

B'S'D'

The Dubno Magid would often relate the following parable: After receiving his promotion to captain, a young sergeant was given his new uniform. He was strictly warned by his appointing general. "Officer, this uniform is your badge of honor. Wear it with pride, and never remove it in public! Remember, you represent the king's elite forces, and your life is now devoted to enhance the honor of his kingdom."

Not long after his commission the young officer was chided by some seamen in a public park. "We hear you have a large tattoo across your chest reading "I miss my Mom." The young officer was enraged at this humiliating claim, and disputed it vehemently. He was tempted to strip to the waist, but remembered the stern warning not to remove his coat. Suddenly one of the sailors declared, "we will contribute 500 golden pieces to the King's treasury if you don't have the tattoo -- but only if you prove it now!"

In a patriotic move that the sergeant felt would surely bring pleasure to the commander-in-chief, he bared his chest, proved his point and collected the 500 gold coins. He ran to the general with the money and expected a commendation. Unfortunately, the neophyte officer was greeted by a shower of abuse. "You fool! I just lost a fortune because of your stupidity. I bet the Navy admiral 2,500 gold pieces that not one of my soldiers would ever remove their uniforms publicly!"

Perhaps there is a common thread among all the explanations of the sins of Nadav and Avihu. In all of the opinions, they had the best of intentions but their actions lacked protocol and guidance. Actions without protocol can have disastrous results. Nadav and Avihu were considered very holy and pious. But the small degree of over-confidence led to their acting without consort. It led to their demise. Perhaps they felt that they were in a position to render judgment without Moshe, or that a little wine may have enhanced their service. Maybe they felt that marriage was beneath them. In the theory they may have been correct. But they made decisions without consultation, advice, or consent. They were looked forward to their own leadership -- a leadership that never materialized. They had the desire to contribute their own fire, according to their own visions, but the Torah considered it alien.

The Mishkan was given to the Jews to atone for the sin of the Golden Calf. It was at the Golden Calf where the young nation rushed to judgment without true guidance. As soon as Hashem felt that the self-directed scenario was about to recur in the Mishkan, He made a powerful statement. It was as if the Mishkan had a nuclear charge. When dealing with high levels of radioactivity, one cannot forego the slightest established protocol. If you experiment with fire, especially an alien fire, unfortunately you get burnt.

1996 Rabbi Mordechai Kamenetzky Dedicated by Ira & Gisele Beer in memory of Harry & Tillie Beer Drasha is the e-mail edition of Faxhomily which is a project of the Henry and Myrtle Hirsch Foundation Mordechai Kamenetzky Ateres@pppmail.nyser.net Rabbi Mordechai Kamenetzky is the Rosh Mesivta at Mesivta Ateres Yaakov, the High School Division of Yeshiva of South Shore.

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ON PARSHAS SHMINI - 5756

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DRASHA PARSHAS SHMINI -- PLAYING WITH FIRE

Volume 2 Issue 27

It was the best of times. It was the worst of times. The Mishkan (tabernacle) was finally completed, and the celebration had begun. Special offerings were brought by Ahron, the High Priest, and his children, and the joy of accomplishment permeated the camp of the Jewish Nation. Then tragedy struck. Ahron's two sons, Nadav and Avihu, brought an offering that the Torah characterizes as "an alien fire that Hashem had not commanded. A fire went out from before Hashem and consumed them, and they died before Hashem." (Leviticus 10:1-3)

Varying Talmudic and Medrashic opinions argue as to what exact sin they committed. Some commentaries interpret the literal verse by explaining that Ahron's children rendered a Halachic (Biblical law) decision in front of their master, Moshe. Others say that they performed their service after drinking wine. Still others argue that their true punishment was deserved at Sinai. They refused to marry claiming that their lineage was so dignified that no maiden could ever meet their standard. Another interpretation is that they began to discuss their future leadership roles that they would secure after the "two old men" (Moshe and Ahron) passed on.

In all these varying opinions a major question must be addressed. If those were their actual sins, why then did the Torah use the terminology "a strange fire that Hashem had not commanded" to describe their transgression? Obviously those words are fit to describe each interpretation that is offered. How?

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"RavFrاند" List - Rabbi Frاند on Parshas Sh'mini -

Atonement With A Goat and Atonement With A Calf

In this weeks Parsha, we learn about the final stages of the dedication of the Mishkan. As part of this "Chanukas HaBayis" Aharon was told to bring a calf as a sin-offering and a ram as a burnt offering. Klal Yisroel ?the Jewish peopleX were told to bring a goat for a sin offering, a calf and lamb for a burnt offering, and a bull and a ram for peace offerings. ?Vayikra 9:2-4X.

The Toras Kohanim comments on the fact that Klal Yisroel had to bring more sacrifices than Aharon. The Toras Kohanim explains that Klal Yisroel had, on their account with G-d, "sins at the beginning and sins at the end". The "sins at the beginning" refer to the goat they slaughtered at the time of the sale of Yosef. The "sins at the end" refer to the Golden Calf that they made at Mt. Sinai.

In other words, the goat that Klal Yisroel had to bring as a sin offering, corresponded to the infamous goat that Yosef's brothers killed in order to stain Yosef's coat with blood. The calf that Klal Yisroel had to bring, was in order to do Teshuva ?atoneX for the incident with the Golden Calf at Mt. Sinai.

It is easy to understand why this was an appropriate forum to bring an atonement for the sin of the Golden Calf. Even if, as the commentaries explain, the sin of the Golden Calf did not involve actual idolatry, they were still looking for an intermediary -- there was a clear sin. Therefore, at a time when Klal Yisroel was building a Mishkan and the Divine Presence was about to descend to them, it was incumbent upon them to do Teshuva for a sin that was diametrically opposed to the loyalty necessary to merit having the Divine Presence in their midst.

