Points to Ponder

Vayikra 5783

**צָפֹ֖נָה North (1:11)** – Many of the Korbanos are brought on the northern side. Why? **Rav Zechariah Tubi** suggests that it is reminiscent of the Ayil of Akaidas Yitzchak and the idea that strength and justice come from the north.

**עֹלָ֛ה אִשֵּׁ֥ה רֵֽיחַ־נִיח֖וֹחַ He will bring it on the Mizbeiach as a Reiach Nichoach (1:9)** – The Cheilev needs to be raw on the Mizbeiach. If it was cooked then the Halacha is different. Similarly, the rules for cooked blood are different than those for blood that was not cooked. The former is only Assur M’D’Rabbonon while the latter is biblically forbidden. There are also different rules for wine that was cooked as distinct from plain unadulterated wine. **Rav Schachter** noted to us that while that is the case, the concern of Benoseiheim (that there was concern about intermarriage) still applied. This came to a head when someone wanted to permit Welch’s grape juice since it was cooked but forgot that the rules of Benoseihem were still applicable. Rav Schachter reminded us that it is always important to fully understand all aspects of a Halacha before Paskening on it and changing it.

**לֹ֥א תֵֽעָשֶׂ֖ה חָמֵ֑ץ A Korban Mincha shall not become Chometz (2:11) – Rav Wolbe** pointed out that Chometz is symbolic of the Yetzer Hara. The Yetzer Hara does not belong in the Beis Hamikdash. In truth it does not belong in the world either and thus we do not have it on Pesach. We would not have it ever but that is an impossibility except in the Beis Hamikdash. In truth, even in the Beis Hamikdash it is allowed only on Shavuos (the Shtei HaLechem) but there it is because the Torah has the ability to kasher even the Chometz of the Yetzer HaRa.

**כִּ֤י כָל־שְׂאֹר֙ וְכָל־דְּבַ֔שׁ לֹֽא־תַקְטִ֧ירוּ מִמֶּ֛נּוּ All honey shall not be brought on the Mizbeiach (2:11)** – The **Yirushalmi (Yoma 4:5)** explains that honey makes the taste of everything stronger and improved. Why then can’t it be used on the Mizbeiach? **Rav Simcha Zissel Broide** explained that it is not up to us to decide what makes things strong or spiritual. That is decided by Hashem.

**אִ֣ם הַכֹּהֵ֧ן הַמָּשִׁ֛יחַ יֶֽחֱטָ֖א לְאַשְׁמַ֣ת הָעָ֑ם If the Kohein Gadol sins to the guilt of the nation (4:3)** – Why is a Kohein Gadol’s sin an embarrassment to the nation? Why is it not just his embarrassment? **Rav Dovid Feinstein** explained that leaders reflect their people. If the leaders are not good, the people have an excuse for their own misgivings. At the same time, when the people are not good it is harder for the leaders to lead properly. The relationship is reflective.

Korban Chatas (4:3) – How do we have a Mitzva for doing Avairos? It sounds as if we are rewarding bad behavior? Rav Pincus suggested that the Korban is not a reward. It is a revelation of a deeper hidden love Hashem has for us and an opportunity to rekindlethat connection severed by sin.

**אֶת־פְּנֵ֖י פָּרֹ֥כֶת הַקֹּֽדֶשׁ He shall sprinkle it facing the Paroches (4:6**) – When we talk of the sin of the Kohein Gadol the sprinkling is done facing the Paroches HaKodesh. When we speak of the sin of the nation it is just the sin of the Paroches. Why? The Talmud (Zevachim 41b) notes that when a Kohein Gadol sins, the Paroches is still Kodesh. When EVERYONE sins, it is less so. **Rav Chatzkel Levenstein** suggested that this is an important lesson to each Jew to make sure that each of us keeps our lives holy in order to prevent the Paroches or anything else from being profane due to the large numbers of people not keeping things Kadosh.

Haftara:

**מָחִ֚יתִי כָעָב֙ פְּשָׁעֶ֔יךָ וְכֶֽעָנָ֖ן חַטֹּאתֶ֑יךָ I have wiped your sins like a fog and a cloud (Yeshayahu 44:22)** – Why are Teshuva and Kappara compared to fog and a cloud? **Rav Nebenzahl** explained that to move a cloud once needs to either blow it away at which time it maintains strength but in a different place or make the cloud rain which brings about parnassa and salvation. When we do Teshuva M’Ahava, there is benefit like a cloud. When we do it from Yirah, it is merely like a passing fog.