

בס"ד פרשת ויקרא - שבת זכור תשפ"ד
PARSHAS VAYIKROH - ZOCHOR 5784 Vol. 15 No. 24

ויקרא אל משה ויגבר ה' אליו מאהל מועד לאמר: פ"א פ"א
And Hashem called to Moshe Rabbeinu, and spoke to him from the Tent of Meeting, saying: {Shemos 1:1}

The small א [in the word ויקרא] hints that the most desirable 'sacrifice' which a Jew should offer on the Mizbei'ach [altar] of Hashem {G-D} is the education of the small children on the "knees of the Torah". No sacrifice is too great, and no price is too high to pay, for educating our children. - Sefer Menachem Zion

In a number of instances in the Sefer {Volume} of Vayikroh {Leviticus}, the Torah makes a distinction between the sacrifice brought by a poor person and the sacrifice brought by a wealthy person, even though both are brought to atone for the same sin. The Talmud asks: "What if a rich man brings the same sacrifice as is required of the poor man. Has he fulfilled his obligations?" The answer is that he has not, and, according to one view, it is considered as though he is מביא חולין לעזרה - bringing an unconsecrated offering to the Beis Hamikdash {Temple} and thereby profaning the name of Hashem. In every instance of fulfilling a Mitzvah, he who can do much, but does little, profanes the name of Hashem. - Sefer Imrei Noam

אשה ריח ניחוח לה': בפרשת ויקרא

...of a sweet savor to Hashem. {Parshas Vayikra}

By the Korbonos it often says, "Rei'ach Nicho'ach LaHashem; A sweet fragrance to Hashem." What smells so good to Hashem? Is it the burning meat? Not likely. If it is a Moshel (parable), what is it a Moshel to? The Chidushei Harim says that the smell of something always tells you that it is there or is coming but is not quite there just yet. You still can not see it, but its fragrance tells you that very soon you will see it. The Korbon is a turning point in a person's ways. He has accepted upon himself to do Teshuva and wants genuine change. When we bring a Korbon, Hashem smells the bright future. A future devoid of Chait (sin), and full of sweet smelling Mitzvos. The person has not yet left the Bais HaMikdash and gone back to real life where he will once again be tested, but Hashem can already smell the forthcoming change in the air.

והסיר את מראתו בנצתה והשליך אתה אצל המזבח קדמה אל מקום הדשן: ויקרא פ"א פ"ט"ז

And he shall remove its crop with its feathers, and cast it beside the altar on the east part, by the place of the ashes. Because the bird nourished on stolen food. -Rashi This commandment concerning the offering of fowl, the poor person's sacrifice, teaches us that even poverty does not constitute a dispensation to steal from others. - Alshich

פ' זכור - קריאה לפורים - היש ה' בקרבנו

A Chossid of the Beis Aharon ZY" A would come to Karlin on a regular basis. On one instance he did not come for three years. Upon his arrival to Karlin he went into the Bais Aharon. The Bais Aharon asked him where has he been all this time? The Chossid said that he heard a "Vort" from the Bais Aharon that held him strong for three years. The Bais Aharon called his Koisev (writer) and asked the Chossid to say what he had heard three years ago. The Chossid said, "I heard the Rebbe say" , "וואו מען איז, וואס מען איז, אידען זענען מיר "Where we are, what we are. Yidden we are".

אשר קרך בדרך - פי' דרך קרירות

They have made you cold on the way. Meaning, the way of coldness has become a trend. It is no longer an occurrence. It is already regular, done, repeated and steady in it. The Person's heart is no longer broken from it. - Sefer Divrei Shmuel - Slonim

The Direction of observance of the actions of a Ish Yehudi are from מלתתא לעילא from low to above. First it is בן קיש a language of banging, meaning גייעה-toil, without any feeling of light, until Hashem helps him, and it becomes clear to him. Afterwards, the level of בן שמעי is Zoche to hear. As it says in מלכים א' ג', ונתת לעבדך לב שומע Following, such a person is Zoche to the level of בן יאיר that it is shined on him from Shomayim bright colors, בגווין And so he rises to until he is Zoche (merits) to the level of Mordechai, the level of מירא דכיא, the Targum of בשמים ראש (שמות ל' כג') meaning that he is Zoche to the ability of true sense the level of - Sefer Divrei Shmuel, Slonim

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