However, requiring Klal Yisroel to bring an atonement for the sale of Yosef at the time of the building of the Mishkan is not something that is so readily understandable. Why specifically at this time, should the Jews have to bring a Kapara ?atonementX for the sale of Yosef?

The Yalkut Yehudah wants to explain the connection as follows: The underlying sin of the sale of Yosef was jealousy between brothers. The brothers resented the fact that Yaakov Avinu seemed to favor Yosef over them. Their sin was one of Kin'ah -- Jealousy. They were jealous of the fact that Yosef was special, acted special and was treated as if he was special.

Now, in Parshas Sh'mini, at the time that the Mishkan is being built, what is about to happen? One family in Klal Yisroel is going to be elevated to a special status. There is going to be a tribe called Leviim, and out of that tribe called Leviim is going to be a family called Kohanim -- and they are going to be special. They are going to do the Avodah ?ServiceX in the Mishkan. They are going to offer the sacrifices. They are going to get the special Priestly Gifts. They are going to be treated special.

Lest we think that this was not a thorn in the side of the Jewish people, we must remember Parshas Korach. In Parshas Korach, a person stood up and protested: "The entire Congregation is holy! Why, Moshe, do you think that just your family deserves special treatment?" A miracle from Heaven was required to put down that rebellion!

Therefore, at the beginning of the Mishkan, it was very appropriate to do Teshuva and to have a Kapara for the sale of Yosef. It was an appropriate time to remember that in Klal Yisroel we have distinct roles. There are roles for Kohanim; there are roles for Leviim; there are roles for men; there are roles for women. We have to get that straight and learn to accept it! Not everyone is alike. Not everyone has the same strengths. Not everyone is going to have the same job. Not everyone is going to get the same benefits.

That is why Klal Yisroel was told to bring a goat as a sin offering before they could have the Mishkan and G-d's Divine Presence in their

midst. Klal Yisroel needed to do Teshuva for the sale of Yosef. For a Jewish Nation to work -- for any team to work -- there has to be a division of labor. That is the only way to bring the Divine Presence to our midst.

Sin of the Golden Calf "Qualifies" Aharon to be Kohen Gadol

The pasuk continues with the other instructions that Moshe Rabbenu gave to Aharon. Moshe instructs Aharon everything that he needed to do ?Vayikra 9:2-4X. Then the pasuk ?verseX says ?9:7X "And Moshe tells Aharon, 'Draw near to the altar and offer...'" What is Moshe telling Aharon? Did Aharon not understand the earlier instructions regarding what he is supposed to do? What happened? Why did Aharon hesitate? Why did he need this second encouragement of 'Draw near to the altar...'?

The Toras Kohanim addresses this issue as well. The Toras Kohanim says that Aharon saw the altar appear to him in the shape of an ox, and he was afraid of it. The Ramba"n explains the Medrash to mean that Aharon, because of the Tzadik ?righteous personX that he was, was hesitant to approach the altar. Aharon said, "How can I approach the altar? I too have a skeleton in my closet. I too participated in the Sin of the Golden Calf". The Toras Kohanim then says that Moshe responded to Aharon, "My brother, you are afraid of that? You, of all people, don't have to be afraid of the ox". That is why it is written "Draw near to the altar".

The Toras Kohanim, however, does not state why Aharon should not be afraid of the image of the ox. What did Moshe tell him? The Yalkut Yehudah gives the following explanation:

The Medrash in Vayikra Rabbah gives the reason why Aharon participated with the Golden Calf and made the image. A zealot would have said "Chas v'sholom! -- Let the letter of the law pierce through the mountain!" Why, in fact, did Aharon make the Golden Calf?

According to Vayikra Rabbah, Aharon reasoned "If I let them build the calf, they will be blamed for it; better I should be blamed for it than the Jewish people be blamed for it. Better that I should have the sin." The Medrash says, G-d told Aharon "Your love for the Jewish people was such that you were willing to sacrifice your righteousness to save them, therefore you will be anointed as the High Priest". Precisely because of the self-sacrifice, that he was willing to give up his Olam Haba for Klal Yisroel, that is why he deserved to be the Kohen Gadol. The person who is to be the leader of the Jewish people must be selfless, must think of the Klal before he thinks of himself.

This is what Moshe told Aharon. "My brother, you are afraid of the incident with the Golden Calf? That incident is precisely why you were chosen to be the Kohen Gadol, so draw near to the altar."

Transcribed by David Twersky; Seattle, Washington twerskyd@scn.org

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Ohr Somayach <ohr@jer1.co.il> Highlights of the Torah weekly port...
TORAH WEEKLY * Highlights of the Weekly Torah Portion Parshas Shmini

Summary

On the eighth day of the dedication of the Mishkan, Aaron, his sons, and

the entire nation bring various korbanos as commanded by Moshe. Aaron and Moshe bless the nation. Hashem allows the Jewish People to sense His Presence after they complete the Mishkan and draw closer to Him through their Mitzvos there. Aaron's sons, Nadav and Avihu, innovate an original offering that was not commanded by Hashem. A fire comes out from before Hashem and consumes them, stressing the need to perform the commandments only as Moshe directs. Moshe consoles Aaron, who grieves in silence. Moshe directs the Kohanim as to their behavior during the mourning period, and warns them that they must not drink intoxicating beverages before serving in the Mishkan. The Torah lists the two characteristics of a kosher animal: It has split hooves, and it chews, regurgitates, and re-chews its food. The Torah specifies by name those non-kosher animals which have only one of these two signs. A kosher fish has fins and easily removable scales. All birds not included in the list of forbidden families are permitted. The Torah forbids all types of insects except for four species of locusts. Details are given of the purification process after coming in contact with ritually impure species. The Bnei Yisrael are commanded to be separate, and holy -- like Hashem.

