

THE SAITSKIY FAMILY EDITION



THIS WEEK'S EDITION IS DEDICATED BY
LUCIANO KOLODNY IN MEMORY OF THE BELOVED
WIFE, MOTHER, AND GRANDMOTHER – **MARLENE**
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PARSHAS VAYIKRA EDITION – VOLUME 15, ISSUE 11 – NISAN 7th, 5785/APRIL 5th, 2025

TORAH QUESTION OF THE WEEK BY RAV MOSHE KLEIN: THE INSIDER VIEW ON THE PUPPOSE OF KARBONOS (OFFERINGS)

Last week's question: Why do we need to serve Hashem with karbonos (offerings)? Does Hashem need it? Also, if learning Torah equals all the other Mitzvos, why would Hashem take away the learning time of Kohanim to serve in the Beis Hamikdash?

Answer: Let us begin with the **Rambam** (Hilchos Meilah 20:20) who writes that *It's proper for one to meditate on the judgments of the holy Torah and know their ultimate purpose according to his capacity. If he can't find a reason for a practice, he should not regard it lightly. Anyone who treats them as ordinary articles violates the prohibition against me'ilah (taking consecrated property for oneself) and even if he acted unknowingly, he is required to secure atonement; how much more so, the Mitzvos that Hashem ordained for us should a person not treat them derisively, because he does not understand their rationale...*

Our Sages added: This adjures us to guard and perform both the Chukim (decrees) and the Mishpatim (judgments)... All the Karbonos are in the category of decrees, as we learn: "The world exists for the sake of the service of the sacrifices." In short, we don't need an explanation of Karbonos to accept and learn them – we do it because it's a decree from Hashem. Nevertheless, the **Ramban** gives an explanation elsewhere when he writes (Moreh Nevuchim 3:46) that the "reason for the sacrifices was for the sake of the Egyptians and Chaldeans, in whose lands Israel used to live and dwell, who would worship the bull and the sheep. Because the Egyptians worshipped a lamb, and the Chaldeans worshipped demons that appeared to them as goats. And the people of India to this day never slaughter a cow.

For this reason, Hashem commanded to slaughter these three species in His Name to make known that the matter which (the pagans) thought of as the ultimate sin is what (the Jews) will sacrifice to their Creator and their sins will be atoned for. For thus are bad beliefs healed, which are ailments of the soul, since every ailment and illness is healed through its opposite."

The **Ramban** disagrees with the Rambam. He writes (Vayikrah 1:9): *It's difficult to say that the whole purpose of Karbonos is to remove false beliefs from the hearts of the wicked and fools of the world, when the Torah says that they are the food of the offering made by fire, for a pleasing odor (to Hashem). Furthermore, he says that the wicked may not eat the meat, but they will still offer for the Sheidim (demons) by sacrificing animals. So, we are not accomplishing anything by schechting them.*



Furthermore, when Noach came out of the ark with his three sons, there weren't any Chaldeans or Egyptians in the world, yet he brought an offering, which was pleasing to Hashem, as concerning it the Torah (Bereishis 8:21) says, *And the Eternal smelled the pleasing odor, and on account of it He said in His heart, 'I will not again curse the ground any more for man's sake.'*

With this, the Ramban gives his own explanation. He writes "that our actions are comprised of three elements: thought, speech, and action. Hashem commanded us to bring a sacrifice and place our hands on its head - corresponding to action; Vidui (verbally confess our sins) - corresponding to speech; and then to burn the different parts of the animal on the Altar. Those internal organs which are the sites of thought and desire correspond to the element of thought.

The arms and legs - the agents who carry out our actions. The blood - the nefesh - is sprinkled on the Altar. The person must realize that it is he who should be on the Altar. He has sinned against his Creator with his body and soul. The incredible state of teshuva that a person feels while witnessing this sacrifice and picturing himself in place of the animal, brings him to a totally different state of spirituality." This mindset works in the case of a Karbon Chatas (sin offering); how does the Ramban explain Shelamim (peace offering)?

To answer, the **Maharal** (Gevuras Hashem, Chapter 69) that when we offer a Karbon to Hashem and see it go up, we are nullifying ourselves in front of Him. This seeks to rectify the falsity of thinking one is in control of their destiny and abilities in this World. →

When we bring karbonos, we realize that whatever we thought was our own power, isn't – it's all Hashem. As such, we are elevating ourselves through completely surrendering to Hashem. The Maharal is explaining the idea of the Ramban, except it includes any type of karbon (not just Karbon Chatas). We are in place of the Karbon that is being brought up to Hashem. This is true when it comes to a sin-offering or a peace offering.

