



A Means of Growth

By Yosef Schafler, 12th Grade

One of the many Korbanos mentioned in this week's Parsha is the Olah. Translated to literally mean "burnt offering," the Olah is entirely burnt on the Mizbeach, and none of it is given to man for consumption. However, says Rav Hirsch, the actual meaning of the word olah is "to rise," as the Passuk in Iyov says, "even as ripe corn rises (olah) to perfection." Nowhere does the Torah mention anything about burning. Also, all the other Korbanos (Todah, Shelamim, Chatas) are never translated according to the performance of the offering, but rather from the deeper meaning in why we bring the certain offering. Therefore, the Olah should not be translated literally to mean a "burnt offering," which expresses the performance of the offering; rather, it should be translated to specify the deeper meaning and mechanism of the offering.

Therefore, Rav Hirsch elaborates and precisely defines the word Olah. The translation should be like the word mentioned in Iyov, "to rise." In Judaism, we grow vertically, not horizontally. Just like the dead and lifeless fall due to gravity, so too we rise when growing and becoming "more alive." This is the aim of the Olah: to be used as a mode to grow and become closer to G-d (like the word Korban, which, literally translated as offering, actually means to become closer to G-d). This explains why the Olah forgives sins that are rectified with

(Continued on page 5)

The Korban Chatas

By Moti Schreck, 10th Grade

The main theme of Parshas Vayikra is the sacrifices brought in the Beis HaMikdash. Although these sacrifices took place almost 2,000 years ago, the morals they teach us are still very relevant to us today. One of these karbanos spoken about in Vayikra is the Chatas, the sin offering. This karban was brought only for an unintentional sin. Purposeful sins can not get atonement with a karban, and totally involuntary sins do not require a karban. However, there is an obvious question about this. Why do unintentional sins require a karban at all? What guilt does the unintentional sinner have that he needs atonement for it? The sinner did not mean to do it and had he known it was wrong, he would not have done it! Why is this karban necessary?

There are many answers given to this question. R' Samson Raphael Hirsch suggests the

(Continued on page 7)

To sponsor an issue of
דברים היוצאים מן הלב
email us at:
eli.rockoff@drshalb.org or
yosef.fertig@drshalb.org

PARSHAS VAYIKRA
6 NISSAN 5781
MARCH 19, 2021

All Zmanim are calculated by myzmanim.com for
Woodmere, NY (11598)

Candle Lighting: 6:48 pm
Latest קריאת שמע: 10:00 am
שבת Ends: 7:48 pm

Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Vayikra Questions

1. Aside from Moshe, who else in the Torah does Hashem call out to first with the word "Vayikra"?
2. In this parsha, different offerings are discussed. Who is the first person mentioned in the Torah to bring an offering?
3. Who is the first person in the Torah to build an altar and offer animals upon it?
4. Where is honey mentioned in this parsha?
5. What bird appears in the parsha and elsewhere in the book of Genesis?
6. What does a flour offering (*minchah*) have in common with the Passover offering?
7. What does the sin-offering of a prince (Nasi) have in common with the sale of Yosef?
8. In this parsha, what animal is spelled two different ways, using the same three letters?
9. Which part of an offering is the "heaviest"?

Answers

1. In parshas Bereishis, Hashem calls out to Adam before reprimanding him for eating from the Tree of Knowledge (Genesis 3:9).
2. In parshas Beraishis, Kayin brings an offering from the fruit of the ground (Genesis 4:3).
3. In parshas Noach, after the flood, Noach builds an altar and offers animals and birds upon it (Genesis 8:20). (The Torah does not mention that Kayin or Hevel built an altar.)
4. Honey cannot be offered on the altar (Leviticus 2:11).
5. Young doves are valid for certain offerings (Leviticus 1:14, 5:7). After the Great Flood, a dove was sent by Noach to check if the land was dry (Genesis 8:8).
6. With regards to both sacrifices, the Torah forbids any leavened food to be brought with them (Exodus 2:11, 34:25).
7. The sin-offering of a prince consists of a goat (*seir izim*) (Leviticus 3:23). In parshas Vayeshev, Yosef's brothers slaughter a goat and then dip the Yosef's coat in its blood (Genesis 37:31).
8. A sheep is sometimes called a *kesev* (e.g. Leviticus 3:7), and sometimes called a *keves* (e.g. Leviticus 4:32).
9. The heaviest part of an offering must be the liver (Leviticus 3:4), since the word for liver is *kaved*, which also means "heavy" in Hebrew.

