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# DAF KESHER

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## DVAR TORAH CALLING BY NAME

On the first words of the Book of Vayikra, “ויקרא אל משה – He (Hashem) called out to Moshe” (Vayikra 1:1), Rashi comments that every time Hashem spoke to Moshe He first called out to him. Calling out, says Rashi, is an expression of His חיבה (endearment). Hashem’s love for Moshe parallels that of the love shared by the angels, who “call out to each other – ויקרא זה אל זה – (Yishayah 6:3).

The Maharal (Harav Yehudah Loewe, זצ"ל, 1525-1609 – in his Gur Aryeh commentary on Vayikra 1:1) resolves two difficulties on Rashi’s comment raised by Harav Eliahu Mizrachi, זצ"ל (Turkey, 1450-1525): 1. Doesn’t “calling out” already appear in the Chumash? For instance, Yitro told his daughters, “קראן לו ויאכל לחם – Call him (Moshe) and he will eat bread” (Shemot 2:20). Why didn’t Rashi comment on that earlier verse that calling out indicates endearment? 2. Rashi, in his commentary on the Chumash, drew on various midrashim. Why, asks the Mizrachi, did Rashi choose to quote Vayikra Rabbah (1:13), which focuses merely on “calling out,” in favor of the Sifra (Dibura d’Nedavah 1:10), that builds on Hashem calling out **twice** to Moshe: “Moshe, Moshe!”?

Says the Maharal: Calling out another **by name** is itself an expression of endearment. “ויקרא אל משה – Hashem called out **to Moshe**” (Vayikra 1:1). The earlier instance of calling out (Yitro to Moshe) was not by name.

What is the difference between calling out to another by name and just calling out to another? Why does calling another by name engender love and endearment?

The Maharal (as explicated in Rabbi Yehoshua Hartman’s footnotes in the Machon Yerushalayim edition of the Gur Aryeh) explains that one who calls another by name expresses his desire for and connectedness with the one being called. A person’s name is associated with his essence, so calling him by name means that the caller knows the one he is calling and reveals a desire to connect with his essence.

A verse in Tanach – in a surprising place – reflects this: Every maiden who was a potential candidate to replace Queen Vashti met with King Achashverosh only once, “כי אם חפץ בה המלך ונקראה בשם – unless the king desired her and she was called by name” (Esther 2:14).

According to Rashi, who based his comment on the passage in Midrash Rabbah, even calling a person once by name expresses endearment. Calling a person’s name twice shows an intense level of endearment, deep love.

There are two corollaries to Rashi’s teaching. One, just as Hashem showed His love for Moshe Rabbeinu by calling out to him by name, man can show his love for Hashem by calling to Hashem by Name. That is why the Avot “called out in the Name of Hashem” (Bereishit 12:8, 13:4, 21:23, 26:25), as did Moshe himself (Shemot 34:5). A second corollary is that we can strengthen our connections with people by calling out to them by name. That calling must, however, reflect a relationship where we truly want to connect with the essence of the person we call.

## SOURCE GUIDE: WHY ADAM? BY RABBI AVRAHAM FISCHER

The Book of Vayikra opens by delineating the laws of sacrifices. Among these sacrifices is the קרבן עולה ויורד – literally, "the sacrifice that rises and falls" – a variable guilt-offering whose cost varies, and depends on the wealth or poverty of the person who brings it. This sacrifice is offered to atone for three specific sins: inadvertently defiling the Sanctuary or its various types of holiness; the sin of false testimony; and the sin of false or unfulfilled oaths.

### A. An Adam with an Oath

The third category of sin mentioned is swearing, either regarding the past or the future, and then transgressing the oath:

<p><b>1. Vayikra 5:4-6</b>                  (4) Or if anyone swears, pronouncing with his lips to do evil or to do good, whatever shall <b>a person with an oath</b> pronounce, and it was hidden from him; when he knows, then he shall be guilty of one of these.                  (5) And it shall be, when he shall be guilty of one of these, then he shall confess that he has sinned in it.                  (6) Then he shall bring his guilt-offering to Hashem for his sin that he sinned ...</p>	<p><b>ויקרא ה:ד-ו</b>                  (ד) או נִפְשׁ כִּי תִשָּׁבַע לְבִטָּא בְשִׁפְתָיִם לְהָרַע אוּ לְהִיטִיב לְכֹל אֲשֶׁר יִבְטֵא הָאָדָם בְּשִׁבְעָה וְנִעְלַם מִמֶּנּוּ וְהוּא יָדַע וְאָשָׁם לְאַחַת מֵאלֵה. (ה) וְהִיָּה כִּי יֵאָשָׁם לְאַחַת מֵאלֵה וְהִתְוַדָּה אֲשֶׁר חָטָא עָלָיָה. (ו) וְהִבִּיא אֶת אֲשָׁמוֹ לַה' עַל חַטָּאתוֹ אֲשֶׁר חָטָא ...</p>
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The Sages say that although atonement is necessary for violating the oath inadvertently (בשוגג), no such atonement is needed when circumstances beyond one's control force him (באונס), preventing him from fulfilling his duty. For example, if one swears that he will go somewhere and an unexpected flash-flood renders this impossible, he is exempt from the קרבן עולה ויורד.

