

INSIGHTS IN THE PARSHA

ויקרא אל משה

"And He called to Moses"

If a person wants Hashem to call out to him, or help in his life and in his service of G-d, he should strive toward developing the Midot alluded to in the letters of the words or **י - יראה**, or forgoing grudges **ו - ותרנות**. Those are **ויקרא**.

ear of G-d, **ק - קדושה** or saintliness, **ר - רצון** or will to serve G-d, and **א - אהבה** or love of G-d.

AN OFFERING OF TORAH

אדם כי יקריב מכם קרבן

"When a man from [among] you brings a sacrifice"

We can find a beautiful allusion in this Passuk based on a teaching of the Pachad Yitzchak, the late Rav Yitzchak Hunter Ob"m. A person who, out of his toil in the study of Gemara, breeds new fruits in the form of Chidushei Torah, is rewarded in heaven as if he brought a Korban to Hashem. We learn this from the Passuk of **אדם כי יקריב מכם קרבן**, because the word **יקריב** equals 322 in Gimatria, and the word **יחדש** also equals 322! Additionally the word **מכם** could serve as an abbreviation of the words **מדעתו כאלו מקרים** - from his intelligent toil, as if he brought a Korban.

RETURNING THE STOLEN GOODS

והיה כי יחטא ואשם והשיב את הגזלה אשר גזל

"And it shall be, when he has sinned and is guilty, that he shall return the article which he had robbed"

The words *"And it shall be, when he has sinned"* refer to when a person died. The word **יחטא** could also mean to go void, and the soul leaves the body void. Why does anyone die? Because **ואשם** - he was guilty. He stole from G-d by using his body inappropriately in this world. Now **והשיב**, he shall return that stolen article - his soul, to its rightful owner - G-d! Furthermore, the letters of **גזל** allude to the mourning process following death **ג** - three days of crying, **ז** - seven days of Shiva, and **ל** - thirty days following that is the Shloshim period of mourning.

SPEEDY AND LAZY

וקמץ הכהן ממנה מלוא קמצו

"And the kohen shall scoop out a fistful"

There was once a young man who was about to get married, and he happened to be a Cohen. Before his wedding he got a

מזל טוב, mazal tov letter signed by one of his Rabbis. It said **מזל טוב** the kohen shall scoop out a fistful -

וקמץ הכהן ממנה This was a riddle for him. Throughout the Sheva berachot week, he tried to figure it out but could not. Then one of his friends revealed it to him. The Gemara in Berachot says that when a person gets married we ask him: **מצא או לא מצא**? Did **מצא מצא** you find or did you not find. The first refers to **מצא מר** who found a woman found good. The second is **טוב**

who found a woman more bitter than death. The **ממות** - difference between these two words is also the vowelizing. The first, positive one, has a Kamatz vowel, therefore reads Matza, and the second one has a Holom vowel, reading Motzeh. What the Rabbi was saying in his riddle was that for this young boy, his marriage should be one of the kamatz kind - the positive kind. Because the chatan is a Cohen, the Rabbi used this passuk to allude this blessing to him in riddle form. Although, its worth pointing out that the **גמרא** is not always interpreted as I just described it above. In fact, some say that this is not a question which people ask the Chatan. After all, what business do strangers having inquiring about the quality of the young groom's marriage? Rather, it is actually a warning. People are telling the young groom in his Sheva Brachot: it could either be **מצא** or **מוצא** - it could be a positive marriage or a bitter one - it all depends on you. A Chatan is like a king. How long does this last? As long as he treats his wife like a queen. Should he continue to follow that path - this will fill their home with blessing.

A TALMID CHACHAM WHO IS NOT KOSHER!

The Midrash teaches us that any Talmid Chacham who does not have practical intelligence and wisdom, even a dead animal is better than him. This, according to the **שיח צדיקים** - refers to Rabbis who are prepared to give phony Hechsherim on meat products, for some extra money, without properly supervising the kashrut! They bring the masses to the sin of eating unkoshered meat! A dead animal is worse than them because a dead animal could only bring its eater to sin, but these people bring many people to sin, far and wide, where their meat is sold.

THE SALT

ולא תשביב מלח ברית אלקיך מעל מנחתך

"And you shall not omit the salt of your God's covenant from upon your meal offerings"

It is well known that the placing of salt over our bread carries much weight in Kaballah, serving as a Segulah

for blessing in our Parnassah and the material realm. We find allusion to this in this week's Parasha, which teaches us the Mitzvah of including salt in all flour offerings of the Mikdash. The Passuk speaks of **מלח בריית אלקיך** – the covenantal salt. The final letters of these three words form the word **חת"ך**, the name of Hashem that, according to Kaballah, is appointed over Parnassah. This is why many have the Minhag to recite the words **פּוֹתַח אֶת יָדְךָ** when they dip their bread in salt at the Shabbat table. It alludes to this divine blessing.

