

BS"D

To: Parsha@YahooGroups.com
From: crshulman@aol.com

INTERNET PARSHA SHEET
ON BEHAR - 5763

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From: sefira@torah.org Subject: Day 30 / 4 weeks and 2 days
Tonight, the evening of Friday, May 16, will be day 30, which is 4 weeks and 2 days of the omer.

From: RABBI YISSOCHER FRAND [ryfrand@torah.org] Sent: May 14, 2003 Subject: Rabbi Frand on Parshas Behar "RavFrand" List - Rabbi Frand on Parshas Behar - The Test of Chukim and the Test of Mishpatim
The pasuk [verse] says, "And you will do (va'Asisem) my 'Chukim', and my 'Mishpatim' you will guard (Tishmoru), and you will dwell securely on the Land" [Vayikra 25:18]. The Torah uses a different verb when referring to Chukim than when referring to Mishpatim.

Chukim are those laws in the Torah for which we seemingly do not know the reason behind them, such as the prohibition against wearing Shatnez [forbidden mixtures of wool and linen] and the prohibition against eating Chazir [pig]. Mishpatim are laws for which we know the reason -- they 'make sense.' Examples are the prohibition against stealing and against taking bribes. These are laws that any normal and decent society would enact, and in fact, does enact.

Regarding Chukim, the Torah says, "You will Do my Chukim" and regarding Mishpatim the Torah uses the language "My Mishpatim you will Guard." Why does the Torah switch the verb from "do" to "guard"?

The explanation is that the main test or temptation regarding "Chukim" is that they do not seem to make sense. There is no logic, theoretically, to observing the laws of Shatnez or Kashrus. Therefore, the observance of "Chukim," in and of itself, is the challenge.

However, there is a different challenge regarding Mishpatim. Everyone knows that it is not right to steal or kill. What then is the test? The test is the temptation to place parameters on the law based on our own understanding. We should not say, "The reason for this law must be such and such. And if the reason does not or should not apply in this situation, then we do not need to keep it."

Everyone agrees that it is wrong to kill. Society cannot continue to exist with people killing each other. But the Torah says that perhaps there will be a society that will say that in certain situations, it is right to go ahead and kill people.

There was recently a case of a husband who, after watching his wife suffer, killed her to put her out of her misery. This was a killing that a person could at least rationalize that maybe it is permitted. Therefore, the Torah says that when it comes to Mishpatim, we must GUARD them. Do not tamper with them. Do not say that if in a particular situation the reason does not seem to apply, the law itself does not apply. Guard them, and make

sure you do not fall into the trap of speculating on the reason for the command.

We can understand an interesting Medrash, based on the same concept. The Medrash says that at the moment when Shlomo said, "I can take many (wives) and I will not stray (from the laws of the Torah)," the letter Yud from the word Yarbeh [will take many] came before G-d and complained, "Shlomo is making light of me [mevatel o-si]. Do not let him do it!" The Medrash concludes that, in the end, Shlomo's wives did turn his heart astray.

This Medrash implies that King Shlomo was, in fact, capable of having many wives without their having an effect on him. It was only as a result of the claim of the 'Yud' that G-d allowed Shlomo to be affected.

The Menoras HaMaor [Rav Yitzchak Aboab, end of 14th century, Spain] interprets this Medrash as follows: The meaning of the word "VaYehi" [vov- yud-hay-yud] is "And it was" (past tense). The meaning of the word "Yehi" [yud-hay-yud] is "Will be" (future tense).

The Yud came before G-d and argued, "Granted that Shlomo is capable of withstanding many wives, but if he argues that the laws of the Torah are not applicable to him, what will be in the future?"

If people see Shlomo set the precedent of taking a "Mishpat" and analyzing the reason behind the pasuk, and saying that it does not apply to himself, then ultimately all the Mishpatim in the Torah will be nullified. In the future, everyone will say, "I will do it and it will not affect me. It does not apply to me. This is an exception to the rule..."

The Yud (representing the future tense) came and argued, "What is going to be with me?" -- the future is at stake! For the sake of future generations, that they should not learn from Shlomo's precedent of interpreting the reasons for the Mishpatim; but that rather they should Guard the Mishpatim, it was necessary to cause the outcome that in the end his wives did cause his heart to turn astray.

The test of the Chukim is the Doing. The test of the Mishpatim is the Guarding.

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These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 97 - "Ribis": Problems of Interest for the Jew in a Mercantile Society. Tapes or a complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 or e-mail tapes@yadyechiel.org or visit <http://www.yadyechiel.org/> for further information. Torah.org: The Judaism Site <http://www.torah.org/> Project Genesis, Inc. learn@torah.org

From: innernetmag@hotmail.com Sent: Monday, May 12, 2003
To: innernet@innernet.org.il Subject: InnerNet - Counting the Omer INNERNET MAGAZINE <http://innernet.org.il> May 2003
"COUNTING THE OMER"
BY RABBI ELIYAHU KITOV

The Torah writes: "And you shall count for yourselves from the day following the [Passover] holiday, from the day that you bring the Omer [offering] that is raised, seven complete weeks there shall be until the day after the seventh week you shall count 50 days" (Leviticus 23:15-16).

These verses command us to count seven weeks from the time that the Omer -- the new barley offering -- was brought in the Temple -- i.e. from the 16th of Nissan. We begin our count on the second night of Passover and continue until Shavuot, which is the 50th day after the offering. We actually counted 49 days, for

our Sages had a tradition that the Torah's use of the word "50" meant until the 50th day.

It is a mitzvah for each individual to count the days of the Omer by himself, for the Torah states: "And you shall count for yourselves." This mitzvah is applicable today, even though the Temple no longer stands and we no longer bring the Omer offering. Some maintain that the obligation today is rabbinic. The correct time for counting the Omer is at the beginning of the night, for the verse states that we are to count seven complete weeks, and the count can be complete only if we commence when the 16th of Nissan begins. Since we commence counting the Omer at night, we continue to count at night throughout the entire 49 days.

If a person neglected to count one day, or if he counted the wrong number, he may no longer recite a blessing when he subsequently counts, but he must nevertheless continue to count.

The masters of Jewish mysticism see the 49 days [seven weeks] of the counting of the Omer as a period in which one can rectify the deficiencies which have marred the seven attributes upon which the temporal world is based. Our Sages, who delved into the deeper meanings of the Torah, teach that in the verse Genesis 1:31, the Torah is referring to the world thus rectified: "And the Lord saw all that He had done, and behold it was very good."

These seven attributes were replanted in the world -- after the sin of Adam had made them deficient -- by our great ancestors, "the Seven Shepherds." After they were reintroduced and strengthened, they remain in place even after sins that Israel has committed after the giving of the Torah. In every generation and in every time, whenever man chooses, he can come and cleave to the attributes of the Seven Shepherds, for the qualities that the implanted have internal strength.

The period during which the Omer is counted is most auspicious, for once Israel left Egypt and became a part of G-d's portion, a gate of purity was opened for them -- a gate that the people of their era entered and through which they became purified it over a period of 49 days. They rose from the status of brickmakers and straw gatherers serving the Pharaoh of Egypt, to become a people especially chosen by G-d, a nation of kohanim, kings, and ministers, all devoted to His service.

