FITS RIGHT

The Kohen could theoretically function even if the clothes did not fit him well by using the belt to wrap and tighten the otherwise loose garments. However, according to Reish Lakish, the early morning removal of the ashes from the top of the Altar was done with the Kohen wearing only the shirt and the pants, without his belt. It was, therefore, in this case specifically that the uniform of the Kohen had to fit properly, for there was no way in which the Kohen could adjust for an improperly loose fitting shirt or for pants which were too big. This is why the Torah reserves its comments about this requirement of having clothing that fit until this point.

OVERCOMING CHALLENGES

The Mishnah (Avos 5:5) tells us that among the ten miracles which took place in the Beis HaMikdash regularly was that the fire on the Altar was never extinguished by rain. There is no question that nothing is beyond Hashem, and that it could have been arranged for it never to rain above the Altar in the first place. Why was the miracle presented in the manner it was?

Sefer Ruach Chaim explains that the message for us is that when a person is dedicated and committed to the mission of serving Hashem, he should not be swayed by any interference. Even when distractions and troubles may surface and impede his progress, he should not be discouraged. The fire burned on the Altar and rain did fall upon it. Yet, the fire remained constant despite the rain, and it did not become doused. So, too, a person with a burning desire to accomplish his job in the spiritual arena should not allow himself to be stopped even when obstacles come his way.

Many people feel that the particular obstacles they face are insurmountable, and that the challenges with which they must deal are reason enough not to pursue their mission. For example, sometimes people feel they cannot learn Torah due to worries and concerns about their livelihood. The message of the Torah is that this is not the case. A person should trust in Hashem, and proceed with his plans to study Torah.

The Gemara (Ta‘anis 2b) compares one’s earning of a livelihood to the falling of the rain. The word of Hashem is compared to fire, as we find (Yirmiyahu 23:29): “Is
not My word like a fire? says God.” We must not allow the study of Torah to be idled in any manner due to the rains of earning a livelihood.

PARTAKING OF THE MEAT

In Meshech Chochma, Rav Meir Simcha of Dvinsk writes that the Torah prescribes that the meat from a chattas offering be eaten specifically by the Kohen who officiates. “The Kohen who offers it for sin shall eat from it.” (Verse 19) Yet, in the case of the meal offering, there is no expectation that the remaining flour be given to the Kohen who conducts the procedure. Rather, the Torah simply states that “it shall be eaten by Aharon and his sons”. What is the reason for this contrast in the Torah’s emphasis?

There is a classic misunderstanding which some heretics register against the entire concept of korbonos. They wonder why, if a person has sinned, it is necessary for an animal to lose its life as a result. They fail to appreciate how the slaughtering of an animal is justified in this situation. Consequently, they only bring flour products as part of their religious rituals, because flour feels no pain.

The Torah here deals with this mistaken attitude. When officiating over the bringing of a chattas, which is brought from an animal, the Torah instructs the Kohen to participate in the eating of the chattas offering directly. If the Kohen would exclude himself, this would possibly suggest that he is of the heretical mindset that animal offerings are inappropriate. However, when the owner sees that the Kohen does eat, together with the other male Kohanim, he too will freely partake in eating from the offerings which are appropriate for him (קָרְבֹּנָנִים קָלִים). When a Mishna is brought, however, this misleading impression and its false philosophy are not present, because no one refrains from eating flour for religious reasons. Therefore, in the case of flour offerings, the Torah does not have to instruct that the Kohen himself partake in the eating.

WHEN THE OWNER SEES THAT THE KOHEN EATS, HE TOO WILL FREELY PARTAKE.

THOUGHTS AND ACTIONS

Rabbi Yitzchak said: “What is the significance of the verses ‘This is the law of the sin-offering’, and ‘This is the law of the guilt-offering’? They teach that whoever occupies himself with the study of the laws of the sin-offering, it is as though he were offering a sin-offering, and whoever occupies himself with the study of the laws of the guilt-offering, it is as though he were offering a guilt-offering.” -- Menachos 110a

This insight of our Sages is based upon the usage of the words נַתַּתְנָה הַכְּרֶשֶׁת הָאֶחָד, thereby suggesting that the very study of the laws (ตำורת המצות) of the offering are in and of themselves significant. We must understand, however, why the Gemara chose to teach its insight only at this point, when discussing the sin-offering, while the same words are used earlier in reference to the olah, the burnt-offering (see Verse 6:2). We should have learned this lesson at that point, that whoever delves into the study of the laws of the olah is considered as if he had brought the animal on the altar. Why does the Gemara wait until now to present this concept?