Commentaries

"And Moshe said 'This is the thing that Hashem has commanded you to do; then the glory of Hashem will appear to you'" (9:6).
The higher a person reaches on the ladder of spiritual achievement, the more exactly he is judged. Even something that would not be considered a transgression in a person of lesser standing, may be unacceptable in him. One Rosh Hashana, Rav Naftali m'Ropshchitz was staying with the Seer of Lublin. Rav Naftali was walking to the river to perform the custom of Tashlich (the symbolic casting of sins into a stream or the sea). On the way, he saw the Seer coming back from Tashlich. The Seer asked Rav Naftali "Where are you going?" He answered "I'm going to retrieve that which you have discarded"... What are considered sins to you, are like mitzvos to me! (Mayana Shel Torah)
"...And they [Nadav and Avihu] brought before Hashem a strange fire that He had not commanded them..." (10:1).
The Torah is the instruction manual of the world written by the Maker of the world. No one knows better how to operate a machine than its maker. Imagine someone buying a new car. The salesman says to the proud new owner "Oh yes sir. One more thing -- your instruction manual..." The driver says "Oh I don't need that -- I instinctively feel what the tire pressures should be, and I have a sixth sense when the car needs a major service. I know intuitively what octane fuel the car needs..." Few people when faced with operating something as precise and unforgiving as a car would leave these sorts of decisions to instinct and feeling. Life is no less demanding nor complex than a car -- rather more so! And yet many people are happy to coast along blithely assuming that they are not putting water in their spiritual gas tank or brake fluid in their spiritual crankcase! We live in an era where people are more interested in feeling spiritual than in being spiritual: Where the instant gratification of a spiritual "high" and "mail-order Kaballa" masquerades as an authentic relationship with the Creator. That is what the Torah is warning us against in the incident of Nadav and Avihu. The "strange fire" may feel spiritual, but it cannot connect with the Source. And the reason it cannot connect is the

seemingly redundant phrase "which He had not commanded them." If it was a

strange fire, then by definition it was not commanded by Hashem. Rather, the reason it was strange is because it was not commanded. Only when we do Hashem's will, do we bring ourselves close to Him.

"Every [animal] that has a split hoof, which is completely separated into double hooves, and that brings up its cud -- that one you may eat" (11:3). These two aspects of a kosher land animal are not a means of identifying them as being kosher, rather they are the cause of them being kosher. In other words, having split hooves and regurgitating its cud are what make the animal kosher. The Torah specifically tells us that one of these aspects without the other renders the animal as unkosher as if it had neither. The split hoof represents the outward behavior of man towards his fellow man, and the chewing of the cud, the inward relationship between Man and G-d. If a person behaves in a kosher way only with his fellow man or only with Hashem, he is, nevertheless, treif.
(Heard from Rabbi Avraham Pam)

Haftorah: Shmuel II 6-7:17

After the Parsha described the dedication ceremony for the Mishkan, the Haftorah describes the arrival of the Ark into Jerusalem. The death of two Kohanim, Aaron's sons, in this week's Parsha on the first day of the Mishkan's inauguration was a permanent warning that strict obedience, rather than arbitrary actions done with the very best intentions, is the way to reach Hashem. In a similar fashion Uzzah died by Hashem's hand when he tried to protect the Ark from falling. In a moment of thoughtlessness he forgot that Hashem Himself transported the Ark, and He would never let it fall. Although Uzzah's intentions were good, he had forgotten the awe due to the One Whose Word lay in the Ark. When King David finally brought the Ark to Jerusalem we see that he was a true servant of the Torah, and that he saw himself and his kingly powers as a responsibility rather than a privilege. This is exactly what displeased his wife, Michal, when she thought he had trivialized his dignity by dancing like a commoner before the Ark. However, this was the stamp of a true Jewish King according to the Torah laws for kings. On account of his loyalty, David was rewarded that the Temple that would be built by his son would carry his name.
(Rabbi S.R. Hirsch)

Sing, My Soul! Insights into the Zemiros sung at the Shabbos table throughout the generations.

Baruch Kel Elyon - "...And He shall seek out Zion, the outcast city."
"In all your dwelling places you shall do no work."
b'chol moshvosaychem lo sa'asu m'lochoh

In its description of the holiness of the Sabbath, the Torah (Vayikra 23:3) states: "It is Shabbos for Hashem in all your dwelling places." This, points out the Sfas Emes, is the crucial difference between Shabbos and the Festivals. In order to realize the full potential of holiness offered by the Festivals one must make a pilgrimage to the Beis Hamikdash - aliya laregel. In regard to Shabbos, however, the holiness of the day comes marching into every Jewish home - "in all your dwelling places." We may therefore view the zemiros we sing at the Shabbos table as songs of welcome to this special guest who does not require us to come to him but rather honors us with a visit to our own dwelling place.

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Jeffrey Gross <75310.3454@compuserve.com>"Halachic Topics Related to the
SELECTED HALACHOS RELATING TO PARSHAS SHMINI

By Rabbi Doniel Neustadt

A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

In order to distinguish between... the contaminated and the pure (10:10)

The Prohibition of Chodosh

QUESTION: Why are some observant Jews more lenient than others in regard to the biblical prohibition of Chodosh?

