



BS"D

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## INTERNET PARSHA SHEET ON VAYIKRA - 5786

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**Rav Yaakov Kamenetsky–Korbanos: Permanent, Not Temporary**  
Prepared by **Chaim Ozer Shulman** (AI used for some of the translation from אמנת ליעקב)

**40th Yahtzeit of Rav Yaakov Kamenetsky, zt"l this past Wednesday, the 29th of Adar – Rav Yaakov Kamenetsky, zt"l (1891–1986), a talmid of Slabodka, was among the senior roshei yeshiva in America and a central figure at Yeshiva Torah Vodaath. He was widely sought out for guidance across decades and continents, first in Europe, and later in Toronto, Brooklyn, and Monsey, known not only for his exceptional mastery of Torah, but for a rare clarity of judgment and deep understanding of people and real-world situations. His counsel was marked by a striking combination of gadlus baTorah and practical wisdom: he had an ability to cut through complexity, to see situations as they truly were, and to respond with calm, balanced insight. Whether the issue was communal policy, chinuch, or deeply personal questions, he approached each with sensitivity, realism, and a quiet decisiveness that inspired confidence in all who turned to him. See <https://tinyurl.com/RavYaakov>. At times, that clarity expressed itself in disarming simplicity, a brief question, a measured pause, or a single understated comment that reframed an entire issue and revealed what truly mattered. I merited to meet Rav Yaakov on a few occasions, and once, when introduced by his son, Rav Yaakov paused to tell me a story about an encounter he had with Rav Chaim Ozer Grodzenski zt"l, my namesake.**

**אמנת ליעקב** The following is an excerpted and translated section from Rav Yaakov's seminal אמנת ליעקב, printed from Rav Yaakov's shiurim and notes after his passing.

One entry in אמנת ליעקב on Vayikra (1:9) אשה ריה ניהוה לה' discusses the Rambam in Moreh Nevuchim, which explains that korbanos redirect idolatrous instincts toward serving Hashem. However, the Rambam on Chumash, and even the Rambam himself in the Yad HaChazakah, state clearly that korbanos are chukim, which we may not fully understand, but are obligated to observe, and are not merely a temporary concession to wean from idolatrous practice or from the rules of the Mitzrim who worshiped animals.

"והקטיר הכהן את הכל... עלה אשה ריה ניהוה לה'" Rav Yaakov discusses the Rambam in **Moreh Nevuchim** (III:32) regarding the nature of korbanos, explaining that the reason for the korbanos was that the Mitzriyim and Kasdim, among whom Klal Yisrael had lived, worshipped cattle and sheep

through animal sacrifice. It would have been psychologically impossible for Bnei Yisrael to suddenly abandon that entire mode of worship. Therefore, Hashem redirected that instinct, instead of abolishing sacrifice, He commanded it toward His service and under strict conditions.

However, **the Ramban** on Vayikra 1:9 sharply rejects this approach, writing that these are דברי הבאי that attempt to resolve a great difficulty too easily and are only meant to counter the thinking of the misguided; one should see there at length where he elaborates in rejecting the Rambam.

Note that the Rambam himself clarifies his position in **Yad Hachazaka** Hilchos Me'ilah (8:8), where he writes:

ראוי לאדם להתבונן במשפטי התורה הקדושה ולידע סוף ענינם כפי כחו ודבר שלא ימצא לו טעם ולא ידע לו עילה אל יהי קל בעיניו ולא יהרום לעלות אל ה' פן יפרוץ בו ולא תהא It is fitting for a person to contemplate the mishpetei haTorah hakedoshah and to understand their ultimate purpose to the extent of his ability, but regarding something for which he cannot find a reason, he should not treat it lightly. The Rambam continues that one must certainly not dismiss mitzvos simply because their reason is unknown. The chukim are those mitzvos whose reasons are not known, and all korbanos fall into this category. וכל הקרבנות כולן מכלל החוקים הן אמרו. Chazal teach that the world stands on the avodah of korbanos, and through fulfilling chukim and mishpatim the yesharim merit Olam Haba. שבעשיית החוקים והמשפטים זוכין הישרים להי' and the Torah gave precedence to the command of chukim.

Rav Yaakov explains that in the Yad Hachazaka the Rambam reveals his true belief. At the beginning the Rambam uses the phrase "mishpetei haTorah hakedoshah," an expression not commonly found, indicating that there are areas of Torah which, due to their inherent kedushah, lie beyond full human comprehension. Nevertheless, a person must attempt to understand them as far as his ability allows; and if he cannot, he must recognize that they belong to the realm of chukim and not diminish their importance simply because he does not grasp them. This is further clarified at the end of Sefer Avodah.

Furthermore, the Rambam's approach may be understood as presenting three paths through which a person attains the level of eved Hashem: Torah, which is the highest level and through which Moshe Rabbeinu is called eved Hashem; tefillah, which (although not as great as Torah, since one whose Torah is his occupation may be exempt) connects a person to the Borei Olam through the recognition that everything comes from Him; and korbanos, which serve as a path for one who cannot yet reach even the level of tefillah, providing a concrete means to distance oneself from avodah zarah and draw closer to Hashem. Thus, even according to the Rambam, korbanos are chukim with many aspects beyond our understanding and will not be abolished in the future; rather, one must strive to understand them "kefi kocho," through which a person can draw closer in avodas Hashem.

The **Ramban**, after rejecting the Moreh Nevuchim, writes that on a deeper level there is a sod ne'elam (kabalistic secret) in korbanos, and cites Chazal that in the parashah of korbanos the Torah uses specifically the Shem Havayah, and not other Sheimos, in order not to give any opening to a ba'al hadin (the kateigor) to argue. He concludes with the teaching of the malach to Manoach that if one offers a korban it must be brought "laHashem levado," and Rav Yaakov explains that although in the context of nezirus we sometimes find the expression nezir Elokim, nevertheless with respect to korbanos they must be offered specifically to the Shem Havayah, for korbanos are not directed to Elokim but to the Shem haMeyuchad, and this too requires careful consideration.

**Approaching Korbanos: A Framework for Avodas Hashem**  
Prepared by **Chaim Ozer Shulman**

(with a little help from AI but checking all the sources)

**I. Ramban: Midas HaRachamim within Din**

Any serious understanding of korbanos begins with the well-known disagreement between the Rambam and the Ramban (see Emes

L'Yaakov above.) The Rambam, in **Moreh Nevuchim** (III:32), explains that korbanos were a concession to the times. Since people were accustomed to offering sacrifices, the Torah redirected that practice toward avodas Hashem. According to this approach, korbanos were necessary at that stage, but are not inherently essential.

The **Ramban**, in his commentary to Vayikra (1:2 and 1:9), strongly disagrees. He explains that korbanos express something real and fundamental. When a person brings a korban, he is meant to recognize that he himself should have been in its place. The semichah, the shechitah, and the burning are not merely symbolic acts; they are intended to bring the person to the realization that מצד הדין this should have happened to him. At the same time, the korban embodies rachamim. Instead of the person, an animal is brought, ראוי לו שישפך דמו וישרף גופו... ולולי חסד הבורא לקח ממנו תמורה.

In this way, the korban brings together both din and rachamim. A person confronts what he deserves, while simultaneously recognizing that Hashem provides him with a path back. Korbanos, in the Ramban's view, are neither symbolic nor merely historical; they reflect the reality of a person standing before Hashem with honesty and awareness. The Ramban further notes that there is a deeper, kabbalistic dimension that lies beyond full human understanding. Korbanos are not only about what a person feels or comprehends, they also effect something real. At the same time, they remain acts performed because Hashem commanded them, even when their full meaning is beyond us.

## II. Rav Soloveitchik: Standing Before Hashem

Rav Yosef Dov Soloveitchik explains that korbanos are not primarily about the external act, but about what that act creates within the person. The Torah states, אדם כי יקריב מכם קרבן לה', אדם מקריב את עצמו. **A person does not merely bring an animal; he brings himself.**

The actions of the korban are precise and highly structured, yet they are not the ultimate goal. Rather, they create a setting in which a person is compelled to confront himself. When bringing a korban, one cannot remain detached; he must acknowledge what he has done and where he stands.

At the same time, he stands לפני ה'. That awareness transforms the entire experience. The korban is not only something he performs, but a moment of presence, a person standing before Hashem with humility, and at the same time with a sense of closeness.

The act upon the mizbeach and the inner experience of the person unfold together. As the korban is brought, the individual is meant to rise with it. The avodah is not only in the action, but in the transformation it produces.

Sefer Vayikra thus teaches that avodas Hashem is not only about performing mitzvos, but about becoming a person who stands before Hashem.

## III. Rav Dessler: Korban as Giving

Rav Eliyahu Dessler, in *Michtav MeEliyahu*, explains that the foundation of avodas Hashem lies in the distinction between nesinah and netilah, giving and taking. A person naturally lives with a mindset of taking: what do I want, what works for me. The Torah seeks to shape a person who gives. The korban is one of the most powerful ways to instill that transformation. When a person brings a korban, he is not merely offering an animal; he is giving something of himself. If it remains only an external act, it misses the point. The goal is that the person himself changes, that he becomes someone defined by giving.

Rav Aharon Lopiansky further explains that this idea is embedded in the very definition of a korban. Most mitzvos are obligations: a person is commanded and fulfills what he is required to do. A korban, however, is

fundamentally an offering, a gift that a person brings from himself to Hashem.

In this way, the korban trains a person in nesinah. Through cheit, a person lives in a mode of taking; the korban reverses that orientation through action.

