

Tyrannosaurus



Aish

A highly d'extinct-wished torah newsletter that helps fossil-itate good carnivorsation

CHIEF RABBI LORD JONATHAN SACKS

Covenant & Conversation

This sedra, speaking about sacrifices, prohibits the eating of blood: Wherever you live, you must not eat the blood of any bird or animal. If anyone eats blood, that person must be cut off from his people. (Lev. 7:26–27)

This is not just one prohibition among others. The ban on eating blood is fundamental to the Torah. For example, it occupies a central place in the covenant God makes with Noah – and through him, all of humanity – after the Flood: “But you must not eat meat that has its lifeblood still in it” (Gen. 9:4). So too, Moses returns to the subject in his great closing addresses in the book of Deuteronomy: But be sure you do not eat the blood, because the blood is the life, and you must not eat the life with the meat. You must not eat the blood; pour it out on the ground like water. Do not eat it, so that it may go well with you and your children after you, because you will be doing what is right in the eyes of the Lord. (Deut. 12:23–25)

What is so wrong about eating blood? Maimonides and Nahmanides offer conflicting interpretations. For Maimonides – consistent with his programme throughout *The Guide for the Perplexed* – it is forbidden as part of the Torah’s extended battle against idolatry. He notes that the Torah uses identical language about idolatry and eating blood: I will set My face against that person who eats blood and will cut him off from his people. (Lev. 17:10)

I will set My face against that man [who engages in Moloch worship] and his family and will cut him off from his people. (Lev. 20:5)

In no context other than blood and idolatry is the expression “set My face against” used. Idolaters, says



Maimonides, believed that blood was the food of the spirits, and that by eating it, they would have “something in common with the spirits.” Eating blood is forbidden because of its association with idolatry.¹

Nahmanides says, contrariwise, that the ban has to do with human nature. We are affected by what we eat: If one were to eat the life of all flesh, and it would then attach itself to one’s own blood, and they would become united in one’s heart, and the result would be a thickening and coarseness of the human soul so that it would closely approach the nature of the animal soul which resided in what he ate...

Eating blood, implies Nahmanides, makes us cruel, bestial, animal-like.²

Which explanation is correct? We now have copious evidence, through archaeology and anthropology, that both are. Maimonides was quite right to see the eating of blood as an idolatrous rite. Human sacrifice was widespread in the ancient world. Among the Greeks, for example, the god Kronos required human victims. The Maenads, female worshippers of Dionysus, were said to tear living victims apart with their hands and eat them. The Aztecs of South America practised human sacrifice on a vast scale, believing that without its meals of human blood, the sun would die: “Convinced that in order to avoid the final cataclysm it was necessary to fortify the sun, they undertook for themselves the mission of furnishing it with the vital energy found only in the precious liquid which keeps man alive.”

Barbara Ehrenreich, from whose book *Blood Rites: Origins and History of the Passions of War*,³ these facts come, argues that one of the most formative experiences of the first human beings must have been the terror of being attacked by an animal predator. They knew that the likely outcome was that one of the group, usually an outsider, an invalid, a child, or perhaps an animal, would fall as prey, giving the others a chance to

¹ Maimonides, *The Guide for the Perplexed*, III:46.

² Nahmanides, *Commentary to Leviticus 17:13*.

³ Barbara Ehrenreich, *Blood Rites: Origins and History of the Passions of War* (New York: Metropolitan, 1997).

HEYUANNIA HEAR SOMTHING? TYRANNOSAURUS AISH IS A IS SUPER
TAIL-ENTED PARSHA NEWSLETTER THAT'S CERTAINLY WORTH
(EXCA)VATING FOR. HOW GOOD IS IT, JURASSICKING ME? SO GOOD
IT'LL HAVE YOU RAPTOR-OUND IT'S FINGER. OR IT'S SPIKEY TAIL.
OR WHATEVER.



Hopefully you'll get the (paleontolo)gist of all these ridiculousaurus
references. You might think you've been herbivore, but when the stegs are
this high we've gotta grow a spinosaurus & just dig through. Seriously,
Iguanodon't wanna be the one to have to say this, but stop stomping
around & tri(cera)topping this holiday off with a growl. Or whatever happy
sound these things make. No, not the crunching sound while they're
eating. Don't get gross, here. This is a family publication!
I dino what else to say besides have a happy Purimasaurus!

escape. It was this embedded memory that became the basis of subsequent
sacrificial rites.

