Jewish Tribune – Vayikra

**Be Yourself – Everyone Else is Taken**

כָל דְּבַשׁ לֹא תַקְטִירוּ מִמֶּנּוּ אִשֶּׁה לַה' ... עַל כָּל קָרְבָּנְךָ תַּקְרִיב מֶלַח

Our parsha tells us that we are not allowed to add honey to a korban but must add salt. Why?

Another question. The Nossi of shevet Naftali is Achira ben Einan. Achi-ra literally means “my brother is wicked”. What an unusual name; hardly bodes well for sibling harmony! Why call your son Achira?

The Ohr HaChaim )Bamidbar 7, 78) explains that Naftali has the middah of שבע רצון of being satisfied with their lot. Achira’s parents felt this so strongly that they wished to instil this trait into their son and were telling him and his siblings that what may be good for one son is bad for another. HKBH gives each person the exact set of tools, the personality, talents and wherewithal to fulfil their potential. No two people are the same and no two people have the same potential or the same talents and opportunities.

Even though honey and salt are both used to flavour foods, they each have a very different effect. Honey serves to sweeten and distort the natural flavour of the food whereas salt helps bring out the natural flavour.

Helping each child identify his strengths and weaknesses is a critical role of parenting and chinuch. So is helping the child have the confidence to become who he or she can become and not imitate another.

At the beginning of a school year, you meet the boys in your shiur for the first time and take your first register of the year. It is very tempting to play “Mishpachology”. “Is your brother Ari?”, “Does your family daven in …”, “I think I was in yeshiva with your uncle.”

I have often wondered if this is a correct approach. On one hand, it may create a connection, but it runs the danger of pigeon-holing your new talmid. It may send a subliminal message that he is not his own person and does not have his own personality. He is just Ari’s brother or so and so’s nephew etc. I know of people to whom this happened and it left a mark. The person thought that the teacher thinks I am as intelligent as my older sibling and whilst I have other talents I am just seen as a carbon copy.

The Gemara (Berachos 17a) tells us that when the Chachomim took leave of each other they would say: “*Olomecho tireh bechayecho*. May you see your world during your lifetime.” What exactly does that mean?

Rav Shimon Schwab, explained this Gemara as follows. The word *Olomecho* (your world) is connected to the word *he’elomecha* (the part of you which is concealed). A person’s world is the part of him which has not yet seen light of day, the part that is still potential. Realising that full potential is the work of a lifetime.

This was the blessing our Chachomim wished each other. May you see the world during your lifetime. May you achieve during your sojourn in this world the full realisation of all the potential Hashem has invested in you.

Realising that potential requires salt, not honey.

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