Rabbi Shlomo Kluger explains that the main point of any offering is that the sinner realize that he is deserving of everything that is happening to the animal. The statement of the Gemara is precise, in that it is not sufficient for a person to study🌾 (полнен) the laws of any particular offering, but rather that he delve into (גحضر) the experience, and that he take to heart the procedures, all the time considering that his sin has resulted in such a reaction.

The offering of a chattas (sin-offering) is brought to atone for an actual sinful deed that a person has committed in error. An olah is brought for improper thoughts (see Tanchuma Tetzaveh 15). Nevertheless, had the Torah taught us this idea in reference to the olah, we would have understood that study, which is an activity of the mind, can atone for sinful thoughts of the mind. We would not, however, realize that it is also possible to achieve atonement for sinful actions with Torah study. The fact that the experience of bringing an animal offering can atone for an actual sinful act is represented by the chattas. As a person studies this concept, he can visualize the various procedures, and even this can bring him to thoughts of repentance. It is for this reason that the Torah teaches us the lesson of Torah study and how it fulfills the need to bring offerings, and it does so when...
discussing a chattas. In this manner, we are taught that delving into the study of a chattas offering, as well as any other offering, can achieve atonement.

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RECEIVING GOD’S BLESSINGS

"If he shall offer it for a thanksgiving-offering." Vayikra 7:12

This offering is brought when a person comes to thank God for a miracle which was done for him. - Rashi

The Holy One, blessed be He, is the source of all blessings, and He certainly is in no need of our well wishes. He is the source of all bounty and He bestows all kindnesses and goodness, so that He does not need our acknowledging the benefits He provides or our praise. The reason we offer these praises and thanks is not for His benefit. Rather, it is we who need to express these words, and it is our obligation to praise and laud Him as expressions of our recognition and affirmation that we attribute all that occurs to Him alone.

Rabbi Akiva Eiger notes that we can never “repay” God for all that He gives us. We are completely at a loss to earn the blessings which God provides for us on a daily basis. “How can I repay God for all the kindnesses to me?” (Tehillim 116:12). Yet, we cannot absolve ourselves of putting forth a full measure of effort to do so. How are we to go about our task? It is when we offer blessings and praises to Him, and when we offer thanksgiving to Him. “To You I will offer thanksgiving offerings, and the name of God I will invoke.” (ibid. v. 17)

It is not only an obligation for us to offer blessings and praises to God, but there is also a direct benefit from doing so. Generally, when someone is furnished with a certain benefit, and the source of the gift is acknowledged as such, the giver will respond by providing even further resources to the appreciative recipient. This is the situation regarding the Jewish people and their Father in Heaven. When the goodness of God is acknowledged, God willingly opens the windows of the Heavens and allows assistance and benefit to flow toward the Jews, as well as to the world at large. If, however, the Jews would ever be denying and unwilling to recognize God, then the showers of bounty and fortune can be halted.

The verse states (Tehillim 50:23): “Whoever offers thanksgiving glorifies Me, and to the one who offers his course properly I will show the salvation of God.” The very act of recognizing the goodness of God is a gesture of glorifying Him. Yet, this is not enough. By means of this proper expression, a road is paved by which God can further channel His benefits to the person, and even to the world, whereby the salvation of God can be directed.

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MAINTAINING A PROPER BALANCE

"With loaves of leavened bread he shall bring his offering, with the sacrifice of his thanksgiving peace offering." Vayikra 7:13

Why is chametz an integral part of the thanksgiving offering? Chametz represents independence, the ability to rise to great heights and to achieve great things. But there is always a risk that such success will result in רָעָה - in the pride that comes when we believe that our successes are solely the result of our own abilities. Matzo, on the other hand, represents the more basic needs of life. Humility and restraint are its basic character traits.

