

# חמודי שׂי על התורה והמועדים

## Chamudei Shai on the Torah and Holidays

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### Topics Covered

#### Parashas Vayikra

- **The foundation of bringing the korban is the feeling that a person is dust from the earth**
- **“From you” means to feel that he is one with the entirety of Klal Yisrael**
- **Moshe hears the speech of Hashem to him, and no other person hears it**
- **Every day a *bas kol* goes out - a person can be on the level of Moshe and hear the voice that others do not hear**
- **A person should awaken every day to repentance from the feeling of the *bas kol***

### Parashas Vayikra

דַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קֶרְבָן לַיהוָה מִן־הַבְּהֵמָה  
מִן־הַבָּקָר וּמִן־הַצֹּאן מִקְרִיבֹו אֶת־קֶרְבָנֶכֶם: (ויקרא א, ב)

*In the Holy Torah, “Speak to the Bnei Yisrael and say to them: When a man brings an offering from you to Hashem, from the cattle, from the herd, or from the flock, you shall bring your offering” (Vayikra 1:2).*

Rashi comments: “*adam-man*” “Why is this term for man used? Just as **Adam**, the first man (Adam HaRishon), did not bring an offering (korban) from stolen property, since everything was his, so too you shall not bring an offering from that which was stolen.”

#### **A man brings an offering to reach the level of humility for being created from the earth**

And in my humble opinion, there may be another explanation: The Holy Torah comes to teach us that when a man brings an offering, he must approach it with deep humility, recognizing that he called *adam* precisely because he was created from the earth (*adamah*). Through

this awareness, he comes to complete repentance (teshuva) for the sin he committed which necessitated the bringing of his korban.

A person must remain grateful throughout his life to his Father in Heaven for the very fact of his creation. Already at the beginning of creation, we find the expression “*afar minha’adamah*” dust from the earth. Therefore, whenever a person returns in teshuva, the Torah states “*Adam ki yakriv mikem*”, hinting to the word *adamah*.

Thus, in the prayers of the Rosh Hashanah and Yom Kippur, which is the time and season to return in repentance, they established in the prayer text:

"Man (*Adam*), his origin is from dust, and his end is to dust."

This wording brings a person to the realization that he is called **adam** because he is from the **adamah**. With this feeling of humility, he returns in complete repentance. This is not merely an enhancement of the mitzvah or adding an extra measure of intention. Rather, only through the sense of humility, knowing that one was created from the earth, does a person merit atonement.

From what **earth** was Adam HaRishon created? From the **earth** of the place of the *mizbaiach*! As our Sages say: "Adam was created from the place of his atonement."

Thus, until a person senses his own lowliness as one created from the earth, he does not connect to the place from which he was created, the *mizbaiach* of his atonement, regarding which the Torah states, מזבח "מזבח" - "Make for Me a *mizbaiach* of earth."

### **A deeper understanding of Moshe's humility**

Based on above, we may further explain the verse:

וְהָאִישׁ מִלְּשָׁה עֵנּוּ מֵאֵד מִכֹּל הָאָדָם אֲשֶׁר  
עַל-פְּנֵי הָאֲדָמָה:

"And the man Moshe was exceedingly humble, more than any man on the face of the earth." (Bamidbar 12:3)

According to what we have explained, the word **adam** refers to someone who knows he is merely dust from the earth. Therefore, the verse concludes "on the face of the earth." This awareness of having been created from the earth was constantly before Moshe is always on his face.

Similarly, Avraham Avinu said of himself: "I am but **dust** and ashes." Yet Moshe was even more humble than this, saying of himself, "What are we?" This idea is beautifully hinted to in the pasuk according to our explanation.

### **Including oneself with all of Klal Yisrael**

The *Sefas Emes* (5631/1871) adds that a person must give from his inner self, from his thoughts and desires. This is the meaning of "אדם כי יקריב מכם" - "A man who brings an offering from you." The emphasis is on *mikem*, from yourselves. From the person's own inner desire for Hashem, blessed be He, from his readiness to include himself as part of **Knesses Yisrael**,

incorporating himself into the entirety of Klal Yisrael. Only then is the korban complete. At that point the person does not merely bring an offering from an animal, he also offers himself.

The explanation, in my view, seems to be that this is the most essential element of bringing a korban. It must be "*Adam ki yakriv mikem*." The word יקריב - brings, is related to קרבה - closeness. The person brings himself close to Hashem, taking something from within himself and offers it to Hashem.

