

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In honor of our parents, Tuvia and Lea Schottenstein and Rabbi Yisroel and Chana Sirota

Erev Shabbos Parshas Vayikra – 5781 – March 19, 2021

ערב שבת פרשת ויקרא, ו' ניסן, ה'תשפ"א

כתר שם טוב

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Useful Pride

Do not cause to go up in smoke any leavening or honey as a fire offering to G-d; bring them as a first-offering to G-d, but they should not go up on the altar as a pleasing fragrance to G-d (Vayikra 2:11-12).

Leavening and honey are agents that cause dough to ferment and rise. They therefore represent self-importance—a heart swollen with pride and arrogance. Such substances cannot become a fire-offering to G-d, meaning that our Divine service cannot be conducted in such a spirit.

There is an exception: *Bring them as a first-offering to G-d.* A first-offering represents the outset of our Divine service, at which point it is permissible to approach G-d out of a sense of self-worth. In other words, if a lack of pride would prevent you from engaging in Divine service due to your feeling inferior or unworthy, or if you imagine that your

input has no effect in heaven, then your first steps (“first-offering”) may indeed be conducted with pride.

Nevertheless, once you are well engaged in Divine service and the above concerns dissipate, *they should not go up on the altar as a pleasing fragrance to G-d*—He will not find your self-importance pleasing at all, because even a trace of arrogance is an abomination.

Focus: Pat yourself on the back, but know when to stop.

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

Know The Laws

“And He called to Moshe, and G-d spoke to him from the Tent of Meeting” (Vayikra 1:1).

It is customary to begin teaching young children from these passages regarding the sacrifices, so that they should become familiar with the correct order of the sacrifices and with all the services in the *beis hamikdash*. This, in turn, is with the hope that the redemption will come in their days, and they will ascend to the *beis hamikdash* and offer the sacrifices in their correct sequence — for the

ingathered Jews will be occupied at first with offering sacrifices. This custom is alluded to in the miniature letter *Alef* in the first word of this *parshah* (ויקרא) — a hint to the small children who prepare for the redemption by studying the verses of the sacrificial laws.

Midrash HaGadol / Midrash Yalkut Teimani

Faith and Understanding

A person must believe and clearly recognize that G-d possesses all seven qualities, all of which when present enable a person to trust in Him.

Commentary

Seven Qualities. 1. G-d loves you. 2. G-d is with you wherever you happen to be, and He is always ready to help you. 3. G-d is stronger and smarter than everyone in the world, and He can find solutions to problems that seem impossible to solve. 4. G-d knows what is best for you, even better than you yourself know. 5. Just as G-d has helped you many times in the past, He will help you again now. 6. Nobody can do anything to help or harm you, other than G-d who has total control over everything. 7. G-d wants and seeks to do kindness, more than the most wonderful and kindhearted person you can imagine.

Believe and clearly recognize. Chasidism teaches that man's perception of G-d can happen in two manners—belief (*emunah*) and rational comprehension (*seichel*), with each method having a distinct quality over the other.

The superior quality of rational comprehension is its resonance—the person mentally processes it and relates to it on a personal level. The disadvantage of rational comprehension is its limitations to human thought, which will not and cannot always process the infinite truth of G-d. The superior quality of belief lies in our connection with the deepest truths of G-d, even if we cannot understand them. It is simply an innate, unquestionable belief. The disadvantage

of faith alone is its failure to constantly dictate our actions: because we don't fully comprehend it, it remains a latent belief that does not necessarily surface as real action.

Chabad philosophy emphasizes the imperative to nurture both of these methods: the more we understand of G-d and relate to Him on an intimate level, the more we can strengthen our belief, allowing us to connect to G-d—through belief—on the highest levels of His existence (*Likkutei Sichot*, vol. 27, p. 251 ff.).

As explained previously, belief in G-d is not sufficient to foster a trust in Him, because faith can be detached, with no bearing on how we feel or act. Trust, on the other hand, means that we place all our concerns into G-d's hands. The difference can be understood in light of the statement of our Sages: "A burglar at the mouth of the tunnel calls upon G-d!" (*Berachot* 63a [*Ein Yaakov*]). Indeed, he prays to G-d for help, having "faith" that He is the Almighty, but the fact that he has resorted to thievery proves that he does not trust G-d in his personal life.

