

TAL TorahActionLife

COMMUNITY PARASHA SHEET

This week's edition is sponsored
Leiluy Nishmat Yedidya Ben
Chorshit Z'L. Tihyeh Nishmato
Betsurat Hachaim

VAYIKRA
SHABBAT ZACHOR
9th ADAR II 5776
Shabbat begins: 17:55
Shabbat ends: 18:59



RABBI JONATHAN TAWIL
DIRECTOR, TAL

Absorbing the Kedusha

It is the custom of Am Yisrael, that when someone is called to the Torah, their name is first called out prior to their Aliya.

There is a famous story of how one Shabbat an Israeli who was not a normal attendant to shul was invited for his first ever Aliya.

The Gabai came over to him and asked him what his name was, and he replied "Moshe". Then the Gabai proceeded to ask him in Hebrew – "Ben...?"

The Gabai was intending to find out his father's name, but Moshe not understanding this looked at him with a weird face. Moshe thought to himself, this is unusual, why does he want to know my age? "Ben Chamishim VeArba", he answered – 54 years old. The Gabai, startled, shook his head and said "No no, Aba (your father)?" Again poor Moshe had no idea what he wanted and by then was getting angry. Why does this Gabai wish to know my father's age? "Ben Shmonim VeShesh" – he is 86!

We are called to the Torah by our name. Part of our name is who our father is, and we are known as X Ben (the son of) Y.

Yet why is it that we need to be called by name to the Torah at all? Why not get the Gabai to just point out the person he chooses to go up to read the Torah?

The answer is hinted at in this week's Parsha. After five weeks of reading about the Mishkan, we now turn to the third book of the Torah – Vayikra. This book deals mainly with the

instructions concerning the sacrificial rituals and commands that need to be performed in the Mishkan. These sacrifices were continued when they reached the Promised Land and in both Bet Hamikdash – so during a total period of about 1,300 years.

Amazingly close to 250 of the Torah's 613 permanent commandments are enumerated and described in the book of Vayikra. This means that in some sense ALMOST half of all classical Judaism's core commandments are to be found in this book.

The English name for this book is Leviticus which seems more appropriate than the Hebrew word. Leviticus indicates that the book deals with the work of the Levites (priests). How is the Hebrew name of Vayikra apt for this section?



The book begins, "He called (Vayikra) to Moshe, and G-d spoke to him from the tent of meeting saying..." Rashi's opening comment on this portion is: Each time G-d spoke to Moshe, told him something or commanded him, He first called to him. This is a word denoting love and closeness, as we find with the ministering angels, "They call one to another..." (Yishaya 6:3). However, when G-d speaks to non-Jewish prophets, He appears to them 'incidentally', as the Torah states, "The L-rd happened (Vayikar) upon Bilam".

This is a very interesting Rashi, since we know that Hashem always calls to Moshe first before every prophecy. So why did Rashi not make this comment until now? And what difference does it make if G-d calls first

before speaking to a prophet, or if He just appears to them?

Ohr Gedaliyahu explains that when G-d called to Moshe it was as if He was saying



1. Why is there a small Aleph in the Hebrew word of "Vayikra"?
2. What is another name of Sefer Vayikra and why?
3. Why do (some) children start learning Chumash from Parshas Vayikra and not Bereishis?
4. Sefer Vayikra deals mainly with korbanos. What does the word "Korbon" mean and why call it this?
5. How nowadays without the Beis Hamikdash can we still in some way bring sacrifices?
6. What is included when we say the word "korbonos"?
7. Which animals can be brought as a korban?
8. The Torah uses the words "Tzon Ubekor" to describe animals for sacrifices. What do these include?

Answers On Page 3

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'Prepare yourself to come near to Me'. This is what Rashi means by calling Vayikra a term of closeness; that it gave Moshe an opportunity to prepare himself and draw nearer to G-d. The Midrash (Rabba, Ki Tavo 7-9) finds a hint to this from the way that G-d gave the Torah to Moshe. The verse states "G-d called Moshe to the top of the mountain - and Moshe elevated himself" (Shemot 19; 20). In a similar vein, when a man comes up to read from the Torah, he must first be 'called up'.

Through Hashem calling a person, an opportunity is given to prepare themselves to come close to G-d. In this way the Torah that they will receive will not be merely tangential to them, but they will be able to absorb it and make it part of themselves.

This is the opposite of what happened with Bilam. G-d came to him 'incidentally' without calling to him first. Though Bilam received a

message through prophecy, we see that this fact had no effect on Bilam's personal conduct. He remained greedy, cunning and steadfast in his hatred of the Jews.