Sefer Vayikra thus teaches that avodas Hashem is not only about doing the right things. The ultimate goal is not just what a person does, but what he becomes.

## IV. Rav Hirsch: Korban as Drawing Close

Rav Shimshon Raphael Hirsch, in his *Commentary on the Torah*, explains that a korban is not a "sacrifice" in the conventional sense. The word itself comes from קרב, to draw close. A korban is a means through which a person brings himself closer to Hashem.

The entire process is directed toward the individual. The animal represents the instinctive, physical dimension of life. The avodah is not about destroying that aspect, but about redirecting it toward a higher purpose. Each stage of the korban expresses this idea. The shechitah represents a break from a self-centered mode of living. The zerikah, symbolizing life itself, teaches that every aspect of a person's existence must be directed toward Hashem. The hakarah reflects elevation and transformation.

In Rav Hirsch's view, Sefer Vayikra presents a system designed to shape the individual, bringing his life into alignment with a deeper sense of closeness to Hashem.

## V. The Lubavitcher Rebbe: Elevating the Physical

The Lubavitcher Rebbe, in *Likkutei Sichos*, explains that korbanos are fundamentally about elevating the physical world. The animal represents the physical and instinctive side of life. When it is brought upon the mizbeach, it is not simply being destroyed; it is being elevated, transformed into something holy.

The same is true for the person. His natural drives are not inherently negative; they are meant to be directed and refined. The korban teaches that even the most physical aspects of life can become part of avodas Hashem. The goal is not to escape the physical world, but to engage it properly and elevate it.

Sefer Vayikra thus teaches that nothing in life lies outside the realm of avodas Hashem. Everything can be brought close, everything can become a korban.

## VI. Rabbi Sacks: Relationship Expressed Through Action

Rabbi Jonathan Sacks, in *Covenant and Community*, explains that korbanos are a way of expressing a relationship with Hashem through action. What matters most is not conveyed through words alone; in real relationships, what a person does reveals what he is truly committed to. The korban is that kind of act. It is not about giving something to Hashem, but about giving form to the relationship itself, making the connection tangible and real. Rabbi Sacks captures this idea by describing sacrifice as "the choreography of love": the korban transforms something inner into something visible, expressing closeness to Hashem not only in thought, but in action. In this way, Sefer Vayikra teaches that avodas Hashem is not only about what a person feels or believes, but about how that relationship is lived and expressed through what he does.

## VII. Rav Kook: Enduring Meaning and Historical Expression

Rav Avraham Yitzchak HaKohen Kook, in *Midbar Shur* and *Chazon HaTzimchonut VeHaShalom*, reexamines the classic debate between the Rambam and the Ramban. While the Rambam explains korbanos as a response to the religious habits of the time, Rav Kook argues that this does not diminish their inherent value.

Korbanos are, at their core, a lofty form of Avodas Hashem. הקרבנות האדם מבטאים את שאיפת האדם להתעלות אל ה'

and Hashem, like one who is invited to eat at the King's table. This is not merely a concession, but a genuine spiritual elevation.

At the same time, Rav Kook explains that certain expressions of korbanos were intensified at particular moments in history. In the desert, for example, Bnei Yisrael were required to bring even ordinary meat as part of a korban. This was not the ideal form for all time, but a temporary stage designed to refine a people emerging from a world of avodah zarah.

Korbanos therefore reflect both permanence and development. The **סוד** remains constant—a person's desire to draw close to Hashem—but the way that desire is expressed can vary across different stages of spiritual growth.

Sefer Vayikra teaches that Avodas Hashem is rooted in something enduring, yet unfolds differently as a person and a nation grow.

### **VIII. Conclusion: A Unified Avodah**

Beginning with the Ramban, korbanos are not a concession, but an essential avodah—real, commanded, and transformative, even when not fully understood.

Each approach reveals another dimension of that avodah. A person stands **לפני ה'** (Rav Soloveitchik), gives of himself (Rav Dessler), draws close and is transformed (Rav Hirsch), elevates the physical (the Lubavitcher Rebbe), expresses relationship through action (Rabbi Sacks), and participates in an ongoing process of spiritual growth (Rav Kook).

Sefer Vayikra teaches that Avodas Hashem is not only what a person does, but what he becomes through what he does. The korban is the model for that process—an act that expresses the person and, in turn, transforms him into someone closer to Hashem.

<https://torah.org/torah-portion/frand-5786-vayikra/>

#### **Rav Yissocher Frand**

#### **If He Does Not Testify, He Bears Iniquity – Only If a Subpoena Has Been Issued**

Parshas Vayikra

Posted on March 19, 2026 (5786) By Rabbi Yissocher Frand

These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: #1374 Pesach Shaylos You May Never Even Have Thought About. Good Shabbos!

The pasuk in Parshas Vayikra says, "If a person will sin: If he accepted a demand for an oath, and he is a witness – either he saw or he knew – if he does not testify, he shall bear his iniquity" (Vayikra 5:1). The halacha is that if someone knows eidus (testimony) about a case, he needs to testify. If he knows facts germane to a case – at least in monetary matters – and he refuses to provide testimony, he has committed an aveira.

The "Mitteler Rebbe" (Rabbi Dov Ber (1773-1825), son of the founder of Chabad, Rabbi Shneur Zalman of Liadi), was once told by his doctor that he needed to go to the famous spas in Marienbad (in what is today the Czech Republic). The Rebbe was in White Russia, which was in Belarus. He had to travel to Marienbad, but for some reason, he traveled by way of Posen (in Poland), which was where Rabbi Akiva Eger lived.

The Rebbe went to visit Rabbi Akiva Eger and asked him to explain the following pasuk, which is recited as part of the Haftorah of Shabbos Hagadol: "I Hashem have not changed, and you, Children of Yaakov have not been destroyed." (Malachi 3:6).

Rabbi Akiva Eger responded by citing the pasuk in our parsha relating to refusal to testify: "If he will not tell, he will bear his sin." Now, quite atypically, the negation in the first part of that pasuk (V'im lo yagid...) is spelled lamed-vov-aleph. (Normally a negation is just spelled lamed aleph.) Rabbi Akiva Eger explained (and this is how the Rambam paskens) that the halacha that it is an aveira if someone who knows testimony for someone else does not testify only applies if the party to the dispute subpoenas the

witness and asks him to testify on his behalf. If the litigant does not ask the witness to testify in court, even if he witnessed the incident and does not come to court to share his knowledge, he has not sinned.

From where does the Rambam get this halacha? The answer is, he gets it from the above-cited pasuk: "V'im lo yagid". The Rambam infers this detail from the fact that lo is spelled with a vov (before the aleph). Read as lamed vov, the word means "to him" – implying that there is a "him" who is demanding that the witness testifies. Only if "to him" (lamed vov), he does not (lamed aleph) testify – then he will bear his sin.

Rabbi Akiva Eger explained that there is another pasuk which states: "I appoint heaven and earth this day to bear witness against you that you will surely perish quickly from the land to which you are crossing the Jordan to possess; you shall not have lengthy days upon it, for you will be destroyed." (Devorim 4:26). The Ribono shel Olam invokes the shamayim and aretz to testify against Klal Yisrael if they do not keep the mitzvos.

Unfortunately, in our history, there have been many periods in which we, Klal Yisrael, have not kept the mitzvos and yet, the shamayim v'aretz have not come to testify against us, and therefore we are still around. Why are we still around when the pasuk says that heaven and earth will testify against us and that once they do testify, we will be speedily destroyed?

This can be understood based on the halacha derived earlier from the pasuk "V'im lo yagid..." (Vayikra 5:1), that a witness is only obligated to testify if he is called upon to do so. Although the Ribono shel Olam appointed the shamayim v'aretz as witnesses, He never summoned them to testify. That, said Rabbi Akiva Eger beautifully, is the meaning of the above-cited pasuk in Malachi. "Ani, Hashem, lo shaneesi..." I, the Ribono shel Olam says, changed lo – meaning the word lo to include a vov. Since I changed the lo, the witnesses do not need to testify. Consequently, the end of that pasuk is fulfilled: "you, B'nei Yisrael, have not been destroyed."

A beautiful 'chap' by Rabbi Akiva Eger, which the Lubovitcher Rebbe certainly enjoyed.

#### **Klal Yisrael Does Not Need to See the Finished Product**

My son Yakov told me a vort he saw in the sefer Tzror Hamor, which gives a unique pshat to a pasuk we read on Parshas Hachodesh. The pasuk begins "Hachodesh hazeh lachem rosh chadashim..." (This month will be for you the first of the months...) (Shemos 12:2). The simple reading is that the pasuk teaches us that Nisan is the first month of the Jewish calendar. The Tzror Hamor had a different take on it.

The Tzror Hamor says that he saw in an old sefer that the Mitzrim (Egyptians) also used a lunar calendar, but that Rosh Chodesh was not at the beginning of the month, when the new moon appears, but rather it was in the middle of the month, when the moon is full. Therefore, the pasuk "Hachodesh Hazeh lachem rosh chadashim" introduced the innovation that the new month begins as soon as the "new moon" appears.

The Tzror Hamor points out that this is not only an astronomical concept, it is a hashkafic (philosophical) concept as well: The Mitzrim only valued the achievement of full potential. A full moon is significant because it has reached its full potential. However, when the moon is just a sliver it does not have significance. Klal Yisrael, says the Tzror Hamor, is just the opposite. When we see that sliver of the moon, we see the potential for an entirely different situation.

