

מבין כותלי הישיבה

From within the walls of Yeshiva
Block Yeshiva High School

You Snooze, You Lose by Danny Goldberg

One of the many *korbanos* (offerings) that *Parshas Vayikra* describes is the *korban chatas* (sin offering). This sacrifice is brought by someone who accidentally transgresses a sin that requires the death penalty. Our sages teach us that “accidentally” here means either forgetting that the particular sin was prohibited or not realizing that that which one is doing constitutes a transgression. Regardless of the way in which they were committed, many of the standard cases of *korban chatas* seem almost impossible to have been committed without a serious amount of carelessness.

It would seem as if a person committing such a transgression is in his or her own realm, essentially his or her own world. Therein lays the essence of this sacrifice. This careless individual is instructed to bring the animal to the *Beis Hamikdash* and watch as it is slaughtered and burnt on the alter. Right before his eyes, he sees an animal that was walking around on its own just a moment ago, turned into a *korban*. By witnessing the *korban chatas* the sinner is educated about the fragility of life.

The reality that no one knows when the Creator will call a person’s soul back to its heavenly home should render every minute, every moment, precious. As the Talmud records in the name of Rabbi Eliezer (Shabbos 153a), one should repent one day before he or she dies. Upon hearing this edict, Rabbi Eliezer’s students asked: “How can a person possibly know when his or her time has come?” To which Rabbi Eliezer responded: “All the more so, repent today because tomorrow may be your last. As a result, your whole life will be full of introspection.” One can’t simply dream his or her way through life.

This life-long challenge to make the most of each moment is also inherent in the sacrificial process itself. There is no magical formula to spiritual growth; it can’t simply be purchased in the form of a sacrifice. As the prophets indicated (i.e. Yirmiyahu 7:21-22) the value of a sacrifice lies in the spiritual development that comes along with it. A sacrifice that is lacking the commitment or rededication to Hashem’s will is totally undesirable to Him. (See Radak’s commentary to 7:22)

[Adapted from www.aish.com/torahportion/straightTalk/Waking_Up.asp]

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Block
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Candle
Lighting:

6:49

Daf Yomi:

Nedarim 85

Havdala:

7:49

(60 minutes)

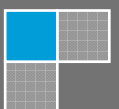
Mishna
Yomit:

Avot 3:6

Halacha
yomit:

Orach

Chaim 102:4



Block in a Box: Highlights from Block Shiurim
This weeks feature is Rabbi Goldson's Haftorah class

REMEMBER WHAT AMOLEK DID TO YOU ON THE WAY, AS YOU DEPARTED FROM EGYPT: HOW THEY FELL UPON YOU IN THE DESERT, WHEN YOU WERE TIRED AND WEARY, AND CUT DOWN THE WEAK WHO TRAILED BEHIND YOU.

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Why did Amolek attack us? Why did they descend upon us in the desert, unprovoked, and attempt to annihilate us?

At the time of the Jewish exodus from Egypt, 3320 years ago, the entire world witnessed an event both unprecedented and never to be repeated: The miraculous destruction of the most powerful nation on earth and the even more miraculous supremacy of a small and oppressed people. No one in the world doubted the involvement of the Divine Hand behind the upheaval, nor could anyone fail to recognize the significance of this fledgling nation: the rise of the Jewish nation introduced human civilization to such ideals as peace, collective conscience, social responsibility and, above all, a standard of moral values that would become the foundation of all ethics and human virtue.

Such ideals, previously unknown to human society, did not find immediate universal acceptance. Indeed, the values of Judaism have been rejected and discarded time after time throughout human history. But in the wake of the miraculous destruction of Egypt, every nation and every people recognized what the Jewish nation represented. And every nation stood in awe of them. Every nation except one.

The nation of Amolek despised the very concept of moral standards. They would accept no moral authority, would make every sacrifice to protect their moral autonomy, and would employ any tactic to strike out against the nation who, by teaching morality to the world, threatened to render them a pariah.

