

# CIRCLE TIME

## AT YOUR Shabbos Table

...FOR A Meaningful and Entertaining SHABBOS WITH YOUR CHILDREN...

TELL ME A MASHAL >>

A dvar Torah with a story.

### ALL BECAUSE OF A CHICKEN

אדם כי יקריב מכם קרבן לה' (ויקרא א:ב)  
ה' מלך ה' מלך ה' ימלוך לעולם ועד (סידור תפילה)

When a man shall bring from [within] you a korban to Hashem... (Vayikra 1:2)

Hashem rules, Hashem ruled, Hashem will rule forever and ever (Siddur)

Through korbanos, we were able to symbolically “give” to Hashem everything that is important to us. Today, we can do that by saying that He is, was and always will be the Master of the Universe. But why do we say it out of order? Shouldn't it be listed in the order of past, present, future: “Hashem was, is, and always will be the Master of the Universe”?

T

he king needed a new advisor.

His old advisor had proven untrustworthy. He talked too much, to too many people, and it had become too easy for people to bribe him. So, the king was looking to hire. He wanted someone he could count on. He needed someone proud of his king and country, who would do anything for the king. How would he find someone like that?

The king and his remaining advisors decided to look for a new advisor among the leaders of the army. Surely, someone dedicated enough to risk getting killed in a war must really love his

king and country! They looked at lists of the top-ranking soldiers in the military and one name stood out.

“Captain Waxenberg. Let's try him,” one advisor said. He read out a list of Waxenberg's accomplishments. “He has won seven medals for bravery, devotion, and honesty. He always speaks highly of the king. He might just be our man!”

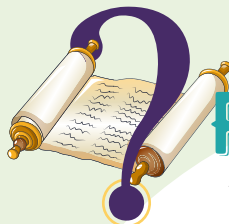


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## PARSHAH RIDDLES

Answers to this week's riddles appear on page 3.

- 1 We know Moshe wanted the *parshah* to start with ויקר instead of ויקרא (see *Ba'al Haturim*). Can you find the root קר somewhere else in this week's *leining*? Can you find four meanings of the *shoresh*? (Three of them are in a *Rashi* this week.)
- 2 Where does the *parshah* mention a קחץ and a פתח?
- 3 What animal can have the letters of its name rearranged another way and still mean the same thing?
- 4 How many parties happened in the Megillah? Which one was not called a *mishteh*? Which one did not include any men?
- 5 Which four people in the Megillah were also referred to by another name (either in the Megillah or elsewhere)?
- 6 Extra Credit: According to one opinion in the midrash, Eliyahu took the form of Charvonah and advised Achashverosh that a tree was ready for Haman to be hanged upon. If so, why do we sing “remember Charvonah for good”? He didn't do anything!



## SERIAL >> CHAPTER 7

# CHOLENT STORY

A story told in parts, designed to get children to come back to the table for the main course!

Recap: The ship taking Reb Moshe of Lelov to Eretz Yisrael stops at an island, and the gabbai disappears.



he gabbai was gone.

There was no other way to analyze the situation. He had simply vanished into thin air.

The stop at the island was supposed to have been relaxing and refreshing, but it had turned into anything but that for the *minyan* of men heading to Eretz Yisrael to *daven* at the Kosel and hopefully bring Mashiach, as they spent almost the entire time searching the island for the gabbai.

They crisscrossed the small island tens of times. No stone big enough to hide a man was left unturned. But the gabbai had simply disappeared.

The ship's horn blew. It was time to go. With heavy hearts, the men turned to reboard the ship, without the gabbai. What had happened to him? What *would* happen to him? Would he ever get off the island? Was he even still *on* the island? No one knew!

The crew blew the ship's horn again, loudly and urgently. There was no point in staying behind. The men climbed the gangplank and descended below deck to their rooms. One man stayed at the railing, just in case the gabbai came running up at the last minute.

He didn't. The ship sailed away, leaving the island behind until it faded from sight.

The next day was Friday. The men were sad, but Shabbos was coming, and they tried to keep their spirits up in honor of the holy Shabbos Queen.

There wasn't much to prepare. As is the halachah, they had made up with the ship's captain in advance that they were not expected to do any work on Shabbos. As the holy day approached, the men changed clothing, covered the table with a tablecloth, and lit candles. They *davened Kabbalas Shabbos* with intense *kavanah*, feeling the joy of Shabbos while wondering what their friend the gabbai was doing at that moment.

It was time for Kiddush. Reb Moshe Lelover filled a cup with wine and prepared to recite Kiddush for everyone. He lifted the cup and paused.

And waited.

And waited.

In a loud, clear voice, Reb Moshe said forcefully: "I will not recite Kiddush until the gabbai is back with us!"

He waited again. Nothing happened.

Again, Reb Moshe announced: "I will not recite Kiddush until the gabbai is back with us!"

The silence lengthened. Suddenly, there was a loud crack in the passageway outside the room.

The men of the *minyan* looked at each other in fright. What was going on? They looked at Reb Moshe, but his eyes were shut tight, and he was concentrating fiercely.

Suddenly, the door opened, and in walked the gabbai.

TO BE CONTINUED...

2



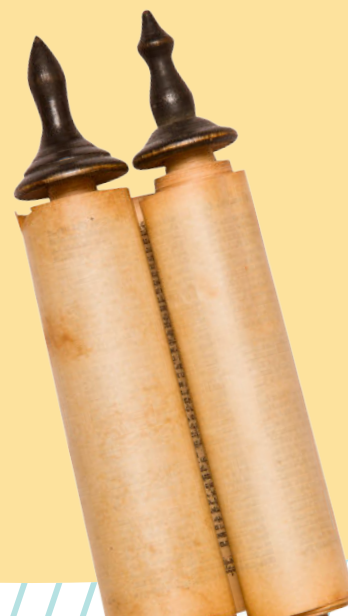
# HIGHLIGHTS FROM THE MIDRASH

When Hashem called to Moshe from the Mishkan, no one else heard. The *Midrash Tanchuma* says the sound was loud and strong, but Hashem made a special pathway for it straight to Moshe's ears, and it did not go to anyone else. *Midrash Rabbah* says the sound was "sweet and wonderful," but it flowed in a special tube to Moshe's ears.

Similarly, Hashem created a bird that can call and be heard only by its chicks. The "cress" lives in Syria and cannot build a safe nest. It distributes its eggs in the nests of other birds and when the chicks hatch, it calls out to them. Only they hear its call, and they then come flying back to their mother!

Klal Yisrael could tell when Moshe was hearing Hashem, because his face began to glow with fire. The midrash adds that the same thing happened to Pinchas—when he received *ruach hakodesh*, his face became fiery.

The midrash adds that Hashem spoke to Moshe with the same type of voice in which He spoke at Har Sinai. The *Roke'ach* describes that voice as "from a fire, wrapped in layers of fire, darkness, and fog."



# PARSHAH RHYME



Review the main points of the parshah with younger children, while challenging your family to complete the rhymes (use the "grammen" tune). Answers on the side!

L

1. Now that we have built a Mishkan,
2. It's time to learn how to bring a \_\_\_\_\_.

L

3. An *Olah* is all burned, except the skin,
4. A *Chatas* if—oy vey!—we do a \_\_\_\_\_.

L

5. The *Shelamim* provided lots of meat
6. For the *Mizbe'ach*, *kohanim*, and owner to \_\_\_\_\_.

H

7. And of course, don't forget to learn the *halachos*
8. Of special *korbanos* called \_\_\_\_\_.

Chorus

L

9. The *Olah* and *Chatas*, I'm sure you've heard,
10. Can be brought from an animal or \_\_\_\_\_.

L

11. A *Minchah* is oil and flour, not pizza,
12. Its "slaughter" is taking off a \_\_\_\_\_.

H

13. Every *korban* had salt, but not to make it taste nice,
14. And some of the *Menachos* also had *levonah* \_\_\_\_\_.

Chorus

L

15. On the *Mizbe'ach* went many parts, and *cheilev* fat.
16. A *marcheshes* is deep, while the *machavas* pan is \_\_\_\_\_.

L

17. If you stole money, bring an *Asham Gezeilos*,
18. If it was from the *Beis Hamikdash*, bring *Asham* \_\_\_\_\_.

H

19. Not sure if you owe a *Chatas* offering?
20. *Asham Talui* is what you should \_\_\_\_\_.

Chorus

L

21. There's a special *Chatas*, if you have a unique role,
22. Like the king, Sanhedrin, or *kohen* \_\_\_\_\_.

L

23. *Korbanos* could be an ox or cow, calf or lamb,
24. Don't forget goats and sheep, mother or \_\_\_\_\_.

L

25. Bird *korbanos*, for the One we love,
26. Could be a pigeon or even a \_\_\_\_\_.

H

27. Oy, how we wish *Mashiach* would come in a rush,
28. So we can again bring *korbanos* in the \_\_\_\_\_.

Answers: 2. *korban* 4. sin 6. eat 8. *Menachos* 10. bird 12. *kemitzah* 14. spice 16. fat 18. *Me'ilos* 20. bring 22. *gadol* 24. ram 26. dove 28. *Beis Hamikdash*

## RIDDLE ANSWERS:

1. In *Parshas Zachor*, we read *אָפּער קרן בְּדֶרֶךְ* (*Devarim* 25:18). Rashi explains that this means:
  - 1) Chance encounter
  - 2) *Tumah*
  - 3) Cold, cooled off
  - 4) When Eliezer and Yaakov use the word *הקרה* (see *Bereishis* 24:12, 27), Onkelos translates it as "prepared."
2.
  - *וְקָמַץ מִשֶּׁם מְלֹא קֶמֶץ* (ב:ב)
  - *אָפּער פּתח אֶהְיֶה מוֹעֵד* (א:ה)
3. A lamb is called a *כֶּשֶׁב* eight times in *Chumash Vayikra*, and a *כֶּבֶשׂ* seven times.
4. Seven parties! *Achashverosh* made two parties to start the *Megillah*: one for everyone and one just for *Shushan*. *Vashti* made a party just for women. *Achashverosh* made a party to inaugurate *Esther*. *Achashverosh* and *Haman* "sat down to drink" after sealing the decree against *Klal Yisrael* (that one was not called a *mishteh*). *Esther* made two parties.
5.
  - 1) *Mordechai* was also called *Bilshan* and *Psachyah*, possibly also *Malachi*.
  - 2) *Esther* was also called *Hadassah*.
  - 3) *Haman* was also called *Memuchan*.
  - 4) *Hasach* was *Doniel* (according to one opinion).
6. The *Aruch Hashulchan* explains that if *Eliyahu Hanavi* appeared in his form, *Charvonah* deserves to be remembered for good just for that!



- וְהָאֵלֶּה קוֹל הַצֹּאֵן הַזֶּה בְּאֶזְנִי — Shmuel poignantly asks about the cries of the millions of holy sheep—the future of Klal Yisrael—that will be destroyed by the remnant of Amalek, which had been spared by Shaul.
- אִם קָטָן אַתָּה בְּעֵינַיִךְ רֹאשׁ שְׁבִטִי יִשְׂרָאֵל אַתָּה — This is an expression used to encourage people not to be inappropriately humble or bashful.
- וְיִצַּח יִשְׂרָאֵל לֹא יִשְׁקָר — Klal Yisrael will always endure and ultimately will not fail.

*That He ruled in the past is easy to say, because it is over and we don't have it anymore. That He will rule in the future is also easy to say because it didn't happen yet, so we don't have it. But the present—now— we have, and it's hard to give it over to Hashem!*

וַיִּקְרָא אֶל מֹשֶׁה וַיֹּדְבֶר ה' אֵלָיו ...  
(ויקרא א:א)

*And He called to Moshe, and Hashem spoke to him... (Vayikra 1:1)*

- The small *aleph* in context of the *pasuk* teaches that even the tiniest detail, the smallest number, is arranged by Hashem, and it is a direct call and a message to us. Nothing is by chance.
- The *aleph* is the letter that indicates the number one, and the word *aleph* means leader or teacher. It refers to Hashem.
- The *aleph* is drawn as two *yuds* with a *vav* flat between them. The *gematria* of two *yuds* and a *vav* is 26, which is also the *gematria* of Hashem's Name יְקוֹק.
- The upper and lower *yudin* symbolize the upper and lower worlds, separated and connected by the *vav*. Everything that happens in this lower world is organized by the upper world—Hashem.

## TREATS FROM TARGUM

*So much more than just translation — quick insights into Targum Onkelos!*

אֶשֶׁה רִיחַ נִיחֹחַ לֵה' (א:ט)

*A fire [for a] pleasant smell to Hashem. (1:9)*

תְּרוּגָם אֹנְקֵלוֹס: קוֹרְבָן דְּמִתְקַבֵּל בְּרַעְיוֹן קֳדָם ה'

*A korban that is accepted with will before Hashem.*

Onkelos changes several words in this *pasuk* from their direct translation:

- “Fire” is explained to mean a *korban*
- “A pleasant smell” can be wrongly interpreted to mean that Hashem scents things like a person, *chas v'shalom*. Onkelos shows that the intent is that it is “accepted with will,” meaning it finds favor.
- Onkelos never allows things to be ascribed “to” Hashem and often translates it as “before Hashem,” as in “in front of.”

## THIS DATE IN JEWISH HISTORY



The 9<sup>th</sup> of Adar is the day that King Uzziah of Yehudah brought *Ketores* and was struck with *tzara'as*. He was unable to lead for the rest of his life, and his son, Yosam, ran the kingdom in his stead.

Uzziah took the throne at age 16, when his father, Amatziah, fled Yerushalayim to Lachish (he was chased out by the king of Yisrael). Uzziah ruled for 52 years. He was a great *tzaddik* and his kingdom was successful. He made one serious mistake: he thought he was on the level to bring *Ketores* in the Beis Hamikdash, even though he was not a *kohen*. The *kohen gadol* at the time tried to dissuade him, but he would not be convinced. When he entered the *Heichal*, a massive earthquake struck Eretz Yisrael. Undeterred, Uzziah burned *Ketores*, and *tzara'as* appeared on his forehead.

Uzziah spent the rest of his life as a *metzora*. Unable to be in Yerushalayim, he could not rule and he lived in a locked room in a cemetery. His son, Yosam, ran the country but hid his father's condition. Every move he made as king, he did in the name of his father. Yosam is considered to have excelled in *kibbud av* because of this. Many generations later, Rabi Shimon bar Yochai would say that the combined merit of himself, his son, and Yosam could spare the world from punishment for all time.

# HALACHAH

## Parshas Zachor

### Why do we read Parshas Zachor?

The Torah commands us to remember Amalek's attack on us and to avenge it when the time comes. We must fulfill the mitzvah of "remembering" by reading about it. According to most *Rishonim*, this is one of the only readings that is a *mitzvah d'Oraisa*. Since destroying Amalek is a communal obligation, many *Rishonim* rule that the reading that fulfills the mitzvah must be done with a *minyan*.

### How often must it be done? Is a leap year different?

The majority opinion holds that people forget things if they are not reminded at least once per year. Therefore, the mitzvah of "not forgetting" to destroy Amalek must be done once per year (even in a leap year). There are other opinions, which range from mentioning Amalek every day, to two or three times a year, to once a lifetime. The Rambam holds that the mitzvah is not done by reading, but must be something of which we are constantly aware.

The Chasam Sofer told his *talmidim* to have in mind to fulfill the mitzvah twice per year: when *Zachor* is read before Purim and during the regular reading in *Parshas Ki Seitzei*. This way, they can be sure twelve months will never pass without a fulfillment of the mitzvah (even if it is a leap year).

### I missed the Zachor reading. Are there other ways to fulfill the mitzvah?

One can have in mind to fulfill the mitzvah with the regular reading during *Parshas Ki Seitzei*. Some say the reading on Purim morning, describing the attack of Amalek, can also count. The *Mishnah Berurah* questions that opinion.

### Does Zachor have to be read from a kosher sefer Torah?

There are varying opinions among the *poskim* as to whether a kosher Torah is required for *Zachor*. Many shuls use their most *mehudar* Torah, to make sure the *mitzvah d'Oraisa* is done from a kosher Torah. Rav Shlomo Zalman Auerbach ruled that if a *pesul* is discovered in a Torah after the reading of *Zachor*, it does not need to be read again.

### Is there anything the tzibbur needs to do to be yotzei?

The *khal* should have in mind to fulfill the mitzvah by hearing the reading, because mitzvos require *kavanah*. They must also know the meaning of the words and should read *Rashi* or a translation before the *leining* begins (they should know all three explanations of the word *karcha*). They should make sure to hear every letter and avoid making noise that would prevent others from hearing. They should also have in mind to be *yotzei* with the *brachos*.

### Who may lein?

Concerning mitzvos *d'Oraisa*, we don't just assume that every boy over bar mitzvah is a *gadol* and obligated in mitzvos. Therefore, according to the majority understanding that *Zachor* is the fulfillment of a *mitzvah d'Oraisa*, the person who *leins* it should clearly have the physical signs of adulthood, such as beard growth. (Of course, we are generally *machmir* to consider him a *gadol* and he is obligated to fast and keep all the mitzvos.)

### Do women need to hear Parshas Zachor?

The majority of *poskim* rule that women are not obligated in the reading of *Parshas Zachor*. The *Chinuch* writes that they are not, because the mitzvah is based on a war, in which women do not participate. The *Minchas Chinuch* says that they are, because destruction of Amalek is a

war commanded by the Torah, in which women are obligated to participate. Many question the connection between the mitzvah to remember and the actual war. Also, women did not *fight* in a Torah war, but functioned in a supportive role.

The Chazon Ish and Rav Moshe Feinstein said there was no obligation or even *minhag* for women to hear *Parshas Zachor*. Rav Moshe Shternbuch said women should read it at home from a Chumash. The *Minchas Yitzchak* and *Maharil Diskin* said women should hear it in shul.

### Should shuls make a special reading for women, so that small children do not come to shul?

It is forbidden to take out a *sefer Torah* and *lein* from it without a *minyan* of men present. According to many *poskim*, this cannot be done without at least six of the *minyan* (and according to some, all ten) being obligated in hearing the *leining*. Also, reading from the Torah requires a *brachah*, which women do not do. It would therefore be forbidden to read just for women, because there is no *minyan* and no one is reciting a *brachah*. The common custom to do so would seem to be a mistake. Rav Moshe Feinstein was opposed to any special readings for women.

Some shuls have devised the following solution: An early *minyan* for Minchah is made, and women attend the regular Shabbos Minchah *leining*. After the last *aliyah*, before the closing *brachah*, the Torah is quickly rolled to the end of *Ki Seitzei*, and *Zachor* is read.



## THE LAST WORD

A one-liner worth remembering

"YOU BELIEVE IN TWO GODS AND ONE WORLD.  
BUT I BELIEVE IN TWO WORLDS AND ONE G-D;  
I AM NOT IMPRESSED WITH YOUR TOY."

— Rabbi Yosef Yitzchak Schneersohn, sixth Rebbe of Lubavitch, to a KGB officer pointing a pistol at his head.



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