

# OHRNET

THE OHR SOMAYACH TORAH MAGAZINE ON THE INTERNET

## PARSHA INSIGHTS

### WHAT'S IN A NAME

**"And He called to Moshe..." (1:1)**

Moshe had ten names: *Moshe, Yered, Chaver, Yekusiel, Avigdor, Avi Socho, Avi Zanuach, Tuvia, Shemaya, Halevi.*

Why wasn't one enough?

And of all his names, the only one that Hashem used was Moshe, the name he was given by Pharaoh's daughter, Basia.

Another question. If Hashem called him by the name 'Moshe,' it must be that this name defines Moshe more than any of his other names.

Why?

When Hashem created the first man, the ministering angels inquired of Him "This 'Man,' what is his nature?" Hashem replied to them "His wisdom is greater than your intellect."

Hashem then brought various animals before the angels. He said to the angels "What are their names?" The angels didn't know. Hashem then showed the animals to Man. "What are their names?" He asked. Man replied "This one's name is ox, and this one, donkey. This is a horse, and this a camel."

"And you," said Hashem, "What is your name?"

"I should be called *Adam* because I have been created from the earth (Heb. *adamah*)"

"And I" said Hashem "What should I be called?"

"You should be called *Adon-oy*. For you are the Lord (Heb. *Adon*) of all."

The Holy One, blessed be He, said "I am *Adon-oy*. That is My Name. For that is what the first man called me."

A name is more than a way of attracting someone's attention. A name is more than a conventional method of reference. The wisdom of being able to name something is higher than the angels, **for a name defines and**

**describes the very essence.**

For this reason one name was not sufficient for Moshe. To define him, to bound his greatness in words, required ten names.

However, Hashem said to Moshe that of all his names, He would only call him by the name Basia named him. What was so special about this name?

The name Moshe comes from the word meaning 'to be drawn,' for Moshe was drawn from the water by Basia.

When Basia took Moshe out of the river, she was flouting her father's will.

"When a person experiences true repentance he becomes a totally new creation."

Pharaoh wanted to kill all the Jewish baby boys. By saving Moshe, she put her life on the line.

**Because Basia risked her life to save Moshe, that quality was embedded in Moshe's personality and in his soul.** It was this quality of self-sacrifice that typified Moshe more than all his other qualities, and for this reason Moshe was the name that Hashem would call him.

This was the characteristic that made Moshe the quintessential leader of the Jewish People. For more than any other trait, a leader of the Jewish People needs self-sacrifice to care and worry over each one of his flock.

### MONKEY BUSINESS

**"When a soul will sin by mistake..." (4:1)**

You pull up to the traffic light.

Behind you, you hear the screeching of brakes. You look up to see a car careening off the road. It mounts the sidewalk, narrowly misses two pedestrians and like some old Keystone Cops movie, crashes to an ignominious halt in a vegetable stand, a cloud of steam and smoke rising upwards. Perched on the hood, dressed with papaya and pineapple, is a sign 'Tropical Fruits Fresh from the Jungle!'

You look through the window to see what kind of idiot was responsible for this mess and you see the unmistakable features of a chimpanzee grinning back at you.

**When a person lets his physical side dominate him, he's allowing the monkey into the driver's seat.**

Monkeys make good pets. They're entertaining, they smile a lot, but you can't let them drive your car around town.

A human being is a miraculous combination of body and soul. The body comes from the lower elements. The soul from on high. From these two disparate elements, Hashem creates a miraculous coexistence called Man.

Man cannot exist in this world without a body, but if he allows the body to stage a palace coup and take over the government he loses the second and more important chapter of his life, the world to come, and the eternal life where the body and soul will again be united to live eternally.

How could a person regain control of his body once he had forfeited it to the monkey?

Through bringing an offering in the *Mishkan*.

The *Mishkan* was a space which was totally spiritual. A place which was not a 'place' in the physical sense. And because it was totally spiritual, the soul was able to exist there without recourse to its physical frame.

