asei you have to be super careful and even if you have a good excuse and you bought it from a Frum person and you relied on Chazakos. It is good, it is fine, it is a good excuse. You are right, in Shamayim they won't punish anybody. But the Mitzvah you are still missing. When it comes to the Mitzvah of Matzah and it comes to the Mitzvah of Esrog, Shofar, Mezuzah you have to be absolutely sure that it is properly done.

With that, I wish everybody an absolutely wonderful Chodesh Nissan. A Chodesh of renewal. A perfect time to undertake, those who are starting a Bein Haz'manim take a Bein Haz'manim Masechta. You are ashamed to learn B'kiyus the whole year because you are in a place that has a catchy disease where they don't know how to cover ground. But now you are out of there. You are in a place that is a normal environment. Cover ground. Learn up some Blatt. Don't be ashamed. No one will see you. If you want, hide in the basement of the Shul and cover Blatt. Learn! Take a Bein Haz'manim Masechta and for that you will Shteig! A Gutten Shabbos and a Gutten Chodesh to one and all!

Rabbi Reisman – Parshas Vayikra 5782

1 – Topic – A Thought on the Parsha Regarding Cheilev

As we prepare for Shabbos Kodesh Parshas Vayikra which is also Parshas Zachor and leading up as Parshas Zachor always does to the wonderful Yom Tov of Purim. Let me begin with something on Parshas Vayikra and then we will move on. Let me start with something that sounds a bit technical. In 3:9 it talks about putting onto the Mizbaiach (הַזֵּבֶחַ הַגָּדוֹל) which means the fats of the tail. The complete tail. Rashi doesn't say that. Rashi says (הַזֵּבֶחַ) that is (הַזֵּבֶחַ) (הַזֵּבֶחַ הַגָּדוֹל) doesn't mean fat, it means the best part of it. (וְהָאֵלֹהִים תִּמְיָמָה). That is the fatty tail. (הַזֵּבֶחַ) doesn't mean fat it means something like the fat of the land, meaning the excellent part.

Why is Rashi doing this? The Ramban explains as follows. We know that there are two words in Hebrew for animal fats. Cheilev and Shuman. Both of which are usually translated as fat, however, Cheilev refers specifically to those fats that are prohibited by the Torah, that are Assur, and Shuman refers to permitted fats. Zagat the Ramban, all Cheilev is fat which is not mixed into the meat, but all Cheilev D'oraissa is fat which comes as a strip of fat either on the diaphragm where we pull off the fat like on a skirt steak or a string of fat in the ribs, wherever the fat that we use and we make the animal to be Kosher it is never mixed in to the meat.

In the case of the tail there is no such string or strip of fat. As a matter of fact, the Ramban says, any part of the body, be it fingers or feet, parts of the body that are constantly moving, never have strips of fat in them. The tail which moves also doesn't. So it can't be that this is referring to Cheilev. Therefore, says the Ramban, and he brings from many Pesukim that Cheilev means the Muvchar Shebo, the excellent part and that is why Rashi Teitches the Posuk of (הַלֵּב) as (הַמְּבַחֵר שְׁבוֹ), its excellent part.

What is of particular interest is that the Ramban says (וְהוֹצַרְכִּי לְהַאֲרִיךְ בַּזֶּה) I have to say this (לְסַתּוֹם פִּיהֶם שֶׁל צַדִּיקִים יִמַּחֵם שָׁמָּה) because there are Apikursim out there. Meaning to say that there were people then as there are today who say that Chazal didn't know the physical facts. Or G-d forbid they say it about the Torah itself. That the physical facts don't match. Since the physical facts don't match so you see that the Torah is not from the Ribbono Shel Olam or you see that Chazal don't know what they are talking about. The Ramban says that there were those who said that Cheilev is a strip of fat, you see it says (הַלֵּב) and there is no such fat, so it must be that Chazal don't know what they are talking about because they never looked into fats and they never saw fats, they were busy in the Beis Medrash and they never looked at animals. To answer back the Apikursim the Ramban says that we have to show from numerous places that (הַלֵּב) could mean the fat of the land.

Today we have this all the time. We have the so called experts saying that Chazal don't know what they were talking about. I am privileged and honored to have a Mispallel who is a professor of Biology and has taken it on himself to examine many of these scientific or biological facts which are disputed by those who are busy saying that Chazal never saw these creatures and don't know what they are talking about.

What comes to mind particularly as I am sitting here today, Chazal say that the pregnancy period of a snake is 7 years. A big fuss has been made of it that it is not true that snakes don't carry their offspring for 7 years. Chazal didn't know snakes and they are ridiculed and are dismissed. This professor, my dear friend, brought me an article. The article has nothing to do with Chazal. It was an article about snakes. It remarked about how snakes have the unusual capacity to carry in their bodies the Zera of the male and become pregnant almost at will and give birth much later. Therefore, it says in the article that it happens up to 7 years later after the mating of the male and female snake that the snake first gives birth. So there is an article that shows that Chazal do know what they were talking about.

It is a shame that there are those people out there who need some gentile scientist to say that you see Chazal knew what they were talking about, but they need it. This is just one of many

examples. The Gemara in Niddah 27a (19 lines from the top) says (מעשה ונשתהה ולד אחד אחר חבירו) (ג' חדשים והרי הם יושבים לפנינו בבית המדרש ומאן נינהו יהודה וחזקיה בני רבי חייא). There was a pair of twins that were born a couple of months apart. Rav Chiya's two sons Yehuda and Chizkiya. There are those who ridicule it that it can't be. A woman doesn't give birth to children a few months apart. So this dear friend of mine brought me an article about women who have split uteruses that do give birth separately. It is rare, but a woman can go into labor and give birth to one child and separately later go into labor and give birth to the second child. My point here is there is nothing new under the sun.

What we see today that there are people saying that Chazal don't know what they are talking about because they never saw Elephants or they never saw snakes and they don't know. The Ramban had such people too and the Ramban says this Pshat that Rashi brings.

2 – Topic – A Thought on the calendar regarding Purim

A thought for the extraordinary Yom Tov of Purim which is coming upon us. Purim is what you make of it. Make sure to go to your Rabbeim and Rabbanim. Go and get Berachos and get Ge'benched. It is a time of extraordinary Beracha because Kol Hapasaiaich Yad Nosnin Lo. Whoever asks the Ribbono Shel Olam gives him. You have to feel the Simcha and the joy of Chag HaPurim.

Let me share with you a couple of thoughts on Chag HaPurim. On the 13th day of Nissan Haman drew lots. There was then three days of fasting and then the Mishta of Esther, perhaps two nights in a row were the Mishta of Esther, and then Haman was hanged. There is a Machlokes as to exactly what day it was. Were the three days the 13th, 14th and 15th of Nissan. The Rashash understands that Haman was hanged on the 15th of Nissan. Rashi both in the Gemara and (Maseches) Megillah understands that it was the 16th of Nissan. The question is why don't we have a Yom Tov then, why were they not Kove'a the day of the Neis that Achashveirosh ordered the hanging of Haman and the elevation of Mordechai? Why do we have it on Purim?

Of course, the typical answer would be that Pesach is not the time to do it. However, I would like to suggest a different answer. In dealing with this period of time, we realize that Haman sent out messengers and the messengers traveled wide and far to tell them the decree. It was 14 days travel just from Eretz Yisrael to Chutz L'aretz and who knows to Paras Uma'dai. So it could be that it took a month or two months. When the Shluchim came let's say on Rosh Chodesh Nissan to a city and said that there was a decree against the Jews, they did not yet know that Haman had been hanged by then. They knew nothing about it. Because the messages that went after he was hanged was three days behind them. So what happened? There was a rolling time of Aveilos. By rolling I mean, in Shushan it was the three days and then they found out right away about the fact that Haman was hanged. But in every country, all the way down to Eretz Yisrael it was later. It could be that in Eretz Yisrael it didn't happen until in middle of Iyar that they heard the tragedy and maybe they fasted also three days and then three days later they heard of the Yeshua. So that the original Yeshua was spread out over time, and therefore, it is not an appropriate time to celebrate. The appropriate time to celebrate is therefore the day that was Shava Lakol in Adar, and by the time Adar came around everyone had gotten the message about the special

opportunity afforded Klal Yisrael to destroy their enemies on the 13th day of Adar, and everybody celebrated at once. That may well be why the celebration was in Adar.

3 – Topic - A Mussar idea regarding Purim.

In 8:3 Esther comes to Achashveirosh (וַתֵּלֶךְ אֶסְתֵּר לְפָנֵי רֹגְלֵיוֹ; וַתִּתְּחַן-לּוֹ). Esther comes, when is that? Later in the Perek it tells us that it was the 23rd day in the month of Sivan. She comes and she cries in front of Achashveirosh. She says help the Jews. Isn't it strange that in 7:3 where she is first having her Mishteh she doesn't cry (וַתַּעַן אֶסְתֵּר הַמִּלְכָּה, וַתֹּאמֶר) and here 3 months later after Haman is hanged already and Mordechai is in control of Beis Haman, now she cries? Why does she cry now more than before?

There is an incredible thought in the Sefer Yosef Lekach, from a Kadmon, on Megillas Esther. He says human nature is that when you have a Hisorerus you let it out onto something. The nature is if you let it out if they ask you for something big and you have Hisorerus and you are hesitant, you give something small, you don't give something big and with that you satisfy the Hisorerus, you satisfy the feeling that you have.

Esther was frightened. She said what happened? I asked to save the Jewish people and Achashveirosh hanged Haman and elevated Mordechai but he didn't make a decree to protect the Jewish people yet. Now she was really frightened. A person doesn't get a strong Hisorerus twice. It happens once. Achashveirosh was awakened to the reality, the right thing to do, but he didn't do everything. Now she had to plead with him and beg with him to get a new awakening, a new Hisorerus.

This is such a Mussar. There are times in our lives that we have a Hisorerus to do things properly. There are times in life that world events shake us up or personal events shake us up and we say that we have to Daven to Hashem, we have to awaken to Hashem. What does the Yeitzer Hora do? He lets us Patur it with Pachim Ketanim. He says oh okay, put a \$20 bill in the Pushka and then it is all over. No! When you have a Hisorerus go for the prize, go for the big thing. That is the message here.

One Bakasha is to please tell the one who is Leining the Megillah, that it is not Shisha Chadashim B'shemen Hamor, it is not 6 new ones in Shemen Hamor. It is Shisha Chodoshim B'shemen Hamor. It is 6 months in Shemen Hamor. Many Baalei Kriya say it wrong. Chodesh means a month. Those who say Shisha Chadashim B'shemen Hamor are saying 6 new ones. What is 6 new ones talking about in Shemen Hamor? Therefore, it is a very important, significant and worthwhile thing to tell your Baal Korei unless he is an excellent Baal Korei and he knows it anyway. Be careful because if you are going to wait until the Laining he won't know what you are talking about. You will have to point it out to him.

An absolutely wonderful Purim to one and all. Next Thursday is Purim you have to come in person to hear the Dvar Torah. My home will be available from 11 in the morning until whatever time it is in the evening. I would love to see you and rejoice with you. On Wednesday night Leil Purim as in every year we will be having a Simchas Purim in my house. One and all are invited to come and join us. I want to thank Rabbi Yitzchok Bald who will be there once again with the

music to celebrate B'ezras Hashem the falling of the enemies of the Jewish people and the uplifting of Klal Yisrael the Kimu V'kiblu. We should do it all again the whole Klal Yisrael, a M'ain of that as we celebrate Purim. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Vayikra 5781

1 - Topic – A Good Story for Seder Night.

As we prepare for Shabbos Parshas Vayikra not quite Shabbos Hagadol because the following Shabbos is Erev Pesach but a Shabbos in the sense of preparation and anticipation is very much similar to Shabbos Hagadol. Let me start with a good story for the Seder night and move on to a Machshava.

The story is about Aliyah L'regel. This time of the year if we would be in Eretz Yisrael in the time of the Beis Hamikdash everyone would be staying in a hotel for Pesach. When they tell you that Jews don't stay in a hotel for Pesach it is not quite true. Because in the time of the Beis Hamikdash nobody stayed home unless they lived in Yerushalayim. Everybody traveled and stayed well maybe not in hotels but stayed in homes in the Yerushalayim area.

This is a story about a farmer who packed up his family and wife and set out from their farm to go to Yerushalayim to be Oleh Regel. It is very challenging because a farmer leaves his entire farm totally unprotected as everyone in the family is Oleh Regel. He is driving in his horse and buggy up to Yerushalayim and halfway up he says to his wife did you remember to shut the window in the barn and she says I thought you shut the windows in the barn. He says oh no, a thief could just climb right in and steal the chickens and the animals. He says to himself you know what, it says in the Torah that HKB"H gives us a promise that if we are Oleh Regel nobody will take our things and he continues traveling.

As he is traveling he says to his wife I don't know if we remembered to hide the silver, did you hide the silver? She says I thought you hid the silver. The silver is there, Oy Vey a thief can come into our hut and steal our silver. We really should go back and hide the silver. He says to his wife you know what, the Torah gives a Haftacha that we will be protected let's be protected. And they go and are still nervous about their home and head to Yerushalayim.

As they approach Yerushalayim they see the Beis Hamikdash from the distance and soon they come very close to the Beis Hamikdash and they find a parking place and head to the Beis Hamikdash. Here the farmer walks in and he is swept away with the majesty and the awe of the Beis Hamikdash. When he gets to the Har Habayis he takes off his shoes and leaves his shoes near the entranceway where they probably had a special place to check in your shoes because it is Assur to go on the Har Habayis with shoes.

He goes up to the Har Habayis into the Azara and he feels the awesome Kedusha of the Beis Hamikdash, of the Kohanim B'avodosam, and the Leviim Be'shiram Uv'zimram. He feels like such a spiritual person. Up in Shamayim HKB"H looks down at him and says as is found in Shir Hashirim 7:2 (מה-יָפּוּ פְעָמַיָּהּ בַּנְּעָלִים, בַּת-נָדִיב). How beautiful is your walking in shoes the Jewish people. What does that mean?

HKB”H says that it is beautiful that you are in the Beis Hamikdash. It is beautiful that you are swept away with the sense of Kedusha in the Beis Hamikdash. But what I hold dear is the traveling. When you travel you weren’t inspired, it was an exhausting trip. When you traveled you were worried about your Parnasa and you relied on me. (מה-יפּוּ פֻּעֵמִיךָ בְּנֵעָלִים, בֵּת-נָדִיב). How beautiful are your steps when you were wearing shoes you traveled to the Beis Hamikdash. What Mesiras Nefesh.

The message here is an important message. That although ultimately it is the time of Kedusha, the time of inspiration that is important. The Seder should be a Seder in which we connect to Torah, Mitzvos and to the Ribbono Shel Olam. (מה-יפּוּ פֻּעֵמִיךָ בְּנֵעָלִים, בֵּת-נָדִיב). How beautiful are your preparations. When you come and you don’t feel inspired. When you feel tired and you are exhausted and when you are busy preparing for the Yom Tov, sacrificing for the Yom Tov. (מה-). (יפּוּ פֻּעֵמִיךָ בְּנֵעָלִים, בֵּת-נָדִיב). Those are the days before Pesach. The days that are hard, the days that are challenging and we push and we do it and we help. That is the beauty.

2 – Topic – A Thought on the Haggadah.

Let me move on to a thought on the Haggadah. (עֲבָדִים הָיִינוּ לַפְּרֹעָה בְּמִצְרַיִם). We will all sit and after the (מה נִשְׁתַּנֵּה) respond that we were all slaves to Pharaoh in Mitzrayim. I understand that most of you can say that, however, I am from Sheivet Levi. Why am I saying (עֲבָדִים הָיִינוּ לַפְּרֹעָה) (בְּמִצְרַיִם)? I wasn’t a servant, I wasn’t a slave. My parents were not slaves or servants. How does Sheivet Levi say (עֲבָדִים הָיִינוּ)?

Once you think about it it is even a stronger question. Avraham Avinu was told as is found in Beraishis 15:13 (וְעָבְדוּם, וְעָנּוּ אֹתָם--אַרְבַּע מֵאוֹת, שָׁנָה). That the Jews would be put to work and be given pain and tortuous work. I am a Levi. How was Avraham Avinu’s Bris Bein Habesarim Nevuah accomplished with me?

Rav Druk in his Darash Mordechai (Vayikra volume page # 76) brings B’sheim Rav Yaakov Kamenetsky. I have to go to Yerushalayim to hear a Vort from my own Rosh Yeshiva. He says B’sheim Rav Yaakov the following. A third Kasha. How were the 400 years Mekuyam? How were the 210 years Mekuyam? The actual work was only 86 years.

Says Rav Yaakov, the Avos felt the pain of the Galus from the fact that they lived intermingled with the pagan world around them, with the non-believing world around them. It was very painful for them. It was very difficult for them. It was tortuous. They had to walk, do business and deal with people that are so far from knowing the truth of Torah. They felt at all times that they were in Galus.

When Yaakov Avinu and his sons and grandchildren came down to Mitzrayim they felt the Galus, they felt the pain of leaving Eretz Yisrael. They felt the pain of living in a society such as Egypt which was full of idolatry. They were in Galus. They didn’t have to work, they felt the Galus. When they died, a new generation came up. This was a new generation, this was a generation that mixed freely among the nations. They felt comfortable among the Mitzrim. They felt comfortable going to the Mitzri Mall, they felt comfortable going to the Mitzri Amusement

Park. They felt comfortable walking the streets of Manhattan. They felt like they belonged. They didn't feel like they were in Galus. The Kiyum of Galus which for over 300 years had been accomplished from the Bris Bein Habesarim, had been accomplished without them being made slaves, for 300 years there was a sense of Galus, it was not necessary to have servitude. That came to an end. And suddenly in order to make that Klal Yisrael, that the Jewish people to feel like they were in Galus HKB"YH caused that they be enslaved, that they be servants, they work for others and in that way the Galus will continue.

Sheivet Levi on the other hand which still felt the pain of Galus even after the period of time where Yaakov and his children had already passed on. They were in Galus without having to work. So it was Mekuyam in them the (וענו אתם--ארבע מאות, שנה). The pain of living among non-Jewish individuals who don't believe in G-d, who don't believe in Torah.