DISCUSSION: Chodosh ("new" grain), is grain(1) that was planted after the annual Korban Omer was brought on the 16 of Nissan. The Torah (Vayikra 23-14) prohibits eating such grain until the following 16 of Nissan, when the Omer sacrifice was brought once again. Although we have no Korban Omer today, we must still wait until the second day of Pesach(2) of the following year in order to eat grain planted during or after Pesach of the previous year ?Shulchan Aruch OC 489; YD 293X.

Thus, in order to avoid the prohibition of Chodosh, we must ascertain exactly when the grain was planted, since any grain which grew after the 16 of Nissan is prohibited to eat until the following 16 of Nissan. There are many people who meticulously observe this Mitzvah.

The majority of observant Jews, however, follow the centuries-old custom of being lenient in regard to this Halacha. None of the major Kashruth organizations in the United States require grain to be Yoshon (old) before certifying a product as kosher. Over the years, various Poskim have attempted to explain the laxity in observing this Halacha. Let us list some of the explanations which they suggest:

It is difficult to ascertain exactly when the grain was planted. Often, there is doubt whether the grain is from this year's crop (thus possibly being prohibited Chodosh) or last year's (permitted Yoshon). Additionally, even if the grain is from this year's crop there is still a possibility that it may be Yoshon. This is because for grain to be considered Chodosh, the seeds must take root after the 16 of Nissan. Thus there is a "double doubt" (Sfeik Sfeika) concerning the grain: 1) Is the grain this year's or last year's ; 2) Even if it is this year's, it may be that it was planted shortly before the 16 of Nissan which allowed the seeds to take root before the deadline(3), and it would thus be permitted. Generally, one may be lenient when a "double doubt" applies to any given prohibition (even when the prohibition is M'edeoraissa)(4). Nowadays, this approach is difficult to rely upon, since it is almost always possible to ascertain the planting dates and growing stages of all grain products(5).

Some Rishonim are of the opinion that the biblical prohibition of Chodosh applies only in Eretz Yisroel. The Rabbis extended the prohibition to nearby countries only, such as Egypt and

Babylonia. Other countries were never included in the rabbinic decree. Although many other Rishonim disagree(6), the lenient view has become the customary practice(7) since it was difficult in those days to obtain Yoshon wheat at all times.

Some Poskim rule that the prohibition of Chodosh applies only to Jewish-owned grain. Grain products belonging to a gentile were never included in the prohibition(8).

The above leniencies are exactly that - leniencies. Mishna Berurah rules that those who rely upon them are relying on accepted authorities and one need not object to their custom. He nevertheless recommends that one should be strict and not rely on the above leniencies since there are Poskim, notably the Gra, who treat the prohibition of Chodosh as a biblical prohibition, even outside of Eretz Yisroel and even if the grain is owned by gentiles.

Mishna Berura (489:48) rules that even those who are strict in the observance of Chodosh may use dishes in which Chodosh was cooked, provided that 24 hours elapsed since the cooking of the Chodosh grain.

Jewish-owned grain in Eretz Yisroel is prohibited according to all the Poskim, since none of the above leniencies apply(9). In fact, however, the entire problem does not really exist in Eretz Yisroel today, since the planting season is in the beginning of the winter and harvesting is generally done after Pesach. In the United States, however, the various grains are planted and harvested throughout the year, making the problem much more acute.

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FOOTNOTES:

1 Wheat, barley, oats, spelt and rye. Corn, soy beans, peas, rice and other grains are not included.

2 Outside Eretz Yisroel the date is the 17 of Nissan, the third day of Pesach.

3 The Poskim (see Shach, Nekudos Hakesef, Dagul Mervava and Aruch Hashulchan YD 293) debate how long it takes for seeds to take root after planting. Some rule that it takes two weeks. Consequently, any grain planted two weeks or less before Pesach may be Chodosh. Others are more lenient and allow seeds planted up to three days before Pesach to be considered Yoshon. See also Minchas Yitzchok (6:43).

4 This leniency is advanced by the Rema (YD 293). Many other Poskim are critical of this approach for various reasons.

5 Mishna Berurah 489:45. In the U.S. where all grains are dated and encoded, the information needed is easily accessible.

6 See Biur Hagra (YD 293:2) and Sdei Chemed on Chodosh.

7 See Aruch Hashulchan (YD 293:6,19) who strongly relies on this.

8 This is the view of the Bach (YD 293). The Baal Shem Tov is quoted by his disciples as having ruled like the Bach, which partly explains why many Poskim in Eastern Europe ruled leniently regarding Chodosh.

9 The status of gentile-owned grain that was shipped to Eretz Yisroel and baked there by Jews is debatable by the Poskim. Some are strict (Achiezer 2:39) while others are lenient (Har Tzvi 2:70).

"Yeshivat Har Etzion" <yhe@jer1.co.il>" Chumash shiur...
PARSHAT HA'SHAVUAH

PARSHAT SHMINI
by Menachem Leibtag

During the dedication of the Mishkan, we find two distinct ceremonies:

I) The seven day "miluim" (Vayikra 8:1-36); .

II) The special korbanot on "Yom Ha'Shmini" (9:1-24).

Why was there a need for both? By examining these two ceremonies, this week's shiur will attempt to explain their significance in Sefer Vayikra.

BACKGROUND /REVIEW

[Over the last two weeks we have all been pre-occupied with 'Pesach', so we will begin with a quick review of Sefer Vayikra this far.]

In contrast to the second half of Sefer Shmot which focused on the CONSTRUCTION of the Mishkan, Sefer Vayikra opens with the details of its daily FUNCTION. Parshat Vayikra explains which korbanot an individual CAN or MUST bring (korban yachid), while Parshat Tzav explains how the Kohanim are to offer those korbanot.