Rabbi Akiva Eiger notes that thanksgiving is brought after one has come safely through a dangerous situation. A bad accident, for example, makes us acutely aware of our own mortality, of a lack of control of the most basic aspects of life. Anyone who has been through such an experience often perceives the whole event playing itself out, as if he or she were watching a play over which he had no control. One feels constricted, restrained by forces which cannot be subdued. Yet, for those who survive, the feeling of relief, of the return of that sense of independence, is almost euphoric.

It is for this reason that both matzah and chametz have to be brought. The latter is to thank Hashem for the return of that feeling of independence, of the ability to resume a normal life. The former is because that very same feeling must be tempered by the awareness of Hashem’s hand in every aspect of our lives, even at the pinnacle of achievement. There has to be a proper balance and it is for this reason that the amount of flour for the matzah equals that for the chametz. And yet, more matzos are baked than are chametz because that sense of humility is an awareness that must always supersede any sense of our own importance. In bringing the thanksgiving offering we are showing our awareness of both these aspects of existence. More important, we are acknowledging the active participation of Hashem in them, along with our thanks.

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Halachic Corner

According to the Guan of Vilna
According to the Magen Avraham

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Some are accustomed to sitting while reciting Havdalah, in accord with the opinion of the Shulchan Aruch. Others stand, in accord with the Rema’s view. The reason for the opinion of the Shulchan Aruch (O.C. 296:6), that one should sit during Havdalah, is that sitting implies something fixed, in contrast to standing. When we seek to exempt others while reciting Havdalah, it is appropriate to sit, both for the one reciting the brachos as well as the listeners. Thus they appear to be sitting together to fulfill the obligation of Havdalah (Tosafos).

The Rema’s view is that Havdalah is likened to accompanying the Shabbos Queen upon her departure, which should be performed while standing. The chofetz Chaim himself said Havdalah standing, and the Chazon Ish and the Steipler Gaon said it while seated.

Questions for Thought and Study

1. Which word indicates the miraculous nature of the fire on the הארון (Altar)?

2. Why does the Torah tell us the place that the והקרינה (sin) offering is the same place as the הַלַּעֲנֵי (burnt) offering? Why doesn’t the Torah just tell us that the והקרינה was sacrificed north of the כלים?

3. Why does the Torah mention that the skin (נַחַל) of the sacrifice of an הַלַּעֲנֵי belongs to the Kohen here in the case of the והקרינה sacrifice? Shouldn’t it have been written in the section of the הַלַּעֲנֵי itself (6:1-6)?

4. Why is the (thanksgiving offering) is in the category of the והקרינה sacrifice. If so, why is it only eaten for one day and not two days and one night, like all the other והקרינה sacrifices?

5. The beginning of Pasuk 7:36 implies that the gifts that the Kohen received were only at that time - יִבְרָךְ אֶת עַשְׂרֵיautiful - “on the day he anointed them”. How does the pasuk end saying that it is a gift for all future generations - הרקח על כל מתים? See Ramban and Ibn Ezra to 7:36

6. What was different about the anointing of the utensils of the Mishkan and the anointing of Aharon and his sons?

This Week Likutei Peshatim is Sponsored

- By Hebrew Theological College wishing mazal tov to Rabbi & Mrs. David Kupchik on the engagement of their son Alex to Kimmeret Braun; and to HTC Board of Regent member Joey Zimmerman and his wife Becky on the birth of a grandson, born to Shmuel & Jessica Zimmerman.

- Hebrew Theological College’s Gourmet Torah at Shalotts Bistro will take place this Thursday, March 28, 12:30. Rabbi Shmuel Schuman will speak on “Nadav and Abihu: What Went Wrong?”. Complimentary appetizers as well as a discounted menu available for shiur participants.

- Reserve your complimentary tickets for the Fasman Yeshiva High School student-produced Holocaust film, “Names Not Numbers”, a movie in the making, this Tuesday, March 26, 7:30 PM, at the North Shore Center for the Performing Arts. Call 847-982-2500 x1121 or email fyhs@htc.edu to reserve your ticket. Sponsorships are available and greatly appreciated.

- Students going to Seminary or Yeshiva in Israel for the 2019/2020 academic year can earn college credits and enjoy personal guidance by joining the HTC/Blitstein Institute Israel Experience Program. Eligible families can receive government funding. After Israel, complete an accredited and prestigious bachelor’s degree at HTC and Blitstein. For information, call Rabbi Bachrach at 847-982-2500 ext. 1128.