This path of purification was paved then, and each year when this period arrives, the gate is once again opened and the road made clear for all those who seek to assume the seven attributes in their completeness.

In the Zohar Chadash it is written:

"When Israel was in Egypt, they became defiled through all means of impurity until they sank to the 49th level of impurity. G-d brought them out of subservience to all these powers and led them to enter the 49th level of wisdom. This was not part of the original promise made to Abraham.

"We find that the Torah mentions the Exodus from Egypt 50 times, demonstrating G-d's great kindness to Israel. When we count the Omer for 49 days from [after] the first day of the festival, it reminds us that on each day He brought Israel another step away from the defilement of Egypt -- and led them to enter the gate of purity so that they would be worthy of receiving the Torah."

The Midrash (Vayikra Rabba 28) teaches that it was this [mitzvah of the Omer] that saved the Jews in the days of Haman, as Rabbi Levi taught:

When Mordechai saw Haman approaching him leading a horse, he said the himself: "It would appear to me that this wicked man is coming only to kill me." [Mordechai's] students were seated

before him and were studying. He told them: "Stand up and flee, lest you be burned in my fire!"

They replied: "Whether we be killed or live, we shall stand by you and not abandon you."

What did [Mordechai] do? He wrapped himself in a tallis and prayed while his students sat and studied.

Haman said to them: "What are you studying?"

They replied: "The mitzvah of the Omer that Israel would offer on this day in the Temple."

He told them: "This Omer, of what was it constituted -- was it gold or silver?"

They replied: "It was barley."

He asked: "What was its value? Ten [valuable] kantarim?"

They answered: "Far less -- ten ma'os."

Haman then said: "Arise [and have no fear], for you ten ma'os have overcome my 10,000 bricks of silver [that I had pledged to the treasury for the right to annihilate the Jews]."

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From: Yeshivat Har Etzion Office [office@etzion.org.il] Sent: May 15, 2003 Subject: SICHOT63 -31: Parashat Behar Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash (Vbm) Student Summaries Of Sichot By The Roshei Yeshiva Parashat Behar

THE PRINCIPLES AND THE DETAILS OF THE LAW
BY HARAV YEHUDA AMITAL

Summarized by Matan Glidai Translated by Kaeren Fish

At the beginning of the parasha, Rashi quotes the Torat Kohanim, asking:

"What is the connection between shemitta and Har Sinai? (I.e., why are we told explicitly, before the laws of shemitta are set out, that G-d said this 'at Har Sinai'?) Were not all the laws taught at Sinai? [It teaches us that] just as the general principles, laws and details of shemitta were taught at Sinai, so the general ideas, laws and details of all the mitzvot were taught at Sinai."

Rashi and the Ramban differ in their interpretation of this explanation. According to Rashi, the Torah is teaching us here that even those mitzvot that were taught in the plains of Moav (at the end of the forty-year journey) were also taught at Sinai. The Ramban, on the other hand, follows a more literal interpretation of the Torat Kohanim, explaining that the Torah is teaching us that just as the general principles of shemitta were taught at Sinai ("In the seventh year you shall let it rest and lie fallow, so that the poor or your nation may eat" - Shemot 23:11) and the details were taught there as well (as we see in our parasha), so it was with all the mitzvot - not only the general principles were taught at Sinai, but also all their details.

With this in mind, we need to understand why the Torah chooses to teach us this lesson specifically in the context of the laws of shemitta.

It seems that the Torah was concerned with the possibility that people would observe the general principles but not the details. People are sometimes prepared to accept the general principles of the Torah, but when it comes to the smaller details, whose relation to the overall idea is not immediately apparent, they have difficulty in fulfilling them. The general principles of

Judaism are easy enough to "sell," but the details present much greater difficulty.

Let us take, for example, the laws of Shabbat. The idea of one day of rest from work every week is accepted and practiced today worldwide, but if it also entails a prohibition of switching on lights, etc., the whole package becomes less attractive. Rav Kook writes that the reason for secularization in his generation was not contempt for the ideals of the Torah, but rather that people were not prepared to live up to the detailed daily demands of the law.

On the other hand, the reverse phenomenon also exists: there are people who are so engrossed in the details that they lose sight of the general principles. Today, the search extra stringencies and the desire to set up new "boundaries around the Torah" has sometimes led people to ignore the goals of the mitzvot.

The Torah thus wished to stress the importance of both the general principles and the nitty-gritty details.

Many people have addressed the reason for the mitzva of shemitta, but the gemara itself already offered a reason: "G-d said to Israel: Plant for six years and let it lie fallow the seventh so that you will know that the land is Mine." (Sanhedrin 39a)

Rashi there (s.v. Kedei) explains:

"So that your heart will not grow haughty with the prosperity of your land, leading you to forget the Yoke of His Kingship." Essentially, this same explanation appears in the Torah itself: "And the land shall not be sold for eternity, for Mine is the land, for you are strangers and sojourners with Me." (Vayikra 25:23) The mitzva of shemitta thus comes to teach us that even if one works the land and makes it yield fruit, he must always recall that he is not its owner; it belongs to G-d.

In his Moreh Nevukhim (III:39), the Rambam writes that one of the reasons for shemitta is that the land becomes more fertile if we leave it fallow every so often. The Abarbanel and others take him to task for this: Do the mitzvot come to give us agricultural advice? In fact, the Rambam himself wrote (III:28) that the mitzvot come either to give us correct opinions (on matters of divinity), to improve our character traits, or to improve our society!

Thus, it seems that we should interpret the Rambam along the lines we suggested above: the mitzva of shemitta tells us that it is G-d who determines how we should work the land, for the land is His and we are but "strangers and sojourners" on it.

In light of all of this, it is understandable why the Torah chooses the laws of shemitta as the opportunity to teach us that we are obligated to observe not only the general principles but also the details. Shemitta is one of the very few mitzvot where the function of every detail is understood - the Torah forbids us to sow, reap, prune, etc., in order that we should remember that we are not the real owners of the land. Every detail comes to teach the same lesson: that only G-d decides what will happen to the land, because the land is in fact His and not ours. Therefore, the Torah wishes to tell us that just as in the case of the mitzva of shemitta it is understood that we are to fulfill both the principle and all the details, likewise when it comes to all the other mitzvot, both aspects must be observed - even though sometimes the connection between them is less clear to us.

(Originally delivered on leil Shabbat Parashat Behar - Bechukotai 5744 [1994].)

From: Shlomo Katz [skatz@torah.org] Sent: May 13, 2003 To: hamaayan@torah.org Subject: HaMaayan / The Torah Spring - Parashat Behar Hamaayan / The Torah Spring Edited by

SHLOMO KATZ Behar: Whose Land Is It Anyway?
Volume XVII, No. 32 15 Iyar 5763 May 17, 2003
Sponsored by Marcia Goodman and family, on the yahrzeit of mother Rivka bat Yehuda Halevi a"h
Sponsored by the Vogel family on the yahrzeit of mother and grandmother Bluma bat Shabtai Hakohen a"h

Our parashah opens: "When you come into the Land that `Ani' / I give you. . ." This and similar phrases are found 22 times in the Torah. Why, asks R' Shaul Yedidya Elazer Taub (see page 4), does G-d remind us so many times that He is the One giving us the Land? R' Taub explains:

We read in Yoel (4:21) [and also recite in the Av Harachamim prayer on Shabbat], "Though I cleanse - their blood I will not cleanse, and Hashem dwells in Zion." What does Zion have to do with G-d's avenging the blood of our martyrs? Furthermore, this verse appears to be contradictory - has Hashem avenged their blood or not?