Bottom line: The more you understand G-d and relate to Him, the stronger your belief in Him is possible too.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Vayikra, 7th Aliyah
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Size: Measured by Quantity or Quality?

נֶאֱמַר בְּעוֹף רֵיחַ נִיחוּחַ, וְנֶאֱמַר בְּבַהֲמָה רֵיחַ נִיחוּחַ,
לֹאֵמַר לָךְ אֶחָד הַמִּרְבָּה וְאֶחָד הַמִּמְעִיט, וּבְלִבְד שְׂיִכְוֹן אֶת לְבוֹ לְשָׂמִים

Now, regarding a bird (sacrifice), it says here: “a pleasing fragrance (to the Lord),” and regarding cattle (sacrifices), it says (verse 9), “a pleasing fragrance (to the Lord)”. This teaches us: Whether one offers a substantial (offering) or a meager (offering), (it is equally pleasing to God,) provided that he directs his heart toward Heaven. (Rashi on Vayikra, 1:17)

At first glance Rashi seems to be quoting directly from the source in the Mishna¹ and Talmud:² ***It is stated with regard to an animal Olah (burnt) sacrifice: “A fire offering, an aroma pleasing to the L-rd” (Vayikra 1:9) and with regard to a bird Olah (burnt) sacrifice: “A fire offering, an aroma pleasing to the L-rd”.***³

This apparent redundancy in the language is to say to you that one who brings a substantial offering and one who brings a meager offering have equal merit, provided that he directs his heart toward Heaven.

Driving Question: Upon closer scrutiny, Rashi makes a significant change from the original text. Why?

To clarify: The Mishna appears to be focusing on the physical size of the animals being sacrificed; the bull is large and the fowl is small. It then parallels this by saying, “One who brings a substantial offering” (i.e. cattle), “And one who brings a meager offering” (i.e. a bird), are the same before G-d as long as the correct intention is there.

Order of the Mishna / Talmud:

- Cattle offering ... or bird offering
- Substantial ... or meager

Rashi, however, flips the order by first mention-

ing the bird followed by the cattle which does not seem to fall in line with the next words he quotes, “Whether it is substantial or meager...”. He should have written, “Whether it is meager (referring to the bird) or substantial (referring to the bull).

Rashi:

- Bird offering ... or cattle offering
- Substantial ... or meager

R' Levi Yitzchak offers a novel approach to understanding this Rashi.⁴

Instead of viewing the words ‘substantial’ and ‘meager’ as descriptive of the *physical* size of the sacrifice, view it as a *spiritual* description - its qualitative size.

The Outer Mizbeiach (Altar), upon which the sacrifices were offered, had a red line wrapped around it marking the halfway mark. This was known as the *Chut Hasikra*. The Mishnah⁵ explains its purpose: “A line of red paint ran round it in the middle to divide between the upper bloods and the lower bloods.”

The blood of certain Karbanos (sacrifices) was required to be sprinkled on the top half, while others needed to be sprinkled on the bottom.⁶

From a spiritual perspective, the Karbanos offered on the top portion represent a higher level than those offered on the bottom portion.

1. Menachos 13:11.

2. Menachos, 110a.

3. The Mishna & Talmud continue: “and with regard to a meal offering: “A fire offering, an aroma pleasing to the L-rd” (Vayikra 1:9)”. R' Levi Yitzchak addresses the significance of the meal offering, and why Rashi in his commentary on Chumash deliberately omits this aspect. However, it is beyond the scope of this publication. See the original for the explanation pertaining to this.