The Talmud explains that the source for this law is in our verse:

<p><b>2. Shevu'ot 26a</b>                  Our Rabbis taught: "A person with an oath" – to the exclusion of one who is forced.</p>	<p><b>שבועות כו.</b>                  תנו רבנן: "האדם בשבועה" – פרט לאונס.</p>
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Rashi analyzes this derivation:

<p><b>3. Rashi on Shevu'ot 26a</b>                  "A person with an oath": That he be a person at the time of swearing, [meaning] that his mind be upon him.</p>	<p><b>רש"י על שבועות כו.</b>                  "האדם בשבועה": שיהא אדם בשעת שבועה שיהא לבו עליו.</p>
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### B. An Adam and an Ish

In further discussing this derivation, the author of Torah Temimah (Harav Baruch ben Yechiel Michel HaLevi Epstein, זצ"ל, 1860-1942) explains the difference between the use of אדם for "person," as distinguished from איש (man). איש, he says, merely designates "a type of living creature," while אדם is "one who chooses and is intelligent and free in his intentions." One who is unable to exercise the same ability to choose at the time of fulfilling his oath as he had at the moment of uttering it, has been deprived, to that degree, of his complete humanness. An oath that is obstructed by אונס is not binding; it is not the oath of האדם בשבועה.

The same passage in the Talmud recounts an incident that explores the definition of אונס:

<p><b>4. Shevu'ot 26a</b>                  Rav Kahana and Rav Assi stood up in the presence of Rav [after the lecture]. One said, "I swear that Rav said so-and-so," and the other said, "I swear that Rav said so-and-so."                  When they came before Rav, he responded that he had said according to one of them.</p>	<p><b>שבועות כו.</b>                  רב כהנא ורב אסי כי הוו קיימי מקמי דרב. מר אמר "שבועתא דהכי אמר רב," ומר אמר "שבועתא דהכי אמר רב."                  כי אתו לקמיה דרב אמר כחד מינייהו. אמר ליה אידך, "ואנא בשיקרא אישתבעי?" אמר ליה, "לבך אנסך."</p>
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The other asked, "Then, did I swear falsely?" [Rav] said to him, "Your heart forced you."	
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At the moment of the oath, the mistaken student was certain that he remembered Rav's teaching accurately. But he was deluded by his ignorance, held captive by his own certainty. It could not be said of him that he swore falsely, only that he was compelled, by his own inner drives, to swear. This is not the oath of a complete אדם.

### C. An Adam Who Brings an Offering

The opening of the book of Vayikra, which teaches about a person who sacrifices a burnt-offering, also speaks of אדם:

<p><b>5. Vayikra 1:2</b> Speak to the Children of Israel and say to them: A <b>person</b> among you who would bring an offering to Hashem – of the cattle, of the herd, and of the flock shall you offer your sacrifice.</p>	<p><b>ויקרא א:ב</b> דבר אל בני ישראל ואמרת אליהם אדם כי יקריב מקם קרבן לה' מן הבקמה מן הבקר ומן הצאן תקריבו את קרבנכם.</p>
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Rashi states that this passage deals with "voluntary sacrifices." So here, too, אדם who sacrifices is one who expresses his full humanness by choosing – from the vantage point of knowledge – and then, unimpeded, fulfilling his choice.

It is not surprising therefore, that Malbim (Harav Meir Leib ben Yechiel Michael, זצ"ל, 1809-1877) opens his commentary to the book of Vayikra with a lengthy discussion of the use of the word אדם in Tanach, as compared to other words for "person," such as איש or נפש. His conclusion is that אדם describes that which is most essentially human, distinguishing the human being from all other living creatures – from animals as well as from angels. This is his בחירה חפשית, his free will.

To be an אדם is to have choices and to be able to exercise them. Being deprived of choice is dehumanizing. Man has the capacity to elect to transform the world around him, whether to degrade it or to elevate it. The Torah uses the term אדם to express man's inherent ability to utilize his freewill positively.

