

We read in this week's *Parashah* (7:37), "This is the Torah / teaching of the *Olah*-offering, the *Mincha*-offering, the *Chatat*-offering, and the *Asham*-offering; and the *Milu'im* / inauguration-offerings, and the feast *Shelamim*-offering." Based on this verse, the *Gemara* (*Menachot* 110a) teaches that if one engages in studying the Torah of one of these *Korbanot* / sacrificial offerings, it is as if he had brought that *Korban*.

R' Yitzchak Weiss z"l *Hy"d* (rabbi of Verbau, Slovakia; killed in the Holocaust) quotes earlier works which teach that studying about a *Korban* counts as offering it only if the study is accompanied by deep disappointment over one's inability to offer the sacrifice in practice. Those commentaries offer a *Mashal* / analogy: A king instructed two servants to perform a task that was impossible. One of them said immediately, "I'm sorry, your majesty, but that is impossible." The other said nothing; instead, he gave a great deal of thought to how it might be possible, nevertheless, to perform the task, and he was very perturbed at his inability to perform it successfully. It is only about the latter type of person, writes R' Weiss, that our Sages say, "If one thought of performing a *Mitzvah* and was prevented from doing so by circumstances beyond his control, it is considered as if he performed it." That is not true if one just throws up his hands and does not give the "lost" *Mitzvah* a second thought.

A *Midrash* teaches: Rabbi Yose ben Kisma's students asked him, "When is *Mashiach* coming?" He answered, "This is the Torah of the *Olah*-offering." In light of the above, we can understand this *Midrash*, R' Weiss writes. When we study the laws of the *Korbanot* with true pain at our inability to offer them, then we will merit to have the *Bet Hamikdash* rebuilt and to offer *Korbanot*. (*Si'ach Yitzchak*)

Pesach

"For a seven-day period shall you eat *Matzot*, but on the previous day *Tashbitu* / you shall nullify the leaven from your homes." (*Shmot* 12:15)

R' Moshe ben Maimon z"l (*Rambam*; 1135-1204; Spain and Egypt) writes: What is this *Hashbatah* ("*Tashbitu*") of which the Torah speaks? It is that a person should nullify it [*i.e.*, the *Chametz*] in his heart and consider it to be equivalent to dust; that he should fix in his heart [the idea] that he owns no *Chametz*, and that any *Chametz* in his possession is ownerless and of no use to him. (*Hil. Chametz U'Matzah* 2:2)

R' Shalom Noach Berezovsky z"l (1911-2000; *Slonimer Rebbe* in Yerushalayim) writes: How does this process work? All year long, a person lives on *Chametz*! How can he nullify it just like that?

He answers: The depth of the matter is that nullifying the *Chametz* means nullifying one's will before *Hashem's* Will. All year long, a person eats *Chametz* because that is what *Hashem* "commanded"--*i.e.*, that is how He set up the world. When *Pesach* arrives, when *Hashem* commanded that *Chametz* not be eaten, one nullifies his own will before *Hashem's* Will such that he does not even desire *Chametz*. He nullifies it as if it were dust.

The *Slonimer Rebbe* writes further: That is the essence of a Jew's service of *Hashem*: to nullify himself before *Hashem*. That is the idea, as well, behind the *Korbanot* / sacrificial offerings--the subject of the Torah reading at this time of year. How does a *Korban* atone for a one's sin? Sin results when a person focuses on himself--on his own physical urges, his honor, feelings of jealousy, etc. When one brings a *Korban* and visualizes that everything that is being done to the animal rightly should be done to him--giving himself to *Hashem* to the extent the Torah permits--he thereby corrects the root of his misdeed. (*Netivot Shalom: Vayikra* p.11)

Hamaayan / The Torah Spring

לע"נ חנה שרה בת משה אהרן ע"ה

10815 Meadowhill Road, Silver Spring, MD 20901 / 301-775-9623

Send e-mail to: TheTorahSpring@gmail.com

Donate online: <https://thetorahspring.org/donate>

Donations to *Hamaayan* are tax deductible.



Sponsored by Rabbi Sanford H. Shudnow and family, in memory of his father, Mr. Phillip S. Shudnow (*Shraga Feivel ben R' Haim a"h*), and grandfather, Hyman S. Shudnow (*Haim ben R' Shneur Zalman a"h*), whose *yahrzeits* fall on Erev Pesach

“Speak to *Bnei Yisrael*, saying, ‘*Kol cheilev / Any fat of oxen, sheep, or goats--you shall not eat.*’ (7:23)

The *Gemara* (*Yoma* 74a) derives from the words “*Kol cheilev*” / “*Any fat*” that, although a person is not punished for consuming less than a *Kezayit* / olive measure of prohibited fat, it is nevertheless prohibited to consume even “*Chatzi shiur*” / a fraction of a *Kezayit*.