On Yom Kippur, when the Kohen

*continued on page four*

# PARSHA OVERVIEW

The Book of *Vayikra* (Leviticus) which we start reading this week, is also known as *Toras Kohanim* – the Laws of the Priests. It deals largely with the *korbanos* (offerings) that are brought in the *Mishkan* (Tent of Meeting). The first group of offerings is called *Korban Olah*, a burnt offering. The animal is brought to the entrance of the *Mishkan*. Regarding cattle, the one who brought the offering sets his hands on the animal. Afterwards it is slaughtered and the *kohen* sprinkles its blood on the Altar. The animal is skinned and cut into pieces. The pieces are arranged, washed and burned on the Altar. A similar process is described involving burnt offerings of other animals and birds. The various meal offerings are described. Part of these are burned on the Altar,

and the remainder is eaten by the *kohanim*. Mixing leaven or honey into the offerings is prohibited. The peace offering, part of which is burnt on the Altar and part eaten, can be either from cattle, sheep or goats. The Torah prohibits eating blood or *cheilev* (certain fats in animals). The offerings that atone for inadvertent sins committed by the *Kohen Gadol*, by the entire community, by the prince and by the average citizen are detailed. Laws of the guilt-offering, which atones for certain verbal transgressions and for transgressing laws of ritual purity, are listed. The meal offering for those who cannot afford the normal guilt offering, the offering to atone for misusing sanctified property, laws of the “questionable guilt” offering, and offerings for dishonesty are detailed.

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## SING MY SOUL INSIGHTS INTO THE SHABBOS ZEMIRO

# צור משהו

## TZUR MISHILO

“THE ROCK FROM WHOM...”

“Over a full goblet of wine  
worthy of Hashem’s blessing”

In our projection of the rebuilding of the Temple and the replenishing of the City of Zion we envision ourselves exalting Hashem by singing a new song over a full goblet of wine.

Our Sages insisted that the *Kiddush* which the Torah commanded us to say in order to sanctify the Shabbos be recited over a full goblet of wine. On one level, the very sight of the wine and the anticipation of the joy of imbibing it inspire the holder of the goblet to recite his *Kiddush* with more intense feeling. There is, however, another dimension to wine which

makes it the perfect accessory for ushering in the sanctity of Shabbos.

The juice of any fruit is considered a mere byproduct of the fruit, and the blessing pronounced before drinking it is the general “*Shehakol*” rather than the more specific “*Borei Pri Haeitz*.” Wine is an exception. It is considered to be an elevation of the grape and therefore deserves a special blessing of “*Borei Pri Hagafen*.”

It is this spirit of the essence of the grape reaching its fulfillment in wine which forms the perfect framework for the Jew whose spiritual essence finds fulfillment in the Sabbath.

In honour of the marriage of  
**Avrohom and Sara Solomon**

תזכו לבנות בית נאמן בישראל

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# PARSHA Q&A ?

1. How do we know that Adam never offered a stolen *korban*?
2. What two types of sin does an *olah* atone for?
3. What procedure of an animal-offering can be performed by a non-kohen?
4. Besides the fire brought on the *mizbeach* by the Kohanim, where else did the fire come from?
5. What is *melika*?
6. Why are animal innards offered on the altar, while bird innards are not?
7. Do burning feathers smell good? If not, why is a bird offered with the feathers attached?
8. Why does the Torah use the term 'nefesh' concerning the flour offering?
9. How many different types of voluntary *mincha* offerings are listed in the *parasha*?
10. Which part of the free-will *minchah* offering is burned on the Altar?
11. Which procedure of the *minchah* offering requires a *kohen*.
12. What is a *minchah al machavas*?
13. The Torah forbids bringing honey with the *minchah*. What is meant by 'honey'?
14. Why is the peace offering called a *shlamim*?
15. What is the first offering brought on the altar each day?
16. Concerning *shlamim*, why does the Torah teach about sheep and goats separately?
17. Who is obligated to bring a *chatas*?
18. For which sins must one bring a *korban oleh v'yored*?
19. What two things does a voluntary *mincha* have that a *minchas chatas* lacks?
20. Who brings a *korban asham*?