At the end of Parshat Tzav, in a very abrupt fashion, Sefer Vayikra returns to the description of the Mishkan's construction, i.e. it records the details of the 'seven day miluim' dedication ceremony (8:1-36). This narrative seems to be out of place, for it could have been recorded in Parshat Pkudei together with the other details of the assembly of the Mishkan (see Shmot 40:1-16, especially 12-14!).

[Note also that the mitzvah of the 'seven day miluim' is the ONLY commandment recorded in Trumah/Tzaveh which is NOT included in Vayakhel/Pkudei (see Shmot 29:1-37).]

This narrative continues in Parshat Shmini, with the details of the inaugural ceremony that took place on the 'EIGHTH DAY' (9:1-24) and ends with the story of the tragic death of Nadav and Avihu on that day (10:1-20).

At this point, Sefer Vayikra returns to its presentation of the laws concerning the Mishkan, beginning with the laws of "tumat ochlin" (11:1-47), and continuing with the laws of tumat "yoledet, metzora, v'zav" etc. One who becomes "tamey" is not permitted entry into the Mishkan until he performs the necessary procedure of "tahara". This discussion continues through the remainder of Shmini, Tazria, Metzora, and the first part of Acharei Mot [to be discussed, iy"h, in next week's shiur].

As we explained in our introductory shiur to Sefer Vayikra, this narrative, describing the seven day miluim and the Yom ha'Shmini (prakim 8-10), belongs in Shmot. To understand why it is an integral part of Sefer Vayikra, we must examine what takes place during these two ceremonies.

THE 'SEVEN DAY MILUIM' CEREMONY

To dedicate the Mishkan, the following procedure is repeated for seven consecutive days:

A) Moshe sprinkles the "shemen ha'mishcha" (the anointing oil) on the Mishkan, the "keilim" (vessels), the kohanim, and the bigdei kehuna (see 8:5-13).

B) Three korbanot are offered:

- 1) "par" (bull)- chatat, blood sprinkled on MIZBAYACH (top);
- 2) "ayil" (ram)- olah, blood sprinkled on MIZBAYACH (bottom);
- 3) "ayil" (ram) - miluim, blood sprinkled on the KOHANIM.

(see 8:14-24)

Although the "shemen hamishcha" (A) is sufficient to sanctify

the Mishkan and its keilim, the MIZBAYACH and the KOHANIM require an additional procedure (B). Furthermore, unlike the other keilim, the Mizbayach must be anointed SEVEN times with the shemen ha'mishcha (see 8:11).

Why is this extra procedure necessary?

A quick analysis of this parsha and its parallel in Parshat Tzaveh (29:1-37) shows that the purpose of seven day miluim ceremony is to sanctify - "l'kadesh" - the Mishkan. Note the use of the word "l'kadesh" in these parshiot: See Vayikra 8:10-12, 8:15, 8:30,34-35 as well as Shmot 29:1,34-37!

The hebrew word "l'kadesh" means 'to set aside' or 'to designate'. For example, God is "kadosh", as He is set aside, divine, above all. An object can become "kadosh" by being sanctified by a certain procedure, which 'sets it aside', or 'designates' it, for a Divine purpose. An act of "hakedasha" infuses an object with "kedusha".

We should recall that the Mishkan contains two focal points:

- (1) The Mishkan and its vessels (especially the "aron"), representing God's presence, and
- (2) The Mizbayach, representing man's attempt to serve Him.

[See shiur on Parshat Tzaveh where we explained these two focal points and the function of the Mishkan as a vehicle to facilitate this encounter between Man and God.]

To sanctify the Mishkan and its vessels, the sprinkling of the "shemen ha'mishcha" (A) suffices (see Breishit 28:18-22!).

However, for the mizbayach and the kohanim, an extra procedure is required (B), for man must be reminded that by his very nature he is not worthy of this encounter. God is Divine, man is mundane. To raise man and the mizbayach upon which he will offer his korbanot to the necessary level, a more complex ceremony is required (which includes the sprinkling of blood upon the mizbayach and upon the ears, hands and feet of the kohanim).

Blood ("ki ha'dam hu ha'NEFESH"), as well as man's ears, hands and feet, serve as powerful symbols of the Divine purpose of man's creation and his potential service of God.

[Note that immediately after Matan Torah, the mizbayach is referred to as a "mizbach ADAMah" (see Shmot 20:21). This obviously relates to man's name - "adam" and his creation in Gan Eden "afar min ha'adamah" - that "afar", according to the Midrash, was taken from Har HaMoriah, the site of the Akeydah, and later the Temple.]

WHY SEVEN?

Why must this "hakedasha" be repeated for seven days?

Whenever we find the number 'seven' in Chumash, it invariably relates to perek aleph in Breishit, i.e. the story of God's creation of nature, in seven days.

God's very first act of "kedusha" was to 'set aside' the SEVENTH day, to marking His completion of the Creation process (see Br. 2:1-4). By 'resting' on this day, man is constantly reminded of the divine purpose of His creation. The story of creation in seven days can be seen as the paradigm of this concept of "kedusha" -the divine purpose of creation.

Any procedure which includes the number seven (be it seven items, seven times, seven days, seven weeks, seven years etc.) emphasizes man's requirement to recognize the purpose of his creation. By repeating this procedure of "kedushat ha'mizbayach v'hakohanim" for seven days, the purpose of the mizbayach to become a vehicle through which man can come closer to God is emphasized.