Says Rav Druk, that is why it says (ואלה, שמות בני ישראל, הבאים, מצרימה). These are the names of the Jews who are coming. It doesn't say Ba'u, who came. It says Yaakov and his children were always at all times feeling that they have come to a strange place. As long as it was a strange place they felt the Galus.

What this means to say is that there was plan A and plan B. HKB"YH told Avraham Avinu that they are going to be in Galus, in a painful Galus. Plan A was that the Galus would be accomplished without them being slaves and working hard. Because they will feel that they are in Galus. Plan B, if Plan A doesn't work you go to Plan B. You make them feel like they are in a strange place and that in the case of Mitzrayim was Shemos 1:8 (ויקם מלך-החדש). As soon as (ותמלא) (הארץ, אתם) they walked among the people of Egypt it didn't bother them, it didn't disturb them. We are all good people, sure we are all good people but some believe in the Ribbono Shel Olam and some don't and you are mixing among them? So we are going to make you feel like a stranger in the land. Then things changed.

Our parent's felt like strangers in America. Our generation, Oy Yoi. We feel like we belong, we feel like citizens. We don't feel like guests. We are guests in America. You don't know it? Guess what. (ויקם מלך-החדש). There is a new government. The government has totally different values than we have. Now you feel it? Let's hope we do. Because in the Galus we are supposed to feel it. If we feel like strangers in a foreign land, if we feel the pain of living among people whose sense of values are totally different than ours then it is fine. That is the way it is supposed to be. We are supposed to be in Galus.

In the Sefer Divrei Eliyahu from a Talmid of Rav Chaim Brisker in which he writes that Rav Chaim said in the name of the Beis Halevi the following. He said if Reuven hates Shimon and you ask Reuven why do you hate Shimon? If he is going to answer I despise Shimon, he walks around with ripped clothing, he is smelly all the time, he doesn't shower, he doesn't behave in a fine way, if you say that well then there is an Eitzah. You go to Shimon and you teach him to bathe, to dress properly and then the Sin'a will dissipate. However, if you ask Reuven why do you hate Shimon and he says I just hate the guy, I just can't stand his guts. Then you go to Shimon and you say put on better clothing, take showers, dress as a fine upstanding wealthy man. Then when Shimon dresses as a fine upstanding wealthy man, Reuven is going to hate him even more. Because he hates him B'etzem, he hates him Tachas Sin'as Sanai'sa.

Many times Jews throughout our history have thought that the non-Jew doesn't like us because we are different. We are different and if only we would be the same they will love us. So there is a Beis Levi that says it is a mistake. Tachas Sin'as Sanai'sa. It is an inherent hatred, a dislike that the non-Jews have for the Jewish people. If you are going to dress up as a nice fancy classy person, it isn't going to help you. It is going to make it worse. (וְעַבְדִּים, וְעַנִּי אֹתָם--אֶרְבֶּעַ מְאוֹת, שָׁנָה). Pesach we remember that we are a nation apart, whether we like it or not. We are a nation apart. Ata Virchatanu Mikol Ha'amim, we are a nation apart but a princely nation. A nation that sits at the Seder closes the door to the outside and celebrates that which we have a continuous line of Emunah and faith throughout human history all the way back to Avraham Avinu. What a special night.

As we prepare for Pesach and we Lain Parshas Vayikra about the Avodah in the Beis Hamikdash, the majesty of the Avodah, the inspiration of the Avodah. We should be Zoche to see it again Bimihaira B'yameinu Amen.

Rabbi Reisman - Parshas Vayikra 5780

1 - Topic - Korbanos

As we prepare for Shabbos Kodesh Parshas Vayikra, the Shabbos on which the Parsha will be read in peoples' homes Beyichidus. Korbanos are Kaparah and we certainly look for a time of Kaparah.

I want to talk to you about the Korban Chatos Olah Veyored which appears at the end of this week's Parsha, in Perek Hey. We learned that for a Korban Chatos there are 3 options. An animal, a Keves a sheep, or a Bnei Yona somebody who isn't wealthy enough, it's difficult to bring a Keves, he brings birds as a Korban. And Dalei Dalim (דלי דלים), someone very poor brings the Asiris Ha'eifa (עשירית האיפה), brings just flour.

Later in Chumash we find a Metzora, the Yoledes, there are others who have split Korbonos between wealthy people who bring an animal and poor people who bring birds. But here's the only time we find three levels, an Ashir (אשיר), a Dal (דל), and a Dalei Dalim (דלי דלים).

The Chinuch in Mitzvah 123 says that if a poor person brings a Korban of an Ashir (אשיר), let's say someone really can't afford it and he's supposed to bring, let us say Asiris Ha'eifa (עשירית האיפה) just flour, and instead he brings birds or an animal. The Chinuch says that you're not Yotzei, that a person is not Yotzei. The Torah had Rachmanus on him to bring a Korban of a poor person, and therefore, he's not Yotzei if he brings the Korban of an Ashir (אשיר).

Everybody asked on this Chinuch, they are Mat'meia on the Chinuch. The Mishnah in the end of Negaim says B'feirush that if a Metzora Ani brings the Korban of an Ashir (אשיר) that you are Yotzei? B'feirush a Mishnah, the Chinuch is contradicting a B'feirush Mishnah that says that if an Ani (אני) brings the Korban of an Ashir (אשיר) he's Yotzei? Many Meforshim struggle to answer.

I want to share with you a Teretz that Rav Elyashiv brings in his Shiurim, which is not just a technical Teretz but a Mussar Haskel as well. Rav Elyashiv both on his Shiurim on Shabbos Daf 132 and Kerisos Daf 10 brings from the Chasam Sofer. There's a fundamental difference between the Korban Chatos in our Parsha which comes for Kaparah, and the Korban of a Metzora or Yoledes which comes for Taharah, which comes to allow the person into the Beis Hamikdash.

A Korban for Taharah really should be the same for everybody, and the Torah says that we'll allow poor people to do less. But the Korban for Taharah, the animal Korban really makes sense for everyone. In our Parsha it's talking about Kaparah, about a person who needs forgiveness. A person who needs forgiveness has to understand for what he's looking for Kaparah. It's very individualized. A person who needs less for Kaparah and decides that he needs more. He decides that for his Kaparah he needs much much more for Hashem to forgive him. Such a person is making a fundamental mistake. When he brings such a Korban it's Chullin Ba'azara.

It's the nature of the Yeitzer Hara, if you want to improve your ways and do things a little better, the Yeitzer Hara will tell you, do things a little better? You have to do things much better. The Yeitzer Hara will tell you, you have to do so much more or else it's meaningless.

I remember when my children were very young and they discovered there's such a thing as a check, I can write out a check. And they asked me, can I have a check for a hundred dollars? So I would say to them why a hundred dollars let me make the check for a thousand dollars. They said yes a thousand. I said you know what, not a thousand, I'll make it for a million. Oh surely a million.

You and I all understand that the check for a hundred dollars has meaning, when I come to children, when I give them a check for a million dollars I know that that check is going to bounce, it's not going to go anywhere it's ridiculous.

That is what the Yeitzer Hara tells you. There are times such as the times we're in which require people to improve, to do better. The Yeitzer Hara will have you think you have to do so much more. So much more, such a Shas Tzaarah, it's not true. You have to be nicer to the people around you, the people in your family, you need to do better in your learning. Wherever you're at you could do a little more, that's the Avodah.

Zagt Rav Elyashav when it comes to Kaparah, an Ani עני brings the Korban of an Ashir ((אשיר he's fooling himself, that's not his Kaparah. It's not similar to the Mishna in Negaim which is not talking about Kaparah. It's about Taharah okay any Taharah. If an Ani עני brings the Taharah of an Ashir אשיר, he's not obligated to but he has the right to go into the Beis Hamikdash as a result of the Korban. Kaparah, that's something else.

2 - Topic - People who are celebrating Simchos during this period of time.

I would like to move on to a thought speaking specifically to Chasanim and Kallahs and Bar Mitzva boys, who have the day of their Simcha during this type of period, and are naturally disappointed. Hakadosh Baruch Hu took from them their opportunity to rejoice. Their Aufruf,

their Sheva Berachos. We know the Ikar is to be married, to find a Shidduch, but it's difficult, it's challenging.

I'd like to share with you a thought. Chazal say, and Rashi brings it on the Pasuk that can be found in Shemos 34:3 (וְאֵשׁ לֹא-יַעֲלֶה עִמָּךְ). Chazal say. The first Luchos that we're given with a big splash, with lightning and thunder, and everybody around the mountain. The Ayin Hara affected them, and they ended broken in a short period of time. Luchos Shneios that we're given B'tzina, the second Luchos that were given secretly, they stayed forever and ever. They are still hidden away in the Aron. Luchos Shneios that were given B'tzina, they had a Kiyum.

Who knows, all the Tzaaros we have with Gittin and Shalom Bayis. Mi Yodea, our Chasunas, our weddings today are done in such a wild loud way. We have to have people warning us, the bands are too loud, you have to have earplugs. The Chasunas that are Betzina, the Bar Mitzvas that are Betzina, celebrations that count the Ribono Shel Oilam as the main guest, these have a Beracha to have a Kiyum. They have a Beracha to stick, to stay.

You all know that Tehillim is the Sefer of Klal Yisroel in a time of Tzaarah. The Gemara in Perek Cheilek says that Nevuchadnetzar looked to praise Hashem. So much so that the Gemara says he would've said such beautiful praise it would've put Sefer Tehillim to shame. So a Malach came and slapped him on his mouth to shut him up. That Nebuchadnezzar should not say a nicer, a better, a stronger praise of Hashem than Dovid Hamelech.

Freikt the Kotzker, the Kotzker Rebbe asked, and I should add that it is in the introduction to the ArtScroll Tehillim by Rabbi Scherman. He brings that the Kotzker asks that's not right. If Nebuchadnezzar wants to say praise, let him say praise, how can you shut him up?

Nebuchadnezzar is ready to praise the Ribono Shel Oilam let him praise the Ribono Shel Oilam? Enfert the Kotzker there's a Yisod about Tehillim. People have a mixed impression regarding Tehillim, they think that Dovid Hamelech as a Shepard sat at an edge of a river flowing water, strumming his harp or his guitar composing songs. Sheker it's a lie, those songs are not the songs of Klal Yisroel. Those are not the songs of Tehillim, not Emes.

When did Dovid Hamelech write the book of Tehillim? During times of Tzar, during times of Tzaarah. We just said Kapital 142. Dovid Hamelech was hiding, Shaul Hamelech was running after him to kill him, he held he was a Mored Bimalchus. And Dovid hid in a cave, in the depths of a cave. And just then Shaul walks into the cave. There's no back exit, imagine the terror the fear a normal person would feel.

Dovid Hamelech at that time composed (קוּלִי, אֶל-יְרֵךְ אֲזַעֲק; קוּלִי, אֶל-יְרֵךְ אֲתַחֲנֶן). He composed a Kapital of Tehillim. And so too, the Kapital of Tehillim that define moments are defining moments where Dovid Hamelech was not living with peace of mind, he was sitting Bish'as Tzar Vetz'arah and connecting to the Ribono Shel Olam.

Those are the Tefilos that count the most. Zagt the Kotzker, Hakadosh Baruch Hu said Nevuchadnetzar you want to rival Dovid Hamelech in Tehillim, you have a right to do so, but not while you're sitting comfortably on your throne. I'll tell you what we'll do, I'll slap you on the

mouth. Can you say Tehillim then? I'll give you some pain. When a person feels pain it's hard to praise Hakadosh Baruch Hu, hard to compose a Tefilla. Hakadosh Baruch Hu said I'll give you the chance Nevuchadnetzar, this is the way it goes, this is the way it works.

The lesson is that Divrei Tefillah that are done in a time of a celebration, right by a wedding, under a Chupa with hundreds of people who were just by a smorgasbord, and anticipating yet another big meal, that's one level of praise, the Tehillim said at such a wedding.

The Tehillim said at a wedding that is done with the humility and with fear of a world that is under the Aimas Hadin, that Tefila is something else. The Chasunas that were done during this time, Hashem should make they should all be the most Gebencht families in Klal Yisroel we should learn that those weddings that are done without the loud noises, without all of the fanciness that has become part of the extravagant lifestyle of America. Those are the Shidduchim, those are the Kiyumim those are the weddings that have Beracha.

It should be Nikkur, Ribono Shel Oilam make it be Nikkur that these are the Gebenched Mishpachos with Gebenched families, Gebenched children with joy and Simcha. And let it be that when the clouds lift, that Hakadosh Baruch Hu brings us the better time Bekarov that we realize that a wedding that's done B'tzina, that a wedding that's done in a quiet way, a Bar Mitzvah that's done because a Bar Mitzvah boy in his own home puts on Tefillin. No one is watching and it's meaningful to him, it connects to the Ribono Shel Oilam. That Bar Mitzvah boy should grow up with a special Beracha. The Beracha of great Hatzlacha, a Beracha of concentrating on his Mitzvos, not on the pictures, and not on the dancing, and not on the Kumzitz, and not on the meal.

You should all be Gebenched, but those of us who have special Simchos now should appreciate the opportunity, the blessing they have to have such wonderful moments of Simcha. The Yichud room with the Ribono Shel Olam.

Hakadosh Baruch Hu should give us a week of Refuos and Yeshuos, we need it, there's so many Yidden. Looking forward Im Yirtza Hashem to once again coming back to our Shul with great joy and great Simcha hopefully with something that remains with us from this very difficult experience. Wishing everyone a wonderful Shabbos, please everyone take care of yourselves and Daven for everybody around you. A Guten Shabbos to all.

Rabbi Reisman - Parshas Vayikra 5779

1 - Topic - A thought on the Parsha from Rav Mordechai Druk from his Sefer Darash Mordechai.

As we prepare for Shabbos Parshas Vayikra which is also Shabbos Parshas Zachor and today is Zayin Adar which means that Purim is right around the corner. Let's have a thought on each. Let me begin with a thought on Parshas Vayikra. As we all know, the small Aleph in the beginning of the Parsha of Vayikra is described by Chazal as something added by Moshe Rabbeinu B'anvasanuso, in his humility.

There are different explanations of this. Probably one of the most famous, is that of the Rosh who says that Moshe Rabbeinu asked HKB"H to Kavayochel play down his involvement and to make a Remez to that here in the Parsha by spelling the Aleph in a small way.

In the language of the Tosafos Harosh in the Chumash (בבקשה ממך שתעשה דבר שיכירו וידעו הדורות) (שקשה עלי הקריאה הזאת). In his humility, Moshe Rabbeinu said let's put a hint that this is not me. I am not holding by this Darga. Therefore, the small Aleph.

The question on this Pshat which is I believe a well-known question, is why here, by Mattan Torah Moshe Rabbeinu should say, me I am not Rau'i L'kach, why Dafka here and not by the Mishkan, not by Mattan Torah. By Mattan Torah it also says Vayikra.

Rav Druk (in his Sefer on Chumash Darash Mordechai starting on page 29) brings a beautiful answer based on what is called Teshuvos Rav Sadya Gaon. There is something known as the Teshuva of Rav Sadya Gaon. What is the Teshuva of Rav Sadya Gaon? Normally Teshuva is for an Aveira that you do. Teshuvos Rav Sadya Gaon is even for his Mitzvos. How so?

Rav Sadya Gaon said that I Rav Sadya Gaon did not recognize Gadlus Hashem yesterday. Every day as Rav Sadya Gaon grew in his Avodas Hashem, in his recognition of the greatness of HKB"H, he did Teshuvah that yesterday he wasn't Makir. Had he recognized he would have done things with far more respect and far more diligence. That is known as the Teshuvah of Rav Sadya Gaon.

Rav Druk uses this to explain the Gemara which is found in numerous places in Shas including Pesachim 22b (17 lines from the bottom) (שמעון העמסוני ואמרי לה נחמיה העמסוני היה דורש כל אתים) (שבתורה). That Shimon Ha'amsuni used to Darshun all of the times the word Es appears in the Torah until he got to the Posuk that is found in Devarim 10:20 (את ר' אלריך תירא) and he said there is nothing to add to Hashem's name. The Kasha is that Shimon Ha'amsuni heard Laining every Shabbos and he knew Chumash. Why did he start Darshuning the word Es if he knew that there would be the Posuk of (את ר' אלריך תירא)?

Zagt Rav Druk, in the beginning he figured that when we say (את ר' אלריך תירא) it is L'rabos Talmidai Chachamim. But as time went on and he went through the Torah and Darshuned all of the Essin and he saw the Gadlus of Torah. Like Rav Sadya Gaon, as time went on he had a greater recognition of Gadlus Hashem and he got to the point. (כיון שהגיע לאת ר' אלריך תירא) he said I can't do it because the Gadlus Hashem is much more than I ever dreamt, and therefore, I can't compare anything to (את ר' אלריך תירא).

Zagt Rav Druk, the same thing with Moshe Rabbeinu. Moshe Rabbeinu at Mattan Torah certainly had a great recognition of Gadlus Hashem more than we can imagine. But even that grew and after Mattan Torah and after the building of the Mishkan and they came to bring Korbanos, Moshe Rabbeinu realized like Rav Sadya Gaon that the Hakara of yesterday was inadequate. His recognition of Gadlus Hashem of yesterday was inadequate so that here he wanted it to be known that even after all of that, he still had a new appreciation of Gadlus Hashem. (ויקרא) and he put a small Aleph.

I would like to add that we are not holding by this. I don't know that we recognize our increased recognition of Gadlus Hashem as time goes on. But certainly when it comes to learning Torah, as time goes on we have a greater appreciation of Limud Hatorah.

Rav Hutner writes in one of his letters, almost incidentally in the letter, that he cannot respond, he is not willing to respond to a specific question because as he gets older he needs more and more to be in the Sugya in order to answer. Rav Hutner writes in the letter, I am not telling you if this is an improvement or if it is something that is not good, it is just the way it is.

That got my curiosity. What does Rav Hutner mean? I am not sure what he means but the Teshuvah Rav Sadya Gaon gives me an insight. As time goes on and a person soars in his appreciation of Torah, the appreciation becomes all that more, that he needs to sort of reassess, to understand that there are so many points in Torah that he has to be into it more and more in order to be able to respond. Ad Kan, this is Rav Druk's Machshava on this week's Parsha.