ALIYAH SUMMARY

1st Aliyah- Hashem calls out to Moshe from the Mishkan and teaches him the halachos of the Karban Olah. This aliyah discusses the halachos of the cattle, sheep, or goat Olah.

2nd Aliyah- Hashem then teaches Moshe the halachos of the bird Olah. This aliyah then continues with a description of three types of voluntary meal karbanos: unbaked flour, baked loaves, and the shallow-fried meal offering. All voluntary meal karbanos also contained olive oil and frankincense (a smell given from burnt incense).

3rd Aliyah- The Torah describes the last type of voluntary meal offerings - the Omer offering, brought on the second day of Pesach. Hashem instructs the Jews to add salt to every animal karban or meal karban, a symbol of our everlasting "salt bris" with Hashem. We are also commanded not to include any items with dough, or karbanos anything which contains honey in any

4th Aliyah- The "Peace Offering," the Shelamim Karban, is described in this Aliyah. The Shelamim - which could be brought from cattle, sheep, or goats - was brought on the Mizbeach, which consumed some of the animal's fats, and the Kohanim and the person bringing the karban would get the meat. The aliyah ends with the issurim against eating blood and the specific fats which were offered on the mizbeach. These issurim apply to all animals, even those not offered in the mishkan.

5th Aliyah- We now begin learning about the "Sin Offering," the Chatas Karban, brought by an individual who is guilty of inadvertently doing a sin. This section discusses the unique Chatas brought by a Kohen Gadol who sins, by the Sanhedrin, who issues a wrong ruling which causes the people to sin, and a king who sins.

6th Aliyah- The Torah discusses the fourth and final type of Chatas, that of a common person who sins. Also discussed is the Karban Oleh Viyored, brought by an individual guilty of certain specific sins. The Karban Oleh Viyored depended on the financial position of the transgressor — a wealthy person brought a sheep or goat, a person of lesser means brought two birds, and a pauper brought a meal offering.

7th Aliyah- This aliyah concludes the laws of the Karban Oleh Viyored. We then move on to the last karban discussed in this week's parsha, the "Guilt Offering," the Asham karban. Three types of Asham karbanos are discussed: a) an Asham brought by one who inadvertently steals mishkan property. b) An Asham brought by one who falsely swears regarding money owed to another. In addition to bringing a sacrifice, these two individuals must repay the principal amount, and pay a fine equal to one fourth of the principal. c) An Asham brought by a person who is uncertain whether he violated a Torah issur.

“Green eggs and ham are not so bad.”

- David Nisanov, DRS GO President



The complete edition of
Rabbi Moshe Atik's Torah Teasers
is available on **AMAZON**
(keyword Torah Teasers)

10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Joseph Cohen

Seudas Shlishis When Pesach Falls out on Shabbos

Background:

- a. Both men and women are included in the Chiyuv to eat three meals on Shabbos.
- b. We may not eat Chametz after Chatzos from the Torah, and even beforehand we restrict other foods as well. You also cannot have Matza on that day either, because it would be inappropriate.
- c. We learn from Tosafos that you must have Seudas Shlishis in the afternoon. This raises a problem as to when we have this third meal.