Ehrenreich's thesis is that "the sacrificial ritual in many ways mimics
the crisis of a predator's attack. An animal or perhaps a human member of
the group is singled out for slaughter, often in a spectacularly bloody
manner." The eating of the victim and his or its blood temporarily occupies
the predator, allowing the rest of the group to escape in safety. That is why
blood is offered to the gods. As Mircea Eliade noted, "the divine beings who
play a part in initiation ceremonies are usually imagined as beasts of prey –
lions and leopards (initiatory animals par excellence) in Africa, jaguars in
South America, crocodiles and marine monsters in Oceania."¹ Blood
sacrifice appears when human beings are sufficiently well organised in
groups to make the transition from prey to predator. They then relive their
fears of being attacked and eaten.

Ehrenreich does not end there, however. Her view is that this
emotional reaction – fear and guilt – survives to the present as part of our
genetic endowment from earlier times. It leaves two legacies: one, the
human tendency to band together in the face of an external threat; the
other, the willingness to risk self-sacrifice for the sake of the group. These
emotions appear at times of war. They are not the cause of war, but they

¹ Mircea Eliade, *Rites and Symbols of Initiation: The Mysteries of Birth and Rebirth*
(Dallas: Spring Publications, 1994).

invest it with "the profound feelings – dread, awe, and the willingness to
sacrifice – that make it 'sacred' to us." They help explain why it is so easy to
mobilise people by conjuring up the spectre of an external enemy.

War is a destructive and self-destructive activity. Why then does it
persist? Ehrenreich's insight suggests an answer. It is the dysfunctional
survival of instincts, profoundly necessary in an age of hunter-gatherers,
into an era in which such responses are no longer necessary. Human
beings still thrill at the prospect of shedding blood.

Maimonides was right to see in the blood sacrifice a central
idolatrous practice. Nahmanides was equally correct to see it as a symptom
of human cruelty. We now sense the profound wisdom of the law forbidding
the eating of blood. Only thus could human beings be gradually cured of the
deeply ingrained instinct, deriving from a world of predators and prey, in
which the key choice is to kill or be killed.

Evolutionary psychology has taught us about these genetic residues
from earlier times which – because they are not rational – cannot be cured
by reason alone, but only by ritual, strict prohibition, and habituation. The
contemporary world continues to be scarred by violence and terror. Sadly,
the ban against blood sacrifice is still relevant. The instinct against which it
is a protest – sacrificing life to exorcise fear – still lives on.

Where there is fear, it is easy to turn against those we see as "the
other" and learn to hate them. Which is why each of us, especially we
leaders, have to take a stand against the instinct to fear, and against the
corrosive power of hate. All it takes for evil to flourish is for good people to
do nothing. *Covenant and Conversation 5779 is kindly supported by the
Maurice Wohl Charitable Foundation in memory of Maurice and Vivienne
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*"Do not meddle in the affairs of dragons, for you are crunchy and
taste good
with ketchup." - Puff*



RABBI SHLOMO RISKIN

Shabbat Shalom

"**A**nd the Lord spoke to Moses saying: 'Command Aaron and his
sons, saying, this is the law of the burnt offering...'" (Leviticus 6:1–
2) When first encountering the concept of animal sacrifices in the
book of Leviticus, we explored in depth the views of Maimonides and
Nahmanides. Maimonides, in his classic work, *Guide for the Perplexed*,
explained that the purpose of these sacrifices was in order to distance the
Jewish people from idolatry.

After all, having just emerged from Egypt, it was natural that their
spirits remained chained to an idolatrous system of sacrificial worship.

Hence Maimonides argues that the Israelites were so accustomed to the practice of animal sacrifices and the burning of incense that when the time arrived to create a new model of worship, out of necessity God based it on the Egyptian system which they had known.

“Because it is impossible to move suddenly from one extreme to the other.... divine wisdom...could not command that [the Israelites] leave all of those ways of worship, depart from them and nullify them. For such [a demand] would have been something that no human mind could expect, given the nature of the human being who is always drawn to that to which he is accustomed.” Therefore God retained the sacrificial acts, but transformed them into means rather than ends, declaring that they must become the implements for directing all such energies and activities into the worship of the one true God of the Universe.” Guide for the Perplexed, Part iii, Chap. 32

Perhaps another way of interpreting the Maimonidean position can be extracted from a striking Talmudic passage in Tractate Yoma. There we are told how the Jewish people complain to the Almighty that the inclination of idolatry has destroyed the Temple, burned down the Sanctuary, killed all the righteous, exiled the Israelites from their land, and – to add insult to injury – “...it is still dancing amongst us.” They request that it be vanquished. The Almighty accedes to their desire, and after a fast of three days and three nights, God allows them to destroy the evil inclination towards idolatry. And what is the object they destroyed? “He came forth in the image of a lion of fire emerging from the Holy of Holies” (Yoma 69b).

