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# Rav Avigdor Miller

# On Career Girls



**QUESTION:** **The Rav has said that a yeshiva bochur should not marry a “career girl.” What’s the reason for this?**

**ANSWER:** A career girl is not the best shidduch. Let me explain. If a girl tries to learn some sort of umnis, some sort of profession, in order to support a ben-Torah and in order to help support the family, then yes. That’s not a career girl. That’s a girl looking for the zchus of having a husband who will devote himself to learning. I’m not saying right now how long he should learn, but whatever it is, it’s surely a meritorious thing.

But if a girl is interested in a career for herself, if her career is what’s important to her, then you have to know that there is always a probability that she’s going to be a very self-assertive type of girl – a girl who thinks she’s very important. And too much of that type of thinking, of feeling overly important, nobody should have. Not even a man.

And therefore, I know from experience, that career girls are not very good matches. But if a girl tries to learn some sort of umnis for the purpose of supporting a ben-Torah or to help support the family, that’s not a career girl.

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**The Connection of G-d’s Special Love for all Jews**

**From the Talks of the Lubavitcher Rebbe**

**Rabbi Menachem Mendel Schneerson, Zt”l**



Throughout history, G-d has revealed Himself to both Jewish and non- Jewish prophets. The manner of revelation, however, is different in each case, as underscored in this week's Torah portion, Vayikra.

Moses, the greatest Jewish prophet who ever lived, merited the highest level of prophecy, as our Sages learned from the verse: "Vayikra -- And G-d called to Moses." The prophecy of Bilaam, on the other hand, the greatest of the gentile prophets, was of an inferior nature: "And G-d met Bilaam (Vayikar)."

At first glance the difference between the two Hebrew words appears nominal: one word has the Hebrew letter "alef," the other does not. Yet this tiny alef, in fact, contains a world of difference.

According to Rashi, the foremost Torah commentator, the word "vayikra" implies affection, love and holiness; "vayikar" comes from the root word meaning uncleanliness and pollution. Moreover, the alef alludes to "Alufo shel olam" -- "the Master of the world" -- a fact which is further emphasized by its numerical equivalent of one, representative of G-d's absolute unity.

"Vayikra," with an alef, is symbolic of the Jew's connection with G-d, a permanent uniting of two halves; "vayikar," without the alef, implies a temporary, impure connection between two entities that do not share an intrinsic bond.

In a broader sense, G-d's call to Moses is directed to every single Jew, for all Jews are said to contain a spark of Moses within. In truth, G-d reveals Himself to each individual Jew, in every generation -- and precisely with love and affection.

Rashi adds that "vayikra" alludes to the affectionate manner in which the heavenly angels call to each other. Just as there is no competition or jealousy among angels, so too does G-d's revelation to every individual Jew have only positive consequences, fostering love and unity between His children.

Moreover, G-d's overwhelming love for each and every Jew should inspire us to emulate Him and thus strengthen our own sense of Jewish unity. If G-d loves and reveals Himself in such a positive manner to every Jew, surely we must follow His ways and relate to each of our brethren accordingly.

Thus, completely united as one, the Jewish people will march toward the Final Redemption with Moshiach, when we will merit to see the ultimate fulfillment of the prophecy: "G-d will be King over the entire earth; on that day G-d will be one and His name one."

*Reprinted from the 5756/1996 Vayikra edition of L’Chaim Weekly.*

**Rabbi Berel Wein on**

**Parshat Vayikra 5781**



Moshe hears the voice of the L-rd as G-d calls to him. However, it is not the same experience that it was at Mount Sinai. There, it was with noise and fanfare, thunder and lightning, pageantry, and awe. At Mount Sinai, even the soundwaves were visible and real. But here, according to the Midrash, it is a private revelation exclusive to Moshe. The great heavenly voice is not heard outside the precincts of the Tabernacle itself.

According to some commentators, this is one of the reasons why the word Vayikra itself is spelled with a small letter –Aleph zeira - the small Alef at the end of the word Vayikra. It is interesting to note that one of the celestial powers of the Almighty is that of tzimtzum – the ability to diminish the godly presence, so to speak, in the universe, to allow for nature and human beings to function in the so-called vacated space.

We find that when the prophet Elijah searches for G-d, he does not find Him in the great wind or in thunderous sound, but, rather, in the still small voice of silence itself. I have written many times about the importance of being able to find G-d within our own being, within our own soul, for only by discovering G-d in that manner can a person achieve permanent elevation of spirituality and faith.