On a side note, the **Meshech Chochma** (in the introduction to *Sefer Vayikra*) tries to reconcile the two explanations for sacrifices – that of Rambam (that *karbonos* are a concession to the idolatry of the ancient world) and that of the Ramban (that *korbanos* have inherent value). He suggests that sacrifices offered on *bamos* ("high places" – i.e., private altars that were permissible prior to the construction of the Beis Hamikdash) were in response to idolatrous desires as explained by Rambam in *Moreh Nevuchim*. Because the people were weaned from such desires by the time the Beis Hamikdash was erected, the permissibility of that modality expired.

However, *karbonos* in the Beis Hamikdash have an intrinsic value, as elucidated by the Ramban and the Maharal – and will never be abolished. We also asked: if learning Torah equals all the other Mitzvos, why would Hashem take away the learning time of Kohanim to serve in the Beis Hamikdash? To understand this, we need to turn to the Gemara (Yevamos 109b): "*Rav Yossi says, whoever says they do have Torah, they do not have Torah.*" This is referring to someone who shuns Mitzvos and seeks to learn all day. This kind of person doesn't even have Torah.

This is because Torah can bring holiness to the world, but if one wants to elevate creation, Hashem commanded Mitzvos – physical acts – which elevates said acts. In His Infinite Wisdom, Hashem sought to raise the material world and that everything should have the light of the Torah in it. If one does not perform the physical act of Mitzvos, the learning of Torah is just words one is saying and is a half-baked job. It's like cooking meat and then not eating it.

We don't cook something so that we don't eat it, just as we don't learn Torah and then just not do Mitzvos. As such, when we learn about the Karbonos and then we actualize them, or when we learn about eating Matzah and then we eat it, the activity is an act of Torah. It brings down the Torah's light to the physical world.

This week's question: What's the purpose of the Terumas Hadeshen - the lifting up and removal of ashes from the Altar from the previous day? It's not a full cleaning of the Altar, just a kometz (less-than-handful) of ashes; yet we find that Kohanim was running and even fighting to do this service. Why was this seemingly simple task so critical that it led to such a passionate response among the Kohanim?

VAYIKRA - THERE'S CALLING AND THERE'S CALLING

The first word in Sefer Vayikra is "*Vayikra - and He called.*" It seems like a superfluous word as the Pasuk reads (Vayikra 1:1): "*He called to Moshe, and Hashem spoke to him from the Ohel Moed, saying.*" If Hashem is calling Moshe, that means he is speaking to him and that also means he is saying. Why do we need all these words in this Pasuk? What is this coming to teach us?

Rashi answers this question by telling us, "Calling preceded every statement, and every saying, and every command. It is לשון חבה - Language of affection, language that ministering angels use, as it says, one called to the other and said קדש, קדש, קדש.... (Yeshaya 6:3). However, the prophets of the nations of the world Hashem revealed himself to them in the language of transitoriness and impurity as it says (Bamidbar 23:4), "*Hashem happened upon Bila'am.*"

The **Toras Kohanim** (Vayikra 1:6-7) tells us that this calling consisted of a loving pronouncement of Moshe's name. The **Gur Aryeh** on this pasuk informs us that anytime the torah says וידבר (to speak) or לאמר (to say) or צוה (to command) Moshe, it was first preempted by a loving call of Moshe's name twice. So how can we take this very beautiful relationship that existed between Moshe Rabbeinu and Hakodosh Baruch Hu and enhance our own Shalom Bayis?

Shalom Bayis is something precious to all of us, and we want the highest level of Shalom Bayis possible, so what should we do when we call our spouse? If we want to put this into practice every time, we call our spouse we should pause, and make sure that the love we have for our spouse comes through in the way we are saying our spouse's name. **Rashi** tells us the words לשון חבה - loving, affectionate, respectful language. We do not want to bellow our spouses' name across the house in a way that means trouble! We want to control ourselves and work on expressing our love for our spouse even in our mundane conversations together.

