

CIRCLE FINE The shabbos fable to be the shabbos with your children taining shabbos with your child

A dvar Torah with a story.

ALL BECAUSE OF A CHICKEN

אָדָם כִּי יַקָרִיב מִכֵּם קָרְבָּן לה' (ויקרא א:ב) ה' מלך ה' מלך ה' ימלוֹך לעוֹלם 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 symbolicall, "give" to Hashem everything that is important to s. 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"?



he king needed a new advisor.

His old advisor had proven untrustværthy. 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!"

פרשת

CONTENTS

- 1 **TELL ME A MASHAL**
- PARSHAH RIDDLES
- CHOLENT STORY
- **HIGHLIGHTS FROM THE MIDRASH**
- PARSHAH RHYME
- 3 **ANSWERS TO RIDDLES**
- HAFTORAH: YOU KNOW NAVI
- **TREATS FROM TARGUM** 5
- **GEMATRIA** 5
- THIS DATE IN JEWISH HISTORY
- HALACHAH
- **THE LAST WORD** 6



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

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 presh. (Three of them are in a *Rashi* this week.)

Where does the *parshah* mention a קמץ and a פתח?

What animal can have the letters of its name rearranged another way and still mean the same thing?

How many parties happened in the Megillah? Which one was not called a *mishteh*? Which one did not include any men?

Which four people in the Megillah were also referred to by another name (either in the Megillah or elsewhere)?

Extra Credit: According to one opinion in the midrash, Elivahu 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

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

the table for the main course!

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.

TO BE CONTINUED

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

HIGHLIGHTS FROM THE HIDRASH

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 *Rokei'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!

LNow that we have built a Mishkan, 1. 2. It's time to learn how to bring a ____ \mathbf{L} **3.** An *Olah* is all burned, except the skin, 4. A Chatas if—oy vey!—we do a _____. \mathbf{L} **5.** The *Shelamim* provided lots of meat **6.** For the Mizbe'ach, kohanim, and owner to _ Η 7. And of course, don't forget to learn the halachos **8**. Of special korbanos called _____.

Chorus

- **9.** The Olah and Chatas, I'm sure you've heard,
- 10. Can be brought from an animal or _____.
- \mathbf{L}

L

- **11.** A *Minchah* is oil and flour, not pizza,
- **12.** Its "slaughter" is taking off a _____.
- Η

6.

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

- Chorus
- **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

 \mathbf{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 _____

RIDDLE ANSWERS:

- In Parshas Zachor, we read אֲשֶׁר קָרְךָ בַּדֶרֶך (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."
- ַוְקָמַץ מִשָּׁם מְלֹא קָמְצוֹ (ב:ב)
 - אֲשֶׁר פּתח אֹהֶל מוֹעֵד (א:ה)

A lamb is called a כשב eight times in *Chumash Vayikra*, and a כבש seven times.

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.

- 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).
- The *Aruch Hashulchan* explains that if Eliyahu Hanavi appeared in his form, Charvonah deserves to be remembered for good just for that!

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

You may be surprised to find something familiar in every haftorah. HAFTORAH: YOU KNOW HAVI

SUMMARY

The time was right to finally wipe out Amalek. Klal Yisrael was headed by a king, Shaul, a pure tzaddik and great military leader descended from Rochel Imeinu, and the nation had the *zechuyos* to finish the job. Once Amalek was destroyed, the way would be paved for Mashiach to quickly come.

Shmuel Hanavi relayed Hashem's message to King Shaul—to destroy every last person, animal, or object that could be associated with the source of evil in the world: Amalek.

But the *yetzer hara* sowed seeds of doubt in the heart of Shaul. Was it right to kill women and children? And animals, which could be used for *korbanos*? And Agag, the king of Amalek, surely did not count as one of the "people"? The battle was quick, but Shaul bowed to the will of the people, led by Doeg, and spared high-quality animals and Agag, whom he took captive.

Shmuel received a *nevuah* that Shaul had violated Hashem's instructions, and he would therefore lose the kingship and die. Shmuel *davened* all night for Shaul, and his death was delayed over two years. Shmuel himself asked to die earlier, so as not to witness the death of his *talmid*.

Shmuel set out to reprimand Shaul. At first, Shaul was excited, claiming he had fulfilled Hashem's command. Shmuel told him he had despised Hashem's command and he had lost the kingship, but still Shaul did not see the problem. He had listened to the people, spared someone, and taken animals for *korbanos*...so what? "Does Hashem want *korbanos*?!" Shmuel thundered. "He wants you to listen to Him! You are the king; you cannot be humble and allow the people to decide policy!"

