

SHABBAT SHALOM. Today is 9 Adar II, 5779, Parshat Zachor. We read from two Sifrei Torah. It is a fulfillment of a Torah Mitzvah to hear the portion of Zachor (Remembering Amalek), which is today's Maftir. We omit Av HaRachamim.

TORAH DIALOGUE

(p. 410 Hz) (p. 605 S) (p. 371 Hi) (p. 544 AS)

VAYIKRA וַיִּקְרָא Leviticus 1:1

[Compiled by Rabbi Edward Davis, Rabbi Emeritus (RED)
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1. Hashem calls to Moshe to enter the Tent of Meeting so that Hashem can address Moshe concerning the various personal sacrifices that the people will begin to offer. The Midrash points out that the calling of Moshe indicates that Moshe was not addressed until he was beckoned by God to enter the Sanctuary. No human being was as close to God as Moshe. He was the premier prophet. He led the people out of Egypt in the desert, performing a multitude of miracles along the way. He ascended Mt. Sinai and brought the Two Tablets, the Ten Commandments and the whole Torah to the people. And yet, Moshe always knew his place. Even with all the divine confidence placed in him, he knew that even he may not enter the Sanctuary without God's permission. All of us are supposed to learn from Moshe how to humble ourselves despite whatever honors we receive or how lofty we have become financially or in the eyes of our friends.

2. The word "לֵאמֹר" : saying" at the end of the first verse receives a great deal of attention from the commentators. Our Sages claim (Yoma 4b): Rabbah said: How do we know that when one person tells his friend something, the friend is not permitted to repeat the information to another without the permission of the first person? The Talmud answers that, in fact, this is true and is derived from the first verse of our sidrah, לֵאמֹר saying – giving Moshe divine permission to repeat what God told him. This might be difficult since God was teaching Moshe Torah not for Moshe's sake but for the explicit purpose of teaching the Torah to Bnei Yisrael. The answer lies in the fact that when Hashem taught Torah to Moshe, He went into great depths, revealing divine secrets in each mitzvah. Moshe was required to reveal only the bare facts of what the people were required to do in order to obey God's commands. Moshe was not permitted to reveal any of these additional teachings of Hashem unless he obtained permission from the Almighty. Hashem would then instruct Moshe as to which additional teachings were repeatable and which were not. Hence the word לֵאמֹר (saying) and the Talmudically derived lesson for us all.

3. The Or HaChaim of the 17th century notes in his commentary that the opening phrase omits the subject. It doesn't say that God called upon Moshe; it says He called upon Moshe, with no subject. This was to emphasize that it was Moshe at center stage and not Aharon. One might have felt that now that the Mishkan was fully erected and operational, the domain was turned over from Moshe to Aharon, the High Priest. And it was Aharon's domain. Nevertheless the voice that emanated from Aharon's domain was meant solely for Moshe and no other. Hence, extending

the words of the Or HaChaim, one would read this sentence emphasizing the word Moshe. He called upon MOSHE indicating that with all the changes now made and instituted with the establishment of the Mishkan, Moshe still is center stage and the most important and most religious individual in the camp.

4. The first sacrifice that is mentioned and described fully is the Olah, the Whole Burnt Offering. Why is this sacrifice mentioned before all others? Rabbeinu Bachya explained that our Sages tell us that the Olah comes to atone for improper thoughts, while other sacrifices atone for sinful deeds. Therefore, since improper thoughts always precede improper actions, it is only appropriate that the Whole Burnt Offering be mentioned before other sacrifices. [RED's note: The only difficulty I have with Rabbeinu Bachya's insightful comment is that sacrifices were brought for Shogeg – accidental or unintentional misdeeds. When one does something wrong but with no intention, it is not that they were improper thoughts; rather there was the absence of thought. Maybe there is a similarity between the absence of proper thought to improper thought; a subject that could be belabored for a while.]