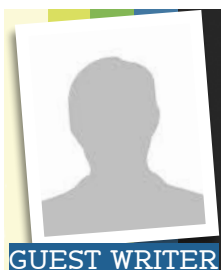
Vayikra deals with sacrifices. The Hebrew word for sacrifice is Korban, which comes from the root Karov, meaning closeness. Rashi is highlighting the fact that it is particularly at this point that the Torah wishes to stress that there needs to be a calling before every Avoda. There needs to be preparation in our service of Hashem. Nowadays, prayer has replaced sacrifices and it is through our prayers that we draw near to Hashem.

The Gemara (Berachot 6b) relates that Rebbe Chelbo stated in the name of Rav Huna, 'Whoever fixes a place for his Tefillah (prayer); the G-d of Avraham will help him.'

(Rashi: 'Just as He helped Avraham.'). The Gemara continues to relate that a person who prays in his Makom Kavuah will be called an Anav (a humble one), a Chassid (one who goes beyond the letter of the law,) and a student of Avraham Avinu." The Rashba explains that your Makom Kavuah helps you settle your mind with the proper Kavanah (intentions) before you pray. You realize before Whom you are standing, and you stand in awe and fear of Him. When you prepare yourself in this way, your tefillah is naturally better.

Similarly the Gemara (Shabbat 10a) Rava bar Rav Huna would put on fine shoes when praying, as it says "Prepare yourself to meet your God, O Israel" (Amos 4:12).

Let us all heed the calling from Above, let us enter our prayers with time and preparation, and may Hashem answer our Tefilot Amen.



Simcha & Soson -

The Double Joy Of Purim

In the beautiful Purim song we joyously sing "Layehudim hoysoh Oiroh, VeSimcha Ve Soson..."

What is the double expression of Simcha and Soson?

In the Megilla we read that when Achashverosh heard about the fate of Esther's people he asked in an apparent repetitive statement 'mi hu zeh, ve'eizeh hu'.

The King asked regarding the 'zeh' and the 'hu'.

What does this allude to?

The Vilna Gaon zatza'l quotes from a Possuk in Parshat Mishpotim which deals with the laws of a man who is 'modeh b'mikzat'. This refers to an instance wherein a lender requests that the loanee repay the debt. If the creditor admits to only owing half the sum and denies owing anything else - we regard him with suspicion. The Gemoro in Bovo Metzio explains that the creditor is unable to deny the entire loan as he doesn't possess such arrogance and ingratitude and so resorts to admitting to a part payment.

As such - he needs to make an oath, otherwise he would be liable to repay the entire sum requested.

The Torah uses the words 'ki hu zeh'.

The Gr'a explains wondrously that these two terms are diametrically opposed.

Zeh indicates an item that is in hand and can be pointed to, while hu is merely identifying an item but not at hand.

Thus, he rationales that when the creditor says 'hu zeh' it means that his response to the lender is that part of the loan is zeh - here and ready to be collected, while the other part is 'hu' - and non-existent.

Simcha refers to a visible happiness, while Soson is internal joy. On Purim we celebrate the intense joys of inner and outer happiness as HKBH saved us from both of our enemies.

The Gemoro in Megilla teaches that Achashverosh and Homon both hated us 'l', and compares them to an individual who had an empty pit in his garden. Upon seeing another person who had spare soil, the first person offered to buy it from him. The second individual was astounded - he replied that he didn't want the money - he just wanted to rid himself of that earth and would give it away gratis.

Homon was the first person - willing to pay for the annihilation of the Jews, while the king also saw us as troublesome.

While Homon openly despised the Jews and made no secret of his hatred - the king hated us even more - but managed to disguise it, until...

When Achashverosh questioned Esther - he was subtly asking - whether she not only knew about the 'zeh' the individual to whom she could point; but also the 'hu' he was querying whether she also knew who the secret enemy was!

We can now understand why the Gemoro in Megilla tells us that Esther initially started to point to the king (Rav Chaim Kanievsky Shlit'o explains that this was due to Esther's total commitment to the absolute truth and inability to veer away from the Middat Ho'Emet) until the Malach pushed Esther's hand to point it at Homon.

Klal Yisroel were thus saved both from their hidden and revealed enemies.

I would like to humbly suggest that this is the meaning behind the words in the Megilla which have now become our famous Purim Nigun 'Layehudim hoisoh.. Simcha V'soson...'.

Simcha refers to a visible happiness, while Soson is internal joy. On Purim we celebrate the intense joys of inner and outer happiness as HKBH saved us from both of our enemies.

Purim is a time akin to Kabbalat HaTorah - as we sing 'Sisu Vesimchu b'Simchat HaTorah' - let us merit that we too, in the zechut of our deep happiness with the Torah - that we also experience the ultimate happiness with being redeemed from all our enemies - UVO L'TZION GO'EL.



