

human experience and more accurately express a desire to engage G-d in all sorts of experiences, not just when needing atonement.



7TH ALIYA (5:11-25)

And if **he cannot afford** these, then he may bring a **flour** offering, though without oil or frankincense, as this is a sin offering. A finger's full is brought on the altar; the kohanim consume the rest. If a person uses **sanctified property**, he need bring a ram to atone as an **Asham**. And to compensate the holy fund with a 1/5 additional penalty. If a person is **unsure of a sin**, he need bring a ram to atone as an Asham. If a person **denies** a financial obligation and swears falsely, he must make restitution with an additional 1/5 and to bring a ram to atone.

Perhaps the emphasis on the details of offerings is a gift. How to fully express, let's say in words, what we feel when we have erred and hence insulted as it were G-d, well, that is complicated. What do we feel, what do we say? It is far easier to follow a ritual, to have the comfort of a set structure to help us express what would otherwise be difficult to do.

HAFTARAH: YESHAYAHU 43:21- 44:23

This week's parsha focuses exclusively on the sacrifices brought in the Mishkan. Related to this theme, this week's haftorah starts with a rebuke to the people of Israel for abandoning the service in the Beit Hamikdash

The message which is conveyed from the prophet Yeshayahu are words of rebuke related to the Israelites turning away from dedicating their lives to God and turning to idolatry instead. The Almighty calls to his people to do *teshuvah* and He promises that their transgressions will be forgiven.

Yeshayahu exhorts the people by mentioning to them that serving idols is merely serving an object crafted by an artisan and has no power - "neither see nor hear nor do they know..."

The conclusion of the haftorah states God's overwhelming desire that His beloved people remember Him and return to Him. ■

רפואה שלמה מהרה
לליאם יעקב ניסן בן אורה

A SHORT VORT

BY RABBI CHANOKH YERES
RAV, BEIT KNESSET BEIT YISRAEL, YEMIN MOSHE

"If the leader will sin...." (4:22) - אשר נשיא יחטא (ד:כב)

Why does the Pasuk use the phrase "Asher" and not "Ki"?

Rashi explains the use of the word "Asher" to hint at a message. The word "Asher" can refer to "Ashrei" – "Fortunate". Fortunate for the generation whose leader is sensitive to his actions and is willing to admit fault and ask for atonement on unintentional mistakes.

Rabbi Moshe Feinstein (1895-1986, Belarus-New York) asks in his Sefer Drash Moshe, why is it "fortunate" to have at all a leader who makes mistakes? Perhaps it would be better for us not to have a king at all?

He answers that it is far better to have a leader, though susceptible to making mistakes, but intent on judging his people judiciously than lacking a leader at all. Fortunate is the generation who bestowed on themselves a leader in the first place. Even a leader who, due to his ego, refuses to admit sin, still, his leadership can bring tremendous positive influence on the people. From here we realize that for all men, leaders and laymen alike, we are faced with two choices, even if both have some negative consequences. It is professed to choose the path with the least errors possible.

Shabbat Shalom