Can you imagine what effect this could have on our Shalom Bayis, even if we got it right only half of the time? This has the power to keep the Shechinah in our homes and to affect the way our children speak to each other, just by setting an example. It takes a huge amount of effort to change a habit, but if we start small, we can succeed, the dividends are worth the effort. May Hashem bless our efforts with success and may our homes shine with the light of Shalom Bayis.

Rabbi Greenfield, MS MFT, is the author of the Torah marriage toolbox course. Create more Shalom Bayis in your home by visiting Torahmarriage.com or you may email him at rabbigreenfield@gmail.com

VAYIKRA – SELF-SACRIFICE

We start a new Sefer, Vayikra, the Latin term for Leviticus. Our Sages call it *Toras Kohanim* and this is an introduction to the concept of Karbonos. There is a very important **Ramban** right at the beginning of the Parsha. The Ramban (Vayikra 1:9) cites a Machlokes between him and the **Rambam** about the purpose of Karbonos.

Let's illustrate with a story. An Orthodox Rabbi discussing Tisha B'Av a Reform "rabbi", when the latter asked him if this day was still relevant today. The Orthodox Rabbi replied, "sure – the Beis Hamikdash was destroyed because of senseless hatred, and it still rages on today." The reform fellow then said, "Are you looking forward for the Beis Hamikdash to be rebuilt...with animal sacrifices!" The Orthodox Rabbi was heard gasping and he began to fall apart. "Well, there is one view – a minority one – that in the future, the offerings would come from the vegetable kingdom."

The reformer continued to laugh and make fun of the entire offering process, and in truth, a lot of people are uncomfortable with the thought of slitting the throat of a little goat and catching its blood then taking its insides out. So, it took time to try to answer this feeling for myself, and that's what I did; sure enough, six months later, at a Discovery Seminary, a young man spoke up, "OK Rabbi, what's with animal sacrifices?"

I replied, "What about them?" He didn't know what to say. "Well, barbarians do it!" he shot back. "Barbarians eat lunch – do you eat lunch? Not everything a barbarian does is barbaric," I replied. "You're killing animals!" he cried. After ascertaining that he was not a vegetarian, I told him, "How do you think they get the meat? You think you come over to Elsi the Cow and ask, 'Would you care to spare a rib?'"

SUGAR RUSH ON THE 613 MITZVOS BY R'ELI REIT
MITZVAH # 157- SPEAKING ABOUT THE EXODUS

We are commanded to speak about Yetziyas Mitzrayim, leaving Egypt, on the fifteenth night of Nissan. As the Pasuk (Shemos 13:8) says, "*You shall tell your son on that day*". We call it the Pesach Seder and we have a whole Hagaddah describing the story of our slavery and the plagues that the Egyptians endured and then our redemption by Hashem, on this date.

A person should elaborate based on his ability. Every night of the year there is a Mitzvah to say that Hashem took us out of Mitzrayim, as we say in the Hagaddah. On Pesach, there is an additional Mitzvah to recount the story. It entails starting off with the negative (i.e. that we were slaves and that we worshipped idols) and then turning to praise Hashem, Who took us out of Egypt and brought us to Har Sinai and gave us the Torah.



After ascertaining that he was not a vegetarian, I told him, "How do you think they get the meat? You think you come over to Elsi the cow and say, 'can you spare a rib?'"

"Well, I am not there when it happens," he answered.

"No problem – you can appoint a hit Kohen to take the cow out for you; you don't have to get involved," I said.

The guy was stuck because he never really thought about it, so I told him, "Let me rephrase your question: 'I can understand killing for a positive reason – for me to have a hamburger; is there a positive reason for bringing a Karbon?' Once he agreed that really was his question, I told him: "The word Karbon comes for the term *l'kareiv* – to bring close. We are not sacrificing anything. We want to get close to Hashem so we bring something to Hashem that has meaning. Really, we are meant to offer up ourselves. We don't feel much of an emotional attachment when bringing a tomato, but we do relate to an animal being slaughtered and the blood coming out. When one sees the animal being offered, one says 'that should be me. I want to come so close to Hashem that I will bring myself.'"

The Karbonos are there to bring us close to Hashem. The first thing they teach the kids at the cheder is Sefer Vayikra – the topic of the holiness we get when we come close to Hashem. As we learn this Sefer – although we don't have the Beis Hamikdash, we can create that Kedushah by being that Karbon and becoming closer to Hashem.

