

B'S'D'

INTERNET PARSHA SHEET
ON PARSHAS VAYIKRA - SHABBOS ZACHOR - 5757

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ravfrand@torah.org Rabbi Frand on Parshas Zachor (Va Yikra)

The Greatest Accolade Given To Mordechai The last pasuk [verse] in the Megilla reads "For Mordechai, the Yehudi, was viceroy to King Ahashuerus; he was a great man among the Jews, and found favor with the multitude of his brothers (ratzui l'rov echav); he sought the good of his people and spoke with peace to all his posterity. (v'dover shalom l'chol zar'oh)" [Esther 10:3] The Ibn Ezra makes two very interesting comments on this pasuk. He says regarding the phrase "he found favor with the multitude (literally the majority) of his brothers," that because of jealousy, a person cannot find favor with everyone. It is impossible to be perfectly popular. Then the Ibn Ezra comments on the buildup of praises that we have in the pasuk. The concluding, and seemingly greatest praise is that "he spoke with peace to all his posterity." The Ibn Ezra comments that this means he was on good terms with all his children and grandchildren. This seems anti-climactic. Is this the greatest thing we can find to say about Mordechai HaYehudi? The Ibn Ezra says this is indeed a great praise. Think of all the children and grandchildren that Mordechai had. Did each one turn out exactly like Mordechai would

have wanted? If Mordechai would have wanted all his children and grandchildren to become Torah scholars, do we expect that is the way it would have worked out? Or, if he wanted them all to be expert businesspersons, do we expect that is the way it would turn out? Maybe there would be a black sheep in the family that became a scholar! And yet, he spoke in peace to all descendants. He was able to maintain a peaceful relationship with all his children and all his grandchildren. This, the Ibn Ezra tells us, is a great thing. Because of the natural fear that children have towards parents, it is not always true that there is a loving relationship between parents and children. Therefore if Mordechai could maintain such a relationship, this is indeed the highest accolade that the Torah can offer him. I think this is a great ethical lesson for us. We try to raise children, and we have certain ideals and standards of how we would like our children to be. It does not always turn out like that. But we should always strive to maintain a relationship where we can, at least, speak peacefully with all our offspring.

One Who Gladdens Hearts on Purim is Compared to G-d The Ramba"m in the Laws of Yom Tov [6:18] speaks about the nature of the Mitzvah of Simchas Yom Tov. The Ramba"m says, "when he eats and drinks, he has to feed the stranger, the orphan, and widow together with the other poor and unfortunate people. However he who locks the gates of his courtyard and sits down to feast with his wife and children but does not provide food for the poor and embittered of spirit -- such is not the rejoicing of Mitzvah; it is the rejoicing of one's own stomach!" In the Laws of Megilla [2:17] as well, the Ramba"m speaks of the mitzvah of rejoicing on Purim. There the Ramba"m writes, "It is preferable for a person to be excessive when it comes to the Mitzvah of giving gifts to the poor rather than to be excessive when it comes to feasting and sending food portions to friends, because there is no greater or more glorious rejoicing than to gladden the hearts of the poor, the orphans, the widows, and the strangers, for one who gladdens the hearts of these unfortunate individuals can be compared to the Shechina (G-d's Divine Presence) as it is written [Yeshaya 57:15] 'to revive the spirit of the humble and to revive the heart of the crushed.'" It would seem to us that if we would speculate when there is a greater mitzvah to gladden the hearts of the widows and orphans -- on Yom Tov or on Purim -- we would logically think that on Yom Tov there would be a bigger mitzvah. Yom Tov, after all, is a Biblical command. Purim is Rabbinic in origin. Yet the Ramba"m goes out of his way and says something that he says very rarely in the entire Mishneh Torah --- "that one who gladdens the hearts of these can be compared to the Shechina!" He does not say that concerning the laws of Yom Tov. What is the Ramba"m telling us here by saying that a person who makes the less fortunate happy on Purim is comparable to G-d?

The Medrash in Esther says on the pasuk "to know what is this (mah ZEH) and about what is this (v'al mah ZEH)" [Esther 4:5] that when Esther queried Mordechai she was alluding to something. She said "What's happening? What have we done? Never in Jewish history has there been such a decree as Haman has issued. Have they perhaps denied the pasuk 'This is my G-d' (ZEH Keyli) or perhaps they denied the Ten Commandments about which it is written 'from this way and that way (m'ZEH u-mi'ZEH) were they written?" The Medrash continues that Mordechai responded and said that the reason the Jews were suffering was a result of the grandson of 'Karahu.' Who is 'Karahu?' 'Karahu' refers to Amalek about which it is stated, "Who happened to you (asher Korecha) on the road" [Devorim 25:18]. Our Sages tell us that Amalek represents the antithesis of Belief in this world. Amalek denies the existence of a Creator of the world. When Mordechai told Esther that the Jews are suffering because of 'Karahu,' he was saying that the Jews were suffering because of a terrible, terrible, lack of Emunah (belief). This is a lack of belief that even in our own times we don't see. What do I mean? We have Jews today who do not believe -- do they 'believe' more than the Jews in the time of Mordechai and Esther? What I mean is as follows: The Talmud says that the reason the Jews were deserving of destruction, was that "they enjoyed the banquet of that evil one" [Megilla 12a]. What was so bad about partaking in the banquet of Ahashuerus? Was it Treife? Heaven Forbid! "The drinking was according to the law, nothing was forced" [Esther 1:8]. It was Kosher as could be, according to every stringent opinion.

So what was the sin? The sin was that the Jews attended a Feast given by the gentile, at which the gentiles took out the Vessels of Service (Klei Shares) of the Beis HaMikdash -- and the Jews sat there and kept on feasting!

Even Jews who today are totally assimilated, who would not think twice about eating at a non-kosher feast... if their non-Jewish hosts would serve them on the utensils stolen from the holy Temple, their reaction would be: Stop! "These are the utensils of the Holy Temple." Which Jew would not get up and yell, "These are my utensils! These are the vessels of our Beis HaMikdash!"?

