

# Parshas Yayikra

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The parsha begins with Hashem calling to Moshe. The way the first word is written in the Torah is with a small Aleph. (All the times there are signs in the script of the Torah there is a profound inner meaning. Such as dots, on top of the letters, letter size, placement etc.) The Alter Rebbe explains that there are 3 general sizes of letters. There are large (oversized), medium letters (which are the bulk of the script) and small letters (such as what we have with the first word of the parsha).

The Alter Rebbe connects the small letter in our parsha to when Adam (As recorded in Bereishis) who letter is an oversized Aleph. The connection being that Adam who was imbued with all the knowledge of the world, unfortunately misused his knowledge (and had an inflated ego), whereas Moshe, who knew his soul derived from the loftiest levels, was so humble (irrespective of him knowing he had to be the leader of the Jews) remained a leader with humility. (The Alter Rebbe further explains that the rest of us are intermediate letters, i.e., the bulk of the written script in the Torah, as we have to strive for the status of Beinoni as described in Tanya).

The connection between Adam Harishon and Moshe in this parsha is further found in the the following 2 places. The posuk says that Hashem called to Moshe and he spoke to him (Eilav as if alone) and Rashi explains that this excludes Aharon Hakohen, and there are 13 times that there are these specific conversations between Hashem and Moshe and Ahron. 13 is profound in that it is connected to the 13 attributes of mercy, and the 13 principals of how Torah is interpreted from R'Yishmael. Furthermore 13 is the numerical value of Echad, which relates to the coming of Mashiach. Moshe by bringing the Torah onto this earth prepared us for the ultimate redemption (different then at the moments following the creation of Man, Adam ate from the tree of knowledge, and brought the 'chaos' of human condition to this world.) The Gematria

of Moshe is 345 and the Gematria of Mashiach is 358, which is a difference of 13. That is, as explained in Chassidus, through the unification of the Torah (which Moshe brought) to Echad of Hashem we will bring Mashiach, as it says in Zecharia (14:9)

A likely reason we end the paragrahph R'Yishmoel with the Yehi Ratzon about rebuilding the beid Hamikdash, is that it relates to the fact that through imbuing ourselves with the 13 that is connected to echad, we can usher in the rebuilding of the Beis Hamikdash. The progress of Davening properly also will bring us to the final line of Aleinu, which is "U'shemo Echad". That through the intentionality of davening and starting our day with proper davening and remembering to draw Echad into our lives, we can bring Mashiach.

וְהָיָה ה' לְמֶלֶךְ עַלְכֶּם-כָּל־  
הַיּוֹם בְּיָוֶם הַהוּא יִהְיֶה ה' אֶחָד וְשֵׁמוֹ אֶחָד. Only once Hashem's name is unified in the world (through learning and keeping the Torah, "La'asos Lo Dira Zo Bitachtonim") will Mashiach arrive.

Adam is also the description of "human" used to tell us to bring a sacrifice. The Alter Rebbe explains that the source of the korban is from within each one of us (on a deeper level). In modern times this is manifest in self sacrifice. Rashi makes a connection for us to Adam Harishon as well. Finally, the whole ability for us to sacrifice an animal in lieu of ourselves can only be done by permission from Hashem and in the right way and in the right mindset, as explained later in the parsha.

The letter aleph relates to Alufo shelo olam, i.e. Hashem. And it is comprised of 3 letters, a yud above, a yud below, and a connection with a vov. The upper yud represents Hashem, the lower yud represents Yehudi- jews, connected by a kav (beam) in the middle, which is vov-6. Firstly the gematria fo 2 yuds and a vov is 26, which is the holiest name of Hashem. Secondly the 6 relates to the 6 midos that were used by Hashem in creation as Hashem says Bereishis, Bara Shis.

The idea of a korban as well, which has a pleasant smell for Hashem relates to the fact that mitzvos provide a sweet smell to Hashem on the level of Ta'anug, pleasure, which is rooted at a higher level than chochma itself. A korban is higher than chochma and higher than natural order itself. Yet, its an animal that is on a lower level than a human (domem tzomeach chai midaber). Because that which is lower can draw up something higher than itself, by releasing its potential which is the power of a korban, and a power within each one of us, as it says "mikem".

Have a fantastic Shabbos