4. In the words of R' Levi Yitzchok:

וְיֵשׁ לֹמַר עוֹד שֶׁבְּפִירוּשׁ רִש"י הוּא כּוּוֹנֵה אֶחְרַת, וְהוּא שֶׁאֶחָד הַמִּרְבָּה קָאֵי עַל עוֹף וְאֶחָד הַמִּמְעִיט קָאֵי עַל בְּהֵמָה, וְלָכֵן הִקְדִּים רִש"י עוֹף לְבַהֲמָה כְּמוֹ שֶׁהִקְדִּים אֶחָד הַמִּרְבָּה לְאֶחָד הַמִּמְעִיט כּו'... עוֹף גָּדוֹל מִבְּהֵמָה, וְכֵן גַּם בְּעוֹלָה (פִּי רֵיחַ נִיחוּחַ כְּתִיב בְּעוֹלוֹת בְּהֵמָה וְעוֹף) שְׂעוֹלַת הָעוֹף נִעֲשִׂית לְמַעְלָן וְעוֹלַת בְּהֵמָה לְמַטָּן כְּדֵאִיתָא בְּרִישׁ מִסְכַּת קָנִים... וְהִרְי לְמַעְלָן הוּא בְּחִינַת יוֹתֵר גְּבוּהַ מִלְּמַטָּן, אִם כֵּן עוֹלַת הָעוֹף הוּא כְּמוֹ אֶחָד הַמִּרְבָּה וְעוֹלַת בְּהֵמָה הוּא כְּמוֹ אֶחָד הַמִּמְעִיט...

5. Middos, 3:1.

6. See Mishnah Kinnim 1:1, which differentiates between a Korban Chatas (Sin offering) and Korban Olah (burnt offering) in this regard, having opposite rules.

Regarding the Korban Olah (burnt offering), the topic of this Rashi, the Mishnah states:⁷ “A **bird** olah is performed above (the red line), but a **beast** olah below (the red line).”

With this in mind we can understand and appreciate the precise language of Rashi.⁸

7. Kinim 1:1.

8. We might suggest that perhaps this is also why Rashi chooses the language of the Mishnah and not the Beraisah (in the Talmud), for the latter emphasizes the words “large bull” and “small bird”, clearly placing the emphasis on the physical size, consistent with its approach that “substantial” refers to the beast and “meager” to the bird. Whereas in Rashi’s wording, there is no mention of physical size, since that is not the emphasis (Rabbi Dovid Dubov — author of Yalkut Levi Yitzchak Al HaTorah).

When Rashi matches the bird and beast to the words “Whether it is substantial or meager” he is referring to the greatness of the sacrifice, it’s qualitative “size”. Thus, the bird, offered on the top half of the Mizbeiach, corresponds to the “substantial”, while the bull, offered on the lower half, corresponds to the “meager”.

With this in mind, Rashi concludes, regardless of which level of sacrifice you bring, it is pleasing before G-d if done with the proper intentions.

*Likkutei Levi Yitzchak,
Ha'aros L'Zohar B'shalach, pg. 69-70*

פרשת השבוע

PARSHA INSIGHT

By: **Rabbi Moshe Wisnefsky** From: **Daily Wisdom #3**

Based on the works of the **Lubavitcher Rebbe**

The Power of Apology

Or anything else regarding which he had sworn falsely: he must pay for it its principal, adding its fifth to it, to its rightful owner on the day of his guilt. (Vayikra 5:24)

The Torah stipulates that the fifth fine be paid to the victim in order to make up for the loss of income that he could have earned with the stolen money during the interim. If the thief does not make restitution for this lost income, we cannot consider him to have “returned that which he had stolen,” since something is still missing (*Kli Yakar*).

This serves as a lesson for all our interpersonal dealings. When we have somehow wronged someone, our evil inclination immediately goes to work. “Why should you ask him for forgiveness? Since everything occurs due to Divine providence, he obviously would have undergone the same pain in any case, so his trou-

ble is not your concern. True, by being the agent, you have committed a sin—but that is between you and G-d. Go ahead and repent, but there’s no reason for you to apologize to the other person!”

In light of the above, this argument is now easy to counter. Just as an extra fifth is paid in an effort to make the restitution complete (i.e., to make up for lost income), an apology helps to lessen the pain of the injury. One is obligated to attempt to right the wrong as much as possible, and an apology is a step in the right direction.

Likutei Sichot, vol. 7, pp. 9-19

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