Class # 23 - Parshat Vayikra: Listening to live!

Advanced Fellowship Parsha Class - Sponsored in memory of Alice Toby Barbanel Z”l

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https://www.youtube.com/watch?v=cSohjlYQI2A at 2:26

1. In our louder and louder world, says sound expert Julian Treasure, "We are losing our listening." In this short, fascinating talk, Treasure shares five ways to re-tune your ears for conscious listening -- to other people and the world around you.Why are we losing our listening? Name three reasons.
2. Conscious listening creates understanding - what is meant by that phrase?
3. What does R.A.S.A.?

וַיִּקְרָ֖א אֶל־מֹשֶׁ֑ה וַיְדַבֵּ֤ר יְהוָה֙ אֵלָ֔יו מֵאֹ֥הֶל מוֹעֵ֖ד לֵאמֹֽר׃

1:1 - God called to Moses, speaking to him from the Communion Tent. He said:

1:2 -Speak to the Israelites, and tell them the following: ……

1. What is unique with the opening phrase of the Book of Vayikra?

Rashi:

AND [THE LORD] CALLED UNTO MOSES — All oral communications of the Lord to Moses whether they are introduced by דבר or by אמר or by צו were preceded by a call (to prepare him for the forthcoming address) (cf Sifra, Vayikra Dibbura d'Nedavah, Chapter 1 1-2). It is a way of expressing affection, the mode used by the ministering angels when addressing each other, as it is said (Isaiah 6:3) “And one called unto another [and said, Holy, holy, holy is the Lord of hosts]”.

1. Why was this call necessary? Just download the message!

AND HE CALLED UNTO MOSES — This implies that the Voice went on and reached his (Moses’s) ears only but all the other Israelites did not hear it). One might think that for the subsections there was also such a call! It, however, states, “[And the Lord called unto Moses] and spake (וידבר) [to him]”, thus intimating that a דבור, a complete section had (was preceded by) a call (e. g., in our text chapters 1—4), but not the subsections. And what purpose did these subsections serve (i. e., why are the larger sections broken up into smaller ones)? To give Moses an interval for reflection between one division and another and between one subject and another — something which is all the more necessary for an ordinary man receiving instruction from an ordinary man (Sifra, Vayikra Dibbura d'Nedavah, Chapter 1 9).

1. Why did Moshe hear the message – yet the Jews did not?
2. Why did Hashem pause into sub-sections?
3. What life lesson are we supposed to learn from this?

Rambam, Laws of Character Traits, Ch.5:7

A Torah scholar should not shout and scream while he speaks, like animals and beasts. And he should not raise his voice excessively. Rather, he should speak pleasantly with all [people]. But in speaking pleasantly, he should be careful not to distance himself [from his interlocutor], such that he appears [to speak] like a haughty person. And he should be the first to greet all people so that they derive pleasure from him. And he should judge every person favorably, recount the praises of his fellow and never his disgrace, love peace and pursue peace. If he sees that his words are constructive and will be heard, he should speak; and if not, he should remain silent. How is this? He should not [attempt to] appease his fellow in the moment of his anger, nor question him about his vow at the time that he made it, [rather he should wait] until his mind has cooled down and he is calm, and he should not console him while the deceased lies before him, because he is agitated until he has buried [the deceased]. And so on for all similar situations.