5 different options:

- a. Rabbeinu Tam and Ritvah - you do not need to wash for Seuda Shlishis and you can eat *Minei Targima* - (non main meal food). And fruits are for sure fine. So perhaps this year we can have a fruit platter as our Seuda Shlishis in the afternoon.
- b. Rashba and Ran - you can eat Seuda Shlishis in the morning. However the Rambam is of the understanding that the eating of Seuda Shlishis should be in the afternoon, but not all hold that way. Better than to eat your Seuda Shlishis of Achilat Gasa is to split your meal into two and eat in the morning.
- c. Aruch Hashulchan and Magen Avraham- you can be Yotzei your Chiyuv of Seuda Shlishis with learning Torah. However this is only mentioned by Hilchos Pesach and does not apply by Hilchos Shabbos. And this is what Rabbi Shimon Bar Yochai did. However this does not work for us, because he knew which Torah to learn that would be needed in Heaven. Therefore, the Mateh Ephraim thinks we should not be doing this. However the Aruch Hashulchan writes that there is no Chiyuv of Seuda Shlishis on a Shabbos that falls out of Erev Pesach.
- d. Rabbeinu Tam - Matza Ashira is fine to eat on Erev Pesach. Most Ashkenazim do not hold like this and stay away from this Matza. But nevertheless Rabbeinu Tam says it is fine to eat it on Erev Pesach. Rav Schachter thinks that the best option is to have Matza Ashira in the afternoon.
- e. Have two meals on Friday night: However this does not satisfy that opinion that you need to have meals slotted correctly. Also because of Kavod Yom we should be having more meals on the day than the night.

SPARKS OF CHASSIDUS



*With Jared
Mark*

Consistency is one of the most important values in the words and letters of the Torah. There is a very strict set of rules and if even one letter is missing, the entire Torah scroll is invalid! So when this week's Parsha starts off by saying "and He called to Moshe" (1:1) and the aleph is written small in the word "Vayikra- and He called" this seems like breaking this consistency we have in our Torahs. We also see another time a change in the sizing of the aleph in Adam's name in the first word of Divrei Hayamim. As this is a very rare and unusual occurrence there must be some meaning behind this change.

The Lubavitcher Rebbe suggests that the sizing of each letter refers to a character trait. The small aleph by Moshe shows that even when he is being called directly by Hashem he still stayed humble. A situation like this: being face to face with G-d on a common basis, would naturally lead one to extreme levels of haughtiness. This goes to show what made Moshe so great: even though he was in a high position, he never let it get to his head. He also suggests that the big aleph by Adam shows a character trait of his. Although he was important being the first man created, he let it get to his head and became haughty which led to his eventual downfall.

We can see that this small letter that begins our Parsha rectifies the mistake of Adam. It so to speak, balances out the sizing by Moshe also having a rightful reason to become haughty but always remaining humble. Moshe truly recognized that whatever we do or have throughout the entire course of our lives is only from Hashem. Moshe also realized that anyone else with his gifts and potentials could have done the same as him, humbling himself even more.

We can learn such a valuable lesson from Adam and Moshe. Even though the Gemara does say that one has to think "Bshvili nivra olam- the world was created for me" and that every Jew is very special no matter what, we can't let it get to our heads. We can look at Adam and Moshe and see how great they were then we can fully realize for ourselves that we are, as Avraham Avinu so beautifully puts it "V'anochi afar v'efer- I am like dirt and ash" and really nothing compared to our predecessors. As long as we keep this on our minds at all times we will know to never look down upon anyone else and with this end the two terrible traits of Sinas Chinam and haughtiness and bring the Beis Hamikdash bemheira beyameinu.

Adapted from chabad.org

Baer Boczko

10th Grade

Offerings

“When a man among you brings an offering...shall you bring your offering.” (Vayikra 1:2)