HALACHA
RABBI DOV LEVY
KOLLEL NETZACH YISRAEL

HILCHOT PURIM

Matanot LaEvyonim

There is a Rabbinical obligation give money or food donations to the poor on Purim. This is one of the Mitzvot specifically instituted for Purim and must not be overlooked.

How much do I have to give?

The minimum requirement is two gifts to two poor people or the monetary equivalent.

How much is that?

Technically there is no minimum value however it is recommended to give the value of a few slices of bread. It must be stressed, however,

that giving money to poor people so that they can enjoy Purim with a gladdened heart, relieving their burden somewhat, brings tremendous happiness to Hashem and the value of the effort made to support poor people on this day cannot be overstated.

Do women also have to give Matanot LaEvyonim?

Yes woman are also obligated and so if your husband is giving the money he should make sure to give extra on your behalf too.



STORIES OF OUR
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BAAL SHEM TOV

Once, the Ba'al Shem Tov was thinking about how great his faith in Hashem was. A heavenly voice called out, "Reb Yisroel, don't become proud. Yankel the Innkeeper has more faith than you."

The Ba'al Shem Tov decided to go to visit Yankel the Innkeeper. He stayed there several weeks but there didn't seem to be anything special about Yankel. . . until one Shabbos.

In the middle the evening meal, a local peasant came in and banged three times on the table with his stick, and then left. Reb Yankel explained that it is a sign that he must soon pay the rent; 5000 rubles and Reb Yankel admitted that he doesn't have the money, nor is he planning on borrowing any. Hashem will help, as He always has.

The next Shabbos, the peasant returned issueing the same warning. Reb Yankel yelled at him, "Don't come back until tomorrow." The peasant yelled back, "Jew, if you don't get the money, we are going to feed you to the dogs!"

The next day, Reb Yankel went about his business. In the morning, three businessmen came by and asked him if he could act as their agent to buy wheat for them for the Czar, and they will pay him 2000 rubles for the effort. Yankel demanded 5000 rubles. They offered 2500, then 3000, but Yankel refused. They didn't come to an agreement, and the men left.

Around 2:00 in the same afternoon, the peasant came back. He banged on the door and screamed, "Jew, pay up!" "Get out, cried Yankel", I have until nightfall".

A half hour before nightfall, the peasant returned. He just opened the door and walked right in. Reb Yankel is completely unperturbed. He says, "Just a minute", takes his hat and walking stick and walks out to the road. At that moment, the three wheat merchants came riding over the hill. They agreed to his price, and they all went inside and closed the deal.

That, the Ba'al Shem Tov later remarked, is true Faith in Hashem.



1. Due to Moshe's great humility, he wanted to remove the letter Aleph so that it spells "Vakir", a word used by Bilom, that means he happened to call him. However, the addition of Aleph shows that it was a special calling from Hashem. However, to fulfil Moshe's desire, the letter Aleph was made smaller. (Baal Haturim, Vayikra, 1:1).

2. Toras Kohanim, since Sefer Vayikra mainly discusses the mitzvos relevant only to the Kohanim.

3. The Midrash (Yalkut Shemoni, Tzav 479) brings that the children who are pure (from sin) should learn Sefer Vayikra that deals with sacrifices that are pure.

4. The word "korbon" comes from the word "korov" meaning to come close. This is because the sacrifices come mainly for atonement that brings the sinner back to coming closer to Hashem.

5. Chazal say that by reading the parsha of korbonos it can be considered as if we have actually brought the sacrifice!

6. "Korbonos" include animal sacrifices (known as "zevochim") and also from things that grow from the ground, e.g. flour (known as "menochos").

7. The animal sacrifices come from cows, goats and sheep. The different combinations from these are male and female, young and old.

8. "Bokor" refers to cows and "tzon" refers to both sheep and goats.

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RISHON LETZION, CHIEF Rabbi of Israel

We had the great Rishon Letzion, Chief Rabbi of Israel visiting Heichal Leah on Tuesday evening. (Above)

Children finishing Avot UBanim program at R Bassous



Mazal Tov to:

- Daliah Godsai and Doran Shapiro on their engagement
- Maurice Douer and Daniella Khalili on their engagement (Top right)
- Simon and Samantha Bitton on their wedding (right)
- Rabbi Moshe and Chana Levy on the birth of a baby boy
- Souli and Naama Nathan on the birth of a baby boy
- Jacob and Rachel Nezri on the birth of a baby boy
- Avi & Sorela Yodaiken on the birth of a baby boy

