

The Torah Sparks

SHABBOS COMPANION

PARSHAH OVERVIEW

The parshah discusses the various voluntary offerings that may be brought by an individual, including the burnt-offering, the meal-offering, and the peace-offering.

Other offerings, such as the sin offerings, guilt offerings, and more are taught as well.

QUICK VORT

The Parshah mentions the mitzvah of returning that which was stolen.

Rav Zilberstein shlit"א tells of a story of a non-religious Jew who stole a brand new beautiful Sefer Torah from a shul. The one who donated the Torah was devastated.

A few days later, the fellow who stole the Sefer Torah came to return the Torah. "I'm the ganav. And I'm here to fulfill the mitzvah of returning the stolen item." What got into the man to return it?

The Torah - which was stolen, and sitting in the house of the robber - made such an impact on the man that he decided to turn his life around and become more religious.

Just being in the presence of a Torah, and just being in the vicinity of greatness, makes an impact on a person!

"THE OVER-EMPHASIS ON 'I' AND THE LOSS OF 'WE' LEAVES US ISOLATED AND VULNERABLE. IT IS NOT GOOD TO BE ALONE."
(RABBI LORD J. SACKS ZT"ל)

PARSHAH STATS

111	1673	6222	16
Pesukim	Words	Letters	Mitzvos

GEMATRIA

The numerical value of והשיב את הגזילה (one must return that which is stolen) is 784, which so happens to be the exact same as שבועות, the holiday in which we receive the Torah.

Any identity that we have other than Torah is a stolen/fake identity. We are inherently one with the Torah. We say השיבנו אתך, return us to Your Torah! Let us ensure that we return to that truth!

CHASSIDUS

The Lubavitcher Rebbe (see Sichas Shabbos Parshas Vayikra 5741) points out that the small aleph in Vayikra is a contradiction.

An aleph, the first letter, represents leadership and greatness, but it is written small.

How can this be? The Rebbe explains that a person's greatness and humility should not be two distinct entities.

DID YOU KNOW?

Although many schools begin teaching Chumash from Bereishis, it is brought down that there is an inyan to start from Sefer Vayikra!

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The Torah tells us that upon each Korban, there should be תלח, salt. Salt is something that preserves. It keeps things for a long time. When we come close to Hashem, through the process of Korbanos, we must find a way to keep the inspiration going. We must strive to "preserve" the special moment!

INSPOGRAPHIC CORNER

A goal
without
a plan is
just
a wish.

Dvar Torah for Parshas Vayikra

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People Only Notice When You Leave



I find it sad, yet fascinating, that you can literally be on a WhatsApp chat for years, and it is entirely possible that people will only know you were on the chat once you decide to leave.

If you are not familiar with WhatsApp, then just know that you cannot leave a chat incognito, rather, if you decide to leave, it will appear on everyone's phone. For example, Ori Strum left.

There is a valuable lesson to be learned from this. How often do we neglect to focus on others until it is too late? How many times are we in relationships with other people, but instead of focusing on them, valuing them, and appreciating them, we fail to even notice them? How common is it to only truly cherish others once they already pass on and leave this world?

When a boy or girl, לָא עָלִינוּ, decides to leave Judaism, doesn't it leave a message to the rest of the Jewish people? How is it that we only noticed them once they already left? Did we make it our duty and mission to focus on them, to value them, and to appreciate them while they were "still on the chat"? Did we care for them and respect them properly and accordingly? We cannot afford to wait to notice someone only once they already left Judaism.

This week's Parshah, Vayikra, is unique. Now, I know what you are thinking: Isn't every Parshah unique? Although the answer is yes, there is something extra special about Parshas Vayikra. The Kli Yakar says that Vayikra is the first section of the Torah that should be taught to children!

How interesting, right?

Vayikra, which primarily deals with the complexity of the Korbanos, is the first Parshah that young children are supposed to be taught? Why would this be?

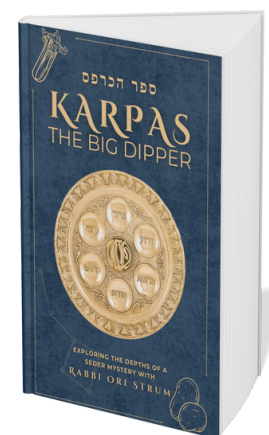
We can suggest the following idea. The word ויקרא, in the Torah, is famously written with a small aleph. When observed from afar, the word looks like ויקר, which means: chance and happenstance. When read carefully, with the aleph, it reads: ויקרא – and He called, a reference to G-d communicating with man.

There is almost nothing in the world that is more difficult for a child than to feel as if he has no purpose, no rhyme or reason to exist. Human beings, especially children, need to know that they are not in a random spec of time, in a random home, with a random set of traits. Rather, it is imperative that they realize that everything in life is directly from Hashem. He is constantly calling to us, noticing us, and taking care of us. Nothing is random when Hashem is running the show of life.

The Korbanos teach us that we can be – and inherently are – close to Hashem. There is never a moment in our lives when Hashem doesn't notice that we are on His chat.

Let us realize that life is not random, but everything – including you – has a true purpose. From the moment you are born, Hashem is constantly calling to you and noticing you, and it is in your best interest to notice that small aleph let Hashem in.

Be'ezras Hashem I am delighted to share with you that my new book on Pesach is NOW AVAILABLE on Amazon. Get your copy today! (There will be free copies around Baltimore before Pesach, thanks to the generosity of the sponsors!)



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