The answer is that although Hashem will avenge the blood of Jewish martyrs, the primary vengeance will be incomplete until G-d dwells in Zion, until G-d and His people return from their dispersion among the nations. This is the explanation for our verse, as well. When G-d refers to himself as "Ani" / "I", he is referring to His attribute of vengeance. Indeed, "Ani" is an acronym for "E-I nekamot Hashem" / "Hashem is the G-d of vengeance." When will G-d be "Ani" / the G-d of vengeance? When you come into the Land! (Quoted in Otzrot Tzaddikei U'geonei Ha'dorot)

"The seventh year shall be a complete rest for the land . . ." (25:3) R' Moshe ibn Chaviv z"l (1654-1696; "Rishon Le'tzion" and author of several halachic works) writes: The laws of shemittah, as well as the laws of terumah and ma'aser, did not take effect until 14 years after Bnei Yisrael entered Eretz Yisrael, specifically, after they completed their conquest of the Land. Why? The purpose of the agricultural laws is to remind us that G-d is the Master of the Land, not we. As long as Bnei Yisrael did not yet control the Land, they did not need that reminder.

He adds: Why is shemittah only one year in seven? Why should we not be reminded more often that the Land is G-d's? There are two answers: First, G-d has mercy on us, so He lets us work our Land for six years. In addition, it is not unusual for farmers to leave their fields fallow every third year or so in order to let the land rejuvenate. In order to make clear that this is not the purpose of shemittah, the Torah commanded that shemittah be observed only once every seven years. (Derashot Maharam Chaviv)

"If you will say, `What will we eat in the seventh year?'" (25:20) R' Yisrael Isserlin z"l (author of Terumat Ha'deshen; died 1460) asks: Why would people worry about what they will eat in the seventh (i.e., the shemittah) year? In the seventh year they will eat the produce of the sixth year. If they have anything to worry about at all, it should be the eighth year!

He answers: It is human nature for people to hoard their belongings for the future. Thus, when they realize that there will be no harvest in the seventh year, they will hoard the produce of the sixth year to eat in the eighth year. Then they will worry, "What will we eat in the seventh year?" (Beur Mahari)

"If your brother becomes impoverished . . . , ve'ha'chazakta bo." (25:35) R' Eliezer Zusia Portugal z"l (the Skulener Rebbe) observes that the grammatically correct form of this verse would seem to have been: "If your brother becomes impoverished . . . , ve'chizakta oto / you shall strengthen him." Why does the verse

say, "ve'ha'chazakta bo" / "you shall be strengthened through him"?

R' Portugal explains based on the Chafetz Chaim's similar question about Mishlei (3:18), "It [the Torah] is a tree of life for those who hold-on to it." Since this verse is speaking of those who give financial support to Torah study, should it not have said, "for those who uphold it"? This verse's lesson is that the Torah doesn't need man's support. Rather, the Torah's merit supports those who give to its institutions and students.

Says R' Portugal: Our verse teaches the same lesson, but about supporting the poor. G-d has many agents through whom to support them. The one who truly benefits - the one who is strengthened - is the one who gives charity. (Noam Eliezer)

Pirkei Avot "Ben Zoma says, 'Who is wealthy? One who is happy with his portion.'" (4:1) R' Yoel Sirkes z"l (the Bach; 1561-1640) explains: Every person's earnings are made up of two parts - the portion that a person is obligated to give as terumah, ma'aser, and charity, and the portion that is his to enjoy. Some people are not happy unless they keep both shares for themselves, but a truly wealthy person is the one who is content with keeping his own portion and giving the other portion to its rightful recipients. (Meishiv Nefesh: Introduction)

"R' Yosef says, 'Whoever honors the Torah will himself be honored by people.'" (4:6) Rashi explains: This refers to a person who does not put a sefer [e.g., a chumash or siddur] on a bench on which someone is sitting.

"If you neglect the study of Torah . . ." (4:10) The Gemara (Chagigah 5b) states that there are three people over whom Hashem cries every day: (1) someone who is able to occupy himself ("la'asok") with Torah study, but who does not occupy himself thus; (2) someone who is unable to occupy himself with Torah study, but does occupy himself thus; and (3) a communal leader who acts haughtily. R' Ovadiah Yosef shlita writes: The second of these three descriptions requires explanation. [At first glance, the gemara appears to be speaking of a person who has many distractions that legitimately prevent him from studying Torah, yet he makes time to study anyway.] Why should G-d cry over such a person? R' Yosef answers: This is not a correct understanding of the Mishnah. The term "to occupy oneself" / "la'asok" refers to advanced Torah study learning such as is necessary to render halachic decisions. The Gemara (Ta'anit 10b) records that Yosef told his brothers not to occupy themselves with Torah study on their return trip to Eretz Canaan. (See Bereishit 45:24 and Rashi.) Yet, the Gemara states that if two Torah scholars are traveling together and are not exchanging divrei Torah, they deserve to die. The Gemara itself resolves this contradiction by explaining that Yosef was referring to in-depth Torah study, while the other Talmudic statement is referring to less taxing study. Here, too, explains R' Yosef, what Hashem cries over is people who are not fit to render halachic rulings but do so anyway. (Anaf Etz Avot)

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From: Rabbi Riskin's Shabbat Shalom List
[parsha@ohrtorahstone.org.il] Sent: Wednesday, May 14, 2003
3:37 AM To: Shabbat_Shalom@ohrtorahstone.org.il Subject:

Shabbat Shalom: Parshat Behar by Rabbi Shlomo Riskin
Shabbat Shalom: Parshat Behar (Leviticus 25:1-26:2)
By RABBI SHLOMO RISKIN

Efrat, Israel - Both in last week's Torah portion of Emor as well as in this week's Torah portion of Behar we find a commandment to count: "And you shall count for yourselves seven complete weeks shall there be, from the morrow of the Sabbath (Passover Festival), from the day of your bringing the uplifted omer barley offering, until the morrow of the seventh week; you shall count fifty days..." (Leviticus 23: 15,16) as well as "And you shall count for yourself seven Sabbaths of years, seven years seven times... And you shall sanctify the fiftieth year" (Leviticus 25: 8,10). Apparently there is a striking parallel between the seven weeks connecting the Festival of Passover to the Festival of Shavuot, and the seven Sabbatical years connecting the Sabbatical year to the Jubilee year. Indeed, the very commandment to count instructs us to establish the connection between the two periods, ordains that we join together the celebration of freedom to the celebration of the first fruits, the Seventh year to the Fiftieth year. And as we now each evening are counting the weeks and the days leading up to the celebration of the Torah Revelation at Sinai, we can feel adumbrations of counting the Sabbatical years leading up to the Jubilee year ordained by this week's Torah portion. Precisely what are the parallel connections of countings which the Torah is instructing us to be mindful of?