### D. Bereishit, Shemot, and Vayikra

Vayikra, the book of holiness, the book of ultimate fulfillment of human potential, complements the books of Bereishit and Shemot. The opening of Vayikra, in particular, stands as the counterpoint to the opening of Bereishit, which deals with the world created for אדם, the creature blessed with freewill. Man was given the ability to choose; however, he ultimately misused that gift to defile the world. Now, as a result of their accumulated history from Avraham until now, the People of Israel can be given their mission and purpose: to be the vanguard for humankind in the great task of making this physical sphere a kingdom where Hashem reigns.

This begins with: "אדם כי יקריב מקם קרבן לה'" – A **person** among you who would bring an offering to Hashem."

אדם who elects to serve Hashem is אדם fulfilled.

## PARSHAT HACHODESH: THE DEAF SPRING AND THE HEARING WELL

The Gemara (Shabbat 147b) tells an anecdote about one of the greatest of the Tannaim, Rabbi Elazar ben Arach. Even though he was one of the two greatest disciples of Rabban Yochanan ben Zakai (see Avot 2:8), he was in some way drawn after physical pleasures and ended up forgetting his learning.

Rabbi Elazar attempted to return, says the Gemara, but he had become so distanced from Torah that when he approached the Sefer Torah and tried to read the words "החודש הזה לכם" – This month is for you" (Shemot 12:2),

they came out as “החרש היה לבם.” The rabbis prayed for him and his learning returned.

As the Maharsha (Harav Shmuel Eidels, זצ״ל, 1555-1631 in his commentary on that aggadta) explains, Rabbi Elazar ben Arach’s “החרש היה לבם” was more than a mere misreading of the three opening words of Parshat Hachodesh (misreading ד החדש for א ר, ז הזה for א י, and כ לכם for א ב) that reflects how distant he became from Torah. The meaning of his misreading is also significant; “החרש היה לבם” means “Their heart was deaf.” The words that came out of Rabbi Elazar’s mouth expressed his spiritual state – his heart had become dull to Torah. The other rabbis picked up on his conscious or unconscious hint, prayed for him, and his Torah returned.

In his “Drashot Beit Yishai,” Harav Shlomo Fischer, שליט״א, points out that Rabbi Elazar is a model of one type of talmid chacham (Torah scholar). He was described by his great teacher Rabban Yochanan ben Zakai as a “מעין המתגבר” – an increasingly powerful spring” (Avot 2:8). He was brilliant and creative, and came up with great chiddushim – innovative Torah ideas. A second type of talmid chacham is compared to a “בור סוד שאינו מאבד טפה” – a plastered cistern that doesn’t lose a drop.” The cistern-style talmid chacham preserves all that he learned from his teachers. He does not forget anything and is a repository of vast knowledge.

Each type of talmid chacham has a downside. The cistern-like scholar has nothing of his own. All he knows is what he learned from his teachers. He is preservative but not creative. But the creative spring-like scholar also has a flaw. He is so independent he is not willing to listen to others and accept their opinion. Rav Fisher cites the author of the Chazon Ish (Harav Avraham Yishayahu Karelitz, זצ״ל, 1878-1953), who said, “The main success in learning is attained through understanding the dissenting opinion.” Rabbi Elazar, the powerful spring, had become deaf to the words of others. He went from being the master of חידוש – innovative thinking – to one whose heart became חרש – deaf.

When he returned to Torah, Rabbi Elazar taught others not to make the same mistake. “Rabbi Nehorai (“The Illuminator,” which the Gemara says was Rabbi Elazar ben Arach’s nickname) said: Exile yourself to a place of Torah. Do not say that it (the Torah) will follow you (rather, go to it), for your friends will establish it in your hands, and do not rely on your own understanding” (Avot 4:14).

Rav Fisher concludes: The proper balance is found in a third type of talmid chacham, one who is compared to a באר – a well. The well-like talmid chacham combines both qualities. He has dug deep into the past and collects the learning of his teachers. But he then builds on it with creativity, extrapolates, and shares his own chiddushim.

Bodies of water can, according to the Halachah, act as purifying agents. The most powerful source of purification is a מעין – a spring. A מקוה or בור – a pool of collected water – is more limited in its ability to purify. But a באר – a well – stores water like a cistern, but has the same high halachic status as a מעין. The well-like talmid chacham first listens to others – friends and teachers – then adds his own layer of chiddush.

### שבת שלום ומבורך

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The following digital Torah resources have been extremely helpful in researching and preparing the Shapell’s Daf Keshet:  
DBS – Hataklitor Hatorani, Otzar Hachochmah, the Bar Ilan Responsa Project, Hebrewbooks.org, and the Tanach section of Chabad.org.

**We continue to pray for a refuah shleimah, a complete healing, for all those wounded in the attacks against our People.**