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Parshas Vayikra describes the different types of Korbanos beginning with the Olah which is totally burnt. The Torah uses the language “Adam Ki Yakriv Mikem Korban LaHashem” which roughly translates as, “*When a man among you offers a Korban to Hashem.*” The language is a bit funny though and there are many interpretations that focus on the word Mikem. One of the ways is to understand that the Pasuk is saying that one is essentially bringing himself as a Korban. Hashem does not desire real human sacrifices, but the animal or meal offering that is brought should be representative of the person offering it. It’s as if he gave a piece of himself. Let’s explore this idea a little bit.

The **Ba’al HaTanya** (In chapter 7 of Lekutei Amarim) writes about the gray area between actions that are Mitzvos and those that are Aveiros. In this gray area (referred to in Kabbalah and Chassidus as *Klipas Noga*) are the “neutral” actions that a person does by nature of the fact that he is a living being. Man has a choice to elevate those actions in the service of Hashem or to allow them to be merely animalistic.

In the words of the **Tanya** (translation from Kehot publishing): “*Yet (when these permitted thoughts, utterances, or acts) are not performed for the sake of heaven (as they ought to be); instead they serve only the will, desire, and lust of the body; and even where it is a need of the body and necessary for its very preservation and life (such as eating, which the body requires for its very existence and without which it cannot possibly live. Thus, the act itself cannot be faulted), but the fault lies in that his intention is not for the sake of Heaven, i.e., to utilize his body as an instrument in the service of G-d. If this spiritual intent is absent, then: All these acts, utterances, and thoughts are no better than the vitalizing animal soul itself*”

On the other hand: “*if one eats fat beef and drinks spiced wine not out of physical desire but in order to broaden his mind for the service of G-d and for His Torah, as Rava said, “Wine and fragrance [make my mind more receptive]”, or in order to fulfill the commandment to enjoy the Shabbos and the festivals. In the latter case, his eating and drinking are not merely the means to a spiritual end, as in the previous example, but are a Mitzvah in themselves, for we are enjoined to enjoy the Shabbos and festivals through eating meat and drinking wine*”

He goes on to say that by eating in this manner, we extract the *chiyus* - the vitality - that is inherent in the animal, vegetable or mineral and elevate it from an animalistic act into “An Olah or a Korban”! **Let’s reflect on that for a second.** The nutrients and minerals in the food become part of you but by elevating your purpose around eating them, you are in turn transforming this part of you into a Korban!



VAYIKRA – GETTING CLOSE TO HASHEM

Unfortunately, there are times when an individual believes that because he went to shul to learn or to do a Mitzvah/good deed, he may have lost out on a profitable business deal. However, we see in our Parsha, Vayikra, when the Torah discusses the Korbanos (sacrifices/offerings) that the Jewish people brought on the Mizbeach (Altar) in the Mishkan (Tabernacle) that we never lose when we do good. We see that from the word Korban, which means “to come close.” Therefore, the English translation of “sacrifice” is deceiving because it implies that we lose something when we bring a Korban.

When we bring a Korban, we come closer to the Borei Olam, the Almighty, and there is nothing better than that. We all know the importance of *Limud Torah* – it’s our very life. People mistakenly live with the “approach of eat, drink, and be merry for tomorrow we die.” That is not the Jewish approach. Our perspective must be that we don’t live to eat; rather, we eat to have energy to do the Mitzvos. We don’t live to work as some workaholics sadly do. We work so that we could have the resources to live a Torah lifestyle. Let’s remember that bringing a Korban is the means to closeness to the Creator of this world and whenever we do a Mitzvah or learn Torah, it’s the best investment we can do from which all the blessings flow.



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Occasionally, *erev Pesach* falls on Shabbos. While our lack of familiarity with observing *erev Pesach* on Shabbos may catch us off guard and cause some confusion, with the proper planning and know-how it need not be a difficult Shabbos to keep. Indeed, it gives us an opportunity to be well-rested for the Seder and to be able to fulfill the *Mitzvos* of Pesach in a more alert and dignified manner. Below, we will discuss some of the frequently asked questions that deal with the special *halachos* of *erev Pesach* which falls on Shabbos.

Question: Why do we burn and sell the chametz by the sixth hour on Friday morning when it is actually permitted to eat chametz until Shabbos morning?

