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This week's Insights is dedicated in loving memory of Professor Bierman, Yaakov Dovid ben Nochum Binyamin. "May his Neshama have an Aliya!" **VOLUME 14, ISSUE 24** 

13 ADAR II

Based on the Torah of our Rosh HaYeshiva HaRav Yochanan Zweig

**PARSHAS VAYIKRA** 

## Close to You

And he called to Moshe, and Hashem spoke to him [...] (1:1).

The word vayikra, to call, is the first of service to Hashem. The root of the message contained therein. What is He desires. significant about the word vayikra that it should be used to describe what occurs in this third sefer of the Torah?

Bal Haturim (ad loc) explains that this is Hashem interacted with "vayakar - happened to meet."

Vayakar is vayikra without an aleph, but Hashem specifically asked Moshe to use the word vayikra. To signify Moshe's humility, the aleph is written smaller to indicate that it wasn't Moshe's first choice for usage.

The Bal Haturim's interpretation is difficult to understand. This isn't the first time that Hashem has used the word vayikra to call to Moshe, we find it used in Shemos a few times: "and Hashem called to Moshe" (19:20) and "Hashem called to him" (19:3). Why is it that here the word vayikra suddenly bothers Moshe?

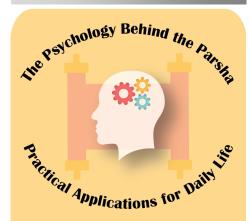
word in this week's parsha and is the word korbon is kiruv - closeness. name of both the parsha and the third Hashem is informing us that the service sefer of the Torah. Generally, it is in the Mishkan isn't simply to pay understood that the name of the sefer homage to Hashem; it is to gain a closer is an appropriate definition of the relationship with Hashem, which is what

Under close examination, the first verse of Sefer Vayikra begins in a very odd way: "and He called to Moshe [...]." Yet The word vayikra is written in the Torah there is no context as to who "He" is with a small letter aleph at the end. The referring to. From the end of the verse we can deduce that the word "He" is because Moshe, in his modesty, wanted referring to Hashem. But why should to use the same word that is used when the Torah begin a brand new sefer this Bilaam: way? By obscuring who the caller is and immediately identifying Moshe, the verse is clearly making Moshe the subject of the sentence. In other words, Hashem was "calling on" Moshe and the interaction was for Moshe's personal sake (i.e. a relationship with Moshe).

It is for this very reason that vayikra is an appropriate definition of the third sefer of the Torah. Vayikra introduces the idea that Hashem desires a relationship with his subjects and that the korbonos are a means of achieving that. Korbonos aren't merely a means to serve Hashem; they are how we get close to Him. This also explains why Moshe, in his modesty and humility, is uncomfortable with the word in this Sefer Vayikra introduces the concept of context; it denotes Hashem wanting to a korbon - offering. Until this time, the be close to him personally - a fact that only word the Torah used was zevach, he instinctively wanted to keep private. which means to sacrifice. In this sefer Hashem, therefore, acquiesced and we have an altogether different concept allowed him to write the aleph smaller.



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# Fit for a King?

When a ruler has sinned [...] he shall bring his offering a kid of the goats [...] (4:22-23).

certainly regret an follow suit.

The Midrash (Vayikra Rabbah 1:15) comments (on the first verse "He called The Midrash is telling us that a talmid to Moshe") from here we see that a chacham must achieve self-awareness. talmid chacham without who, even though he took the Jews out highest level man could ever achieve. the entire building of the Mishkan, words, he never lost his self-awareness without Hashem calling to him.

What is this Midrash talking about? How do we draw a connection from Moshe to a talmid chacham without knowledge, what does one thing have to do with the other?

Rashi (ad loc) paraphrases a Gemara Adam and Chava were forbidden to eat This is the same point that Rashi makes (Horayos 10b): "How fortunate is the from the Tree of Knowledge - Eitz by a king who sins. Fortunate is the generation whose king sets his heart on Hadaas. What happened to Adam and generation that has a king that has getting atonement for an inadvertent Chava once they ate? They became self enough honest self-awareness to admit commission of a transgression and he -aware. On one hand, they became that overt aware of all they could create, inadvertently. While this may seem like transgression." The Gemara continues however, they also became painfully a minor achievement, one has only to to explain that if the king behaves aware of their own shortcomings. It look at the current political landscape thusly, certainly all his subjects will was only then that they noticed they in the United States to see how high a were naked and became embarrassed.

daas, He must never get lost in his own knowledge, is worth less than a dead distorted sense of the greatness of carcass. We learn this from Moshe himself. Even Moshe, who was on the of Egypt, went up to the heavens to wouldn't dream of entering the Holy of bring down the Torah, and undertook Holies without an invitation. In other wouldn't dare enter the Holy of Holies of who he was. A talmid chacham who is not self-aware is much worse than a dead carcass; a dead carcass only Chazal recognized thousands of years hopelessly lost in his ego and self- level of the entire generation. importance, actively adversely affects everyone he comes into contact with.

he erred, guite bar this is to achieve. Not only are many of the politicians egomaniacal megalomaniacs, the political parties are so self-righteous in their causes that they forget their original mandate; working for the betterment of the entire country. Their unwillingness to compromise and cross the aisle on important issues, because they value individual victory over compromising for the common good, is contributing to the continued downward spiral of American society.

transmits uncleanliness passively to ago that a generation that had a someone who comes in contact with it. humble leader was considered very An unfit talmid chacham, one who is fortunate for, in fact, they raised the

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