2 - Topic - A thought on the Yom Tov of Purim from Rav Chaim Kanievsky.

In the beginning of the Megillah it describes the wealth of Achashveirosh. It describes it in great length. The question is why is that important? Rav Chaim Kanievsky in his Taima Dik'ra (page 254 on 1:4) gives an incredible Teretz. He says, somebody reading the story of Achashveirosh and 180 days of partying and then his demand from Vashti would wonder if this is a normal human being. How can a normal human being make such a demand of the queen?

Zagt the Megillah the way Rav Chaim Teitcher it, that it can only happen to a very wealthy person. A person who has such astonishing wealth and is a Baal Taiva, it is not having the wealth, it is needing the wealth. Needing to show off the wealth. A person who is wealthy and wants to show it off, needs something new every day.

The Medrash says that every day he brought six new Otzros, six new treasures that he revealed to the people. He needed every day to have more and more to show off. When he ran out of things to show off, he was brought to the point of wanting to show off his wife.

The point being, that in his increased involvement with his wealth and over time it became more and more and more and he just had to have it that he showed off his Taivos that he had, until it got to that point that he did something that seems not normal. Such is the allure of wealth and having to show off one's wealth. Ad Kan the words of the Taima Dik'ra of Rav Chaim Kanievsky.

We take these two thoughts together and as the years go by we realize that with time the more we are involved in things, the more involved in having things and needing things, it comes to a point that you do things that are just not normal. The more involved in appreciating the Ribbono Shel Olam, the more we are involved in appreciating Torah, as time goes on it becomes a new life, a new recognition, a new appreciation.

In thinking about Rav Pam's Shmuzzin over the years, I can't remember a single Purim Shmuzz that focused on the story of the Megillah or Achashveirosh or even a mention of Haman. In

thinking about the Shmuzzin, I remember that they were all about appreciation of K'imu V'kiblu, of Klal Yisrael making a new Kabbalas Hatorah, a new appreciation of learning, a new appreciation of Torah. It is an incredible thing that that was Rav Pam's Marbim B'simcha. His Marbim B'simcha was a new connection, a new appreciation for Torah, for Limud Hatorah. Everything points to Limud Hatorah. As the years go on we become more and more connected to something. It is either stuff or it is spirituality. You have to choose one you can't have both.

3 - Topic - A thought for the 7th day of Adar.

This is the day that the Chevra Kadisha is celebrated by a community and appreciated for what they do. I would like to share with you a thought from the Sefer Ha'ikrim Rav Yosef Albo's (1380 - 1444) extraordinary Sefer regarding the Kavod that we give to the body of a Niftar. It is something important not only for Chevra Kadisha but for everybody. Zagat Rav Yosef Albo in Maimar Daled in Sefer Ha'ikrim that has 4 Mamarim, in Perek Lamed Gimmel and Lamed Daled. He says the following.

A human being consists of his physical body and a spiritual Neshama. From the day that we are born and throughout our lives they are partners, the Neshama resides in the body and they are partners in the existence of the human being. When a person dies, the Neshama separates from the Guf. The Neshama suffers a conflict. On the one hand, K'fi Tiv'o, according to its Teva according to its nature (טבעו) Tes, Vais, Ayin and Vav, its nature the Neshama is spiritual and go on to the Mesivta D'rakiya and have a connection to HKB"H.

On the other hand K'fi Hergeilo, a human being is a product of its nature, of what is normal, of what he is accustomed to and the Neshama looks to the body to give it pleasure as it did for the 120 years that it was on this world. The Neshama is conflicted.

In the very beginning, the Neshama goes back and forth. It struggles in the struggle of the Teva of the spirituality and the Hergil, the Ruchnios. That is what it means in the Gemara in Shabbos 152b (bottom line) (כל י"ב חדש גופו קיים ונשמתו עולה ויורדת). As long as the body is still around the Neshama goes up and comes back down. What does this mean to go up and come back down? It is torn between going up and coming down. When the year is over and the body decomposes, it frees the Neshama. The Tzar that the Neshama has in being drawn to its Guf, that Tzar says the Sefer Ha'ikrim is an extraordinary pain.

He describes it in very strong language as a pain that is very difficult. I will read his words. U'bazeh Yesh Lo Tzar Mach'ov Yoser Mi'kol Tzar She'baolam. The Neshama has a pain that is greater than any pain that exists in this world. U'b'kol Mi'nai Chibur, small types of disconnection Yoser Mis'raifas Aish, it hurts more than a burning fire, Yoser Mi'tzar Hakor, V'hakerach Hanorah, more than the pain of cold and freezing, Yoser Mai'hakor Sakinim V'charavos, more than being hit by knives and swords, U'vimishichas Neshachim V'ha'akrabim, more than being bitten by snakes and scorpions.

The pain that the Neshama feels in being drawn to a physical world, that pain that the Nefesh feels, says the Sefer Ha'ikrim, Hu Hanikra Gehinnom. It is a Gehinnom pain for the Neshama which is spiritual to be drawn to look for physical pleasures from its now dead Guf. The Lashon

in Perek Lamed Gimmel of the Sefer Ha'ikrim explains the Tzar of the Neshama, explains why a Tzaddik doesn't suffer this type of pain, because a Tzaddik K'fi Hergeilo in his lifetime cared about spiritual things and it is not a contradiction to K'fi Tiv'o. It explains why the Tzaddik's body doesn't decompose because the decomposition is a way of freeing the Neshama.

This is why the Chevra Kadisha shows honor to the Guf, because the Neshama is obsessed with the Guf. It is pained by the fact that the Guf cannot respond. The Aruch Hashulchan in Yor'e Dai'a in Siman Shin Nun Bais writes that when a Chevra Kadisha works with a body they have to behave with Tzniyus. The language he says is and I quote, K'ilu Chai, as if the person were alive. She'neshama Makes Bizayon Haguf, the soul feels and recognizes the Bizayon of the body. Wow! What a message!

The message fits in with what I have said until now. The idea that whatever you do over the years of your life, whatever is important. If it is the Mishta of 120 days and the celebration of physical pleasure then the pain of Gehinnom is that much greater. If it is an appreciation of Torah of the Borei Olam, then to be detached is easy. It is like pulling a hair that is skimmed off the milk. It is not hard to separate the Neshama from the Guf.

So a) this is a lesson for the Chevra Kadisha. The Neshama is in pain as it watches the Guf and the Guf has to be treated properly and b) it is up to us to get our Neshama prepared for that time when the Neshama will have the opportunity to head to the Mesivta D'raki'a. It should not be chained down by all of the desires that a person has. With this, I wish everybody a meaningful Zayin Adar. A beautiful Chag HaPurim on the Thursday that is to come.

There will be no phone Shiur this coming Thursday but live you can catch me at home. IY"H I will be at my home from 10 AM to 3:45 PM when I go to Mincha and then again after 4:30 PM. You are welcome to join me, to be Misameach the night before we have the Oilam over. All are invited to come and rejoice after 9 PM for the so called first night of Purim or during the Seuda on the second night. Come, rejoice with Torah and connect to Torah, connect to Yir'as Shamayim. We should all be Zoche to the true K'imu V'kiblu Hayehudim, to be Mekabeil the Torah in a very special way. A Guttan Shabbos and a Freilichin Purim!

Rabbi Reisman - Parshas Vayikra 5778

1 - Topic - The lesson of Toras Kohanim, a lesson of the night of Makkas Bechoros.

As we prepare for Shabbos Parshas Vayikra, also Shabbos Rosh Chodesh as well as Shabbos Parshas Hachodesh. A wonderful Shabbos as we prepare for the coming Zman Cheirusainu, the wonderful Yom Tov of Pesach which is almost upon us. We begin Sefer Vayikra which always comes around the time of Zman Cheirusainu this time of the year.

Let me share with you some thoughts regarding Sefer Vayikra in general and Parshas Vayikra, and I guess Tzav in particular. And that is, as you know Sefer Vayikra is called Toras Cohanim, the book is called Toras Kohanim. The Sefer regarding the Kohanim. Kohanim we understand, however, where does Toras Kohanim come from?

No doubt that the name comes from the fact that the Chumash constantly refers to the Korbanos with the language of Toras. A language of Toras as in Zos Toras Hachatas, Zos Toras Ha'olah, Zos Toras Hamincha, Zos Toras Hash'lamim. It constantly refers to it with the expression of Zos Toras. You will notice that even though I am telling you this, in Parshas Vayikra I don't think that you will find one time the expression Zos Toras, it is all in Parshas Tzav. Which gives us a little bit of a clue as to the breakup of the Korbanos in Parshas Vayikra and Parshas Tzav.

In Parshas Vayikra we are talking to the Yisriailim, we are talking to Klal Yisrael and we are saying Klal Yisrael bring this Korban for this cause, bring that Korban for the other cause etc. Each Korban for its purpose.

In Parshas Tzav we are talking to the Kohanim and we are telling Kohanim what they need to do when the Korban comes their way. It is beautiful. It is called Toras Kohanim. Even though of course the Parsha has a lot to do with Yisriailim. After all, Yisriailim are Mechuyav in bringing the Korban but the language of Toras is used in Tzav which is the Parsha of the Kohanim, Tzav Es Aharon V'es Banav. This is the Parshas for the Kohanim. Still, why the expression Toras?

There is a Nekuda that I would like to share with you from the Hakdama of the Beis Ephraim, in the Teshuvos Ephraim on the Cheilek Orach Chaim. The Beis Ephraim writes in his Hakdama that you can't be Mekayeim a Mitzvah unless you know its Halachos, its Toras. A person can't just be Mekayeim a Mitzvah unless he knows the Halachos of it. A person can have great intentions, but if he doesn't know what it is that he is supposed to do Al Pi Din, it won't work. He can buy a Shofar and want to be Mekayeim the Mitzvah of Shofar but if you don't learn Hilchos Shofar you are guaranteed not to be Mekayeim the Mitzvah. So that, even though a person has a Cheishek and a Hiskarvus to the Ribbono Shel Olam, without Toras, without putting a Koach and your effort into it, it will not work. You have to learn the Halachos in order for it to work.

This idea is similar to what Rav Schwab writes in Parshas Shmini regarding Nadav and Avihu which I spoke out in a previous year (5777 Ayin Sham), the greatness of Nadav and Avihu was the tremendous Ahavah to the Ribbono Shel Olam, the tremendous Hiskarvus. Moshe said they are greater than me and you, then Moshe and Aharon. Their Chisaron was that they didn't follow Halacha. They had a big Cheishek, they brought fire in to burn the Ketores, but you have to follow the Halacha. Even if you have Cheishek, you have to follow the Halacha. Toras Hakohanim. The Kohanim are there. A Yid comes Malei Cheishek, to bring the Korban. Zos Toras, he has to follow the rules of the Torah. This is what the Beis Ephraim writes in his Hakdama.

This week is not only the beginning of Sefer Vayikra but also at the very same time the beginning of Chodesh Nissan. Chodesh Nissan is the same thing. The night of the Seder was in Mitzrayim, the night of Makkas Bechoros, an incredible night. This was a night of Emunah. The Matzah is called by the Zohar Maichal D'heminusa, a Maichal (a food) of Emunah. Poshut Pshat, you saw Makkas Bechoros, you were wowed and you had a lot of Emunah.

A Kasha. How can Matzah be the food of Emunah based on Makkas Bechoros. Makkas Bechoros happened at Chatzos, the Matzah was eaten much earlier. How is that Maichal D'heiminusa?

The answer is no. Emunah in Hashem Klal Yisrael had from all of the Makkos. On this night one thing was different. There were taught Toras. They were taught that you have Halachos. If you want to bring the Korban Pesach you are not allowed to go out of the door of your house, you are not able to break a bone, you have to eat it Tz'li. You can't leave over anything.

Klal Yisrael this night was taught Raza D'heiminusa, the secret. You can have a lot of desire, Cheishek, Ahavah to Hashem but if it doesn't come together with Toras, it doesn't work. It has to be together with Halacha. Eat Matza, you have to eat a Matza that is produced Al Pi Halacha, that you eat in the manner of Halacha, otherwise you are not Yotzei. People who don't know Halacha turn Mitzvos into Aveiros. Sometimes I am at a Chasuna and we are Bentching which is a Mitzva D'oraissa, then I look at his roll and he had only taken a little bite which is less than a Kezayis. His whole Bentching is not a Mitzvah it is an Aveira, Berachos Levatala. Nebach! He is taking something that could have been a Mitzvah and turning into something that is many Berachos Levatala.

The lesson is, without Toras, without Halacha, a person can't have a Kinyan in Torah. The lesson of Toras Kohanim, a lesson of the night of Makkas Bechoros.

2 - Topic - A Nekuda of the Remez of Yissurim and Melika

Let's move on to a second thought regarding Parshas Vayikra. In Parshas Vayikra we have the Korbanos of Ofos, birds. A bird can be brought for an Olah, a bird can be brought for a Chattas. Rav Shamshon Refael Hirsch in Parshas Vayikra in 1:17 has a beautiful Arichos to explain that the Korbanos Ha'ofos are Merameiz on Yissurim that come to a person. Ayin Sham.

Rav Shimon Schwab on Parshas Lech Lecha 15:10 (page # 32 of his Sefer Mayan Beis Hashoeva) adds a Nekuda, a point to Rav Shamshon Refael Hirsch's words. And he adds the following Nekuda. We know that there is a Chattas Ha'of that can be a bird and an Olah Ha'of. There is a difference. By an Olah when the Kohen does Melika he is obligated to remove the head and detach it from the rest of the body. By a Chattas it is the reverse. There is a Lo Sasei, you are not allowed to separate the head from the rest of the bird. Why is that?

Zagt Rav Schwab as follows. We have to know, in the Yesod of Yissurim, of difficulties in this world, everybody suffers from disappointments, difficulties, pain and tragedy Lo Aleinu in Olam Hazeh. They come in two forms of Yissurim. Certain Yissurim (יש יסורים הממרקים עונותיו של אדם) are there to cancel out from Aveiros that a person has. There are other Yissurim that come for a different purpose. That a person should think, a person should be M'oreir himself to do Teshuva. Any type of Yissurim, can have one or both purposes. The Yissurim themselves cancel out the Aveiros plus hopefully they awaken the person.

Zagt Rav Schwab, those are the two Korbanos Ha'of. A bird is an Olah, it is something that a person has an Aliya from there. The head is detached from the bird as if to say even if you are not thinking, even if you are not concentrating, even if you are not doing Teshuva, the Yissurim themselves are Memarkim Avonosov Shel Adom.

Then there is a Chattas. A Chattas is a Kappara. A person is thinking I did this Aveira. There the head is attached to the body. There the Kappara is another level of Kappara. It is a Kappara where a person doesn't just say let the Yissurim cancel out the Aveiros and have an Aliya that way. But let the Yissurim make a better person and that is the Remez of the Korban Chattas. The point of course being, that it is our choice when HKB"H challenges us whatever the challenge may be, when HKB"H gives us a challenge. When HKB"H says to us through his bringing us to points of Yissurim that we need a Kappara, we have a choice, we can let the Yissurim be Memareik without using our heads or we can use our heads and try to devote ourselves more fully to Avodas Hashem.

Why is this Rav Schwab in Parshas Lech Lecha? This is because in Parshas Lech Lecha by the Bris Bein Hab'sarim, as you know, Avraham Avinu is told to bring an Eigel, to bring meat and divide it into two and pass in between as is found in Beraishis 15:10 (וַיִּבְתֶּר אֹתָם בֵּתְוֹן). A sign of a Bris is walking between two parts of something. But he also brought a bird, (וְאֶת-הַצֶּפֶר, לֹא בָתָר). The bird (לֹא בָתָר) he did not separate the head from the body of the Tzippor. From that, the Medrash in Beraishis Rabbah says that HKB"H showed Avraham Avinu the Halachos of Melika.

Freigt Rav Schwab, what does the Halachos of Melikah have to do with this, as this wasn't a Korban? This was the Bris Bein Hab'sarim and what does one thing have to do with the other?

Says Rav Schwab, HKB"H taught this which we have just discussed to Avraham Avinu and he taught Avraham Avinu that sometimes the Yissurim are with the head and sometimes without the head. Avraham Avinu said (וְאֶת-הַצֶּפֶר, לֹא בָתָר). He didn't separate the head of the Tzippur. Hoping that Klal Yisrael in our exile, in our long Galus, which was told to Avraham Avinu at this point, that in our long Galus we should keep our heads on straight. Very challenging. When you are down, it is very hard to think. You think I have to do Teshuva? There are people worse than me. It is not a Teretz the fact that there are people worse than you. This is not a Teretz to anything. You have to improve what you are doing. In what way? In ways you know.

Rav Pam used to say, we are not Neviim and we are not on the Madreiga to figure out the reason that Yissurim come our way. But when they come our way they sure should awaken us. There are things that we do know that we have to do better. That is the lesson in Melikah.

Two lessons for this week. The Toras Kohanim, the Toras Ha'Olah idea which is useful for the Seder night as well and this Nekuda. The Nekuda of the Remez of Yissurim and Melika which can be with the head or without the head. We should do everything with the head.

Wishing everyone a good Shabbos, a wonderful Chodesh Nissan coming upon us. To the Bnei Torah listening, a wonderful Bein Haz'manim of accomplishment. May HKB"H bring the Geula. B'nissan Asida L'ga'ail Bim'haira B'yamainu!

Rabbi Reisman - Parshas Vayikra 5777

1 - Topic - A person who brings a Korban gets credit and a Hiskarvus to Hakadosh Baruch Hu

Certainly the most important words in Chumash Vayikra are the words (רַיִחַּם) Rai'ach Nichoach which is the Ikkur in Korbanos. Korbanos are (אִשָּׁה רַיִחַם-נִיחֹחַ לִירֵךְ). They Kavayochel provide some type of pleasure Kavayochel to the Ribbono Shel Olam and certainly the idea of Rai'ach Nichoach needs some sort explanation. Rai'ach Nichoach is not an expression limited to the Bais Hamikdash, as it is by all Korbanos. We find by Noach as is found in Beraishis 8:21 (וַיִּרְחַח יְרֵךְ, אֶת-רֵיחַ הַנִּיחֹחַ). So that it is there already.