Discussion: Although Friday is not really *erev Pesach*, in certain respects, we act as if it really is *erev Pesach*. This is done in order to avoid confusion in subsequent years when *erev Pesach* does not fall on Shabbos. Thus, any *chametz* that will not be consumed before Pesach is burned or sold no later than the time that would have been the deadline had this day truly been *erev Pesach*.

Concerning other *halachos*, we do not treat Friday as *erev Pesach*. Thus:

-The paragraphs usually omitted from *Shacharis* on *erev Pesach* are recited on Friday.

-*Kol Chamira*, which is a statement that nullifies one's *chametz* and is normally recited when the *chametz* is burned, is not recited this year on Friday. Instead, it is recited on Shabbos morning after the last remnants of *chametz* are gone.

-The special *erev Pesach* restrictions concerning taking a haircut and doing laundry after midday do not apply on Friday.

-Dishes may be kashered until the onset of Shabbos.

Question: When should the maror and the other Seder items be prepared?

Discussion: All Seder preparations should be done on Friday, since it is prohibited to prepare anything for the Seder on Shabbos. While technically the preparations may be done after Shabbos ends and before the Seder begins, this is not a good idea since it delays an already late start for the Seder. Thus the horseradish, *charoses*, shank bone, roasted egg and salt water should be prepared on Friday.

The romaine lettuce should also be washed and checked on Friday. Care must be taken, however, not to leave the lettuce soaking in water, as lettuce that was soaked in water for 24 hours may no longer be used for maror.

Question: How do we discard the chametz crumbs on Shabbos?

Discussion: Leftover crumbs on the table, dishes, or floor should be swept, gathered and then flushed down the toilet. Larger pieces of bread may be crumbled and then flushed. If the Sanitation Department will not pick up the garbage before the time that one may no longer own *chametz*, do not place *chametz* in the trash cans or garbage bags that are left outside to be collected by Sanitation.

If the floor needs to be swept, make sure that no *chametz* crumbs remain on the broom. Since it is extremely difficult to adequately clean a broom on Shabbos, it is advisable to clean the broom as much as possible and then put away the broom with the *chametz* items that have been sold to a non-Jew.

Question: Some people use chametz rolls for lechem mishneh on this Shabbos and then serve the rest of the meal with kosher-for-Passover foods. Which dishes should be used during those meals?

Discussion: The recommended method is to use disposable (paper or plastic) dishes when any *chametz* is being eaten. After the *chametz* is gone, the rest of the meal may be served on Pesach dishes.

Question: In order to rid one's teeth of chametz, is it permitted to brush them on Shabbos, with or without toothpaste?

Discussion: The consensus of contemporary poskim is that it is forbidden to use toothpaste on Shabbos. Their main concern is that applying toothpaste to the teeth or the brush could result in a transgression of the prohibited Shabbos Labor of *Memareich*, Smoothing. Brushing without toothpaste is permitted, provided that the following conditions are met:

-Use a toothbrush that is designated for Shabbos use only. Some poskim require that the Shabbos toothbrush also look different from the weekday one, e.g., be of a different color or style.

-Use a soft brush so as not to irritate the gums and cause bleeding. (People with gum disease who bleed whenever they brush their teeth may not use a toothbrush at all.)

-To avoid the prohibition of *Sechitah*, Squeezing, a dry toothbrush should be used. It is, however, permitted to rinse the mouth with cold water first and then use the toothbrush on the wet surface.

-The toothbrush should not be rinsed off after it is used unless it is going to be used again this Shabbos.

Question: Many people do not want to have any chametz in their home on Shabbos. Instead, they use egg matzah for lechem mishneh at both the Friday night and the Shabbos morning meals, and recite ha-motzi over the egg matzah. Is this permitted?

Discussion: Yes, it is. In fact, this is the preferred method for homes with little children who may scatter *chametz* crumbs around the house. This is also recommended for hotels, for large gatherings where Shabbos meals are being served, or for anyone who feels more secure with having no *chametz* in the house on Shabbos.

Although usually the proper blessing over egg matzah is *mezonos*, when egg matzah is eaten during a full-course meal and substitutes for bread, *ha-motzi* is recited. One should eat at least a *k'zayis* (about 1 fl. oz.) of egg matzah for each meal in addition to the other foods served at the meal. One should finish eating the egg matzah before the time that *chametz* can no longer be eaten. The other foods served at the meal may be eaten later.

