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

When one member of the nation fails and sins, the level of the whole group descends.

“Speak to the Children of Israel and say to them: ‘When a person from among you brings an offering to God, you shall bring your offering from the cattle, from the herd or from the flock.’” Vayikra 1:2

A CHARGE OF POWER

“The verse begins by speaking to an individual, “When a person shall offer...”, but the end of the verse addresses the nation as a whole – “You (plural) shall bring your offerings.” In Ta’am V’Da’as, Rav Shternberg notes that when a single individual violates the word of God, he does not merely damage himself. His misdeeds affect everyone around him, and he indeed brings about a reaction of evil upon the entire nation. The Midrash uses several examples to illustrate this concept. The Jewish people can be compared to the body of a person or an animal in that when one limb is injured, the entire body suffers. So it is with the Jewish community, for when one member of the nation fails and sins, the level of the whole group descends. This can also be compared to a situation where a person on a boat decides to drill beneath the spot which he has rented during a voyage across the sea. Here, again, it is obvious that the entire crew and all the passengers would be in grave danger due to the actions of the individual.

A CHANGE OF POWER

This expression is not merely an expression of endearment and fondness, but it also results in generating a power to receive inspiration.

EACH INDIVIDUAL AND THE NATION

The verse begins by speaking to an individual, “When a person shall offer...”, but the end of the verse addresses the nation as a whole – “You (plural) shall bring your offerings.” In Ta’am V’Da’as, Rav Shternberg notes that when a single individual violates the word of God, he does not merely damage himself. His misdeeds affect everyone around him, and he indeed brings about a reaction of evil upon the entire nation. The Midrash uses several examples to illustrate this concept. The Jewish people can be compared to the body of a person or an animal in that when one limb is injured, the entire body suffers. So it is with the Jewish community, for when one member of the nation fails and sins, the level of the whole group descends. This can also be compared to a situation where a person on a boat decides to drill beneath the spot which he has rented during a voyage across the sea. Here, again, it is obvious that the entire crew and all the passengers would be in grave danger due to the actions of the individual.
After an individual has sinned and he then comes to repent by means of bringing an animal offering with all of its accompanying procedures, the person thereby merits to correct and repair the damage which he has caused. In effect, the entire nation is now elevated and uplifted by this new realization and awareness which brought him to atone for his errors.

Even though the verse is actually discussing the need for an individual to achieve atonement for his personal sins, yet it is clear that his offering has a positive impact not only upon himself but upon the entire cosmos, and upon the Jewish nation, which attains spiritual purity through his efforts.

*************************************************************************

NO THEFT OF ANY SORT

The Torah is discussing the laws of a free-will offering. Why does the verse here use the term "adam" for "man"? Since "adam" is also the name of HaRishon, the Torah is referring to aspects of how he brought his offerings. From here we learn that just as Adam did not bring as an offering anything which was acquired by way of robbery, so too we are not allowed to bring as an offering anything which was acquired by way of robbery. -- Rashi

According to Rashi, the lesson of this verse is that an offering may not be brought from stolen goods. This idea, however, is expressed in an explicit manner in a verse in Yeshayahu (61:7): “It is I, God, Who despises theft for an Olah.” Why does the Midrash choose our verse to illustrate this concept from the example of Adam HaRishon?

Rabbi Eliyahu Lopian notes that there are two types of theft. One category is the classic situation when a person forcefully takes an object away from someone else. The other case is more subtle, where a person willingly gives of his possessions, but he is misled and under false impressions as to the merits of the receiver. The one accepting money under these conditions is doing so under false pretenses, and this, too, is considered to be an act of stealing. An example of this is where someone sees a talmid chacham or a tzaddik, and he expresses an interest to assist him and to be a partner in his Torah study. Yet, if the recipient were not a bona fide talmid chacham, the one offering assistance would not have made his offer. This is a form of theft on the part of the receiver.

Our verse uses the word “adam”. Adam HaRishon did not possess anything that was even remotely involved with either type of theft. None of his possessions were obtained with forceful overpowering of anyone else, and he also was not the recipient of anything under false pretenses. In this same manner, the Midrash uses Adam HaRishon as an example whereby no offering should be brought from objects obtained in any of these manners.