What a strange description for the evil inclination of idolatry, “a lion of fire emerging from the Holy of Holies!” The famous interpreter of Aggadot (Talmudic legends) Rabbi Shmuel Eidels (1555–1631), known as the Maharsha, apparently troubled by what appears to be such a positive image of evil idolatry, explains that this refers to the zodiac sign Leo (the lion), which rules the heavens during Av (August) when the holy Temple was destroyed. And indeed, the first Temple was destroyed largely because of the idolatrous practices of the Israelites.

The Hassidic master Rabbi Zadok Hakohen of Lublin is likewise surprised by the Talmudic description. After all, the lion is a most respected Jewish symbol, representing the majesty of Judah who is thrice identified with a lion in Jacob’s blessings: “Judah is a lion’s whelp; from the prey, my son, thou art gone up. He stooped down, he crouched as a lion, and as a lioness; who shall raise him?” (Genesis 49:9)

The lion is also an aspect of the divine merkava (chariot) in the vision of Ezekiel, and is generally depicted on the ark curtains (parokhet) guarding the Torah. Moreover, the Holy of Holies would hardly be a proper home for the evil inclination of idolatry.

And so he suggests that the message of the Talmudic passage is that every aspect of creation – including idolatry – has its roots in sanctity. When we reflect upon the various gods of the ancient world – the Sun and the Moon, Herculean strength, Zeusian power and Aphroditian beauty – they are all aspects of the physical world and the instinctive drives which are fundamental to the world around us even today.

One response to these physical and human drives is the ascetic option, denigrating and attempting to root out all physicality because of the dangers which can follow from uncontrolled addiction to their urges. This, however, has never been the Jewish response.

After all, the Almighty did not create us as disembodied spirits or ethereal intellects. The physical side of our beings must have value if it was created by God. The challenge is to direct – or sublimate – our instinctive drives properly, to see them as means and not ends, not to deny them but to ennoble them, and to utilize them in the service of the divine. This may well be the true meaning of Maimonides’ words.

When the Jews left Egypt, they still carried with them the imprint of Egyptian idolatries, the myriad of gods including manifestations of nature (the sun) and beasts, which they held up as ideals.

According to Maimonides, Leviticus is the history of how God redirected these idolatrous energies, teaching the Jews to build a Sanctuary as a means toward divine service, to sanctify sexual energy within the context of marriage and family, to utilize strength and power in order to recreate society in the divine kingship.

The fact of the matter is that what was true at the time when the Jews left Egypt has not necessarily changed to this day, and quite likely may never change. And therefore the Maimonidean position regarding the animal sacrifices – to wean the Israelites away from their previous Egyptian passions – is not a temporary solution for a particular generation; we are still in need of the directed discipline which will enable us to direct and ennoble our drives and passions to the service of the God of compassion and justice.

Textual evidence for this can be found at the end of the Talmudic passage we quoted earlier. The prophet cleverly warns the Israelites, after the evil instinct was given over into their hands: “Remember, if you kill him, the world will be destroyed” (Ibid). And so we read how they imprisoned the evil desire, and after three days not one egg could be found in the Land of Israel; apparently, without the sexual attraction between male and female, creation cannot exist. Indeed, the evil instinct is a “lion of fire” which can destroy or purify, depending upon how this natural force is utilized.

It may very well be that what Maimonides understood about the generation which left Egypt may turn out to be an eternal law of human nature: Our passions are not to be destroyed but are to be properly directed,



are not to be consumed but are to be consecrated. ©2019
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*What do you call a dinosaur with an extensive vocabulary?
A Thesaurus!*

RABBI BEREL WEIN

Wein Online

The daily permanent sacrifice that was offered in the Temple in Jerusalem and previously in the Tabernacle in the desert was called 'olah.' It was an offering that went completely to Heaven, so to speak, and was offered every morning and evening of each day of the year. It differed from other types of sacrifices in that it was consumed completely on the altar and no human being, not the priest who was the officiant or the person who, in certain cases, donated the sacrifice, had any direct physical benefit from the offering.

