

צקרו גורה
על הפרשה

פרשת ויקרא

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ויקרא א

לערנט מען אָפּ פון פּסיק' (זוי דער רמב"ם האָט שוין געבראָכט אין די הלכות פריער'י). מבחר נדרים (גדר'י כמ"י) – היינט וואָס איז דאָ די נייע הלכה וואָס דער רמב"ם איז מוסיף ומחדש, וועלכע (א) ווערט אָפגעלערנט דערשט וואָס גמגרי די דריטע וסינים איז שמונים, (ב) איז פאַרבונדן מיט רצון האדם (הרדעה לזכות עצמו) און (ג) ער ברענגט אויף דעם נאָך ראיות, הרי נאמר בתורה והבל ג"י און בל חלב לה וגו'?

ב. כששמות קען מען לערנען אָן אין דעם ענין פון מן המובחר' ביי קרבנות זיינען פאַראַן כמה דרגות, ווי ס'איז משמע אין רמב"ם גומא: ס'איז דאָ דער נידעריקער פוג מובחר וועלכער פון זיין אין קרבן: אָן דעם איז עס אסור למזבח (פאָרש עס איז גיט קיין בעל זום).

ע"ד ווי דער רמב"ם זאָגט אין פרק ב' "אריבער חוליים אחרים (פי שכי ליבו עינו יכלה שאין בו שער, אם נגממו קרניו כו') אם נמצא אחד מהם בבחמה אין מקריבין אותה לפי שאינה מן המוכר' ורי"י והכתוב אומר מבחר נדרים'.

- 7) ראש י"ג י"א
- 8) פ"ב ה"ג
- 9) כולל לאותו בבחוב.

10) מוסף על הדין, ומפורד' שם הרמב"ם בריש המלכות ורמז'ו, ש"ל שמוז פירם בחסופים, מוכן מה שכללם ביחד, ממה עשה למהל' כל הקרבנות המזבח ומבחרין שפאר' תמים ימי לרצו' ה' מיני (דערו' וואָ בריש פ"ד ע"ג), או שהוא ענין פריש – וואָ לקריש הי"ב ע' 130 בהקדמת, חכ"ם.

- 11) ה"ג.
- 12) אבל, וז"ל . . . החלל כשהוא רועד מפני חוליו וכאלו כה"י הרי"ו מזה נ"לא רק אינו מן המובחר' – רמב"ם ה"ל ב"מא פקודש פ"ד ה"ב.

א. אין סוף הלכות איסורי זבחה, נאָכדעם ווי דער רמב"ם רעכנט אויס די מיני שמונים וואָס זיינען כשירין למגורה און פירט אויס, אבל למגורת כולן כשירי' – איז דער רמב"ם ממשיך בהלכה בפיעי:

ומאחר שסילו כשרין למגורת למה נמנו כדי לידע יפה שאין למעלה ממנו השוה והמפות שהרדעה לזכות עצמו יסוף יצרו הרע וירחיב ידו ויביא קרבנו מן היפה המשובח ביותר שבאותו המין שיביא ממנו. הרי נאמר בתורה' והבל הביא גם הוא מבטורות צאנו ומחליותו ירשע ה' אל הכל ואל מנחתו. והוא הדין בכל דבר שהוא לשם האיל הטוב שיהי מן הגאה והטוב, אם בנה בית תפלה יהי נאה מבית ישיבתו. האכיל רעב יאכיל מן הטוב והמתוק שבשולחנו. כמה קרום יכסה מן היפה שבכמתו. הקדיש דבר יקדיש מן היפה שבנכסיו וכו' הוא איסורי כל חלב לה' וכו'.

דאָרף מען פאַרשטיין: דעם זיין אָן פידאָרף ברענגען מן המובחר' האָט שוין דער רמב"ם געזאָגט פריער אין תחילת הפרק, לא כל דבר שאינו פסול מביא אותו לתחילה כו' אלא כל שיביא לקרבן יביא מן המובחר'. און דאָס

- 1) פ"ד ה"ג.
- 2) ה"ג.
- 3) בראשית ז' ה'.
- 4) פירש"י ג' פ"ג.
- 5) בשרי' ז"ד פ"ס רמז תתקפ"ל הרמב"ם (מלבד התלוי, המצוי . . . המזבח, ויביא קרבנו . . . הוא הדין) אף שבשמימים (בדומות) מזה שפכ"י למיר ע"ם מוסף תמים תפיק ל' הרמב"ם במהר"ם – המבאר במהר"ם פ"ד ה"ג.
- 6) ה"ג.