Possibly, one could suggest along this line of thought, that it is for this reason that the **כף החיים** suggests that when one dips his bread in salt and ponders the words of **ידך פותח את ידך**, he dip the bread three times, to allude to those three letters.

Additionally, regarding the opening words of that Passuk **וְכָל קָרְבַּן מִנְחָתְךָ בְּמִלַּח** one finds allusion to the Mitzvah of Brit Milah, for the letters of the word **במלח** abbreviate the statement **ברית מילה ליום ח** – May the Brit be on the 8th day, and the following word, **תמלח** – stands for **תכין משתה ליום הח** – prepare a celebratory feast for the 8th day.

AN OFFERING OF TORAH

וְאֵת אֲשֶׁר חָטָא מִן הַקֹּדֶשׁ יִשְׁלַם וְאֵת חֲמִישְׁתּוֹ יוֹסֵף עָלָיו
“And what he has trespassed against the holy thing he shall pay, and he shall add one fifth of its value to it”

The Gr”a, in his book, *Adereth Eliyahu*, elaborates upon the idea that within the kabalistic realm of the Sefirot, when a person commits an **עבירה** he causes the final letter **ה** so be separated from the other letters **ו-ה-ו** of Hashem's name. For this reason, the word **תשובה**, could be broken into two to mean **תשוב ה** – the letter **ה** returns, because a person's Teshuva allows Hashem's name to be reunified, and his presence to be re-experienced.

We find allusion to this idea in this weeks Parsha, for it says **וְאֵת אֲשֶׁר חָטָא** – he who has sinned, **מִן הַקֹּדֶשׁ** – in Hashem's holy name, for he has caused the letter **ה** to be broken. **יִשְׁלַם** – he must repay through his Teshuva, and **וְאֵת חֲמִישְׁתּוֹ יוֹסֵף** toward Hashem, and finally **עָלָיו** – he will restore and rebind the letter **ה** to Hashem's name, and in so doing, Hashem's divine strength will be more greatly felt in the physical world.

MAY THE SHEPHERD OF ISRAEL HEAR US

He who believes in the shepherd of Israel, it's spiritual leaders, declares his ultimate belief in He by whose word

the world came to exist. When the great Rav Refael Abo Ob”m a young scholar of 30 years, he was asked to come to Morocco in order to strengthen the people there spiritually and reinforce their Jewish education. Under the agreement and support of local Rabbis, he traveled from community to community, established Talmud Torah's and recruited parents to send their children there, lest they get led astray from their Jewish practices in foreign institutions. His primary point of work was in the city of Rabat. There, he gathered the most elite members of the community to explain to them the importance of his work and to gather their financial and moral support in his projects.

In the midst of the assembly, one of the most honorable attendees, Mr. Yifrach, stood up and excused himself. “My son suffers from a chronic illness, and I must return home now, because I have the refill of his medicine, and he cannot delay to take it” he said. The Rav told him, “Don't worry, sit down for the remainder of the gathering, I promise you that over the merit of this Mitzvah, your son will be just fine with the short delay, and in the Zechut of this project, Hashem will send him a speedy recovery.” The Man chose to trust the revered Rabbi and sat down.

Half an hour later, a pharmacist stormed into the assembly room, frantic, spotted Mr. Yifrach and rushed toward him. “Who has your son's medication right now?” the pharmacist asked. Mr. Yifrach, concerned, responded, “I have the Medication. I hope my son is alright, I was going to head home 30 minutes ago but I stayed for the Rabbi.” The pharmacist responded, “And it is by G-d's miracle that you did. Your son's medication was mistakenly switched for another person's perscription. With your son's complicated condition, had he taken those medications in your hand he would have been in serious medical danger.

The crowd at the gathering was astounded. Due to this Rav's insistence and promise, the boy was saved from terrible danger. On that day, there was a unanimous decision taken by all members present to back all of the Rav's projects in the country with all the financial support necessary.

רציתי לברך אתכם ביום שמח, שפרנסתכם
 פורח. בריאותינו תתמיד ולא כאורח. חיוך תצמח כעציו
 לא יתאדה כריח על שפתינו כאור זורח, וכספנו
 ונזכה לראות בביאת משיח
 אמן ושבת שלום

Shabat Shalom!!! - Rav David Yaacov