"Hachodesh Hazeh lachem rosh chadashim", says the Tzror Hamor, is a basic lesson in Jewish hashkafa. By Klal Yisrael, we do not need to see the finished product. We don't need to see the moon in its maximum configuration to appreciate it. We only need to detect the potential for future greatness and growth. The Mitzrim needed to see the full moon. The Jews give significance even to the sliver – knowing what it can develop into. He explains that with this idea, we can better understand three different pesukim:

The pasuk in Parshas Vaera says, "V'samti p'dus bein Ami u'bein amecha; l'machar yiheyeh haos hazeh. (I am going to make a difference between My nation and your nation – the difference between them is tomorrow.)"

(Shemos 8:19) We look at the tomorrow, the future, the potential. For the Mitzrim, it needs to already be there.

With this distinction, we can also interpret the pasuk (Shemos 17:9) “And Moshe said to Yehoshua ‘Choose for us people and go out and do battle with Amalek; tomorrow I will stand on the top of the mountain with the staff of G-d in my hand.’” The way to fight Amalek and what they embody is “tomorrow” – namely to look at people and be cognizant of their future potential growth. That is the way to fight Amalek.

Finally, the third pasuk involves the old question of the difference between the question of the chachom (wise son) and the question of the rasha (wicked son). The difference may be explained by the fact that by the wise son, the Torah writes, “When your son will ask you tomorrow...” (Devorim 6:20). By Yidden, there is always a tomorrow. The son who wants all the answers today, who says “I want it all NOW” is wicked. That is not the way it works. The difference between Klal Yisrael and the Mitzrim is that we recognize the potential for growth and the potential for eventual perfection.

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This week’s write-up is adapted from the hashkafa portion of Rabbi Yissochar Frand’s Commuter Chavrusah Series on the weekly Torah portion.

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### **First Time Making Pesach...A Cheat Sheet for the Rest of Us**

Date: January 21, 2026

**By Rabbi Dovid Cohen**, cRc Administrative Rabbinic Coordinator

#### **Introduction**

Preparing for Pesach takes effort, but with a bit of planning and focus it is possible to succeed and welcome Yom Tov positively. This article’s goal is not to provide details and instructions, but rather to provide a framework of what must be done and issues to consider, and guidance on how to learn more about those topics. This article is written specifically for those who have never made Pesach at home or have not done so for many years but may also be a good overview for those who have more experience.

**A. Schedule Finding** ways to be organized and scheduled goes a long way towards having a successful preparatory Pesach season. Many find it helpful to work backwards, thinking which jobs should or must happen on Erev Pesach, which should be done in the days before that, etc. to roughly plan when each item will be taken care of.

In this context it is worth noting that many Pesach tasks can be performed well in advance of Yom Tov. For example, one can buy clothes and have them tailored and checked for shatnez, and paper goods can be purchased and put away. Any job that can be taken care of early is one less thing to do in the hectic days just before Pesach.

It may be difficult for one person to perform all the steps needed to prepare for Pesach. Of course, there are tasks that family members, even small children, can help to accomplish, but those who can afford extra help in the house should take advantage of that opportunity.

**B. Clean the house** We can avoid owning chametz on Pesach by selling our chametz to someone who is not Jewish; this is known as mechiras chametz and can be arranged with your local Rabbi. If we are home on Pesach, then we must also clean our houses to ensure we do not accidentally eat any chametz on Pesach. We identify all chametz and either destroy it or put it into a closet, cabinet, or room that will be closed for Yom Tov and sold to a non-Jew. [1] Which foods are chametz and must be removed? The letter of the law is that only items which meet these three requirements must be removed:

It is chametz Chametz includes just about everything made with wheat, barley, rye, oats, or spelt.

Ashkenazim do not eat kitnios (corn, rice, soy, beans, et al) on Pesach, but do not have to remove them from their homes.

Many medicines, cosmetics and toiletries are free of chametz or deemed inedible and are, therefore, “not chametz”. Others should only be kept if they are known

to be chametz-free. Similar rules apply to cleaning products and certain other non-foods.

Pet foods are considered edible, and if they contain chametz they (a) cannot be served to pets on Pesach, and (b) must be put aside with the “sold” chametz.

In this context, all of the following are acceptable for Pesach: Ammonia, baby oil, bleach, blush, body wash, candles, detergent, dishwashing soap, eye drops, eye liner, eye shadow, furniture polish, hair gel, hairspray, isopropyl alcohol, liquid dish soap, lotions, mascara, mineral oil, nail polish, nail polish remover, ointments, oven cleaner, petroleum jelly, sanitizers (e.g. Purell), shampoo, shaving lotion, silver polish, soaps, and sponges. Further listings are available on ASKcRc.org.

It is either larger than an olive (kezayis) or in a form that someone might eat it. For example, there is no need to get rid of one solitary Cheerio or chametz crumbs (because they are smaller than an olive), or a dirty pretzel underneath a bed (since no one would eat that, even if it is technically edible). [2]

It is reasonably accessible. For example, you must remove chametz which is in the folds of a couch, under a bed or dresser, or in one’s office, but not if it is behind a refrigerator or underneath the washing machine.

The above reflects the letter of the law and is appropriate for situations when one has no other choice. But the longstanding minhag is to thoroughly clean one’s home and remove even the smallest bits of chametz. Those who have questions as to how this applies to their situation, should discuss their family dynamics with their local Rabbi.

**Basic Cleaning Guide** Sweep, vacuum, or mop the entire house, and empty vacuum cleaner bags. Collect all chametz into 1 or 2 places. Empty and wipe all areas that hold food, such as pantries, shelves, refrigerators, and freezers.

Thoroughly clean all parts of the kitchen, dining room, family room, and other rooms where food is eaten. Vacuum all parts of the car and couches, including in “folds” of the seats, and check the trunk and glove compartment. Empty and wipe all purses, briefcases, knapsacks, and school bags, and check pockets.

Check/clean drawers (especially in children’s rooms) at home and in the office.

Check medicine cabinet for sprays, toiletries, and cosmetics that are not recommended for Pesach. Thoroughly clean and wash crib and Pack ‘N Play (including padding), and highchair, stroller, and toy boxes. **C. Shopping** The second part of preparing for Pesach is shopping for an entire pantry worth of food. The simplest reason for this is that many foods require special hashgacha for Pesach. But the truth is that even if a particular product does not need special hashgacha, it is prudent to purchase a new package or container to ensure that there are no crumbs or other residue of chametz in the package which was used before Pesach.

Meat, poultry, fish, wine, and grape juice are typically available as kosher for Pesach well before Yom Tov. After Purim, one can also purchase most dry goods, spices, frozen foods beverages, Pesach matzah, and many other staples. If those are bought in advance, the only shopping needed just before Pesach will be fresh fruits and vegetables, and (fresh) prepared foods.

In shopping for food, keep in mind the needs of infants, children, pets, and those who are ill. Which type of formula, pet food, nutritional supplement, and medicinal items might be needed? What about toothpaste, mouthwash, and other toiletries for the rest of the family? Which ones are suitable for Pesach, and if the regular choice is not acceptable, which substitute is available? Getting answers to these questions early, will avoid a last-minute emergency.

A related issue is to consider other Yom Tov shopping needs such as for clothing, shoes, shaitels (and haircuts), paper goods, presents, and Hagaddos, and plan for them accordingly.

**D. Kashering** Whenever hot food comes into contact with a pot, dish, counter, sink, oven, dishwasher, piece of silverware, or anything else, some of the food’s taste/flavor is absorbed into the pot etc. Accordingly, if these items were used with chametz during the year, we cannot use them for Pesach, unless they undergo a process known as hechsher keilim or “kashering”.

Items made of ceramic or glass cannot be kashered, and for this reason China, Corelle, mugs, and drinking glasses must be replaced for Pesach. In addition, dishwashers, colanders, and other items with small crevices or holes where food might be trapped, also cannot be kashered. One other basic rule of kashering is that nothing can be kashered unless it first is thoroughly cleaned and left unused for 24 consecutive hours. Lastly, as a rule, kashering cannot be performed on Pesach. Based on these considerations, most people will:

Kasher their oven, stovetop, and kitchen sink a few days before Pesach. [See below in Section E.] Countertops are either kashered and/or covered depending on whether they are made a material which is suitable for kashering. Purchase pots, pans, oven mitts, and sponges for Pesach, and never use them during the year. Kasher tablecloths and dishtowels. In general, flatware generally can be kashered, but dishes cannot be. Accordingly, many have silverware and dishes which are used only on Pesach, and others use disposables. Details of how to kasher the kitchen can be found in the cRc Pesach Guide and are demonstrated in the video available at <https://kshr.us/KasherKitchen>.

Those who will be purchasing new pots, dishes, flatware, peelers, and other kitchen utensils for Pesach should remember that generally, they must undergo tevillah before they are used.

E. Switching Over In the final days leading up to Pesach, the house must be converted from one where people are eating and using chametz, to one which is going to be used for Pesach. Most people want to be able to eat chametz until the “last minute”, but at the same time the house must be cleaned, the kitchen kashered, and cooking must begin so there will be something to eat once Yom Tov starts.

There are different ways to deal with this logistical issue. Some pointers include: Kitnios

One may own kitnios on Pesach, such that even after a room has been cleaned for Pesach it is perfectly fine to eat rice, corn, beans or other kitnios foods there. The same applies to “egg matzah”; Ashkenazim do not eat egg matzah on Pesach, but it is permitted to own it. Therefore, it may be eaten in a room after it has been cleaned for Pesach.