The public sacrifice that was brought twice a day came from public funds while the Torah allowed individuals who wished to, to donate this type of sacrifice. But the outstanding feature of this type of sacrifice was that no human being derived any physical benefit. Even when performing a positive commandment of the Torah, there always is an element of benefit and pleasure that accrues to the one performing the act.

Even though the Talmud discusses whether physical pleasures are allowed to be derived from performing commandments of the Torah, it is understood that when it comes to the offering of the sacrifice of the olah, even abstract pleasure and benefit is somehow not present. This type of sacrifice represents the ultimate in human service to the Divine without it being tarnished by personal gain and benefit.

The Torah is aware of the difficulty of coercing altruism on the part of human beings. Physically, spiritually and psychologically, we always have factors that influence us even when we are engaged in doing noble deeds and fulfilling positive commandments. The Torah comes to channel these factors but not to deny or to pretend that they are not part of the human makeup. As such, we see that in all other types of sacrifices that were offered in the Temple, there was some sort of physical human benefit, whether to the priest who officiated in bringing the sacrifice and even to the donor whose dollars brought the sacrifice to the Temple.

There were strict and detailed instructions as to what benefit could be had and in what state of purity the person who benefited from it had to be. This is always the pattern in the Torah, when it gives instructions as to how to conduct oneself in the physical world. We humans get practice in the necessary restraint that makes us special and not just another form of the animal kingdom. However, the public sacrifices that were to be brought



twice daily and would represent the Jewish people to its Creator, were meant to create an aura of altruism that would endow the Jewish public generally and the Temple service particularly with the required measure of holiness and devotion. And this could be achieved only by the constant repetition of offering the sacrifice of the olah. ©2019 Rabbi Berel Wein - Jewish historian, author and international lecturer offers a complete selection of CDs, audio tapes, video tapes, DVDs, and books on Jewish history at www.rabbiwein.com. For more

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RABBI AVI WEISS

Shabbat Forshpeis

Our parsha informs us that the priests' first task of the day was to remove the ashes from the offering sacrificed the previous day. (Leviticus 6:3) Is there any significance to this being the priests first order of business with which to start the day?

Samson Raphael Hirsch suggests that this mandate serves as a constant reminder that service of the new day is connected to the service of the previous day. After all, it was the ashes from the remains of yesterday's sacrifice that had to be removed. In one word: even as we move forward in time and deal with new situations and conditions it is crucial to remember that all that is being done is anchored in a past steeped with religious significance and commitment.

Another theme comes to mind. Just as a small portion of every food grown in Israel must be given to the priest (terumah), so is the priest responsible to remove the last remains of the sacrificial service (terumat ha-deshen). Thus, the entire eating and sacrificial experience is sanctified through a beginning or ending ritual. Terumah elevates the food as we give its first portion to the priest; terumat ha-deshen elevates the sacrifice as the kohen maintains contact even with the remains of the sacrificial parts. Not coincidentally, the portion given to the priest and the ashes removed by the priest are given similar names—terumah and terumat ha-deshen—as the word terumah comes from the word ru'um, to lift.

One last thought. The priest begins the day by removing the ashes to illustrate the importance of his remaining involved with the mundane. Too often, those who rise to important lofty positions, separate themselves from the people and withdraw from the everyday menial tasks. The Torah through the laws of terumat ha-deshen insists it shouldn't be this way.

A story reflects this point. A few years ago a husband and wife appeared before Rabbi Gifter, Rosh Yeshiva of Tels, asking him to rule on a family dispute. The husband, a member of Rabbi Gifter's kollel (an all day

Torah learning program) felt that as one who studied Torah it was beneath his dignity to take out the garbage. His wife felt otherwise. Rabbi Gifter concluded that while the husband should in fact help his wife he had not religio-legal obligation to remove the refuse.

The next morning, before the early services, the Rosh Yeshiva knocked at the door of the young couple. Startled, the young man asked Rabbi Gifter in. No, responded Rabbi Gifter, I've not come to socialize but to take out your garbage. You may believe it's beneath your dignity, but it's not beneath mine. And that may be the deepest message of terumat hadeshen. © 2019 Hebrew Institute of Riverdale & CJC-AMCHA. Rabbi Avi Weiss is Founder and Dean of Yeshivat Chovevei Torah, the Open Orthodox Rabbinical School, and Senior Rabbi of the Hebrew Institute of Riverdale

Two whales walk into a bar.