The fact that the Jews in Shushan could sit there through a meal and use those vessels was a terrible sin! What was wrong with them? What was wrong with those Jews that they were 'hopeless Jews.' They were Jews who had lost all hope. They had counted the 70 years of the Exile, and knew that the Exile was supposed to be over and yet the Redemption had not yet come. Those were Jews who had seen the building of the Second Beis HaMikdash stopped in its tracks. Those were Jews who had come to the conclusion that there would be no Redemption. Those were Jews who said "Moshiach is not going to come." Those were hopeless Jews. The difference between those Jews and the Jews of our day is that today, as non-observant as a Jew may be, he can still believe in Judaism, he can believe in G-d and redemption, and he knows that there is hope. That is what the story of Purim restored. There was a decree. The Jews were motivated to do Teshuva and the Ribbono shel Olam came back and breathed life into this dead body of the Jewish people and gave them hope. That is what happened on Purim. G-d took His breath of Life and restored hope to a forlorn nation. Rav Hutner said there is a mitzvah to emulate G-d. If G-d on Purim brought the dead back to life, if He took hopeless and down-trodden Jews and gave them hope, it becomes our Mitzvah on Purim to do the same thing. Therefore the Rambam says that on Purim there is no greater mitzvah than to gladden the hearts of the unfortunate and downtrodden. The essence of the day is to give hope, meaning, and comfort to broken-spirited people... because that is what G-d did. A person therefore who does this will be comparable to G-d.

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Congregation House of Jacob-Mikveh Israel Calgary, AB
Dvar Torah: Parshat Zachor/Purim 5757
Rabbi Moshe Shulman
The Dawn of Purim

More than any other holiday in the Jewish calendar, Purim seems to speak to us most clearly. It is certainly the most enjoyable holiday; and it is probably the most widely celebrated, with the possible exception of Rosh Hashana and Yom Kippur. But I sometimes wonder if behind all the "boo"ing for Haman, the costumes, the feasting and the running around the city giving each other gifts, we really understand its significance. Our Sages offer a remarkable statement comment regarding Purim: "At the time of the Mashiach, even if all the holidays of the Jewish calendar were to become obsolete, Purim would remain... Even if all the books of the Bible were to become obsolete, Esther would remain..." Even more astounding, is the following anecdote recorded in the Talmud: (tractate Shabbat) "When the Jews stood at Mount Sinai, G-d lifted the mountain upon their heads and said: 'If you accept my Torah - it shall be well, and if not - you shall be buried underneath this mountain.' Raba responded: If that is so, then the Jews have an excuse not to observe [the Torah], for they were coerced into accepting it! The Sages answered: They subsequently re-accepted the Torah WILLINGLY during the days of

Achashveirosh..."

To see Purim as more lasting than all the other holidays of the year, more significant than even the Revelation at Sinai is a remarkable perspective indeed. What could these statements mean? Evidently, we learn how Jewish history was dramatically altered by the story of Purim. Something about our relationship with G-d changed after the story of the Megillah, never to be the same again.

Teach our Sages: "MIZMOR LA'AYELET HASHACHAR - A Psalm for the Morning Dawn. This is Esther. Why is Esther likened to the dawn? Just as the dawn marks the end of night, so too, Esther marks the end of the age of Miracles."

Night symbolises fear, hardship, tragedy. Light brings renewed hope, and joy. Yet, the Talmud describes, as the period of darkness, the time when miracles were common, when prophecy flourished, when we had a tangible reminder of our relationship with G-d in the breastplate of the High Priest. This breastplate functioned like a "telegraph" communication with the Almighty. Whenever we wanted to know if we were or were not doing the right thing all we had to do was come to the Temple and ask. All this was forever silenced with the destruction of the First Temple. A new era began without prophecy and without miracles, without a breastplate or a High Priest. Yet our Sages describe this as THE ERA AGE OF LIGHT?

The answer is a resounding Yes! Because the world was not intended to be a stage for miracles. G-d put nature into place for our benefit, not so that He would have to alter it every time we got into trouble!! A nation which trusted in G-d SIMPLY BECAUSE they could see His miracles, did not truly understand what trust in G-d is all about.

There is no great trick to believing in G-d when He splits the waters of the ocean, or opens up the sky in great theatrics of thunder and lightning. Even the magicians of Egypt could recognise the "finger of G-d" in the Ten Plagues!! For that G-d did not have to take us out of Egypt!

No, G-d wanted us to trust in Him when His presence was more subtle!! It is not the Revelation of Sinai which exemplified the more profound faith; it was the story of Esther. It was the story of a people who looked at history and saw the Almighty; who looked at unrelated events and saw a pattern; who looked at "coincidence" and saw "Providence".

Work backwards. The Jews were saved because Esther "happened" to be the queen, "in the right place at the right time." Why? Because the king "happened" to need to replace his old queen, because she "happened" to disobey his command. "Blessed be Vashti", for had she not disobeyed Achashveirosh, Esther would not have been there to save our people!

Achashveirosh was willing to give his infamous ring to Mordechai, after killing Haman, because Mordechai had been proven as a loyal servant. How? He "happened" to have overheard an assassination attempt on the king's life, and "happened" to mention it to Esther, who, in turn, related it to Achashveirosh in Mordechai's name. Achashveirosh discovered Mordechai's involvement in all of this because he "happened" to be glancing at the book of Chronicles, and come across that particular event, while Haman "happened" to be standing in the courtyard...

One could look at all this and say "coincidence", or "fairy tale". We looked at this and said, "How powerful G-d is, to be able to control the events which shape the history of the world without ever having to change the laws of nature even once." Some simply see history; we see Providence.

We underwent a major revolution in our thinking. For the first time, we understood that even without the Temple, without prophets, without aberrations of nature pointing to G-d's existence, we could still believe in G-d and perceive His presence, perhaps even more profoundly now than ever before.

At Mount Sinai we were not coerced physically into accept the Torah. But we were coerced - psychologically. The miracles of the Exodus, the drowning of the Egyptian Army, the Revelation at Sinai - these were too obvious to allow room for doubt. That was coercion. In Persia, however, they could have denied G-d's Role in what happened. They could have easily said, "Trust in Man". Instead they said, "Trust in G-d."

Esther ushered in a new era of light and hope. Purim became the symbol of

our triumph over history, our "miraculous" survival in every generation, and in every exile. Whether in Spain, France, England, Europe, Morocco, America, or Canada - no matter where we lived, we understood that our survival was by the Hand of G-d. We could serve a G-d who was hidden as well as we could serve a G-d who was Revealed.

Today, we see major events in Jewish history, such as the Re-establishment of the State of Israel, and we point to G-d's Providence, thanking Him for making it happen. We look at the renewal of Jewish spirit and religious life in North America and we say the Almighty is bringing us closer. We understand how we can be involved in historical and political process, and still attribute success or failure to the Almighty. In fact, our entire language of religion is based on an understanding born out of the story of Purim.

Esther WAS the dawn; We had re-accepted the Torah, re-evaluated our relationship with G-d. We learnt to look with new meaning on the word "history". And Purim was to destined to become the most profound event in the life of our people.

Happy Purim.

