

דבר תורה

אשר נשיא יחטא...ויקרא ד' כ"ב

The simple explanation of the word אשר is 'if', if a נשיא will sin, as we find in other places in the תורה i.e. – את הברכה אשר תשמעו. The question is, by אשר לשון of אשר? answers רש"י – אשרי הדור שהנשיא שלו נותן לב להביא כפרה על שגגתו ק"ו שמתחרט על זדונותיו. הוריות חז"ל in the end of דרשה with a דבר from דרשה. Happy & lucky is the generation that their נשיא seeks כפרה for his חטא. The פשוט פשט is, if the נשיא doesn't seek כפרה, then the individual surely won't seek כפרה. If the נשיא does seek כפרה, then the דור is happy & lucky as they too will seek כפרה!

explains that since a person doesn't realize his own wrongs, if the נשיא is bringing a קרבן on a חטא, then it must be that his people were not being מחניף him but rather were מעורר him properly that he erred! Therefore, אשרי הדור שהנשיא שלו מביא קרבן, על שגגתו!

However, with the פענח רזה, מהלך. The פענח רזה asks, what is פשט in the juxtaposition between הוא הקהל הוא וטהור & teaching his people from morning to night. What חטא could he have already done? Answers the פענח רזה, חטא in the preceding words, חטאת. The people did an עבירה, not the נשיא! But since the נשיא could have made a מחאה and didn't, therefore it becomes like he was חוטא! That is why it says אשרי נשיא יחטא & not אשרי יחטא as it is read אשרי נשיא יחטא!

אמר רבי אילעא משום ר' אלעזר ב"ר שמעון, כשם שמצוה על אדם לומר דבר הנשמע, כך מצוה על אדם שלא לומר, יבמות ס"ה: The people will be מקבל then you have a מצוה to admonish them. However, if they won't be מקבל, then your מצוה is not to say a word. If the נשיא is bringing a חטאת & his עבירה was not being מוכיח, then it shows that the people in that דור would have been מקבל his תוכחה. If so, אשרי הדור שהנשיא שלו מביא קרבן על שגגתו, Happy & lucky they will be!

פרשת ויקרא ON חידות

These חידות are intended only for people who feel they know פ' ויקרא in their sleep so they have no need to learn it again!

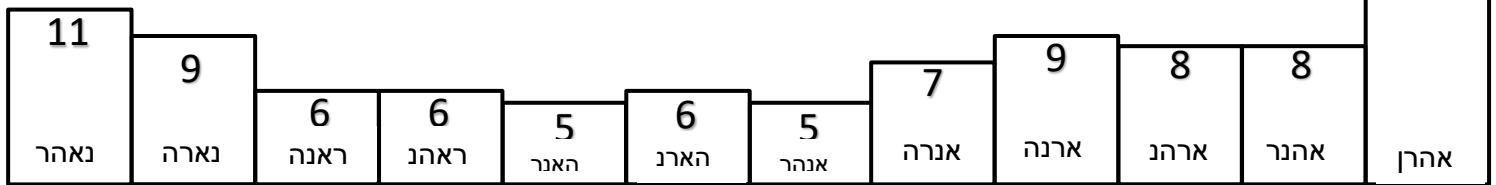
- Besides כהנים, were any ברכת המצוות recited in the המקדש? (Besides קריאת התורה & תפלה)**
- What other ברכה was recited in the המקדש?**
- Why isn't אהרן הכהן mentioned in the entire פרשה?**
- How exactly was fire put onto the מזבח! אע"פ שהאש יורדת מן השמים, מצוה להביא מן ההדיוט?**
- In what way can we prove from the פרשה that סדר הקרבנות was given to אהרן?**
- The פ' ויקרא dipped the כתונת פסים in goat blood as it looks like human blood. Is there a רמז to this in ויקרא?**
- How is it שייך that we classify 'more than 50%' as 'leftovers'?**
- Every קרבן gets sprinkled with salt because ד' made a ברית with salt. Why did ד' make a ברית with salt?**

