



פ' ויקרא BEN CHAMESH L'MIKRA

בס"ד

- הענינים מלקו"ש השבועי ועוד -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos
- Designed for use in the classroom or at the Shabbos Table

Understanding the Parsha according to the teachings of the Rebbe

QUESTION: HaShem calls to Moshe using ויקרא, but to the prophets of other nations HaShem uses ויקר (chance, temporary). What is the significance of the difference of only one letter "א"?

ANSWER: The letter "א" refers to the העולם של אלוהים the head of the world. This extra letter expresses the true and permanent connection between HaShem and the Jews. The calling of love from HaShem extends to all Jews, who all contain a spark of Moshe. (ספר השיחות ה'תשמ"ט כרך א, עמ' 336)

QUESTION: Since HaShem receives no benefit from the korban, then what is the reason for Korbanos?

ANSWER: Just like eating reveals the spiritual properties of the soul in the body, so too, Korbanos (which are called "bread") reveal in the world that HaShem is master of all. HaShem desires that we do Torah and Mitzvos connecting us with Him, to make the entire world like a korban to G-d, making His Home in this world. (לקוטי שיחות כרך יב, עמ' 10)

QUESTION: What is the lesson from a small Aleph in reference to Moshe in this Parsha and a large aleph in reference to Adam HaRishon?

ANSWER: The large aleph by Adam signifies one should recognize one's abilities; the small aleph from Moshe indicates a level of humility that one understands that one's talents are gifts from Above. (לקוטי שיחות כרך יז, עמ' 1)

QUESTION: Why does the Parsha start with an individual's voluntary sacrifices (קרבת נדבה) and not with obligatory and/or communal sacrifices?

ANSWER: The Parsha starts with an individual's voluntary sacrifice, to indicate that one's good intentions are the basis of all offerings (even obligatory sacrifices). Good intentions are part of the essential nature of a Jew which is the result of HaShem's love to the Jews. (לקוטי שיחות כרך יז, עמ' 9)

QUESTION: What is the benefit to starting a child's education with Parshas VaYikra?

ANSWER: Three periods in the Jewish people (prior to the Avos, the Avos, and after Matan Torah) corresponds to the 3 periods in every person's life (pre-Chinuch, Chinuch, post Bar-Mitzvah). The core of the sacrifice can reveal the love between G-d and the Jew that transcends Torah, primarily found in the pre-Avos period; thus, the custom of the pre-chinuch children to learn the Korbanos of VaYikra. The child that is completely pure, touches (reveals) G-d's essential love to the Jewish people, even without understanding; that love continues to adulthood, even when one strays, can be activated by bringing a Korban. (לקוטי שיחות כרך כב, עמ' 1)



לקוטי שיחות פ' ויקרא OVERVIEW

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CONTENT HIGHLIGHT	פסוק	חלק
If a person desires to draw close to G-d, then one must offer of oneself	מכם	א
One small action sets the tone for the whole day Strength of action without knowing		ג
HaShem is the third party in all one's transactions	*נפש כי תחטא	זא
A sincere apology accounts for the total loss	*לאשר הוא לו	זב
Expression of affection by G-d calling to Moshe, the Jews responded on Purim with "until one does not know"	ויקרא	זג
Adam was alone in his world; his conquering acquired all	*אדם	יבא
Our proper intention makes the difference whether from the perspective of the person (the little) or from the perspective of HaShem, the recipient (the lot)	סיום מס' מנחות	יבב
The need to recognize one's greatness, yet remain humble	ויקרא	יזא
Parsha starts with voluntary sacrifice to indicate one's good intentions are the basis of all of one's offerings	יקריב מכם	יזב
Transforming a dispute into a delicacy	*ונמצה דמו	יזג
A sacrifice offering of wood – disputes of Rebbe & Rabanan, (literal vs. general)	קרבן מנחה	יזד
The leader brings to his generation a heightened awareness of the seriousness of an unintentional sin	*אשר נשיא יחטא	יזה
Purity of young children exemplifies the love between G-d and the Jewish people	ויקרא	כבא
The wood sacrifice is the ultimate sacrifice, total consumption	קרבן מנחה	כבב
Korbanos require one to complete the substance and not necessarily the details	רמב"ם	כזא
Bringing from the best of items for Korbanos is a function of the Korban, and not of the person	רמב"ם	כזב
G-d always view the Jewish people with affection, since they are bound together	*את פני	כזג
G-d's Will and the action is done without human assistance	*ריח ניחוח	לבא
Process of atonement for a specific transgression Resolve for the future & remorse over the past Sin offering is for the past; Olah for the future	על חטאתו	לבב
Levels of the Revealed and of the Hidden	רמב"ם	לבג