For more information about Congregation House of Jacob-Mikveh Israel or any of the programs or services of the Synagogue, please contact Rabbi Moshe Shulman

ohr@jer1.co.il (Ohr Somayach)parasha-qa@jer1.co.il (In-depth questions on Parashat HaShavua w/ Rashi) MEGILLA A&Q We give you the answers. You give us the questions! Ask questions from Megillat Esther which aptly fit the following answers. For example, if we tell you the answer is '127,' you tell us that the question is "How many countries did Achashverosh rule over?" Got it?

ANSWERS: 1. Boots 2. Sock 3. Vashti Dishes 4. Quiche 5. Dodo 6. "Hey Guy!" 7. Astair 8. Poor 9. Silver Key Cars 10. Eights 11. Ah! Ga! Gi! 12. Ari Sigh 13. Ari Die 14. Biza 15. "Hiya Hoody!"

QUESTIONS: 1. 8:15 - What is one of the materials displayed at Achashverosh's feast which Mordechai wore after Haman's death? 2. 4:1 - What material did Mordechai wear when fasting and praying in order to fulfil Haman's decree? 3. What did the Persian queen serve at her party? What didn't she do after the party? 4. 2:5 What egg-based luncheon pie sounds like Mordechai's great-grandfather? 5. 2:7 - What word defines Esther's father's relationship to Mordechai? 6. 2:8 - Who guarded Achashverosh's harem of prospective brides? 7. 2:7 - What is the last name of Fred, the famous dancer, which is mentioned in the Megilla? 8. 3:7 - What's a lot in Persia? 9. 3:9 - What did Haman offer to give ten thousand of to Achashverosh? 10. 5:14 - What numbers sound like something Haman swings from? 11. 8:3 - What baby noises sound like Haman's lineage? 12. 9:9 - What does a sad lion do when he hears about Haman's 8th son? 13. 9:9 - What does a sick lion do when he hears about Haman's 9th son? 14. 9:10 - What word for 'booty' sounds like the location of the leaning tower pronounced by someone with a bad cold? 15. 9:31 - What description of Mordechai's lineage sounds like a person saying hello to his friend Hoody?

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weekly-halacha Parshas Vayikra-Sending Mishloach Manos By Rabbi Doniel Neustadt A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

The Proper Way of Sending Mishloach Manos

MISHLOACH MANOS: THE BASIC MITZVAH

Mordechai and Esther, with the approval of the Rabbis of the time, introduced a mitzvas asei(1) which obligates every person to send two different kinds of foods to one friend on Purim. Two basic reasons are given for this mitzvah:

1. There are impoverished people who are too embarrassed to collect tzedakah for themselves and will therefore not have food for the Seudas Purim. By establishing a system whereby everyone receives packages of food on Purim, the rabbis ensured that even the most reticent of individuals will have food for the Purim seudah(2).

2. Sending food to a friend or an acquaintance is an expression of goodwill and fraternity. On Purim we wish to instill and perpetuate these feelings(3). The goals of both of these reasons must be met in order to fulfill the mitzvah properly. For instance: One who sends clothing for mishloach manos does not fulfill the mitzvah(4) since he did nothing for his friend's Purim meal. Similarly, one who sends mishloach manos anonymously does not fulfill the mitzvah(5) since no friendship or goodwill is generated between him and the recipient.

Nowadays, we are witness to a marked proliferation of mishloach manos. Although mishloach manos is a relatively easy mitzvah to fulfill, if one is unaware of the halachos, he could send dozens of mishloach manos and still not properly fulfill the mitzvah. In addition, a clear distinction must be drawn between the minimum requirements for fulfilling the mitzvah, and the hiddur mitzvah, the more exacting form of fulfilling the mitzvah. There are also some little known halachos which are important for those who wish to fulfill the mitzvah according to the views of all the poskim. We have thus split the halachos into two parts - the first part discusses the basic rules, and the second part discusses chumros and hiddurim for those who wish to embellish upon this once-a-year mitzvah.

MISHLOACH MANOS: THE BASIC RULES -

Who should send:

Men and women are personally obligated in this mitzvah(6). Married women are obligated in their own right and are not exempted by their husband's mishloach manos(7). It is sufficient, however, for husband and wife to send mishloach manos together, as if it is coming from both of them - and the recipient recognizing that it is coming from both(8).

Some poskim hold that children over 13 - even those who are being supported by their parents - are obligated(9), while others exempt them since they do not own anything in their own right(10).

Parents should be mechanech their children in the mitzvah of mishloach manos as they do with every mitzvah(11).

What to send:

Any combination of two kinds of food(12), or one food and one drink(13), or two kinds of drink(14), is sufficient. Two pieces of the same food are considered as one food(15). Some poskim(16) specify that the foods be ready to eat and require no further cooking, while other poskim(17) allow even uncooked foods to be sent.

To whom to send:

To any Jewish(18) adult(19), wealthy or poor, with whom you are acquainted or to whom you are related. Although men should send to men only and women to women only(20), families may send to each other(21).

Mishloach manos should not be sent to a mourner(22) during the year of mourning for his parents, or during the thirty days of mourning for other relatives(23). A mourner who receives mishloach manos need not return them, and the sender fulfills his mitzvah by sending those mishloach manos(24). It is permitted for a woman to send to the wife of a mourner(25).

A mourner must send Mishloach manos - even if he is in the middle of shivah. A mourner should refrain from sending "items of simchah" (items that elicit laughter and merriment)(26).

When to send:

Mishloach Manos should be sent and received on Purim day(27). If it is received at night or on the days before or after Purim, the sender does not fulfill the mitzvah(28). If it is sent before Purim but is received on Purim, some poskim hold that the mitzvah is fulfilled(29) while others hold that it is not(30).

How to send:

The sender himself may deliver the mishloach manos directly to the recipient(31). Some poskim(32) hold that it is preferable to send it via a messenger. The messenger may be a minor or a non-Jew(33). When sending with a messenger, it is proper to verify that the mishloach manos was indeed delivered(34), especially if the messenger is a minor or a non-Jew(35).
MISHLOACH MANOS: CHUMROS AND HIDURIM -(36)

What to send:

One should send foods which will be eaten at the Seudas Purim(37).

A wealthy person who sends inexpensive items of food does not fulfill the mitzvah. In order for his mishloach manos to be considered as an expression of friendship, its cost must be relative to the sender's wealth(38).

One who sends inexpensive food items to a wealthy person does not fulfill the mitzvah, since such items are meaningless and unappreciated by him(39).

The minimum amount of mishloach manos is a meal's worth, about 6-7 fl. oz. of food(40). Other poskim require that one send no less of a meal [in volume] than one would normally serve a guest(41).

It is better to send two kinds of food than one food and one drink(42) or two kinds of drink(43).