The first whale says to the other, "WOOOOOOO. WEEEEEEEEEEEEEOOOOO. WEEEEEEEEEEEEEEEEEEEEEEEEEEEEEEEEEOOOOOOOOOOOOOOOOOOOOOOOOO."
The second whale says, "Shut up Steve, you're drunk."



ENCYCLOPEDIA TALMUDIT

Blood Fest

Translated by Rabbi Mordechai Weiss

With reference to the consumption of Blood (Dam) which the Torah prohibits and imposes the punishment of "karat" (one's life is shortened), the minimum amount to be liable for the punishment of "karat" is equal to the volume of an olive (approximately 20cc). However in tractate Yevamot 114b, the minimum amount sited is a "Riviit" (approximately 80cc) four times the amount of an olive.

In the Responsa of Bnai Zion (Responsa 49) a question was posed regarding a person who was ill and was directed by his physician to eat daily the blood of an animal. In order that this person would not receive the punishment of Karat, Rav Etlinger advised him to eat less than the minimal amount sited above. However it was unclear to him whether it should be a kazayit or a Riviit. Some wanted to differentiate between eating coagulated or clear blood; however he did not accept this explanation.

To settle this dispute we must use the text which was recently printed by the "Yad Harav Herzog" on the alternate versions (Nuschaot) in the Talmud. There we find that even though in the same Tractate sited before (Yevamot) on our printed Vilna version, the words that appear are "but blood until there is a Riviit" (This was also the text in the Soncino Talmud which was the basis of the Vilna Talmud), in the written additions (a total of six) it reads, "until there is a "Kezayit". It also appears this way in the Beit Habichira of the Meiri, a text of the Rishonim (those Rabbis who lived approximately during the tenth to the fourteenth century) which was not available in the time of Rabbi Etlinger.

Using this text showing the various versions we can now explain and understand easily the truth without resorting to difficult Talmudic discussions ("pilpulim"), to explain the contradiction. © 2017 Rabbi M. Weiss and Encyclopedia Talmudit

Two antennas met on a rooftop, fell in love and got married. The wedding wasn't anything special but the reception was EXCELLENT!



RABBI DAVID LEVINE

Hashem Provides

In Parashat Vayikra, which was read last week, the emphasis was on the order in which the korbanot would be brought. Here, in Parashat Tzav, the emphasis is on the level of holiness associated with each korban. Korbanot were either considered part of the higher level of holiness, kodshei k'doshim, or of a lower level of holiness, kodshim kalim. A close study of the parshiot would demonstrate a difference between the order in which a korban was brought to the Mizbei'ach (Altar) and the order in which these korbanot are discussed when concentrating on their level of holiness.

The Korban Minchah is unlike most of the korbanot that we find. The Torah says, "And this is the teaching of the allegiance-(meal)-offering, the sons of Aharon shall bring it near before Hashem at the front of the Altar. And he shall lift out of it his handful of the fine flour (komitz) of the allegiance-(meal)-offering and of the oil thereof and all of the frankincense which is on the allegiance-offering and shall burn the memorial-part of it on the Altar as an expression of a hint of a desire to be pleasing to Hashem. And the remainder thereof shall Aharon and his sons eat as matzot it shall be eaten in a holy place in the courtyard of the Tent of Meeting shall they eat it. It may not be baked as leaven as their portion have I given it from My offerings made by fire; it is a holy thing of the holiest things like the sin-offering and like the guilt-offering. Every male among the sons of Aharon may eat it, it is an everlasting due for your descendants from the offerings made by fire to Hashem, everything that touches them shall become holy."

HaRav Shamshon Raphael Hirsch explains that, "in an overwhelming majority of cases where the term Minchah is used—not in connection with offerings—it has the meaning of a gift by which the giver recognizes the receiver as the arbiter of his fate, and by the gift acknowledges and expresses his dependence on, and bondage and subjection to, the receiver of the gift." Hirsch explains that this same definition which applied to a Minchah which is not an offering affects the meaning of a Minchah which is an offering. The person who brings a Minchah offering from his possessions acknowledges Hashem's control over him and expresses homage to Him as such. Before the handful (komitz) is separated, the flour is mixed with oil, has frankincense placed

over the mixture, after which it is brought to the Kohein for the k'mitzah ceremony. Here the Kohein gathers the flour, oil, and frankincense mixture and with his three middle fingers and takes as much of the mixture as will fit in the hollow space when these three fingers are pressed against the palm of the same hand. The thumb and the little finger are then used to scrape off any excess from above and below these middle fingers so that only the amount between them and the palm is used. The k'mitzah is burned on the Altar and the rest of the flour, oil, and frankincense mixture is given to the Kohein to eat.