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## BONUS QUESTION?

**“Remove its intestines and throw them next to the altar...”** Birds eat food that they scavenge. Therefore, their intestines are tainted with 'theft' and unfit to offer upon the altar. Animals, however, eat food provided by their owners. Therefore, their intestines are fit for the altar (1:16 and Rashi). The above implies that dependence on humans is desirable. How does this fit with the lesson of Noah's dove? Noah's dove returned to the ark with a bitter olive leaf in its mouth, as if to say: "Bitter food provided by Hashem is better than sweet food provided by humans. (See Rashi, Bereshis 8:11)

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## I DIDN'T KNOW THAT!

'Elokim,' the name of Hashem which denotes strict justice, is never used in reference to the offerings.

• Rabbi S.R. Hirsch

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## HAFTORAH: SHMUEL I 15:1-34

### THE LAST OF THE AMALEKI

**T**he second of the Four *Parshios* that we read in the months of Adar and Nissan is *Parshas Zachor*. *Zachor* means "Remember." The Torah tells us "Remember what Amalek did to you on the way, when you came out of Egypt." On Shabbos *Zachor* we fulfill the mitzvah to "destroy the remembrance of Amalek from under the heaven" by reading this section of the Torah.

*Parshas Zachor* is always read the week before Purim, because on Purim we celebrate our deliverance from Amalek's most notorious descendent, Haman. The reading of *Parshas Zachor* is a Torah obligation, and the person who is called up to the Torah for '*maftir*' must have in mind that his *berachos* and the reading will also be on behalf of the congregation. Similarly, the listeners must have the intention that this reading should fulfill their obligation.

The Haftorah of *Parshas Zachor* depicts another encounter with the descendants of Amalek: King Shaul was commanded to annihilate Amalek, but he failed to kill their king, Agag. While in captivity, the last of the Amaleki, Agag, managed to sire a child, and it was from this child that Haman was descended.

### LIGHTS OUT!

**“For you were tired and weary and didn't fear Hashem”**  
(Devarim 25:18)

**T**he students were bent over their Talmuds, engrossed in thought and discussion. Suddenly, at the stroke of midnight, the lights went out. A voice came from the back of the *Beis Medrash* (study hall): "Bed!"

The Chafetz Chaim would always turn out the lights in the yeshiva in Radin at midnight. No matter how much the *talmidim* wanted to continue their learning, when midnight came, they had to go to bed.

In the *maftir* of this week's *Parsha*, *Zachor*, we read of Amalek's attacks on the Jewish People.

Rashi explains that the above verse should be read "You were tired and weary and **he** (Amalek) didn't fear Hashem."

The Ohr HaChaim HaKadosh, however, says that the verse should be read as follows: "You were tired and weary and **you** (the Jewish People) didn't fear Hashem."

If the deprivation of sleep and proper rest can reduce a person to a gibbering wreck, as is demonstrated by the use of sleep deprivation in more sophisticated methods of torture, how much more can it distort one's vision and take from us our fear of Heaven.

# WEEKLY DAF

## ERACHIN 7 - 13

### A TIME FOR FULL PRAISE

Why do we say the entire *Hallel* all the days of Sukkos and only half-*Hallel* on *Chol Hamo'ed* Pesach and the last day(s)?

The explanation offered in our Gemara is that the same number of sacrifices were offered each day of Pesach in the *Beis Hamikdash*. We view the entire festival as one unit, for which the complete *Hallel* said on the first day(s) suffices as an expression of praise for the entire Pesach. On Sukkos, however, there was a change each day in the number of bullocks offered, and each day is viewed as a separate unit, requiring a new recital of the complete *Hallel*.