Timing the kashering

The choice of when to kasher the kitchen is a balance between people wanting to continue eating chametz as long as possible, the need to cook food for Pesach in advance, and technical issues, such as that one can only kasher if the item has not been used for the previous 24 hours. One way to resolve this issue is to kasher one part of the kitchen (e.g., the meat side) a few days before the rest.

Erev Pesach can occur on four days of the week – Monday, Wednesday, Friday, and Shabbos – and the day to kasher depends somewhat on that.

When Erev Pesach is on Monday, most families will kasher their kitchen some time before Shabbos Hagadol (e.g., Wednesday night), and basically eat Pesach food for that Shabbos. Any chametz food, such as challah, will be carefully controlled and kept away from Pesach pots, dishes, etc.

In contrast, when Erev Pesach is on Friday or Shabbos, most families will eat chametz food for the Shabbos before Pesach, and then kasher after Shabbos. An advantage to kashering just after Shabbos is that no one cooks etc. on Shabbos such that (just about) everything has not been used for 24 hours and is ready for kashering.

When Erev Pesach is on Wednesday, some will kasher before Shabbos and others will wait until afterwards.

F. Erev Pesach On the night before Pesach, we must search for chametz in all parts of the house where food is ever brought. The mitzvah, called bedikas chametz, is to use a candle or flashlight to look for the types of chametz which one cannot own on Pesach, as defined above in Section B. The halacha states that this must (a) be performed in homes, offices, dormitory rooms, summer homes, and all areas where chametz might have been eaten, and (b) include a thorough check of all “cracks and crevices”, which would include under beds, the folds of a couch, clothing pockets, pantry shelves, etc. There is a difference of opinion as to whether this type of “full” bedikas chametz is required if the house has already been thoroughly cleaned, and one should consult with their Rabbi on this issue.

Bear in mind that when Erev Pesach is on Wednesday, one must create an Eruv Tavshilin on Erev Pesach. When Erev Pesach is on Friday, an Eruv Tavshilin is needed on Thursday of Chol HaMoed (the day before the second days of Yom Tov).

On the morning of Erev Pesach, one may only eat chametz (and kitnios and egg matzos) until a given time called sof zman achilas chametz, and all chametz must be destroyed/burned or sold by a somewhat later time. These times vary based on the day of the year, and the location.

G. Seder Preparations There are many items to purchase and prepare for the Seder. Some of these tasks can be taken care of a few days before Pesach, and others will have to happen on Erev Pesach, as follows:

Have Available

Wine, grape juice, shemurah matzah, marror, and karpas vegetable for each participant. Haggadah, kos (cup), and pillow for each participant. Kittel and k'arah (Seder plate) for leader of the Seder. Prepare If using romaine lettuce for marror, check it for infestation (or buy pre-checked lettuce). If using horseradish, grate before Yom Tov. Saltwater for karpas (and for beginning of festive meal) Zeroah (meat on bone), beitzah (egg), and charoses for Seder Details of how to prepare the Seder plate can be found in the cRc Pesach Guide and are demonstrated in the video available at <https://kshr.us/SederPlate>.

In addition to the physical items needed for the Seder, it is important that everyone be well rested and that the participants give thought to the ideas and ideals they will share at this important time.

H. Chametz After Pesach Chametz which was owned by a Jewish person over Pesach, may not be eaten or used by anyone, even after Pesach ends. Towards this end one must ascertain that any Jewish-owned grocers have sold their chametz.

Endnotes

1 There are two reasons one must clean their home for Pesach: Firstly, the Torah forbids us from owning chametz on Pesach. Secondly, we are accustomed to eating chametz all year round, and getting rid of it ensures no one will mistakenly eat it on Pesach. We can satisfy the first reason by selling our chametz, but that will not help for the second one.

2 It is forbidden to eat even the tiniest bit of chametz, but assuming one performs bitul chametz (recited after “bedikas chametz”), they may keep it in their possession if it is very small or so undesirable that no one would want to eat it. cRc Pesach Guide 2021 updated in January 2026.

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from: **The Rabbi Sacks Legacy** <[info@rabbisacks.org](mailto:info@rabbisacks.org)>

date: Mar 19, 2026, 11:16 AM

subject: Between Destiny and Chance (Vayikra)

COVENANT & CONVERSATION

Between Destiny and Chance

VAYIKRA

This audio was recorded by Rabbi Sacks in 2016

The third book of the Torah is known in English as Leviticus, a word deriving from Greek and Latin, meaning, “pertaining to the Levites”. This reflects the fact that in Judaism the priests – all direct descendants of Aaron - were from the tribe of Levi, and that the ancient rabbinic name for the book was Torat Kohanim, “the law of the Priests”. It is an appropriate title. Whereas Shemot and Bamidbar are shot through with narrative, the book between them is largely about sacrifices and the rituals associated, first with the Tabernacle and later with the Temple in Jerusalem. It is, as the name Torat Kohanim implies, about the priests and their function as guardians of the sacred.

By contrast, the traditional name Vayikra, “And He called”, seems merely accidental. Vayikra just happens to be the first word of the book, and there is no connection between it and the subjects with which it deals. The truth, I will argue here, is otherwise. There is a deep connection between the word Vayikra and the underlying message of the book as a whole.

To understand this, we must note that there is something unusual about the way the word appears in a Sefer Torah in this particular instance. Its last letter, an aleph, is written small - almost as if it barely existed. The standard-size letters spell out the word vayikar, meaning, “he encountered” or “he chanced upon.” Unlike vayikra, which refers to a call, a summons, a meeting by request, vayikar suggests an accidental meeting, a mere happening. With their sensitivity to nuance, the Sages noted the difference between the call to Moses with which the book begins, and God’s appearance to the pagan prophet Bilaam, which does not use the same form of the word. This is how the Midrash puts it:

What is the difference between the prophets of Israel and the prophets of the pagan nations of the world? . . . R. Hama ben Hanina said: The Holy One blessed be He reveals Himself to the pagan nations by an incomplete form of address, as it is said, “And the Lord appeared to Bilaam”, whereas to the prophets of Israel He appears in a complete form of address, as it is said, “And He called to Moses.”

Rashi is more explicit:

All [God's] communications [to Moses], whether they use the words "speak" or "say" or "command" were preceded by a call [keri'ah] which is a term of endearment, used by the angels when they address one another, as it is said, "And one called to the other" [vekara zeh el zeh, Isaiah 6:3]. However, to the prophets of the nations of the world, His appearance is described by an expression signifying a casual encounter and uncleanness, as it says, "And the Lord appeared to Bilaam."

The Baal HaTurim goes one stage further, commenting on the small aleph: Moses was both great and humble, and wanted only to write Vayikar, signifying "chance", as if the Holy One blessed be He appeared to him only in a dream, as it says of Bilaam [vayikar, without an aleph] - suggesting that God appeared to him by mere chance. However, God told him to write the word with an aleph. Moses then said to Him, because of his extreme humility, that he would only write an aleph that was smaller than the other alephs in the Torah, and he did indeed write it small.

Something of great significance is being hinted at here, but before taking it further, let us turn to the end of the book. Just before the end, in the sedra of Bechukotai, there occurs one of the two most terrifying passages in the Torah. It is known as the tochachah (the rebuke: the other appears in Devarim 28), and it details the terrible fate that will befall the Jewish people if it fails to keep its covenant with God:

As for the survivors, I will bring such insecurity into their hearts in their enemies' lands that the sound of a windblown leaf will make them run as if they fled the sword; and they will fall, though no one is chasing them. They will stumble over one another as if fleeing the sword, when no one chases them. You will have no power to stand before your enemies. You will perish among the nations; your enemies' lands will devour you.

Lev. 26:36-38 Yet despite the shocking nature of the forewarning, the passage ends with a note of consolation:

I will remember My covenant with Jacob; and My covenant with Isaac and My covenant with Avraham I will also remember, and I will remember the land . . . Yet even then, when they are in the land of their enemies, I will not reject them nor despise them and annihilate them, will not break My covenant with them, for I am the Lord their God.

Lev. 26:42-44 The keyword of the passage is the word *keri*. It appears exactly seven times in the tochachah - a sure sign of significance. Here are two of them by way of example:

If, despite all this, you still do not listen to Me - if still you walk contrary to Me - then I, in My fury, will walk contrary to you. I will punish you seven times more for your sins.

Lev. 26:27-28 What does the word *keri* mean? I have translated it here as "contrary". There are other suggestions. The Targum reads it as "harden yourselves", Rashbam as "refuse", Ibn Ezra as "overconfident", Saadia as "rebellious".

However, Rambam gives it a completely different interpretation, and does so in a halachic context:

A positive scriptural command prescribes prayer and the sounding of the alarm with trumpets whenever trouble befalls the community. For when Scripture says, "Against the adversary that oppresses you, then you shall sound an alarm with the trumpets" the meaning is: Cry out in prayer and sound an alarm . . . This is one of the paths to repentance, for when the community cries out in prayer and sounds an alarm when threatened by trouble, everyone realises that evil has come on them as a result of their own wrongdoing . . . and that repentance will cause the trouble to be removed. If, however, the people do not cry out in prayer and do not sound an alarm but merely say that it is the way of the world for such a thing to happen to them, and that their trouble is a matter of pure chance, they have chosen a cruel path which will cause them to continue in their wrongdoing, and thus bring additional troubles on them. For when Scripture says, "If you continue to be *keri* towards Me, then in My anger I will be *keri* towards you", it means, "If, when I bring trouble upon you in order to cause you to repent,

you say that the trouble is purely accidental, then I will add to your trouble the anger of being-left-to-chance."

