



דרכים בפרשה

ויקרא



ויקרא אל־משה וידבר ה' אליו מאהל מועד לאמר

HaShem called to Moshe and spoke to him from the Ohel Moed saying

Chazal tell us that ויקרא *and He called*, is a language that is used to demonstrate HaShem's loving manner of first calling out to Moshe. Whenever HaShem commanded, instructed or spoke to Moshe, He first called him, "Moshe, Moshe." Moshe would then respond, הנהני "I am here." Where did this calling come to? The possuk says that it came directly to Moshe. Of course, HaShem's "voice" is strong enough to shatter trees and be heard all across the entire world, but it was HaShem's will that only Moshe would hear it. Furthermore, *Kriah* is an expression that we find by the Malachei Hashareis, ויקרא זה אל זה ואמר, *and they called to each other saying, קדוש קדוש קדוש*-Holy, Holy, Holy. (*Rashi quoting the Sifra*)

The *hailigeh* Piaczesner Rebbe, Rav Kloynomus Kalmish Shapira Hy"d (Aish Kodesh) asks that this idea of HaShem calling on Moshe as an expression of love, could really have been mentioned in other places as well. For example, we find by the *sneh* and prior to Matan Torah, HaShem called Moshe from Har Sinai. So why does Rashi specifically mention this here as we are about to begin discussing the halachos of *korbanos*?

Over here, the Rebbe shared an insight into the world of *korbanos* and how it can apply to us all on a practical level. By ויקח את האיל, *Avraham took the ram, and sacrificed it as a korban in place of his son*. This possuk teaches us the foundation of all sacrifices: The *korban* is in place of the person. In our parsha, it says *אדם כי יקריב מכם* - *when a man of you brings a korban*. The word *מכם* once again emphasizes this point that it is being brought instead of you. Similarly, we find that when one fasts, the *tefillah* is that *מיעוט חלבי ודמי יהא נחשב כקרבן* - *the fat and blood that we lose as a result of the fast should be considered and accepted like a korban on the mizbayach*. Indeed, *יסורין* - suffering that a person endures cleans away our sins as well because it diminishes our strength which is a form of a *korban*. The same is true of all the sufferings of Klal Yisroel; they are all a *korban* to HaShem.

It is for this reason that Rashi shares this idea of HaShem "calling" over here regarding animal sacrifices to point out that whether it is an animal sacrifice or any other suffering one goes through, one must realize that it is HaShem "calling out" with love at that moment.

This means that when one go through a hard day, or hears a “terrible *besura*”, it is actually HaShem calling out to us with love, and when we accept it with love, the Aibishter reciprocates as well. At that moment, by accepting it, we just offered a *korban*.

The Rebbe continued (and here we must open our hearts): there is a concept called *dibbuk chaverim* the strong bond that one *yid* feels to another. This bond, the notion that we are there for one another, is not only when we dance at each other’s *simchas*, but especially in times of hardship and suffering. If Reuven is experiencing pain, Shimon has a tremendous opportunity. How do Yidden react? One Yid shows another yid *chizzuk*. This is not merely shown by opening the wallet (which Klal Yisroel so beautifully does time and time again), but even when one has no material resources, it is still possible to share. By pouring out broken hearts to HaShem on behalf of another, this too is a wonderful gift that one gives the other. We receive the broken-heartedness and *teshuvah*, and they (the one we daven for) receive the *rachmanus* and good effects which we do for them, as well as the *tefillah* which we give to HaShem on their behalf.” It is this “shared calling of love” that we do for each other which in turn inspires the *malachim* וקרא זה אל זה קדוש ... -to call out to one another, קדוש קדוש קדוש

But now the Rebbe added a powerful thought: there is a huge difference between our calling and that of the

mala’ach. After all, has a *mala’ach* ever experienced pain and suffering? Was he ever beaten to a pulp like a Yid? Was he ever harassed, taunted or made fun of? And yet, “A Yid never breaks”; amazingly we always respond to HaShem with our own *קריאה של חיבה חמה*. Surely, a heartfelt *tefillah* such as that will reach so much higher.

We have all witnessed a great amount of suffering in recent times. How did we respond? We called back to You with our very own calling of love. There were great *tzeddaks* given (and continue to be given); non-stop *Bikur Cholim* and *Hatzalah* activities; the phone calls and tireless efforts of all Your *kinderlach*. But that is not all. We learned to daven more for one another.

But now once again the world is in another great time of distress. The lives of so many Yidden are at stake. We ask You HaShem: “*Ribono shel Olam*, please look at the *tefilla* and *chesed* and remember the way we are there for one another, seeing what can be done to help out, even if just a kind word of *chizzuk*. This is the *כי יקריב מכם* - this is the true *karbon* and is on the highest level of *tzeddaka* possible, because it is bringing all of us closer to each other and especially closer to You. Please allow our actions to be in place of any more *korbanos* that may be necessary.

מרדכי אפפּעל, Good Shabbos,



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