ANSWERS

- The הג"ג writes that the עבודות in the המקדש are considered מצוות & whenever a כהן does an עבודה, he has done a מצוה & he makes a ברכה on his action! However, the שמח לב writes (שם) that the רמב"ם argues & holds that a כהן should only make a ברכה on an עבודה גדולה but all other עבודות are פטור through the ברכה made on the big עבודה למלך! The משנה מלך says (ריש הל' מעשה בקרבנות) that the שמח לב is not מוכרח as maybe the רמב"ם is מודה that a ברכה is made on each action! He adds, we don't know what is considered a BIG עבודה & what a small one is! Finally, how could a ברכה made by one כהן cause another כהן to be פטור from a ברכה for an עבודה that he is doing? It must be that it would only be true, if one כהן did all the עבודה of that קרבן! לכאורה we can bring a ראיה that רש"י agrees with the רמב"ם in רש"י. רמב"ם says in עירובין נ' that if someone had 2 בהמות, בכור & שלמים & he doesn't know which animal is the בכור, the הלכה is he should make תנופה of the שוקק & חזה ושווק on both of the קרבנות. רש"י adds אומר רש"י, ולבי אומר רש"י, that he shouldn't make a ברכה on the סמיכה & תנופה as it's a בטלה! So we see that רש"י held that one makes a ברכה on סמיכה & תנופה! The משנה אכילת תרומה, אשר קדשנו בקדושתו של אהרן וציונו לעשות כך וכך is נוסח הברכה למלך similar to תרומה!
- The ישראל there explains that רש"י! ברוך שהחיינו וקיימנו והגיענו לזמן הזה he should say הזה, היה עומד ומקריב מנחות בירושלים גמ' ברכות ל"ז: The that hasn't brought מנחות in a while makes a שהחיינו when he gives the כהן the מנחה! מנחה תוספות argues & says it means the כהן makes the מנחה the 1st time he brings the מנחה while on this משמר! As there were so many כהנים, every כהן worked only twice a year! Since it's a זמן קבוע, they make שהחיינו! However, the מנחות ע"ה: גמ' brings the same מימרא & רש"י there says, it's talking about a כהן who never brought a מנחה yet or maybe he's bringing a מנחה חדשה like העומר!
- The משנה מושב זקנים writes, the משנה in ט"ו. says תמיד כ"ט. We use שמן for מנחות & יין for נסכים. נסכים של המערכה. From here we see, that a son can save his father from גיהנם as אברהם saved תרח as it says בשלום אל אבתיך בשלום. ואתה תבא אל אבתיך בשלום. The (צו רמז תע"ט) says that because אהרן made

the עגל was the הקב"ה, as it always says but not אהרן himself! Until משה began to Daven to ד' & said, (The well is despised & its waters are beloved?) Didn't You give כבוד to the trees (משה mentioned before) because of their sons (fruit) & to אהרן, you won't give כבוד because of his sons? ד' answered him, חייך, because of your תפילה, I will be מקרב him! Not only that, but I will make him the עיקר & his sons as it says תורת העולה as טפלים!

4. The הל' תמידין ומוספין in רמב"ם is a גמ' יומא כ"א: a ונתנו בני אהרן הכהן אש על המזבח וערכו עצים על האש of פסוק on the רש"י of this מקור. The הל' says that although there is a מצות עשה to keep the fire on the מזבח burning & the fire comes from שמים, but there still is a מצוה for the כהנים to bring fire onto the מזבח because of our פסוק. The רמב"ם in his פירוש המשניות on פ"א מ"א says that when the כהנים would add wood to the fire, it wasn't just wood they added but rather 'burning wood'! The wood would be consumed with fire when they were added to the מזבח! It came from the בית המוקד where there was constantly a מדורה of fire, hence the name בית המוקד. The יפה מראה on the (אגדות פ"ו אות ג') says, ושמעתי, that when fire comes from the שמים (lightning) & begins to consume, the only way to extinguish it is through a man-made fire which can contain it! The יפה מראה continues, if this is true, the רבש"ע wanted to show even a נס, in which the fire from שמים on the מזבח does not work with the laws of nature! Everyone will see that this fire does not get extinguished by man-made fire & therefore we were מצווה to add fire to the fire on the מזבח!
5. In the 716 letter long פרשה of ויקרא until שני, there are 55 א's, 91 ה's, 55 ו's & 47 ש's. There are 12 different combinations that can be made from these 4 letters. The results in the amount of times each combination is found in equal interval appearances center around 8 with a deviation of ±3 in complete agreement with statistical probability. But the sequence of א-ה-ו-ש is found in this short פרשה 25 times! The probability of finding 25 hidden אהרן is about 1/400,000! One of the many hidden codes put into his תורה! The עבודת הקרבנות belongs to אהרן!