Let us begin with the counting of the days and weeks between Passover and Shavuot: Passover is the Time of our Freedom, the Festival of Matzot and Shavuot is the Time of the Giving of the Torah, the Festival of the First Fruits. The linkage between these holidays may be seen from the perspective of three different levels: the personal, on the personal level, an individual who is free from obligation - but is without a sense of responsibility, a student on vacation who has nothing constructive to do with his free time, an adult who need not go in to work but who has not accepted for himself a clear code of ethical conduct, can only get into deep trouble as a result of the unsupervised and undirected leisure hours (or days) at his/her disposal. One dare not experience herut, freedom, without a concomitant sense of aharayut, responsibility. Freedom "from" without freedom "for" can lead to maddening boredom; independence without responsible maturity can lead to crime, abuse and self-destruction.

On the national level, a nation which gains its freedom only to enslave its citizenry, a nation which establishes an army and utilizes its soldiers to perpetuate acts of terror against neighboring peoples, has forfeited its right to be a nation, has perverted and vitiated the very concept of independence. This is why the Almighty commands us to unite the Festival of our national freedom, Passover, with the Festival of the Commandments of Sinai, "Thou shalt not murder" and "Thou shalt not steal;" this is why we must connect our first taste of Freedom to the taste of the poor bread-matzah which we ate as slaves in Egypt and why we must count the days until we bring the first fruits and declare our obligation to the G-d of the stranger, the orphan and the widow (Deuteronomy 26:11, 12, 13). In effect, the connecting count is telling us that the purpose of our national freedom must be to establish a free society of justice and compassion, predicated upon sharing its bounty with those who are in want. At the very least, a nation is only worthy of freedom and independence if it establishes a non-terrorist democracy, as expressed by President George W. Bush of the United States of America on June 24, 2002.

But it is the third universal level of linkage which brings us to the very mission of the nation of Israel. We read in last week's Torah portion how "You shall not eat (of the new crop of five species of grain) until that very day (the sixteenth of Nissan, the second day

of Passover) when you bring the omer barley offering" (Leviticus 23:14). We are then told to count the seven weeks, after which - on the fiftieth day - we are to bring two loaves of leavened bread, "a new minnah offering... first fruits to the Lord" (ibid. 16, 17). The Mishnah explains that "the (Passover) omer barley offering permitted the new crop of the five grains within the land of Israel whereas the (Shavuot) two loaves of bread offering permitted the crop of the five grains within the Holy Temple" (B.T. Menahot 68b).

From this perspective, our count of forty-nine days links the land of Israel to the Holy Temple, the Jewish State to the City of Jerusalem (whose sanctity derives from its position as the Temple Mount). This linkage is perfectly in consonance with the count of the seven Sabbatical Years until the fiftieth Jubilee year in this week's Torah portion of Behar (Leviticus 25:8-10). During the Sabbatical year, the major Biblical mandate is that the land of Israel must lie fallow, in order to enable the land to continue to produce its sustenance and in order to enable even the land-less indigents to express their right to the produce of the homeland in which they share. The fiftieth year, Jubilee is to be announced amidst the shofar sound in the Holy Temple on Yom Kippur, is to be declared sacred by the Sanhedrin within the Temple, and heralds unusual redemption when everyone returns to his ancestral homestead and freedom becomes the recognized legacy of every human being (Leviticus 25:9, 10).

The land (and State) of Israel is to provide produce and secure borders for the children of Israel; the Holy Temple of Jerusalem is to be a House of Prayer for all nations, from whence the Divine message of universal morality and world peace is to emanate to every corner of the globe (Micah 4). Perhaps the right of the Jewish people to live peacefully in Israel is the litmus test as to whether the world is ready to accept an Ethical monotheism which provides for "everyone to sit under his vineyard and fig tree without fear." Undoubtedly, however, our nationalism is a gateway towards the unusual acceptance of every person - no matter by what name he calls his G-d - who accepts the absolute value of "Thou shalt not murder" and "Thou shalt not steal" (Micah 4). The land and State of Israel must be linked to the Holy Temple in Jerusalem and humanity must be committed to ethical monotheism if free humanity is to endure.

Shabbat Shalom.

You can find Rabbi Riskin's parshiot on the web at: <http://www.ohrtorahstone.org.il/parsha/index.htm>

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From: Ohr Somayach [ohr@ohr.edu] Sent: Sunday, May 11, 2003 4:31 AM
To: weekly@ohr.edu Subject: Torah Weekly - Parshat Behar * TORAH WEEKLY * For the week ending 17 May 2003 / 15 Iyar 5763 from Ohr Somayach | www.ohr.edu Parshat Behar
Of Faith and Trust

"But the seventh year shall be a complete rest for the land. A Sabbath for G-d... (25:4)"

Sometimes trusting G-d isn't so easy.

In this week's Torah portion, the Jewish People are told to put down tools once every six years and stop working the fields for a year. G-d tells them to trust that He will provide for them. In the sixth year, He promises that miraculously there will be a bumper crop. This will keep them going for that year, and the next year and the eighth year. Because, of course, seeing as nothing will be planted in the seventh year, there will be nothing to harvest in the eighth. In other words, one year's crop becomes three. G-d says this is going to happen with clockwork regularity every seven years. And it did, for hundreds of years.

Sometimes, however, when it comes to our own lives it's not so easy.

That's the difference between emunah - "faith" and bitachon - "trust." We can believe that there is a G-d who created everything in existence, who

continues to sustain reality from one second to the next, a G-d who rules over everything, everywhere, everyone, every second. But, when it comes to our own lives, we can still fall short in trusting Him when the going gets tough.

The Israeli government has plans to make the most swinging cuts in the living standards of religious families in the history of the State. They propose terminating all kollel stipends - currently nearly \$200 a month - for kollel students above 27, and halving them for students over 22. Many kolells have already closed.

A family with eight children will have their child allowance reduced by over 75%. This can often represent a third to a half of a religious family's budget.

80% has been cut in the budget for Torah institutions. Added to this, religious people, especially younger couples who have found cheaper housing in communities removed from the major population centers, are the heaviest users of public transportation. They face a 5% increase in transportation costs.

It looks a pretty gloomy picture.

What should our reaction be?

Well, let me tell you how one Rosh Yeshiva looks at it. This is a man who has on his shoulders the burden of supporting an institution whose yearly running costs are in six figures. On his last trip to America, he told his donors to prepare "tanks" to receive the outpouring of wealth that G-d is going to bestow on them.

Supporting Torah is a privilege, not a budgetary burden. In the desert, the Holy Ark needed no wagon to carry it from one encampment to the next because "...to the sons of Kehat he (Moshe) did not give (wagons); since the sacred service was upon them, they carried on the shoulder." (Shmot 6:9)

In fact, no one carried the Aron. The Aron carried itself, and also those who "carried" it. The Aron carries its carriers. The Torah supports its supporters, not the other way round. If the new government budgetary decisions lead to a serious reduction in support of Torah, G-d will find other channels. "G-d has many agents."

Which is not to say that there may not be individual cases of hardship. For, after all, trusting G-d doesn't mean that He's going to do what we want. It means that whatever He does is for the best, even when we can't see it.