באשטייט דער ריזוי און די כפרה פון דעם קרבן.

י. עפיז יש לכאר הטעם והאם דער דין פון יכוף יצרו . . ויביא קרבנו פון היפה המשובח ביותר⁵¹ ויערס אפגע- לערנט פון די שמנים למנות דוקא:

דער חובן עניו הקרבן איז⁵², והאם א איד גיט זיך ארוקע צו דעם איבערשטן (דורך טפה יצרו הרע וכי') אבער ווען איז דאס באמיתית ובשלימותו בשעת זיין אוועקגעבן זיך איז אינגאנצן צו דעם איבערשטן בלי חשבונות, און דוקא דעמאלט איז דאס מרצה ומכפר א כפרה שלימה וגמורה.

און דאס איז אויך דער טעם והאם מילערנט עס אפ פון די שמנים למנות דוקא, עיך מרילי⁵³ אן דוקא בא קרבן מנחה שמיים. ונפש כי תקריב⁵⁴ — אמר הקב"ה מי דרכו להביא מנחה עני מעלה אני עליו כאילו הקריב נפשו לפני⁵⁵ — דוקא בא קרבן מנחה: ער ברענגט ניט קיין שור שמו וגדול, נאך דלי דלות פון א קרבן, איז דא מער בהדגשה ווי הקריב נפשו לפני⁵⁶. והארום ביי אים איז ניטא קיין הרגש אן עו איז מקריב א קרבן בהידור ובשלימות, ערי איז א שיינער איד⁵⁷ והאם ברענגט א קרבן און — בהידור;

ביי אים הערס זיך דער אמתיקער שכרון הלב, כפיית היצר ביו צו זכיות

היצר און דערפאר איז כאילו הקריב נפשו⁵⁸.

יא. און דורך דעם אופן פון הקרבה, והאם ער איז כופה יצרו הרע . . ויביא קרבנו פון היפה המשובח ביותר⁵⁹, ויערס דער סיוס וגמור פון הלכות (איסורי) מוכחי, אן לאחר התחלת הפעולות פון דעם מוכח כפרת נפשו⁶⁰, כפרת ה-אסור⁶¹ — אסור וקשור⁶² — ויערס נמשך און אייפגעמאן די פעולה פון מנחה בשלימותה ונרצה לו לכפר עליו — לכפר לפני הוי לעשות נחיר לקרבו⁶³, כפרדילי⁶⁴. מנחה מויה (גידות) רעות מעל ישראל⁶⁵ ומזין (העולם ביהוי) מחובב (את ישראל אל אכיהם⁶⁶) מכפר (עונות)⁶⁷.

און בשעת עס ווערט בטל די סיבת החורבן והגלות — עונות (תמאינו), ווערט גלייך ותחילא בטל דער מסובב, דער גלייך מארצנר, און מיד הן נבאלידי⁶⁸ על ידי משיח צדקנו,

והאם יכנה מקדש במקומו⁶⁹, ובמיוחד המוכחי⁷⁰ והאם מקומו מכון ביותר⁷¹, ויקבץ נדחי ישראל⁷², כמורה בימינו ממש.

(משליח ט"ז תבא חגיגיה)

- 55) אנהיה רחוב.
- 56) מנח מיו.
- 57) כחובות דיר, מניב.
- 58) פרשי שם.
- 59) כפרה הבאה לאחרי (מתוך) חובב — ותיבה.
- 60) המביא הלי תשובה מיו היה.
- 61) המביא הלי מלכים רחיש וסופי.
- 62) יעידו נחום סב. א. תחילת.
- 63) המביא הלי כחבת רחוב, ורצה לקיים בית עי באו מערות, חכיו עי 652 בהערה לקיים ורצה תשמיח מיו.

- 51) וכיזע חמי גאדם כי יקריב — חכם קרבן לחיי (שגמורם לימוד התמידות מייב, דיה ושגמורם חשיא ובמדים קטמריסם חים מיו, באחי לבני חשיא מייב, ועדי, ורצה לקרית פרישתנו דיה אדם כי יקריב וכיאוד).
- 52) מנחות ק"ג, ב. ויכא בפרישי פרישתנו ב, א.



פרשת ויקרא

דבר
גולה

Introduction

It's your birthday. You walk into your bedroom and see a magnificent, colorfully wrapped, rectangular gift on your bed. A label hangs off a little string and says "Happy birthday! From Mummy and Tatty." Wow! What a surprise! The gift is so big!