Why does the Torah use the word *adom* instead of *ish*? What does the phrase “among you” mean? And lastly, why does this pasuk begin in the singular, saying “When a man brings,” but ends off in the plural, using the word “*takrivu*”? The fact that the pasuk switches from singular to plural makes us realize that even an individual sacrifice is, to a certain extent, a public sacrifice in which all Jews have a part. And the pasuk further illustrates this point by using the word “*adom*.” When Adam was first created, the public consisted of only one individual, making his sacrifice simultaneously an individual and a public one. So too, individual offerings brought in the *beis hamikdash* had a certain level of communality. And when the pasuk says “When a man among you brings an offering...” it implies that the reason why it is considered as if the entire Jewish nation partook in an individual’s *korban* is because every individual who brings a private sacrifice to Hashem was born “among you.” This is in contrast to Adam, who was not born into a pre-existing Jewish nation, to two Jewish parents, but rather was created by Hashem’s own hands, so to speak. And although the individual who brings the *korban* differs from Adam in this regard, he is still connected to Adam on a deep level, as it was from Adam that he learned that the proper way to give thanks to Hashem is by offering a sacrifice. Adam created the precedent for offering *korbanos*, and the precedent for *korbanos* being given simultaneously on an individual level and on a communal level. And this idea of the public being involved in the *korbanos* of an individual is not limited to *korbanos* alone. It was the Jewish people as a whole who built the *Beis Hamikdash* and the *Mizbeach*. The salt for the preparation of the sacrifice and the wood to burn it were both obtained from public funding. Even the *Kohanim* who did the actual work of offering the sacrifice acted as representatives of the Jewish nation. Even though not every Jew helped make the structure of the *beis hamikdash*, nor obtain wood for the *mizbeach*, nor take part in the service, it is considered as if all Jews did those things, as they were all somewhat involved. When “a man (an individual) brings an offering (privately)” the entire public takes part in it. For this reason, the Torah says “*takrivu*,” ... “you (plural) shall bring your offering”.

(Yosef Schafner- Continued from page 1)

positive actions. The Gemara calls such sins “actions that have within them a chance to rise and rectify the evil.” How appropriate is it that the *Olah*, the offering which emphasizes the idea of rising and growing, to forgive sins that require a person to proactively rise and remedy the sin. Lastly, this also gives insight to the phrase, “*Im Olah Korbano min habakor*,” which literally means, “If he wants to bring an *Olah* from *Bakar*,” to now mean, “If he wants to rise and become closer to G-d, he brings an animal from *Bakar*.” This, says Rav Hirsch, represents action (corresponding to the ox which plows) versus “*Tzon*,” passivity (corresponding to sheep being shepherded).

As we get closer to the days of *Pesach*, let us take the lesson of the *Olah*, an offering which all mankind, even non-Jews, can partake in because everyone can grow and become closer to his or her Creator. May it be that we “rise” and internalize the true meaning of the *Olah*: the notion of effort and determination to grow vertically.

Adapted from Moishy Rothman, DRS Alumnus, class of 2014



FOLLOW US ON
twitter

@dvarimhayotzim

@tenminutahalach

@torahteachers

STORIES OF GREATNESS

TOLD OVER BY: YOSEF SCHAFLER

Around a long, set table, the crowd of Chassidim held their breath, afraid to miss a word from Rabbi Avraham Yehoshua Heshel of Opatow, who sat at the table's head, his face aflame with the words of Torah. Suddenly, Rabbi Avraham Yehoshua's face broke into a warm smile, which widened until his kind eyes crinkled. When asked to share the source of his joy, Rabbi Avraham Yehoshua replied with a story.

Many years ago, there lived a wealthy, G-d-fearing couple. Given their prosperity, the couple had always celebrated Passover as royalty, and every year, their festive table was bedecked with the finest ornate plates, flanked by exquisite silverware and goblets. But the centerpiece of it all, gleaming on the table like a brilliant gem, was their cup of Elijah. The pious woman had it embellished with gold and silver out of reverence for the famous prophet, and guests struggled to tear their eyes away from it.

Over time, successive economic downturns diminished the couple's wealth, and they had to resort to selling their possessions to buy food. By the time Passover Eve arrived, the couple had nothing—not even wine or matzah. The man, looking defeated, held up the adorned Elijah's cup. "Perhaps it's time to sell it? We need food and other necessities for the holiday, and this is our last valuable."

But the pious woman refused to hear any of it, determined not to let go of the cherished possession that honored the prophet who will herald the Redemption. Uncertain what to do next, the man decided to leave for the synagogue. Perhaps help would rain from Heaven.