Question: When is seudah shelishis, the third Shabbos meal, eaten on this Shabbos?

Discussion: Scheduling the third meal on this Shabbos is difficult, since the third meal is supposed to be eaten after midday (*chatzos*). By then, however, we may no longer eat *chametz*, matzah or egg matzah. Thus, there is no perfect system for the third meal on this Shabbos. Instead, the *poskim* offer two options, neither of which is ideal. →

Summary: We are currently discussing the value of personally preparing for Shabbos, because Shabbos is the day Hashem wanted us to honor and elevate most.

The Ramchal writes: “You will observe that this is the true fear of Hashem, Yiras Haromemus (fear of His exaltedness) which we mentioned. Honor out of this type of fear is near to the feelings of intense love which endears [the service of G-d], as I will explain further with Hashem's help. This is not so for the ‘fear of punishment’ which is not the primary fear and which does not lead to these good traits.” (Mesilas Yesharim, Chapter 19)

Chassidus explains that there are two types of “yirah” (fear). The lower level is called *Yiras Ha’Onesh* - someone that serves Hashem out of fear of punishment. Whether physical - that he will become ill or poor, etc. - or even spiritual (for example: That the soul will suffer for its sins in Gehenom), it is a service out of fear of punishment. That is obviously a shallow and superficial *avodah*, but in today's world of people not feeling anyone should be authority over them – it is also a level to aspire to for many folks.

Without this level, one can't skip to the elevated type of yirah, called “*Yiras Haromemus*”. At this level, which the Ramchal does not define here (but does so in later chapters when other important ideas are first discussed) we serve Hashem out of the deepest awe and respect, and we fear the very notion of separating ourselves from Hashem or disappointing Him. It is not the fear of punishment that is motivating the service of Hashem, but a feeling of admiration which eventually leads to loving Hashem, the level above yirah.

How do we start to develop awe for Hashem? **Rabbi Avigdor Miller**, ZT”L, writes (in *Ohr Avigdor*) that we need to learn to see the greatness of Hashem, Who planned everything, by seeing the wonders of His wisdom all around us. Every item of nature is created with the utmost foresight, long-range planning, and cunning arrangements. He writes: “*You also see Hashem's kindness when you notice how everything is made for the happiness of mankind, and that people should be able to exist and have what they need – clothing, food, and all forms of sustenance come out of nothing. When a person experiences tremendous events like thunder, the noise is like Hashem speaking. Or when they see the rain coming down – what a tremendous achievement! When people see waterfalls or huge mountains, they're impressed with His Honor.*”

The Ramchal continues: “**Let us return to the matter of [honoring] the Shabbos. Our sages said: ‘Rav Anan wore [black] overalls’ (Shabbos 119a), i.e. he would wear a black garment on Friday so that the honor of the Shabbos would be more recognizable when he donned fine [Shabbos] clothing. Hence, not only the actual preparation for the Shabbos is included in [the Mitzvah of] honor, but even its contrast when it serves to augment the honor of Shabbos is also included in the Mitzvah. Thus, they prohibited one to fix a meal before the Shabbos due to the honor of the Shabbos (Gittin 38b), and other similar prohibitions.**” (ibid. Chapter 19)

The Ramchal explains the Gemara in a novel way. He says that on Erev Shabbos, Rav Anan would wear a very plain black garment to create a sharper contrast between his weekday garb and his Shabbos finery, thereby increasing his honor of Shabbos (Rashi explains that he wore black in order that the inevitable stains that come from cooking would be less visible). Rav Anan wore it even when he wasn't cooking to show that Friday is meant for Shabbos preparations and that it's more appropriate to get dirty oneself prepping than to be clean.

We've recently moved the clock to Daylight Savings Time so that means we should be ready for Shabbos with time to spare. However, the reality is that no matter when Shabbos starts – 4 pm or 8 pm – most people “back into” it, running around last second trying to finish their errands. This simply means that preparation starts too late, and we must begin our prep earlier and not huff-and-puff into Friday Mincha or candle lighting.

This series will resume after Pesach, B'eH, in our Parshas Shemini edition.