HaRav Zalman Sorotzkin explains that the mixing of the flour, oil, and frankincense is done in a vessel which is holy and designated for use in the Temple. The flour and oil were mixed together first and then the frankincense was placed on top of the mixture. The entire mixture is holy even though only a rather small portion will be used. Since the entire portion that remains is holy it can only be used for holy things. Only a Kohein was permitted to perform the acts of preparing and presenting the Minchah so they were the only ones who could possibly be permitted to eat from it.

The Ramban designates four mitzvot which are learned directly from our passage: (1) the mincha must be eaten unleavened, (2) it must be eaten in the courtyard of the Tent of Meeting, (3) all the male children of Aharon must eat from it, and (4) whatever touches it shall become holy. If a Kohein brings the Minchah offering as a gift from himself, he does not eat from the leftover portion. The komitz is burned on the Altar and the rest is also burned otherwise it would be as if he brought nothing to the Temple. The Ramban learns that the k'mitzah must be scooped out in one scooping. The Kohen must scoop with three fingers rather than any device. The Ramban also learns that the entire process is governed by the warning against chametz, leaven. Even the remaining dough that will be eaten may not be baked into chametz. Nothing may be done until the k'mitzah from that offering has been placed on the fire of the Altar. A Kohein who was ineligible to serve because of blemishes was still to receive a portion of the dough.

The prohibition against chametz comes from, "It may not be baked as leaven as their portion have I given it from My offerings made by fire; it is a holy thing of the holiest things like the sin-offering and like the guilt-offering." Hirsch explains that since the k'mitzah which is eaten by the fire of the altar must not contain chametz, the portion eaten by the Kohein must also not contain chametz. Hirsch tells us that the left-over dough is part of a gift from the table of Hashem to the Kohanim. This gift is a reminder to the



Kohanim just as it is to the people that their daily existence comes directly from Hashem through the Sanctuary of Hashem. It is also important that the place where the Kohanim may eat from this Minchah be restricted to the Courtyard of the Temple, so that even the place in which it may be eaten acts as a reminder.

We have here the simplest of offerings, an offering which does not even require an animal. It is a frequent offering and requires little preparation and only a small financial outlay. The most difficult part of the offering is the k'mitzah which is performed by the Kohein. It is difficult to properly grab and maintain that small amount between the three fingers and the palm without losing some of the gathered amount which would disqualify the procedure. Yet the lessons of the Minchah offering are many and significantly important. The acknowledgment of Hashem as the provider of our daily needs and the recognition that we owe everything we have to His kindness is the foundation of all of our mitzvot and our religion. We work to give us the money to purchase what we need but we must realize that none of our efforts guarantee us success and prosperity. It is only through Hashem's blessing of our efforts that we achieve anything.

We no longer have the Temple and the Minchah offering to Hashem. How can we then bring the lessons of the Minchah into our daily lives? Giving Charity also acknowledges that Hashem gives us all that we are entitled to. It is only this acknowledgement that enables us to share our gifts from Hashem with others. May we understand this message and give freely to others without any fear that we will be left wanting. In this way may we offer our own Minchah to Hashem through our gifts to those in need. ©2019 Rabbi D. Levine

RABBI KALMAN PACKOUZ

Shabbat Shalom Weekly

The Torah states: "And the Lord spoke to Moshe saying: Speak to Aharon and his sons, saying: 'This is the Law of the Transgression Offering, in the place where the Burnt Offering is slaughtered shall the Transgression Offering be slaughtered before the Lord; it is most holy' " (Leviticus 6:17-18).

Why does the Torah emphasize that the Transgression Offering must be made in the exact same place as the Burnt Offering?

The Talmud (Yerushalmi Yevomot 8:3) explains that they were offered in the same place in the Sanctuary to save from embarrassment those people bringing a sin offering; anyone witnessing the event could

assume that the offering was brought as a Burnt Offering (which is not a sin offering) and not necessarily as an atonement for one's transgression.