Two different kinds of fruit are considered as one food(44).

Two different kinds of wine, e.g., red wine and white wine, are considered as one kind of drink(45).

It is better not to send an item which the sender himself would not eat because of kashruth considerations(46).

To whom to send:

One who sends mishloach manos as acknowledgment of a favor rendered to the sender does not fulfill the mitzvah(47).

One who sends mishloach manos to his enemy(48) or to a complete stranger(49) does not fulfill the mitzvah.

It is questionable if mishloach manos can be sent to one who is too drunk to be aware of having received them(50).

When to send:

The mishloach manos should be sent as early as possible, but not before the reading of the megillah on Purim morning(51).

One who is traveling and will not be home must still send mishloach manos and cannot rely on a messenger or his family in another city to fulfill his obligation(52). If, however, he specifically appoints another person to send it for him, that is sufficient(53).

How to send:

The two kinds of food or drink should not be placed in one utensil (plate, bowl or bag), since the utensil combines them into one kind(54).

FOOTNOTES: 1 The poskim (see Achiezer 3:73) refer to his mitzvah as a mitzvah midivrei kabbalah, a rabbinical mitzvah which is incorporated into the written text (Esther 9:22). Accordingly, we do not say safek derbanan l'kulah in regard to the mitzvot of Purim (Tzafnas Pa'aneich to Rambam Megillah 1:1). 2 Terumas Hadeshen 111. 3 R' Shlomo Alkavatz in Manos Halevi quoted in Shu"t Chasam Sofer OC 196. 4 Mishnah Berurah 695:20. 5 Ksav Sofer OC 141. 6 Rama OC 695:4. 7 Magen Avraham 695:12; Chayei Adam 155:33; Kitzur Shulchan Aruch 142:4; Mishnah Berurah 695:25; Aruch Hashulchan 695:18. 8 Harav S.Z. Auerbach (written responsum quoted in Halichos Bas Yisroel pg. 303 and oral ruling quoted in Halichos Baisa pg. 354). Accordingly, the amount sent should be double the minimum amount of mishloach manos. 9 Aruch Hashulchan 694:2 (concerning matanos levyonim); Orchos Chaim 695:2 quoting Meorei Ohr. 10 Shu"t Kinyan Torah 1:132. It follows that if the children have their own possessions, then they are obligated like any adult. 11 Pri Megadim 695:14; Aishel Avrohom 695; Kaf Hachayim 695:57. This means that parents should give their children food or money so that they can fulfill the mitzvah - Chanoch L'naar pg. 66. See, however, Kinyan Torah 1:132 who holds that it is sufficient chinuch to allow the children to deliver the mishloach manos. 12 OC 695:4. 13 Mishnah Berurah 695:20. 14 Aruch Hashulchan 695:14. 15 Aruch Hashulchan 695:14. See Tzitz Eliezer 14:65; 15:31. 16 Magen Avraham 695:11; Maasei Rav 249;

Chayei Adam 135:31; Kitzur Shulchan Aruch 142:2; Aruch Hashulchan 695:15; 17 Pri Chodosh OC 695; Haamek Shailah 67:9; Shevet Sofer OC 23; Yechave Daas 6:45. Mishnah Berurah 695:20 quotes both views without rendering a decision 18 Shu"t Bais Yitzchok (YD 2:142). 19 Aruch Hashulchan 695:18 rules that one fulfills the mitzvah by sending to a minor, but many poskim (Yaavetz 1:121, Yad Sofer 24; Kaf Hachayim 694:12; Birur Halachah pg. 405) rule that one does not fulfill the mitzvah in that manner. 20 Rama 695:4. 21 Harav S.Z. Auerbach (oral ruling quoted in Halichos Baisa pg. 354). 22 Unless he is the rav of the city - Divrei Malkiel 5:237. 23 Rama OC 696:6. 24 Ksav Sofer OC 139. 25 Harav S.Y. Elyashiv (oral ruling quoted in Pnei Boruch pg. 322). 26 Mishnah Berurah 696:18. 27 Rama 695:4. 28 Aruch Hashulchan 695:16. 29 Be'er Heitev 695:7 quoting Yad Aharon; Shu"t Beis Sheorim OC 381; Chelkas Yaakov 1:102. 30 Aruch Hashulchan 695:17; Levushei Mordechai OC 108. 31 Yehuda Yaaleh OC 207; Aishel Avrohom 695; Kaf Hachayim 695:41; Tzitz Eliezer 9:33. 32 Mekor Chayim 694; Binyan Tzion 44 quoted by Mishnah Berurah 695:18; Chasam Sofer (Gitin 22b). 33 Chasam Sofer (Gitin 22b); R' Shlomo Kluger (Sefer Hachayim 695); Daas Torah 695:4; Chelkas Yaakov 1:103. 34 Achiezer 3:73. 35 Chelkas Yaakov 1:104. 36 The following is a list of hiddurim that, if possible, one should follow for at least one set of mishloach manos so that he fulfills the mitzvah in accordance to all views. See footnote 1. 37 Since the main purpose of mishloach manos is for everyone to have a proper Purim meal - see Massei Rav 249. 38 Yad Dovid Megillah 7a; Sdei Chemed Purim 6. 39 Biur Halachah 695:4 based on Ritva and Chayei Adam. 40 Shaarei Teshuvah 694:1 quoting Zera Yaakov 11 concerning matanos levyonim. See Zera Yaakov who rules the same way concerning mishloach manos. 41 Rosh Yosef Megillah 7b; Eishel Avrohom (Butchatch); Aruch Hashulchan 695:15. 42 Nitei Gavriel pg. 106 quoting Afrkasa D'anya 25 and Bais Av 103. 43 Bais Yitzchok Megillah 7b. 44 Rosh Yosef Megillah 7a. 45 Orchos Chaim 69 quoting Tikkun Moshe. 46 See Chochmas Shlomo 695:4 and Mahram Shik OC 341. 47 Tzafnas Pa'aneich (Megillah pg. 38b). 48 Orchos Chaim 695:4 quoted in Nitei Gavriel pg. 109. 49 Harav M. Feinstein (oral ruling quoted in Oholei Yeshurun pg. 58). 50 See Nitei Gavriel pg. 114. 51 Based on Mishnah Berurah 692:1 who says that the Shehechyanu recited at the daytime reading of the megillah applies to mishloach manos as well. Additionally, there is a view that holds that one who sends mishloach manos before the megillah does not fulfill his obligation altogether (Nitei Gavriel pg. 125 quoting Tikkun Moshe pg. 92). 52 Aruch Hashulchan 696:3; Mikroei Kodesh 39. 53 Aruch Hashulchan 695:16. 54 Ben Ish Chai Tetzaveh 16 and in Torah L'shmah 189. Weekly-Halacha, Copyright (c) 1997 by Rabbi Neustadt, Dr. Jeffrey Gross and Project Genesis, Inc. The author, Rabbi Neustadt, is the principal of Yavne Teachers' College in Cleveland, Ohio. He is also the Magid Shiur of a daily Mishna Berurah class at Congregation Shomre Shabbos. The Weekly-Halacha Series is distributed L'zchus Haya'el Doniel Meir ben Hinda. Weekly sponsorships are available - please mail to jgross@torah.org . This list is part of Project Genesis, the Jewish Learning Network. Project Genesis, the Jewish Learning Network 3600 Crondall Lane, Ste. 106 Owings Mills, MD 21117 (410) 654-1799 FAX: 356-9931