6. The דיוק in the choosing of words between the בקר & the צאן! According to this מדרש, the בעה"ט explains an interesting דיוק in the choosing of words between the בקר & the צאן! By the בקר it says את הדם & by the צאן it says את דמו. This is a רמז that the blood of the צאן is דומה to a person's blood which is symbolizing that it is דמו! The פסוק asks, the גמ' גיטין נ"ז: about זכריהו who found זכריהו's boiling blood bubbling on the floor of the המקדש. When he asked the כהנים what it was, they answered him it's דם זבחים that spilled! נבזראדן brought different animals to try to match up the blood but to no avail! עיי"ש ההמשך. טובים שבהם Shecht נבזראדן went on to Shecht, בעלי התוס' we see from this story that the blood of goats is not דומה to human blood as נבזראדן went on to Shecht טובים to try to find a match? תוס' answers that when the bloods are aligned, one next to the other, it is distinguishable. But when goat's blood is found by itself, it can pass for human blood! The חזקוני says it didn't match to human blood as it was mixed blood of many different animals. The גיטין on מהר"ם ש"ף answers that it didn't match because זכריהו's blood was boiling & bubbling but in color they did match!
7. The פסוק says (יו"ד ס' מ"ג) רשב"א (brought in) that whenever the term נותר is mentioned, it must refer to less than 50%! Otherwise, it is the עיקר and not the leftover. The Velt asks on this רשב"א, from our פסוק, as the תורה refers to the מנחה after the כהן takes קמיצה as נותר. However, according to the רשב"א, it should say והעיקר. The ג' רווח answers that there are 2 dimensions to everything, כמות & איכות. When discussing כמות - quantity, then we use the 50% formula. However, here, we are discussing איכות - quality, what goes on the מזבח is the עיקר, therefore the leftover from the מנחה, even though it is more in quantity is still called נותר. With this we can understand the מדרש in רות on the פסוק של - שנעשית היא כשריים - שנעשית היא כשריים. The question is, why like מנחות? The answer is, if only one died & there were 3 remaining, why do we use the expression of ותישאר? This is what the מדרש means that it is likened to a מנחה. We are discussing איכות & not כמות. Reb Meir Shapiro זצוק"ל says that the reason that מרדכי was teaching the סוגיא of מנחות when המן came to pick him up to ride on the king's horse, was to instill in the חכמים this רעיון that although we are the minority in numbers, but in כמות we are the עיקר! That is what חכמי'המן & his wife זרש were telling him, אמ,!! ממזרע היהודים מרדכי, אשר החילות לנפול לפניו לא תוכל לו!
8. רש"י says here that the ברית is from בראשית ימי, ששת ימי, when the הקב"ה separated the water & the התחתונים that was kept here on earth was promised that its salt will be brought on the מזבח & the water will be brought by הים. But why were they promised? רבינו בחיי brings a מדרש that says the world is 1/3 desert, 1/3 water & 1/3 habitable land. The water complained to ד', You gave the תורה in the מדבר, the בית המקדש was built on habitable land, what will be with me? Similarly, the קושיות ס' says, when ד' split the waters, the התחתונים began to cry, the מים עליונים are in a מקום קדוש while we are stuck טמאים במקום! The הקב"ה was מפיס the water by promising, eventually, My children will be מקריב to Me בקדושה & they'll place salt which comes from you & not from the עליונים, in every קרבן! The רזא פנח says that when the Yidden crossed the המלח, (ים המלך - as the point they crossed the ירדן is where it meets the המלך), the המלח asked for שכר! Answered, no, קרבן should be brought without you! The רמב"ן brings what the מ"ו ג' מ"ו says, since the גויים despise salt & won't use it for any of their offerings, therefore ד' chose בדוקא salt! This is the same יסוד as why we are not מקריב from שאר וחמץ as the גויים specifically used them for their submissions! The רמב"ן also says that it might not be כבוד to be מקריב without salt as bread without salt is a חסרון of לפחתך נא להקריבה!

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If you have any comments or answers to the תורות or the תורה דבר, please fax them to 732-363-4947 or email me at ichudbchidud@gmail.com. If we receive a good answer from you, your name will be placed in a גורל for a trip to ישראל. If you would like the English or Hebrew איחוד בחידוד e-mailed to you at no charge, please send us a request at ichudbchidud@gmail.com !! If you have a great חידה on a future פרשה, you may submit it with the answer & we will try to include it in the paper.