### **The voice of Hashem directed to Moshe**

The Torah states: "*Vayikra el Moshe*." Rashi explains: "The voice would go forth and reach Moshe's ears, but all of Israel did not hear."

Moshe heard Hashem calling his name while no one else heard it. This was a sign of Hashem's affection for Moshe.

In Pirkei Avos (6:2) it states: Rebbi Yehoshua ben Levi said: Every day a *bas kol* (heavenly voice) emerges from Har Chorev, proclaiming and saying, 'Woe to the creatures for the insult to the Torah.'

The Degel Machaneh Ephraim explains: "The *bas kol* is the stirring of teshuva heard every day in the heart of a man. One who has understanding, hears and comprehends the proclamations, lifts his heart to return in repentance. Such a person attains, in some measure, the level of Moshe."

### **One who hears the *bas kol* is compared to Moshe**

Similarly, in the verse "Vayikra el Moshe," Moshe was able to hear the voice of Hashem. We too receive a daily *bas kol* from Chorev. We must attune ourselves to perceive it. If we listen and pay attention to it, the *bas kol* will penetrate our hearts, and we will have a stirring of teshuva. In that sense, we resemble Moshe Rabbeinu, who heard Hashem's voice.

Although there are many levels, Moshe's level was direct, hearing from Hashem on the level of *panim el panim*, face-to-face. Nevertheless, we still are capable of achieving the level of hearing the *bas kol* from Har Chorev for the stirring of teshuva. We can hear the words of Hashem through the *bas kol* that goes out daily from Har Chorev, which is Sinai.

However, one who lacks understanding and does not pay attention to the thoughts of teshuvah that stir within him each day misses this call. In truth, every person inwardly desires to return in teshuvah. There is an inner spark constantly bubbling within him. One must simply pay attention to this inner fire. (See the remarkable discussion of this idea in Rambam, Hilchos Gerushin 2:20.)

Therefore, a person who is entirely immersed in his affairs and does not set his heart to it, it is as if the voice did not reach him, did not touch him at all. It is considered as if the *bas kol* skipped over him. He does not attempt to hear its message.

But, when a person listens carefully, he attains the level of Moshe Rabbeinu, hearing a voice that others do not hear. This teaching is attributed to a grandson of the Baal Shem Tov, and it is both beautiful and precise.

### **What is the affection in "and He called"**

Rashi comments: "Vayikra is an expression of affection." What is the affection contained in the call that precedes every command and statement?

It may be suggested that each call represented a new level of appointment. Moshe Rabbeinu did not view his role as a permanent position. Rather, because of his great humility, he never regarded his role as something taken for granted. Each time he was called, he experienced it as if it was the first time he was summoned to serve.

This demonstrates Hashem's affection, who chooses Moshe again and again. Moshe, for his part, feels constant renewal, with increasing love and awe after every call that precedes the speech or command.

### **The change in Hashem's relationship with Moshe between Parashas Vayikra and Parashas Tetzaveh**

In contrast to the love and affection evident in Parashas Vayikra, we find what appears to be a lack of personal reference in Parashas Tetzaveh. Not only Hashem's introductory call absent, but even Moshe's name is not mentioned at all.

It is already stated in seforim that in Parashas Ki Sisa, Moshe, as it were, brought a curse upon himself, saying, "If not, erase me from Your book." The curse of a holy sage,

even if conditional, comes to pass. Therefore, Hashem waited until Parashas Tetzaveh, which is the final parasha before Ki Sisa is read again in the yearly cycle, to fulfill this in a limited way by omitting Moshe's name from the parasha.

Yet upon further examination one sees that it is not merely that Moshe's name is omitted from that parasha. Hashem addresses him only as "*ve'atah*" "and you." This resembles a command given to someone with no personal reference, lacking the expression of affection found elsewhere, as we find here in the opening of Vayikra.

### **The difficult command regarding the anointing of Aharon and his sons**

One of the commands in Parashas Tetzaveh that also uses the term "And you" was, "And you, bring near to you **A h a r o n** **y o u r** brother..." (Shemos 28:1) - the command to prepare the kohanim to be sanctified for the *kehunah*.

This command is carried out in Sefer Vayikra (in Parashas Tzav, similar to Tetzaveh). Here we see a great contrast: in this book of "affection for Moshe," the Torah repeats the command

for Moshe to anoint the kohanim and sanctify them. Yet in Parashas Tetzaveh, the same command is stated in less personal language.