kornfeld@netmedia.net.il (Mordecai Kornfeld)parasha-page@jer1.co.il The Weekly Internet P A R A S H A - P A G E by Mordecai Kornfeld of Har Nof, Jerusalem (kornfeld@jer1.co.il)

The Purim mailing has been dedicated by David Kastor for the speedy recovery of his mother, Bracha bas Raatza.

Purim (Parshat Vayikra) 5757

10,000 SILVER KIKARS

[Haman said to King Achashverosh,] "If the king will agree, let it be written that the Jews should be exterminated. I, in return, will weigh out to the king's men 10,000 silver Kikars (a large weight of silver), to be deposited in the king's treasury." (Esther, 3:9)

I was told, that the 10,000 silver Kikars exactly equalled half a Shekel

for each of the Jews, who totalled six hundred thousand when they left Egypt. Haman offered Achashverosh an amount equal to the value of the entire nation, as can be seen if one but makes the calculation. (Tosafot Megilla 16a)

The terse words of the above Tosafot have puzzled scholars for many generations. The half Shekels which were donated to the Mishkan by each of 600,000 Jews (Shmot 30:13) do not add up to nearly 10,000 Kikar of silver! In the beginning of Parshat Pekudei it is detailed that they totalled no more than *100* Kikar (Shmot 38:26-7), or one hundredth of what Haman measured to Achashverosh.

II Various explanations have been suggested to reconcile the calculation of the 10,000 Kikars of Haman (Chizkuni, Shmot 30:14; comments of the Vilna Gaon on the above verse in Ester; Rav Tzadok Hakohen in Divrei Sofrim p. 84; etc.). Many of them, however, either assume some sort of typist's error in Tosafot, or veer from the words of Tosafot entirely.

One oft-quoted explanation is based on the Midrash (Ester Rabba 7:19), which explains that Haman paid *50* Shekels for each of the 600,000 Jews who left Egypt (or *100 times* a half Shekel). Rabbenu Bachye (Shmot 38:25) elaborates further. The Torah ascribes a Halachic "value" (Erech) to a person based on his gender and age group. The *greatest* value ascribed to a person is 50 Shekels. Haman therefore gave that amount for each of the 600,000 Jews. (Although obviously some of them must have been over the age of 50 and therefore "worth" less, Haman didn't take any chances. See also Sefer Roke'ach, #235 and Roke'ach's comments on the Torah, end of Parshat Bechukotai.)

This would not seem to conform to the words of Tosafot, who suggests that Haman paid "half a Shekel" for each Jew. However, Rav Yakov Emden suggests that our reading of Tosafot may simply be a misquote, caused by a typist's misreading of an acronym. The original Tosafot would have read that Haman paid "Chet-Shin" (for *Chamishim*, or 50, Shekel), for each Jew. In a later edition the acronym was misinterpreted as "*Chatzi* Shekel" (a half Shekel) for each Jew.

Others point out that the discrepancy is somewhat lessened by the fact that according to the Gemara in Bechorot (5a), the Kikar of the Mishkan (that is mentioned in Parashat Pekudei) is not the usual Kikar, but rather it is *double* the value of a normal Kikar -- i.e., each of the Torah's Kikars equals two normal Kikars. Haman presumably measured normal Kikars to Achashverosh. This does not fully explain Tosafot's calculation, of course. Haman still paid *50* times the value of the half Shekels given by the Jews in the desert.

I would like to suggest, in line with this latter approach, an entirely new method of demonstrating that the Kikars Haman paid were exactly equal in value to the half Shekels that the Jews donated to the Mishkan. As we shall see, Haman's Shekel's were each worth only one fiftieth the value of a normal Shekel. He paid 50 times as many Kikars as the Jews in order to make of for the difference in value.

III A man can consummate a Kiddushin [= betroth] a girl by giving her a coin or another object of value for that purpose. A minimum value of one Perutah (a penny) is required for the Kidushin to take effect. The Gemara quotes Shmuel as saying,

"If a man betrothes a girl with a date (the fruit, that is...) although dates are so inexpensive that a 'Kur' of them are sold for one Dinar (a coin), we must nevertheless assume that a Kiddushin has taken effect. (That is, the girl must be legally divorced in order for her to remarry.) The reason for this is because it is possible that in the country of Mede (Maddai), a single date is indeed worth a Perutah." (Kiddushin 12a)

This Gemara seems to show that dates were in high demand in Mede, which is why they were worth more there than in other countries (see Rashi ad. loc.). The Vilna Gaon, however (printed at the end of Mishnayos Zera'im, and Kol Eliyahu #226), finds a different meaning in Shmuel's statement. The Gaon contends that the value of *silver* in Mede was unusual, not the value of *dates*. Silver was so abundant, and therefore cheap, in Mede, that even for a single date, Medes were willing to pay a

Perutah -- a coin whose value is determined by the price of silver. The Gaon bases his interpretation solidly on a verse in Yeshayah (13:17) which states that Hashem will deliver Bavel into the hands of the Medes, "*who do not value silver* and who are not interested in gold." The Medes to whom the verse is referring are the ones that conquered Nevuchadnezer of Bavel and later shared a kingdom with Achashverosh of Persia (see Megilla 11a). It can be assumed that they shared a monetary system as well.