It was around midday when a sudden knock on the door echoed through the bare household. The woman, who wasn't expecting any visitors, opened to a wizened stranger peering at her with wide, pleading eyes. "Is it possible to spend the holiday with you?" he said, giving his surroundings a glance. "I have nowhere to go for Passover. Nobody here knows me." The woman cleared her throat, forcing a smile. "We'd love to, but we have nothing ourselves. Our house is empty."

Shaking his head, the stranger busied himself with his traveling bag, and moments later, pulled out a pouch, which clinked merrily. The woman felt the reassuring heft of coins as he lowered it into her hands. "This is for the holiday," the stranger said, smiling at the speechless woman. "Buy whatever you need. Your husband can find me in the synagogue; I'll be praying."

When the man returned home that evening, he found his wife quivering with excitement as delightful smells wafted from the kitchen. Before he could ask what had happened, she burst into a story about a strange guest. Without another word, the man hurried to fetch the stranger from the specified synagogue, but returned empty-handed—the stranger was nowhere to be seen.

That night, the Seder stretched into the late hours, permeated by indescribable joy. Following Grace After Meals, it was time to open the door for Elijah. The beautiful cup, unscathed and unsold, sat ready on the table, but the husband had succumbed to exhaustion and sat slumped in his chair, snoring softly. Moments later, someone knocked on the door, and the woman hardly contained her gasp—their generous guest had returned.

"I'm so relieved to see you!" exclaimed the woman brightly, rushing over to where her husband was sleeping. "We looked for you all over. Let me wake my husband up, so he can thank you too . . ." But as she began to rouse her husband, the stranger's expression turned to alarm and his hand shot for the doorknob. "I'm terribly sorry, but I'm in a hurry to go." And before the woman could stop him, the stranger was swallowed up by the night. When the man awoke, his wife told him of their guest's hasty call. He found the incident so bizzare, he would have had a hard time believing her, if not for the inexplicable bounty that covered their previously bare table.

Years passed, and the man exhaled his final breath and swiftly ascended to the Heavenly Court. Indeed, he was an individual who adhered to the Torah's every command, and the supernal judges failed to find a single flaw. The gates of Heaven swung open. As the man approached them, he noticed a figure waiting for him, wearing a stern look. It was the stranger—otherwise known as Elijah the Prophet—who visited him many Passover nights ago, and he now denied the man another step forward. "You are undeserving of this reward," Elijah said firmly. "You embarrassed me that night by attempting to sell my cup."

The man tried explaining his motives, but Elijah was unimpressed. For two years, the man waited outside the gates, and was still standing there when his wife found her way to Heaven. Though the pious woman was given immediate permission to proceed to Heaven, she declared that she didn't want to enter without her husband. Neither were going in.

Two more years stretched out until right now, concluded the rabbi, when the righteous men of the generation interceded, urging Heaven to show mercy. This time, the couple was allowed in.

Adapted from Chabad.org

(Moti Schreck- Continued from page 1)

most straightforward answer -- that ignorance of the law is a form of negligence in it of itself. One must make sure he is aware of the laws, and be careful that he does not end up committing sins by accident. This is a fundamental obligation and an accidental sin is a violation of this, which requires a karban.

The Abarbanel suggests a different answer. In truth, the unintentional sinner did not do anything terrible and really does not require a karban. However, this sin offering is really a warning for the future to be more careful. If he is more careful in general, there is more of a chance that these accidents will be avoided.

The Ramban answers this question in a different way. While practically speaking, what you have done is not your fault, what comes out is that you still have a “stain” on your neshama from this aveira, and that must be cleaned. For this reason, a karban is still necessary.

The late Lubavitcher rebbe suggests a fourth answer. Perhaps, the fact that you have committed a sin, even if it was an accident, shows you are guilty in some way. Accidents only happen to people who for whatever reason, have done something wrong and need an atonement. Therefore, it is for this reason that the sin offering is needed.