- Explore “Torah Giants and their Writings”. Blitstein Institute of Hebrew Theological College presents the Samuel T. Cohen and Sarah W. Cohen “High Tea and Torah” lecture series. Rabbi Binyomin Olstein will deliver the lecture on Tuesday, March 26th, at 1:30 PM, at Shalotts Bistro. Come early and receive 10% off your lunch order.

- Yeshivas Hakayitz 2019 enrollment is open for campers who will be entering 6th through 11th grades. Dates: July 2nd - July 29th. For application and all related camp information, please visit yhk.htc.edu. To reach Rabbi Yosef Polstein call 847-982-2500 ext. 1125, or yhk@htc.edu.


- Wishing hatzlacha to our very own students, Zev Popel and Avi Edelson, on their car-cleaning for Pesach. They are available by appointment from Shushan Purim until the night of Pesach! They have an early bird special, so you should hurry quickly and reserve your appointment! They will also be at the Chabad Pesach Fair this year by appointment only! To book your appointment for regular cleaning at the Pesach Fair please email pesachcars2019@gmail.com!

- HTC’s Rabbi William Z. and Eda Bess Novick Bigdeli Yisrael would like to inform the community that due to an excess of clothing collected this past year, our clothing drop-off will not take place before Pesach. We look forward to resuming this very important clothing drive next year.
Dreaming of summer? Preschool Summer Camp at Bernard Horwich JCC will engage your child’s imagination through water-play, music, art and lots of playtime outside. For children 2-3 years old. 4- & 8-week sessions available. Learn more at jcchicagoearlychildhood.org.

Join Kehilat Chovevei Tzion on the red carpet as they honor Jen and Ben Amrami. This award-winning dinner will be hosted on April 7th from 6:00-9:00 PM at KCT. Sign up at https://www.skokieshul.org/event/2019Dinner.


Park Plaza Senior Living Community enriches the quality of life for our residents through daily shiurim, live music, exercise classes, lectures, outings and much more. Park Plaza also has beautifully furnished apartments for rent: daily, weekly and long term or for your simcha. For more information, visit our website at www.park-plaza.org or contact Adina at 773-465-6700 or at adina@park-plaza.org.

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Registration for 2019 Skokie Youth Baseball is open! Skokie Youth is a Shomer Shabbos league for children between Nursery through 9th grade. You do not have to be a Skokie resident to play! The season goes from April through June. Register online at skokieyouth.org. Registration closers March 24th. Questions? Email us at Info@skokieyouth.org.

Please join ICJA on March 31 at our Scholarship Dinner honoring Jane and Eddie Best, Barbara and Dr. Steve Geller, and long-time biology teacher Dave Newman. 6 PM at ICJA, 8233 Central Park Avenue, Skokie. Make reservations and place ads at www.icja.org or call 773-973-1450.

Win two tickets to Israel and support the ICJA Scholarship Fund! Raffle tickets are $50 each or get three for $100. Drawing will be at our Scholarship Dinner on March 31. Winner doesn’t need to be present. Purchase tickets at www.icja.org/israel-raffle or call 773-973-1450.

Congregation KINS presents a Pre-Pesach Cooking Demonstration, Tuesday evening, March 26, with Karen Nochimowski, the founder of the cooking blog MammaChef.com and Mamma Chef’s Soup Kitchen at Congregation KINS. There will be a hands-on cooking demo and tasting. Signup deadline is Friday, March 22. To sign up or for more information, please visit the KINS website at www.congkins.org or contact the shul office at 773-761-4000.


Please join No Shame On U, JCFS and MISSD on Wednesday night, March 27, 7:00 to 8:30 PM, at Skokie. This workshop will provide those touched by a suicide death an opportunity to come together in a small group setting. We will discuss how grief can manifest itself after a suicide death and offer strategies for coping. Jewish resources will be shared. To register, contact: elizabethcohen@jcfs.org.

Spring Sports at the BHJCC starts the week of 3/24! T-ball, Baseball, Basketball, 3-3 Girls Basketball League, Adult Tot Classes, Ninja Classes, Krav Maga and more! Programs run through Hot Shot Sports, the premiere youth sports organization in the Chicagoland Area. Go to https://www.jcchicago.org/programs/aquatics-sports/sports/bernard-horwich-jcc/ for more information and to register. Question? Call Wendy at 773-761-9100.