The thought that I would like to share with you is a thought which was printed B'sheim Rav Gedalya Schorr in the Yeshurun journal of Nissan Taf Shin Nun Zayin on page 449. I am not sure if this thought was printed later anywhere else but a Gevaldige idea, a Gevaldige thought. Something you will enjoy.

He says the Inyan of the Rai'ach Tov to HKB"H and the Mashal of the Rai'ach is that a Rai'ach, a pleasurable smell can be smelled from the distance. It is not a type of pleasure that you have to walk up to or approach or handle in order to enjoy. If you want to enjoy food or drink you have to handle it. You have to actually be there. Even sound which you can hear in a distance, is normally limited in its distance. Smell though is something which is not only something that affects a great distance, a great area but it also lasts, unlike a sound. It is a Rai'ach which remains. Normally a Rai'ach that remains is something that is here today and it remains for the future.

Rav Gedalya Schorr writes that the Mashul of Rai'ach here is something that has a Rai'ach Mai'rachok but however this Rachok is, "Ha'inyan Hakorban Hu She'ha'adam Mekabeil Al Atzmo Lhe'hai'tiv Mai'so L'hiskareiv." The idea of Korban is the idea is to draw close to the Ribbono Shel Olam. "V'zehu Nichoach." And the pleasure to HKB"H Kavayochel is, "B'yad Bish'as Hakabbalah Oseh Ha'adam Rai'ach Nichoach." That even though it hasn't yet happened, it is a Rai'ach that is somewhere in the future, but a Rai'ach that is in the future already gives pleasure to HKB"H. That is what is special about Korbanos. Rai'ach Nichoach is somehow a portal from the future back in time, that HKB"H gives credit for something that will be.

Rav Schorr's Mekor for this is the Medrash in Beraishis Rabbah on the Posuk (וַיִּרְחַח יְרֵךְ, אֶת-רֵיחַ הַנִּיחֹחַ), in the Medrash Perek 34 Os Yud. That at the time of Noach, HKB"H Kavayochel had the pleasurable aroma of Avraham Avinu being Moser Nefesh in the Kivshan Ha'aish. In addition, that in the future that Chananyah, Mishael and Azarya would be Moser Nefesh brought a Rai'ach Nichoach to HKB"H. The things that were going to still be in the future, already HKB"H enjoyed. Already enjoyed, K'ilu the Korban is something that allows an opening, a Hiskarvus which has potential for the future. That potential for the future is as if it happened.

He also brings from the Ramban who explains Rai'ach Nichoach that it is a Lashon of closeness. Kol Korban Lashon Kreiva V'achdus. It is a closeness to the Ribbono Shel Olam and this developing of closeness gives a Rai'ach Nichoach already now. So that a Korban has this unique

property. It has the ability to give credit for the future. It allows something to be in the future to already give HKB"H pleasure as a person makes a statement that it is something that he is looking for.

This explains as is found in Beraishis 27:27 (וַיִּרַח אֶת-רִיחַ בְּגָדָיו, וַיְבָרְכֵהוּ). Yitzchok thought Eisav was there and he smelled a Rai'ach and he gave him a Beracha. He knew that Eisav wasn't great. But he had this Rai'ach, thinking it is Eisav, he thought Al Ha'asid there is credit, and for that future credit I could give now. Even L'fi Ha'emes that (וַיִּרַח אֶת-רִיחַ בְּגָדָיו, וַיְבָרְכֵהוּ) is a reference to Yaakov, but Chazal Darshun Al Tikri Begadav Ela "Bogdov." Even Jews who are not perfect, (וַיְבָרְכֵהוּ), HKB"H Bentches them through Yitzchok Avinu. All on the credit of the future.

This concept is a concept that I heard from Talmidim of Rav Yitzhok Hutner, something he called the Ohr Ha'chozeir, an expression found in Sifrei Machshava. That there is a certain Ohr from the future which can shine back in time and can give credit back in time. For example, Moshe Rabbeinu says in what Zechus will we go out of Mitzrayim? As is found in Shemos 3:12 (תַּעֲבֹדוּן אֶת-הָאֱלֹהִים, עַל הָהָר הַזֶּה). Something that will happen in the future you have a Zechus for it now. Because the seeds are there, the potential is there.

So this is the idea of the Korbanos, an idea of a Rai'ach Nichoach. A person committing to the future and HKB"H already giving him credit now. Certainly for a season of renewal, the season of Chodesh Ha'aviv. What a lesson this is. There are times that a person does something in the future or does something now with the potential for the future and he already gets credit for the future.

I saw a thought which matches this in the recently published Sefer Chamin B'motzoei Shabbos on Parshas Pekudai. He says regarding Chodesh Nissan, the expression Chodesh Shebo Yeshuos Makifos. We find the expression that it is a month in which literally Yeshuos, redemption, Makifos, one follows the other. Zagat the Chiddushai Harim quoted there, the Lashon Makifos is also a language of credit. Hakafas Hachanus, getting credit in the store. So besides the simple Pshat, that Yeshuos Makifos. The simple Pshat is Lashon Hakafa, that we are surrounded in the month of Nissan by an extraordinary story of redemption.

In addition to that, it is a month of Yeshuos Makifos. G-d gives Yeshuos based on credit. If a person is Mekabeil and wants for the future to be close to the Ribbono Shel Olam, he has that Ohr Hachozzeir, that Rai'ach Nichoach that goes back in time and gives him credit already. An extraordinary thought, one with great Amkus.

2 - Topic - Sacrificing of yourself to do the Mitzvos of Hashem

We learn at the beginning of the Parsha in 1:2 (אָדָם כִּי-יִקְרִיב מִכֶּם קָרְבָן, לַיהוָה) (אָדָם) one of you. Rashi says (אָדָם) that (אָדָם) (מה אדם הראשון לא) (הקריב מן הגזל, שהכל היה שלו, אף אתם לא תקריבו מן הגזל). Just as Adam Harishon didn't offer a sacrifice from something that was stolen as everything was his, so too for generations a Korban can't be a stolen animal. What is the Limud, just like Adam didn't bring a stolen animal you don't bring a stolen animal.

Rav Schwab points out that the Kal V'chomer is not logical as Adam didn't bring a stolen animal because it would have been impossible for him to bring a stolen animal. Hakol Yi'yeh Shelo. How is that a proof that bringing a stolen animal is a Psul. There are other reasons that it is a Psul. How do we learn that from Adam?

Rav Schwab (in Mayan Beis Hashoeva page # 242) explains, when we say not to bring a Korban that is stolen, the point is not the negative that something that is stolen is not appropriate for a Korban. That you indeed cannot learn from Adam. The point is that a person who brings a Korban gives up something that he owns. He takes something and he gives it away. (אָדָם כִּי-יִקְרִיב מִכֶּם). Adam brought something that was his. It is true that it was his. There can be no thought that it could be stolen as there was nobody else. That is not the point. The point is (אָדָם כִּי-יִקְרִיב מִכֶּם). A person who brings a Korban gives from that which is his, from that which he owns.

This thought that the Chashivus, the importance of a Korban is that you are giving up something that is yours. Your sacrificing, a Korban is called a sacrifice. Kavayochel as if a person gives back to G-d. This idea that a Korban is giving up your own thing, fits well with what Poskim say in the B'air Heitev in Hilchos Arba Minim, that a person who can get a Cheftzah Shel Mitzvah for free, someone who offers him a free Lulav, someone who offers him free Matzah, someone who offers him any Mitzvah for free, should make some type of payment for it. (אָדָם כִּי-יִקְרִיב מִכֶּם). A person in doing a Mitzvah should entail some type of sacrifice, some type of giving something up in order to do the Mitzvah. That is not to say that you are not allowed to take something for free. But it is to say that in the Hashkafa of the Mitzvah a person should give up in something he has and that is the Drasha of (אָדָם כִּי-יִקְרִיב מִכֶּם). Give from something that is yours.

And so, two thoughts on the Parsha, an idea that a person who brings a Korban gets credit and a Hiskarvus to Hakadosh Baruch Hu and the thought of (אָדָם כִּי-יִקְרִיב מִכֶּם) that a person gives of his own. He sacrifices of his own. Of course that is why it is a Rai'ach Nichoach, that is why it is seen as a closeness to Hashem because a person is giving up that which he has as a statement of Hiskarvus to HKB"H.

3 - Topic - Pesach Thought

In closing, I would like to say a Pesach thought. I believe that I asked this as a question in a previous year regarding the Pesach Seder. The Rambam says that during the Pesach Seder we want to keep the children awake and interested, so the Rambam says to give them nuts. By giving them nuts you get them excited. I understand that in the 21st century the kids don't get all excited over walnuts but that is what is says in the Rambam.

The question I asked was that during the Aseres Yemai Teshuvah is that we are told to stay away from Egozim. Egoz is Gematriya Cheit. A nut is a Gematriya of a sin. We stay away from Egozim. Isn't it strange that on the Layla Dim'hai'minusa, the night of Pesach that the Rambam should Dafka say to give the children nuts? Halo Davar Hu! It is really a Davar Pele to give out Egozim on this night.

The answer is that everything to do with this night has to do with the bravo of Klal Yisrael. They had such Emunah that they were not afraid. Klal Yisrael went out to a Midbar. Klal Yisrael on

this night shows their Bitachon in HKB"H by going out to the Midbar without adequate food and provisions, without water. As it says in Yirmiyahu 2:2 (לְכֻמָּה אֲחֵרִי בַּמִּדְבָּר, בְּאֶרֶץ לֹא זְרוּעָה). And we do things this night that symbolize that. We open the door to the street as if to say, HKB"H on this night we rely on you and not on the locks on our front door. On this night we do Mitzvos at night. We don't usually do Mitzvos at night. There are very few Mitzvos that are Meyuchad for night. Some Mitzvos are day and night like Krias Shema and Mezuzah. But a Mitzvah that is unique to one period is usually like Shofar and Lulav which are usually day Mitzvos. This is the only time that it is at night because the Seder is at night because night symbolizes darkness and sin. On this night we go with bravo and courageously with our faith in HKB"H. we are not worried about Egozim, we are not worried about night, we are not worried to open the front door. We don't have the fears that we have all of the time. We place our Emunah, our faith in HKB"H. That is very much a theme. It is not a blind faith in HKB"H. We have faith in him. It is an idea that we are servants of HKB"H and whatever happens to us, it will happen based on our closeness to HKB"H. We can develop a closeness with him. This is a thought regarding the Pesach Seder. IY"H we will have opportunities in which we will discuss other aspects of it.

In the meantime wishing everybody a wonderful Shabbos, a wonderful preparation for Zman Cheirusainu!

Rabbi Reisman - Parshas Vayikra 5776

1. Let's start out with Vayikra. (וַיִּקְרָא, אֶל-מֹשֶׁה; וַיְדַבֵּר יְרֵךְ אֵלָיו, מֵאֵלֶּה מוֹעֵד לֵאמֹר). When I was in Yeshiva we used to Teitch the words into Yiddish and regarding the word (לֵאמֹר) which appears very often in the Torah. (וַיְדַבֵּר יְרֵךְ, אֶל-מֹשֶׁה לֵאמֹר). There seems to be a difference of opinion amongst Rabbeim. Some Rabbeim said (לֵאמֹר) is Zagendik. Others said (לֵאמֹר) means Azoi Tzu Zagen.

For those of you not familiar with Yiddish, there is a real difference between the two. Those who said (וַיְדַבֵּר יְרֵךְ, אֶל-מֹשֶׁה) Hashem spoke to Moshe (לֵאמֹר) Zagendik (saying) whatever follows. The others said (וַיְדַבֵּר יְרֵךְ, אֶל-מֹשֶׁה לֵאמֹר) meaning Hashem spoke to Moshe and he told him to repeat it over to other people. The Targum seems to follow this second Pshat as he says L'maimar. To repeat it to others.

The Kasha we have in this week's Parsha is if you go with that second Pshat that (לֵאמֹר) means that Hashem spoke to Moshe (לֵאמֹר) to say it over to the people, look at Posuk Bais. (וַיְדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, וַאֲמַרְתָּ אֲלֵהֶם). The next Posuk says speak to the Jewish people. So what does (לֵאמֹר) mean, if it means say it over then (וַיְדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל) is redundant and it is not needed. Tzorech Iyun Gadol!

It is not only Parshas Vayikra, you said it this morning first in the Parshas Hatamid (וַיְדַבֵּר יְרֵךְ,) and the next Posuk is (וַיְדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וַאֲמַרְתָּ אֲלֵהֶם) which is the same redundancy and in the Parsha of Tzitzis (וַיְדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וַאֲמַרְתָּ אֲלֵהֶם). If (לֵאמֹר) means say it over to the people, why the redundancy of (וַיְדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל)? This is something which needs an explanation.

The Netziv in his Pirush on the Chumash brings not one but actually two Mechudash'dika Peshatim in (לֵאמֹר). First he brings from the Toras Kohanim. He says why does it say (לֵאמֹר) and

then (דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל). Says the Toras Kohanim, Hashem spoke to Moshe and said (לְאמֹר) repeat the following. The first thing you tell them is (דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל) that HKB"H speaks to me Moshe Rabbeinu only in your honor. He only tells me things that he does for me to repeat to Klal Yisrael. So that (לְאמֹר), say to them. (דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל). The purpose of Nevua is so that it should be said over to the Yidden. This is a Pshat he brings from the Toras Kohanim and the Netziv says that this explanation is not always appropriate but Kol Makon L'fi Ha'inyan. And he seems to support that (לְאמֹר) means L'maimar to repeat it over. Azoi Tzu Zagen and that it means here this extra point.

Then the Netziv brings a Gevalige Pshat from the Yerushalmi. A second Pshat in Laimar. He says that (לְאמֹר) means Hashem said to Moshe (לְאמֹר). Work this out and say it to the people. Torah Shebicsav is given to be Darshuned, to be understood. The exact words of Torah Shebicsav are Torah Shebicsav. (לְאמֹר) work it out, Darshun it, Haruva on it. (לְאמֹר) is not just to say it over to the people but that you should Tumul over it with the people. To work it out to make the Avoda come into something good. So that (דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל) means speak to the Jewish people and say the following words. (לְאמֹר) means much more, it means work it out and Darshun it well. Two Peshatim in a very common word in the Chumash.

2. We find in this week's Parsha the command that every Korban should have salt brought with the Korban. We know that in the Bais Hamikdash they brought things that grew from the ground, that is flour and oil that was brought. They brought living creatures which are the animals and the birds. They also offered a Domeim, inanimate object which in this case is salt which was offered with every single Korban.

Rashi says that the offering of the salt is a Bris Melach from Sheishes Yemai Beraishis. Rashi brings in 2:13 that when HKB"H separated between the higher waters and the lower waters that the lower waters complained that they were so to speak more distant from heaven and the Ribono Shel Olam said look you will be offered up on the Mizbaiach. That is why the Posuk here says in Posuk 13 (וְלֹא תִשָּׁבֵית מֶלַח בְּרִית אֱלֹדִיךָ, מַעַל מִנְחָתְךָ; עַל כָּל-קֶרְבָּנְךָ, תִּקְרִיב מֶלַח). Somehow there is an Inyan of Bris with this salt and that needs explanation. What is there that is a covenant with the salt to bring it on the Mizbaiach? How is that Shayich to us, it is between G-d and the salt. We somehow have a connection to this Bris, how is that so?

For the second time today I quote the Netziv who says something really beautiful. He says that the nature of salt is somewhat unique. Salt by itself is not good to eat, it is not even considered a food. The Mishnah says that you can make an Eiruv Techumin from any food except for salt and water. A Beracha is not made if someone eats just plain salt. It is not an Ochel onto itself. Also, there are many foods in which adding salt would ruin. If you put salt into orange juice it doesn't do much for it. Nevertheless, it is something which uniquely enhances the flavor of food.

Life is the same way. The Bris that HKB"H has with humanity and certainly with Klal Yisrael is to believe in his Hashgacha even though life very often has its difficulty and has things that don't seem to have a purpose in and of themselves. The salt of life. We say (וְכָל-דָּבָר, לֹא-תִקְטִירוּ מִמֶּנּוּ) (אֲשֶׁה לִירֵךְ as is found in 2:11. Honey is not an example of this world. It is not a world of honey, it is not a world of an easy life, it is a world of challenges. That Bris Melach represents exactly that. That Hashgacha Pratis is very often like salt. What happens to you is something that you

have to use to enhance your life even if it is something which in and of itself seems purposeless. We don't understand why HKB"H does something. We have to make the most out of it. It is always what you make of it.

During Aveilos, I learned a few Perakim of Iyov. Iyov Perek 32 is especially powerful with a very powerful message. You see, in the first 30 Perakim, Iyov and his 3 Chaveirim have a dispute. Iyov says he can't understand why all these disasters and tragedies took place. Therefore, Iyov says I have come to the conclusion that there is no Hashgacha Pratis. That HKB"H allows the world to run just by happenstance. Those are the words of Iyov.

His friends disagree and say there is Hashgacha. It must be that you caused pain to orphans, that you turned away widows. It must be that you caused many Aveiros to take place. It can't be otherwise that such tragedies befall you.

After 30 Perakim of debate, a 4th friend appears suddenly. Somebody named (אֶלִּיהוּא בֶן-בְּרַכְיָא). Somebody who we have not heard of from before. Chazal say he was a Navi from the Umos Haolam. (אֶלִּיהוּא בֶן-בְּרַכְיָא) says you are both wrong. He says the following. He says that HKB"H runs the world with Hashgacha Pratis but of course we don't see the Yad Hashem. Nevertheless, every once in a while a window opens and you see a little bit of Yad Hashem. HKB"H lets you see a glimpse of something that is taking place that is obviously Yad Hashem. It couldn't be coincidental. Why is that? That is so that you see a little bit of Hashgacha and from that you should understand that everything is with Hashgacha. If you see that someone is guiding you part of the way so you will understand that he is guiding you the entire way. That is the message of (אֶלִּיהוּא). That is the salt. There are things in life that happen that we don't understand. The Bris Melach is that sometimes what takes place enhances. Sometimes it makes things taste better. There are times it doesn't. There are times that it seems purposeless. One should teach you a lesson for the other. So two thoughts of the Netziv regarding Parshas Vayikra.