Once, when the Chofetz Chaim was bentching after a meal, he let out an audible sigh as he read the phrase: “Do not bring us to accept gifts from men of flesh and blood...so that we will not be ashamed nor be humiliated forever and ever.” After he finished bentching, his son asked his father why he sighed. The Chofetz Chaim explained. “I noticed that the paragraph describes taking gifts from other people as something that is potentially shaming and humiliating ‘forever and ever’. Now, I can understand that this is an embarrassing situation in this world, but why is this a disgrace in the next world as well? It seems, though, that accepting a gift puts a person at great risk. The donor might have had a certain understanding, and he might offer his gift because he thinks a person is a talmid chacham, or even if he gives it because he thinks that this person is a genuinely poor man, these impressions might be false. This would result in a situation which involves theft! This is a mark against a person’s record for accepting a gift, and this could tarnish his merits in the World-to-Come.”

*************************************************************************

INSPIRATION FROM THE MIKDASH

The Gemara learns from the wording of the verse, which emphasizes that “he shall bring it”, that once a person commits himself to bring an offering, he must bring it, and the Jewish court even forces him to follow through, even against his will. Yet, the verse also continues to say that the offering must be “willingly”, which expressly indicates that the offering is only valid if the person brings it out of his own volition. How can this be resolved?

The famous answer given, based upon Rambam, is that every Jewish person actually has the inner desire to fulfill the mitzvos. This is something inherent in the soul of the Jew. Sometimes, however, a person can become overwhelmed and have his values clouded and his priorities confused. He may say that he does not want to
bring the offering which he promised, but we know that if we encourage him, and even force him to fulfill his commitment, it is something he really wants to do because it is the right thing to do.

Sefer Shir Ma’on says that we can suggest another insight. The phrase in the verse which teaches that he must be forced to come and bring his offering states “until the entrance of the Tent of Meeting he shall bring it”. When a person is at home, he might be uninspired. In his home town, his regular routine might cause him to be lazy or even irresponsible about fulfilling his promise to bring an offering. However, if we can compel him to at least come to the door of the Mikdash, we can be assured that he will then wake up and bring his offering “willingly before God”. The influence of the holy site will inspire and encourage him to find himself, and to reconnect with his spiritual growth.

The awesome mood which can be generated when a person visits a holy place can draw out the best of one’s abilities. This is true for us as well, as we join in Torah study and in davening with the tzibbur. The batei midrash and shuls are the stations of holiness from which we are nurtured, and our homes, as well, can then also be miniature sanctuaries of holiness.

************************************************************************

IN NEED OF DIVINE PROTECTION

The passage seems to be redundant. It could have merely stated, “If a person should sin unintentionally from among all the commandments of God that should not be done” and omit the second part, “and he commits one of them”. Furthermore, one might ask why it is necessary for a person to bring an offering as an atonement for something done in error. After all, accidents do happen, and it was not done with intention.

Sefer Gan Raveh suggests that the answer to this might be found in another statement found in the Talmud. The Talmud (Chulin 6a) relates that even the animals belonging to a tzadik are protected from sinning, and tells a story regarding Rav Pinchos ben Yair’s cow, which refused to eat tevel. If so, the Talmud tells us, all the more so does Hashem protect tzadikim from eating forbidden foods. Therefore, we may surmise that if a person does indeed sin unwillingly, it is only because he must have done something in the past that precludes him from being a tzadik. We can then interpret this passage along the same line. The Torah is saying that if a person commits a sin unwillingly, it is only so because in the past he has committed a different transgression by which he lost Divine protection from committing unwilling sins, and for the loss of this level he must bring a korban for any severe sin done, even if it was done in error.

************************************************************************

THE SIN OF THE KOHEN GADOL

When a leader sins,”

Vayikra 4:22

In Verse 3, the Torah says: “If the anointed Kohen will sin, bringing guilt upon the people.” Rashi explains that when the Kohen Gadol sins, the whole nation has sinned, for they rely on him to daven for them, and now he has sinned and his davening on their behalf will not be so potent. What is the difference between the Kohen Gadol and a king or other communal leader?

Sefer Meged Yosef suggests that perhaps the answer lies in a Gemara in Brachos (34b). Rabbi Yochanan ben Zakkai had a son who was ill. He asked Rabbi Chanina ben Dosa to daven for his son. He explained that the prayers of Rabbi Chanina would be more effective than his own, for Rabbi Chanina was like a servant before the king and that he (Rabbi Yochanan) is like an officer. This means that although the officer is more important and more esteemed, the servant spends more time with the King (in this parable, this refers to Hashem), and he comes and goes as he pleases. The officer, however, must knock before entering the king’s chambers. Ultimately, the prayers of the servant are more effective than those of the officer. The nature of Rabbi Chanina’s relationship with Hashem was different from that of Rabbi Yochanan.
Likewise, the Torah requires more honor toward the king than it demands for the Kohen Gadol. For the king to admit his sins and offer korbanos was a great accomplishment. Furthermore, his prayers were not so much for himself as for the nation. Therefore, a king who sinned and publicly acknowledged it was a credit to his generation.