External events may make a great impression upon us, both physically and spiritually. But they are usually only a temporary influence, a momentary catalyst. Determined pursuit of spiritual and moral attainment is always dependent upon that still small voice that Elijah heard within himself and is the voice that all of us can also hear for ourselves, if we will do so.

We are all aware that it is much easier to hear loud sounds than furtive whispers. To hear a low voice or a whisper requires concentration. It demands a desire to hear, not an automatic reflex of our auditory senses, but, rather, an intentional expression of our inner desire to hear the seemingly inaudible. The gurus of espionage and counterespionage, of police and governmental surveillance, have constructed elaborate technological methods for blocking out all the extraneous noise that their microphones pick up, so that they are able to eavesdrop on the whispered conversations of enemy agents, spies, saboteurs, and criminals. Only one extraneous noise can cancel a surveillance project and prevent a consequence or benefit.

I would hazard to say that this is true in the pursuit of a meaningful spiritual life as well. All the outside static of everyday life, of the mundane and the tawdry, foolish and the distracting, must be eliminated, for us to hear our own still small voice in our soul. We live in a very noisy world, and the ruckus of life often prevents us from hearing what we ourselves wish to say to ourselves, because of the outside static of noise that constantly engulfs us. We should certainly concentrate more on hearing our own inner self and soul.

*Reprinted from the current website of Rabbiwein.com*

**Parshas Vayikra**

**VaYikrah – with a small Aleph**

**By Rabbi Bentzion Shafier**

**Founder of TheSmuz.com**



Vayikrah 1:1 “*And HASHEM called to Moshe, and HASHEM spoke to him from the Ohel Moed saying*. . .”

Sefer VaYikrah opens with the expression, "And HASHEM called to Moshe.” The word Vayikrah (called) is written with a small aleph.

The Baal Ha’Turim explains that this was because of Moshe Rabbeinu’s extreme humility. HASHEM told him to write the word Vayikrah with an aleph. That implies that HASHEM called Moshe to come forward for an audience.

Moshe felt that was too much honor. He wanted it to appear as if it were more of a random occurrence. When HASHEM spoke to Bilaam, the Torah used the expression “Vayikar” – it occurred, " to mean that is wasn’t a formal audience, just a chance happening.

So Moshe requested to write the word here that way without the aleph. HASHEM told him not to do that, but to write the word out fully. Out of his extreme humility, Moshe said he would only write it with a small aleph to somehow keep the connotation that it wasn’t a formal invitation.

When we focus on this discussion, we see a beautiful illustration of humility — with a bit of a twist. HASHEM called out to Moshe and spoke to him in a manner different than to any other person. HASHEM specifically told Moshe to write that in the Torah. After all, it was true, and it was important for the Jewish People to recognize the greatness of their leader. Moshe felt that while everyone might already have known it, to have it recorded that way for generations was just too much kavod, so he asked to have it stricken from the record.

HASHEM told him no, it must remain. So out of deference to HASHEM Moshe wrote it, but not in its full form, only with a small aleph. Moshe ran from the kavod, a very impressive show of humility.

Yet if we think about this discussion, it doesn’t sound humble at all. HASHEM was giving Moshe directions for writing the Torah, the very blueprint for Creation. HASHEM instructed Moshe to write the word “Vayikrah” with a large aleph.

Moshe said no. HASHEM insisted. Moshe still said no. Finally Moshe compromised, “All right, I will write it, but my way — small.” This doesn’t sound very obedient, and certainly not humble! It sounds audacious. An unassuming man would listen to the Creator of the Heavens and the earth and do as he was told.

**The Greatness of Man and the Value of Humility**

The answer to this can be found by understanding the balance between the greatness of man and humility. To do this, let’s begin with a Moshol.

Imagine that you are passing a commercial construction site where you see a large crane digging out a foundation. The crane lifts up loads of dirt, rocks, rubble — moving tons of earth with each scoop. Operating the crane is Joe. Joe is overweight and a chain smoker. Another worker approaches Joe and says, “Joe, look at you! 80 lbs overweight, smoking two packs of cigarettes a day. You must do something about your health. Go the gym, work out, and get in shape.”

Joe turns back to his coworker and says, “Me work out? What do you think I do all day long? I lift heavy loads, tons and tons of dirt from one side of the site to the other.”