[Once again, we find a connection between the function of the Mishkan and the purpose of the creation. This was discussed in the shiur on Parshat Vayakhel. It is supported by numerous Midrashim which view the construction of the Mishkan as the completion of Creation. Compare carefully Shmot 39:32 to Br.2:1; and Shmot 39:43 to Br.1:31 & 2:3!]

Thus, the seven day miluim ceremony serves a double purpose:
 1) It infuses the Mishkan and its keilim with the necessary "kedusha". By doing so, it serves as an integral stage of the Mishkan's CONSTRUCTION, and therefore, its commandment is included in Trumah/Tzaveh together with all the other laws of the construction of the Mishkan.

2) It initiates the use of the Mizbayach, the primary FUNCTION of the Mishkan. The korbanot offered during the miluim represent the basic categories of sacrifices which will be brought by man on the Mizbayach. The Chatat - "the korban chova", the Olah - the "korban n'dava", and the Ayl ha'miluim - the prototype of the "korban shlamim" (see Further Iyun Section).

Therefore, the narrative which describes the offering of the korbanot during this ceremony is included in Sefer Vayikra, and juxtaposed to the laws of Korbanot (Parshiot Vayikra/Tzav).

[Note now 7:37 and the inclusion of "torat ha'miluim" in the summary pasuk of Parshat Tzav!]

YOM HA'SHMINI

On "Yom Ha'shmini", the day following the completion of the seven day 'miluim', the Mishkan becomes fully functional, and thus, a special inaugural ceremony is necessary. This ceremony (9:1-24), is quite different from the seven day 'miluim'.

To understand the purpose of this ceremony, we must examine the special korbanot brought on this day. [Although this ceremony appears to be a 'one-time event', we will find that its korbanot are repeated every year on two very special holidays.]

The purpose of the "korbanot Yom ha'Shmini" is stated specifically:

"This is what Hashem has commanded you to do IN ORDER THAT the PRESENCE of God ('kvod Hashem') may APPEAR to you" (9:6)
 [see also 9:5]

Recall that due to the sins of "chet ha'egel" God had taken away His "shchinah" from the camp of Bnei Yisrael, which the people had witnessed at Ma'amad Har Sinai.

"Moshe took the tent and pitched it OUTSIDE the camp, FAR AWAY from the camp and called it the OHEL MOED. Anyone who sought God would have to go the Ohel Moed located OUTSIDE the camp."
 (See Shmot 33:7 and context)

When Moshe ascended Har Sinai to receive the second luchot, God promised him that His "shchinah" would indeed return to the camp (34:8-10), however it was necessary to first build the Mishkan to facilitate its return. [Note Shmot 25:8 -"v'asu li mikdash v'shachanti B'TOCHAM" - in contrast to 33:7.]

Now that the construction of the Mishkan had been completed, the korbanot of Yom ha'Shmini mark its climax - the RETURN of the SHCHINA:

"For today God's glory (kvod Hashem) will appear to you" (9:5)
 [See also 9:23-24, compare with Shmot 24:16-18.]

Therefore, the special korbanot offered during this ceremony serve a double purpose, reflecting this background:

- (1) They must atone for the sins of chet ha'egel.
- (2) They must recreate the experience of Ma'amad Har Sinai.

This is precisely what we find:

(1) Aharon must bring a chatat and olah:

"He said to Aharon: Take an 'EGEL' for a chatat..." (9:2)

Bnei Yisrael must bring a chatat and olah:

"Speak to Bnei Yisrael saying: Take a 'seir' for a chatat and a an 'EGEL' and a 'keves' for an olah..." (9:3)

(2) Bnei Yisrael must also offer a Korban Shlamim together with their olot, just as they has offered when God appeared onto them during Ma'amad Har Sinai (see Shmot 24:4-11, read carefully!).

"[to Bnei Yisrael, cont'd,...] and a 'shor' and 'ayil' for a SHLAMIM to offer before God, and a mincha, FOR TODAY GOD WILL APPEAR TO YOU." (9:4)

[This parallel emphasizes, once again, the purpose of the Mishkan as a perpetuation of Har Sinai.]

YOM HA'SHMINI / YOM KIPPUR AND SHAVUOT

Although the special korbanot of Yom ha'Shmini are a one-time event, we find very similar korbanot which are offered every year which reflect this very same purpose.

YOM KIPPUR

(1) A special Chatat and Olah, one offered by the Kohen Gadol and the other offered by Bnei Yisrael, are brought once every year on Yom Kippur; on the very same day that Bnei Yisrael received atonement for chet ha'egel!

The following table highlights this parallel:

YOM HA'SHMINI YOM KIPPUR (as in Acharei Mot)
 AHARON

Chatat: EGEL PAR (an adult egel)

Olah: AYIL AYIL

BNEI YISRAEL

Chatat: SE'IR SE'IR

Olah: KEVES AYIL (an adult keves)

EGEL - - - (in Pinchas/ Par Ayil & K'vasim)

[The basic structure of korbanot is the same. The minute differences can be explained due to the special nature of Yom Ha'Shmini. See Further Iyun Section.]

Yom Kippur can be seen as an annual re-dedication of the Mishkan, especially from the perspective of its purpose as a site where Bnei Yisrael can receive atonement for their sins.

SHAVUOT

(2) The only instance when Bnei Yisrael offer a 'collective' Korban Shlamim is on Chag Ha'Shavuot:

"And with the 'shteit ha'lechem' you shall offer an olah... a chatat... and two lambs for a ZEVACH SHLAMIM" (Vayikra 23:19)

The first time Bnei Yisrael offered a shlamim was at Ma'amad Har Sinai (see Shmot 24:5). As the Mishkan was to perpetuate that experience, we find a korban Shlamim offered at the inaugural ceremony of the Mishkan on Yom ha'Shmini. To remember that event, we offer a special korban Shlamim (shel tzibur) every year on Shavuot, commemorating Ma'amad Har Sinai.