Mishneh Torah, Taaniyot, 1:1-3 Rambam understands *keri* to be related to the word *mikreh*, meaning "chance". The curses, in his interpretation, are not Divine retribution as such. It will not be God who makes Israel suffer, rather it will be other human beings. What will happen is simply that God will withdraw His protection. Israel will have to face the world alone, without the sheltering presence of God. This, for Rambam, is simple, inescapable measure-for-measure (*middah kenegged middah*). If Israel believe in Divine Providence, they will be blessed by Divine Providence. If they see history as mere chance - what Joseph Heller, author of *Catch-22*, called "a trash bag of random coincidences blown open by the wind" - then indeed they will be left to chance. Being a small, vulnerable nation, chance will not be kind to them. We are now in a position to understand the remarkable proposition linking the beginning of Vayikra to the end - and one of the most profound of all spiritual truths. The difference between *mikra* and *mikreh* - between history as God's call and history as one event after another with no underlying purpose or meaning - is, in the Hebrew language, almost imperceptible. The words sound the same. The only difference is that the former has an aleph while the latter does not (the significance of the aleph is obvious: the first letter of the alphabet, the first letter of the Ten Commandments, the "I" of God).

The letter aleph is almost inaudible. Its appearance in a Sefer Torah at the beginning of Vayikra (the "small aleph") is almost invisible. Do not expect - the Torah is intimating - that the presence of God in history will always be as clear and unambiguous as it was during the Exodus from Egypt and the division of the Red Sea. For much of the time it will depend on your own sensitivity. For those who look, it will be visible. For those who listen, it can be heard. But first you have to look and listen. If you choose not to see or hear, then Vayikra will become *vayikar*. The call will be inaudible. History will seem mere chance.

There is nothing incoherent about such an idea. Those who believe it will have much to justify it. Indeed, says God in the tochachah: if you believe that history is chance, then it will become so. But in truth it is not so. The history of the Jewish people - as even non-Jews such as Pascal, Rousseau, and Tolstoy eloquently stated - testifies to the presence of God in their midst. Only thus could such a small, vulnerable, relatively powerless people survive, and still say today - after the Holocaust - *Am Yisrael Chai*, the Jewish people lives. And just as Jewish history is not mere chance, so it is no mere coincidence that the first word of the central book of the Torah is Vayikra, "And He called".

To be a Jew is to believe that what happens to us as a people is God's call to us - to become "a kingdom of priests and a holy nation."

With thanks to the Schimmel Family for their generous sponsorship of Covenant & Conversation, dedicated in loving memory of Harry (Chaim) Schimmel.

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Tidbits for Parashas Vayikra 5786

From **Ira Zlotowitz** <Iraz@klalgovoah.org>

Thu, Mar 19, 7:01 PM

**Parashas Vayikra** • March 21st • 3 Nissan 5786

Chodesh Nissan began this past Thursday. For the duration of the month, Tachanun, as well as the Yehi Ratzons recited after Kerias Hatorah, are omitted from the weekday davening. On Shabbos, Av Harachamim (before Mussaf) and Tzidko'scha (after Minchah) are omitted as well. The Kel Malei recited by one who has a *yahrzeit* is also not said. Fasting and *hespeidim* are generally prohibited as well.

The first opportunity for Kiddush Levanah is this Motzai Shabbos Parashas Vayikra, March 21st. The final opportunity is the first Leil Haseder, April 2nd at 4:35 AM EDT.

Bircas Ilanos (a blessing on a newly blossomed fruit tree) should ideally be said during the month of Nissan.

Many have the minhag not to eat matzah from Rosh Chodesh Nissan (some have been forgoing matzah beginning from Shushan Purim).

One must donate money for Maos Chittin, money which will be used to provide the needy with food during Pesach. The donation may be given from maaser funds.

Daf Yomi - Shabbos: Bavli: Menachos 69 • Yerushalmi: Rosh Hashanah 10 • Mishnah Yomis: Me'ila 4:6-5:1 • Oraysa (coming week): Yevamos 43a-45a • Kitzur Shulchan Aruch: 114:5-12

Make sure to call your parents, in-laws, grandparents and Rabbi to wish them a good Shabbos. If you didn't speak to your kids today, make sure to connect with them as well!

Shabbos HaGadol is next Shabbos Parashas Tzav, March 28th Leil Bedikas Chametz is on Tuesday evening, March 31st Pesach begins on the evening of Wednesday, April 1st.

Summary VAYIKRA: Korban Olah from male cattle (bulls), flock (sheep or goats) and birds (doves) • Various kinds of Korban Minchah: unbaked flour, baked doughs (loaves and wafers), and fried doughs (shallow-pan and deep-pan) • The Korban Omer • No yeast or honey may go on the Mizbeiach • Salting korbanos • Korban Shelamim from male or female cattle, sheep and goats • Two Korbanos Chatas Penimi: the Kohen Gadol's, and if a wide community sins; two Korbanos Chatas Chitzon: the king's, and a private individual's • The Korban Chatas Oleh v'Yored for three sins: swearing falsely to not knowing testimony, exposure to Kodosh while tamei, and transgressing a vow; and its three levels of offerings: animal, bird, and minchah • A Korban Asham's three sins: inadvertently benefiting from kodosh, uncertainty if one sinned, and swearing falsely to not owing money • One who inadvertently benefitted from hekdesch and one who swears falsely to not owing money must pay an additional fine of a chomesh (an additional 25%). Haftarah: The parshah discusses the service of Hashem through korbanos. The haftarah relates the prophecy of Yeshaya (43:21-44:23), who rebukes those who turn away from this avodah and serve idols instead. The navi promises that Hashem will forgive and accept those who return to Him encouraging them to recognize the futility of these idols.

"נֶפֶשׁ כִּי־תִחַטֵּא בְשִׁגָּגָה" A soul which sins inadvertently (Vayikra 4:2) The Daas Zekeinim explains that the Torah refers to the sinner as a "Nefesh", as we find in the pasuk (Yechezkel 18:4) "Nefesh hachoteis hi tamus", a soul that sins should die, for the soul, that is holy and recognizes its Creator, is mostly at fault for the sin. One may question why the pasuk in Yechezkel indicates that the sinner deserves death, while in our parashah the Torah advises the sinner to bring a korban for atonement? The Sforno explains that Hashem redeemed Klal Yisrael from Mitzrayim after hearing "na'akasm", their outcries, as these outcries made Klal Yisrael deserving of redemption. Rav Yerucham Olshin shlit"a explains that the power of prayer isn't solely that Hashem grants a response. Rather the power of prayer is that the outcry internally changes the person, transforming him into a believer who recognizes his Creator. This change in the person makes him deserving of redemption and salvation. So, too, a sinner may truly be deserving of death, as Yechezkel said, yet his teshuvah and korban change him into a new person, one who is closer to Hashem and deserving of forgiveness, as said in the parashah. Our tefillos today take the place of korbanos and thus have the power to change us, making us deserving of the refuos and yeshuos we so desperately need.

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from: YUTorah <yutorah@comms.yu.edu>

date: Mar 19, 2026, 6:39 PM

subject: The Purpose of Korbanot

**Korbanot and the Modern Mind**

**Rabbi Moshe Taragin**

Chazal gave each sefer of the Torah a nickname. The nickname of Sefer Vayikra is Torat Kohanim, as it outlines the laws of the Mikdash, which are administered and supervised by the kohanim.

The sefer opens with two parshiyot that list the laws of korbanot. Sefer Shemot described the construction of the Mishkan, including the two mizbechos. It did not describe the korbanot themselves. Parashat Vayikra and Parashat Tzav introduce the various korbanot and the ceremonies through which they are brought.

**Korbanot Before Vayikra**

Although korbanot first appear in detail in Sefer Vayikra, they are deeply woven into Jewish identity and Jewish history. The covenant that shaped Jewish history at the Brit Bein HaBetarim was sealed through several korbanot. According to Chazal, one of the messages conveyed that night was that Jewish history would be redeemed through the merit of korbanot.

Of course, Avraham's most iconic moment occurred when he was commanded to offer his son upon a mizbeiach on Har HaMoriah. Stopped at the final moment, he instead offered a ram as a korban. Yitzchak and Yaakov also brought korbanot, and korbanot were presented at Har Sinai even before they became formal mitzvot. The world of korbanot lies at the heart of Jewish history and Jewish identity.

**Modern Discomfort With Korbanot**

The modern world chafes at the thought of korbanot. Rituals involving blood and animal parts feel ancient and even unsettling, far removed from modern sensibilities. We do not typically express reverence by sacrificing animals or by performing rituals with their blood and organs. Much of the imagery surrounding the Mikdash can feel foreign to contemporary instincts.

Descriptions in Chazal of the Mikdash courtyard as a "river of blood," meant to convey the intensity and grandeur of the avodah, stand sharply at odds with modern cultural instincts.

Some have attempted to contextualize the world of korbanot. In a famous and very controversial claim, the Rambam argued that korbanot were instituted to redirect ancient man's instinct for sacrifice away from idolatry and toward the worship of Hashem. The debacle of the egel demonstrated how powerful and seductive sacrificial worship was to the ancient imagination and how easily it could slide into idolatry. For that reason, the Torah established a different and carefully structured system of korbanot, allowing those generations to express reverence through korbanot, but directing that impulse exclusively toward Hashem.