You carefully unwrap the present, and peek inside. What do you see? It's a scooter! With lights that go on when you ride it. They are the coolest thing around these days. Everyone has them...

You run down the stairs grasping your gift tightly under your arm. Into the kitchen you run, and there stands your mother with her hands full of dough, with a broad smile pasted on her face. You give her a huge hug and thank her so much for the wonderful, big gift.

Why are you so excited? Because it's such a large, expensive present. If it was just a small, plastic, cheap watch, you probably wouldn't be so excited. Right?

We all love big things. We like getting the best, most expensive everything. Of course, the bigger the gift, the more gratitude we have...

But could it be that sometimes the smaller things are more valuable? Could it be that sometimes the person you are giving a gift to will appreciate something smaller? That sounds ridiculous, right? Maybe,

if we look into this week's Parsha, we will actually learn something special about giving smaller gifts.



In the past few weeks we spent a lot of time talking about the Mishkan that the Yidden built for Hashem. That's really nice and all, but what did the Yidden actually do inside the Mishkan? Something's got to be happening in there. No? Well, that's what this week's Parsha is all about; the Korbonos that the Yidden would offer up in the Mishkan.

Let's go into a time machine and go back in time, to the 40 years that the Yidden were in the Midbar...

One day, you wake up and decide you want to get closer to Hashem. You've had some rough times recently and you feel your connection with Hashem could do with a bit of a boost.

So you step out of your tent and go into your desert garden. There's no lush trees or perfectly trimmed bushes. Just a ton of animals. You take a walk between them, inspecting each and every animal till you find the best one. Ah, this will be the one for Hashem!

Why do you pick the best one? Because, you remember when you were in Yeshiva the other day with Moshe Rabbeinu, that he told you that you are always supposed



to give the best of everything to Hashem. And anyways, it just makes sense to do it that way. When you give a gift to someone in order to make him happy, you always give the best.

But what if, you're not so rich and animals are way beyond your budget? What should you then? The Torah says, "No worries, you can bring a bird instead." You see, if you go to the market, you'll find that birds are so much cheaper than regular animals. (Just a little harder to catch. Quick, go bring your ladder!)

And then there's the really, really poor people. They need to save every penny they can for their basic needs like plain bread and water. What happens if they want to bring a Korban to Hashem? Why should they lose out, just because they can't afford a sheep or a bird?

Again, Torah has a solution for them. Bring a meal-offering. That is, some grain, oil and spices mixed in a bowl and baked into a cake. Perfect for those with less money to spend!

So that's the basic deal with Korbonos. Three types. Animals, birds and if you really can't afford much, you can bring grain cakes.

Remember we mentioned before that Torah says one should always give from the best? That Din is actually from a Posuk in this week's Parsha too. It says "כי תבחר", that all the choice and best stuff should be given to Hashem.

And guess where the Rambam brings this Halacha that says you should only bring the best stuff for Hashem? Unbelievably he mentions this idea by the grain cake offering. Yes, that cheap stuff that the poor man brings. He says, that although one can use any oil for the grain cakes, still one should try to go out of himself and use the best oil, even if it is a bit more expensive and difficult for him to obtain.

Then the Rambam goes on to say that the same is true by other mitzvos too. One should always give from the best that one has for all the good things that we do for Hashem. For example if we are building a shul we should make it fancy and beautiful. If we are giving one's clothes to dress the poor we should give our best clothes to dress them and when we sponsor the bookcase for a Yeshiva or Beis Hamedrash we should only get the nicest and most beautiful bookcases!

How strange! Why would the Rambam teach us the idea about giving the nicest stuff to Hashem by the poor man's Korban? After all, even if he does use the best oil, it's still just going to be a simple cake! Not way as cool and classy as a bird or a nice, healthy sheep?!

Think of two guys who come into Shul on Sukkos with their Esrogim. One man is wealthy and has a perfect greenish-yellow Esrog, without any spots or blemishes at all. The other man who struggles financially has quite a nice Esrog, but nothing



like the wealthy man's one. Which one is more special to be used as a Mitzva, to serve Hashem? Obviously the wealthy man's one, no?

And even if you'll tell me that the poor man put just as much effort into buying his Esrog as the wealthy guy, still, I'll admit that the poor man's Esrog isn't worse than the wealthy person's Esrog, but would I say that it's better than the wealthy man's one?! Of course not!

So why does the Rambam decide to choose to teach the Din of giving one's best as a Korban by the simple cakes of a poor man and not by the animals of the wealthy person?

