



Parshas Vayikra 2021, a home for all

This week's Parsha Perspective is in honor of the speedy recovery of Sasson Bezael ben Batya and Shaul Ben Berta. And dedicated to the memory of Shlomo Ben Edward and Edward Ben Shaul. May their souls be uplifted and their memories a blessing.

This week's Torah portion is Vayikra, the first Parsha in the third book of the Torah. Most of this Sefer speaks about the work that the Kohanim did in the Mishkan & Beis Hamikdash. Our Parsha begins with the first time G-d speaks to Moshe from within the Mishkan. He relates to Moshe how to perform various sacrifices, the peace offering, the guilt offering, and the sin offering.

However, a question comes to mind: The second Pasuk of the Parsha writes, *"When a person brings a sacrifice from among you to G-d, from animals, cattle or flock, they shall bring their sacrifice."* Why does the Pasuk write that a sacrifice must be from either *"animals, cattle or flock"*? Why doesn't it write just ***"Behemah - animals"*** as a general term for the different types?!

Rashi explains that the Torah repeats itself to exclude nonpermitted animals. The Pasuk says *"Behemah - animals"* as a general term and adds *"Habakar- flock"* to teach us that only domesticated animals can be sacrificed. The Pasuk then adds *"Hatzon- sheep"* to tell us that a domestic animal that harms people is not allowed to be offered.

However, the Lubavitcher Rebbe gives a deeper and more profound explanation. He quotes the Zohar that explains that the Torah tells us three categories of animals to teach us that anyone can bring a sacrifice to G-d.

Whether a person can afford a large ox or just a small sheep, their sacrifice will be accepted by G-d.

The Rebbe explains that we are not only talking about physical wealth but also spiritual as well. Whether a righteous person is offering the Pesach sacrifice or a person is bringing a sin offering for his past misdeeds, G-d accepts all the same. For the Mishkan and Beis Hamikdash is the one place where all Jews are represented equally before G-d.

The Rebbe continues that because we do not have a Mishkan or Beis Hamikdash today, we must create our own space for G-d in our lives. Since we are all G-d's children, we can and should have a personal relationship with Him no matter our observance level. Once the entire Jewish nation recognizes G-d's oneness and glory, we will merit the ultimate redemption.

This lesson is ever more prevalent as we strenuously prepare for the holiday of Pesach. Because we have the custom of giving money to those who are less fortunate to enjoy and celebrate their holiday. We cannot celebrate the freedom of a nation when some feel left behind. If you can, donate to your local Rabbi or charity organization to assist those who need help to celebrate the holiday of freedom.

In our daily life, it is imperative we understand that the Jewish nation is inherently connected. Hence, the physical and spiritual future of the Jewish people lies in every person's hands.

Therefore, we must be kind and compassionate towards one another, even if the other person is not deserving of such kindness. We can not stand still when we know a person requires assistance, for that is the true way of connecting with G-d, bringing closer the ultimate redemption.

“G-d has given us many universes of faith but only one world in which to live together.”

*Have a meaningful Shabbos,
Rabbi Sholom Yemini*