In the Midrash we find another explanation. On the seventh day of Pesach the Egyptian pursuers of the liberated Israelites drowned in the Yam Suf. This is, therefore, not a day in which to sing praise to Hashem in the form of the entire *Hallel*. One reason is because of King Solomon's warning (*Proverbs 24:17*) that "You shall not rejoice in the fall of your enemy" (*Beis Yosef* on the *Tur*, *Orach Chaim* 490). Another reason is because we recall what Hashem told the angels when they wanted to sing His praise when the Yam Suf split to save the Israelites and drown the Egyptians: "My creations are drowning in the sea and you wish to sing My praises!"

The *Turei Zahav* adds that even though this latter reason applies only to the seventh day, we also refrain from saying the entire *Hallel* on the days of *Chol Hamo'ed*

in order not to give the intermediate days of the festival a more important status than the final day(s) when the activities permitted on *Chol Hamo'ed* are prohibited.

Why was it necessary to supply the explanation of the Midrash in addition to the one given in our Gemara?

One answer that has been offered is that two reasons for saying the entire *Hallel* are found in our Gemara: 1) A day that is called a "Mo'ed" in the Torah and in which work is prohibited. (Shabbos is eliminated because it is not a Mo'ed, and Rosh Chodesh is eliminated because work is not prohibited.) 2) A day when a great miracle took place (Chanukah's eight days). Pesach contains both elements. It is a Mo'ed in which there is a ban on work, and it is a time when the miracles of the Exodus and Splitting of the Sea took place. While the reason given in our Gemara is sufficient to explain why the holiday aspect does not require entire *Hallel* for the entire festival, we still need the reason of the Midrash to explain why we do not recite the entire *Hallel* in praise of the miracles which took place.

• *Erachin 10b*

### THE SEVEN YEAR SEARCH

There is a historical tradition that it took the Israelites under the leadership of Yehoshua seven years to conquer the Land of Canaan promised to them by Hashem, and another seven years to divide the land amongst the twelve tribes.

What is the source in Tanach for this tradition?

When the time came for dividing the land Kalev ben Yefuneh approached Yehoshua and reminded him of the experience they shared when they were sent by Moshe as spies together with the representatives of ten other tribes to explore the land of Canaan. He recalls that he was 40 years old at that time (Yehoshua 14:7) and mentions that he is now 85 (14:10). Since we know that Moshe did not send the spies until the second year following the Exodus from Egypt we must conclude that Kalev was 38 at the time of the Exodus and 78 when they crossed the *Yarden* into *Eretz Yisrael* 40 years later. If he was 85 when the conquest was completed and the division began, we arrive at the conclusion that the conquest took seven years.

This explains how we know that the conquest took seven years. But how do we know that the division of the land also took seven years?

One of the Gemara's answers to this question is based on the need to reconcile a passage in chapter 40 of *Yechezkel* with our historical tradition of when the *Beis Hamikdash* was destroyed. This reconciliation is impossible without assuming that the conquest and division together required 14 years. The other answer of the Gemara is that we must assume that if conquest took seven years the division took seven years as well.

This is difficult to understand if it is based on logical speculation, for one can easily see that conquest could take considerably longer.

• *Bechoros 25b*

continued from page one

## PARSHA INSIGHTS

*Gadol* would enter the Holy of Holies, he was totally removed from the physical world. He was like one of the angels, deriving his entire existence from this innermost Holy space.

For there was one place on this earth where the soul could exist without the body. That is the place where Hashem 'dwelled' on this earth. In the innermost Holy space. The *Mishkan*.

### MORE MONKEY BUSINESS

What does it mean when someone does an 'unintentional' sin?

"Whoops. Sorry — I somehow seem to have stolen your wallet. I've no idea how it ended up in my pocket!"

Is that called an unintentional sin?

No. An unintentional sin is when the physical part of a person transgresses. His intellect, however, his *neshama*, didn't want any part of it. The monkey grabbed the car keys.

When the body sins, it forfeits its right to an eternal partnership with the soul. It loses its

passport to join the soul in their eventual reunion in the world-to-come.

For this reason when a person sins, he is obliged to bring an animal as a sacrifice to impress upon himself that the body alone without the intellect in the driver's seat is like the animal on the Altar, devoid of an eternal existence, nothing more than a large steak.