**Historical Approach To Mitzvot**

This approach reflects the Rambam's broader tendency to explain mitzvot within their historical context. For example, he suggests that the prohibitions of sha'atnez and of removing the pe'ot were meant to distance us from contemporary pagan practices. Certain religious sects wore garments of mixed wool and linen or shaved the corners of their heads as part of their rituals. The Torah therefore prohibited these practices to separate Jewish life from those pagan rites.

What made the Rambam's position controversial is the implication that once the socio-cultural context disappears, the mitzvah might no longer be necessary. For religious Jews who view the word of Hashem as eternal and transcending specific cultural moments, this is unimaginable. Explaining mitzvot primarily through historical circumstances can make them seem temporary and can reduce them from expressions of divine command to responses to social conditions.

A similar discomfort surrounds the Rambam's view of korbanot. By presenting them as a redirection of ancient sacrificial impulses, his approach appears to diminish their divine character and raises the unsettling possibility that, at some stage of religious development, they might become obsolete. Making explicit what the Rambam only suggested implicitly, Rav Kook also wondered whether in the future animal korbanot might no longer be necessary. He did not state this categorically but merely raised the possibility that if humanity rises to a higher spiritual state, the service of the Mikdash might take a different form.

His position, however, remains a minority view, in part because it is so difficult to imagine halacha without korbanot.

**A Difficult Imagination**

It is difficult to imagine that such a central feature of the Torah and of halachic life would simply disappear. Korbanot stand at the heart of the Torah and are woven into our daily tefillah and the rhythm of the chagim. We pray constantly for the rebuilding of the Mikdash and for the restoration of the avodah. To suggest that these hopes are merely metaphorical, that we long for a rebuilt Mikdash but without korbanot, edges toward intellectual dishonesty. Yet if we are honest with ourselves, we must also ask whether we can realistically imagine the return of blood sacrifices.

#### A Revolution Of Consciousness

Evidently, though we cannot imagine ourselves drawn to korbanot, our imagination may simply be limited by the contours of our current worldview. At present we inhabit a cultural and moral space that recoils from the imagery of blood ritual. It feels distant from our religious instincts and jars against our sensibilities.

Yet redemption may transform not only the world around us but also the human mind itself. When the presence of Hashem becomes manifest, human consciousness will expand and categories that now feel foreign may assume entirely different meaning.

#### Inner Transformation

There is much debate about whether the arrival of Moshiach will unfold through an apocalyptic upheaval that reshapes the existing order, or whether the world will continue largely as it is, with history adjusted through renewed Jewish sovereignty and our return to Yerushalayim. The Rambam famously adopted the latter position, insisting that olam k'minhago noheg, the world will continue to function much as it does now. Others envisioned a far more dramatic and transformative messianic era, one that overturns the familiar structures of history.

Yet regardless of how one imagines the changes in the world around us, the arrival of Moshiach will undoubtedly transform the world within us. A reality in which the presence of Hashem is unmistakable will inevitably alter the texture of human experience. Living in a world where divine providence is visible, where history unfolds with a clarity we have never known, will reshape the way we interpret events and understand our place within them. The restoration of prophecy will also reshape the delicate balance between divine guidance and human autonomy. And the manifest presence of Hashem may spark a profound revolution of consciousness, allowing us to move beyond the limits of our current imagination. Ceremonies of the Mikdash that today feel distant or difficult to comprehend may one day appear meaningful and compelling, experienced in ways far richer and more resonant than we can presently envision.

The appearance of Hashem in our world will be so dramatic and so revolutionary that it will recalibrate the way we experience avodat Hashem. What now feels alien may one day appear radiant with meaning. We may yet discover a beauty in korbanot that presently lies beyond the reach of our imagination.

#### Fragile Assumptions

Even within ordinary history we occasionally experience moments that force us to rethink what once felt unimaginable.

It is often challenging to step outside our current assumptions and imagine a reality different from the one we inhabit. Human nature inclines us to believe that the structures of our present world will remain stable and enduring into the future. We live within familiar frameworks and assume that they will continue unchanged. Yet the past several years have confronted us with moments that shattered these assumptions. Only five years ago, the coronavirus pandemic overturned our basic expectations about health, society, and daily life. None of us could have imagined the year that awaited us. We could not picture ourselves davening outside of shul. We could not foresee the sweeping disruption to nearly every aspect of ordinary life.

Three years later our assumptions were shattered again. We believed we had established security and deterrence along our southern border. The savage attack of Hamas on October 7, 2023 overturned that confidence and thrust us into a new and painful reality. Those six dark hours carved themselves into our national memory, permanently altering the way we view our security and

our vulnerability. Over the past two and a half years our outlook has continued to shift. For years we understood ourselves to be surrounded by hostile forces, all bent on our destruction. One by one, however, many of those forces have collapsed or been sharply degraded in their ability to threaten us. Only after dismantling large parts of their terror infrastructure did we fully grasp the magnitude of the danger that had encircled us. Even as we remain locked in a second confrontation with the murderous regime in Iran, it has become increasingly apparent that our security landscape, though still precarious, is significantly stronger than it was before October 7. If the past six years have taught us anything, it is that events far beyond the scale of ordinary human expectation can suddenly break into our world. They reshape our consciousness and force us to see reality in ways we could never have imagined beforehand.

The return of Hashem's Shechinah to this world in an open and unmistakable manner will far surpass any of these events. It will not merely change the world around us; it will reshape our consciousness itself. In such a world our spiritual imagination may expand beyond its current limits.

Will that transformation allow us to appreciate korbanot in ways we cannot presently grasp? It is entirely possible that what now feels distant from our sensibilities will one day appear natural, meaningful, and even beautiful within a world suffused with the presence of Hashem.

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Potomac Torah Study Center

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May Hashem protect Israel and Jews everywhere. May Hashem's protection shine on all of Israel, the IDF, and Jews throughout the world. We mourn those of our people who have perished since attacks have resumed. May the IDF and the U.S. soon force Iran to seek peace, and may a new era bring security and rebuilding for both Israel and all others who genuinely seek peace.

Sefer Vayikra consists entirely of laws, except for two short narrative sections. The end of Sefer Shemot indicates why the Torah focuses so heavily on legal issues. Once Hashem's presence (a cloud during the day and fire at night) comes to rest on the Mishkan, the intensity of His presence is too great even for Moshe to approach without God first inviting him (40:35). B'Nai Yisrael do not move from the base of Har Sinai until 12 Iyar of the second year after leaving Egypt (Bemidbar 10:11). During the entire period when God presents the laws in Vayikra to Moshe, and Moshe delivers them to B'Nai Yisrael, the people remain by the base of Har Sinai. Once Hashem's presence descends onto the Mishkan, the people must learn and observe the regulations for becoming and remaining tahor (ritually pure) so they can come close to the Ohel Moed and participate in the rituals there. Vayikra, then, is primarily the book of what B'Nai Yisrael must observe and do to become and maintain ritual purity (tahara) so they can live in Hashem's presence.

The basic activity involving B'Nai Yisrael near the Ohel Moed is the korbanot (daily, Shabbat, and Yom Tov). The root of korban is "harov," which means "to come near." Sefer Vayikra opens with the laws of bringing a korban (Vayikra) and the procedures for the kohen performing the korban (Tzav).

Rabbi David Fohrman identifies three basic types of korbanot. An olah is a burnt offering – the entire animal is burnt, and the smoke goes up to God. A shlamim is a peace or shared offering. A small portion of the animal is burned, and the smoke goes up to Hashem. Some parts are reserved for the kohanim to eat. The remainder is for the family bringing the korban – and often for friends and other relatives (especially for a large animal that feeds dozens of people). A chatat or sin offering makes up for an unintentional transgression. Some of the chatat remains on the alter as a burnt offering, but

most of the meat goes to the Kohanim (representatives of Hashem) to eat. Since the destruction of the Second Temple, approximately 2000 years ago, there has been no place where Jews have been able to bring korbanot. An obvious question is whether, after more than 2000 years, the Third Temple will include korbanot. Rambam and Ramban are the leaders in raising this issue. Rambam, in his Guide to the Perplexed, argues that people at the time of the Temples could not have conceived of any form of worship other than korbanot. Ramban, however, counters that the detailed laws of korbanot and history of sacrifices going back to the beginning of humans convince him that korbanot are basic to maintaining a relationship between man and God. For more discussion, see the article below by Rosh Yeshiva Dov Linzer. Rabbi Lord Jonathan Sacks, z”l, turns the discussion around and focuses on what life wants from us. Rabbi Sacks turns to Holocaust Survivor and therapist Viktor Frankl, z”l, who developed a psychotherapy based on “man’s search for meaning.” To Frankl, the way to find meaning in life is to search for the reason each of us is in the world. Each of us has a role to play during our lifetime, and we should seek that role – and do the best we can to make our life meaningful. This philosophy helped Frankl survive in Auschwitz, and he used this focus to help many other Holocaust inmates and survivors cope with the horrors they faced.

Rabbi Dr. Katriel (Kenneth) Brander observes that the Torah calls one who brings a korban “adam” (a person) but changes to “nefesh” (soul) to describe a poor person who brings a grain offering. Rabbi Brander interprets that the Torah (Hashem) places a higher value on a simple, inexpensive offering of a poor person than on a more expensive korban of a wealthier person. When a poor person brings even a simple grain offering, he gives it with his own soul, and that gift is very special to God. In both cases, however, Isaiah states that God is open to mitzvot and teshuvah from all Jews – His love transcends human failure.

