

## **"These are the statutes and the ordinances and the laws which '? made between Him and (between) Bnei Yisrael in Mount Sinai by the hand of Moshe." (26:46)**

One would expect to find this *pasuk* located at the very end of this *parsha*, which is the culmination of *Sefer Vayikra*. This *pasuk* would then serve as a separation to distinguish the laws of *Sefer Vayikra* which were given at Mount Sinai - from those of *Sefer Bamidbar*, which were communicated in the *Ohel Moed* on the plains of Moav. Instead of concluding *Sefer Vayikra* at this point, however, the *Torah* continues the chapter to relate the vows that a person may make to donate to the *Bais Hamikdash* the monetary value which the *Torah* assigns to a person his age.

The significance in this change of topic lies in the concern that a person might become demoralized after the frightening punishments revealed in this chapter, feeling that he has no self-worth. The guilt feelings which envelop him may interfere with his ability to continue his life-style with equanimity. The *Torah's* message to the individual is that he will always have worth as an individual. In fact, the *Torah* suggests that in moments of distress a person should make a vow to Hashem, as Yaakov did when he left his father's home. This sign of solidarity with Hashem serves as a source of encouragement and reassurance. Consequently, the *Torah* begins the next chapter with the phrase " *If a man articulates a vow.*"