Written and compiled by RABBI YAAKOV ASHER SINCLAIR

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From: RabbiWein@jewishDestiny.com Sent: Thursday, May 15, 2003 8:58 AM
To: cshulman@cahill.com Subject: Rabbi Wein's Weekly Columns Parsha Archive May 16, 2003 BEHAR Possession of real estate has always been considered the basis of great fortune. Real estate has also been the main factor in many, if not most, of the myriad wars fought between tribes and nations. There is something about ownership of territory, wanting to have a piece of this planet that drives people to extreme and often violent behavior. Even in the animal kingdom, beasts of prey stake out their territory and will fight any intruder that crosses its delineated boundary. To counter this instinct of territorial dominance and to place real estate in a more proper context, the Torah in this week's parsha states that no piece of this earth belongs permanently to anyone. "For the entire earth belongs to Me," proclaims G-d. Therefore, G-d retains the power to distribute or redistribute land amongst individuals and nations as He wishes. To G-d, no situation is permanent. He is the ultimate arbiter of rights, possession and control over the earth's real estate holdings. Over the past century alone, the map of the world's countries has been redrawn many times, with numerous territorial disputes (not the least being here in the Land of Israel) still unsettled and smoldering. Apparently the only way to deal with territorial disputes in a peaceful and rational manner is to include G-d in the picture. But, that also leads to disputes and violence for there are conflicting versions of G-d and His promises of land distribution to various peoples and nations.

The Moslems claim the entire Middle East, including the Land of Israel, as their exclusive domain - no infidels allowed. This is how many of them interpret their religious faith. The Jews claim the Land of Israel as their homeland, a G-d-given gift from the time of our father Abraham. These conflicting views of faith and history are really what lie at the heart of the entire Israeli-Arab dispute and the reason for the violence that insues. And

since these two views of history are fundamental bedrocks of the respective faiths, it is difficult to see how they will ever be eventually reconciled. Yet, if there is ever to be any modicum of peace and security brought to our land, a solution to these contradictory views must be found. Whether human beings will be able to accomplish this Herculean task is a legitimate question. Unfortunately, history provides us with little room for optimism on this score. But since all of the earth does not belong to humans, and since G-d in His inscrutable wisdom always guides human decisions and behavior, we can hope for Divine aid and heavenly intervention in this matter as well. All of the laws that appear in this parsha that deal with real estate - the shemita/sabbatical year, the redemption of property sold to others, and the yovel/jubilee year, are all testaments and reminders to us that "the entire earth belongs to Me." This background allows for hope and optimism even regarding the knotty and almost insoluble problems of territory and real estate.
Shabat Shalom. Rabbi Berel Wein

From: Jeffrey Gross [jgross@torah.org] Sent: Wednesday, May 14, 2003 9:47 PM To: weekly-halacha@torah.org Subject: Weekly Halacha - Parshas BeHar Weekly-Halacha For 5763

By RABBI DONIEL NEUSTADT Rav of Young Israel in Cleveland Heights A discussion of Halachic topics. For final rulings, consult your Rav
RESPECT AND HONOR: HOW TO TREAT A KOHEN
Included in Hashem's commandment to Moshe to appoint his brother Aharon and his sons as kohanim is the Biblical command: 'You shall sanctify him... he shall remain holy to you'(1). The Torah commands us to acknowledge the sanctity of kohanim by showing them respect and giving them preferential treatment, since they are the ones who are entrusted to do Hashem's work in the Mishkan and Beis ha-Mikdash. This mitzvah is divided into two parts: a) the mitzvah of honoring a kohen; b) the prohibition against using the services of a kohen for one's needs. Let us elaborate:

THE MITZVAH OF HONORING A KOHEN HOW DO WE HONOR A KOHEN?

Whenever a blessing is recited in public, a kohen should be the one asked to recite it. Thus a kohen is the first one to be called up to the Torah whenever it is read. At meal time, he is the one who is asked to recite Kiddush, Birkas ha-Motzi and Birkas ha-Mazon. In addition, a kohen is served first, he is asked to speak first and is generally given more respect than a yisrael or a levi(2). Some poskim(3) mention that a levi is given priority over a yisrael in all of the above honors, just as he is called to the Torah before a yisrael. Other poskim hold that a levi does not take precedence at all(4).

MAY A KOHEN FOREGO THIS HONOR?

A kohen may be mochel [lit.: release others from paying him] the honor due him [except being called up first to the Torah](5). The reason why a kohen may be mochel his honor is based on the Rabbinic dictum(6) that "one honors a man by doing his will." Since the kohen wants to bestow upon someone else the honor due him, that, in turn, becomes his honor(7).

If a yisrael recites Birkas ha-Mazon in the presence of a kohen, he must ask for the kohen's permission. It is not sufficient to merely say 'bi-reshus ha-kohen'(8). As stated above, the only exception to the rule that a kohen may forego his honor is that he must be called up first to the Torah. This is a Rabbinic edict instituted by the Sages of the Mishnah, who insisted that the kohen always accept his aliyah lest he defer to some people and not to others, and thus cause discord among members of the shul(9).

ARE THERE ANY EXCEPTIONS TO THIS REQUIREMENT?

1. The head of a household where a meal is being served is not obligated to offer a kohen guest the honor of reciting ha-motzi(10) or Birkas ha-Mazon (11). 2. If a yisrael is a greater talmid chacham than a kohen, the yisrael is not obligated to honor the kohen. It is, nevertheless, proper for him to do so, and one who does so is rewarded with longevity(12). 3. If the kohen is an am ha-aretz, a yisrael - who is a talmid chacham - is not permitted to honor the kehunah of such a kohen, since he is thereby degrading the honor of the Torah(13).

THE PROHIBITION OF USING THE SERVICES OF A KOHEN

The second half of the obligation to honor a kohen is the prohibition against having him perform "services" for the benefit of a yisrael(14). It is forbidden to ask a kohen to serve a yisrael or to send him on an errand, etc. Even if a kohen waives his status and allows a yisrael to use his services, this should not be done l'chatchilah, and certainly, the yisrael should never ask a kohen to perform a lowly task for him like emptying the

garbage(15), etc. For this reason, it is preferable that a kohen not enter a profession which may require his yisrael employer to order him to engage in degrading types of work(16).

WHEN IS IT PERMITTED TO BENEFIT FROM THE SERVICES OF A KOHEN?

1. If a kohen receives payment or if he is serving a distinguished person and derives pleasure from serving him, it is permitted to ask the kohen to serve a yisrael(17). Similarly, if a kohen offers to serve a yisrael without being told to do so, it is permitted to accept his offer(18). 2. Some poskim allow a yisrael to use the services of a kohen am ha'aretz, although not in a demeaning manner(19). A kohen who violates the sanctity of the kehunah by marrying a divorcee or entering a cemetery when he is forbidden to do so, etc., forfeits the privileges of the kehunah. It is not a mitzvah to honor him, nor are there any restrictions on asking him to perform services. Such a kohen is excluded from nesias kapayim as well(20). 3. The poskim debate whether these halachos pertain to a kohen who is a minor(21) or who has a blemish which renders him unfit for the avodah(22).

WHY ARE SOME PEOPLE NOT CAREFUL TO OBSERVE THESE HALACHOS?

There are some people who, although generally meticulous in mitzvah observance, are not careful about their treatment of kohanim. The poskim offer two possible reasons for their behavior: 1. Now that the Beis ha-Mikdash is destroyed, this mitzvah does not apply -except for those who conduct themselves lifnim mi-shuras ha-din(23); 2. With the passage of time, the lineage and yichus of the kohanim have become blurred. Thus we are not positive who is a kohen(24). These objections notwithstanding, the majority of the poskim agree that the mitzvah of honoring a kohen applies even nowadays(25) and we ought not doubt the purity of lineage of our kohanim(26).

