

# Shabbat Zachor / Va-yikra

## 23 March 2023 13 Adar II 5784

### Torah Reading

#### Leviticus 5:1-23

(1) If a person incurs guilt—When one has heard a public imprecation\***imprecation** *Namely, against one who withholds testimony.* but (although able to testify as having either seen or learned of the matter) has not given information and thus is subject to punishment; (2) Or when a person touches any impure thing (be it the carcass of an impure beast or the carcass of an impure cattle or the carcass of an impure creeping thing) and the fact has escaped notice, and then, being impure, that person realizes guilt; (3) Or when one touches human impurity (any such impurity whereby someone becomes impure) and, though having known about it, the fact has escaped notice, but later that person realizes guilt; (4) Or when a person utters\***utters** *Lit. "utters with his lips."* an oath to bad or good purpose (whatever a human being may utter in an oath) and, though having known about it, the

#### ויקרא ה'א-כ"ג

(א) וְנִפְשׁ כִּי־תִחַטָּא וְשָׁמְעָה קוֹל אֱלֹהִים וְהָיָא עֵד אִם רָאָה אִם יָדָע אִם־לֹא יִגִּיד וְנִשְׁאַ עֲוֹנוֹ: (ב) אִם נִפֶּשׁ אֲשֶׁר תִּגְעַל בְּכָל־דִּבְרֵי טָמְאָה אֹר בְּנִבְלָת חַיָּה טָמְאָה אֹר בְּנִבְלָת בְּהֵמָה טָמְאָה אֹר בְּנִבְלָת שְׂרִץ טָמְאָה וְנִעְלָם מִמֶּנּוּ וְהָיָא טָמֵא וְאָשָׁם: (ג) אִם כִּי יִגַּע בְּטָמְאֹת אָדָם לְכָל טָמְאֹתוֹ אֲשֶׁר יִטָּמֵא בָּהֶם וְנִעְלָם מִמֶּנּוּ וְהָיָא יָדָע וְאָשָׁם: (ד) אִם נִפֶּשׁ כִּי תִשְׁבַּע לְבִטָּא בְּשִׁפְתָּיִם לְהָרַע אֹר לְהִיטִיב לְכָל אֲשֶׁר יִבְטֵא הָאָדָם בְּשִׁבְעָה וְנִעְלָם מִמֶּנּוּ וְהָיָא־יָדָע וְאָשָׁם לְאַחַת מֵאֵלֶּה: (ה) וְהָיָה כִּי־יֵאָשָׁם לְאַחַת מֵאֵלֶּה וְהִתְוֹדָה אֲשֶׁר חָטָא עָלֶיהָ: (ו) וְהִבִּיא אֶת־אֲשָׁמוֹ לַיהוָה עַל חַטָּאתוֹ אֲשֶׁר חָטָא נִקְבָּה מִן־הַצֹּאן כַּשֹּׁבֵה אֹר־שְׁעִירַת עֲזִים לְחַטָּאת

fact has escaped notice, but later that person realizes guilt in any of these matters— (5) upon realizing guilt in any of these matters, one shall confess having sinned in that way. (6) And one shall bring as a penalty to יהוה, for the sin of which one is guilty, a female from the flock, sheep or goat, as a sin offering; and the priest shall make expiation for the sin, on that person's behalf. (7) But if one's means do not suffice for a sheep, that person shall bring to יהוה, as the penalty for that of which one is guilty, two turtledoves or two pigeons—one for a sin offering and the other for a burnt offering. (8) The offerer shall bring them to the priest, who shall offer first the bird for the sin offering, pinching its head at the nape without severing it. (9) He shall sprinkle some of the blood of the sin offering on the side of the altar, and what remains of the blood shall be drained out at the base of the altar; it is a sin offering. (10) And the second bird he shall prepare as a burnt offering, according to regulation. For the sin of which one is guilty, the priest shall thus make expiation on behalf of that person, who shall be forgiven. (11) And if one's means do not suffice for two turtledoves or two pigeons, that person shall bring as an offering for that of which one