It is not by chance that this korban, like the korbanot of Yom ha'Shmini, is offered at the completion of seven cycles of seven days.

NADAV AND AVIHU

At the conclusion of this ceremony, Nadav and Avihu are punished by death for offering "aish zara" which God had NOT COMMANDED (10:1-2). Again we find a parallel to Har Sinai and chet ha'egel. At Har Sinai, Bnei Yisrael AND the Kohanim were forewarned:

"And God told Moshe: Go down and WARN the people that they

must not break through [the barrier surrounding] Har Sinai, lest they gaze at Hashem and perish. The KOHANIM also, who COME NEAR HASHEM, must sanctify themselves ("yitkadashu" - compare "b'krovei akadesh"/10:3), lest God punish them." (Shmot 19:21)

As this inaugural ceremony parallels the events of Har Sinai, the warning concerning approaching Har Sinai also applies to the Mishkan. Extra caution was necessary.

Similarly, just as Aharon, despite his good intentions, had sinned at Chet ha'Egel, in suggesting an action which GOD HAD NOT COMMANDED, so too his children Nadav and Avihu. Despite their good intention when offering this "aish zarah", God DID NOT COMMAND them to do so!

[Recall the repetition of "ka'asher tzivah Hashem et Moshe in Parshiot Vaykhel/Pkudei.]

Because of these events, i.e. the improper entry of Nadav and Avihu into the Mishkan, Sefer Vayikra continues at this point with a discussion of the laws of "tumah v'tahara", which regulate who is permitted and who is forbidden to enter the Mishkan (chapter 11->16).

It is only a few hours before shabbat, and I want to send the shiur out in time, so we will stop here. Iy"h, we will continue this topic next week.

shabbat shalom
menachem

FOR FURTHER IYUN

A. In contrast to the korbanot of 'seven day miluim', the commandment to offer the special korbanot of "Yom ha'Shmini" are never mentioned beforehand in Chumash, not even in Parshat Trumah/Tzaveh!

1. Relate this to their function as atonement for Chet ha'Egel.
2. Relate this to the machloket Rashi/Ramban concerning when Trumah/Tzaveh was given (before or after Chet ha'Egel)?
3. How does Aharon's korban on the seven day miluim relate to his korban on Yom Shmini? (see Rashi 9:1-2)

B. The parallel korbanot brought on Yom ha'Shmini and at Ma'amad Har Sinai are far from identical. Although both events include "korbanot olot & shlamim", there are several differences on 'Yom ha'Shmini'. The following table comparing the korbanot of both events will expose those differences:

HAR SINAI	YOM HA'SHMINI
NATION:	*A* Chatat - 'seir' (goat)
Olah - par (bull)	*B* Olah -'egel' & keves
Shlamim - par (bull)	Shlamim -'shor' & 'ayil'
AHARON:	*C* Chatat - 'egel'
(no korban)	Olah - 'ayil'

- A) On 'Yom ha'Shmini' the Nation adds a korban 'chatat'.
 B) On 'Yom ha'Shmini' an 'egel' is offered instead of a 'par'.
 C) On 'Yom ha'Shmini' Aharon is required to bring a korban.
 These differences can be understood in light of "chet ha'egel".

- A) As the Nation had sinned, they must now offer a 'chatat'.
 B) This minor change from 'par' to an 'egel' reflects their sin.
 C) As Aharon had sinned, he must bring a 'chatat & olah'.

The significance of this "egel l'chatat" is accented by comparing this korban to the 'chatat & olah' of the 'miluim': '7 day miluim' - "PAR l'chatat v'ayil l'olah" 'Yom ha'Shmini' - "EGEL l'chatat v'ayil l'olah"

There is only one minor change - the 'egel' (a calf - baby bull) replaces the 'par' (adult bull). Whenever the kohen gadol is required to bring a chatat, it is always a 'par' (see 4:3). On this special day his standard korban is changed to an 'egel', reflecting his atonement for Chet ha'egel.

The nation was also commanded to bring a 'chatat'. If indeed this 'chatat' was in atonement for chet ha'egel, it too should have been an 'egel'. Why was this korban a 'seir'?

The reason is actually quite simple. Whenever the NATION brings a 'chatat' it can only be a 'seir' - a goat. (See parshat ha'musafim bmidbar chps.28->29/ each korban musaf is always a "seir izim l'chatat"). Therefore, the Nation must bring a chatat because of Chet ha'egel, however the animal must be a 'seir'.

The case of Aharon is different. The standard korban chatat of the Kohen Gadol is a 'par' (vayikra 4:3). Therefore, the change from a 'par' to an 'egel' is permitted, as an 'egel' is simply a baby 'par'.

A very similar change from 'par' to 'egel' does take place in the Nation's korban 'olah'. At Har Sinai the nation brought a 'par' as an 'olah'. Now, on 'Yom ha'Shmini' they bring an 'egel' instead of the standard 'par'. Recall that an olah can also be offered in atonement for a sin when one is not obligated to bring a chatat.

The second animal of the Nation's korban 'olah' is a lamb. It is the standard 'olah' of every "korban tzibur" offered in the Mishkan.

The korban 'shlamim' is a 'shor & ayil'. At Har Sinai, the shlamim were also 'parim'. ('par' and 'shor' are two names for the same animal - a bull). Due to the nature of the korban shlamim (a peace offering), it would not be proper to offer a 'reminder' of chet ha'egel. This korban relates only to the 'hitgalut' aspect of this ceremony.