FOOTNOTES: 1. Vayikra 21:8. There is a dispute among the Rishonim if this is a mitzvas assei min ha-Torah or mi-d'Rabbanan - See Magen Avraham 201:4 and Korban Nesanel 300 (Rosh, Gittin 5:20). 2. Mishnah Berurah 201:13. 3. Mishnah Berurah 201:12; Kaf ha-Chayim 167:101. 4. Aruch ha-Shulchan 201:4. This is the prevailing custom - Ben Ish Chai (Korach 14). 5. Rama 128:45; Mishnah Berurah 201:13. 6. Originally appearing in Sefer Chasidim 152. 7. Shulchan Aruch Harav 128:60; Eishel Avraham 128:45. 8. Mishnah Berurah 167:75. 9. Mishnah Berurah 135:9. The custom is that even a private minyan always calls up the kohen first. See Sha'ar ha-Tziyon 12. See Igros Moshe O.C. 2:34; 3:20 for possible exceptions. 10. Mishnah Berurah 167:73. 11. See Sha'ar ha-Tziyon 167:65 and Be'ur Halachah 201:1; Aruch ha-Shulchan 201:4. 12. O.C. 167:14 and Mishnah Berurah 71; 201:12. 13. O.C. 201:2; Mishnah Berurah 167:70. 14. According to some poskim, a kohen cannot serve another kohen either. Others allow this - see Kesav Sofer O.C. 15; Be'ur Halachah 128:45; Aruch ha-Shulchan 128:75; Kaf ha-Chayim 128:283. 15. Mishnah Berurah 128:175; Yabia Omer 6:22. See also the Chafetz Chayim's opening remarks to Shemiras ha-Lashon where he rules that one who speaks lashon ha-ra about a kohen [in the presence of the kohen] transgresses the halachah of honoring a kohen. 16. Harav S.Z. Auerbach, quoted in Nishmas Avraham O.C. 128:10. 17. Mishnah Berurah 128:175. 18. Eishel Avraham 128:45; Aruch ha-Shulchan 128:72. 19. Be'ur Halachah 128:45. Aruch ha-Shulchan 128:72 disagrees. 20. O.C. 128:40-41. 21. Mishnah Berurah 282:12 and Sha'ar ha-Tziyon 15 quotes a dispute between Magen Avraham and R' Akiva Eiger concerning this. See Emes l'Yaakov al ha-Torah, pg. 391. 22. Most poskim maintain that a kohen who has a blemish is included in this mitzvah. See, however, Minchas Chinuch 269, Aruch ha-Shulchan 128:72 and Responsa Avnei Cheifetz 71. 23. R' Tam (quoted by Taz 128:39); Mekor Chayim 128:45. 24. Magen Avraham 201:4. Many other poskim are also of the opinion that the kohanim's yichus is questionable - see Y.D. 322 Taz 5 and Shach 9; Sh'elas Ya'avetz 155; Chazon Ish, Shvi'is 5:12. See also Rama O.C. 457:2 and Mishnah Berurah 22. 25. Mishnah Berurah 128:174; Aruch ha-Shulchan 71. See Rivash 94. 26. Maharit 1:149; Be'er Heitev O.C. 128:83; Aruch ha-Shulchan O.C. 128:72; Y.D. 305:55.
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From: Menachem Leibtag [tsc@bezeqint.net] Sent: May 14, 2003 Subject: [Par-reg]Behar - shiur #1

THE TANACH STUDY CENTER [<http://www.tanach.org/>] In Memory of Rabbi Abraham Leibtag Shiurim in Chumash & Navi by Menachem Leibtag

RABBI MENACHEM LEIBTAG
PARSHAT BEHAR

Shouldn't Parshat Behar be in Sefer Shmot? After all, its opening pasuk informs us that these mitzvot were given to Moshe Rabeinu on Har Sinai!

Why then does Chumash 'save' it for Sefer Vayikra instead? To complicate matters, Parshat Behar is only one example of many 'parshiot' towards the end of Sefer Vayikra that appear to belong in Sefer Shmot. Take for example the law to light the menorah (recorded at end of Parshat Emor (see 24:1-3). As you most probably noticed, that parshia is almost a direct quote from Parshat Tetzaveh! [Compare 24:1-3 with Shmot 27:20-21.] To answer these (and many other) questions, this week's shiur investigates the intriguing possibility of a chiastic structure that may explain what otherwise seems to be a random progression of parshiot in Sefer Vayikra.

INTRODUCTION Recall our explanation that Sefer Vayikra contains primarily mitzvot, and neatly divides into two distinct sections: 1) Chapters 1->17: laws relating to the mishkan itself, 2) Chapters 18->27: laws relating to living a life of 'kedusha' even outside the mishkan.

Even though this definition neatly explained the progression of mitzvot in Parshiot Acharei Mot and Kedoshim, many of the laws in Parshat Emor seem to contradict this definition. As the following summary shows, most of the mitzvot in Parshat Emor relate to the mishkan itself, and hence (according to our above definition) should have been recorded in the first half of Vayikra. Using a Tanach Koren [or similar], scan from the beginning of Parshat Emor to verify the following summary: * Chapter 21 - Laws pertaining to kohanim; * Chapter 22 - Animals not fit for korbanot; * Chapter 23 - Special korbanot offered on the mo'adim. * Chapter 24 - Oil for lighting the menorah; and baking the 'lechem ha-panim' for the shulchan.

Based on our above definition of the two halves of Sefer Vayikra, just about all of these topics would fit better in the 'first half'.

STORY TIME? To complicate matters, at the very end of Parshat Emor we find a different type of difficulty. Review 24:10-23, noting how we find a narrative - i.e. the story of an individual who cursed G-d's name in public and was subsequently punished. Not only is this story totally unrelated to either half of Sefer Vayikra, it is the only narrative in the entire Sefer! [Aside from the story of the dedication of the mishkan found in chapters 8->10 (that relates to the mishkan itself).] As you review these psukim (and their context), note how this story seems to 'come out of nowhere!' Nor is there any apparent reason why Sefer Vayikra records this story specifically at this point. [See Rashi's question on 24:10 'Me-heichan yatza?' - Where did the 'mekallel' come from!]

MORE PROBLEMS! Parshat Behar (chapter 25) is no less problematic!

Even though its laws of 'shmitta' and 'yovel' fit nicely into our definition of the second half of Sefer Vayikra (see Ibn Ezra 25:1), the opening and closing psukim of this unit present us with two different problems. The first pasuk of Parshat Behar (25:1) informs us that these mitzvot were given on Har Sinai, and hence suggests that this entire Parsha may really belong in Sefer Shmot! More disturbing (and often not noticed) is the very conclusion of Parshat Behar. There we find three 'powerful' psukim that seem to come out of nowhere! Let's take a look: * "For Bnei Yisrael are servants to Me, they My servants whom I freed from the land of Egypt, I am the Lord your G-d." (25:55).

* "Do not make for yourselves any other gods.." (26:1). * "Keep My Sabbath and guard My Temple, I am your G-d" (26:2).