וּכְפָר עָלָיו הַכֹּהֵן מִחַטָּאתוֹ: (ז)  
וְאִם־לֹא תִגִּיעַ יָדוֹ הִי שֶׁהָיְתָה  
אֶת־אֲשָׁמוֹ אֲשֶׁר חָטָא שְׁתֵּי תָרִים  
אוֹשָׁנִי בְנֵי־יוֹנָה לַיהוָה אֶחָד  
לַחַטָּאת וְאֶחָד לְעֹלָה: (ח)  
וְהֵבִיא אֹתָם אֶל־הַכֹּהֵן וְהִקְרִיב  
אֶת־אֲשֶׁר לַחַטָּאת רֹאשׁוֹנָה וּמִלֵּק  
אֶת־רֹאשׁוֹ מִמּוֹל עֶרְפוֹ וְלֹא  
יַבְדִּיל: (ט) וְהִזָּה מִדָּם הַחַטָּאת  
עַל־קִיר הַמִּזְבֵּחַ וְהִנְשָׂאָר בָּדָם  
יִמְצָה אֶל־יִסּוֹד הַמִּזְבֵּחַ חַטָּאת  
הוּא: (י) וְאֶת־הַשֵּׁנִי יַעֲשֶׂה עֹלָה  
כַּמִּשְׁפָּט וּכְפָר עָלָיו הַכֹּהֵן  
מִחַטָּאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח לוֹ:  
{ס} (יא) וְאִם־לֹא תִשְׁגִּיג  
יָדוֹ לְשְׁתֵּי תָרִים אוֹ לְשֵׁנִי  
בְנֵי־יוֹנָה וְהֵבִיא אֶת־קָרְבָּנוֹ אֲשֶׁר  
חָטָא עֲשִׂירֵת הָאִפָּה סֵלֹת  
לַחַטָּאת לֹא־יִשִּׁים עָלֶיהָ שָׁמֶן  
וְלֹא־יִתֵּן עָלֶיהָ לְבֹנָה כִּי חַטָּאת  
הוּא: (יב) וְהֵבִיאוּ אֶל־הַכֹּהֵן  
וְקִמֵּץ הַכֹּהֵן | מִמֶּנָּה מְלֹא קִמְצוֹ  
אֶת־אֲזִכְרֹתָהּ וְהִקְטִיר הַמִּזְבֵּחַ  
עַל אֲשֵׁי יְהוָה חַטָּאת הוּא: (יג)  
וּכְפָר עָלָיו הַכֹּהֵן עַל־חַטָּאתוֹ  
אֲשֶׁר־חָטָא מֵאֲחַת מֵאלֵה וְנִסְלַח  
לוֹ וְהִיתָה לְכֹהֵן כַּמִּנְחָה:  
{ס} (יד) וַיְדַבֵּר יְהוָה  
אֶל־מֹשֶׁה לֵּאמֹר: (טו) נִפְשׁ

is guilty a tenth of an *ephah* of choice flour for a sin offering; one shall not add oil to it or lay frankincense on it, for it is a sin offering. (12) The offerer shall bring it to the priest, and the priest shall scoop out of it a handful as a token portion and turn it into smoke on the altar, with יהוה's offerings by fire; it is a sin offering. (13) For whichever of these sins one is guilty, the priest shall thus make expiation on behalf of that person, who shall be forgiven. It shall belong to the priest, like the meal offering. (14) And יהוה spoke to Moses, saying: (15) When a person commits a trespass, being unwittingly remiss about any of יהוה's sacred things: One shall bring as a penalty to יהוה a ram without blemish from the flock, convertible into payment in silver by the sanctuary weight, as a guilt offering. (16) That person shall make restitution for the remission regarding the sacred things, adding a fifth part to it and giving it to the priest. The priest shall make expiation with the ram of the guilt offering on behalf of that person, who shall be forgiven. (17) And a person who, without knowing it, sins in regard to any of יהוה's commandments about things not to be done, and then realizes guilt: Such a person shall be subject to punishment. (18) That person shall