Our lesson: We must be very careful not to cause someone embarrassment or discomfort when they have done something improper in the past and now regret it. Never remind anyone of past misdeeds. Always do whatever you can to protect people from embarrassment. *Dvar Torah based on Love Your Neighbor by Rabbi Zelig Pliskin © 2019 Rabbi K. Packouz and aish.com*



What do you get when dinosaurs crash their cars?
Tyrannosaurus wrecks!

YESHIVAT HAR ETZION

Virtual Beit Medrash

STUDENT SUMMARIES OF SICHOT OF THE ROSHEI YESHIVA
BASED ON A SICHA OF HARAV YEHUDA AMITAL ZT"L
Translated by Yoseif Bloch

"If your enemy is hungry, give him food to eat; / if he is thirsty, give him water to drink. / In doing this, you will heap burning coals on his head, / and the Lord will reward you." (Mishlei 25:21-22) The Maharal of Prague explains that the fundamental human condition is deficiency. Only when a person is aware of being in want, of requiring aid in many spheres, then God can fill what is lacking. Indeed, a similar idea is at the basis of prayer -- in order to approach God for help, one must feel a basic sense of need.

Indeed, we may utilize this to understand the curse of the serpent after the sin in the Garden of Eden: "And you shall consume dust all the days of your life" (Bereishit 3:14). The serpent eats dust, i.e., that which is available everywhere. This punishment means that the serpent is never missing anything; it is always complete and full, and so it has no capacity to progress. The inability to advance and develop is the greatest punishment that any living thing could receive!

In the Megilla, Queen Esther uses this strategy to open the eyes of King Achashverosh.

"Then the king asked, 'What is it, Queen Esther? What is your request? Even up to half the kingdom, it will be given you.' 'If it pleases the king,' replied Esther, 'let the king, together with Haman, come today to a banquet I have prepared for him.'" (Esther 5:3-4)

According to the simple understanding, Esther wants to invite Achashverosh to the banquet in order to ingratiate herself to him and speak to him when he is in a higher state, "with the king in good spirits due to wine." However, if this is her aim, why is Haman

invited?

We may use the Maharal's approach to explain this. Esther wants to plant in Haman's heart the feeling of honor and satisfaction; she wants him to feel, as it were, full. As long as he desires advancement, it is very difficult to topple him. Only when Haman thinks that he has already reached the apex of his desires, that he has no further goal to achieve, can Esther spring her trap on him.

Indeed, this is what the verse from Mishlei we began with tells us: in order to defeat one's enemies, one must fulfill all their needs. Only when they are full and happy can they be vulnerable to fall into a trap.

This is, in essence, a paradox: the complete person is the one who feels deficient, the one who feels that there is more to aspire to and to achieve. Conversely, the arrogant person, the one who feels that all of his or her goals have been achieved and accomplished, ends up marching in place. In a state of stagnation, as one marches in place, a fall is inevitable.

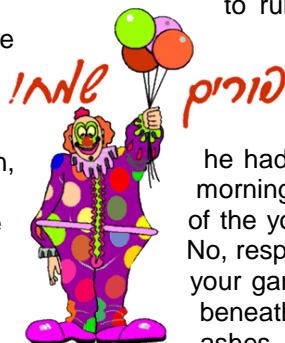
RABBI SHLOMO RESSLER

Weekly Dvar

Our Parsha, Tzav, informs us that the priests' first task of the day was to remove the ashes from the offering sacrificed the previous day (Leviticus 6:3). Is there any significance to this being the priests' first order of business with which to start the day?

Rabbi Avi Weiss explains that the priest begins the day by removing the ashes to illustrate the importance of his remaining involved with the mundane. Too often, those who rise to important positions separate themselves from the people and abandon the everyday menial tasks. By starting the day with ash-cleaning, the Torah insists it shouldn't be this way.

A few years ago a couple appeared before Rabbi Gifter, asking him to rule on a family dispute. The husband, a member of Rabbi Gifter's kollel (an all day Torah learning program) felt that, as one who studied Torah, it was beneath his dignity to take out the garbage. His wife felt otherwise. Rabbi Gifter concluded that while the husband should in fact help his wife he had no legal religious obligation to remove the trash. The next morning, before the early services, Rabbi Gifter knocked at the door of the young couple. Startled, the young man asked Rabbi Gifter in. No, responded Rabbi Gifter, I've not come to socialize but to take out your garbage. You may believe it's beneath your dignity, but it's not beneath mine. This message comes to us courtesy of the sacrificial ashes. © 2015 Rabbi S. Ressler & LeLamed, Inc.