In order to answer this question, we will go back and discuss what a Korban does and how it achieves it. We mentioned before that the reason someone would bring a Korban is to strengthen his connection with Hashem, and to come closer to him. In fact, the word **קרב** comes from the word **קרב**, which means coming close!

But the question is, how does buying an animal (or bird or cake) and bringing it to the Beis Hamikdash make one closer to Hashem? It's just an animal, bird or cake? How's that going to bring you close to Hashem?!

When one brings a Korban to Hashem, he is giving from himself to Hashem. How? Imagine, if you worked really hard helping your neighbor wash his car and clean his garden, and he gave you some

money. You then bought a football with the money. The next day, before you even had a chance to play with it, you heard that your friend isn't well, and you decide to give him the football as a gift, to make him feel better. It would be very difficult for you to do so. Right? It feels almost as though you are giving from yourself! You worked the whole afternoon to get that football and know you are giving it away! Just like that!

The same is true, when a Yid brings a Korban, from an animal, bird or from his grain, which he worked very, very hard for! He is giving from Himself to Hashem and that brings him closer to Him.

Here's where the difference between the "wealthy" Korban and the "poor" Korban comes in. Let's go back to those two Yidden in the Shul with their Esrogim. Though both of them may have gone out of themselves the same amount, still the wealthy man in a way gets more satisfaction from it. Think about how he must feel when he walks into Shul with a perfect Esrog! Other people will "ooh" and "ah" about his Esrog. They'll pat him on his back and give him loads of respect for it! He will also feel good with himself, that he was able to serve Hashem well and that he is a good person.

The poorer man however, puts all his savings into buying the Esrog and after all that he nevertheless still has little pride or happiness with Himself. It is only for Hashem that he is doing it!!



That is why the idea of giving one's best to Hashem is said by the Rambam regarding the poor man's grain offering, since he truly is giving from himself and his best, without having any gain and benefit from it himself.

Take away

The same is true by us too. In general we like doing big things for others. We feel much happier with ourselves when we do big things for others when we will get recognised for what we have done. The truth however is that often the most powerful things are the smaller ones. Just giving a smile or a compliment to a friend, to bring a smile to his face. Cleaning up your room when your mother asks you too. Making Brachos before everything you eat. Even though these things may seem so small and you won't have crowds of people admiring what you did nevertheless they are often the most important. It shows most how you much you given over to your friends, parents and Hashem!

So the next time you get an opportunity to do something for Hashem or for another Yid, something small, which doesn't seem so exciting, grab the opportunity with both hands! That is where it makes the biggest difference! That is the best Korban for Hashem!



In this week's Parsha, we discuss the _____ that the Yidden would bring to Hashem in the Mishkon. If a Yid wanted to bring himself closer to Hashem, he would offer up a Korban.

The Torah tells us that there are three kinds of voluntary Korbonos, one could bring to Hashem:

For those who were wealthier - An _____.

For those who couldn't afford an animal - A bird.

For the really _____ Yidden - A cake made from grain.

Regarding the poor man's grain Korban, the Rambam writes that although one may use any oil he wishes when making it, nevertheless one should try to use the best _____ possible, being that it is being given to Hashem.

From here we learn out that when one does any Mitzva, he should try hard to give it his best and do the Mitzva with the best materials possible. For example, one



should _____ a beautiful Lulav and Esrog, build fancy shuls and give the best of his clothes to dress the poor.

However, in this Rambam there is something very difficult to understand. Why does he teach the law of bringing the best for Korbonos from the poor man's Korban? Even if one were to make it with the best oil, it still would be no better than a simple cake. That does not compare at all to the wealthy man's beautiful, healthy _____! So why does the Rambam choose to teach this Din by the poor man's grain Korban?!

The answer is, the purpose of a Korban is that a Yid should go out of himself and give to Hashem an animal that he worked very hard for. When a wealthy man brings a fancy animal to Hashem, he gets such _____ in the fact that he is doing the Mitzva so well, that he isn't totally giving himself over to Hashem. On the other hand, the poor man doesn't get any credit for his hard work to bring his grain Korban. It looks simple and plain; nothing to be so proud of. Therefore it is he who fulfills the purpose of the Korban completely.

That is why the Rambam teaches the lesson of giving from one's best to Hashem, from the poor man's Korban.



The same is with us and Hashem. We often are ready to make very _____ changes to come closer to Hashem, without focussing on the smaller improvements we can make. The lesson we learn from this week's Parsha is that we should also focus on the small things, since there we don't get any pride and we do it only for _____ . That is the best Korban we can possibly give to Him!

Good Shabbos!