כִּי־תִמְעַל מֵעַל וְחָטְאָהּ בְּשִׁגְגָה  
מִקְדָּשֵׁי יְהוָה וְהֵבִיא אֶת־אֲשָׁמוֹ  
לַיהוָה אֵיל תָּמִים מִן־הַצֹּאן  
בְּעֶרְכָּךְ כֶּסֶף־שֶׁקֶלִים  
בְּשֶׁקֶל־הַקֹּדֶשׁ לְאִשָּׁם: (טו) וְאֵת  
אֲשֶׁר חָטָא מִן־הַקֹּדֶשׁ יִשְׂלֵם  
וְאֶת־חֲמִישְׁתּוֹ יוֹסֵף עָלָיו וְנָתַן  
אֹתוֹ לַכֹּהֵן וְהַכֹּהֵן יַכְפִּיר עָלָיו  
בְּאֵיל הָאֲשָׁם וְנִסְלַח לוֹ: {פ}  
(יז) וְאִם־נָפֶשׁ כִּי תִחָטֵּא  
וְעָשְׂתָה אַחַת מִכָּל־מִצְוֹת יְהוָה  
אֲשֶׁר לֹא תַעֲשֶׂינָהּ וְלֹא־יָדָע  
וְאִשָּׁם וְנִשְׂא עֹנֹו: (יח) וְהֵבִיא  
אֵיל תָּמִים מִן־הַצֹּאן בְּעֶרְכָּךְ  
לְאִשָּׁם אֶל־הַכֹּהֵן וְכִפֶּר עָלָיו  
הַכֹּהֵן עַל שִׁגְגָתוֹ אֲשֶׁר־שָׁגָג וְהוּא  
לֹא־יָדָע וְנִסְלַח לוֹ: (יט) אֲשָׁם  
הוּא אֲשָׁם אֲשָׁם לַיהוָה: {פ}  
(כ) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה  
לֵאמֹר: (כא) נֶפֶשׁ כִּי תִחָטֵּא  
וּמֵעַלָּה מֵעַל בִּיהוָה וְכִחֹשׁ  
בְּעֲמִיתוֹ בְּפִקְדוֹן אוֹ־בִתְשׁוּמַת יָד  
אוֹ בְּגִזָּל אוֹ עֲשָׂק אֶת־עֲמִיתוֹ:  
(כב) אוֹ־מִצָּא אֲבֹדָה וְכִחֹשׁ בָּהּ  
וְנִשְׁבַּע עַל־שֶׁקֶר עַל־אַחַת מִכָּל  
אֲשֶׁר־יַעֲשֶׂה הָאָדָם לַחֹטָא בְּהִנָּה:  
(כג) וְהָיָה כִּי־יִחָטֵּא וְאִשָּׁם  
וְהִשִּׁיב אֶת־הַגִּזְלָה אֲשֶׁר גָּזַל אוֹ  
אֶת־הָעֵשֶׂק אֲשֶׁר עָשָׂק אוֹ

bring to the priest a ram without blemish from the flock, or the equivalent, *\*the equivalent* I.e., in currency; cf. v. 15. as a guilt offering. For the error committed unwittingly, the priest shall make expiation on behalf of that person, who shall be forgiven. (19) It is a guilt offering; guilt has been incurred before 20) (יהוה) *\*This verse constitutes 6.1 in some editions.* יהוה spoke to Moses, saying: (21) When a person sins and commits a trespass against יהוה —by dealing deceitfully with another in the matter of a deposit or a pledge, *\*pledge* Meaning of Heb. *tesumeth yad uncertain.* or through robbery, or by defrauding another, (22) or by finding something lost and lying about it; if one swears falsely regarding any one of the various things that someone may do and sin thereby— (23) when one has thus sinned and, realizing guilt, would restore either that which was gotten through robbery or fraud, or the entrusted deposit, or the lost thing that was found,

אֶת־הַפֶּקֶדוֹן אֲשֶׁר הִפְקֵד אֹתוֹ אֹ  
אֶת־הָאֵבֶדָה אֲשֶׁר מָצָא:

### Haftarah Reading:

#### I Samuel 30:1-18

(1) By the time David and his men arrived in Ziklag, on the third day, the Amalekites had made a raid into