III Is it possible to extrapolate the relationship between the value of silver in the kingdom of Persia-Mede and in other areas? In areas other than Persia-Mede, a Kur of dates sold for a Dinar. This means that 30 Beitzah-measures of dates [each equaling the volume of an egg] sold for a Perutah. (The rule for measuring volume is: 1 Kur= 30 Se'ah, 1 Se'ah= 144 Beitzah [see Rashi Eruvin 83b]; the rule for changing coins is: 1 Dinar= 144 Perutah [according to Rabban Shimon ben Gamliel in Kiddushin 12a, whose Perutah is the largest on record]). In the kingdom of Persia-Mede, the Gemara is asserting, only *a single* date could be acquired for the same Perutah's worth of silver. How many dates fit into the size of 30 Beitzah-measures? The Vilna Gaon asserts in his commentary on Mishlei (22:9), based on a Midrash HaZohar, that 3 1/3 *olives* fit into the volume one Beitzah. Our question may therefore be rephrased as, "how many dates fit into the size of 100 olives (=30 eggs)?" The answer to this can be determined from the Gemara in Krituth (14a), which states that exactly 2 olives fit into the volume of one date. Therefore, exactly *50* dates, fit into the volume of 100 olives. This means that 50 dates (= 30 Beitzah-measures of dates) were being sold for a Perutah elsewhere, while *each* date brought a Perutah in Persia-Mede. The silver in that kingdom was obviously worth one fiftieth the value of silver elsewhere. This explains why Haman, who lived in the kingdom of Persia-Mede, paid exactly 50 times the amount of silver that the Jews measured in the desert in order to "buy them off!"

Rabbi Zalman Kossowsky (Zurich) Date: 97-03-16 08:48:24 EST
Morei v'rabotei, The Shabbat before Purim has many very important lessons to teach us all. On this day we read the special Maftir of Zachor, -- the extra portion from which this Shabbat gets its special name. The text reads as follows :- "Zachor Et Asher Asah L'Cha Amalek Baderech Bitzaitchem Mimitzrayim" [Deut. 25: 17 -19] Remember what Amalek did to you on your journey, after you left Egypt, how, undeterred by fear of G-d, he surprised you on the march, when you were famished and weary, and cut down all the stragglers in your rear. Therefore, when the L-rd, your G-d, grants you safety from all your enemies around you, in the land that the L-rd, your G-d, is giving you as a hereditary portion, you shall blot the memory of Amalek from under heaven. Do not forget!
When we combine this reading with the description of the attack as described in Shemot, (Ex. 17:14-16) we find the additional message in which Hashem tells Moshe: "Inscribe this in a document as a reminder, and read it aloud to Joshua. 'I will utterly blot out the memory of Amalek from under heaven!' " And Moses built an altar and named it, "Adonai Nissi." It means, "Hand upon the throne of the L-rd! The L-rd will be at war with Amalek throughout the generations."

I must admit that I find this a hard text for us Jews, a people who have been subject to a war of extermination, and who should not do unto others that which we hated when it was done unto us. I therefore ask myself: "Why does the Torah call for an eternal battle, for a war of extermination? The attack by Amalek was, after all, only one of a whole series of battles that the Bnei Yisrael had to fight as they made their way to the Holy Land. In Bamidbar (14:45), there was yet another battle - a defeat - yet no cry of eternal revenge. Our history as a people is filled with countless battles with seemingly countless enemies. Only one evokes the motto, "G-d is at war with Amalek in every generation." Only one carries the injunction to "blot out the memory of Amalek from under heaven."
In trying to answer these questions I find two possible message for us in our own time.

The first message comes when we understand the real meaning of the words v'lo yare elokim. When studying biblical text, if you want to find out what something really means, you look for another place where the same expression is used. The words we are seeking to understand appear in a somewhat modified form at the beginning of Shemot. The midwives, Shifrah and Puah, though instructed by Pharaoh to kill all new-born Israelite boys, do not do so because "vatirena et haelokim" -- "they fear G-d". ((Ex. 1:17)). The midwives understand at the most profound level that these babies, though weak and helpless, are human, made in G-d's image and therefore are not to be killed. Their fear of G-d governs their actions. They disobey Pharaoh and risk life and position by lying to Pharaoh in their account of how it was that the baby boys survived. So the deeper meaning of the phrase - "fear of G-d" - impels one to see the image of G-d in each human being and motivates compassion towards the helpless.

We can now understand what it is that the Torah abhors in Amalek. Who does Amalek attack and kill? They kill the weak, the stragglers, those who cannot keep up. To kill in battle, to defeat the enemy, even if it is our People, that is one thing, -- but the women and children, the weak and the stragglers, the "famished and weary," those who cannot hurt you and are no threat =96 that is something completely different. How can one even think of killing them? To kill them, one has to depersonalise them, to see them as not being human-beings made in the "image of G-d". Amalek's great sin and the reason that Hashem will fight him in every generation is precisely this "heresy" - this denial that the 'other' is also a Creation made by G-d. There is no negotiating, no compromise possible with such a world-view.

The second message comes from the difference between the original text in Hebrew and the translations. The translation of verse 18 reads:- "how, undeterred by fear of G-d, he surprised you on the march, when you were famished and weary, and cut down all the stragglers in your rear." The Hebrew text has a different word sequence, namely: "asher korchah baderech vayezevanev becha kol hanecheshalim acharecha v'ata ayef v'yagea v'lo yare elokim". In the Hebrew, the phrase "v'lo yare elokim" -- "did not fear G-d" - comes at the end of the sentence and thus possibly could apply not to Amalek but to the Bnei Yisrael. Rashi however, comments that these words apply to Amalek and not to the children of Israel because the word is read "yare" with a 'kamatz' and not "y're" with a "sheva".

The Torah however, is not written with nikud - with vowel points - precisely so that we should be able to find the various possible messages in the various possible ways that the words can be read. By its location in the Hebrew, "v'lo yare elokim" 'undeterred by fear of G-d' could well apply to the Bnei Yisrael. The question can therefore indeed be asked: to whom does 'v'lo yare elokim' - 'undeterred by fear of G-d' - really apply? Is it - as Rashi says - Amalek, or is it possibly, chas v'shalom, Israel itself? Can not the Torah here ALSO be warning us that if, when we are "famished" and "weary", we allow ourselves also to become 'lo y're elokim - undeterred by fear of G-d' - unwilling to see those who stand against us as also being creatures "made in the image of G-d" - then we, chas v'shalom, have also become infected with the heresy of Amalek?

Sadly this is not a theoretical question. Just a few days ago seven girls from Bet Shemesh were shot dead by an Arab who refused to see them as also being made in the image of Allah. So deep was his hatred that he was able to murder these seven innocent and unthreatening children on that piece of land which is indeed called - "the island of Peace". We are all horrified by this Amalek-type act which occurred in the very month of Adar when Haman the Amalekite planned to murder all the Jews in the Empire. Yet we should not forget that it is precisely at this time that a Jewish doctor, sworn to heal the "famished" and the "weary", shot and killed more than two score people "created in the image of G-d" precisely at the time and in the place where these Creations were praying to G-d. Nor should we forget the supposedly G-d-believing young Jewish soldier who opened fire and tried to kill G-d's Creations in the market in Hebron.