The Kohen Gadon was like a servant before the king. He ultimately had a more intimate relationship with Hashem. His prayers were very potent and the nation relied upon them. Furthermore, the Kohen Gadol was not so esteemed as the king, so for him to admit to any wrongdoing was not such a bold action. Hence his sin was a detriment to the people.

Regrettable Mistakes

Why does the Torah prescribe an offering as a punishment for a person who transgresses without intent to transgress?

The Torah wants us to internalize its values and ideals. It is not sufficient for a person to have a superficial knowledge of Torah values. We need, rather, to make them a part of our inner being. The principle is that a person will not forget or make mistakes regarding matters that are an integral part of his very being. If a person does forget or makes mistakes in some matter, it is a sign that those values are not yet really a part of him. By bringing an offering, a person reminds himself to work on internalizing Torah values. This is our constant task – to integrate Torah values until they become so much a part of our personality that we will always remember them.

As Rabbi Yerucham Levovitz explains, progress in choice – consists of converting what was previously “free choice” into “compulsion”. When one rises to a new level, one sees that what previously seemed to be an equally balanced choice was really no choice at all, for one alternative was true and the other false. One is now “compelled” to follow the truth, and the illusion of freedom falls away. Our constant task is to integrate Torah values so that we will always remember them.

Teshuvah is All-Encompassing

The rule is that one who violates a negative commandment is administered lashes as a punishment. This rule actually applies in 207 out of 365 negative commandments. Among the exceptions are sins in a category where the negative commandment is directly associated with a positive commandment which should be fulfilled to correct the situation. For example, stealing is a negative commandment. However, if one steals, the Torah prescribes a mitzvah to return the stolen object. Therefore, a robber is not dealt lashes, for he now is presented the mitzvah to return the object.

Rambam learns that the mitzvah of teshuvah is a positive commandment that must be done whenever a sin is committed. Accordingly, Chid”a points out that every negative commandment is therefore associated with a positive mitzvah – to do teshuva – and there should never be a case where lashes are appropriate. The explanation is based upon another rule. Whenever a verse which teaches a negative commandment is written generally, in that we learn many laws from one phrase (וְעַשֶּׁר אֶתְּהָ לְאֶת-לָהֶם), no lashes are meted out for any of those particular sins. Because many laws are all derived from one verse, no one of those sins is severe enough to earn lashes. Here also, teshuvah is a general and all-encompassing mitzvah. However, this very strength is the reason why it is not considered the type of positive commandment to release any particular negative commandment from receiving lashes.

Halachic Corner

Zmanim for Parshas Vayikra 5780

According to the Gaon of Vilna

- Krias Shma: 6:48
- Tefilla: 10:51
- Sunset: 7:10

According to the Magen Avraham

- Krias Shma: 9:12
- Tefilla: 10:27
- Sunset: 7:11
Rambam (Hilchos Yom Tov 6:16-18) writes that it is our duty to honor all the festivals and to take delight in them, just as we are to honor and take delight in the Shabbos. What constitutes honor? On the day before the Yom Tov one must cut his hair in order not to usher in the festival in an untidy appearance. One should also bathe in warm water, wash his hair, and cut his nails on the day before the Yom Tov, just as one does on the day before Shabbos. On the day before a Yom Tov, one should not eat after the time set for Minchah, just as on Erev Shabbos, so that he may eat the festive meal with a good appetite. This is true on the first day of a Yom Tov as well, since that is the eve of the second day of Yom Tov. What is meant by “taking delight in them”? On each day of a Yom Tov, one must have two meals, one at night and one during the day, but no third meal is required. One should also recite the Kiddush over a cup of wine before the meal and recite the brachah of Hamotzi over two loaves, as we do on Shabbos. One should also be as lavish with meat, wine and delicacies, as his means permit. On the second day of Pesach, we should add an extra dish to the regular meal, commemorative of the feast of Esther, which took place on this day, for it was on this day that Haman was hanged.

Every man is obliged to please his wife, his children, and all his dependents in a manner appropriate to each. Thus, he should give treats to the little children, apparel and jewelry to the women, and meat and wine to the men. It is the custom to eat more sumptuously on a Yom Tov than on Shabbos, because concerning Yom Tov the Torah mentions “rejoicing” (Devarim 16:14), but this is not mentioned concerning Shabbos.

When a person eats and drinks on a festival, it is his duty to take care also of those in need. One who locks the doors of his house in order to eat and drink with his wife and children, and gives nothing to the poor and needy, is not rejoicing in a mitzvah but merely indulging in gluttony.