3. Now let us turn to Parshas Zachor. What is most probably the most incredible Gemara regarding the last three Pesukim of Parshas Ki Seitzei what we Lain on Shabbos for Parshas Zachar. There is a Gemara in Masseches Bava Basra on Daf 21a (on the bottom) which tells us that Yoav, a great man, a great general, Dovid Hamelech's general. Yoav thought that the Mitzvah is only to destroy the males of Amaleik. (Top line of 21b) (מֵאִי טַעֲמָא עֲבַדְתָּ הָכִי). In a battle with Edom he killed only the males. He was asked why and he replied well it says (אָמַר לִיָּה דְכָתִיב) Timcheh Es Zachar Amaleik. Destroy the males of Amaleik. They said no you are reading it wrong (אָמַר לִיָּה וְהָאֵן זָכָר קָרִינִן). It is Zeicher Amaleik. Yoav was astonished and he went back to his Rebbi and indeed the Gemara says that his Rebbi taught him Zachar Amaleik. Tosafos on the bottom of 21a says that the Rebbi got it right. His Talmidim misunderstood him. The reason the Rebbi was guilty was not because he made a mistake as people can make mistakes and a Rebbi can mispronounce and teach his Talmidim something incorrectly. It happens. But the Rebbi knew the right pronunciation and after teaching it to his Talmidim he did not follow up and he becomes as it says in Yirmiyahu 48:10 (אָרוּר, עֲשֵׂה מְלָאכָתָּ יְרֵד-רְמִיָּה). He did G-d's job improperly. The Gemara says that he was Chayuv Misah. This is the Gemara.

We don't understand, Yoav didn't go to Shul for Parshas Zachor? He didn't hear the Laining of Parshas Zachor? All his life he Lained Timche Es Zachar Amaleik? Didn't he go and hear the

way Parshas Zachor was Lained? Didn't he learn Parshas Ki Seitzei? How could such a mistake take place, it sounds almost comical.

I saw a beautiful Pshat in the summer in the Sefer Afikai Mayim probably under the section of Purim and it was in a footnote and I assume this came from Rav Moshe Shapiro whose Shiurim are transcribed in the Afikai Mayim. He says a Gevaldige Pshat not a Drasha, just a Pshat. He says we find sometimes in the Semichus structure of a word that the vowels change and the example he brings is the following.

Ashan means smoke. We find (אֶשֶׁן הַכִּבְשָׁן) Eshen Hakivshan, the smoke of the furnace. The word Ashan changes to Eshen (a double Segoil word) in Semichos.

He says the Rebbe taught Zecher Amaleik. He didn't teach Zachar, he taught Zecher Amaleik. Really the word Zecher is a free standing word, it stands by itself (זָכָר רַב-טוֹבָה גִּבִּיעוֹ). However, his Talmid Yoav misunderstood it. He thought that Zecher is a Semichus. Zecher Amaleik the males of Amaleik. Therefore, even though every year when they Lained Parshas Zachar they read Zecher Amaleik, he misunderstood and he thought that it is a Semichus word and it means the males of Amaleik.

As Tosafos says, his Rebbe should have been on top of him. Rabbeim give out Teitch sheets, they know what the Teitch should be. It is Geshmak! He heard Zecher Amaleik and he was taught Zecher Amaleik and he misinterpreted and thought that it was a Semichus and it meant the males of Amaleik. What a Geshmake Teitch to an otherwise tremendous riddle regarding a mistake that seems incomprehensible.

And so with that, we have prepared to read Zecher Amaleik or Zeicher Amaleik and IY"H to look forward to the day that HKB"H will rid the world of all remnants of Ra, all remnants of Amaleik and IY"H Parshas Zachar is that we should be Zoche to rid ourselves of the remnants of Ra of those things that pull us down, those things that make us lazy to serve him. May we be Zoche that Parshas Zachar and Purim are times of Aliya for all of us.

This coming Purim, Leil Purim Wednesday night because I am in Aveilos, the usual music and dancing I have in the Shul will not take place. However, I do invite everyone to my house on Wednesday evening where we will have a gathering in the house without the music and dancing. It will be a Simchas Purim all the same.

On Thursday next week there will be no Shiur. Actually I will be speaking plenty when people come to the house but not on the phone Shiur. I wish everyone a meaningful Parshas Zachar, an uplifting Chag Hapurim and certainly for one and all a Beracha that we should all be Zoche to the Kimu V'kiblu Hayehudim to re-energize ourselves as the spring months come to serve HKB"H, to Daven and learn better and to be Mekayeim Mitzvosav. A Gutten Shabos to all!

Rabbi Reisman - Parshas Vayikra 5774

1. A couple of thoughts on the Parsha. The first has to do with the Korban Minchas Nedava which we find at the beginning of Perek 2 (וְנִפְשׁ, כִּי-תִקְרִיב קָרְבַּן מִנְחָה לַיהוָה). It is the only place that we find the expression Nefesh in regard to one of the Korbanos. Chazal Darshun from here that Korban Zeh Ba Leratzos Al Hanefesh that there is a Kapparah involved in the Mincha just as there is in the Olah, Chatos, and the Asham. All Korbanos are connected to Kapparah and that a Minchas Nedava (donated Mincha) is something which comes for Kappara. However, we don't find anywhere, not in the Gemara, not in the Midrashei Chazal what the specific Kappara of a Mincha is. We find regarding the Olah, the Chattas, and the Asham, but nothing regarding the Mincha.

The Netziv in the Hameik Davar on the Parsha makes a suggestion. It is absolutely incredible the Gadlus of the Netziv. He comes to a conclusion based on Pesukim (Pesukim all over Tanach). Normally we find that Gedolim say Nir'e Misugya D'shas or Nir'e Misugya D'shmaytsa. They take a Sugya, but the Netziv from Diyukim from the word Mincha in assorted places comes to a conclusion. His conclusion is the following. He says, this (Korban Mincha) comes for a Kappara for Aveiros that are done due to Middos. Middos here doesn't mean Middos in the sense of Middos Tovos. It means misbehavior which is due to depression, due to jealousy, due to obsession, due to anger. When somebody misbehaves due to a Kilkul Hamiddos, something which is causing him to misbehave due to Middos. So the Mincha is a Kappara specifically for misbehavior due to Kilkul Hamiddos. Where does he get this from? I will mention a few of the Pesukim. In Shmuel Aleph 26:19 when Shaul is pursuing Dovid and Dovid confronts him. Dovid says (אִם-יִרְוֶה הִסִּיתִיךָ בִּי, יָרַח מִנְחָה) for what you are doing to me the Kappara comes from smelling a Mincha. What in the world does a Mincha have to do more than any other Korban which is a Kappara? The Netziv explains, because we know that Shaul pursued Dovid because of a Ruach Hashem, a depression which came upon him so he said (אִם-יִרְוֶה הִסִּיתִיךָ בִּי) if Hashem led you to pursue me (יָרַח מִנְחָה), smell the Mincha and that will be the Kappara for you.

Another example, in the Haftorah of Chazon Yoshiyahu which is found in Yeshaya Perek Aleph. Yeshaya tells the people 1:13 (לֹא תוֹסִיפוּ, הָבִיא מִנְחַת-שָׁוְיָא) don't continue bringing worthless Menachos. Why Menachos? All Korbanos were brought, what is special about the Mincha? Again the Netziv explains, the Mincha is a Kappara for misbehavior which is due to a person who is depressed, is jealous, is angry, anyone of the different Kilkul Hamiddos. However, the generation of Yeshaya were making a deliberate effort, a Beshita effort to sin. Therefore, he tells them (לֹא תוֹסִיפוּ, הָבִיא מִנְחַת-שָׁוְיָא) you bring a Kappara for the wrong thing, you are pretending that it is a Kilkul Hamiddos that leads you to this behavior. It is not.

In Chumash in Parshas Korach 16:15 Moshe Rabbeinu says to the Ribbono Shel Olam (אֶל-תִּפְּנוּ אֶל-מִנְחֹתֵיכֶם) don't turn to their Mincha offering. What does a Mincha offering have anything to do with Korach? The same thing. The Netziv explains, because had the Aveira of Korach been because of Kilkul Hamiddos they would not deserve such a severe punishment, such a once in the history of the world punishment. However, it is not that way. Moshe Rabbeinu says to the Ribbono Shel Olam their Kilkul comes from a Shittas Hachaim, from an opinion that they have certain rights to go against what HKB"H decreed and for that reason (אֶל-תִּפְּנוּ אֶל-מִנְחֹתֵיכֶם).

We find a similar use in the second Perek of Malachi 2:13 (מֵאִין עוֹד, פְּנוּת אֶל-הַמִּזְבֵּחַ). The same idea of not turning towards a Mincha where people sin deliberately. It is amazing the Gadlus of the Netziv from these Pesukim in various places in Tanach to come to a conclusion which fits beautifully in these places and in others regarding the uniqueness of a Mincha.

We find four types of Mincha. 1) is flour and water, 2) when it is baked, 3) when it is on a (Machavas) pan, and 4) which is cooked in a pot and it is a softer Mincha. Four types of Mincha. The Netziv explains that it comes for the four types of Kilkul Hamiddos. 1) depression, 2) when the person is too involved in levity and in Kalus, 3) anger, and 4) that which comes from Taiva or the pursuit of pleasure. Four types of Menachos against these four dangerous Kilkul Hamiddos.

Based on this Netziv we understand that we find by the Mincha a Lav in 2:11 (לֹא תַעֲשֶׂה, חֶמֶץ) that it is not allowed to be Chometz. Why a Lav on it being Chometz, we all understand. Since Chometz is a symbol of Kilkul Hamiddos it can hardly be a Michapeir on Kilkul Hamiddos and therefore, these Menachos were all Matzah Dafka. We find Chometz, we find a few Korbanos that could be Chometz but not a Minchas Nedava. Minchas Nedava is never Chometz unlike for example the Shte Halechem that we bring on Shevuos which is allowed to be Chometz. This is a Vort regarding the Korban Mincha.

2. Let's move on to something regarding to Korbanos, the other half of Sefer Vayikra. As you all know we find the expression Raiach Nichoach by every Korban (Menachos too). They are Raiach Nichoach Ishei L'Hashem. There is one Korban where we don't find anywhere in the Torah the expression of Raiach Nichoach. As a matter of fact it is probably the Korban mentioned the most times in Chamishei Chumshai Torah and we don't find the expression of Raiach Nichoach once, and that is the Korban Pesach. It is a bit of a Pele. I would think that the Korban that has to do with Yetzias Mitzrayim should have the biggest Raiach Nichoach to the Ribono Shel Olam. It needs an explanation.

In the Sefer Tzitz Hasadeh on Chag Hapesach he has a beautiful explanation and if you remember you can save this as a Vort for the upcoming Chag HaPesach. The Ramban in the beginning of Vayikra 1:9 quotes the Rambam. The Rambam says that the reason for the Mitzvah of Korbanos was because the Goyim had Korbanos to their Avodah Zorah and to offset that HKB"H gave Klal Yisrael a Korban. We shouldn't have a Taiva to bring Korbanos to an Avodah Zorah so HKB"H said you can have Korbanos here. This is what the Rambam writes in Moreh Nivuchim. It is of course a Ketzas Pele. The whole purpose of a Korban is as a safeguard against Avodah Zorah? The Ramban along with virtually almost every Rishon that quotes the Rambam disagrees vehemently. The Ramban says what do you mean? A Korban is Raiach Nichoach Lashem. The Korban is brought as a Raiach Nichoach as something which is positive. He asks that Noach brought a Korban when he came out of the Taiva. Kayin and Hevel brought Korbanos, there was no Avodah Zorah in the world and therefore, the Rambam is seen as a Pliya Atzuma.

It could be says the Sefer Tzitz Hasadeh that Ain Hachi Nami, all Korbanos that are Raiach Nichoach come for positive reasons. Nevertheless, the Korban Pesach which is unique is not called a Raiach Nichoach Lashem, can be understood based on the Rambam that it is brought as

a Geder against Avodah Zorah. So that all Korbanos come as a Siman of Ahavah and Hiskarvus to the Ribbono Shel Olam and the Korban Pesach which is different in so many ways, it is different not only on when it is brought and when it is eaten but also in the Halachos of the Korban. There is no part of the Korban which is offered onto the Mizbaiach, there is no Raiach Nichoach opportunity. It may be that the Korban Pesach remains as the Rambam says as a Geder to Avodah Zorah. Shemos 12:21 (מִשְׁכּוֹ, וּקְחוּ לָכֶם), when the Ribbono Shel Olam commanded Korban Pesach he said (מִשְׁכּוֹ, וּקְחוּ לָכֶם). Mishchu Yidaichem Mai'Avodah Zorah and go take a Korban Pesach. How beautiful. It fits absolutely into this Machshava that the Korban Pesach is not Raiach Nichoach. It is meant as a Hakdara a Sur Maira, a Mishchu Yidaichem Mai'Avodah Zorah. We find by the Korban Pesach that there was a certain amount of Mesiras Nefesh in bringing the Korban Pesach. That again fits well. It was again a Geder against Avodah Zorah.

What we gain with this is something incredible for those at least who are interested in learning Nach. We find in Nach when Malchei Yisrael started movements of Teshuvah that they had Klal Yisrael come together and bring a Korban Pesach. We find it at least twice. Yoshiyahu Hamelech in Melachim II 23:21 when he has Klal Yisrael doing Teshuva and Yoshiyahu was the last great Machzir B'teshuvah from all the Malchei Yisrael. He says (וְאֵת-כָּל-הָעָם לֵאמֹר,) (עָשׂוּ פֶסַח, לִירֵרָא אֱלֹדִיכֶם). We find the same thing regarding Chizkiyahu who of course the Posuk says was the greatest person that brought Klal Yisrael to Teshuva in Divrei Hayamim II at the beginning of Perek 30 it is brought that Chizkiyahu or as it is brought in Divrei Hayamim Yechizkiyahu had Klal Yisrael bring a Korban Pesach (וְגַם-אֲגָרוֹת,) (כָּתַב עַל-אֶפְרַיִם וּמְנַשֶּׁה, לָבֹא לְבֵית-יְרֵרָא, בִּירוּשָׁלַם--לַעֲשׂוֹת פֶּסַח, לִירֵרָא אֱלֹדִי יִשְׂרָאֵל וְגַם-). Again he asks them to bring a Korban and if you know anything about Nach it is an incredible thing that he said (אֲגָרוֹת כָּתַב עַל-אֶפְרַיִם וּמְנַשֶּׁה). Chizkiyahu was only the Melech on the two Shevatim as it was in his days that the 10 Shevatim went to Galus. As part of his Teshuva movement he brought a Korban Pesach. This fits well with this Yesod. The Korban Pesach is a Geder against Avodah Zorah. Of course this sheds new light on the Seder Shel Pesach. The Pesach Seder is supposed to have Matza, Maror, and the Korban Pesach. Pashtus they have no connection to each other, they are just the three Mitzvos Hayom. If the Korban Pesach is Raiach Nichoach then it doesn't fit into the idea of Chametz Umatza. However, given our understanding that the idea of having Matza and not Chametz is part of Biur Hara, Biur Chametz, getting rid of that which is bad, then the Korban Pesach fits absolutely beautifully. The Korban Pesach is the Hakdara against Avodah Zorah. And so, we have an insight into the Korban Pesach and I am sure as we study the Korban Pesach in preparation for Chag HaPesach we will find additional places where this Yesod fits. Any solid Yesod that a person comes up with if it is true fits in other places.

Rav Chaim Brisker used to say if you go on a good road you will meet people. In learning, if you go on a good road, if you have a Mehaleich, an approach, a Klaliyosdika approach and it is true then you see that it fits in numerous places. And so, in the 5 weeks or so until Pesach, in these weeks learn about the Korban Pesach. Looking forward to finding other places where this Yesod fits well.

The question of the week:

We spent the last half of Sefer Shemos learning about the Klei Hamishkan. When did the Klei Hamishkan get their Kedusha? We find two ideas and it seems that they can't both be true. We

find the idea that Avodosom Mechancham that every Keili didn't get its Kedusha until it was used. The Avoda, the first time it is used is Mechaneich it. That is Sefer Vayikra where the Keilim are finally used. We also find in Shemos that there was a Meshicha with the Shemen Hamishcha. A Meshicha with the Shemen Hamishcha, that presumably gave it its Kedusha. That is what the Posuk says. Was it with the Shemen Hamishcha or was it with the Avodasam Mechanchim? It seems to be two different competing ideas both of which are supposed to give it its Kedusha. Tzorech Iyun! IY"H we will revisit it at some future date Bli Neder. Wishing absolutely everyone a wonderful Shabbos Kodesh!

Rabbi Reisman - Parshas Vayikra 5773

1. We begin Sefer Vayikra this week and it is an appropriate time to be Mizareiz (to remind people) that there is a Parsha of Korbanos at the beginning of the Siddur. People should be more Zahir than they are in the saying of the Korbanos. As I have mentioned numerous times, if Korbanos seems too long and for that reason you ignore the entire thing, it is K'dai to know that the main parts of the Korbanos section are the Korban Tamid and the Ketores which is 8 Pesukim and 5 Pesukim and as I have mentioned numerous times a person should be Mizareiz with himself to say it and to learn it Baal Peh and say it on the way to Shul. It is something which a person should be more careful with.

Let's talk about Korbanos. A Korban Chatas is a Korban which is brought if a person violates (he is Oiver) on any of the 34 Lav D'oraissa which are Chayuv Kareis (any of the 34 negative prohibitions in the Torah for which you are Chayuv Kareis, if someone does one of those Aveiros B'shogeig (he does it by accident) because he forgot, then he is Chayuv to bring a Korban Chatas. This could happen today if for example someone wakes up in the middle of the night and doesn't remember it is Shabbos and turns on the light (Chas V'shalom), such a person is Chayuv a Korban Chatas.

The question is what do we do today? Today let's say someone was Oiver on for example Chilul Shabbos B'shogeig is he actually obligated to bring a Korban Chatas? When Mashiach comes will we be obligated to bring a Korban Chatas for each of the Aveiros that we did B'shogeig in the years before the Bais Hamikdash was rebuilt?