### **The Mishkan and the Kehunah of Aharon and his sons after the sin of the Golden Calf**

It is well known that אין מוקדם ומאוחר בתורה, the Torah does not always follow chronological order. Some opinions hold that had the sin of the Golden Calf not occurred, the Mishkan as we know it would not have existed. Indeed, the parashiyos of Terumah and Tetzaveh were stated after the sin of the Golden Calf. Before the sin, the Divine service was performed by the *bechoros*, the firstborn. Only afterward was it transferred to the Kohanim from the tribe of Levi. Thus, the selection of Aharon and his sons occurred only after the sin.

Aharon participated in the making of the Golden Calf because of the intense pressure exerted by the *Erev Rav* (mixed multitude), whom Moshe had accepted into the Klal Yisrael.

### **The difficult task imposed on Moshe to sanctify Aharon for Kehunah**

Sanctifying Aharon for the *kehunah* was therefore complex for Moshe Rabbeinu. On one hand, Aharon's worthiness for the *kehunah* stems from being Moshe's brother and as part of Moshe, who was not involved in the sin of the Golden Calf. This connection makes Aharon worthy of the *kehunah*.

Yet Moshe still had to exert effort to draw Aharon closer to his own level of Holiness, as per the language of the command,

"And you shall bring **near to you** Aharon your brother..."

Similarly, in Parashas Tzav the Torah says:

"And he brought **near** the sons of Aharon."

On the other hand, Moshe also has to work hard to bring Aharon closer to him because Aharon carried out the sin of the calf under the pressure of the *Erev Rav*.

In a certain sense Moshe himself bore some responsibility, since he had accepted the *Erev Rav* into the nation. This is reflected in Hashem's words: "Go down, for your people have corrupted themselves," meaning, "your people and

not Mine." This refers to the *Erev Rav* whom Moshe accepted. They caused the downfall of *Klal Yisrael* generally, and of Aharon in particular.

Since Moshe bore some measure of

responsibility for Aharon's fall, he had to work even harder to extend his own holiness to him, raising Aharon to a level worthy of the priesthood.

Thus, there is no contradiction between the

affection shown to Moshe in Parashas Vayikra and the impersonal tone in Parashas Tetzaveh. The direct address was intended to prompt Moshe to exert greater effort in elevating and sanctifying Aharon.

# ב-י-ל-א ואמן Mahara! Tzintz

PEARLS FROM THE TEACHINGS OF THE GAON FROM PLOTZK

“ויקרא אל משה” - “And He called to Moshe.

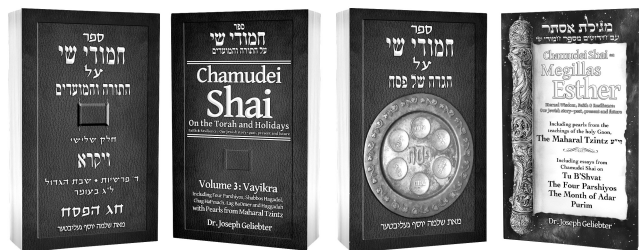
“The final letters of these three words form the word **אלה** - *elah*. The *Mahara! Tzintz* says, according to the *Megaleh Amukos*, that this hints at the sin of the Golden Calf, when *Klal Yisrael* said,

“*Eleh elohecha Yisrael* (these are your gods, Yisrael.)” Because of that sin, a thousand lights were withdrawn from Moshe, leaving him only a thousand forms of reduced radiance.

The word “ויקרא” - “Vayikra” is written with a small א Aleph. This reduced אלה (Aleph) hints that one thousand (אלף) lights were diminished due to the sin of the *Elah/אלה*.

Why did this affect Moshe, who was not involved in the sin?

Because Moshe is the leader and teacher of *Klal Yisrael*. He had to teach and guide them according to their spiritual level. When *Klal Yisrael* descended from their spiritual heights, it became necessary for their leader to descend with them. Therefore, the pasuk concludes, “And Hashem spoke to him from the Ohel Moed, saying.” Moshe’s role was “saying” to transmit Hashem’s words to *Klal Yisrael*. His entire personality, his entire essence, was that of the leader of *Klal Yisrael*. Therefore, when they descended from their level, as their leader and teacher, he descended with them.



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