

treated. They received public support of food. They had land. All of the land of Egypt was taken by Paro in payment for the food during the famine; save the land of the priests. The wealthiest people in Egypt were the priests. In our time, the wealth of the Vatican is vast.

Our Kohanim, in contrast, have no land. They receive support, albeit modest. This is another instance of the Torah's moderation; supporting the Kohanim, though modestly. The King will receive similar instructions; benefits but with limits. Leadership is serving G-d and His people, not self serving. When reading the Torah we need to notice not only what is said but what is not said; what rights are given, but more importantly what rights are not given. The Kohanim receive; but modestly.

PARSHAT PARAH (BAMIDBAR 19:1-22)

The purification process of the red heifer is required for those in contact with the dead. Since we all need to bring a Korban Pesach, we all need to be in a state of purity. And although contact with the dead is a mitzvah, it does render one impure. This parsha is a part

SHLOMO SEALING & ROOF

Advanced sealing system
Repair of tiled roof

- > Licensed sealer
- > 23 years of experience
- > Warranty on every job

We specialize in sealing roof and building walls, constructing and repairing roof tiles, constructing and repairing drainpipes, sealing balconies, basements and pools.

Our company uses only SII-certified approved by Ministry of Health.

Among our clients: the Jerusalem municipality, Bezeq, Ben Gurion Airport, house committees and more.

visit and consultation - no strings attached
FAIREST PRICE GUARANTEED!

Email: gagotshlomo@gmail.com
Shlomo: 050-266-9766
Office: 052-774-3343

of the theme that appears in our seder – we sigh with the awareness that our Pesach seder pales in comparison with a seder featuring the korban Pesach. We don't have it – but we can read about it. Hence, we read about the elaborate purity process in preparation for the great day of bringing the Pesach offering. ■

A SHORT VORT

BY RABBI CHANUCH YERES
Rav, Beit Knesset Beit Yisrael, Yemin Moshe

(ז"ב:ז) – אם על תודה יקריבנו...” (7:12)

Rashi explains that we learn by the “peace offering of thanksgiving” that there are four different conditions in which an individual must express thanks. These occasions are when one successfully travels at sea, those who cross the wilderness, those who survived being held in prison and a sick person who has recovered.

Rabbi Avraham Kaufman seems to ask on Rashi that from the pasuk, the bringing of the thanksgiving offering is never obligatory, so how can Rashi explain the need to express thanks in these situations as anything but voluntary?

One can answer that the Pasuk's message is clear by using the word: “אם”

There are sources that the word “IM” in Hebrew does not mean “if” but rather “when”. In Parshat Mishpatim it says “(IM) If you lend money to any of My people” (22:24) where the mitzvah, according to Rashi there, is not optional but rather an obligatory act.

Perhaps, to further explain, the requirement to offer a Korban Todah is not an obligation on a legal level but rather a moral one, to thank G-d for being saved from dire straits. This idea is confirmed by the Talmud (Berachot 54b) that uses the language “Tzrichin” instead of “Chayavim”, that one ought to thank G-d in these situations on a moral-virtuous level but not compulsory level.

- Shabbat Shalom