Rabbi Brander has frequently written about how many Israelis have responded to attacks from Iran, Gaza, and Hezbollah by increasing their levels of mitzvot. Some Haradi young people have responded by joining IDF (and performing tasks that enable them to avoid violating halacha). Some secular Israelis have started observing kashrui and Shabbat. Sefer Vayikra is an appropriate time to applaud increases in people’s mitzvot. As we look forward to Pesach, we can become more optimistic for the future of our people, both in Israel and elsewhere in a world that has been much more dangerous recently than for many prior years .

Shabbat Shalom,  
Alan and Hannah

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**Parashah Vayikra: Privacy, Confidentiality, and Secrets in Jewish Law**  
**Rabbi Daniel Z. Feldman**

Before the Torah launches into the legislation of the sacrificial system, it conveys, in its very first verse, a rule of striking contemporary relevance. God calls to Moses and speaks to him from the Tent of Meeting, and the verse concludes with the word *laimor*, “saying,” granting Moses permission to transmit what he has been told. The Talmud (Yoma 4b, per Leviticus 1:1) derives from this that had such permission not been explicitly granted, it would not have been appropriate for Moses to repeat the communication. Information shared in confidence carries with it an inherent restriction on further dissemination, unless and until the original speaker explicitly grants permission to repeat it.

This principle stands as one of the central pillars of the laws of appropriate speech as they relate to the domain of privacy and confidentiality, a domain that, while ancient in its sources, has become one of the most pressing concerns of contemporary halakhic discourse.

**The Peddler’s Route**

The biblical prohibition of talebearing is formulated in Leviticus (19:16): “Do not go as a peddler (*rokhel*) among your people.” The choice of the

word *rokhel*, a traveling merchant, is itself instructive. A peddler moves from place to place, carrying goods from one location and depositing them at another. The metaphor captures something essential about the dynamic of harmful speech: information, like merchandise, is lifted from one context and transported to another, where it causes damage.

On a textual level, the same root appears in Proverbs (11:13; see similarly 20:19): “A talebearer (*rakhil*) reveals secrets; but he who is of a faithful spirit conceals the matter.” It should be noted that some, such as Rabbenu Yonah and the Vilna Gaon, interpret the verse as saying that a *rokhel* is likely to reveal secrets, but not necessarily that revealing secrets is itself an act of *rekhilut*; that is, however, the interpretation of Ibn Ezra and others. The definitional connection, on the broader reading, is significant: the talebearing prohibited by the Leviticus verse encompasses not only negative information but anything which is private, of any nature.

The Talmud’s sweeping assertion that anything one is told by another person may not be related to any other without explicit permission is subject to some qualification. Some later authorities understood this as recommended behavior rather than an absolute prohibition (see Chafetz Chaim, *Hilkhot Lashon Hara* 2:13, and R. Betzalel Stern, *Responsa BeTzel HaChokhmah* IV, 84, based on Dina DeChayei to Semag, *lavin* 9, and Meiri to Yoma; Maimonides does not record a prohibition; see also R. Yehudah Assad, *Responsa Yehudah Ya’aleh*, 19). On the other hand, the commentary of Ohr HaChaim (Exodus 7:8–9 and 25:2) implies that an actual prohibition is involved, as does the language of the *Sheiltot DiRav Achai Gaon* (28, though R. Stern interprets this as nonliteral). The Semag (*lavin* 9) quotes the Talmudic statement verbatim, leading some to conclude that he perceives a biblical prohibition; the Torah Temimah (Leviticus, loc. cit.) interprets the Semag this way, though he himself maintains that the Talmudic association is an *asmakhta* and thus constitutes a rabbinic prohibition. Practically, the prohibition of repeating a statement without express permission is recorded in Magen Avraham (*Orah Chayyim* 156), who adds that if there is an explicit directive not to repeat the information, doing so would constitute *lashon hara*. Nonetheless, if the statement is clearly of a confidential nature, whether because the content or context indicates as such, or the speaker explicitly identifies it as such, a clear prohibition applies in any case.

**What Counts as Harm**

The conceptual underpinning of the privacy concern within *lashon hara* emerges most clearly from Maimonides. In one of his formulations of the prohibition, he defines *lashon hara* to include the revelation of any information that would be harmful to the subject. His delineation of “harm” is notably expansive, encompassing not only material or reputational damage but also anguish, the emotional suffering felt when one’s privacy is breached.

This categorization applies to one who reveals private information to others regardless of whether he obtained it legitimately or illegitimately. It would also address the obtaining of others’ private information in and of itself, even if it is not disseminated to any third party.

This last point deserves emphasis. It might seem intuitive that *lashon hara* is only violated when one communicates with another person, that there must be a speaker and a listener. But as some authorities have formulated, there is no reason why the talebearer cannot play both roles in the process, acting as both speaker and listener, communicating information effectively to himself (see R. Refael Stern, *Nizkei Shechenim*, p. 179). This was phrased directly by R. Yaakov Chagiz (1620–1674), who posed the rhetorical question: “What difference does it make if one peddles tales to another, or to one’s self?” (*Responsa Halakhot Ketanot* I, 276). The intrusion into private information, regardless of whether it is subsequently transmitted, is itself the violation.

**Rekhilut and the Erosion of Trust**

The related prohibition of *rekhilut*, often translated as tale-carrying, i.e., reporting to a person what others have said about him, is also relevant here. While it is commonly understood that this transgression is committed when one relates a private conversation to the subject of that conversation, thus

provoking his anger against the original speaker, Maimonides' formulation does not explicitly state that to be the case. Some commentaries read his model of *rekhlut* as the general exposure of secrets, which inflicts tremendous harm on society through the erosion of trust (this interpretation is advanced in *Kodesh Yisrael*, 2:1). Early commentators, such as the *Kesef Mishneh*, who add the detail that the listener is the subject, would not necessarily be differing from this interpretation; the point may simply be that a secret will only be of interest to parties who are directly affected, and thus the risk of causing damage through revelation is greater in that context.

#### Privacy as a Value System

Beyond the specific prohibitions of *lashon hara* and *rekhlut*, broader principles of the Torah apply to the domain of privacy. The commandment to "love your fellow as yourself" (*Leviticus* 19:18), appearing just two verses after the prohibition of *talebearing*, has been interpreted by many authorities as carrying prohibitory force as well. While it is impossible, practically, to provide care for others in the form of attention and service to the same degree as one does for oneself, it is possible to apply "as yourself" to the negative: one should not do to others what one would not want done to himself. Accordingly, the verse prohibits any type of behavior that can be reasonably interpreted as universally undesirable. Many authorities have explicitly included breaches of confidentiality and privacy within this directive.

It is important to point out that the mandates relating to privacy are not purely victim-based, and therefore do not necessarily disappear if the subject is not opposed to the revelations. The Torah describes how the Jewish people were praised by Bilam, an archenemy who had come with intent to curse them. "How goodly are your tents, O [People of] Jacob" (*Numbers* 24:5). The Talmud (*Bava Batra* 60a) explains what had impressed him: he saw that the people lived with modesty and privacy, in dwellings whose doors did not open opposite each other, allowing their neighbors a full view of the interior. The implication is that it is irrelevant whether or not the neighbors themselves wanted to be seen; modesty is a communal standard and value to uphold, one that draws from many principles of Jewish law and philosophy, but with a strong basis in the precepts of *lashon hara*.

#### Damage Through Seeing

The Talmud (*Bava Batra* 2a–3a and 59a–b) considers the question of damage inflicted upon a person who has his privacy violated through being seen against his will, what is known as *hezek re'iyah*, "damage through seeing." Much like damage inflicted through malicious speech, no monetary penalties are imposed for such a violation, but it is nonetheless recognized as an offense, resulting both in a codified prohibition and the possibility of injunctive relief when applicable (see Rama, *Choshen Mishpat* 154:3 and 7; *Sefer Me'irat Einayim* #14; *Netivot HaMishpat* #18; see also R. Yitzchak Zilberstein, *Torat HaYoledet*, p. 168).

The commentaries analyze the nature of this offense (see the discussions in R. Yisrael Yaakov Kanievsky, *Kehillot Yaakov*, *Bava Batra*, 1, and R. Asher Weiss, *Minchat Asher*, *Bava Batra* #2). To some, the focus is the emotional and psychic suffering people undergo when they are violated on a personal level. Such anguish may not result in the collection of monetary damages, but it is understood as genuine and harmful. Alternatively, or perhaps additionally, some see the issue as essentially a monetary tort: by compromising the privacy of another, one restricts that person's ability to use their property as desired, resulting in reduced productivity of business endeavors or an obstruction to the subject's obtaining the full value of his property. The unwanted visibility imposes a monetary loss, albeit indirectly. Again, such indirect economic harm is not actionable as far as collecting penalties, but is nonetheless prohibited.

Particularly noteworthy is a third perspective, implied by Nachmanides in his Talmudic commentary (*Chiddushim to Bava Batra*, 59b, s.v. *ha detenan*). He connects the issue of *hezek re'iyah* to an unspecified concern of *lashon hara*. His intent may be to assert that *lashon hara*, as a generalized concern, is breached when the boundaries of privacy are lowered and neighbors are unnecessarily intertwined in each other's affairs, and this is true even before

one word of gossip is spoken. The mere exposure of what should otherwise be personal lays the foundation of the mentality that is part of "talebearing." Some interpret Nachmanides' comments in a more victim-based fashion, suggesting that he is alluding to what later authorities expressed more explicitly: accessing the private information of another, even without revealing it to a third party, constitutes a violation of *lashon hara* (see *Sha'arei Avraham*, pp. 308–309). This may find precedent in an earlier source, the Jerusalem Talmud (*Pe'ah* 1:1), where a listing of offenses included in *lashon hara* includes "he who knows it." This condemnation of a seemingly passive state may actually refer to one who actively seeks to learn information that is meant to be confidential (*Responsa VeDarashta VeChakarta*, III, *Choshen Mishpat*, 7; the commentary *Pnei Moshe* to the Jerusalem Talmud interprets the passage differently).