לקוטי שיחות ABSTRACT פ' ויקרא

- תוכן הענינים מלקו"ש השבועי -

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הוראה	ענין	פסוק	חלק
Remove the passion from the physical to enable use of the physical for Kedusha	If a person desires to draw close to HaShem, then one must offer of oneself	מכם א, א	א
The start of the day is to devote one's passions to the Altar (then HaShem helps the rest of the day) The blemish generated by committing an unknowing sin can be more severe than that resulting from the conscious commission	(א) The Korban Tamid, though not brought constantly, is called constant in that this Korban influences and sets the tone for the entire daily service in the Bais HaMikdash (ה) A person is held responsible, and therefore must bring a sacrifice, for a sin committed unintentionally, because it is one's fault that sin occurred (doing without thinking)		ג
Even in matters between two people is considered an infraction against G-d; yet nothing stands in the way of Teshuvah	א type of sin involving denial of witnesses or contracts on money or loans ב type of sin involving taking another's object improperly, which is between the two parties, also denies the third party (G-d)	*נפש כי תחטא ה, כד	זא
One should not be enticed by "religious" arguments, to not be sensitive to the needs & feelings of others	Adding the value of a fifth in repaying for a stolen item is not to add further punishment, but to make the damaged party as whole as possible, including the loss of use of the item	*לאשר הוא לו ה, כד	זב
By virtue of a Jew's inherent connection to G-d, one is able to transform aveiros into Mitzvos	The expression "G-d calling to Moshe" extends His affection to the Jews even in the times when they sin; and it is answered by Jews on Purim with "until one does not know the difference"	ויקרא א, א	זג
	Adam was alone in his world; his conquering acquired all, like the law of a king	*אדם א, ב	יבא
HaShem desires our fulfilling Torah & Mitzvos; the whole world then becomes a Korban and a Dwelling Place Below	Whether a person offers a large or small sacrifice, if one's heart is to Heaven, then no distinction: From the perspective of HaShem, the recipient, similarly from the perspective of the service of the one offering the sacrifice	סיום מס' מנחות	יבב
If seem overwhelmed in matters of Kedusha, remember one's good qualities like Adam HaRishon; when involved in material matters, one should remember Moshe that one's talents are gifts from Above	Large alef by Adam HaRishon, signifies that he recognized his high level of service, the way of a Tzadik Little alef by Moshe, indicates his level of service by humility Necessary to recognize one's good qualities, and recognize their source leads to humility	ויקרא א, א	יזא