On this question there are 2 Gemaras in Shas which seems to say that you will be obligated to do and there are 2 Gemaras in Shas which seem to say the reverse. First, the Gemara that seems to say that we are Patur. In Megillah 31b (3rd wide line) the Gemara says (אמר לפניו רבש"ע תינה בזמן) שביית המקדש קיים בזמן שאין בית המקדש קיים מה תהא עליהם אמר לו כבר תקנתי להם סדר קרבנות כל זמן (שקוראין בהן מעלה אני עליהן כאילו מקריבין לפני קרבן ומוחל אני על כל עונותיהם) that Avraham Avinu asked HKB"H when the Bais Hamikdash is standing I understand that Jews will have Kappara (forgiveness). At the time that the Bais Hamikdash is not standing what will be in regards to forgiveness? HKB"H responded and the Gemara says B'fairush that when there is no Bais Hamikdash you don't have to bring a Korban, you read the Seder Korbanos Chatas and with that I am Mochel them as if they didn't sin. So the Gemara says that Bizman Hazeh there is no obligation to bring a Korban and it is enough to learn the Parsha.

A similar Gemara in Menachos 110a (16 lines before the end of the Masechta) (אמר רבי יצחק מאי) דכתיב זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם (כאילו הקריב אשם) the Torah's expression which refers to the Chatas as Zos Torah Hachatas somebody who studies the Parsha of Chatas it is as if he brought a Korban Chatas. Therefore, we have these 2 Gemaras which seem to say very clearly that Bizman Hazez we learn the Parsha of Chattas and for that we are forgiven K'ilu we brought a Korban.

Many Siddurim have in the Eizehu M'koman section a Lashon of (אם נתחייבתי חטאת שאתה אומר זה) (מִרְצָה לְפָנֶיךָ כְּאִלּוּ הִקְרַבְתִּי חֲטָאת K'ilu Hikravti Chatas as if I brought. According to this first approach there will no Chiyuv Korban when Moshiach comes.

On the other hand there are 2 Gemaras which seem to say the reverse. Most famous is a Gemara in Shabbos 12b (12 lines from the bottom) (ר' נתן אומר קרא והטה על פנקסו אני ישמעאל בן אלישע) (קרייתו והטיתי נר בשבת לכשיבנה בהמ"ק אביא חטאת שמנה) where Rav Nassan relates that Rav Yishmael Ben Elisha once was reading on Shabbos by the light of an oil lamp and he adjusted the flame on the lamp because he forgot that it was Shabbos. He wrote on his notebook that I Yishmael Ben Elisha was studying and forgot that it was Shabbos and I adjusted the flame on Shabbos. When the Bais Hamikdash comes I will bring a fat animal as a Korban Chatas. Here the Gemara is saying clearly that you actually have to bring the Chattas when the Bais Hamikdash is rebuilt.

There is a second Gemara in Maseches Yoma 80a (17 lines from the top) (א"ר אלעזר האוכל חלב) (בזמן הזה צריך שיכתוב לו שיעור שמא יבא בית דין אחר וירבה בשיעורין) which says similarly that someone who eats Cheilev which is something that is an Issur Kareis someone who eats it accidentally nowadays he has to write in his notebook how much Cheilev he ate, he has to know that when Mashiach comes if the amount you ate is enough to obligate you in a Korban. So we have 2 Gemaras that say you are Chayuv a Korban and 2 Gemaras that say you are not and we are left with something of a Kasha that I have not seen an answer for.

I will add though that there is a Rama in Hilchos Shabbos in Siman 334 who says something about this. He says something which fits with neither of the above. The Rama says that someone who is Michaleil Shabbos B'shogeig should fast numerous days as a Kapparah and he should give in place of a Korban Chatas a certain amount of money to Tzedakah. So here it is clear that he will not have to bring a Korban Chatas when Moshiach comes, but the Rama is saying that it is enough to give Tzedakah in its place. Why does he not demand that he study the Parsha? This is a confusing Inyan.

Let me suggest an answer. When someone violates Shabbos or any Issur Kareis by mistake (B'shogeig) of course he is Chayuv a Korban Chatas. He has options, the Chiyuv is there. He has options, either he can go and take an animal and say Zu Chatas or he can verbalize and say Harei Alai Chatas, make a Neder to bring a Korban. In that case that will be his Kapparah as Rav Yishmael Ben Elisha did. He said Harai Alai (אביא חטאת שמנה) and of course that Neder is Chal. That is an option that somebody has. If he feels regret for his Cheit to say I will bring a Chatas. However, it is also true that there is a way out. A person can get a Kapparah. If a person studies the Parsha and reads the Parsha of the Korban Chatas then HKB"H forgives him and then when Moshiach comes he will not have to bring a Korban Chatas. The Rama recommends as Kapparah that you still spend some money and give it to Tzedakah in place of the Chatas which you are

now not obligated to bring. So essentially you have a choice. Your choice is to bring a Korban and you can obligate yourself in that, or you can read the Parsha. Study the Parsha of the Chatas which means that you have to think what you are saying, understand it and it is K'ilu Hikravti Chatas, it is as if I brought the Korban.

What we have gained with all this is the understanding that those people who do not say Korbanos will have a big bill when Moshiach comes. For each Aveira that they did B'shogeig (each Issur Kareis that they did B'shogeig) they will have to bring a Korban and a Korban is expensive (it costs a couple of thousand dollars). Those who are wise enough to say the Parsha of Korbanos will be Yotzi K'ilu Hikravti Korban Chatas and when Moshiach comes they will be Pattur. This seems to be the way to resolve this contradiction, they are both true and either one is a Kapparah. This should serve as a reminder (as a Ziruz) to people to actually say the Parsha as we really should.

2. Let me move on to something else in this week's Parsha. Regarding the Korban Shlomim Rashi says that it is called a Korban Shlomim because (שמטילים שלום בעולם). They bring about in the world peace. When somebody brings a Korban Shlomim it causes from Shamayim that there is an influence on the world that there be Sholom. Rashi in 3:1 says (שמטילים שלום בעולם). Of course this needs an explanation.

Rav Shteinman in the Ayalas Hashachar page # 20 asks, people have free will as to whether to make Machlokes or Sholom, therefore, it is difficult to understand what does it mean the Korban Shlomim brings Sholom.

He answers that there are certain moments in life which cause him to lack Sholom. There are certain situations in life which are stressful and difficult and they bring problems with Sholom to the world. The idea that is being mentioned in the Korban Shlomim is that from Shamayim HKB"H will grant people situations which will make it less likely there will be Machlokes. There can still be Machlokes. So if a person is for example very tight financially that is a situation that is common to bring about in the world Machlokes in a family and stress in a family. A person who works to put himself in a situation to avoid stress is going to have more Sholom in his house. That is the idea of the Korban Shlomim.

I would add, we say in Shemoneh Esrei (שים שלום) we ask HKB"H (הוא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ) to make Sholom among us. I guess we think of things like war and things that have to do with the Tzibbur of Klal Yisrael. But according to this, even things that have to do with individuals, people who find a lack of Sholom (Lo Aleinu) in a home should Daven for situations in which there is less stress in the home. Of course better yet you should be Mishtadeil, you should put effort into creating situations in the home where the stress is resolved. As it says in Koheles 2:14 (הִתְחַכֵּם עֵינֶיךָ) (כְּרֹאשׁוֹ), you should prepare ahead of time. The insight is a great insight. The battle against Sholom is a battle against causes which all human beings are the same. Human beings under certain situations are less prone to having a proper attitude of Sholom.

3. The Rambam in More Nivuchim writes that the reason Hashem commanded Korbanos is because there would be Jews who would have a Yeitzer Hora to have Avoda Zora and so that you won't have a Yeitzer Hora to bring a Korban to an Avoda Zora Hashem said bring Korbanos

to me. The Ramban in this week's Parsha and others argue and say the only reason we bring Korbanos is as a S'yag and a Geder against Avodah Zora? A Korban itself is a Raich Nichoach to Hashem, there is something positive about it. Noach brought Korbanos when he left the Taiva, he had no Yeitzer Hora for Avoda Zora. The Rambam is a Pliya. Many Meforshim seem to give answers and there is a nice Meshech Chochmo on this week's Parsha who gives a rather famous answer.

At the moment I would like to share with you the answer of Rav Tzadok in Tzidkos Hatzaddik Os 42, at least the answer the way I understand it. The words are a bit cryptic and this is the way I understand his answer. It is human nature that when you give you develop a bond with the one you give to. It is not the one who receives that develops the main feeling of gratitude to the one who gives rather it is the giver. That is human nature. People who give develop a love to the person to whom they give. A mother has a love for a child to whom she gives from birth and on. When one brought Korbanos to Avoda Zora there is a certain Geshmak, a feeling of a person giving of himself for some type of a higher cause, some type of an abstract spiritual idea. That developed a Keshet and that Keshet is attractive to thinking people who want to have a feeling of spirituality. Says the Rambam, HKB"H said that feeling use it for me, use it as a Korban. That is not to say that the Korban is pointless and that it is only a S'yag L'avoda Zora. No. Once a Jew brings a Korban it is a Raiach N'choach L'hashem and it develops a bond, a connection. When one gives one develops a connection, a love, a caring for the cause to which he gives. So too with the Korbanos. Says Rav Tzaddok at the very same time both are true it is a Raiach N'choach because when you give you develop a bond. It is also a S'yag against Avodah Zora because human beings especially Jews who like to feel the spirituality have a tremendous Taiva and a tremendous desire to have this type of a spiritual sacrifice. Sacrificing for something Ruchnios. Therefore, when you donate to a Yeshiva, you donate to a cause, you will find that you become closer to the cause and you are more likely to donate again.

4. Let me end with a Kasha which I had when I was learning Chumash and Rashi. Right at the beginning of the Parsha 1:2 it is talking about (אֲדָם כִּי-יִקְרִיב מִקָּם קֶרְבָּן, לִי רֹךְ) a Korban Olah. Rashi in 1:3 says (מִטַּפֵּל בַּהֲבָאתוֹ עַד הַעֲזָרָה. מֵהוּ אוֹמֵר יִקְרִיב יִקְרִיב, אֲפִילוֹ נִתְעַרְבָה עוֹלַת רְאוּבֵן בְּעוֹלַת שִׁמְעוֹן, יִקְרִיב) כל אחת לשם מי שהוא. וכן עולה בחולין, ימכרו החולין לצרכי עולות, והרי הן כולן עולות ותקרב כל אחת לשם מי (יִקְרִיב) 2 times. Why does it say Yakriv 2 times? So Rashi says even if Reuvain's Korban Olah and Shimon's Korban Olah became mixed in a way that one is not distinguishable from the other, the Kohen is allowed to take the Korban, sacrifice it, and bring it Lishma of who? Reuvain or Shimon? You tell Hashem that Hashem you know if it is Reuvain's or Shimon's and whoever it belongs to I am bringing it Lishma for that owner and then the same for the second Korban. Therefore, Posuk 3 says that this Parsha is alluding to 2 Korbanos that became mixed one with the other and you can't tell which is which you are still Makriv it.

In Posuk 4 it says (וְסָמַךְ יָדוֹ, עַל רֹאשׁ הָעֶלֶף) you are obligated in this Korban which Posuk 3 is talking about to do Semicha. There is a Mitzvah to lean on the animal and the Ramban on Posuk 4 "ולא ידעתי אם כן למה כתב בכל שאר הסמיכות "את ידו"?

ואולי להוציא ממנו מה שדרשו (מנחות צג ב): ידו ולא יד שלוחו, כי שמא היה במשמע "ידיו" להביא את שתיהן ולא נמנע בו השליח, אבל עכשיו שהסמיכה בשתי ידיו, לא כתב לשון יחיד אלא למעט השליח, שאף על פי ששלוחו כמותו

(בשאר המקומות, לא נדון כן בסמיכה) brings a Gemara that says that you can't do Semicha through a Shaliach the owner must do it himself. Im Kain, we have a problem. If 2 Korbanos became mixed one with the other who does the Semicha. There is an Issur D'oraissa to lean on a Korban of Kodashim unless you are doing the Mitzvah of Semicha. So Reuvain and Shimon are stuck, they have a Korban and they don't know if it is Reuvain's or Shimon's neither can do Semicha because neither knows if it is truly his Korban. So how is (וְסִמְךָ יָדוֹ) accomplished?

Someone told me (I don't remember the name of who) that this is applying to a Korban of a woman. Women are Patur from Semicha at least according to one Man D'amar in the Gemara and (וְסִמְךָ יָדוֹ) when the 2 animals became mixed the Posuk is referring the Korbanos of a woman. It is a little difficult because Rashi talks about Reuvain and Shimon who are clearly men whose Korbanos became mixed one with the other and Rashi should not have used that example if this Halacha applies only to women. Tzorech Iyun!

I would add Lot the Rambam that Safeik D'oraissa is L'kula both Reuvain and Shimon can do Semicha each can do it B'safeik but according to most Rishonim Safeik D'oraissa is L'chumra you can't do Semicha and therefore, Posuk 4 should not follow Posuk 3 at least the way Rashi explains it.

Rabbi Reisman - Parshas Vayikra 5772

This week is Parshas Vayikra, Parshas Hachodesh, and Rosh Chodesh. Let's start with a thought on the beginning of the Parsha and then with a thought on the end of the Parsha. At the beginning of the Parsha in Posuk 11 it says (וְשָׁחַט אֹתוֹ עַל יָדֶךָ הַמִּזְבֵּחַ, צִפְנָה--לִפְנֵי יְרֵכְךָ; וְנָרְקוּ בְּגֵי אֶהְרֹן הַכֹּהֲנִים אֶת-) (דְּמוּ, עַל-הַמִּזְבֵּחַ--סָבִיב). It is talking about a Korban Olah and it is telling you that one Shechts this at the side of the Mizbaich to the north. What is unusual about this Posuk is that this Posuk appears in the Siddur right after the Korban Tomid which is said before Pesukai D'zimra in Davening. The same Pesukim that we Lain on Rosh Chodesh is called the Parshas Hatamid. After that, the Siddur contains this one Posuk. What is this Posuk doing here? This Posuk is not even talking about the Korban Hatamid as can be seen from this Parsha. It is one Posuk all by itself. Why is it there?

This Posuk is mentioned in Aruch Chaim in Siman 1. The Bais Yosef says to say it and brings the following Medrash. Amar Hakadosh Baruch Hu, Mai'id Ani Olai Shmayaim V'aretz (Hashem Kavayochel swears by heaven and earth), Bain Goy Bain Yisrael Bain Ish Bain Isha Ben Eved Ben Oma B'shaa She'heim Korim Mikra Zeh Tzofona Lifnei Hashem. Any human being, Jewish or not Jewish, man or woman, who reads this Posuk (וְשָׁחַט אֹתוֹ עַל יָדֶךָ הַמִּזְבֵּחַ) causes Hashem to remember so to speak the Akeidah. That is the reason we say it. This Posuk reminds Kavayochel Hashem to remember the Akeida. Therefore, we say it. Certainly this needs some sort of explanation. First of all if you want to remember the Akeida say the Parshas Akeida. Secondly, what is so special about this Posuk that it should serve as a reminder of the Akeida?

Rav Schwab in his Pirush on the Siddur has an explanation B'derech Machshava and Rav Druk in the newly released Sefer on Vayikra (Darash Mordechai) has a Pshat B'derech Agaddah on page # 46.

Rav Schwab explains the depth of this idea. He explains that when one comes to the Bais Hamikdash there are two ways to serve Hakadosh Baruch Hu. One is the Lifnei Hashem of the Kodesh Hakadashim and that of course is the direct way of serving Hakadosh Baruch Hu which is through Avodah serving Hashem directly. We Daven Shemone Esrei facing the Kodesh Hakadashim. The Posuk (צִפְנָה--לִפְנֵי יְרוּר) the Tzafoon was the area in which the Korban was slaughtered. Lifnei Hashem, the idea that the expression Lifnei Hashem which is normally reserved for the Kodesh Hakadashim is used for the place of the sacrificing of Korbanos is a reminder that there is another direction of Avodas Hashem and that is that when a person suffers Lo Aleinu in this world with Yissurei Haguf, physical difficulties, that suffering, that Korban, where a person is so to speak a Korban is LaHashem that also is Lifnei Hashem a way of serving Hashem. We say from Tehillim 118:19 (פֶּתַח-לִי שְׁעָרֵי-צֶדֶק) open for us the gates of righteousness in Lashon Rabbim, gates. What are (שְׁעָרֵי-צֶדֶק)?

There are two. One is the direct gate of serving Hakadosh Baruch Hu through Kabbalos Hatorah, Taryag Mitzvos, the learning of Torah. Then there is a second gate that the Medrash says is opened for Jew and non-Jew alike because this has nothing to do with being Mikabeil the Torah. It is a way of serving Hashem through Kabbalas Yissurim B'ahavah. The idea of the Mizbaiach, of the Shechita being representative of a person's suffering is something well known. A person who brings a Korban is supposed to imagine that he himself suffered the fate of this animal. That idea of Korbanos is also Tzafoonah Lifnei Hashem. That is a reminder of Akeidas Yitzchok the fact that he was willing to give up his life. That Avraham was willing to give up his son for Hakadosh Baruch Hu. Two directions in Avodas Hashem.

With Rav Schwab we can answer Rav Moshe on Parshas Tetzaveh in Darash Moshe where he wonders why the Mizbaiach is called in Shemos 40:10 (וְהָיָה הַמִּזְבֵּחַ, קֹדֶשׁ קֹדָשִׁים). Why is the Mizbaiach called the Kodesh Kodashim? According to this we understand. Rav Schwab's whole Vort is this idea. That (וְהָיָה הַמִּזְבֵּחַ, קֹדֶשׁ קֹדָשִׁים) what the Mizbaiach represents is also a direction of serving Hashem.

Rav Druk explains B'derech Agadah. We know that until the Akeidah you would slaughter an animal on the Mizbaiach. As we find in the Posuk in Beraishis 22:9 (וַיִּבֶן יִשְׁחָק אֲבִירָהּ אֶת-הַמִּזְבֵּחַ, וַיַּעֲקֹד, אֶת-יִצְחָק בְּנוֹ, וַיִּשָּׂם אֹתוֹ עַל-הַמִּזְבֵּחַ, מִמַּעַל לְעֹצִים) that Yitzchok was tied up on the Mizbaiach. Avraham was ready to sacrifice him there on the Mizbaiach. When it happened that Hakadosh Baruch Hu said don't Shecht him. Avraham took an Ayil and he Shechted the Ayil on the side of the Mizbaiach because Yitzchok was tied up on the Mizbaiach. The first time an animal was slaughtered not on the Mizbaiach was at the Akeidah. Because of the Chavivos of that Korban, Hakadosh Baruch Hu said I am going to be Kovai'a from now on this idea of (צִפְנָה--לִפְנֵי יְרוּר). These are two thoughts that have to do with this Posuk something which hopefully you will now notice that you say every day in the Siddur.

Let's move towards the end of the Parsha. We have in Perek 4 the Halachos of certain Korban Ashams. This are Korbanos that are brought for Aveiros. There in Posuk 23 is a Posuk which we Darshun. The Posuk says (או-הוֹדַע אֱלֹוֹ תַטְאוֹתָו, אֲשֶׁר תֵּטֵא בָהּ--וְהִבִּיא אֶת-קֶרְבָּנוֹ שְׁעִיר עִזִּים, וְזָכַר תָּמִיד). One only brings a Korban Chatas if he became aware that he sinned. The Gemara in Kereisos 19b top line (מתעסק דמאי אי דחלבים ועריות חייב [דאמר רב נחמן אמר שמואל המתעסק בחלבים ועריות חייב] שכן נהנה) [א ואי מתעסק בשבת פטור ב] מאי טעמא מלאכת מחשבת אסרה תורה לרבא משכחת לה כגון שנתכוון לחתוך את

התלוש וחתך את המחובר לאבוי משכחת לה כגון דנתכוון להגביה את התלוש וחתך את המחובר דאיתמר נתכוון להגביה את התלוש וחתך את המחובר פטור מאי טעמא דהא לא איכוון לשום חתיכה לחתוך את התלוש וחתך את (המחובר אבוי אמר חייב דהא איכוון לשום חתיכה רבא אמר פטור ג) דהא לא איכוון לחתיכה דאיסורא here that there is an exception called Misaseik. What is Misaseik?

We are familiar with the idea of a Shogeig someone who did an Aveira by mistake like for example someone who forgot that it was Shabbos or forgot that Melacha is Assur on Shabbos. Or forgot that this particular Melacha is Assur on Shabbos. That is called a Shogeig.

There is something called a Misaseik. A Misaseik is someone who didn't forget anything. He knows it is Shabbos, he knows that this thing is Assur, but he was unaware that he was doing a Melacha. The Gemara gives an example if someone sees a vegetable (cucumber) on the floor and he thinks that it is a loose cucumber on the floor. He goes and picks it up and it turns out that the cucumber was attached to a vine and picks it up and it turns out that he detached it, he did Mileches Kotzer. Such a person is a Misaseik and doesn't need a Kapparah at all. He was involved in doing something that is totally permissible because he thought he was picking up something that was not connected to the ground and it turns out that it was, such a sin does not need forgiveness at all. It is not even an Issur D'rabbanan. Because the Rabbanan can't Assur something which a person is unaware that he is doing.

It happened that a person once came to Shul on Shabbos and found that he was carrying something in his pocket. He went over to the Brisker Rav and said I was Mechaleil Shabbos Beshogeig what Kappara does he need?

The Brisker Rav answered no you were not Mechaleil Shabbos Beshogeig. You are a Misaseik, you thought you were not carrying, you thought you were wearing a jacket that had nothing in the pockets and turns out there was something in the pockets. You are a Misaseik. For the carrying you need no Kapparah at all. However, Chazal had admonished us to check your pockets before Shabbos so you were Over and violated this Issur D'rabbanan of not checking your pockets. But that you apparently failed to do every week. It doesn't matter if there is anything in the pockets, Chazal said check your pockets before Shabbos. For that you need forgiveness.

We are very close to Pesach, so in the topic of Misaseik there is a famous argument between the Nesivos and Rav Akiva Eiger. The Nesivos asked the following Kasha. Why do we have to check for Chometz, we are afraid that we might own Chometz and not knowingly we will be Over on the Issur of Bal Yei'rae U'bal Yimatzei which is an Aveira for owning Chometz. The Nesivos asks why is that an Aveira the person is a Misaseik. A person thinks he owns no Chometz but little does he know that he does own Chometz. That is Misaseik and it doesn't need a Kapparah. Why do we have to clean and search for Chometz even if he has Chometz that he is unaware of he is not Over any Aveira?

To answer this the Nesivos answered with a Chiddush. He says the P'tur of Misaseik is only a P'tur of Korban. But it is an Aveira anyhow. It is only regards to Shabbos that Mileches Machsheves Asra Torah. We find regarding Shabbos that it doesn't need forgiveness because

Shabbos has a higher standard of Machshava of how much a person has to be aware of. But B'chol Hatorah Kula Misaseik is still an Aveira and is only Pattur from Korban.

Rav Akiva Eiger in a Teshuva rejects this. He says that Misaseik is a total P'tur. If so the Kasha comes back. Rav Akiva Eiger answers that the P'tur of Misaseik is only in a sin that a person violates actively by a Maiseh. If he is Misaseik and doing something which he thinks is Muttar there is no Aveira. A passive Aveira something that a person does without action Rav Akiva Eiger says there is no P'tur of Misaseik. Because by definition someone who does an Aveira did a sin for a lack of action is violating something because he failed to act and there a person is obligated to act. This is a Machlokes in that regard.

The question of the week is: 4:27 the Posuk says (וְאִם-נִפְשׁ אֶחָת תִּחַטָּא בְשִׁגְגָה, מֵעַם הָאָרֶץ: בְּעִשְׂתָּהּ). If one soul will sin, somebody who does a sin we Darshun from this in the Gemara in Masseches Shabbos 3a (10 lines from the top says) (שְׁנִיֵּהוּ פְטוּרִין וְהָאֵתְעִבִּידָא מִלֵּאכָה מִבִּינִיָּהּ תִּנְיָא ר'אֹמֵר מֵעַם) (הָאָרֶץ בַּעֲשׂוֹתָהּ הָעוֹשֶׂה אֶת כּוֹלָהּ וְלֹא הָעוֹשֶׂה אֶת מִקְצָתָהּ יַחֲדִיד וְעָשָׂה אוֹתָהּ חַיִּיב שְׁנִיִּים וְעָשׂוֹ אוֹתָהּ פְטוּרִין). That only an individual who does an Aveira is Chayuv. If two people carry something together on Shabbos from Rishus Hayachid to Rishus Harabim assuming it is an item that needs two people to carry it then a person is not Chayuv a Korban Chattos The question is why this P'tur is found only L'gabei Shabbos. The P'tur of Shnayim She'asau says here in the Parsha of Chayvei Kereisos. There are 34 Aveiros that are Kareis. Why don't we say by all of them Shnayim She'asau Peturin? Why don't we say if two people Shechted an animal together, Shochtim Kodshim Bachutz that Shnayim She'asau Peturin? We find it only in regard to Shabbos and this Posuk doesn't seem to only refer to Shabbos.

Rabbi Reisman - Parshas Vayikra 5771

There are 2 thoughts that are very special to the whole Sefer Vayikra and an important connection to Sefer Shemos. A logical place to begin is with the Ramban's Hakdama to Sefer Vayikra. The Ramban who explained that Sefer Shmos is the book of Galus and Geula and that it ends with the Shechina residing on the Mishkan, which is of course the zenith, the high point of Geulah, explains a continuation here as follows.

The Ramban writes that Hashem commanded us to bring Korbanos in the Bais Hamikdash for the following reasons. The Korbanos are an opportunity for forgiveness and that Aveiros should not cause the Shechina which resides among Klal Yisrael as we have learned at the end of Sefer Shemos, to leave G-d forbid. The Korbanos are an opportunity to make sure that the Shechina remains in the Mishkan among Klal Yisrael. The Ramban explains this as the reason for the Korbanos.

There are a number of difficulties with the very idea that the purpose of the Korbanos are so limited to just keeping the Shechina in the Bais Hamikdash or in the Mishkan. First of all a Korban is called Raiach Nichoach even before the Bais Hamikdash or the Mishkan were built. We already find it being a Raiach Nichoach by Sefer Beraishis in Parshas Noach when Noach brings Korbanos in 8:20 - 21 (וַיֵּצֵל עִלְתָּ,) כּ וַיָּבֶן גֹּמֶזֶבֶת, לִירֵר; וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה, וּמִכָּל הָעוֹף הַטְּהוֹר, (וַיֵּצֵל עִלְתָּ,) כּ וַיָּבֶן גֹּמֶזֶבֶת כַּאֲשֶׁר יָרַח יְרֵר, אֶת-רֵיחַ הַנִּיחֹחַ, וַיֹּאמֶר יְרֵר אֶל-לִבּוֹ לֹא-אֶסֶף לְקַלֵּל עוֹד אֶת-הָאָדָמָה בְּעִבּוֹר הָאָדָם, כִּי יֵצֵר לֵב

תניא א"ר יהודה משום ר"ע מפני מה (האדם רע מנערי; ולא-אסף עוד להכות את-כל-חי, כְּאֲשֶׁר עָשִׂיתִי). There we see clearly that Korbanos come for better reasons. Not just to remove a Chisaron but actually to provide a Maylah and a benefit. This is a difficulty with the Ramban's position that the reason is to keep the Shechina among Klal Yisrael.

Secondly there are numerous Gemaras that give reasons for the Korbanos. The Gemara in Masseches Rosh Hashono 16a (11 lines from the bottom) says (תניא א"ר יהודה משום ר"ע מפני מה) אמרה תורה הביאו עומר בפסח מפני שהפסח זמן תבואה הוא אמר הקב"ה הביאו לפני עומר בפסח כדי שתתברך לכם תבואה שבשדות ומפני מה אמרה תורה הביאו שתי הלחם בעצרת מפני שעצרת זמן פירות האילן הוא אמר הקב"ה הביאו לפני שתי הלחם בעצרת כדי שיתברכו לכם פירות האילן ומפני מה אמרה תורה נסכו מים בחג אמר הקדוש ברוך (הוא נסכו לפני מים בחג כדי שיתברכו לכם גשמי שנה). Bring before me the Shte Halechem on Shavuot so that there should be a blessing among the fruits of the year. The Korbanos bring Beracha and don't simply prevent a Chisaron of the Shechina leaving. It actually brings specific Beracha. Certainly a Korban Todah which is a Korban of Thanksgiving is more than just a Kapparah for an Aveira. Therefore these are difficulties that we have with the idea, the concept of this Ramban.

I saw a beautiful answer brought in the name of the Shem MiShmuel in the Sefer Iyunim Bamikra (This Sefer had the Mar Makom). The Shem MiShmuel in Shnas Taf Reish Ayin Vav says a beautiful Yesod from his father the Avnei Nezer. Really he explains something even more fundamental than the Korbanos. We find the name of the place of the Mizbaich and the Aron in the Chumash as being called the Mishkan. Later when Shlomo Melech builds it, it is called the Bais Hamikdash. These names are used interchangeably. V'asu Li Mikdash refers to the Mishkan. So that we have two names Mishkan and Mikdash which are used interchangeably but primarily in the Midbar it is called the Mishkan and in Eretz Yisrael it is called the Mikdash.

The Avnei Nezer explains that each represents one function of the Mishkan, Mikdash. The word Mishkan means residing of the Shechina among Klal Yisrael. The name Mishkan represents a place where the Shechina resides. Where Korbanos are brought for forgiveness so that the Shechina should not leave. Since in the Midbar the Mishkan and the fact that the Shechina came upon the Mishkan was as the Ramban explains at the end of Sefer Shemos an Inyan of Kaparah for the Eigel, so the primary name in the 40 years in the Midbar is Mishkan. Something that began as a Kapparah for Klal Yisrael. Now of course the Mishkan is not only a place of Kapparah (of forgiveness). We have asked in our Kashas and demonstrated from those Mar Mekomos. It is also a Mikdash, a place that brings to higher and higher levels of Kedusha. Sheyiskadshu Bnei Yisrael. So there is a second aspect an aspect of reaching higher levels of Kedusha and deserving a Beracha of the Peiros and the Tevuos Hashana of a Raiach Nichoach. For that the name is Mikdash. When Shlomo Hamelech built the Bais Hamikdash it was primarily for that and therefore the name Bais Hamikdash was used. However, there is a dual purpose in this area called either Mishkan or Mikdash. The Ramban's introduction is explaining the flow of Shemos to Vayikra, explaining what took place in the Midbar, and therefore, his explanation is true for the Mishkan aspect of this place. The place to make sure that there is forgiveness and that the Shechina does not leave. That is not it, there is also the Mikdash aspect. When we understand these two aspects we can answer what appears to be a Stirah in the Ramban.

The Rambam in bringing a Posuk for this Mitzvah brings one Posuk in Hilchos Bais Habichira and one in Hilchos Melachim. That is, in Hilchos Bais Habichira Perek 1:1 the Rambam brings a Posuk V'asu Li Mikdash V'shachanti B'sochom. In the beginning of Hilchos Melachim there is a different Posuk brought, Lishichno Sidrishu U'vasa Shama. There are 2 different Pesukim, however, they are not a contradiction. There are dual aspects, V'asu Li Mikdash. Mikdash is an aspect of Bais Hamikdash and Lishichno Sidrishu. Lishichno is a Lashon of Mishkan and both aspects are true aspects. Therefore we have a Chiddush and a Yesod, there is a Mishkan and there is a Mikdash. The place of Kaparah, the place of reaching higher and higher level of Kedusha. The 2 aspects of Avodas Hashem, the 2 aspects of this special place where the Shechina resides.

This second thought is from Rav Avigdor Millel Zatzal. This thought is also a Yesod on Sefer Vayikra. The Posuk in 4:16 (עֹרֵי צֶפֶן וּבֹאֵי תֵמָן) (הַשִּׁירִים שִׁיר) says which the Gemara translates to mean until the Bais Hamikdash was built, Korbanos were brought only in the North area of the Mizbaiach and now they can be brought in the south side as well. What does that mean?

A Goy can only bring a Korban Olah. A Korban Olah is Shechted in the north. So Chazal Darshuned that (עֹרֵי צֶפֶן) wake up that which was brought only in the north and (וּבֹאֵי תֵמָן) now Korbanos are brought anywhere in the Bais Hamikdash and it refers to the other Korbanos like Shelamim etc. which were brought by Klal Yisrael.

A Goy can only bring a Korban Olah. A Jew can bring a Korban which he can eat. This includes the Shelamim, the Todah, the Pesach. The significance of this he explains is as follows. The Ben Noach only understands Kedusha, something that is purely spiritual. That is a Korban Olah. That is the way it is among the non Jews, those that don't have a deeper understanding of Avodas Hashem. They understand that something that is totally Kadosh is Kadosh, however, if someone can make Olam Haze Kadosh, his eating is Kadosh, is something that requires a much higher level. For that, only Klal Yisrael was privileged to bring a Shlamim. Where their own eating becomes something of a higher Kedusha. So that the Bais Hamikdash represents this higher level. Taking these pleasures of Olam Haze and being Mikadeish them. Something which requires a great effort to do.

I once saw that in Uri Zohar's book, (Uri Zohar being the great Baal Teshuva, the leader of the Baal Teshuva movement), who shortly after becoming a Baal Teshuva wrote and explained feelings of secular Jews towards Religious Jews. He wrote that a secular Jew can understand someone who is Religious because he behaves in a way that separates himself from the pleasures of this world. Someone can understand that that is a higher level. However, someone who can enjoy the pleasures of this world and bring that to a higher level of Kedusha. Someone who eats plenty of Kosher food but makes a Beracha and says now it is a Mitzvah or eats on Shabbos and Yom Tov and says the eating is a Mitzvah and the pleasures of this world are a Mitzvah, that is something that a secular Jew finds difficult to appreciate. That is this idea of (עֹרֵי צֶפֶן וּבֹאֵי תֵמָן). The Bais Hamikdash is a place where eating the meat of the Korbanos (the Gemara says to eat it in a Geshmake way). You are supposed to eat it with mustard, you are supposed to eat it in a way that you will enjoy. This is because you are elevating the pleasures of Olam Haze with Kedusha and that is a challenge of the Bais Hamikdash. These are 2 ideas that give a deeper understanding of the whole Parsha of the Korbanos.

Let me leave with a personal note. This week I have the Zechus to be part of a Navi Shiur Siyum as many of you are aware. I have been giving the Navi Shiur most of my adult life, since before my 30th birthday. It is now 25 years.

Rav Pam often shared the following Vort of the Netziv in Sefer Vayikra. Every Korban that is Kodshei Kodashim is eaten only by Kohanim. Yisraelim can eat Kodashim Kalim. Every Korban of Kodshei Kodashim is eaten for that day and the following night. Kodashim Kalim can be eaten for two days and a night. There is one exception and that is the Korban Todah. The Korban of thanksgiving which can be eaten by anyone can be only eaten for a day and a night which is really not a long time. Someone who brought the Korban in the afternoon had the remainder of that day and that night to make sure that all the meat of the Korban was eaten.

Rav Pam asked why, why of everyone of the Kodashim Kalim is the Todah different in that it can only be eaten for a day and a night instead of two days and a night. He answered as follows. A Korban Todah is brought to express gratitude to the Ribbono Shel Olam. When someone brings such a Korban we want him to invite many many people to share in his appreciation. So we tell him you don't have too much time to eat it. You have the rest of the day and night. Most people will not be interested in eating after midnight or after ten o'clock. These are steaks and ribs of an animal. Therefore, make sure to invite as many people as you can. Hodaah and Shvach to Hakadosh Baruch Hu is supposed to be extended to B'rov Am, as many people as possible to be one who is Makir Tov by expressing gratitude in front of many.

The question of the week is: (This is a question regarding Parshas Zachar which is next week. If a good answer is told to Rebbe he will mention it in the next Shiur). We Lain Parshas Zachar once a year. As the Chasam Sofer explains, Parshas Zachar would not have to be Lained Dafka this week. The Mitzvah is once a year to remind one's self of what Amaleik did. Because we know that Shicha (forgetting) is after a year. Therefore, once a year we read the Parsha of Amaleik. We remember what Amaleik did and the Mitzvah of Mechiyas Amaleik and before it is forgotten the next year we read it again.

The question is the following. What about a Bar Mitzvah boy that was Bar Mitzvah during the summer. Now he is missing Parshas Zachor. The Chasam Sofer is saying and I think we all agree that Parshas Zachor is not inherently a Mitzvah of the month of Adar. For those of us who were Bar Mitzvah long ago it is fine, we can wait another week to do Parshas Zachor because we still remember the Parshas Zachor of 11 months ago. However, for the Bar Mitzva boy who now becomes Michuyav in Mitzvos, why is he not obligated to read Parshas Zachor now. Parshas Zachor according to the Terumas Hadeshen has to be read from a Sefer Torah. Every Bar Mitzvah boy at the time of his Bar Mitzvah should Lechora have to read Parshas Zachor from a Sefer Torah or listen to it be read in order to be Mekayeim the Mitzvah. He is missing the Mitzvah from the day of his Bar Mitzvah until the first Parshas Zachor. Tzorech Iyun Gadol. Please someone send me a Geshmake Teretz in order from me to share it in the coming week.

Rabbi Reisman - Parshas Vayikra 5770

1:1 This piece by Rav Gedalya Schorr is in the Yeshurun second volume. He is coming to explain the first Rashi on the Parsha which is very difficult. Rashi says ויקרא אל משה: לכל דברות ולכל אמירות ולכל צווים קדמה קריאה, לשון חבה, לשון שמלאכי השרת משתמשים בו, שנאמר (ישעיה ו ג) וקרא זה אל זה, אבל לנביאי אומות העולם נגלה עליהן בלשון עראי וטומאה, שנאמר (במדבר כג ד) ויקר א-להים אל בלעם before every commandment it says a Lashon of Vayikra. This is a language used by the Angels because it says V'kara Zeh El Zeh V'amar. This needs explanation because what is so special about Vayikra as an introduction to Nevua. Rashi discusses the gentile prophets and how they are spoken to because they have Tumah and he comes to explain why Nevua is so special with Vayikra.

We are accustomed to use interchangeably words like Vayidabeir and he spoke, Vayoimer and he said, and Vayikra and he called. Rav Schorr explains that Vayikra is calling someone to come to you. When you call someone you are typically calling that person towards you.

An example of this is found in Maseches Pesachim where the Posuk of Vayikra Elokim L'or Yoim is brought which means and Hashem called light day. The Gemara explains that Hashem called light and commanded it to be light by day. This sort of means to say that Hakadoish Baruch asked the light to come close.

The same thing with V'kara Zeh El Zeh V'amar which it says by the Malachim. It is a Posuk that we are used to saying in Kedusha, and Targum translates it as Ul'kadmin Dain Mi'dain. What are they being Mekabail? They are being Mekabail that they are preparing each other by calling to each other in order to say Kadoish Kadoish.

Vayikra, Rav Schorr explains is, that Hashem calls the Navi and says come close to me. This is with a Lashoin of love because when you love someone you call them to come close to you. So anytime a beloved Navi is called it is with the Lashoin of Vayikra.

Regarding the prophets of the other nations, since there is an Inyan of Tumah involved with them, there is no reason to call them to come close. Rav Schorr goes on to explain that this is the reason why this whole Chumash is called Vayikra. Korban is the Lashoin of Karoiv of coming close to the Ribboinoi Shel Oilam. The idea of bringing a Korban of spending a significant amount of money on the animal and traveling to the Bais Hamikdash is a Lashoin of coming close to Hashem. It says Adam Ki Yakriv Mikem, when a person brings a Korban, Mikem, it is from the person. It brings a person closer to the Ribboinoi Shel Oilam. That is the significance of Vayikra, calling and coming close to the Ribboinoi Shel Oilam.

There are 2 practical applications of this Rav Schorr explains, Davening today is in the place of Korbanois. When we start Davening we take 3 steps forward. We are walking physically closer to the Ribboinoi Shel Oilam. This is a feeling of love and an answer to the Vayikra even if we might not hear it. This is a feeling that we should try to have, a feeling of speaking one on one with the Ribboinoi Shel Oilam when we are Davening.

The second application is the Aufruf when we get called up to the Torah for a special occasion whether a Bar Mitzvah or a Yahrtzeit. Someone who is called up to the Torah is Aufruf, he is called to go up. As it says when Moshe Rabbeinu went up to Har Sinai, that Hakadoish Baruch Hu Vayikra El Moshe Vaya'al Moshe. Moshe went up which means to come closer to Hakadoish Baruch Hu. That is the idea behind the concept of Vayikra.

We find the idea of a Korban Asham and a Korban Chattas. The cost of the Asham is a certain given value of Shte Kesef as brought down in Maseches Zevachim. The Korban Chattas has a cost of a Danka which is 1/48th the cost of the Asham. This is absolutely incredible as they are both Korbanois. This is especially significant if you understand that the Korban Chattas is brought only when someone actually did an Aveira however, it was B'shoigeig, while the Korban Asham which is usually the Asham Talui is brought only when there is a Safeik if someone did an Aveira. Why should an Asham Talui cost so much more than the Korban Chattas?

Rabbeinu Yona in Pirkei Avos explains this with an insight into human nature. It is human nature that when you do an Aveira and especially B'shoigeig that there are tremendous feelings of regret. So it is relatively easy to do Teshuva on this Aveira. However, if there is a Safeik if someone did an Aveira and he is bringing a Korban, he is thinking do I really need this Korban? Maybe I don't need it and it really wasn't an Aveira. When a person is unsure he really doesn't have feelings of Teshuva. So in order for it to count as a Kaparah we make a much a much bigger deal out of an Asham.

This insight into the psychology of a human being is used by the Steipler in Kehillas Yaakov in Maseches Nedarim to answer a K'tzois Hachoshen's Kasha. The Gemara says a person may swear in order to ensure that he will do a Mitzvah. The K'tzois asks in Siman 73:5, that the Ramban says when you make a Neder or Shevua to do a Mitzvah it doesn't apply. You were already obligated to do this Mitzvah from Har Sinai and therefore a promise to do a Mitzvah doesn't take affect and it is not a Shevuah. The reason is, that a second Shevuah is not Chal on a first Shevuah. So how does this Shevuah get you going?

The Steipler answers very Geshmak. A person can come up with all types of reasons and excuses of why a Mitzvah might not apply to him, so the Torah gives us an Eitzah, take a Shevuah. Once you make a Shevuah to do it, you certainly have to do it. If it is a Mitzvah, you have to do it because it is a Mitzvah. If your excuse of this Mitzvah is that it doesn't apply to me today, then the Shevuah is Chal and you still have to do the Mitzvah. So the purpose of the Shevuah is to pull away the excuses and in that way you will ensure yourself that you will do the Mitzvah.

Rabbi Reisman - Parshas Vayikra 5769

אדם: למה נאמר, מה אדם הראשון לא הקריב מן הגזל, שהכל היה שלו, אף אתם (1:2 Rashi says on this Posuk (אדם: למה נאמר, מה אדם הראשון לא הקריב מן הגזל, שהכל היה שלו, אף אתם) that the word Adam is extra and teaches that just like Adam couldn't have stolen anything and then be Makriv it so too we learn not to be Makriv from Gezel. The problem that I had with this is the Takanah of Kol Ma Shekana Isha Kanah Baylah is a Takanah M'drabanan and Min Hatorah his wife would own something that she is Kone. Therefore it is possible for Adam Harishon to have stolen something, because if it was his wife's and he would have stolen it, then it would be Shayich for it to be stolen. Mimeila it is Tzorech Iyun on this

אדם: למה נאמר, מה אדם הראשון לא הקריב מן הגזל, שהכל היה שלו, אף אתם לא תקריבו (Limud of Rashi that (מן הגזל).

I mentioned this to some people during the week and they said that both in the Darash Moshe and in Rav Chaim Kanievsky's Taima Dik'ra they ask from Adam's children that it could have belonged to Kayin and Hevel and the Darash Moshe says that it fits with the Shittah of Gadol Asei Mai Shulchan Aviv and Mimeila it would seem to be a Tzorech Iyun on this on a) what the Teretz is and b) why they didn't ask from Chavah.

1:3 The second quick Ha'ara I had was that Rashi brings from the word (זָכַר) a Limud (זכר: ולא). I wouldn't think that it is a Limud, it is Teitch that Zachar V'lo Nikeiva. Then Rashi goes on to say (כשהוא אומר זכר למטה, שאין תלמוד לומר, זכר ולא טומטום ואנדרוגינוס). This I really don't understand. If the Torah says (אם-עלֶה קָרְבְּנוּ מִן-הַבָּקָר, זָכַר תָּמִיד יִקְרִיבֶנּוּ). Meaning if it is an Olah it has to be a Zachar so Mimeila I know that it has to be a Zachar and not anything that is not a Zachar. Not a Nikeiva and not a Tumtum and Androgenus, whether you hold that they are Sfeikus or they are Vadaim Bifnei Atzmo. Either way if it says Zachar I Mimeila understand to exclude everything. It is a Pele that it should say that I need the word Zachar to teach us a Miyut. It is Mamesh a Pele.

It would only seem to be fit according to the Rambam's Shittah. The Rambam who holds that Safeik Midioraissa is Min Hatorah L'kula (it is the Rabbanan who are Machmir and say that it is L'chumra). So if you hold that there is a Safeik if Tumtum and Androgenus is a Safeik Zachar or Nikeiva so then I would hold that it is Muttar. So then the second Zachar comes to be a Miyut to exclude something that is not clearly a Zachar.

A more general question on Parshas Vayikra. We know that Korbanos are always called Raiach Nichoach Ishei Lashem. The question is that really all Taryag Mitzvos are a Raiach Nichoach Lashem, if I am to understand Raiach Nichoach to mean Kaviyochel that somehow there is a Hana'as Hashchina. So then every Korban should be that way. What is the unique idea of a Korban that it is Raiach Nichoach Ishei Lashem. This needs some sort of a Hesber.

There is a Netziv in Parshas Bichukosai in 26:31 (וְנִתְּנִי אֶת-עֲרִיכֶם חֲרָבָה, וְהִשְׁמֹתִי אֶת-מִקְדָּשֵׁיכֶם; וְלֹא) (אֲרִיתָ, בָּרִים נִיחָחֶכֶם) who says an interesting idea about Raiach Nichoach. He says that Raiach Nichoach is a Halacha in a Korban. That it is a Halacha that the Korban has to be brought in an Ofen that it is a Raiach Nichoach Lashem Kaviyochel. L'mai Nafka Mina? That after the Churban Bais Hamikdash, Korbanos which the Torah says Raiach Nichoach cannot be offered on the Makom HaMizbaiach in the Bais Hamikdash. Even though normally we say Makrivim Af Al Pi She'ain Mikdash but that doesn't apply to any Korban which it says Raiach Nichoach. That is what it means in the Tochacha when it says when the Beis Hamikdash will be Chorev the Posuk says (וְהִשְׁמֹתִי אֶת-מִקְדָּשֵׁיכֶם; וְלֹא אֲרִיתָ, בָּרִים נִיחָחֶכֶם). With this the Netziv answers why in the Gemara we find that a Korban Pesach can be brought even though there is no Bais Hamikdash and other Korbanos can't be brought if there is no Bais Hamikdash. In Maseches Sanhedrin 81 it says that after the Churban they did bring the Korban Pesach on the Makom Hamizbaiach. Mashe'aikain the Gemara in Maseches Makkos 19 which says in general Korbanos were not brought after the Churban. As a matter of fact the Gemara is Misupaik if they brought Korbanos in the morning and then when the Bais Hamikdash was Choreiv if you could eat that Basar

(meat) afterwards. The Netziv has this Yesod that Raiach Nichoach is actually a Halacha that it has to be brought in an Ofen of Raiach Nichoach and that is a whole new Teitch of the concept of Raiach Nichoach.

Lulai D'varav I would have thought to explain it differently. I would have explained based on the way Rav Gedalya Schorr in a few places, one of them being Parshas Parah in the Cheilek on Moadim (Parshas Parah Os 2) page # 54 and another one is in Parshas Mattos. He says the following rule. Every Mitzvah has a different Yesod and whatever is an Ikkur Yesod for one Mitzvah is a Tafeil Yesod to the other 612 Mitzvos. He explains that those who say before doing a Mitzvah a L'sheim Yichud for the Taryag Hamitzvos She'tluim Bah, what does it mean that the Taryag Mitzvos are Talui in this? He says that every Mitzvah has an Ikkur Nikuda which is a Tafeil Nikuda on the Taryag Mitzvos She'tluim Bah. L'mashal, he talks about Parah Adumah where Chok is the Ikkur concept of Parah Adumah. Every Mitzvah has some aspect of Chok even Mitzvos which we do understand. Simcha on Yom Tov, Simcha is a Mitzvah on Yom Tov. Every Mitzvah should be done with Simcha. Nevertheless, the Ikkur Nikuda of this Mitzva is Simcha and Taryag Hamitzvos She'tluim Bah the other Taryag Mitzvos have in them the Inyan of Simcha.

Tzitzis has in them Zeicher to remember the Kisei Hakavod. You are always supposed to do Mitzvos thinking about the Kisai Hakavod but here it is the Ikkur and there it is the Tafeil. So too with Raiach Nichoach, every Mitzvah has an Inyan of Raiach Nichoach. This Korban has in it the Ikkur Raiach Nichoach it is brought as a presentation Kavayochel if one could give a gift to the Borei Olam and therefore, Raiach Nichoach here is an Ikkur and in the other Mitzvos comes as a Tafeil in the Tam of the Mitzva.

There is a Meshech Chochmo at the end of Parshas Vayikra (page # 233) which I like because it is very much my style and as a matter of fact I once built a whole Navi Shiur out of it and this year a follow up to it. We have a general rule that there are no synonyms in Lashon Kodesh. The Meshech Chochmo at the end of Parshas Vayikra explains why the word for sheep is sometimes Keves and sometimes Kesev. The same letters but in different order. Kesev is a (כָּשָׁב) and a Keves has (כָּבֵשׁ) with the middle and ending letter changed around.

The Meshech Chochmo explains that the Lashon for sheep that is up until one year old is Keves which is related to the word Kavush. A sheep in its first year does not give birth. So to speak its ability to give birth is Kavush (pressed in, it is tied up and it is not open). It is called a Keves. Anytime we find that it has to be a Korban Ben Shanah which we find by a number of Korbanos so then the Posuk uses a Lashon of Keves. On the other hand, the general term used with all sheep is Kesev and certainly when the sheep has to give birth it is mentioned as a Kesev. By Yaakov Avinu when he had Lavan's sheep give birth in Beraishis 30:32 (וְכָל-שֹׁהַ-חֹם בְּכִשְׁבִּים). Kesev is the one that gives birth. It is a nice Yedia.

It led me to look at other synonyms. I had created two Shiurim on synonyms. Another one is Simla and Salma which is mysterious. They seem to be letters that are jumbled.

Shemos 22:8 ח על-כל-דבר-פֶּשַׁע על-שׁוֹר על-חֲמוֹר על-שֶׁה על-שְׁלֵמָה על-כָּל-אַבְדָּה, אֲשֶׁר יֵאמַר כִּי-הוּא זֶה--עַד הָאֵל' Salma is translated as clothing. Earlier in

Parshas Bo, the Bnei Yisrael borrowed clothing from the Mitzrim, as it says in 12:35 - לֵה וּבְגָדֵי-יִשְׂרָאֵל עָשׂוּ, כְּדָבָר מִן־שָׁה; וַיִּשְׁאַלּוּ, מִמִּצְרַיִם, כְּלִי-כֶסֶף וְכָלִי זָהָב, וַשְּׂמֹלֹת here it is Salma with the Lamed before the Mem.

The Ben Ish Chai in Ben Yehoyada explains the difference and significance between Salma and Smalois. The difference is that Salma means cheap clothing and Smalois means expensive clothing. How so? The Posuk that we just quoted from Parshas Bo is saying that the Bnei Yisrael didn't borrow dungarees or T-Shirts from the Mitzrim, they borrowed the fancy clothing. By our Posuk it is talking about anything of value because you can go to Bais Din for anything that is worth a Perutah even though it is insignificant.

With this we gain that we can explain a Chazal. In Rus 3:3 - וַיִּרְדְּתִי (וַיְרַדְתִּי) הַגֵּרָן; אֶל-תִּנְדָּעֵי לְאִישׁ, עַד כִּלְתּוֹ לְאַכֹּל וְלִשְׁתּוֹת וְרִחֲצָתָהּ וְסָבָתָה, וַשְּׂמֹתָ שְׂמִלְתָּךְ (שְׂמִלְתֶּךָ) עָלֶיךָ-עַלֶיךָ- Rus Nomi was giving Rus directions for her encounter with Boaz. You should bathe, put on perfume, get dressed... Rashi Teitches that put on your clothes means that you should wear Shabbos clothing. How does Rashi know that it is Shabbos clothing? According to our Yesoid it is Geshmak. Simloisayich with the Mem before the Lamed means Chashuva Begodim which would be Shabbos clothing.

Another example of this is in Parshas Bo 12:34 - לֵד וַיִּשָּׂא הָעָם אֶת-בִּצָּקוֹ, טָרֵם יְחִמָּץ; מִשְׁאַרְתָּם צָרְרֹת The Yidden wrapped the extra dough which was going to be their Matza B'simloisam in their Chashuva clothing. It was Matza from a Mitzva so they didn't wrap it in a Shmata. These are a couple of thoughts on the Parsha.

One Mussar Vort that they say B'sheim Rav Yisrael Salanter. When a collector came to a person the person said I am going to give the money straight to the organization. If I give it to you you get a percentage. I will give it straight and then you will not take a percentage away from the organization. Rav Yisrael Salanter said now he understands. Why is it that a Goy can only be Makriv a Korban Olah and all the other Korbanos are Dafka Klal Yisrael. Because a Goy can't understand I am going to give a Korban and some of the Kohanim are going to get something to eat. So he is only Makriv a Korban Olah. But a Yid has to understand that there is a part of the Korban that goes to the Kohen.

Rav Pam used to say he doesn't understand why people understand that the janitor has to get paid but they don't understand that the person going around raising the funds also has to get paid.