



הרב הראשי עיה"ק אלעד **מרדכי מלכא שליט"א**
נשיא וראש מוסדות "אור המלך"

מחבר ספרי שו"ת דרך המלך, אמרי מרדכי, ודרכי המלך על המועדים ועוד
רשת מעונות, ורשת גנים, ת"ת פרי תואר, ובית יעקב פרי תואר, תיכון בית יעקב החדש, ת"ת מאור ישראל,
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Parashat Vayikra

The Torah World is the Present Day Mizbeach

The Table Now Atones Like the Mizbeach

Our Sages (*Berachot* 54b, *Chagigah* 27a) teach us that by lengthening three things man's life is lengthened: 1) lengthening his prayers; 2) lengthening his meals; 3) lengthening the amount of time he relieves himself. The Sages teach that if one lengthens his meals, perhaps a pauper will approach him and he will give tzedakah, thereby earning a longer life. In *Yechezkel* (41), the *pasuk* mentions that the *mizbeach*, the alter, was made from wood and was three *amot* high. *Yechezkel* then follows by stating, "And this is the table before Hashem." Our Sages teach that since the *pasuk* begins by referring to the *mizbeach*, but concludes by calling it a "table," they infer that as long as the *Beit Hamikdash* stood, the *mizbeach* atoned for the Jewish Nation, but now it is the table that one eats upon which atones for the Jewish Nation.

Questions:

- 1- The *parasha* begins by stating, "When a man (*adam*) offers from you a sacrifice to Hashem." Our Sages (*Midrash Aggadah Vayikra* 1:2) ask why the *pasuk* uses the expression *adam* to refer to man and not *ish*, which is used every other time. The Sages teach that this meant to be an allusion to *Adam HaRishon*, the first man. Just as *Adam* did not offer sacrifices from stolen property, so too, should the Jewish Nation refrain from doing so. This is because "Hashem hates stolen sacrifices" (*Yeshaya* 61:8).
- 2- We must furthermore understand the expression of "from you." It appears superfluous!
- 3- Additionally, the *Kli Yakar* asks why the *pasuk* begins in the singular expression but continues with the plural, "A man (singular) who offers from you (plural)?"
- 4- Also, what do our Sages mean that the table is similar to a *mizbeach* and atones for man? Isn't the table a symbol of the mundane and worldly pleasures. How can it be compared to the *mizbeach*, which was totally sanctified to Hashem?

The Perspective of the Torah World

If we take a moment to contemplate what is taking place in our generation, we will be astonished to discover something that exists nowhere else, and even amongst Jews is only found in the Torah world. We bear witness to the fact that tens of thousands of Jews join organizations only for the sake of helping their fellow man. Take, for example, *Irgun Hatzalah* or *Ichud Hatzalah*, which help anyone in need, regardless of which faction he belongs to or which outlook he prescribes to. Many times, these Torah Jews save lives, viewing helping others as their purpose in life. To do this they sacrifice their own time, comfort, family time, Shabbat table and sleep, to offer first aid to anyone who needs it. Similarly, many medical facilities have been established by the Torah world, such as *Yad Sarah*, *Ezer MiTzion*, *Ezra U'Marpeh*, *Atah Imadi*, and many more. They all function according to the same ideology – helping others for nothing in return, despite the fact that it involves great self-sacrifice to



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assist individuals with all different types of illnesses. They must help anyone who turns to them by offering advice and guidance, as well as encouragement to those afflicted with terminal illnesses. Torah Jews have also been at the forefront of establishing *chessed* organizations which provide meals in for visitors to hospitals, which feed families who have unexpectedly been struck with a family member's illness. The family suddenly becomes a permanent fixture around their ill relative's hospital bed, and they have no time to think about their meals. So along comes these kind people, who take care of the ill and their families so graciously and happily, in a manner which truly gladdens the heart. On Shabbos, they concern themselves with providing the families with kosher, warm food, and the like. In a similar vein, Torah Jews in our Holy Land have established many organizations that provide interest free loans to help individuals in a trying predicament. They have created others that cover so many different aspects of *chessed*, such as *Yad Eliezer*, *Chasdei Ne'omi*, *Mifal HaChessed*, *Olam HaChessed*, and so many more. Take the work of Chabad for example, who guided by the Rebbe zt"l, made sure that in any place a Jew may be the world over, he would have a place to pray and kosher food to eat. This is only made possible through their great self-sacrifice, which includes leaving their family members, giving up all normal family activities and living conditions, as well as school facilities. They do all this just to warm the hearts of Jews everywhere in the world. Additionally, there is no end to the various communal services provided by the Torah world such as *gmachim* that help individuals recover lost items, those that provide medicines, tools, *challot* for Shabbat, baby formula, pacifiers for babies, wedding gowns etc. etc. – the list goes on and on. None of these items exist on any level in Lapid's camp nor in Lieberman's, nor amongst any of the non-religious parties. They exist only amongst the *chareidi* population, who follow the Torah. It is the Torah Jews who are truly sacrificing their lives on behalf of the Jewish Nation. This all stems from the Torah perspective of the *chareidim*, who have learned that "the world was built with kindness". If they would never have learned Torah, they would be like everyone else, and none of these institutions would exist. This is the true *mizbeach*, for practically every *chareidi* Jew who studies Torah sacrifices his life for the Jewish Nation, in one way or another. Can such a population be claimed to be shirking national responsibilities or damaging the State? Are such contributions any less than serving in the army? Their claims all stem from a lack of ability to understand the concept of a *gmach*, which loan money without receiving any interest. The secular world cannot grasp such a concept. This stems from the fact that they have never studied Torah, for if they had, the light of the Torah would have enabled them to see the truth. This is the difference between the Torah world and the rest of the nation, which speaks negatively about the *chareidi* population. They fail to understand until they or their family are in need, *chas ve'shalom*, of a complicated surgery and they require the services of a particular *chessed* organization. Suddenly their eyes are opened and they wonder how such a wonderful organization could actually exist amongst the Jewish People. Or if they or their family are served warm food during a particularly trying time, or if he is helped by *hatzalah* and suddenly views them as Heavenly angels who have come to save him. Therefore we must wave the glorious banner of the Torah world which