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יזב	יקריב מכם א, ב	Parsha starts with an individual's voluntary sacrifice (קרבן נדבה), to indicate that one's good intentions are the basis of all offerings (even the obligatory/communal sacrifices)	Good intentions are part of the essential nature of a Jew which is the result of HaShem's love to the Jews																								
יזג	*ונמצה דמו א, טו	The squeezing of the blood of the bird onto the Altar, comes about through the action of the Cohen, similar to the animals' blood sprinkling	One comes to atone for sins, one needs to actively squeeze one's Yetzer HaRa																								
יזד	קרבן מנחה ב, א	The Wood Offering, what is it's nature? not the wood itself, but the עולת נדבה offered for the sake of the wood the wood itself is the offering with no accompaniment indicates a voluntary offering, but does not specify which type; since part of the wood is the offering and part goes to the pyre																									
<table border="1"> <thead> <tr> <th>Derivation of a word, phrase or action</th> <th>Rabbanan רבנן Reflects generally on the subject but not to all the details</th> <th>Rebbi רבי Reflects literally the derivation into all the details</th> </tr> </thead> <tbody> <tr> <td>קרבן עצים Wood sacrifice</td> <td>An offering that is connected with the wood (used for the fire)</td> <td>The offering is the wood used for the fire</td> </tr> <tr> <td>Shema קריאת שמע</td> <td>בכל לשון (in any language)</td> <td>ככתבה (only in Hebrew)</td> </tr> <tr> <td>סוכה Sukkah</td> <td>Room to hold the head & majority of the body, like an actual dwelling</td> <td>Requires 4 X 4 amos to actually dwell in the Sukkah</td> </tr> <tr> <td>גיטין – על מנת Conditional Get</td> <td>Does not focus on action but on the fulfillment of the condition</td> <td>Giving of the Get indicates intent that the Get takes effect immediately</td> </tr> <tr> <td>מעילה Me'ilah (גזירה שוה מתרומה)</td> <td>באזהרה (בו ולא במעילה) not like Terumah in all the details</td> <td>במיתה (מלמד בכל הפרטים) Like Terumah in all the details</td> </tr> <tr> <td>כלי שרת עשאו של עץ Holy vessel of wood</td> <td>מכשיר (ריבה הכל חוץ מחפץ אחד) Like the Menorah as long as not pottery</td> <td>פסול (כעין הפרט) Similar to Menorah in all the details (including being metal)</td> </tr> <tr> <td>הנכנס בשידה תיבה ומגדל Being inside a container</td> <td>שמה אוהל Needs to be similar in general to be an Ohel to be a separation</td> <td>לאו אוהל Needs to be like an Ohel in all the details (not movable)</td> </tr> </tbody> </table>				Derivation of a word, phrase or action	Rabbanan רבנן Reflects generally on the subject but not to all the details	Rebbi רבי Reflects literally the derivation into all the details	קרבן עצים Wood sacrifice	An offering that is connected with the wood (used for the fire)	The offering is the wood used for the fire	Shema קריאת שמע	בכל לשון (in any language)	ככתבה (only in Hebrew)	סוכה Sukkah	Room to hold the head & majority of the body, like an actual dwelling	Requires 4 X 4 amos to actually dwell in the Sukkah	גיטין – על מנת Conditional Get	Does not focus on action but on the fulfillment of the condition	Giving of the Get indicates intent that the Get takes effect immediately	מעילה Me'ilah (גזירה שוה מתרומה)	באזהרה (בו ולא במעילה) not like Terumah in all the details	במיתה (מלמד בכל הפרטים) Like Terumah in all the details	כלי שרת עשאו של עץ Holy vessel of wood	מכשיר (ריבה הכל חוץ מחפץ אחד) Like the Menorah as long as not pottery	פסול (כעין הפרט) Similar to Menorah in all the details (including being metal)	הנכנס בשידה תיבה ומגדל Being inside a container	שמה אוהל Needs to be similar in general to be an Ohel to be a separation	לאו אוהל Needs to be like an Ohel in all the details (not movable)
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יזה	*אשר נשיא יחטא ד, כב	When a leader takes it to heart to bring atonement for his unintentional sin, then that generation is lead to a heightened awareness of the seriousness of an unintentional sin	The leader of the body (the head) rules over the heart (place of middos) to be aware of the severity of unintentional sin																								
כבא	ויקרא א, א	Three periods in the Jewish people (prior to the Avos, the Avos, and after Matan Torah) corresponds to the 3 periods in every person's life (pre-Chinuch, Chinuch, post Bar-Mitzvah) The core of the sacrifice reveals the love between G-d and the Jew transcending Torah, primarily is found in the pre-Avos period; thus, the pre-chinuch children learn the Korbanos of VaYikra	A child that is completely pure, touches (reveals) the love of G-d to the Jewish people, beyond understanding; that love continues into adulthood, that when one strays, can be activated by a Korban																								



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Helping another come closer to Torah & Mitzvos, brings greater joy than perfecting one's own performance	Every sacrifice is about offering of oneself; this is found by the wood that is entirely consumed by each sacrifice, which is a total offering and thus, a great Simcha	קרבן מנחה ב, א	כבב
A Mitzvah is connected to particulars (part of the body, object, etc.) Concept of Korbanos is to offer one's entire self, even though one might be small in avodah, one's Korbanos are big	If one pledges to bring a large animal but brings a small animal, one does not fulfill one's vow If one pledges a small animal, yet brings a large one, one did fulfill one's vow Korbanos requires one to complete the substance and not necessarily the details, since the object does not fulfill a vow but to draw oneself closer to G-d better accomplished by a free-will offering	רמב"ם	כזא
When one is totally broken, then one can be totally devoted to HaShem	Bringing from the best of items for Korbanos is a function of the Korban, and also of the person to bring the best of one self as an offering	רמב"ם	כזב
The closeness between G-d and the Jewish people, exemplifies the level of love a Jew must have for another Jew, while one should not to highlight a possible lacking in another	Verse 17 Rashi highlights the tremendous distance between the Jews & G-d due to communal sin Verse 19 Rashi suggests that the Jewish people are still close to G-d even in the darkest moments; G-d always views the Jewish people with affection, since they are bound together	*את פני ד, יז	כזג
Korbanos only bring this expression "ריח ניחוח" to G-d, but not other Mitzvos משפטים מחוקים לרמב"ם we don't know reason, no benefit to us, but G-d knows the reason מחוקים לרש"י do since G-d commanded; we get use to G-d as the Boss קרבנות לרש"י G-d's will is done; emphasis on the accomplishment שאמרתי נעשה		*ריח ניחוח א, ט	לבא
If one misses a mitzvah one day, able to fulfill the next day	Process of atonement for a specific transgression Resolve for the future & remorse over the past Sin offering is for the past; Olah for the future	על חטאתו ד, כח	לבב
Revealed Torah – Body Hidden Torah – Neshamah Not two parts, but in essence they complement each other	Asham - avodah level of male – strength – ability to nullify one's self- hardness מזיד Chattas - avodah level of female – thoughtfulness – connected to G-d – softness שוגג Possibly think they can be mixed together, yet they remain distinct	רמב"ם	לבג