Questions for Thought and Study
1. What act does one have to do before bringing any קינון (sacrifice)? Which words indicate this? See Sforno 1:2
2. If Avraham sacrificed an קינון offering in place of Yitzchak according to all its rules, why did he not burn everything, leaving the horns for future use? See Ohr HaChaim 1:9
3. Why were only adults used for the אייל (turtledoves) and only young birds used for the נ帅哥 (doves) regarding sacrifices of birds? See Ramban 1:14
4. Why do we prohibit נחש (leaven) and שבכת (honey) from most sacrifices? See Ba’al HaTurim 2:11
5. Why does Hashem say מַעֲרֵךְ לְיִשְׂרָאֵל (“speak to Bnei Yisrael”) in Pasuk 4:2 when the Torah already says מַעֲרֵךְ (“saying”) in Pasuk 4:1, which indicates the same thing? See Ohr HaChaim 4:2
6. Why is the אייל (goat) listed before the וַיִּשָּׁבַב (sheep) in connection with a sin offering, unlike other sacrifices? See Ha’amek Davar 4:28

This Week Likutei Peshatim is Sponsored
• By יִתְנַשֶּׁר - Hebrew Theological College wishing mazal tov to HTC Board of Governors member Robert Matanky and his wife Lee on the birth of a grandson, born to Ruthie & Tully Skaist.
• By יִתְנַשֶּׁר - Hebrew Theological College announcing that the Sunday morning 9:15 Gemara Shiur given by Rosh HaYeshiva Rabbi Avraham Friedman, now learning Perek Arvei Pesachim, will be delivered through Zoom. Please use Personal Meeting ID 620-484-6937 (or use url https://zoom.us/j/6204846937). All are invited to attend.
• By יִתְנַשֶּׁר - Hebrew Theological College announcing that the Sunday morning 9:15 Gemara Shiur given by Rosh HaYeshiva Rabbi Avraham Friedman, now learning Perek Arvei Pesachim, will be delivered through Zoom. Please use Personal Meeting ID 620-484-6937 (or use url https://zoom.us/j/6204846937). All are invited to attend.
• By יִתְנַשֶּׁר - Hebrew Theological College wishing mazal tov to HTC Board of Governors member Robert Matanky and his wife Lee on the birth of a grandson, born to Ruthie & Tully Skaist.
• By יִתְנַשֶּׁר - Hebrew Theological College announcing that the Sunday morning 9:15 Gemara Shiur given by Rosh HaYeshiva Rabbi Avraham Friedman, now learning Perek Arvei Pesachim, will be delivered through Zoom. Please use Personal Meeting ID 620-484-6937 (or use url https://zoom.us/j/6204846937). All are invited to attend.
• By יִתְנַשֶּׁר - Hebrew Theological College announcing that the Sunday morning 9:15 Gemara Shiur given by Rosh HaYeshiva Rabbi Avraham Friedman, now learning Perek Arvei Pesachim, will be delivered through Zoom. Please use Personal Meeting ID 620-484-6937 (or use url https://zoom.us/j/6204846937). All are invited to attend.

Yeshivas Hakayitz 2020 enrollment is now open. Eligibility: Boys entering grades 6 through 11. Camp dates: June 30 - July 27. Join the 200 campers & counselors from coast to coast for the 41st year of summer camp’s most unique experience. We offer exciting Torah Studies, competitive sports leagues, electives, bunk activities, awesome daily trips, & the most inspiring Shabbosos. For application, related camp media, and more info: please visit yhk.htc.edu.

Kayitz Adventure Trip 2020 for boys currently in grades 7 & up, Aug. 16-19. Whether you are enrolling your son in Yeshivas Hakayitz or not, this is a 5 full day, jam-packed adventure of great fun. Beautiful Camp A6-Wi-Kiyah & Michigan’s west coast is our home. Adventures include instructional sailing & skiing, tubing, canoeing, kayaking, SUP, zipline, target sports, high ropes course, lakefront inflatables, Silver Lake boating, sand dune jeep tours, hikes, sandboarding, horseback riding, & more. See details: yhk.htc.edu.

Join Camp Maayan Midwest and bring a friend! For every camper you refer and who applies there is a $100 referral discount off camp tuition. Become a Maayaner and experience great times and friendships that will last forever. Register today for a summer you don't want to miss! For more info call 847-440-4940 or visit maayannmidwest.com.