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is decorated by outstanding deeds and self-sacrifice - both their own as well as their families - for the sake of the Jewish People. It is they who are the true army of Hashem, and praiseworthy is he who merits being part of this glorious population.

"You Are Called Man"

We should also first mention what R' Shimon Bar Yochai teaches (*Bava Metzia* 114b and more), that the Jewish Nation are referred to as "*adam*," but the gentiles are not. What does this mean?

The Difference Between Jews and Gentiles

In the *Zohar* (*Parashat Pinchas* 218b) R' Shimon asks what the difference is between the Jews and the Nations of the World, that the Jews shake back and forth when they pray but the gentiles do not? He explains that it stems from the difference between the soul of a Jew and that of a gentile. The *pasuk* states, "The candle of Hashem is the soul of man (*adam*)."
 The Jews have a "soul of man (*adam*)," which is similar to a candle that flickers and shakes back and forth. This is why they shake when they pray. But the gentiles only have a soul on the level of an animal. This is why only a Jew is called *adam*.

In the Merit of Tzedakah, One's Table Atones for Him

Now we can begin to explain our *parashah*. Our Sages were referring to the custom of their time and how their personal tables were transformed into a *mizbeich*. The Sages teach that if one feeds the impoverished at his table, that charity is in place of an offering. This transforms the table into a *mizbeach*. This is but an example, though. The main aspect which atones is the self-sacrifice on behalf of one's fellow. This is a *korban* to Hashem, because it is a fulfillment of the Will of Hashem. For this is what Hashem wants, for one man to help his friend. This is as the *pasuk* states that "The world was built with kindness." There is no greater *korban* than performing the Will of Hashem. This is as Shmuel HaNavi said (*Shmuel* 1 15:22), "Does Hashem want burnt and sacrificial offerings, as much as He wants you to listen to the voice of Hashem? For listening is better than a good sacrifice. To pay attention is better than the fat of rams." When one sacrifices his time, rest, and resources for another, it functions like a *mizbeach* to atone for his sins. This is why the words "from you" are used by the Torah. For the sacrifice must come "from you." This is also why the Torah specifically uses the word *adam*. We are taught that there are four terms by which man is referred: *ish*, *enosh*, *gever*, and *adam*. All of these terms have both singular and plural expressions, except for *adam*. *Adam* does not have a plural expression. When our Sages taught that Jews are called *adam* but gentiles are not, it refers to the Jews' ability to unite as one, as if they are one individual! This teaches that one only merits being called "*adam*," by sacrificing from his own life for another. This is why the Torah begins with the singular expression and ends with the plural. This teaches us that only the masses, by uniting as one through helping each other, thereby imitating Hashem's ways, can be called *adam*. This occurs when the masses join together like one single unit and are willing to sacrifice everything for each other, just like the thousands of *chessed* organizations which exist in the Torah world. This is a sacrifice to Hashem, which has the power to atone for one's sins.

Words of Mussar



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Having stated the above, it is now understood why specifically in this week, the week in which we begin reading the *chumash* that deals with sacrificial offerings, did we merit the passing of the draft law. For this week it was recognized that the *chareidi* community is an integral part of the Jewish Nation, and it contributes more to society than any other group amongst the Jewish Nation. The *chareidim* are the ones who sacrifice themselves and their families, their money and their honor, their time and their sleep, and everything that they have for the sake of the Jewish People. This power stems from their Torah learning, and they therefore merit imitating the ways of Hashem. In the same way that He is merciful and kind, so too, do the Jews act mercifully and kindly. The *chareidim* are the true *mizbeich* of atonement for themselves, their families and all the Jewish Nation, since they are the ones who truly offer sacrificial offerings for the sake of the Jewish People. We are truly the army of Hashem, and we are so fortunate that we have been raised to love Torah, the Jewish Nation, and Eretz Yisrael. How fortunate we are not to be like those who leave *Eretz Yisrael* and integrate amongst the gentiles, until they are no longer part of Hashem's Nation. This occurs because they never merited studying Torah or gaining true Jewish values. This is why we recite each day, "Blessed is Hashem, Who separated us from those who err and Who gave us the Torah, of truth and eternal life He planted within us." For Torah is our life and the length of our days, and in the merit of Torah, this month will be the head of all months and we will see the redemption of the Jewish People. For in Nissan the Jewish Nation was redeemed and in Nissan the Jewish People will be redeemed once again, speedily in our days. *Amen ve'amen*.

Shabbat Shalom,
Rav Mordechai Malka