The second animal of the korban shlamim is an 'ayil' (ram). One could suggest that this korban is a reminder of 'akeidat yitshak', a cornerstone in the development of our covenantal relationship with Hashem.

C. The korbanot of the seven day miluim ceremony can be seen as the symbolic of all korbanot which will be offered on the mizbayach.

The category of chatat could include the subcategory of ashram. "k'chatat k'asham"...

The category of olah could include all korbanot n'dava which are kodsehi kodshim, including mincha.

The category of ayil ha'miluim includes all korbanot n'dava which are kodshim kalim.

1. Note the similarities between the ayl ha'miluim and the standard korban shlamim, especially in regard to the chazeh and shok. 8:25,29. See also 8:31.

Relate this to 7:28-37, especially to the fact that in 7:37 miluim precedes zevach ha'shlamim!

2. Note that in Parshat Tzaveh, the laws of korban Tamid follow the commandment of the miluim (see Shmot 29:38-41).

Use this to explain the significance of the korban Tamid, and its function as the continuation of Har Sinai.

Relate to Bamidbar 28:6!

Relate this to the other "avodot tamid" in the Mishkan.

3. Note also that during the seven day miluim ceremony, the "dam chatat" is sprinkled on the four corners on TOP of the mizbayach, while the "dam olah" is sprinkled on the BOTTOM. Try explain the meaning of the two sections of the mizbayach which require matnot dam.

D. The pattern of seven days followed by the 'eighth day' is also found in "brit milah", succot and shmini atzeret, shavuot after seven weeks, yovel after seven shmitot, korbanot machshirin of metzora and zav. [Find other examples.]

Based on the above shiur, try to explain why.

E. To better understand the punishment of Nadav and Avihu, see shmot 19:20-25, 24:1 & 8-9, and compare to Vayikra 10:1-3.

F. For those not familiar with the dates of the events of the first year in the desert, the following table may be helpful review:

15 Nisan - the Exodus from Egypt

6-7 Sivan - Ma'amad Har Sinai

17 Tamuz - Chet ha'egel

10 Tishrei - Bnei Yisrael received the second luchos and the commandment to build the Mishkan

Adar (last 7 days) - Seven day 'miluim' ceremony

1 Nisan - the Yom ha'Shmini dedication ceremony

(see opinion of Ibn Ezra regarding this date.)

1. How do these events affect the dates of the Jewish holidays?

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H...

Shmini

Selected, translated and arranged by Rabbi Dov Rabinowitz

"And Moshe and Aharon went into the Ohel Moed (sanctuary)" (9,23)

Rash"i explains: "When Aharon saw that all the sacrifices had been offered and all his service had been fulfilled, and the Shechina (D-ivine Presence) had not descended on Israel, he was anguished and said 'I know that HaKadosh Baruch Hu is angry with me, and it is because of me that the Shechina did not descend on Israel.' ... Immediately Moshe went in with him, and they prayed for compassion, and the Shechina descended on Israel."

The Meshech Chochma deduces that Moshe too was presumably upset. For after the sin of the golden calf, no one could stand to look at the luminance which radiated from Moshe's face. This demonstrates the potency of transgression; beforehand they had witnessed the Glory of HaShem "like consuming fire" (Shmos 24,17) and now they could not even gaze at Moshe's face, as Rash"i (quoting the Sifri) points out (Shmos 34,30).

When he went into the Ohel Moed, Moshe would remove the veil from his face

(Shmos34,34). On this occasion, Aharon accompanied Moshe into the Ohel Moed; he could thus look at Moshe's face, (suggesting that) the sin of the golden calf had been forgiven. But when the Shechina did not descend, they realized that the sin had not been expunged. That he was able to look at Moshe's face was because the intensity of its consequences had been reduced.

"And Moshe investigated (what had happened to) the goat of the chatas (sin offering)..." (10,16)

The Hebrew for investigated is 'darosh dorash.' These are the middle words of the Torah.

"All that crawl on their belly..." (11,42)

Rash"i explains that this refers to the snake.

The Hebrew word for 'belly' is 'gachon' and the va"v in 'gachon' is the middle letter of the Torah.

The Chasam Sofer deduces from this a hint to the assertion of our Sages, referring to the snake: "It is a pity about the great attendant." This alludes to the fact that, had the Creation not been put into a state of disorder (by the sin of Adam and Chava), all of mankind would be serving HaShem in Gan Eden like Adam did, and all their requirements would be taken

care of by their attendants, in particular the snake, "the most cunning of all the beasts of the fields" (Bereishis 3,1). This would have been comparable to the celebrated examples of Shimon achi Azaria and Yissacher and Zevulun. This would correspond to half of the Torah (as we find in these examples that the provider was considered an entirely equal partner in the Torah that his colleague learned DR).

However when the Creation was disordered, the snake became a destructive

enemy; in this condition, it is only through the reasoned analysis of Torah study that the 'klipos' (evil forces) can be driven out from within the sacred. This is half of the portion of the Torah (as opposed to Torah study for absolutely altruistic purposes; Torah study for ulterior motives is not considered as authentic Torah at all DR).

The Ramba"n (in the introduction to his commentary on the Torah) explains

that before the world was created, the Torah existed in the form of letters, but was not arranged into words. In that state, the midpoint (half) of the Torah was 'gachon' which refers to the snake (who would have had half a portion in the Torah).

Later, when the Torah was separated into words, the snake caused the Creation to fall into a state of disorder, and entities which require reasoning and deductive analysis (drash) became merged into the Torah. From

that moment on, the midpoint (half) of the Torah became 'darosh dorash' drash, logical investigation and reasoning.