



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 5760

In this week's *parshah* we learn that both the *korban* עולה and the *korban* חטאת are slaughtered in the north. Chazal revealed that the חטאת really shouldn't have been slaughtered in the same location as the עולה. As the Gemara says, (סוטה ל"ב.):

“R. Yochanan said in the name of R. Shimon bar Yochai. Why did they institute *tefillah b'lachash* - davening quietly? So as not to embarrass those who have sinned (if they had to enumerate their wrongdoings out loud), just as the Torah didn't designate different locations for the slaughtering of the חטאת and the עולה.”

Rashi explains, “They didn't set an exclusive location for the *shechitah* of the חטאת, so that people won't know that it is a חטאת, for that would embarrass the one who brings it.”

We need to pay close attention to the Torah's lesson. By arranging for the חטאת and עולה to be slaughtered in the same location, observers won't know if someone is bringing a חטאת because he has sinned, or an עולה for some other reason. However, this only delays his embarrassment for a few moments! After the *shechitah*, it becomes clear to everyone which *korban* is a חטאת. Nonetheless, the Torah wanted to save a Jew who had sinned from even those few extra moments of shame.

We need to apply this approach to our interpersonal relationships. If the Torah cared so much about the embarrassment of someone who has sinned, how much more so should we take care to avoid embarrassing our family members, friends, or students. Each of us should devote some



time to introspection, taking an honest look at how much we care about our own honor. All of us want people to honor and admire us, and we dread the possibility of someone embarrassing us. We must try to care about the *kavod* of others in the same way.

In the *parshah* of the קרבן חטאת, the Torah tells us that both a goat or a sheep can be brought as a חטאת. However, the Torah presents those two possibilities in two separate *pesukim*, first the goat, and then the sheep.

או הודע אליו חטאתו אשר חטא והביא קרבנו שעירת עזים תמימה נקבה על חטאתו  
אשר חטא (ויקרא ד" : כ"ח)

ואם כבש יביא קרבנו לחטאת נקבה תמימה יביאנה. (ויקרא ד" : ל"ב).

In *Maseches Krisus* (כ"ח.) R. Shimon points out that throughout the Torah, sheep precede goats. However, lest we think that it is preferable to bring a sheep rather than a goat, in one *parsha* the Torah presents the goats before the sheep, to teach us that both are equal.

Rashi explains that this refers to the *pesukim* in our *parshah*.

I would like to add something that I saw in the *sefer Shoshanim L'David* of R. David Pardo zt"l. Once the Torah teaches us that it makes no difference whether a person chooses a sheep or a goat for his *korban*, why, as R. Shimon notes, does the Torah usually place sheep before goats? The *Shoshanim L'David* answers by referring us to *Maseches Shabbos* (עז.) "R. Zeira asked R. Yehudah, 'why do we find that in nature, goats lead and sheep follow? R. Yehudah answered, 'It follows the pattern of creation, first night and then day.'"

In other words, the order of creation left an impression that continues to resonate in the world. Most goats are black, and therefore resemble the night. Most sheep are white, and resemble the day. Therefore, in nature, the black goats lead, and the white sheep follow.



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However, in *Maseches Chulin* (פ"ג.) we learn that when it comes to *kodshim*, unlike many other areas in Halachah, night follows the day. Hence, when the Torah writes about *korbanos*, the white sheep are listed first and followed by the black goats.

I heard a story that connects this principle to Purim. Someone told me that one Purim he was sent by the Sochatchover Rebbe, Rav Henoch zy" a, to deliver *mishloach manos* to the *Beis Yisrael zy" a*. He pointed out to Rav Henoch that by the time he would reach the Gerrer Rebbe, the sun will have set, and after *shkiah* it would be too late to deliver *mishloach manos*. It will already be the sixteenth of *Adar*.

Rav Henoch responded, "Chazal say, (כתובות קה:) "Whoever brings a gift to a *talmid chacham*, is considered the same as one who brought *Bikurim*." When it comes to *kodshim*, the night follows the day. Therefore, even if the *mishloach manos* will arrive after *shkiah* it can be delivered *l'chatchilah* because, as a gift to a *talmid chacham*, it will follow the chronology of *kodshim*."

The *shliach* delivered the *mishloach manos* after *shkiah*, and told the *Beis Yisrael* why Rav Henoch felt that the gift would still be considered *mishloach manos*. The *Beis Yisrael* answered, "The Rebbe considers me a *talmid chacham* even though I am not at that level. However, the *mishloach manos* can be considered *kodshim* for another reason. In the *Midrash Tanchumah* (פנחס ג') it says, כּאִילוּ הַקְרִיב קֶרֶבֶן, כּל הַשּׁוֹפֵךְ דַּמּוֹת שֶׁל רֶשַׁעִים - Whoever spills the blood of *reshaim* is considered as one who brought a *korban*. Purim is a time of spilling the blood of *reshaim*. Therefore, *mishloach manos* have the *dinim* of *kodshim*. Since, in the *halachos* of *kodshim*, the night follows the day, *mishloach manos* can be delivered even on *motzaei Purim*!"



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