



The Community

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Weekly Newsletter Published by The Jewish Center - Chabad of North Miami

Boruch Hashem

Rabbi Avrohom Lipszyc

Vol. 26, No. 24

Rabbi's Article

Aging Like Fine Wine

This week's Torah-portion begins with the sacrifices that a woman brings after giving birth, which leads us to the closing *mishna* (-[Link](#)) of *Tractate Kinnim* (-[Link](#)). The *mishna* speaks of the woman's sacrificial pairs of birds, and what happens when a confusion takes place and we are not sure which are the obligatory ones, which the voluntary ones, which the burnt-offering and which the sin-offering. The confusion can be on the part of the woman, or of the *kohain* (performing the service). And because there are different laws as to where the service on the altar is done for the different types of sacrifices, hence, new pairs need to now be brought, with a scenario in which 7 (-one opinion: 8) more pairs could need to be brought. Then, the *mishna* goes on to say:

"(i) *Rabbi Joshua said: This is what it meant when they said: 'When [the animal] is alive it possesses one sound, but when it is dead its sound is sevenfold.' In what way is its sound sevenfold? Its two horns [are made into] two trumpets, its two leg-bones into two flutes, its hide into a drum, its entrails for lyres and its large intestines for harp strings; and there are some who add that its wool is used for the blue [pomegranates of the High Priest's robe, which banged against the bells and made noise.]*

"(ii) *Rabbi Shimon ben Akashiah says: Ignorant old people, the older they become, the more their intellect gets befuddled, as it is said... But when it comes to aged scholars, it is not so. On the contrary, the older they get, the more their mind becomes composed, as it is said..."*

Commentaries (-Maimonides and others) explain the connection of these two teachings to the law discussed, that (i) just as when the animal is alive, only one voice comes forth from it, but when it is dead there comes out from it many mitzvot ("seven voices"), here also, initially she did not need anything other than one pair of sacrificial birds for her vow and one for her obligatory sacrifice, but because she doesn't know what she established and the *kohain* does not know what he offered up, she needs to now bring many more. (ii) so too, the sages, when they grow old, weaken and lose their bodies (like, "when the beast dies"), their wisdom will multiply and their minds will be strengthened (like, "its sound is sevenfold"). However, on this explanation there are questions, among them, (a) what clearer understanding of the law in our *mishna* do we have through the example of the sounds of the live/dead animal, and (b) why do we need the point of, "ignorant old people," at all, how much more so to be brought first, before that of the sages?!

Hence, these two teachings are actually giving us clarity into our law of sacrificial birds: The question arises, originally the sacrifices were of *definite* obligation (for the birth and for the vow), however, the additional sacrificial birds are being brought but of a *doubt*, (for in truth, the *kohain* may have done them right). If so, we are dealing with a prohibition of (-Mishnah Torah, Hilchois Mchusrei Kabarah, Chapter 1, Law 7), "a non-consecrated animal slaughtered in the Temple Courtyard [from which it is forbidden to benefit]," and nevertheless, the law is that we *do* offer the additional sacrifices! Hence, Rabbi Yehoshua explains this with saying, that once the animal dies, (i) its original sound is *cancelled* (metaphorically: even if the *kohain* did do the original sacrifices right!), and nevertheless, (ii) the *new seven sounds* (additional birds now offered), are the sounds of the very *original* animal (obligatory sacrificial birds), and henceforth, the additional offerings are *not* in the category of, "a non-consecrated animal slaughtered in the Temple Courtyard." However, one may ask, in the case of the sacrificial birds there are *many* issues that went wrong (the woman doesn't know, the *kohain* doesn't know, etc.), while by the animal, only *one* descent happened (it died)! Hence, Rabbi Shimon brings the example of the *ignorant old people*, which, in their aging go through *many* descents ("the older they become"), and nevertheless, in holiness (the sages; Torah-study), --even though biological nature demands many descents in their aging-- "their wisdom will multiply, their minds will be strengthened, and they will add wholeness." So too, it is in our law concerning bringing *additional* sacrifices (holiness), even after *many* mistakes (descents).

The mystical meaning behind all this: Pregnancy represents exile, while birth represents redemption. Hence, Rabbi Yehoshua is teaching us how to survive pregnancy (exile; death), and to reach birth (redemption; life). For, even though in exile we do not have the *One Sound* of the paradigm/service of, "G-d is *one!*," and hence, we may think that in exile our *Shepard* is not protecting the 'one sheep' and breaking the 'seventy wolves,' however, in truth, in exile we have *seven sounds*, in which each soul has its form of service of the holy *Seven Branched Menorah*, illuminating themselves and the world around them! And these *seven sounds* are part and parcel and permeated with the very, *one sound* of our holy patriarchs who lived within, "G-d is *one!*" However, why are we going through this exile?! Says Rabbi Shimon, for through it, "their wisdom will multiply, their minds will be strengthened and they will add wholeness!" O' dear G-d, we have already reached, "getting older," and even if there is still some, "their wisdom will multiply, their minds will be strengthened, and they will add wholeness," to accomplish in the world, may You (as the *kohain* in our law) 'forget,' of them, and bring *Moshiach* (-[Link](#)) now!

This Week...

FRIDAY, APRIL 1, 2022 ★ כט' אדר ב תשפ"ב

Shabbat Candle Lighting: 7:19 PM · Kabbalat Shabbat: 6:45 PM

SHABBOS, APRIL 2, 2022 ★ א' ניסן תשפ"ב

ROSH CHODESH (NISSAN): Recite *Hallel* · Resolve to add this month in Torah-study, prayer, and charity.

TORAH READING: [Tazriah](#) (Leviticus 12:1-13:59), [Rosh Chodesh](#) (Numbers 28:9-15)

& [HaChodesh](#) (Exodus 12:1-20) · HAFTORAH: [Ezekiel](#) (45:18-46:16)

[Parshat HaChodesh](#) · Shacharit: 9:30 AM · Mincha: 7:00 PM · Shabbat Ends: North Miami: 8:12 PM