THE BOLOGNAV REBBE

Halacha MiDisney

While Disney World does maintain daily minyanim throughout the park, many poskim have declared it forbidden to pray with them. They proclaim that mice cannot serve as shlichei tzibbur, and it is well known that this practice is common at Disney synagogues. However, the chancellor of Disney World has ruled that mice are acceptable as agents, as long as they have taken upon themselves the obligations of daily tfilah. Mishlei states that there are no atheists in mouseholes.

Furthermore, on Shabbat, dwarves receive all seven aliyot. Dwarves reading from the Torah damages k'vod hatzibbur, even if all of the women are asleep (or rather, even if they appear to be dead, after swallowing a restrictive psak). Incidentally, Sleepy maintains that he is a kohen, based on family tradition passed from father to son since the days of Aharon. Other dwarves recall that Sleepy is a descendant of Honi M'agel, and hence cannot be a kohen—but this is circular reasoning.

However, even those who permit aliyot for dwarves forbid them to serve as shlichei tzibbur. Apparently, dwarves are incapable of reciting the prayers properly, as they always whistle through their avodah—even Grumpy! Someone who hears this whistling and responds "Amen" is not yotze.

Disney synagogues also count mermaids in a minyan, in an obvious end-run around the age-old regulations to keep women barefoot. Since mermaids have no feet, they (technically) cannot stand for the Amidah, even though they remain shoeless. Yesh raglayim ladavar.

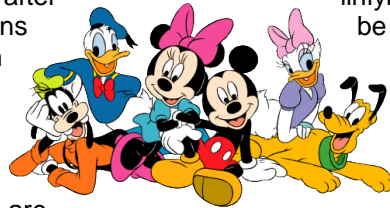
Heaping scandal upon scandal, mermaids, crickets, mice and ducks all sit on the same side of the mechitzah with wooden boys—clearly violating the prohibition against kilayim.

Sometimes after a tough day working the crowds through a steamy Florida afternoon, many of the regulars prefer to daven at home over a stiff drink. To ensure a minyan for Minchah, the Disney rabbis even count singing tableware and kitchen implements. Although this pushes the halachic envelope, each piece can cite a klal [general principle] whereby it must be included in the minyan:

The spoon counsels us "dan chaf b'zchut" [judge a spoon with merit].

The knife cites "sakin b'adam shelo b'fanav" [a knife (serves) in (stead of) a person when (a person is) not present].

The candlesticks remind us that "ner mitzvah, v'Torah or" [a candle (can do any) mitzvah, but the Torah is only leather].



The goblet intones "kos yayin malei k'virkat Adoshem" [a full cup of wine is equivalent to blessing Hashem].

The frying pan sings "laKel yeratzu k'minchah al machavat" [to Hashem it is as pleasing as Minchah davened by a pan].

The teacup refrains "sefel tov l'chol oseihem" [a cup is as good as anyone (who) does (it for) them].

The wine bottle chides "al tistakel b'kankan, elah b'ma sheyesh bo" [don't look at the bottle, rather see what's inside it].

The clock chimes in "tfilah mitzvah shehazman grama" [prayer is a mitzvah that time begins].

Several others declare "va'ani tefilati" [I am my prayer].

Still others quote R' Hillel: "b'makom she'ayn anashim hishtadel lihiyot ish" [In a place where there aren't (enough) men, strive to be a man].

Several of the most stringent authorities complain that Disney World is open on Shabbat, so all Disney characters who are union members are prohibited from serving in public synagogue roles because they are mechalelei Shabbat b'fantasia. Lenient sources justify their work as melachah she'aynah tzricha l'Goofy. R' Bambi says "hakol kasher l'tzvi" [anything to make a buck].

This Purim Torah is codified in the sefer Iyunei Achbarim v'Anashim [Of Mice and Men] of R' Don Yitzchak Abarvazel. R' Abarvazel was an ancestor of the Katchke Rebbe. To properly grasp the full depth of his insights, one must be at least 40 years old and have raised children—and even then, it is advantageous to first fulfill the mitzvah of ad lo yada yada yada.

M-I-C (See you in costume.)
K-E-Y (Why? Because it's Purim!)
M-O-U-S-E! © Rabbi Michael b. Velvel of Anaheim

Why is the rum gone?



Pie-Rum Samayach!