

**(1:1) “VAYIKRA EL MOSHE”- HE CALLED TO MOSHE.....”ADAM KI YAKRIV MIKEM”**-When a man among you brings an offering to HaShem. The Midrash comments that the above statement is a compliment to the Jewish people. For when the text speaks pejoratively, it does not say “If A PERSON AMONG YOU HAS A TZARAAT ON HIS FLESH” ....., but rather “IF A PERSON HAS ON HIS FLESH...,[13:2] there is no mention of ‘MIKEM’- among you. But by Korban the term “among you” is stated. What is the significance of this?

Rav Soloveitchik suggested that the Midrash is conveying a meaningful message. When the Torah refers to the Mitzvah of bringing a Korban (an offering), it uses the term “MIKEM”-“ from you”, meaning, from your essence. However, in the context of a skin affliction such as Tzaraat, the Torah does not use the term “mikem”. This is because the religious devotion of a Jew emanates from an inner heartfelt drive that reflects his fundamental nature, while any transgression he performs is a function of external whims only.

This idea is encapsulated by a famous passage in Rambam’s Mishneh Torah, Hilchot Gerushin 2:20. He writes, “If Jewish law mandates that a Jew is forced to divorce his wife and he refuses to do so, a Jewish court of law may subject him to lashes until he agrees to write a Get. That Get is valid (even though it was coerced) because an act performed under coercion is only invalid if one is forced to do something that the Torah does not obligate him to do. However, one whose evil inclination has compelled him to repudiate a Mitzvah –this is not deemed to be acting under coercion. Therefore, one who does not wish to give a Get –but since he wishes to be a Jew and wants to fulfill Mitzvot –his evil inclination has overcome him. Once he receives lashes until his evil inclination is weakened and he says “I am willing”. He is considered to have given the Get voluntarily.

This is the explanation of the Midrash. When a Jew offers a sacrifice, fulfills Mitzvot and lives a life of sanctity according to Torah principles, this is considered to be MIKEM, from within you, from your heart and essence, from the depth of your personality. The “MIKEM” shows honor to the Jewish people by pointing out the good deeds that we do emanate from our inner self, as it is written, “ADAM KI YAKRIV MIKEM KORBAN LA’HASHEM”- “When a man among you brings an offering to GD” . When a Jew offers a sacrifice to GD, an inner drive motivates him. When he sins, then the Torah writes, “ADAM KI YI’HI’YEH B’

OHR B'SAROH"- "If a person should have upon is flesh (a disease such as Tzaraat)[13:2], implying that the transgression is only " the surface of his flesh.

Shabbat Shalom, from Yerushalayim)

Rabbi Aharon Ziegler

KOL HAKAVOD TO THOSE WHO ANSWERED ON PARASHAT VAYAKHEIL-PEKUDEI  
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**QUESTIONS FOR THIS WEEK:**

**1-WHAT IS THE SIGNIFICANCE OF "CALLING" MOSHE BEFORE SPEAKING TO HIM?**

**2- WHAT DOES THE WORD "LEIMOR" IN THE FIRST PASUK ADD TO THE UNDERSTANDING OF "GD SPOKE TO MOSHE"?**

**3-"ADAM IS THE TERM USED FOR "MAN" OR "PERSON", (as in 1:2). ONLY BY ONE KORBAN IS MAN REFERRED TO AS "NEFESH". WHICH KORBAN IS THAT ?**

**4-WHY IS THAT SO? WHAT IS THE SIGNIFICANCE OF REFERRING TO HIM AS "NEFESH"?**

**5- WHAT INGREDIANT(S) WAS PROHIBITTED IN A KORBAN MINCHA? AND WHAT INGREDIANT MUST BE INCLUDED IN A KORBAN MINCHA?**

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If you send in answers please do so before looking at my answers-but if you have different answer that is ok too

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**ANSWERS:**

**1- GEMARA YOMA 4B, -IT SHOWS GOOD MANNERS TO INITIATE A CONVERSATION BY FIRST CALLING UPON THE PERSON so he/she will give their full attention to the caller or speaker. It gives the person an opportunity to prepare for the forthcoming conversation.**

**2- Again-Yoma 4b- the "Lemor" is a Matir, it permits the one who to repeat it to others. There is a general rule that when someone tells us something it is considered confidential and we are not permitted to repeat it to others unless that person gives permission to do so, or unless it was declared in public. Here, Moshe Rabbeinu is told, by the "Leimor" to go and teach this to Bnai Yisrael.**

**3- 2:1- by Korban Mincha**

4- GEMARA Menachot 104b- A Korban Mincha is brought by a poor Jew who cannot afford the expense of bringing an animal sacrifice , or even a bird sacrifice, so he is permitted to bring a Korban of flour and oil. The AllMighty knows, that to such a person even flour and oil can be difficult to manage so he is bringing it with hardship, from the essence of his heart and his Nefesh, his soul, his Neshama.

5- A- see 2:11. Chametz.(leaven) Nothing of Chametz is allowed in Korban Mincha.  
B-see 2:13- Melech. (salt) , every Korban Mincha required SALT. Salt can preserve and salt can destroy. If our service to Hashem is sincere then the Korban will preserve and protect us. If our service is insincere then it can (Chas VeShalom) destroy us.

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IT IS NOT TOO LATE TO INSERT A MAZAL TOV GREETING OR MEMORIAL  
ANNOUNCEMENT IN MY LATEST BOOK, "HALACHOT OF RAV SOLOVEITCHIK,Z'L,  
VOL,8. -CONTACT- [aharonlibby@aol.com](mailto:aharonlibby@aol.com)

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