#### Eavesdropping and the Limits of Silence

The Talmud's concern for *hezek re'iyah* is not paralleled with any expressed concern for "damage through hearing." Later authorities, however, are quick to point out that this should not be understood as permission for eavesdropping. The context in the Talmud is that of building construction and the limitations placed upon structures regarding visibility of neighboring properties. A neighbor's exposure to unwanted visibility can interfere with construction plans that pose that risk; by contrast, if a neighbor is worried that another's house will be placed in earshot, allowing him to overhear private conversations, this is not sufficient to prevent the construction, as the responsibility falls on the speaker to adjust his volume to avoid being overheard (see Meiri to *Bava Batra* 2a and *Responsa R. Eliyahu Mizrachi [Re'em]* #8; *Sha'arei Avraham*, pp. 312–313, suggests that the distinction is due to the fact that overhearing requires no effort, while seeing into another's property takes intent). But intentional eavesdropping on the personal conversations of others is certainly prohibited (see *Emek HaMishpat*, *Hilkhot Shekhenim*, #26, and R. Shlomo Deichovsky, in the journal *Techumin*, XI, pp. 299–312).

Several elements converge in this prohibition. The mandate to "love your fellow" and the prohibition of *talebearing* are both implicated. The Talmud also prohibits *geneivat da'at*, literally "stealing knowledge," generally understood as deceptive behavior, and some have associated this prohibition with the unjustified appropriation of information, whether as intellectual property theft or as invasion of privacy (see *Responsa Chik'kei Lev*, I, YD, 49).

The great medieval authority Rabbenu Gershom (960–1040) imposed a communal sanction (*cherem*) against one who would read another's mail (see *Responsa Maharam MiRotenburg*, Prague edition, IV, 1022; *Shiltei Giborim*, *Shavuot* ch. 5, 17a in pages of the Rif; *Knesset HaGedolah/Be'er Heitiv*, YD 334, glosses to *Tur* #5; *Kol Bo*, 116; and *Responsa Maharam Mintz*, 102:73). This sanction has also been taken to prohibit the recipient of mail from disclosing the contents to a third party (see *Chik'kei Lev*, *ibid.*). Some later authors understood the sanction to include eavesdropping, while others argued forcefully that such behavior is already prohibited by the Torah itself (see the debate between R. Tzvi Spitz, *Responsa Mishpetei HaTorah*, I, 92, and *Responsa VeDarashta VeChakarta*, I, YD, 46). The two positions do not necessarily create a practical, or even much of a theoretical, difference; the behavior may be prohibited on a Biblical level and reinforced by the later communal sanction.

Nonetheless, there may be factors such as self-protection that can justify overriding these prohibitions, as R. Yitzchak Zilberstein discusses in separate treatments of eavesdropping (*Chashukei Chemed*, *Bava Batra*, 4a, p. 46, s.v. *of hashamayim*) and the recording of conversations without the other party's knowledge (*ibid.*, 39a, pp. 217–218, s.v. *lo timru*; see also *Chik'kei Lev*, *ibid.*, for an earlier version of this approach). It can be presumed that the threshold for such evaluation varies in correlation with the severity of the infringement, with eavesdropping considered a greater violation than second-party recording, a distinction reflected in American law, which requires a warrant in the first instance and, in many states, not in the second.

Professional Confidentiality

Doctors and other similar professionals are bound to confidentiality regarding their services, both by the dictates of lashon hara and related precepts, and by professional ethical standards, sometimes emphasized through an oath, which may carry independent halakhic significance. Nonetheless, there are circumstances when disclosure may be indicated, either for the protection of the patient or client, or for the protection of others. In these cases, halakhic authorities often mandate disclosure, while some also give weight to considerations of the deleterious effect this may have on other patients and the related concern about loss of professional license (see R. Ovadiah Yosef, Responsa Yehaveh Da'at, IV, 60; R. Nachum Rabinovitz, Responsa Siach Nachum, 117; R. Yaakov Ariel, Responsa BeOhalah Shel Torah I, 83; R. Yitzchak Zilberstein, in the journal HaBe'er [Sanz], XXIV, pp. 63–69; and Ohev Yamim, diyunim, #4). The Torah's legislation of lashon hara, rekhilus, hezek re'iyah, and bal tomar all converge on a single principle: that the private sphere of another person is not merely a protected legal category but a sacred domain. The call that opens Vayikra, intimate, directed, meant for one recipient alone, reminds us that discretion is core to dignity, and that a culture of genuine respect for privacy and appropriate confidentiality is the foundation of the trust upon which a holy society is built.

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Vayikra 5786: The Beauty of a Bird  
By Michal Horowitz

With the reading of Parshas Vayikra we begin Sefer Vayikra, the third book of the Torah. If Sefer Shemos chronicled the birth of the Jewish nation - from slavery to redemption, from Egypt to Sinai, and from Revelation to the building of the Mishkan - then Sefer Vayikra focuses on the avodah that would take place within that sacred space.

Much of our parsha discusses the various korbanos that were brought in the Mishkan, and later in the Beis HaMikdash. Among these offerings was the korban brought from birds - either a tor (turtledove) or a ben yonah (young dove).

The Torah instructs that when such a korban is brought, the kohen performs the avodah and then burns the bird upon the mizbayach (Copper Altar). The pasuk tells us:

והקריבו הבהן אליהם וקלף את ראשו וקלף את ראשו והקטיר המזבח על קיר המזבח - And the kohen shall bring it near to the altar, and nip off its head, and cause it to [go up in] smoke on the altar, and its [the bird's] blood shall be pressed out upon the wall of the altar (Vayikra 1:15).

Two pasukim later the Torah teaches:

ושפע אתו בכנפיו לא יבדיל והקטיר אתו הבהן המזבח עליהם אשר עליהם עלה הוא - And he shall split it open with its wing feathers [intact], but he shall not tear it completely apart. The kohen shall then cause it to [go up in] smoke on the altar, on top of the wood which is on the fire. It is a burnt offering, a fire offering, a pleasing fragrance to Hashem (1:17).

Commenting on this offering, Rashi notes a fascinating detail. The wings of the bird are burned together with the korban. Rashi explains that when the wings burn, they emit a strongly unpleasant odor. One might have thought that this part of the bird should be removed before the offering is burned.

Why then are the wings included?

Rashi explains that the bird offering was generally brought by a poor person. The Torah therefore says that the entire bird should be burned upon the altar, wings included, even though they produce an unpleasant smell. The reason is because this is the offering of a poor person, and HKB"H says: כְּדֵי שְׂיֵהָא - so that the altar is filled and beautified with the offering of a poor person.

Chazal are teaching us that Hashem cherishes the korban of the poor person. While the wealthy individual might bring a large animal offering, the poor person can only afford a small bird. If the wings were removed, the korban would appear even smaller. Therefore the Torah teaches that the wings

remain, allowing the offering to appear full and complete upon the mizbayach.

What an incredibly beautiful lesson this teaches us.

In the eyes of HKB"H, the value of a korban is not measured by its size or its cost. It is measured by the heart and soul of the person who brings it.

The wealthy person may bring a large animal offering. The poor person brings a small bird. Yet if that bird represents the full ability of the one who offers it, then that korban is precious before Hashem.

In the absence of the avodah of korbanos today, we must recognize that this lesson and message extends far beyond the korbanos of the Mishkan and the BHM"K.

In our own lives, people serve Hashem in many different ways. One person may give large amounts of tzedaka. Another may only be able to give a small sum. One person may have the time and ability to accomplish great things for the community. Another may only be able to contribute in smaller ways. But HKB"H does not measure our service by comparison to others. He measures each person according to his or her own ability, effort, and sincerity.

When a person gives what he or she truly can - that offering is beloved before Hashem. As Rashi continues and says: לומר לך אהד המרבה ואהד הממעט: ובלבד שיכונן את לבו לשמים, to teach you whether one offers much or little, it is equally pleasing to Hashem, provided that he directs his heart to Heaven (Rashi to Vayikra 1:17).

The small bird with its wings burning upon the altar reminds us that no sincere act of avodas Hashem is ever insignificant. When we give from the fullness of our heart and according to our ability, that offering rises upward and is cherished before HKB"H.

This idea is echoed elsewhere in the Torah as well. When the Torah describes the korbanos, it repeatedly refers to them as a 'ריח ניחוח לה' - a pleasing aroma before Hashem. Chazal explain that this does not mean that HKB"H is in need of offerings or their fragrance. Rather, the "pleasing aroma" refers to the fact that the will of Hashem has been fulfilled. When a person brings an offering with sincerity, humility, and devotion, that act itself is precious before Him. Whether the offering is large or small, costly or simple, what matters most is the heart and intention with which it is brought. May we merit to serve Hashem with kavanas ha'lev, correct intentions of heart, as well as the true ratzon of our neshamos, our pure souls. And in this merit, may we soon witness the restoration of the avodah in the BHM"K with the coming of the ultimate redemption, speedily and in our days.

In Nissan they were redeemed, in Nissan they will be redeemed (R"H 11a).

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