Indeed, the first pasuk (25:55) forms a nice summary pasuk for the laws of that unit (i.e. 25:47-54); however the last two laws are totally unrelated! Furthermore, all three of these psukim seem to 'echo' the first four of the Ten Commandments. Why do they conclude Parshat Behar, and why are the first four 'dibrot' repeated specifically here in Sefer Vayikra? [Note the discrepancy between the chapter division (i.e. where chapter 26 begins) and the division of parshiot (note that Parshat Bechukotai begins with 26:3) - which reflects this problem.]

The above questions appear to shake the very foundation of our understanding of the two halves of Sefer Vayikra. Should we conclude that Sefer Vayikra is simply a 'random' collection of mitzvot? [The solution that we are about to suggest is based on a rather amazing shiur that I heard many years ago from Rav Yoel Bin Nun, where he uncovers a chiastic structure that ties together Sefer Shmot and Vayikra.]

To answer the above questions, we must first 're-examine' each of the parshiot (mentioned above) to determine where each of these 'out of place' parshiot really does belong. As we do so, a very interesting pattern will emerge - that form the basis of a chiastic structure. [If you've never heard of chiastic structure before don't worry, it will be explained as the shiur progresses.]

WHERE DO THEY BELONG? Let's begin with the first topics in chapter 24, for it is quite easy to identify where these two mitzvot do 'belong'.

THE NER TAMID (24:1-4) As we noted above, these four psukim (describing the mitzva to light the menorah with olive oil) are almost an exact repetition of the first two psukim of Parshat Tetzaveh! [See and compare with Shmot 27:20-21.] Hence, this parshia 'belongs' in Parshat Tetzaveh. **THE LECHEM HA-PANIM (24:5-9)** This parshia describes how Bnei Yisrael were to prepare the lechem ha-panim [show bread] - that were to be placed on a weekly basis on the shulchan [the Table located inside the mishkan]. Even though this is the first time that we find the details of this mitzva in Chumash, the general mitzva to put lechem ha-panim on the shulchan was already mentioned in Parshat Teruma (see Shmot 25:30). Hence, we conclude that this 'parshia' could have been recorded in Parshat Teruma, together with all the other mitzvot concerning how to build the shulchan.

THE MEKALLEL - The 'blasphemer' (24:10-23) Even though this parshia begins with a story (see 24:10-12), this short narrative leads directly into a small set of civil laws ('bein adam le-chaveiro') relating to capital punishment (see 24:13-22). Furthermore, as your review 24:17-22, note how they are almost identical with Shmot 21:12,23-25 (i.e. Parshat Mishpatim). For example, note how Shmot 21:24 is identical to Vayikra 24:20. -"ayin tachat ayin, shein tachat shein ..." ["an eye for an eye, a tooth for a tooth..."] Hence, we conclude that the mekallel parshia 'belongs' in Parshat Mishpatim.

THE LAWS OF SHMITTA & YOVEL (25:1-25:54) As we explained above, the opening pasuk of this parshia states that these mitzvot concerning shmitta & yovel were given to Moshe Rabbeinu at Har Sinai. However, in Sefer Shmot, we find many other laws that were given to Moshe Rabbeinu on Har Sinai, and they were all recorded in Parshat Mishpatim. In fact, in that very same Parsha, the basic laws of shmitta were already mentioned: "Six years you shall sow your Land and gather your produce and the seventh year..." (see Shmot 23:10-11).

Therefore, we conclude that this entire unit of the laws of shmitta & yovel belongs in Parshat Mishpatim, together with all of the other mitzvot that were given to Moshe on Har Sinai.

The 'MINI-DIBROT' (25:55-26:2) As we explained above, these three psukim at the very end of Parshat Behar 'echo' the first four Commandments. If so, then we can conclude that these psukim 'belong' in Parshat Yitro (see Shmot 20:1-9).

A BACKWARD 'BACK TO SHMOT' In case you have yet to notice, not only do all of these parshiot (from chapters 21 thru 25) thematically belong in Sefer Shmot, they progress in backward order, from Tetzaveh, to Teruma, to Mishpatim, to Yitro! Even though this order may seem to be simply coincidental, the next chapter in Vayikra (i.e. the TOCHACHA in chapter 26) provides us with enough 'circumstantial evidence' to suggest that this pattern may be intentional! Let's take a look:

THE TOCHACHA (26:3-46) The 'tochacha' explains the reward (or punishment) that Bnei Yisrael receive should they obey (or disobey) G-d's laws. This tochacha constitutes an integral part of the covenant (brit) between G-d and Bnei Yisrael that was agreed upon at Har Sinai (see Devarim 28:69!). [Note that the final pasuk (26:46) is not only parallel to Devarim 28:69, but also includes the phrase 'beino u-bein Bnei Yisrael', which also implies a covenant (based on Shmot 31:15-17)!]

Even though this covenant is detailed in Parshat Bechukotai, recall how its basic principles were first recorded in Parshat Yitro in the Torah's account of the events that took place at Ma'amad Har Sinai: "And now, if you shall listen to Me and keep My covenant faithfully, then..." (Shmot 19:5-6, see also Shmot 24:4-7) [Compare carefully with Vayikra 26:3,12,23!]

Therefore, even though this parshia is thematically consistent with the theme of the second half of Sefer Vayikra (compare chapter 26 with 18:25-29), nonetheless, it was given to Bnei Yisrael on Har Sinai. Hence, it could easily have been included in Parshat Yitro, most probably in chapter 19 (prior to the Ten Commandments). [Note also that the 'dibbur' that began in 25:1 includes chapter 26 and is summarized by the final pasuk of the tochacha (26:46). See also Chizkuni on Shmot 24:7 & Ibn Ezra on Vayikra 25:1. where they explain that this tochacha was actually read at Har Sinai at Ma'amad Har Sinai!]

WORKING 'BACKWARDS' Let's summarize all of these 'parshiot' that we have discussed (from the end of Sefer Vayikra) that seem to 'belong' in Sefer Shmot. [Working backwards,] we assign a letter to each 'parshia' for future reference.

(A) - THE TOCHACHA (26:3-46) (B) The 'MINI-DIBROT' (25:55-26:2) (C) The laws of SHMITTA & YOVEL (25:1-25:54) (D) Parshat 'ha-MEKALLEL'

(24:10-23) - The 'Blasphemer'. (E) THE MENORA AND SHULCHAN (24:1-9)

And there's more! Let's continue working backwards from chapter 24 to chapter 23, showing how this pattern continues! We'll continue using the letters of the alphabet for 'headers' as well:

(F) PARSHAT HA-MO'ADIM (23:1-44) - The holidays in Emor As we explained in last week's shiur, the Torah presents the mo'adim together with the laws of Shabbat. Even though these laws relate thematically to the theme of kedusha in the second half of Vayikra, they also relate to the laws of Shabbat that conclude the parshiot concerning the mishkan. [See Shmot 31:12-17 & 35:2-3.] Note the obvious textual similarities: * "sheshet yamim ta'aseh melacha, u-vayom ha-shvi'i..." [Vayikra 23:3- Compare with Shmot 35:2]. * "ach et shabtotai tishmoru... ki ani Hashem mekadishchem" [See Shmot 31:13/ compare with 23:3,39.]

