

We're up to **פרשת ויקרא**, having just finished **חזק ונתחזק**—**חזק שמות**—**ספר שמות**. This **דבר תורה** is dedicated לעילוי **פרשת ויקרא**, whose **יארצייט** falls on Monday of this week, during **תמר רייזל בת מרדכי צבי**. Many view it as fascinating about **בית המקדש** and the **הנהגות** of the **כווונות** of the **ספר ויקרא**. **חומש ויקרא** is the only one of the five **חומשים** that spans two volumes. Clearly, there is so much to learn from the **קרבנות**, and we must delve into what they teach us. However, before the **קרבנות**, we start with the **פסוק**: **ויקרא אל משה**. Everybody knows about the little **א** in **ויקרא**, that **משה** in his modesty did not want to appear superior to all of the other **נביאים**. He wanted to write what he got, which was **ויקרא**. Hashem said that he should write **ויקרא**, and the compromise was the little **א** in **ויקרא**.

The Lutzker Rav, R' Zalman Sorotzkin, asks, why did משה רבינו wait for Hashem to call him? Nowhere else do we see this wording. Typically, the תורה states, וַיִּקְרָא אֶל מֹשֶׁה, וַיֹּאמֶר, לַיהוָה. Why here does it say, וַיִּדְבֹר ה' אֵלָיו מֵאֵתֶּלֶת מוֹעֲדֵי לַאֲמֹר, continues פסוק א' משה?

So the תורה brings down a מדרש נחומא משה רבינו assumed that once he built the משכן, his job was done, his שליחות was finished. As we have discussed previously, the משכן serves as a continuation of מעמד השראת השכינה through הקדוש ברוך הוא to maintain a connection with כלל ישראל, allowing הר סיני, Hashem called him and he said: וְאֵלֶיךָ אֶשָּׁעִי - I swear; וְאֵלֶיךָ אֶשָּׁעִי - I have a bigger job for you, bigger and greater and more important than anything else that you have done. I want you to teach בני ישראל the הלכות of טומאה וטהרה, to warn them that you have to be in a proper state, because their job is to be מקריב before Me. So this language of the נחומא, which is very grand, raises a question. מִלֵּאכָה - bigger than anything else you have done? קריעת ים סוף is pretty impressive, אפילו קריעת ים סוף?

Ah, so therefore, the תורה says, the תנחומא is teaching us that בני ישראל have to be taught that in order to go up to the 'הר ה' ומי יָקום בַּמָּקוֹם קָדְשׁוֹ, going up is important, but to be בַּמָּקוֹם קָדְשׁוֹ, how do we get there and stay at that level? That is through the medium and message of טומאה וטהרה, in order to have a דְּבִקּוּת to Hashem, through the קרבנות, במי ששיכן את שמו בבית המקדש, who's there with המקדש, how can that be greater than קריעת ים סוף? So we know there's a very famous line, to make a זיווג between a חתן and a כלה, between a husband and a wife, is even greater than קריעת ים סוף, therefore, the Lutzker Rav says, the כלל ישראל of זיווג and הקדוש ברוך הוא is even greater than מקריעת ים סוף, so that actually is apropos, and it is correct.

It happens to be that this past Monday, כ"ז אדר, was the first יארצייט of my תמר רייזל בת מרדכי and my תיירה מאמא, אהרן בן יששכר, and in זכות we are learning, and in זכות of my father, אהרן בן יהודה. Decades ago, my mother was honored at the Young Israel of Forest Hills, and it happened to be during this very week. I was looking for a דבר תורה to find to say in her honor, and I used this particular דבר תורה at that time, and pointed out that her job in life was constantly to be מעלה בקדש to go up and up and up, יַעֲלֶה בָּהֶר, and she was successful in קָדְשׁוֹ. So the זכות of this learning should be an עלית נשמה for her, and we should all be זוכה to follow in her footsteps. Have a good שבת!