Why is it important that they cut down the weak who trailed behind you? What does it reveal that they chose the moment when an unsuspecting people were tired and weary to attack? What perverse strategy drove them to embark upon a hopeless campaign of violence that had no hope of success?

In short, Amolek introduced the world to the tactics of terrorism, launching a suicide campaign against the defenseless, against the tired and the weary, just as their ideological descendants would later blow themselves up to murder women and children, waging brutal physical and psychological war upon a civilian population — not for clearly defined political gain, but to spread chaos and the moral confusion of disorder.

In response, the Torah teaches us the only possible answer to terror: Not negotiation, not compromise, not appeasement, not even military conquest and domination — none of these will ever succeed against the terrorist who seeks nothing less than the obliteration of his enemies, the terrorist driven by such singular purpose that he will sacrifice everything to achieve it and will stop at nothing until he has attained it. He will use others' desire for peace, their respect for human life, and their confidence in the ultimate goodness of mankind as weapons to destroy them; he will make any promise and offer any gesture of goodwill to gain the opportunity to take another life, to cripple another limb, to break the spirit of all who stand between him and moral anarchy.

In confronting terror, little has changed over the course of 33 centuries. Four centuries after Amolek's attack upon the Jews in the desert, King Saul showed a moment's mercy to the king of Amolek, thereby allowing both that nation and its ideology of terror to survive. Five centuries after that, when the Jews of Persia thought to appease Haman, a descendant of Amolek, they very nearly brought about their own destruction, saved only by the miracle of Purim. Similarly did the governments of Europe seek to appease the greatest criminal in modern times, empowering him to send millions to meaningless death in pointless battle and incinerate millions more in an incomprehensible Holocaust.

And today, Western governments and ideologues continue to promote negotiation with and concession to terror, even as more and more innocents are murdered and maimed. Like King Saul, they prove the talmudic dictum that one who shows mercy at a time for cruelty will show cruelty at a time of mercy. For all its insistence upon compassion, upon virtue, upon love for our fellow man, Judaism teaches the cold practicality of confrontation with terror, that there can be no peace with those committed to violence, that there can be no offer of good faith to those who renounce faithfulness, that there can be no respect for the lives of those who devote their lives to dealing out death.

The martyrs of Merkaz HaRav remind us of this lesson now more than ever: for those who live and die for the sake of terror, only one course of action exists to preserve the society that makes peace and justice possible: to erase their memory from beneath the heavens.

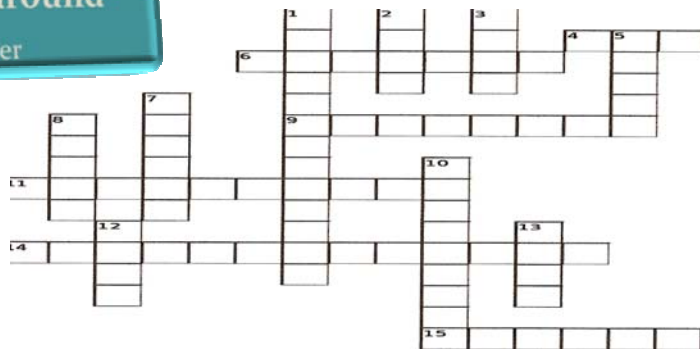


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Up down and all around
by Josh Goldmeier



Across:

4. According to *Rashi*, which letter shows that Moshe needed a break?
6. From where did *Hashem* speak to Moshe?
9. If you lie it is going to cost you
11. According to *Rashi*, why would the *Korban Shlomim* would be useful to the U.N.?
14. *Shogeg*
15. What do Rabbis and *Korbanos* have in common?

Down:

1. My Bad
2. Block Yeshiva High School
3. Which animal is 77?
5. Smallest letter in this week's *parsha*
7. A sheep for a sin offering has to be _____?
8. Seven times before *Hashem*
10. We know that Aharon's wife didn't have to cook much because her family ate _____
12. According to *Rashi*, which animal is not fit to be a *korban*?
13. What reminds us of the *korbanos* at the *shabbos* table?