Whichever answer we follow, the message is the same. Our actions in this world matters and make a difference. Over the years, society has influenced us that if we have the right intentions, all is good no matter what we do. But in reality, this is not true. Ultimately, it is our actions that count. Saying “I didn’t mean to” does not solve everything. The message of the chatas is that the wrong we do, no matter what we intended or what the circumstances were, requires atonement, and we must always be careful with our actions.

Adapted from RabbiSaks.org

JOIN OUR WHATSAPP GROUP
TO GET DEVARIM HAYOTZIM MIN HALEV
WEEKLY VIA WHATSAPP

SCAN THE QR CODE
OR JOIN THIS LINK

[https://chat.whatsapp.com/
FpJMF5EeGq8G3BcnZXgGtB](https://chat.whatsapp.com/FpJMF5EeGq8G3BcnZXgGtB)

FEEL FREE TO SEND TO FRIENDS AND FAMILY



CLICK HERE TO JOIN

STARTING FROM THE MIDDLE**ARIEL ROGOFF****9TH GRADE**

As we all know, a significant are so comfortable in our own portion of Shemos is dedicated to lives. Therefore, we have our To- the events leading up and includ- rah readings in Vayikra which ing Yetzias Mitzrayim. It would have to do with sacrificing make sense, then, that the holiday korbanos to Hashem at the same of Pesach would always fall out time that we celebrate Pesach. during these Parshiyos, so we Jewish children should know from would be able to have the weekly the beginning of their Torah learn- Sidra coincide with the Yom Tov ing they are going to have to sac- which celebrates Yetzias Mitz- rifice time and effort to learn and rayim. However this is not the serve G-d, which is like what the case, as there are times (including Jews did when they brought this year) where we have our Se- Korbanos in the desert and in Er- der night during Vayikra! What is etz Yisrael. We see that even at a the connection, then, between the time in Jewish history when we holiday of Pesach and Sefer are comfortable, we should not Vayikra? stop even a bit in making sacrific-

As we all know, a funda- es for Hashem and trying to get mental aspect to the seder night is closer to him. This is the message teaching the children about the that we impart to our children at story of Yetzias Mitzrayim. How- the Seder night. Yes, we are free, ever, it can be hard to understand but that does not mean we are free the trials that the Jews went from serving Hakadosh Baruch through in Mitzrayim when we Hu.

Editors in ChiefYosef Fertig
Eli Rockoff**Associate Editors**Ephraim Herrmann
Zachary Rosenberg
*Layout Editors*Marcus Bluestone
Moshe Coronel
Gabriel Dershowitz
Avi Mandel
BZ Scheinman
*Student Articles***Production Staff**Zecharia Lebowitz
*Director of Production***סופרים / Authors**Joseph Abittan
Moshe Acobas
Avi Ash
David Benhamu
Max Blumenthal
Baer Boeczo
Aiden Buchbinder
Aharon Cohen
Joseph Cohen
Moshe Crane
Nathaniel Danesh
Eitan Eckman
Jacob Frenkel
Moshe Gerstley
Yehuda Gluck
Yehuda Goller
Dovie Hirsch
Yoel Horwitz
Ari Ivry
Ari Keller
Ariel Kunin
Daniel Lebowitz
Tani Leitner
Jared Mark
Akiva Mehlman
David Nisanov
Mordechai Ostreicher
Ariel Rogoff
Dani Rosner
Ari Saffra
Eitan Schaffler
Hillel Schein
Moti Schreck
JoBe Silver
Ari Zelefsky**Director of Social Media**

Hillel Jacobson

Maggid of DRS

Yosef Schafler

Menahel

Rabbi Y. Kaminetsky

Faculty AdvisorsRabbi E. Brazil
Rabbi M. Erlbaum*The DRS Yeshiva High School For Boys**700 Ibsen Street, Woodmere, NY 11598**Phone: (516) 295-7700 • Fax: (516) 295-4790*

דברים היוצאים מן הל"ב

Weekly Torah Publication of the DRS Yeshiva High School

If you have any comments, questions, or suggestions,
feel free to email us at eli.rockoff@drshalb.org or yosef.fertig@drshalb.org