As we stand here on Shabbat Zachor let us reaffirm our belief that G-d's war with Amalek is an eternal war against those who refuse to see the 'zelem elokim' - the "image of G-d" in other human beings. G-d is at war with

Amalek in all generations but let us not forget that He is also at war with the Amalek within us as well. G-d has sworn us to an oath to wipe out Amalek; we are therefore also covenanted to fight, at all times, that heretical tendency which allows us to lose sight of the 'zelem elokim' in other people, even in those who stand against us.

That, my friends, is perhaps the most important message of Shabbat Zachor in the year 5757. May we have the wisdom and the strength to heed it. Shabbat Shalom.

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Rabbi A. Leib Scheinbaum Hebrew Academy of Cleveland Parshas Vayikra ... When a person offers a meal-offering to Hashem...And he (the Kohen) shall scoop his three-fingersful from it, from its fire-flour and from its oil, as well as from its frankincense; And the Kohen shall cause its memorial portion to go up in smoke upon the altar.... (2:1,2)

The Torah begins the laws of the Korban Minchah, meal-offering. While the Torah lists five varieties of voluntary, personal meal-offerings, they all consist of the same basic ingredients: finely ground wheat flour, oil, and frankincense. Horav S.R. Hirsch, zl, infers from the word minchah, which in the Hebrew language means gift or tribute, that the meal-offering proclaims the owner's acknowledgment that his life and all he has is a gift from the Almighty. Grain, a staple of the human diet, represents our very existence. Oil symbolizes comfort, and the frankincense alludes to joy, both gifts from Hashem. We have only to recognize their source and appreciate them.

Chazal recount a fascinating story in the Talmud Megillah 16. They relate how the wicked Haman was searching for Mordechai in order to carry out the king's decree that he take Mordechai through the streets dressed in royal garb. He found Mordechai teaching Torah to a group of students, specifically about the laws of kemitzah, the three-fingersful offering which was placed upon the Mizbayach. Haman questioned Mordechai, What are you studying? We are studying the laws of kemitzah. In the times of our Bais Hamikdash, one would take a small scoop, place it upon the Altar, and it would serve as an atonement, was Mordechai's response. Haman scoffingly rejoined, Let your 'kemitzah' attempt to push aside my ten thousand silver talents. Haman was telling Mordechai, Let us see if your little bit of flour has the power to override my decree backed by ten thousand silver talents.

Obviously a more significant message can be derived from this interchange. Horav Mordechai Rogov, zl, suggests a noteworthy interpretation of their dialogue. Despondency and depression must have engulfed Mordechai when he saw the wicked Haman before him. Here was the man whose one goal in life was to use his guile and power to totally destroy every living Jew. What made matters worse for Mordechai was that the single antidote to Haman's decree--adherence to Hashem's Torah--was not prevalent among the Jews. Most of the people had assimilated. They not only went to Achashverosh's banquet, they enjoyed themselves eating whatever foods they desired, acting in a manner unbecoming Torah Jews. Only a small, insignificant group of Jews, Mordechai's people, resolutely maintained their conviction, not acceding to the dominant, rampant assimilation. What could this small group do? How could they succeed in counteracting Haman's decree?

The lesson of the kemitzah gave Mordechai hope. The bitter cup of fear and despondency transformed into a cup of consolation and encouragement when Mordechai realized that his small group of dedicated and determined Jews was essentially no different than the kemitzah. The Kohanim consumed the Korban Minchah almost completely --almost--except for one little bit: the kemitzah. The only part of the meal-offering which is placed upon the Mizbayach is the kemitzah. Yet, this insignificant sacrifice influences the atonement. While it is minute in quantity, its effect is overwhelming! Imagine the power and effect of a small amount if it is sacrificed upon the Mizbayach.

This was Mordechai's lesson. Regardless of their number, in spite of their size, if people are committed and willing to sacrifice themselves for their ideals, then they have the potential to save Klal Yisrael. Our strength has

never been in numbers, but rather in conviction. Our power has never been in quantity but rather in commitment to Hashem and His Torah. When Mordechai told this to Haman, his response was atypical. Haman's arrogance was humbled; his strength weakened. He told Mordechai, You are right. The power of your kemitzah is sufficient to overcome my ten thousand silver talents. I cannot defeat you with physical strength as long as even a small segment of your people remain steadfastly committed to serving Hashem. That relatively small number of Torah observant Jews has the power to undermine all of my efforts..

It shall be, when he shall be guilty in one of these things, then he shall acknowledge/confess (to himself) what he has sinned about. (5:5)

We may note that the concept of viddui, confession of guilt, is expressed almost exclusively in the reflexive form: vsu,vu. Horav S.R. Hirsch, zl, explains that Hashem does not need our confession; He has no need for us to notify Him of our guilt. Confession is for the sinner; he must acknowledge his guilt--to himself. The first step towards penance, the initial step of contrition, is hakoras ha'cheit, recognizing that one has sinned--and accepting in earnest the error of his deeds. One cannot begin to think about offering a sacrifice for guilt until he has personally acknowledged his guilt--to himself.

All too often, we deceive ourselves into justifying our actions in an attempt to mitigate our guilt. Obviously, the fact that an individual offers a korban indicates a recognition of guilt. How much of the guilt, however, does he actually concede? One must acknowledge that he has sinned, the extent of the sin, and the true amount of his guilt--without attempting to ameliorate his transgression.

Horav Hirsch adds that it is not sufficient for an individual to merely acknowledge sin--even to himself; he must also admit to v'kayem raton concede guilt to the specific circumstances that preceded the sin. In order to avoid a repeat performance of the sin, he must recognize the situation and behavior that has led up to his downfall.

How different is the Torah's concept of viddui from the generally accepted practice of confession. Chazal view sharing one's sins with another human being as something to be rejected, rather than lauded. They view revealing the sins one has committed against Hashem as offensive. The one who is truly repentant views his sins with shame and attempts to hide that shame within his heart. The sin is a matter between the sinner and Hashem! To publicize one's transgression against Hashem is immature and nothing more than an attempt to decrease one's own guilt. Teshuvah is a private matter which should be noticed quietly by others, not proclaimed by the penitent.

