

Parsha Bullets on Vayikra, 5783 - Picking Up Hashem's Signal

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Vayikra 1:1-2	ויקרא א'א-ב'
<p>(1) Hashem called to Moses and spoke to him from the Tent of Meeting, saying:</p> <p>(2) Speak to the Israelite people, and say to them: When any of you presents an offering of cattle to Hashem: You shall choose your offering from the herd or from the flock.</p>	<p>(א) וַיִּקְרָא אֱלֹהִים אֶל־מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר:</p> <p>(ב) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קֹרְבָן לַה' מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תִּקְרְבוּ אֶת־קֹרְבַנְכֶם:</p>

Bullets:

- The **Meor Einayim** notes that it does not say who was speaking to Moshe! The reason, he says, is that sometimes we don't realize that Hashem is speaking to us. It is only afterwards that we realize who was speaking to us. The small *x* alludes to the fact that sometimes Hashem makes Himself small and puts Himself behind the scenes.
- The **Baal Shem Tov** comments on the midrash which says that a *bas kol* calls to each and every one of us. He says that this is the little voice within us, which steers us in the right direction.
- Why does Vayikra 1:2 change from singular to plural?
 - The **Orach LeChaim** explains: first you, as an individual need to connect to the community.
 - The **Alshich HaKodesh** explains: every time someone fails, everyone is responsible.
- The **Degel Machane Efraim** reminds us that animals run away from harm. We should also do so and dedicate ourselves to the service of Hashem (אָדָם כִּי־יִקְרִיב מִכֶּם קֹרְבָן לַה'). This is what it means when it says מִן־הַבְּהֵמָה: one should transcend and rise above one's animal instincts.
- **R. Shaul Alter** asks: why does it use the term אָדָם?
 - The midrash says that we are trying to make a connection to Adam HaRishon, who did offer any stolen property as a korban.
 - **R. Shaul Alter** asks, "Adam owned everything! What is the comparison?"
 - He answers: everything should be used in order to serve Hashem. This is our end goal. Adam could have used what he had in order to not serve Hashem.

Vayikra 1:9	ויקרא א'ט'
Its entrails and legs shall be washed with water, and the priest shall turn the whole into smoke on the altar as a burnt offering, an offering by fire of pleasing odor to Hashem.	וְקָרְבוּ וּכְרַעְיוּ וּרְחַץ בַּמַּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחַ עַל־הָאֵשׁ רִיח־נִיחֹחַ לַיהוָה׃

Bullets:

- **Rashi** explains נִיחֹחַ as that which causes satisfaction to Hashem by the knowledge that He gave commands and that His will was executed.
- **Yesod VeShoresh Ha-Avodah** teaches us that Hashem needs our mitzvos.

Leviticus 2:11	ויקרא ב'יא
No meal offering that you offer to Hashem shall be made with leaven, for no leaven or honey may be turned into smoke as an offering by fire to Hashem.	כֹּל־הַמִּנְחָה אֲשֶׁר תִּקְרִיבוּ לַיהוָה לֹא תַעֲשֶׂה חֻמֶץ גִּי כֹל־שֵׂאֵר וְכֹל־דָּבָשׁ לֹא־תִקְטְרוּ מִמֶּנּוּ אֵשׁה לַיהוָה׃

Bullets:

- **R. Mordechai Zuckerman**, a student of the Chafetz Chaim, says that leaven and honey are extremes. This teaches us to be normal, not to go to extremes.
- Others explain that leaven is the ego. We should not bring our egos to our service of Hashem.

Vayikra 2:13	ויקרא ב'י"ג
You shall season your every offering of meal with salt; you shall not omit from your meal offering the salt of your covenant with God; with all your offerings you must offer salt.	וְכֹל־קִרְבָּן מִנְחֹתֶיךָ בַּמֶּלַח תִּמְלֶחַ וְלֹא תִשְׁכַּח מִלַּח בְּרִית אֱלֹהֶיךָ מִעַל מִנְחֹתֶיךָ עַל כָּל־קִרְבָּנֶיךָ תִּקְרִיב מֶלַח׃

Bullets:

- The **Tiferes Uziel** inspires us and tells us that we need to add flavor to our service of Hashem.

Vayikra 3:17	ויקרא ג'י"ז
It is a law for all time throughout the ages, in all your settlements: you must not eat any fat or any blood.	חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֵי־תֵיכֶם כֹּל־חֵלֶב וְכֹל־דָּם לֹא תֹאכְלוּ׃ {פ}

Bullets:

- **R. Soloveitchik** says that we cannot speak about the soul without telling us what to do with our body.