When a person brought a sacrifice, he had to visualize his own body burning on the Altar.

But, then, if a person has offered up his body, all that's left of him is his *neshama*. And how can he exist in this physical world as a soul without a body?

There was one place which could sustain the *neshama* without the body. The *Mishkan*.

For this reason the only place that a sacrifice could be brought was in the *Mishkan*. For the *Mishkan* was a place of undiluted spirituality. It was the only place where the *neshama* could exist without the body, as did the *Kohen Gadol* on *Yom Kippur*.

When a person witnessed the animal that

he had brought as an offering going up in smoke, he internalized that really it was *his* body that should have been on the Altar instead. This would lead him to thoughts of *teshuvah*, of returning to Hashem. He would resolve to be a changed person.

When a person experiences true repentance he becomes a totally new creation.

Thus the bringing of the sacrifice gave him a new 'incarnation.' It was as though he was given a new body which was now under the control of the *neshama*.

And thus he could now re-enter the physical world outside the *Mishkan* as a new creation.

Now. Where are the car keys?

Sources:

- "What's In A Name" - Rabbi Chaim Shmuelevitz; Rabbi C.J. Senter
- "Monkey Business" - 'Moser Derech' - Rabbi Simcha Wassemann zt"l; Rabbi Yaakov Niman; Rabbi Meir Chadash

# ASK the RABBI

## WALL POWER

Eli from London asked:

Dear Rabbi,  
Why does Jerusalem have Purim on a different day than we do?

Dear Eli,

Most people celebrate Purim on the 14th of the Hebrew month *Adar*. But in a city which was walled in the time of Joshua's conquest of Israel, Purim is celebrated on the 15th.

Here's why:

Haman decreed that all Jews be killed on the 13th of *Adar*. When the day came, the Jews miraculously defended themselves. On the following day, *Adar 14*, the Jews celebrated.

In *Shushan*, the walled capital city of the Persian empire, the Jews had an extra day to fight their enemies. They didn't celebrate until the 15th.

In remembrance of these events, Mordechai and Esther instituted two separate days of Purim, *Adar 14* and *15*. The 14th commemorates the national victory. The 15th — *Shushan Purim* — commemorates the victory of the Jews who lived in the walled city of *Shushan*.

So if you're like most Jews, you celebrate Purim on the 14th. But, if you happen to live in *Shushan*, or in any ancient walled city, you celebrate Purim on *Adar 15th*.

The definition of an 'ancient walled city' is any city surrounded by a wall in the days of Joshua. Logically, the definition should be a city that was walled in the time of Mordechai and Esther, but the Sages didn't want to exclude Jerusalem, whose walls were in ruins at the time of the Purim

episode.

Some people keep two days of Purim because they are in doubt whether their city is considered 'walled.' One example is Hebron. The Jews in Hebron keep two days of Purim because it's doubtful whether the entire wall around Hebron existed at the time of Joshua.

Another example is Tiberias, a walled city on the shore of Lake Kinneret. Tiberias was walled from the time of Joshua. The doubt arises because Tiberias has no wall along the shore. Is Tiberias considered an 'open' city because it is unwalled along the shore? Or is the lake considered a 'wall' since it protects the city from attack? This question is left unresolved in the Talmud.

### Sources:

- *Shulchan Aruch Orach Chaim* 688:1,3,4;
- *Mishna Berurah* 1,9

## WHAT'S MY LINE?

Kaenan Hertz, PhD

<khertz@emory.edu> wrote:

*I recently uncovered a family tree that traces my ancestors back to 1408 in Padua. Through the 1800s they were mostly rabbis (R' Yitchak Aisik Chaver). The eldest is a R' Yehuda Mintz of Padua. I have been working with my rabbis in Atlanta to try to uncover more personal information about these people. Do you have any suggestions for books or online material that I might be able to find. Thank you very much*

Dear Dr. Kaenan Hertz,

I suggest that you check out some

of the following on-line resources:

[news://soc.genealogy.jewish](http://news://soc.genealogy.jewish)

A news-group run by JewishGen. Its purpose is to provide all researchers of Jewish lines a means of networking with others on areas of particular interest to Jewish researchers.

<http://www.jewishgen.org/ajgs/>

Association of Jewish Genealogical Societies (AJGS), a non-profit organization dedicated to the coordination of the activities of some 60 local Jewish genealogical societies around the world.

<http://www.jewishgen.org/jgff/>

The JewishGen Family Finder (JGFF) is a database of towns and surnames currently being researched by Jewish genealogists worldwide, and can be searched on the WWW, or via e-mail. By using the JGFF, you can learn whether others are seeking ancestors of the same surname or town of origin.

<http://www.familytreemaker.com/>

Find out about this software package from Broderbund, get tips on tracking your family tree, and access their index of more than 100 million names from various archives.

You can also check out the genealogy forums on CompuServe or America-On-Line.

I hope you're successful in your search!

## YIDDLE RIDDLE

What word in Hebrew is spelled

"Vav Vav Vav Vav"?

Answer next week.

• Thanks to Mordechai Sunray

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# PARSHA Q&A!

## Answers to this Week's Questions!

All references are to the verses and Rashi's commentary unless otherwise stated.

1. 1:2 - Because he owned everything.
2. 1:4 - a) Neglecting a positive command & b) Violating a negative command which is rectified by a positive command.
3. 1:5 - Slaughtering (i.e., anything before receiving the blood).
4. 1:7 - It descended from heaven.
5. 1:15 - Slaughtering a bird offering from the back of the neck using a fingernail.
6. 1:16 - An animal's food is provided by its owner, so its innards are 'kosher.' Birds, however, eat food that they scavenge, so their innards are tainted with 'theft.'
7. 1:17 - A person who offers a bird is probably too poor to afford an animal. Therefore, the Torah wants his offering to look nice, and it looks better with feathers.
8. 2:1 - Usually, it is a poor person who brings a flour offering. Therefore, Hashem regards it as if he had offered his 'nefesh' (soul).
9. 2:1 - Five.
10. 2:1 - The *kometz* (fistful).
11. 2:2 - From the taking of the *kometz* and onwards.
12. 2:5 - A flour offering fried in a shallow pan.
13. 2:11 - Any sweet fruit derivative.
14. 3:1 - It brings *shalom* to the world. Also it creates 'peace' between the altar, the *kohen*, and the owner since each gets a share.
15. 3:5 - The *olas tamid*.
16. 3:7 - Because they differ with regard to the *alya* (fat tail). The lamb's *alya* is burned on the altar but the goat's *alya* is not.
17. 4:2 - One who accidentally transgresses a negative commandment whose willing violation carries with it the penalty of "kares"(excision).
18. 5:1-4 - a. One who refrains from giving evidence when adjured by oath; b. One who enters the *Beis Hamikdash* or eats *Kodesh* food after unknowingly contracting "tuma" (uncleanliness) by touching certain "tamei" (unclean) things; c. One who unknowingly violates his oath.
19. 5:11 - *Levona* and oil.
20. 5:17 - One who is in doubt whether he transgressed a negative commandment whose intentional violation carries the penalty of *kares* (excision).

## BONUS ANSWER!

Independent sustenance is good only if it is earned honestly. (The olive leaf in the mouth of Noah's dove was from an ownerless tree, since all humanity had been destroyed and Noah had not yet claimed ownership.) Charity, however, is preferably to dishonest 'independence.'

## RECOMMENDED READING LIST

1:9	<b>RAMBAN</b> Reason for <i>Korbanos</i>	2:14	Why "If"	119	Salt
1:10	Bulls and Goats		<b>SEFER HACHINUCH</b>	123	<i>Korban Oleh V'yored</i>
1:14	Birds	95	Concept of <i>Korbanos</i>	125	A Sinner's Offering
2:2	Role of the <i>Kohen</i>	117	Symbolism of Leaven and Honey	127	The Sin of Carelessness
2:11	The Problem of Leaven				

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