Who can help change the world? Whose work lasts a lifetime? Who will be the 2019 Hartman Family Foundation Educator of the Year Awardees? Help decide- user friendly Nomination Form! To complete & submit go to www.att.org For Teachers→Hartman Family Fdn. Educator of the Year Award. For paper nomination forms & more info, visit Associated Talmud Torahs, 3531 Madison St., Skokie or www.att.org or call 773-973-2828. Submission deadline: Tuesday, May 14, by 5 PM.

Nearly 200 students in grades 5 – 8 participated in the 2019 ATT Citywide Torah Bowl Written Test Day sponsored by the Bassman Family Foundation this past Sunday. The ATT extends a hearty thanks to the shuls, volunteers, volunteers and recognizes their effort and commitment preparing for the day. The Torah Bowl Girls and Boys Programs continue this Sunday, March 24th, with Game Day, where 32 girls and 32 boys will compete in a fast-paced quiz tournament followed by a Chinese Auction.

“Prepare Like A King”: Join Rabbi Leibtag of KJBS for Pre-Pesach Haggadah Learning at Evitas Argentinian Steakhouse, Wednesday night, April 3rd, at 8:00 PM. The evening will feature a rib fest prepared by renowned Chef Alexander Remer and an assortment of wine. Last year’s event was sold out, so please contact kjboffice@gmail.com to RSVP for the event. Limited space available and payment due at time of reservation.

Join Lincolnwood Jewish Congregation A.G. Beth Israel at 7117 N. Crawford in Lincolnwood, on Sunday, March 31st, at 4:00 PM, for a Pre-Pesach Wine Tasting, presented in conjunction with Kol Tuv Nominal cover charge. Following the Wine Tasting, please stay as we present the move “When Jews Were Funny”, to begin approximately at 5:20 PM.

This year’s Chicago Rabbinical Council Pesach Fair will be Sunday, Apr. 14, 2-5:30 PM, at Hebrew Theological College, featuring kashering of kelim, live demonstration of Romaine lettuce cooking (2:30-3:30), shatneitz testing, knife sharpening by professional sharpener, Sharpening by Dave, available 3:30-5:30, & FAQ booth. Last orders accepted at 5 PM. For questions, call 773-230-5476 or email info@crcweb.org. Please note: Items must not have been used within 24 hours.

Join Lincolnwood Jewish Congregation A.G. Beth Israel at 7117 N. Crawford in Lincolnwood, on Sunday, April 7th, at 5:30 PM, for the Pesach Fair Booth. Learn more at jcchicagoearlychildhood.org.
LIKUTEI PESHATIM HAS TORAH CONTENT - PLEASE TREAT IT RESPECTFULLY

Prepared by Rabbi Ben-Zion Rand, Editor, and Mrs. Naomi Samber, Managing Editor

To sponsor Likutei Peshatim for a future Shabbos, call Naomi Samber, 847-982-2500, Fax 847-982-2507, email samber@htc.edu

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LIKUTEI PESHATIM

February 2019

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HIlI El Torah in Skokie, IL is seeking applicants for two positions. The first is for a Maternity Leave General Studies Substitute Teacher and the second is for a Marketing Manager. Please visit our website, www.hilleltorah.org, for more information (About Us < Employment Opportunities).

Sarah and Julian Ungar, together with Yeshiva Medrash Chayim, invite all to their home for the 4th yahrtzeit in memory of HaRav Emanuel Gettinger, z”l, this Sunday, March 24th, at 5:00 PM, 3100 West Northshore Avenue, Parkside Estates. 5:00 PM Minchah.

Considering buying a home in Israel? Gedaliah Borvick of My Israel Home will be leading a panel discussion comprised of top real estate professionals, on Tuesday, March 26, 8:00 PM, at Darchei Noam Glenbrook, and Wednesday, March 27, 8:00 PM at Chovevei Tzion. Thank you Gedaliah for presenting this opportunity. - Rhonda and Alan Zalts.