Yachad Chicago is now hiring! Join our expanding team as we launch brand new programs & services for individuals with special needs in the Chicago community. Yachad, an agency of the Orthodox Union, is dedicated to enhancing life opportunities of individuals with disabilities, ensuring their participation in the full spectrum of Jewish life. Open position: Yachad Chicago Regional Director. Be part of Yachad Chicago’s team & help make a difference in the Jewish community! For info & to submit a resume: herrmann@ou.org.
5. Answers:

Nissan.

May his memory be for a blessing.

grandfather, Whitehouse, father & Zaidie, Dr. Ted Saltzberg, and Frae & Samuel Saltzberg, Yehoshua, and Elisheva Miriam, in loving memory of their beloved Nissan. (Anshe Motele)

Matten, David, Nachum, Sophia, Eliyahu Tuvia, Yosef Chaim, Lucy, Masha Russie, and Adina Ahavat Yisrael will forever inspire us to learn and to teach. - Zichron Nechama Society of Chicago.

enhanced study and love of Torah. Her pure emuna, her humility and chesed, her brilliance and brilliant shiurim and writings, and the magnetism of her personality she brought thousands to the Sadur, Matthew & Devorah Harris, in memory of our father, grandfather and great-grandfather, Louis Sadur, on the occasion of his yahrtzeit on 7 Nissan.

Nissan 5 marks the 21st yahrtzeit of morateinu, Professor Nechama Leibovitz, our brilliant shiurim and writings, and the magnetism of her personality she brought thousands to the enhanced study and love of Torah. Her pure emuna, her humility and chesed, her brilliance and Ahavat Yisrael will forever inspire us to learn and to teach. - Zichron Nechaema Society of Chicago.

By Debbie & Arthur Smerling, Jonathan, Shayneh Leah, Cheryl Rose, and Laura; Sharon & Alan Matten, David, Nachum, Sophia, Eliyahu Tuviya, Yosef Chaim, Lucy, Masha Russie, and Adina Elisheva; and Frae & Samuel Saltzberg, Yehoshua, and Elisheva Miriam, in loving memory of their beloved grandmother, mother, and great-grandmother, Mrs. Rose Saltzberg, on the occasion of her yahrtzeit on 4 Nissan. (Anshe Motele)

By Dr. Shlomo & Freida Whitehouse in loving memory of their beloved father, Dr. Lewis Whitehouse, on the occasion of his yahrtzeit on 7 Nissan. (Chessed L’Avraham)

By Alan & Dvora Gold and family in memory of their beloved father, grandfather, and great-grandfather, Meier Weinfeld, on the occasion of his yahrtzeit on 8 Nissan.

By Stan Zoller in memory of his father, David, on the occasion of his 32nd yahrtzeit on 5 Nissan. May his memory be for a blessing.

-----------------------------------------------

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

---------------------------------------------------------------------------------

Answers:

1. The words "when you bring from among them" indicate that one cannot just bring the sacrifice without any admission of guilt. One must verbally confess this sin and bring the sacrifice with humility.

2. One explanation is that Avraham offered the horns as part of the sacrifice but they blew off the altar and were not permitted for use. Another explanation is that the horns became detached from the ram before the sprinkling of the blood, which made the horns permitted for use. A third explanation is that even though the Patriarchs kept the Torah, they did so only voluntarily. Since Avraham knew that this horn would eventually be used miraculously at Mount Sinai and in the future redemption, he was able to modify the details of the voluntary mitzvos that he observed.

3. These sacrifices were meant to express our unbreakable devotion to Hashem. An adult turtledove is dedicated to its mate and will never attach itself to another mate. A dove, when young, attaches itself closely to its nest, more so than any other bird.

4. "leaven" is similar to the word "hadar" (evil inclination) (See Berachos 17a). Honey is also similar to the word "hadar" (sweet to a person) (See Yeushalmi Shabbos 14:3).

5. This is to indicate that only Bnei Yisrael bring sin offerings, but a non-Jew who transgresses a Noahide commandment does not. (One would think that they would, based on the term "hadar" – a soul, which would indicate that everyone can bring a sin offering.)

6. By mentioning that the goat is brought first it is clear that the person is bringing a sin offering, which is in atonement. This shame will allow the sinner to have atonement.

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

To sponsor Likutei Peshatim for a future Shabbos, call Naomi Sambor, 847-982-2508, Fax 847-982-2507, email samber@htc.edu

Details listed in the Sponsorship Section are the responsibility of the sponsors and not of Hebrew Theological College

Please do not read Likutei Peshatim during the Torah reading or during the repetition of the Shmonah Esrei. LIKUTEI PESHATIM HAS TORAH CONTENT – PLEASE TREAT IT RESPECTFULLY

A partner with the Jewish United Fund in serving our community