

Bringing the Farbrengen Home

PEKUDEI → VAYIKRA

by Rabbi Shaul Wertheimer

At the conclusion of last week's parsha, Vayakhel-Pekudei, we read that the Shechina, the Divine Presence, rested on the Mishkan (Tabernacle).

The Torah tells us, "The cloud covered the Tent of Meeting, and the glory of G-d filled the Tabernacle."

Moshe could not enter the Tent of Meeting since the cloud had rested on it.

A few sentences later, the parsha concludes, and with it, the entire book of Shemos (Exodus).

We all declared *Chazak* - Be strong, be strong, and let us strengthen each other!

Yet what is the *chizuk* -- strengthening effect -- of the cloud covering and hiding the Tent of Meeting? What is the *chizuk* of Moshe not being able to enter?

A cloud conceals what is within and behind it, creating a sense of mystery, perhaps even fear of the unknown.

Where is the *chizuk* in this concealment?

But then we arrive at this week's parsha, Vayikra, "And He called." G-d calls to Moshe.

The prefix "and" immediately connects the beginning of Vayikra (Leviticus) to the conclusion of Shemos, the concealment of the cloud.



Moshe couldn't enter on his own, so Hashem calls out to him, removing the concealment and allowing him to enter. Everything is revealed.

Revelation that comes out of concealment is greater than just revelation; light that comes from darkness is greater than just light; the sunrise is so powerful because it emerges from the darkness of night.

Thus we see that the segue from Pekudei to Vayikra is telling us never to give up, never to despair.

Whatever situation we may be in, however bleak it may appear, we need to know that the concealment will serve to bring us to a more powerful level.

Don't be discouraged by the darkness.

The darkest point of night is right before the sun begins to rise, illuminating our lives and the lives of those around us.

And the great challenges and darkness comes the incredible revelation of G-d's hand in every step of the way, culminating with our miraculous redemption, may it be speedily.

(Based on *Likkutei Sichos* vol.1, p.202) 



LEIL SHISHI

Torah study for men at
Chabad

Thursdays from 8:30-10pm

HASHEM IS CALLING YOU!

This week's Torah portion is Vayikra, which means, "and He called." It relates how Hashem called to Moshe, teaching him the laws of the sacrifices.

The Rebbe stressed countless times that the word Torah means "instruction." Indeed, every single word of the Torah is an instruction and a directive for every individual, every day.

This is all the more relevant when it comes to the name of the parsha, for as the mystics teach, the name of something is a handle on its essence.

What is the "Torah" (read: instruction) of this word, Vayikra?

Vayikra tells me that Hashem is calling to me. And you. He is calling each and every one of us, encouraging us to go ahead from strength to strength.

To break it down a bit, Hashem actually calls to us in two ways:

To those who are having success at life, growing spiritually, He challenges us not to sit on our laurels, as if to say, "Don't be satisfied with what you've accomplished until now. You can accomplish even more!"

Yet He also calls to those of us who are on a low spiritual level. To us He offers encouragement, saying, "Don't give up! You have the strength to extricate yourself from wherever you may be, and to go from darkness to light!"

(Based on *Toras Menachem* 5742, vol.2, p.1107)

Just שו"ת Me A Question

Q: Can I use a blow torch to kasher my stainless steel sink for Pesach?

A: Although you technically can, I advise against it for 2 reasons: 1. It is very hard to do it correctly; 2. To do it correctly, you may potentially make holes in the sink.

Q: What is the meaning of the word Haggadah?

A: The word Haggadah means "to tell," as in the verse והגדת לבנך, and you shall tell your children. Another meaning is "to praise," as in הגדתי היום לה', which Targum Yonasan translates as praise (Avudraham).

Q: What are the 7 liquids according to Halacha and how are they connected to the Seder?

A: Wine, (bee) honey, (olive) oil, milk, dew, blood and water (Shulchan Aruch O.C. 158:4). When eating something dipped in liquid, one must first wash their hands - like we do at u'rechatz before eating the karpas dipped in salt water.

Q: Why don't we say a bracha before doing the mitzvah of telling the story of the Exodus?

A: Many reasons are given, amongst them:

1) We fulfill our obligation at Maariv when we say the bracha גאל ישראל (Meiri);



2) We fulfill our obligation in Kiddush when we say זכר ליציאת מצרים (Rabbeinu Yerucham in the name of Rabbeinu Peretz);

3) The bracha אשר גאלנו in the Haggadah is the bracha. We recite it at the end (even though a bracha is recited before doing a mitzvah) because we must start the story with slavery (Shibolei HaLeKet);

4) The main part of the mitzvah is in one's heart. Recounting the story verbally assists us in internalizing the story, and one does not recite a bracha for something that is in one's heart (Maharal, Gevuros Hashem ch.62);

5) It is an intellectual mitzvah that we should do even if not commanded, and we therefore do not recite a blessing. Fulfilling the mitzvah without a bracha is indicative of our inner yearning to knowledge and praise Hashem (Sfas Emes, Pesach תר"מ

7) The sixth Lubavitcher Rebbe recounted: When I was a child, my father asked me why we don't recite a bracha for the mitzvah of telling the story of the Exodus? I didn't know. He told me that his father, the Rebbe Maharash, also asked him this question, and he too did not know. And his father said that he was also asked this question by his father (the Tzemach Tzedek), and he did not know.

And he had also been asked by his grandfather (the Alter Rebbe, author of the Tanya), and he did not know. His uncle, the Mittlerer Rebbe was present, and he shared the view of the Rif, who maintains that the reason is because we have already fulfilled our obligation in the bracha of kiddush (when we mention the Exodus from Egypt).

He also noted that the Rashba writes that the reason is because a mere mention suffices [to fulfill the mitzvah].

The Alter Rebbe questioned [the answer of the Rashba], by noting that a mere mention does not suffice on the night of Pesach and one must retell the story at length.

Rather, the reason why we do not say a bracha on the mitzvah of telling the story of the Exodus is because it is similar to how one does not recite a bracha before reciting birkat hamazon (Lubavitcher Rebbe's Haggadah).

Q: Which mitzvos do we do when we make kiddush at the Seder?

A: Kiddush; first of the Four Cups; and *pirsumei nisa* (publicizing the miracles).

Avnei Nezer notes that one is not obligated to sell their clothing in order to do a mitzvah (because if one is unable to do it, then the thought to do the mitzvah is considered as if they did it). However, even a poor person is obligated to sell their clothing in order to be able to purchase wine for the Four Cups (Shulchan Aruch O.C. 472:13), because *pirsumei nisa* is not *pirsumei nisa* if you just think about it; something must be done to actually publicize the miracles (see SHU" T Avnei Nezer O.C. 501:3).

**Haggadah Shiur for Women
Shabbos at 5:00pm**

with Rabbi Shaul Wertheimer

at Chabad (corner Main & 69th Ave.)

*Sponsored by Mikey Fried
in the zechus of a
Refuah Shleimah for*

**Boruch Nesanel
ben Mirel**

Refuah Shleimah

Monir Malka bat Zaghi