Free Passover car wash sponsored by Alderman Debra Silverstein & Senator Ira Silverstein, Committeeman, April 7-17 at: Fast Car Wash, 7130 Western, Chicago; Speedy Car Wash, 5724 Lincoln, Chicago; Uptown Car Wash, 4900 Broadway, Chicago; Niles Car Wash, 900 Civic Center Dr., Niles. One free exterior car wash plus one free self-serve vacuum. Pick up vouchers at Ald. Debra Silverstein’s office, 2949 Devon, Sunday, Mar. 31, 12-2 PM, & Monday, April 1, 4-6 PM. For more information: 773-761-0050.

The Chicago Mikvah Association and K'hal Chasidim invite you to the dedication and opening of the new Khal Chasidim Mikvah, operated by the CMA. Please join us for a gala luncheon at the Khal Chasidim Simcha Hall on Sunday, March 31st, at 11:00 AM. Special guest speaker: Rebbetzin Feige Twerdski from Milwaukee.

CJE SeniorLife is pleased to introduce our new Care Management Program that maximizes available resources and coordinates care for older adults in our community. Our experienced and compassionate Care Managers provide a free holistic assessment to evaluate your needs, then develop and implement a custom Care Plan. Your share of Home Care Services would be minimal. You must be over 60 and meet specific residential, income and asset requirements to qualify. Call 773-508-1000 to learn more.

Eli Cohen wishes Marmel Accounting, LLC hatzlacha in offering tax return preparation for the upcoming tax season for individuals and small businesses. Eli wishes hatzlacha in his hard work in preparing so many of our students for this exciting and intense competition. B’hatzlacha to Asido, on his sixteenth yahrtzeit on March 24, 2019, corresponding to the 17th of Adar II. By Ira Kaufman and family; David & Karin Kaufman; Hinda & Moshe Goldfinger and family; Avi & Oreet Kaufman and family; Zahava & Chaim Suss and family.

By Howard, Susan, Joel, Kim, Benji, Shoshi, Yitz, Noam and Azriel Goldman in memory of their father, grandfather, and great-grandfather, Cecil Goldman, z”l, on his 13th yahrtzeit on 20 Adar, corresponding to March 27, 2019. May his memory be for a blessing. (Anshe Motele; Highland Park, IL; Beit Shemesh, Israel)

On the occasion of the yahrtzeit on 19th Adar of Arnold Dobkin, z”l, beloved father, who would have been an amazing Zeide. - from the Dobkins, Alise and Yoni Goldman, Sarah and Jonny Chapman, and Hallie and Avi Geller.

By Elizabeth & Larry Feder and family in loving memory of our mother and grandmother, Mrs. Pearl Schonfeld - ה’ישעיהו פִּינֵס אַל୍פָה, on her yahrtzeit on 18 Adar II. May she be a Melitzas Yosher for her family and all Klal Yisrael.

By Stacy Kirshenbaum and family, Lisa Shyman and family, and Greg Jackson and family, in loving memory of their father and grandfather, Arthur Jackson, z"l, on the occasion of his yahrtzeit on 19 Adar.

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Likutei Peshatim is endowed by Les & Ethel Sutker in loving memory of Max and Mary Sutker and Louis and Lillian Klein, z"l. May their memory be for a blessing.

Answers:
1. The word "כָּה" (literally "in it") implies that miraculously the fire of the קָרָום never scattered and only stayed on the קָרָום.
2. The Torah is indicating the sensitivity we should have to try not to embarrass someone. By having the קָרָעם in the same place as the קָרָום, sinners would not be embarrased.
3. The gift of the קָרָום is written here before the קָרָעם (peace) sacrifice to indicate that the skin belongs to the Kohen from the קָרָום, קְרָאָמ and קְרָע sacrifice, but not from the קָרָעם sacrifice.
4. The קָרָעם was brought with 40 loaves of bread. It is unlikely that one person could eat all the loaves himself in one day. Each person would share the loaves and spread the nature of the miracles for which he is thanking Hashem.
5. Ramban says that the anointing of the Kohanim happened over seven days, so the pasuk is not referring to the Kohanim but to the Poradim, who anointed Aharon and his sons while they were wearing them.

Prepared by Rabbi Ben-Zion Rand, Editor, and Mrs. Naomi Samber, Managing Editor