MAFTIR

(p. 856 Hz) (p. 1114 S) (p. 766 Hi) (p. 1066 AS)

ZACHOR זָכֹר

HAFTORAH

(p. 995 Hz) (p. 1192 S) (p. 958 Hi) (p. 1214 AS)

SAMUEL I שְׁמוּאֵל א' 15:1

King Saul committed one sin which cost him dearly; he lost the line of kingship, which after his death would be transferred to David instead of going to Saul's son, Jonathan. Once, a non-Jewish nobleman asked Rabbeinu Tam why Saul's sin could not be forgiven while David's sins were. Rabbeinu Tam answered with the following story: Once there was a French king who was captured by a Moslem monarch, and the French king had no money to ransom himself. The Arab told the Frenchman that he would release him if the Frenchman would swear upon the royal crown on his head that he would deliver the ransom price within a prescribed amount of time. The Frenchman swore to this and was released. Upon his return to France, he assembled the required money and sent it to the Moslem monarch with one of his best officers. On his way, the officer came upon a rare opportunity to acquire an entire province. He purchased the lands with the king's money, figuring the king would be overjoyed with the sudden expansion of his empire. The king was furious and accused the officer of committing a grievous crime since it meant the violation of the king's oath. The officer was hung to death by royal decree. Applying the story to Saul's actions, Rabbeinu Tam explained that Hashem swore to avenge crimes previously committed and destroy Amalek. Saul created his own agenda, causing Hashem to violate His own oath. The French nobleman enjoyed Rabbeinu Tam's response and rewarded him financially for it. (Me'Am Loez).

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QUESTIONS FOR PARSHAT VAYIKRA 5779
by Rabbi Edward Davis, Rabbi Emeritus

- I. From the Text
 1. What are the five offerings mentioned in this week's Parshah?
 2. What was the gender of the animal brought for The Whole Burnt Offering, the Olah? For a Sin Offering, the Chattat? For the Peace Offering, the Shelamim?
 3. What is the recipe for the Meal Offering, the Minchah?
 4. Who ate from the Peace Offering, the Shelamim?
 5. Is a Sin Offering, the Chattat, offered for a sin done intentionally or accidentally? (4:2)
- II. From Rashi
 6. Who slaughtered the animal for the sacrifice? (1:5)
 7. How was the bird offering slaughtered and by whom? (1:15)
 8. What kind of person brings a Meal Offering? (2:1)
 9. A man makes an oath, but does not express it verbally, and does not fulfill his oath. Is he culpable? (5:4)
 10. If a man commits treachery unintentionally, he must donate a ram as a guilt offering to Hashem. How much must the ram be worth?
- III. From the Rabbis
 11. Why is the letter Aleph in VAYIKRa written small? (Baal HaTurim)
 12. What confession does the donor of a sacrifice say when he does the Semichah (laying of his hands on the head of the animal)? (Ramban, Rambam Hil. Maaseh Korbanot)
 13. The sacrifice must be brought by his own free will. The court can force him to say "I wish to do this." What other law can the court (Beit Din) force him to do... to force him to say "I want to do it"? (Rambam)
- IV. Haftorah – Zachor – Samuel I
 14. What did Shmuel do to Agag, the king of Amalek?
- V. Relationships
 - a) Elkanah – Shmuel
 - b) Elisheva – Pinchas
 - c) Moshe – Korach
 - d) Amram – Kehat (2 answers)
 - e) Ohad – Reuven

ANSWERS FOR PARSHAT VAYIKRA 5779

1. The OLAH (whole burnt offering, the MINCHAH (meal offering), the SHELAMIM (peace offering), the CHATTAT (sin Offering), and the ASHAM (guilt offering).
2. Whole Burnt Offering: male only. Sin Offering: female only. Peace Offering: male or female.
3. Wheat flour, olive oil, and frankincense. (And salt.)
4. The altar, the Kohanim, and the owners.
5. Accidentally.
6. Anyone: Kohen, or any Israelite, or Levy.
7. The Kohen nips the head off with his fingernail.
8. A poor person.
9. No, he needs to say it.
10. A minimum of 2 shekels.
11. Moshe was humble and wanted to write Vayikar, that Hashem happened, by chance, to call upon him. Hashem insisted that it read Vayikra, that Hashem called upon a man of great stature.
12. "I have erred. I have sinned. I have rebelled. I have committed such and such a sin, and now I wish to repent. I am bringing a sacrifice as an atonement for my sin."
13. Divorce.
14. He killed him with his sword.

Relationships

- a) Father - Son
- b) Grandmother Elisheva
- c) First Cousins
- d) Father - Son. Brothers-in-Law
- e) Uncle Reuven (Ohad is Shimon's son)