“Joe, that isn’t you lifting the dirt. It’s the crane. You’re just the guy pulling the levers. The crane is doing the heavy lifting!” exclaims the coworker.

This is an apt parable to man. I occupy a body. This body has a mind that is brilliant and a mouth that is articulate. It was created in the image of HASHEM. Look at what it can accomplish; look what it can do. It is deserving of extraordinary honor. I — am the occupant of this body. I am the little guy inside who pulls the levers.

I didn’t create the body. I don’t know how to stretch the skin over the facial bones. I don’t know how to weave the one hundred billion neurons that comprise my brain. I am the little guy inside who tells the arms to move, who tells the mouth to open.

So am I deserving of honor? The body that I occupy sure is; just look at what it can do. But I am that little guy inside — small, insignificant, unimportant.

Both realities are correct. Both can coexist as long as I understand that I didn’t create me; HASHEM did. HASHEM may have put me into a position of power and greatness, but it has nothing to do with me. While I temporarily hold that position, I must act with due deference to my station in life. However, I am neither the creator of it, nor will I occupy it forever. This is the balance between the extraordinary greatness of man and a healthy dose of humility.

**The Most Humble of All Men**

The only human who reached a true understanding of this dichotomy was Moshe Rabbeinu. The Torah tells us that “The man, Moshe, was very humble, more so than any other person on the face of the earth” (Bamidbar 12:3). Yet Moshe knew his worth. He was completely cognizant of his position and his power.

HASHEM said to write the word “Vayikrah” with an aleph, but Moshe didn’t want to. HASHEM told him to do it anyway, and still Moshe felt that it wasn’t proper, so he stood up to HASHEM himself, and said, “You put me in this position, and You authorized me to be a factor in defining the transmission of Torah. I am exercising that right You have given me. I am going to write it — but it will be small.”

This is a fabulous illustration of towering humility balanced with a courage and fortitude that comes from knowing one’s position.

**Finding the Balance**

This perception is very applicable in our times. Most people struggle with either a poor self-image or an inflated sense of self. Either that inner voice says, “I am worthless. What can I accomplish anyway? How much can be expected of me” or it speaks out, “Do you know who I am? Do you know how great I am? Do you know how weighty, mighty and significant I am?”

Both of these extremes are false. The correct understanding is that HASHEM created me and put me into a position where I can shape worlds. Born into this thing called a human body, I have extraordinary potential and capacities. It was worthy of creating all of the cosmos for me alone. And at the same time, I am but that little guy inside. I am the crane operator.

Understanding this balance allows us to recognize our significance and at the same time remain grounded. I was created in the image of HASHEM, but at the end of the day I am but a creation — and HASHEM is my Creator.

*Reprinted from the website of Theshmuz.com.*

**Thoughts that Count**

**For Parshat Vayikra**

*Every one of your offerings you shall season with salt* (Leviticus 2:13)

Just as food which is not salted is tasteless and unpalatable, so too must the Jew's service of G-d and performance of the Torah's commandments be "well-seasoned" and filled with enthusiasm. *(Otzar Chaim)*

*If any one of you bring an offering (literally, an offering of himself) to G-d* (Leviticus 1:2)

In the times of the Holy Temple, a Jew who committed a sin brought an animal, an offering of his flock, in order to seek atonement. Nowadays, however, the sacrifices we offer G-d come from our very selves, i.e., minimizing the pleasures of the body, fasting, etc. *(Rabbi Chaim Vital)*

*Whatever is leaven, and of any honey, you shall not sacrifice [it as] an offering made by fire* (Leviticus 2:11)

"Leaven" and "honey" are opposite and contradictory tastes. All extremes, the Torah teaches, are dangerous and harmful; a person should always strive to walk the middle road, the "golden mean." *(Rabbi Yosef Shaul Nathanson)*

*A burnt-sacrifice, an offering made by fire, of a sweet savor to G-d* (Leviticus 1:9)

Obviously, explains Rashi, the foremost Torah commentator, the pleasure G-d derives from our sacrifices is not because of their smell. Rather, His pleasure ("nachat ruach," a play on the words "rei'ach nicho'ach" -- "sweet savor") is simply because His will is being fulfilled -- without question and without regard for personal benefit. In fact, there is no greater example of pure "acceptance of the yoke of heaven" than bringing a burnt-sacrifice that is entirely consumed by fire. For there is no rational reason to do so other than its being G-d's command. *(Likutei Sichot Vol. 32)*

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