שְׁמוּאֵל א לִי:אִי־יִח  
(א) וַיְהִי בַּבֹּקֶר וַיֵּלֶךְ דָּוִד וְאֶנְשָׁיו צִקְלָג

the Negeb and against Ziklag; they had stormed Ziklag and burned it down. (2) They had taken the women in it captive, low-born and high-born alike; they did not kill any, but carried them off and went their way. (3) When David and his men came to the town and found it burned down, and their wives and sons and daughters taken captive, (4) David and the troops with him broke into tears, until they had no strength left for weeping. (5) David's two wives had been taken captive, Ahinoam of Jezreel and Abigail wife of Nabal from Carmel. (6) David was in great danger, for the troops threatened to stone him; for all the troops were embittered on account of their sons and daughters. But David sought strength in the LORD his God. (7) David said to the priest Abiathar son of Ahimelech, "Bring the ephod up to me." When Abiathar brought up the ephod to David, (8) David inquired of the LORD, "Shall I pursue those raiders? Will I overtake them?" And He answered him, "Pursue, for you shall overtake and you shall rescue." (9) So David and the six hundred men with him set out, and they came to the Wadi Besor, where a halt was made by those who were to be left behind. (10) David continued the pursuit with four hundred men; two

בַּיּוֹם הַשְּׁלִישִׁי וַעֲמִלְקִי פָשַׁט׃  
 אֶל־נֶגֶב וְאֶל־צִקְלָג וַיִּכּוּ אֶת־צִקְלָג  
 וַיִּשְׁרְפוּ אֹתָהּ בָּאֵשׁ׃ (ב) וַיִּשְׁבּוּ  
 אֶת־הַנְּשִׁים אֲשֶׁר־בָּהָּ מִקָּטָן  
 וְעַד־גָּדוֹל לֹא הָמִיתוּ אִישׁ וַיִּנְהֲגוּ  
 וַיֵּלְכוּ לְדֶרֶכָם׃ (ג) וַיָּבֹא דָוִד  
 וְאֲנָשָׁיו אֶל־הָעִיר וְהִנֵּה שָׂרוּפָה  
 בָּאֵשׁ וְנָשֵׁיהֶם וּבָנֵיהֶם וּבָנִיתֵיהֶם  
 נִשְׁבּוּ׃ (ד) וַיֵּשְׂא דָוִד וְהָעָם  
 אֲשֶׁר־אִתּוֹ אֶת־קוֹלָם וַיִּבְכּוּ עַד  
 אֲשֶׁר אֵין־בָּהֶם כֹּחַ לִבְכוֹת׃ (ה)  
 וּשְׁתֵּי נַשִּׁי־דָוִד נִשְׁבּוּ אַחִינֹעַם  
 הַיִּזְרְעֵלִית וְאַבִּיגַיִל אִשְׁת׃ נָבָל  
 הַכַּרְמֶלִי׃ (ו) וַתִּצָּר לְדָוִד מְאֹד  
 כִּי־אָמְרוּ הָעָם לְסָקְלוֹ כִּי־מָרָה  
 נָפֶשׁ כָּל־הָעָם אִישׁ עַל־בָּנוֹ  
 וְעַל־בָּנֵתָיו וַיִּתְחַזַּק דָּוִד בַּיהוָה  
 אֱלֹהָיו׃ {ס} (ז) וַיֹּאמֶר דָּוִד  
 אֶל־אַבִּיָּתָר הַכֹּהֵן בֶּן־אֲחִימֶלֶךְ  
 הַגִּישָׁה־נָּא לִי הָאֶפֹּד וַיָּגֶשׁ  
 אֲבִיָּתָר אֶת־הָאֶפֹּד אֶל־דָּוִד׃ (ח)  
 וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר אֲרֻדָּף  
 אַחֲרֵי הַגְּדוּד־הַזֶּה הֲאֶשְׁגְּנוּ  
 וַיֹּאמֶר לוֹ רָדָף כִּי־הִשְׁגַּתְּ תִּשְׁיֵג  
 וְהִצַּלְתָּ תִּצְּלִי׃ (ט) וַיֵּלֶךְ דָּוִד הוּא  
 וְשֵׁשׁ־מֵאוֹת אִישׁ אֲשֶׁר אִתּוֹ  
 וַיָּבֹאוּ עַד־נַחַל הַבְּשׁוֹר וְהַנוֹתָרִים  
 עָמְדוּ׃ (י) וַיִּרְדָּף דָּוִד הוּא  
 וְאַרְבַּע־מֵאוֹת אִישׁ וַיַּעֲמְדוּ