Therefore, 'parshat ha-mo'adim' (chapter 23) in Sefer Vayikra could have been recorded in Parshat Ki-Tisa as well, together with the laws of Shabbat.

(G) ANIMALS THAT CANNOT BE KORBANOT (22:17-33) In this parshia we find the prohibition of offering an animal with a blemish, or an animal less than eight days old. Surely, this mitzva could have been recorded just as well in Parshat Vayikra (i.e. in the first half of the Sefer), for it discusses the various types of animals which one can offer for a korban (see 1:2).

(H) KEDUSHAT KOHANIM (21:1-22:16) Parshat Emor opens with laws that explain when a kohen CAN and CANNOT become "tamey" (ritually impure by coming into contact with a dead person). Even though these laws thematically relate to the second half of Vayikra (for they govern the daily life of the kohanim OUTSIDE the mishkan), nonetheless the mitzvat that follow (21:16-22:16) should have been recorded in Parshat TZAV, for they concern who can and cannot eat the meat of the korbanot.

In summary, even though each of the above parshiot may be thematically related in one form or other to the theme of the second half of Vayikra, nonetheless each parshia could also have been recorded either in the second half of Sefer Shmot (or early in Sefer Vayikra) as well! Using the letters noted above, the following table summarizes these special parshiot, noting where each 'misplaced parsha' really belongs:
PARSHA OUT OF PLACE WHERE IT BELONGS...

=====	=====
(A) THE TOCHACHA	YITRO (pre dibrot)
(B) THE MINI-DIBROT	YITRO (the dibrot')
(C) SHMITTA AND YOVEL	YITRO/MISHPATIM (post dibrot)
(D) MEKALLEL & mishpatim	MISHPATIM
(E) MENORA AND SHULCHAN	TRUMA/TETZAVEH
(F) MO'ADIM IN EMOR	KI TISA/ VAYAKHEL (shabbat)
(G) ANIMALS FIT TO OFFER	VAYIKRA
(H) KEDUSHAT KOHANIM	TZAV

Study this table carefully, noting the correlation between where these parshiot 'belong' and the order of the Parshiot in Sefer Shmot [and the beginning of Vayikra].

THE CHIASTIC STRUCTURE OF SHMOT & VAYIKRA This literary style is known as a chiasmic structure (A-B- C-B-A), a literary tool which emphasizes unity of theme and accentuates a central point (C). To uncover the significance of a chiasmic structure, it is usually critical to identify its central point. To do so in our case, we must first summarize the basic units of mitzvot (in Sefer Shmot) which Bnei Yisrael receive from the time of their arrival at Har Sinai:

(A) BRIT - prior to Matan Torah (perek 19 & parallel in perek 24) (B) DIBROT - the Ten Commandments (20:1-14) (C) MITZVOT - immediately after the dibrot (20:19-23) (D) MISHPATIM - the civil laws in Parshat Mishpatim (21->23) (E) TZIVUI HA-MISHKAN - Parshiot Truma/Tetzaveh (25->31) (F) SHABBAT (31:12-18 followed by 35:1-3) [In the further iyun section, we discuss why we skip chet ha-egel (32->34) in this structure.] (G) LAWS OF THE KORBAN YACHID (Vayikra 1->5) (H) LAWS FOR THE KOHANIM - serving in the mishkan (6->7) (I) THE SHCHINA ON THE MISHKAN: The dedication ceremony of the mishkan (8->10); laws governing proper entry (11->15); the yearly 're-dedication' ceremony on Yom Kippur (16->17) AND ITS AFFECT ON THE NATION Kedushat ha-AM ve-haARETZ climaxing with "KDOSHIM TIHIYU"

Using the chart below [I hope your word processor is able to format it, if not try to format it by yourself], note how each of these units corresponds in REVERSE ORDER with the problematic concluding parshiot of Sefer

Vayikra (that were discussed above)! The following chart illustrates this structure:

A) Brit - before Matan Torah
B) Dibrot
C) Mitzvot - after Matan Torah
D) Mishpatim - civil laws
E) Tzivui Hamishkan
F) Shabbat
G) Korbanot of the individual
H) Kohanim - how to offer
I) Its dedication etc.
\ * Shchina in the Camp
proper behavior, etc.
H) Kohanim - who can't offer
G) Korbanot - what can't be a korban
F) Mo'adim
E) Menora & Shulchan
D) Mishpatim in aftermath of the Mekallel incident
C) Mitzvat at Har Sinai, shmitta & yovel (Behar)
B) Dibrot (first 4)
A) Brit - Tochachat Bechukotai

Note how the above chart identifies a chiasmic structure (symbolized by ABCDEFGH-I-HGFEDCBA) that connects together all of the mitzvot given to Bnei Yisrael in Midbar Sinai from the time of their arrival at Har Sinai. It should come at no surprise that at the thematic center of this structure - (letter 'I') - lies the dual theme of Sefer Vayikra - i.e., its two sections: (1) the SHCHINA dwelling on the mishkan, and (2) its subsequent effect on the nation.

As we explained in our previous shiurim, this model reflects the impact of the intense level of the kedusha in the mishkan on the spiritual character of the entire Nation in all realms of daily life. Furthermore, this 'central point' ties back to the basic theme of ma'amad Har Sinai in Sefer Shmot, which just so happens to be the opening 'bookend' of the chiasmic structure (A). Recall how Bnei Yisrael first entered into a covenant before they received the Torah at Har Sinai. Note once again the wording of G-d's original proposal: "And if you listen to Me and keep my covenant... then you shall be for Me, a - mamlechet kohanim ve-goy kadosh - a kingdom of priests and a holy nation" (see Shmot 19:5-6) .

The achievement is this goal - to become G-d's special nation -as detailed in 'bookends' of this structure (letters A), is manifest with the dwelling of G-d's Shchina in the mishkan (I) -at the center of this structure; and is achieved by the fulfillment of G-d's mitzvot of kedusha - as detailed throughout this entire unit of Sefer Shmot& Vayikra. In essence, the covenant of Har Sinai, the climax of Sefer Shmot, is fulfilled when Bnei Yisrael follow the mitzvot of Sefer Vayikra! By keeping the mitzvot of both halves of Sefer Vayikra, we become a mamlechet kohanim ve-goy kadosh (Shmot 19:6) - the ultimate goal and purpose of brit Har Sinai. BRIT SINAI & KEDOSHIM TIHIYU The thematic significance of this chiasmic structure is strengthened by its closing 'book-end'. Just as brit Sinai - the covenant at Har Sinai - is the opening parsha, the details of that covenant - the tochacha of Bechukotai - constitutes its closing parsha. In that covenant, we find yet another aspect of this 'two-sided' deal. The tochacha explains how the Promised Land will serve as G-d's agent to reward Bnei Yisrael, should they be faithful to His covenant, while the Land will punish (and ultimately kick them out) should they go astray.

Finally, note (from this chiasmic structure) how the mitzvot of Sefer Vayikra [GHI]- that were given from the ohel mo'ed (see 1:1) are surrounded by mitzvot that were given "be- Har Sinai" [ABCDEFG]. Considering that the entire purpose of the mishkan was to serve as a vehicle to perpetuate the fundamentals of Ma'amad Har Sinai, this unique structure beautifully reflects the eternal goal of the Jewish nation.

shabbat shalom
menachem

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