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... What's In A Name "And He called to Moshe..." (1:1) Moshe had ten names: Moshe, Yered, Chaver, Yekusiel, Avigdor, Avi Socho, Avi Zanuach, Tuvia, Shemaya, Halevi. Why wasn't one enough? And of all his names, the only one that Hashem used was Moshe, the name he was given by Pharaoh's daughter, Basia. Another question. If Hashem called him by the name 'Moshe,' it must be that this name defines Moshe more than any of his other names. Why? When Hashem created the first man, the ministering angels inquired of Him "This 'Man,' what is his nature?" Hashem replied to them "His wisdom is greater than your intellect." Hashem then brought various animals before the angels. He said to the angels "What are their names?" The angels didn't know. Hashem then showed the animals to Man. "What are their names?" He asked. Man replied "This one's name is ox, and this one, donkey. This is a horse, and this a camel." "And you," said Hashem, "What is your name?" "I should be called Adam because I have been created from the earth (Heb. adamah)." "And I" said Hashem "What should I be called?" "You should be called Adon-oy. For you are the Lord (Heb. Adon) of all." The Holy One, blessed be He, said "I am Adon-oy. That is My Name. For that is what the first man called me." A name is more than a way of attracting someone's attention. A name is more than a conventional method

of reference. The wisdom of being able to name something is higher than the angels, for a name defines and describes the very essence. For this reason one name was not sufficient for Moshe. To define him, to bound his greatness in words, required ten names. However, Hashem said to Moshe that of all his names, He would only call him by the name Basia named him.

What was so special about this name? The name Moshe comes from the word meaning 'to be drawn,' for Moshe was drawn from the water by Basia. When Basia took Moshe out of the river, she was flouting her father's will. Pharaoh wanted to kill all the Jewish baby boys. By saving Moshe, she put her life on the line. Because Basia risked her life to save Moshe, that quality was embedded in Moshe's personality and in his soul. It was this quality of self-sacrifice that typified Moshe more than all his other qualities, and for this reason Moshe was the name that Hashem would call him. This was the characteristic that made Moshe the quintessential leader of the Jewish People. For more than any other trait, a leader of the Jewish People needs self-sacrifice to care and worry over each one of his flock. Rabbi Chaim Shmuelewitz; Rabbi C.J. Senter

Written and Compiled by Rabbi Yaakov Asher Sinclair General Editor: Rabbi Moshe Newman Production Design: Lev Seltzer(C) 1997 Ohr Somayach International - All rights reserved.

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Parsha Questions 1. How do we know that Adam never offered a stolen korban? 2. What two types of sin does an olah atone for? 3. What procedure of an animal-offering can be performed by a non-Kohen? 4. Besides the fire brought on the mizbeach by the Kohanim, where else did the fire come from? 5. What is melika? 6. Why are animal innards offered on the altar, while bird innards are not? 7. Do burning feathers smell good? If not, why is a bird offered with the feathers attached? 8. Why does the Torah use the term 'nefesh' concerning the flour offering? 9. How many different types of voluntary mincha offerings are listed in the parasha? 10. Which part of the free-will minchah offering is burned on the Altar? 11. Which procedure of the minchah offering requires a Kohen. 12. What is a minchah al machavas? 13. The Torah forbids bringing honey with the minchah. What is meant by 'honey'? 14. Why is the peace offering called a shlamim? 15. What is the first offering brought on the altar each day? 16. Concerning shlamim, why does the Torah teach about sheep and goats separately? 17. Who is obligated to bring a chatas? 18. For which sins must one bring a korban oleh v'yored? 19. What two things does a voluntary mincha have that a minchas chatas lacks? 20. Who brings a korban asham?

Bonus QUESTION: "Remove its intestines and throw them next to the altar...." Birds eat food that they scavenge. Therefore, their intestines are tainted with 'theft' and unfit to offer upon the altar. Animals, however, eat food provided by their owners. Therefore, their intestines are fit for the altar (1:16 and Rashi). The above implies that dependence on humans is desirable. How does this fit with the lesson of Noah's dove? Noah's dove returned to the ark with a bitter olive leaf in its mouth, as if to say: "Bitter food provided by Hashem is better than sweet food provided by humans. (See Rashi, Bereshis 8:11)

I Did Not Know That! 'Elokim' -- the name of Hashem which denotes strict justice -- is never used in reference to the offerings. Rabbi S.R. Hirsch Recommended Reading List Ramban 1:9 Reason for Korbanos 1:10 Bulls and Goats 1:14 Birds 2:2 Role of the Kohen 2:11 The Problem of Leaven 2:14 Why "If"? Sefer Hachinuch 95 Concept of Korbanos 117 Symbolism of Leaven and Honey 119 Salt 123 Korban Oleh V'yored 125 A Sinner's Offering 127 The Sin of Carelessness Sforno 1:4 Symbolism of the Korbanos

Answers to this Week's Questions All references are to the verses and Rashi's commentary, unless otherwise stated

1. 1:2 - Because he owned everything. 2. 1:4 - a) Neglecting a positive command & b) Violating a negative command which is rectified by a positive command. 3. 1:5 - Slaughtering (i.e., anything before receiving the blood). 4.

1:7 - It descended from heaven. 5. 1:15 - Slaughtering a bird offering from the back of the neck using a fingernail. 6. 1:16 An animal's food is provided by its owner, so its innards are `kosher.' Birds, however, eat food that they scavenge, so their innards are tainted with `theft.' 7. 1:17 - A person who offers a bird is probably too poor to afford an animal. Therefore, the Torah wants his offering to look nice, and it looks better with feathers. 8. 2:1 - Usually, it is a poor person who brings a flour offering. Therefore, Hashem regards it as if he had offered his `nefesh' (soul). 9. 2:1 - Five. 10. 2:1 - The kometz (fistful). 11. 2:2 - From the taking of the kometz and onwards. 12. 2:5 - A flour offering fried in a shallow pan. 13. 2:11 - Any sweet fruit derivative. 14. 3:1 - It brings shalom to the world. Also it creates `peace' between the altar, the Kohen, and the owner since each gets a share. 15. 3:5 - The olas tamid. 16. 3:7 - Because they differ with regard to the alya (fat tail). The lamb's alya is burned on the altar but the goat's alya is not. 17. 4:2 - One who accidentally transgresses a negative commandment whose willing violation carries with it the penalty of "kares"(excision). 18. 5:1-4 - a. One who refrains from giving evidence when adjured by oath; b. One who enters the Beis HaMikdash or eats Kodosh food after unknowingly contracting "tuma" (uncleanliness) by touching certain "tamei" (unclean) things; c. One who unknowingly violates his oath. 19. 5:11 - Levona and oil. 20. 5:17 - One who is in doubt whether he transgressed a negative commandment whose intentional violation carries the penalty of kares (excision).

Bonus ANSWER: Independent sustenance is good only if it is earned honestly. (The olive leaf in the mouth of Noah's dove was from an ownerless tree, since all humanity had been destroyed and Noah had not yet claimed ownership.) Charity, however, is preferably to dishonest `independence.'
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