hundred men had halted, too faint to cross the Wadi Besor. (11) They came upon an Egyptian in the open country and brought him to David. They gave him food to eat and water to drink; (12) he was also given a piece of pressed fig cake and two cakes of raisins. He ate and regained his strength, for he had eaten no food and drunk no water for three days and three nights. (13) Then David asked him, "To whom do you belong and where are you from?" "I am an Egyptian boy," he answered, "the slave of an Amalekite. My master abandoned me when I fell ill three days ago. (14) We had raided the Negeb of the Cherethites, and [the Negeb] of Judah, and the Negeb of Caleb; we also burned down Ziklag." (15) And David said to him, "Can you lead me down to that band?" He replied, "Swear to me by God that you will not kill me or deliver me into my master's hands, and I will lead you down to that band." (16) So he led him down, and there they were, scattered all over the ground, eating and drinking and making merry because of all the vast spoil they had taken from the land of the Philistines and from the land of Judah. (17) David attacked them from before dawn until the evening of the next day; none of them escaped, except four hundred young

מֵאֲתָיִם אִישׁ אֲשֶׁר פָּגְרוּ מֵעֶבֶר  
אֶת־נַחַל הַבְּשׂוֹר: (יא) וַיִּמָּצְאוּ  
אִישׁ־מִצְרִי בַשָּׂדֶה וַיִּקְחוּ אוֹתוֹ  
אֶל־דָּוִד וַיִּתְּנוּ־לוֹ לֶחֶם וַיֹּאכַל  
וַיִּשְׁקְהוּ מַיִם: (יב) וַיִּתְּנוּ־לוֹ פֶּלֶחַ  
דִּבְלָה וּשְׁנֵי צִמְקִים וַיֹּאכַל וַתֵּשֶׁב  
רוּחוֹ אֵלָיו כִּי לֹא־אָכַל לֶחֶם  
וְלֹא־שָׁתָה מַיִם שְׁלֹשָׁה יָמִים  
וּשְׁלֹשָׁה לַיְלֹת: {ס} (יג)  
וַיֹּאמֶר לוֹ דָּוִד לְמִי־אַתָּה וְאֵי מֵזֶה  
אַתָּה וַיֹּאמֶר נַעַר מִצְרִי אֲנֹכִי עֶבֶד  
לְאִישׁ עַמְלָקִי וַיַּעֲזֹבֵנִי אֲדֹנִי כִּי  
חָלִיתִי הַיּוֹם שְׁלֹשָׁה: (יד) אֲנַחֲנוּ  
פָּשְׁטָנוּ נֹגֵב הַכְּרָתִי וְעַל־אֲשֶׁר  
לְיְהוּדָה וְעַל־נֹגֵב כָּלֵב וְאֶת־צִקְלָג  
שָׂרְפָנוּ בָּאֵשׁ: (טו) וַיֹּאמֶר אֵלָיו  
דָּוִד הַתּוֹרְדָנִי אֶל־הַגְּדוֹד הַזֶּה  
וַיֹּאמֶר הִשְׁבָּעָה לִּי בֵּאלֹהִים  
אִם־תְּמִיתָנִי וְאִם־תִּסְגֹּרְנִי  
בְּיַד־אֲדֹנִי וְאוֹרְדָה אֶל־הַגְּדוֹד  
הַזֶּה: (טז) וַיִּרְדֵּהוּ וְהִנֵּה נֹטְשִׁים  
עַל־פְּנֵי כָל־הָאָרֶץ אֲכָלִים וְשׂוֹתִים  
וְחִנְגָּיִם בְּכָל־הַשָּׂלָל הַגָּדוֹל אֲשֶׁר  
לָקְחוּ מֵאָרֶץ פְּלִשְׁתִּים וּמֵאָרֶץ  
יְהוּדָה: (יז) וַיִּכּוּ דָוִד מִהַנֶּשֶׁף  
וְעַד־הָעֶרֶב לְמַחֲרָתָם וְלֹא־נִמְלָט  
מֵהֶם אִישׁ כִּי אִם־אַרְבַּע מֵאוֹת  
אִישׁ־נַעַר אֲשֶׁר־רָכְבוּ  
עַל־הַגְּמָלִים וַיָּנֶסוּ: (יח) וַיֵּצֵל

men who mounted camels and got away. (18) David rescued everything the Amalekites had taken; David also rescued his two wives.

דָּוִד אֶת כָּל־אֲשֶׁר לָקְחוּ עִמָּלֶק  
וְאֶת־שְׁתֵּי נָשָׁיו הִצִּיל דָּוִד: