



Adapted from the sefer חמין במוצאי שבת and חדוותא דזעיר אנפין collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

### *Melave Malka Parshas Vayikra 5773*

In our *Parsha* (ה:ב-ג) we learn the *halachos* of the *korban oleh v'yoreid*, (where the type of *korban* brought depends on the financial status of the one who brings it). This *korban* comes to atone for someone who either entered the *Mikdash* in a state of *tumah*, or ate *kodshim* while in a state of *tumah*. In *Maseches Shevuos* (.ג) *Chazal* explain that the *korban* is only brought in a case where a person was unaware either that he was *tamei*, or that the food he was eating was *kodesh*, or that he was located in the *Beis Hamikdash*.

When we think about those incidents of forgetfulness, it is certainly conceivable that a person forgot, or hadn't known that he was *tamei*, until someone brought it to his attention. We can also understand how a person could be unaware, or forget that the meat he was eating was *okdesh*. Due to some confusion, while aware that he was *tamei*, he may have mistakenly believed that it was regular *chulin* meat.

However, it is difficult to comprehend how a person who knows that he is *tamei* could enter the *Beis Hamikdash* and somehow forget that he is in the *Beis Hamikdash*! Could anyone confuse the *Beis Hamikdash* with some other *Beis Medrash* in Yerushalayim?

We are forced to conclude that the Torah is addressing the case of a *Tinok She'nishbah* - A Jew who had as little opportunity to learn about Judaism as a Jewish infant who was kidnapped and raised among non-Jews. The scenario would be that he knows that he is Jewish, but doesn't know what that means. He travels from afar to *Eretz Yisrael* and visits



[1]

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Yerushalayim. There he simply follows the crowd who enter the gates of a very impressive building.

He is very excited and curious as to the purpose of this magnificent structure. People respond to his curiosity with shock, and exclaim, “This is the *Beis Hamikdash, Shaar Ha’shamayim* - the gate to the heavens, and the place where the *Shechinah* dwells in this earth!”

If we imagine how we, with our very limited *sechel*, would act in that situation, we would probably dismiss this ignoramus and have nothing to do with him. The *Torah ha’kedoshah* reveals that the *Borei Olam* cares for this Jew, and wrote a *pasuk* in the Torah that addresses his unfortunate situation. There are *dinim* in the *Torah ha’kedoshah* that instruct and guide him through the process of bringing a *korban* that will rectify his unwitting transgression. This is one of many examples that illustrate the principle of *כי לא ידח ממנו נדח* - Hashem wants no Jew to be cast aside.

This is a powerful lesson that each and every one of us must learn and internalize. Every Jewish *neshamah* is precious, and we must respect even the most distant and ignorant of our brethren. We must cherish them and do all that is in our power to draw them close.

Regarding *kiruv rechokim*, I often emphasize that a person who isn’t qualified for that task may end up doing more harm than good. Sometimes, in his well-meaning but misguided efforts, he may end up distancing himself from Torah, rather than bring others closer. That is why decisions in these matters are the domain of *Gedolei Ha’dor* who can identify the individuals best suited to the task, and guide them. This noble goal can’t be achieved by anyone and everyone. Someone who is unsuited or lacks the proper training, may destroy far more than he builds *rachmana litzlan!*

However, we must remember that *kiruv* isn’t limited to those who have grown up ignorant of *Yiddishkeit*. In all of our communities there are



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*kerovim*, who desperately yearn for someone to appreciate them, see the good in them, and draw them close. Everyone should invest their talent and energy to do all that they can to be *mekarev* every Jew with true *ahavas Yisrael*, enabling them to feel that they are truly beloved and appreciated.

ובזה נזכה להמשיך עלינו אהבתו השלימה, וימהר ויחיש גאולתנו ופדות נפשנו בב"א



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