R’ Don Segal *shlita* (Yerushalayim and Brooklyn, N.Y.; a leading contemporary teacher of *Mussar*) writes: Based on the above, we can likewise interpret the *Mishnah* (*Avot* 1:6), “One should judge *Kol ha’adam* favorably,” to mean that one should always look for even a fraction, a small aspect, of another person that he can view favorably and praise.

(*Chovat Ha’adam Al Iggeret Ha’Ramban* p.59, n.35)

R’ Nachman of Breslov *z”l* (1772-1810; Ukraine) writes: Know that one must judge every Jew favorably. Even if someone is completely wicked, others must search for and find in him some little bit of good, some little way in which he is not wicked. By doing so, one can actually cause the wicked person to repent.

We read (*Tehilim* 37:10), “Just a little longer and there will be no wicked one; you will contemplate his place and he will not be there.” King David is encouraging us here not to be jealous of the wicked, for their existence is temporary. R’ Nachman interprets this verse, in addition, as an instruction to judge others favorably: “Just a little bit and there is no wicked one” --even if a person is thoroughly wicked, how is it possible that he has no good in him? Surely he has done a *Mitzvah* or something good in his lifetime! Find that “little bit” of him that is not wicked, and focus on that good in him. In this way, you will elevate him such that he will eventually repent completely. (The unity and good feelings that one creates by finding the good in others binds their souls together such that the soul of the righteous person can influence the soul of the wicked person.) If you find that “little bit,” says the verse, there will be no “wicked one.” (Note that R’ Nachman is not advocating whitewashing a wicked person’s deeds, nor is he encouraging direct interaction with the wicked person. Rather, from a distance, identify some good in the person, some way in which he is not wicked, and thereby elevate him.)

R’ Nachman interprets the next part of the verse in this vein, as well: “Contemplate his place and he will not be there” --when you contemplate the wicked person’s place after focusing on the little bit of good in him, he will no longer be in that place, for he will be on his way to repentance.

R’ Nachman adds: Likewise, a person must find some goodness in himself as well, no matter how many faults he knows he has.

(*Likkutei Moharan* #282, with the commentary *Ne’imot Netzach*)

“Command Aharon and his sons . . . The *Kohen* shall don his fitted linen tunic, and he shall don linen breeches on his flesh; he shall separate the ash of what the fire consumed of the *Olah*-offering on the Altar, and place it next to the Altar.” (6:2-3)

Rabbeinu Bachya ibn Pekudah *z”l* (Spain; early 11th century) writes that one of the things that can easily interfere with serving *Hashem* with pure intentions is the feeling of pride that can come from performing a *Mitzvah* well--especially an important or prominent *Mitzvah*. Conversely, there is nothing that demonstrates a person’s subjugation to *Hashem* more than performing *Mitzvot* with humility, or what R’ Bachya calls “*Keni’ah*” / “submission.”

When a person’s true motivation is to serve *Hashem*, he will not care how honorable the task appears to be or whether performing it will elevate his stature in the eyes of those who see him. Instead, his only interest will be whether he is performing G-d’s Will. It is to make this point that *Hashem* commanded Aharon, the High Priest, to clean the ashes off the altar--*i.e.*, to take out the garbage--every single morning, R’ Bachya writes.

(*Chovot Ha’levavot: Sha’ar Ha’keni’ah* ch.6)

Rabbeinu Yonah Gerondi *z”l* (1210-1263; Spain) writes in a related vein: The *Kohen* was commanded to wear the splendid Priestly Garments when he collected the ashes in order to make the point that a person is most honorable when he is fulfilling *Hashem*’s Will, even if the specific task he is doing is seemingly a demeaning one.

(*Derashot U’perushei Rabbeinu Yonah* p.185)



“This is the Torah / teaching of the *Olah*-offering, the *Mincha*-offering, the *Chatat*-offering, and the *Asham*-offering; and the *Milu’im*/ inauguration-offerings, and the feast *Shelamim*-offering, which *Hashem* commanded Moshe on *Har Sinai*, on the day He commanded *Bnei Yisrael* to bring their offerings to *Hashem*, in the Wilderness of Sinai.” (7:37-38)

R’ Tzvi Abba Gorelick *z”l* (*Rosh Yeshiva* of Yeshiva Gedolah Zichron Moshe in South Fallsburg, N.Y.; died 2010) asks: For what purpose does the Torah appear to repeat itself? First it says, “Which *Hashem* commanded Moshe,” and then it seems to repeat, “On the day He commanded *Bnei Yisrael*.” Also, why does the verse first refer to *Har Sinai* and then to the Wilderness of Sinai?”

He explains: Our verse refers to two different aspects to the *Korbanot*--first, offering them in practice, and second, studying their laws. (See the front page of this issue.) Offering the *Korbanot* was expressly commanded at “*Har Sinai*.” As for studying the offerings’ laws, our Sages say that a person who studies Torah should “make himself like a wilderness,” *i.e.*, he should distance himself from distractions. Therefore, the second aspect of the *Korbanot* is alluded to by the “Wilderness of Sinai.”

(*Pirkei Mikra*)