One: Divide the morning meal into two parts - i.e., wash, recite *ha-motzi*, eat a meal, recite *Birkas ha-mazon*, take a break (fifteen to thirty minutes), wash again, recite *ha-motzi*, eat a meal and recite *Birkas ha-mazon*. The *chametz* or egg matzah which is used for *lechem mishneh* at the second meal, *seudah shelishis*, must be consumed before *sof zeman achilas chametz*.

Two: Eat a meal consisting of “other foods,” such as cooked matzah meal balls (*kneidelach*), meat, fish, fruit, or a kosher-for-Passover cholent any time after one half hour past *chatzos* until the beginning of the tenth hour of the day. After that time, one is required to minimize his intake of food so as not to ruin his appetite for the Seder. Since both of these options are halachically problematic, some people have the custom of following both procedures, i.e., they split the morning meal, and then eat a meal of “other foods” after one half hour past *chatzos*. **Let's remember...**

A) Although we do not eat matzah on this Shabbos, the matzos are not considered *muktzeh*, since it is permitted to feed small children matzah on *erev Pesach*. It is permitted, therefore, to use a matzah for *lechem mishneh* on this Shabbos. Care should be taken that no *chametz* crumbs attach themselves to matzah.

B) On Shabbos, it is advisable not to cast *chametz* crumbs to the winds even within an *eiruv*, as some *poskim* hold that this may be a violation of the Shabbos Labor of *Zoreh*, Winnowing.

C) The *challos* that are designated for *lechem mishneh* should be left in a safe place where children cannot reach them.

D) Before women begin to prepare for the Seder after Shabbos is over, they should recite *Baruch ha-mavdil bein kodesh l'kodesh*.

HaRav Doniel Neustadt shlita, formerly Av Beis Din of the Beis Din Tzedek of Greater Detroit, and presently the Rav of Pine River Village in Lakewood, is a renowned Posek, author, and educator.

SHORT STORY OF THE WEEK **BY YONI SCHWARTZ**

One day in Mesifta Tiferes Jerusalem, the Yeshivah of **Rav Moshe Feinstein**, ZT”L, there was a certain *din Torah* taking place. While in his office, Rav Moshe issued a certain ruling. Later, he got a very angry phone call from Rav So-and-So (not his real name), angrily telling him that his ruling was wrong and foolish because it went against the Gemara. Rav Moshe listened with patience and when Rav So-and-So finished, Rav Moshe asked with his soft voice, “Which Gemara are you referring to?” Upon hearing the question, Rav So-and-So immediately hung up.

A couple months later, Rav So-and-So was about to publish a sefer and wanted a *haskama* (endorsement) from Rav Moshe. Not only did Rav Moshe give him an ordinary *haskama*, he gave him a special, very strong *haskama*. As he was about to leave Rav Moshe’s office, Rav Moshe asked him, “By the way, which Gemara were you referring to?” He responded, “I have no idea what you’re talking about.” Rav Moshe responded, “When you called a few months ago saying my ruling contradicted the Gemara.”

He responded that he never called him. It turned out that somebody who didn’t like his ruling was upset and impersonated Rav So-and-So to frustrate and get back at Rav Moshe. Afterwards somebody asked Rav Moshe, “At the time you gave the *haskama* you didn’t know that it was an imposter who called you. How did you give it to him?” He responded, “It doesn’t matter. When I said Krias Shema that night, I forgave him completely. I have no ill feelings against him; even if it was him, it doesn’t matter.”

Comment: In this week’s parsha, Vayikra, we learn about sacrifices and the atonement process. No matter how low we fall, when we raise our eyes and hearts to our Father in Heaven, Hashem always reaches His Hand out to us, uplifting and forgiving us.

The idea of Divine forgiveness was a radical idea in the ancient world, perhaps unseen. By the Torah teaching us that G-d forgives and loves, we learn to do so likewise, and little by little, the world becomes a warmer place.

SPLENDID QUOTE OF THE WEEK **BY RABBI MENACHEM LOMNER**

“Learning about the karbonos (offerings) is one thing - we hope to actively participate really soon.”

We know that after the Bais Hamikdash was destroyed we can “get” the mitzvah of bringing a korban by learning its laws (Menachos 110a). This, of course, is because we can’t do the “real thing”; so, we can connect to the Mitzvah by learning the Torah and understanding the concepts and rules about the karbon.

