

Pardes Yehuda

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פרשת ויקרא זכור תשע"ו

ויקרא אלי-משה וידבר ה' אליו מאהל מועד לאמר: (א' א')

And He called to Moses, and Hashem spoke to him from the Tent of Meeting, saying... We can combine three of Rashi's comments to demonstrate just how beloved Moshe was to Hashem.

יכול מכל הבית, תלמוד לומר מעל הכפורת. יכול מעל הכפורת כולה, תלמוד לומר: Hashem's voice emanated from the exalted place between the Keruvim [which was a place where the Shechina rested]. Hashem "called" Moshe to come to Him. (The very first Rashi in Sefer Vayikra explains that the root "calling" is an expression of affection). Contrast this to Hashem's encounter with the wicked Bilaam: לנביאי אומות העולם נגלה עליהן בלשון עראי וטומאה, שנאמר (במדבר כג ד) ויקרא-להים אלם: He revealed Himself through expressions denoting coincidence and impurity, as the verse says, "and G-d happened to [meet] Balaam." (Bamidbar 23:4) (also from Rashi 1:1)

Employing a parable, Da'as Zekeinim Baa'l HaTosefos explains why Moshe merited an affectionate "call" whereas with Bilaam Harsaha, Hashem went out to meet him, *kaviyochol*, in a less-than-honourable manner. A king in his palace is told that a leper is waiting for an audience. Says the king, "Don't let him in. He will contaminate my palace. I'll go outside to talk to him." But when a close confidante seeks admission, the king summons him inside. This is the import of learning that Hashem's call came to Moshe from the hallowed place between the Keruvim.

Hashem's call to his closest human yedid, *kaviyochol*, was special not just because of its source, but as a call of affection, summoning him to confer in the Palace, as it were. When dealing with the impure and tainted Bilaam, on the other hand, Hashem encounters him in a chance, seemingly random manner. (בן יאיר מזרחי)

As said above, the very first Rashi in Sefer Vayikra teaches that the root ויקרא expresses affection. A true story about HaGaon Rav Pinchas Hirshprung of Monreal זצ"ל provides a look at what a "call of affection" means in our era. Reb Shmelke Klein from Williamsburg, Brooklyn very much wanted to own a copy of Rav Hirschprung's sefer מנחת סולה, but it was not to be found in any bookshop. A friend of his was traveling to Montreal and R' Shmelke asked him for the favour of going to Rav Hirshprung's house and trying to buy a copy of the sefer for the \$6 "list price." The Rav said he had but a few copies left and was loathe to part with them. The friend said that Shmelke was willing to pay any price. "Even \$100?" "Yes." "If so, you can have one." The Rav brought one up from his basement and handed it over, to the man's great delight. When he left, the Rav's bochur called him back in. He feared that the Rav regretted having made the sale, and that he was facing a problem. But no! The Rav returned the \$100 bill! "I wanted to see how strongly your friend desired the sefer. It's his as a gift." The "call" to return was an example of דרך חבה (per Rashi) -- grounded in pure love for another Jew. (Yehuda Z. Klitnick)

אדם כי יקריב מכם קרבן: (א' ב)

When a man from among you brings a sacrifice to Hashem...(2:1) The Holy Zohar (ויקרא 5b) defines the "oddm/man" in our posuk in an unexpected way: Only a married man was permitted to offer a korbon. Tractate Gittin (90b) concludes with a passage which is cited by all Jewish marriage counselors in trying to forestall divorces *המגרש אשתו ראשונה אפילו מוכח מוריד עלי דמעות*: When someone divorces his first wife, the Altar sheds tears on his account. How is a get linked to consequences on the Mizbeach? In light of the Zohar, we understand. If a man is without a wife, he can no longer offer sacrifices. In losing him, the Altar weeps -- may it never happen. (מרו"ח הרה"צ ר' יוסף טויסיג זצ"ל הגדה בית ישראל מאטטערסדארף)

אדם כי יקריב מכם קרבן ליהוה מן הבקרה מן הצאן תקריבו את קרבנכם: (א' ב) והקריב מנזב השלמים אשה ליהוה את החלב המכסה את הקרב ואת כל החלב אשר על הקרב ואת שתי הבליית ואת החלב אשר עלהן אשר על הכסלים ואת היתרת על הקבר על הבליית וסירנה: (ג-ד)

When a man from [among] you brings a sacrifice to Hashem; from animals, from cattle or from the flock you shall bring your sacrifice. (1:2) And from the peace offering, he shall bring a fire offering to Hashem [comprised of]: the fat covering the innards ..., and the two kidneys [along] with the fat that is upon them which is over the flanks. And he shall remove the diaphragm with the liver, along with the kidneys. (3:3-4) Ever since the cataclysmic events of the two original Tisha b'Av's, Yidden have had to approach the entire parsha of korbanos -- animal sacrifices -- in the context of Hoshea 14:3, ונשלמה פרים שפתינו: let us render [for] bulls [the offering of] our lips. But let's turn back the clock to the time of the Mishkan: What could have been the Torah shebichsav's reason for enumerating the sacrificial animal's internal organs in such detail? Our Torah sheba'al peh teaches the myriad details of mitzvos such as *treifos* and *schechita*. Why the detailed specification of bovine innards in the written text?

The hashkafic basis for the entire process is found in Thillim 51:19: ובהי אלהים רוח נשברה, The sacrifices of God are a broken spirit; The man who brought the Peace and Sin Offerings witnessed the Kohen's opening up the slaughtered carcasses. He viewed the inner organs listed in our posuk. Combined with the understanding (conveyed to him by the Kohen) that the korban substitutes for HIS being sacrificed, and viewing first-hand the incredible *niflaos haboreh*/wonders of Hashem reflected in the intertwined working of the liver, kidneys, intestines etc. would spur the Yid on to teshuva/repentance -- admitting his guilt in the face of Hashem's staggering design and conduct of His creations, and resolving never to repeat his sin. He would attain that "broken spirit" which Thillim describes.

We present-day Yidden can only learn about Korbanos with nostalgia and yearning for their reinstatement. But we do have the marvelous brocho of *Asher Yotzar* to teach about the marvels of our innards. We now possess diagnostic imaging tools such as CT scan and MRI which provide a detailed, close-up look at all