Finally seeing the truth, Shaul acknowledged the mistake and wanted to fix it, but it was too late. Agag had already fathered a child, Shaul's reign was doomed, and the opportunity to bring Mashiach had been missed. He asked Shmuel to walk with him, so that he not take the fall too hard and too fast. Shmuel initially refused, so Shaul grabbed his sleeve and it tore. This was symbolic of Hashem tearing the reign from Shaul, and Dovid, the future king, later tearing Shaul's coat in a cave.

Shmuel killed Agag, but the seed that would lead to Haman, Hitler, and many other murderers, was alive.

CONNECTION TO PARSHAS ZACHOR

Shaul was supposed to fulfill the mitzvah we read in *Parshas Zachor*, but he did not. This led to the rise of Haman and the Purim story, which we will read in the Megillah this week.

CONNECTION TO PARSHAS VAYIKRA

The *parshah* teaches us about *korbanos*, one of the most important groups of mitzvos in the Torah. The haftorah tempers that with an important reminder: Hashem wants us to listen to Him, not just bring *korbanos*! If we mindlessly bring lots of *korbanos* but violate His commandments, it is not a mitzvah, and the Beis Hamikdash will eventually be taken away.

YOU KNOW NAVI

There are several famous pesukim in this haftorah:

- וֹהָה קוֹל הַצֹאן הזָה בְאָזְנָי 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.
- אם קטן אַתָּה בְּעֵינֶיךָ רֹאשׁ שָׁבְטֵי יִשְׂרָאֵל אָתָה This is an expression used to encourage people not to be inappropriately humble or bashful.
- נַצַח יִשְׂרָאֵל לא יְשָׁקֵר Klal Yisrael will always endure and ultimately will not fail.

>> CONTINUED FROM PAGE 1

The king looked at the man's resumé. It certainly seemed impressive and described a really devoted warrior. "Okay," the king said. "Call him in for an interview."

On the appointed day, Captain Waxenberg arrived at the palace. The king interviewed him first and found him to be a delightful and likable fellow. He asked a lot of questions and was satisfied. Then it was time for the king's men to do background checks and research. They began to grill the candidate.

"Do you love the king?"

"I do."

"Would you do anything for the king?"

"I would."

"Would you give your house to the king if he asked for it?"

"Yes. I would be so excited! It would be my greatest privilege."

"Would you give your fields to the king if he asked for them?"

"Of course. What are fields for, if not to give to the king?"

"Would you give your chicken to the king if he asked for it?" Silence.

The advisors waited and then asked again. "Would you give the king your chicken?"

"Chicken? Why would the king ask for my chicken?"

"What's the difference why? Would you give it?"

"But the king has so many of his own chickens, why would he need mine?"

"That's not the point. Would you give it?!"

"I-well, you see-it's just-"

"Yes or no!"

"No."

.

A sharp gasp went around the room. Captain Waxenberg would not give up a chicken for the king! The chief interviewer rose from his seat.

"Thank you for your time and thank you for your service," he said stiffly. "It has been an honor to meet you, but this is obviously not the job for you. If you are not willing to part with a fluffy chicken for the sake of the king, you need to find a different profession!"

Dejected and disappointed, Captain Waxenberg went home and told his family what had happened at the interview. "I don't understand," Mrs. Waxenberg said. "You told them you would give up your house and fields for the king, but not a silly little chicken? Why not?"

"Well, it's simple, really," said the captain. "I don't have a house and I don't have any fields. So it's easy to give them away. But I do have a chicken, and I don't want to part with it!"

We declare that Hashem rules everything-starting from the hardest part: Right now!

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! 22 20 21

29 28

וִיִקָרָ אֶל מֹשֶׁה וַיִדַבֵּר 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 יקוק.

• 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.

THIS DATE IN **JEWISH HISTORY**

TREATS FROM FARGUM

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

אִשֵּׁה רֵיחַ נִיחוֹחַ לה' (א:ט)

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

תרגום אונקלוס: קוּרְבַּן דְמִתְקַבָּל בְּרַעֵוָא קֵדָם 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."

The 9th of Adar is the day that King Uziah 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.

Uziah took the throne at age 16, when his father, Amatziah, fled Yerushalayim to Lachish (he was chased out by the king of Yisrael). Uziah 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.

Uziah 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

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?

Parshas Zachor

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.

To sign up for a weekly email of *Circle Time: At Your Shabbos Table*, visit *www.circmag.com/shabbos.* To dedicate or sponsor an issue, contact circletime@circmag.com.

"AT YOUR SHABBOS TABLE" IS COMPILED BY RABBI YITZCHOK LANDA. COMMENTS, SUGGESTIONS: CIRCLETIME@CIRCMAG.COM No part of *Circle Time: At Your Shabbos Table* may be reproduced without permission and credit.



CALL. TEXT. © 732-592-5437 • EMAIL SUBSCRIPTIONS@CIRCMAG.COM • WWW.CIRCMAG.COM