Yet, we all know that experiencing the karbon itself has a much greater impact on the one who brings the karbon physically. It makes one a better person and more subservient to the Creator. The minds of visitors to the Bais Hamikdash were blown away by the connection they would feel to Hashem! May we merit this year to bring those karbonos that we studied about for the last 2,000 years!

SHORT BITES ON VAYIKRA BY RABBI MEYER FRIEDMAN

“And He called to Moshe, and Hashem spoke to him from the Tent of Meeting, saying” (Vayikra 1:1)

Why does the parsha begin by saying that “He called Moshe,” without mentioning Hashem by name? Perhaps this was done out of deference to Moshe, who in his great humility preferred that the Torah not say openly that Hashem called Moshe directly. In this way, the close connection that Moshe had to Hashem is somewhat masked. This lesson about the importance of humility is especially relevant for the parsha about korbanos because, as Seforno explains, feelings of humility are a critical part of bringing a korban. The Torah describes bringing a korban as bringing *נֶפֶשׁ*, a part of yourself. Hashem does not want a person to bring an offering without first humbling himself and recognizing that he is subservient to the Creator of the world.

“Speak to the Children of Israel and say to them: When a person from among you will bring an offering to Hashem: from the animals - from the cattle and from the flocks you shall bring your offering” (ibid. 1:2)

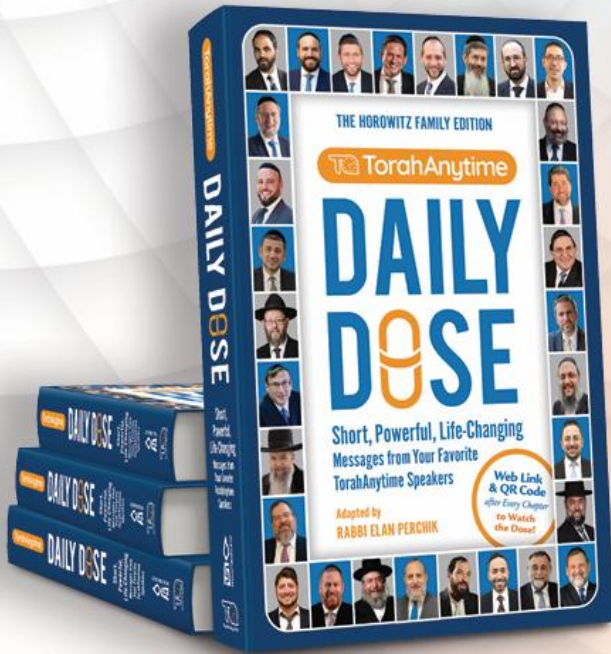
The Pasuk literally means “when a person brings from yourself.” What does this mean? The **Seforno** writes: When a person brings a sacrifice, he must bring from himself as well by humbling himself and confessing his sins. Hashem does not want the sacrifice without the humility of the person. One must give of himself to Hashem by repenting and lowering himself. The sacrifices are only a vehicle that helps facilitate repentance. A sacrifice without the humbling thoughts alongside it loses its true purpose. Although we do not have sacrifices today, we still have the main part of the sacrifices, the repentance that goes along with it.

As we read the chapters dealing with sacrifices in the upcoming weeks, we should realize that we can still achieve an atonement through repentance. That is what we must focus on today. Hopefully, the reading of these parshiyos will heighten the awareness within us of what our responsibility to do teshuva really demands of us.

“If one’s offering is an olah-offering from the cattle, he shall bring a perfect male; he shall bring it to the entrance of the Tent of Meeting, in accordance with his will, before Hashem” (ibid. 1:3)

Why are the laws of the olah enumerated first? The korban olah was brought as an atonement for evil thoughts. Since the thoughts always precede the actions, it is appropriate to discuss the korban that atones for thoughts first. The lesson of this idea is that we must recognize the direct connection between our minds and our actions. We have to guard our thoughts and what enters our minds. We have to understand that our thoughts have a direct influence on our actions. Thus, our head is the most vulnerable part of our bodies.

We must make a fence around our heads as we go through life in the modern-day society. We must take special measures to protect our heads, just as Yaakov Avinu did when he placed stones around his head, the only part of his body that he protected. This is why Torah learning is so important. Chazal teach us, “*Great is learning Torah for it brings to deed.*” The idea of learning Torah is to infuse ourselves with proper thoughts that will spur us to act properly. The more that we involve ourselves with holiness, the better our actions will be.



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