



# דעם רבינ'ס א ווארט

## A Word on the Parsha

Compiled By:  
Rabbi Mendel Vogel

לזכות  
מרת דבורה לאה תח"י רזזנפלד  
לרגל יום הולדתה י"ב אדר  
נדפס ע"י משפחתה שיחיו

### פקודי

בהעלות הענן מעל המשכן יסעו בני ישראל בכל מקעיהם:  
ואם לא יעלה הענן ולא יסעו עד-יום העלתו: (מ, לו-לי)

When the cloud rose up from over the Mishkan, the B'nei Yisroel set out in all their journeys. But if the cloud did not rise up, they did not set out until the day that it rose.

Our Parsha deals primarily with the Mishkan. So why does it include these *pesukim* which discuss the *Yidden's* journeys in the desert—a subject that is dealt with at length in Parshas Beha'aloscha?

The purpose of the Mishkan was to make the physical world a dwelling place for Hashem, fulfilling the purpose of creation—"להיות לו יתברך דירה בתחתונים." The Mishkan manifested itself in two ways, representing two realities: 1. The Mishkan as it stood in all its glory with Hashem's cloud hovering over it and the presence of the *Shechina* felt by all. 2. The Mishkan during the journeys through the desert, when the cloud lifted and the *Shechina* withdrew.

The second scenario portrays the experience of *Yidden* during their journey through *galus*, when *Elokus* is hiding, so to speak, and not apparent to the human eye.

The fulfillment of the Mishkan's purpose—a *dira b'tach-*

*tonim*—happens primarily in the second scenario—in *galus*; when the world is in its lowest state. By overcoming the darkness and bringing the light of *Elokus* into the world, the idea of *dira b'tachtonim* is actualized in the most complete way possible, in making even the lowest realms into a *dira*.

This is why the *parsha* which discusses the Mishkan (whose purpose it is to *draw down* the *Shechina*) concludes by telling us of the *Yidden's* travels: The *Shechina* was revealed in the Mishkan not for its own sake, but rather to provide the *Yidden* the strength they need to continue fulfilling their role *even after the Shechina departs from the Mishkan*, fulfilling the purpose of creation by making a home for Hashem in this world.

### Takeaway:

When a *Yid* is unfazed by *galus*—including his inner *galus*—and continues to fulfill his *shlichus* “בכל מסעיהם”—whatever the situation may be—and does so with the recognition that his life is guided by Hashem and wherever he is it is by Hashem's will—then he transcends even the the greatest *giluyim* of השכינה and connects directly with Hashem himself (עצמות).

(Likkutei Sichos vol. 16, p. 475)



## וִיקְרָא (וִיקְרָא אֶל-מֹשֶׁה א, א)

And He called to Moshe...

“[When Hashem communicated with Moshe,] it was always preceded by [Hashem] calling [to Moshe by name]. [קְרִיאָה] is an expression of affection. ... To the prophets of the nations, however, He revealed Himself through expressions denoting coincidence and impurity, as the *possuk* says, ‘וִיקְרָא – אֶל-הַיָּם אֵל בִּלְעָם – and Hashem happened to [meet] Bilam.’” (Rashi)

The entire difference between an expression denoting affection and one which denotes “coincidence” and impurity is a single letter—Aleph (Moshe = וִיקְרָא; Bilam = וִיקְרָא).

This raises the question: How can it be that specifically this *Aleph*—which represents such a profound and fundamental distinction—is *small* (אל”ף זעירא), seemingly an indication of insignificance? The question can be asked on an even more basic level: The letter *Aleph* is the first and most prominent of all the letters in the *Aleph Beis*, yet it appears in our *possuk* as the *smallest* of letters.

The second question answers the first. Precisely because the *Aleph* is so great, it is also small. It is in this paradox that the uniqueness of a *Yid* shines forth:

The letter *Aleph* stands for “אלופו של עולם”—Hashem. Also, the numerical value of Aleph is one, alluding to the unity of Hashem.

The Aleph represents the personal and unbreakable connection that exists between us and Hashem.

At the same time, the Aleph here is small, to teach us that this specialness shouldn’t lead to haughtiness or arrogance. On the contrary, it should fill us with humility and total *bittul*, knowing that the unique strengths and virtues we possess aren’t our own but are granted to us by Hashem.

### Takeaway:

Every single *Yid* has the *shlichus* of “וִיקְרָא”—to proclaim to our fellow *Yidden* the importance of keeping Torah and *mitzvos*. In the capacity of a *shliach*, one needs to be an Aleph, similar to Hashem—“שלוחו של אדם כמותו”. This means being proud and confident knowing you have *kochos* from the *meshaleach*.

But one needs to be a “small” Aleph: A *Yid* needs to remember that he is not on *shlichus* with his own *kochos*, but rather with those that Hashem granted him. Keeping this in mind will bring him to a state of *bittul* and “smallness,” not relying on his own merits but rather on the fact that he is Hashem’s *shliach*.

(*Hisva’duyos* 5749 vol. 2, p. 427; *Sichas Shabbos Parshas Vayikra* 5741)

## צו

אֵשׁ תָּמִיד תִּקְרַר עַל-הַמִּזְבֵּיחַ לֹא תִכָּבֵה: (ו, ו)

A continuous fire shall burn upon the mizbeiach, it shall not go out.

“‘Continuous’—even on Shabbos; ‘continuous’—even in [a state of] *tumah*.” (Talmud Yerushalmi, Yoma 4:6)

Chassidus explains that in terms of *avodas* Hashem, the *mizbeiach* alludes to the heart. The *aish tomid*—the ever-burning fire—on the *mizbeiach* symbolizes the divine enthusiasm in the heart of a *Yid*; the burning desire to constantly draw closer to his creator.

It is this fire of divine enthusiasm that is addressed when we are instructed: “A continuous fire shall burn upon the *mizbeiach*; it shall not go out”—“even on Shabbos, even in [a state of] *tumah*”:

“Shabbos” is a state of mind which is expressed in disengagement from mundane matters, and instead preoccupying oneself with spiritual ideas. In such a state, a person may think that he has no need to display excitement or enthusi-

asm. The Torah, therefore teaches us that even on “Shabbos”; a state of immersion in the spiritual; outward and visible enthusiasm must be there.

“*Tumah*”, is the complete opposite—a poor spiritual state, one of distance from *Elokus*. In such a situation, a person might think that he has lost his connection with Hashem, *chas v’shalom*, and certainly the ability to feel enthusiasm for *kedusha*. The Torah teaches us that even in a state of *tumah*, *chas v’shalom*, a person is able to awaken in his heart the “eternal fire”; the fervor and passion for *kedusha*; and it is this fire that will ultimately lift him up.

### Takeaway:

The fire which burns inside every *Yid* needs to affect the three areas of Torah, Avoda and Gemilus Chassadim: **Torah:** Learning Torah shouldn’t be viewed as a burden, to check off “פרק אחד שחרית פרק אחד ערבית”; without any enthusiasm. *Limud HaTorah* must be with *chayus*, permeating one’s whole day and entire being. **Avoda:** This refers to *tefilla*, which, rather than being viewed as a chore to get over with, should be with feeling and warmth. **Gemilus Chassadim:** Referring to *mitzvos* in general, they must be performed with *chayus* and *hiddur*.

(Likkutei Sichos vol. 1, p. 217)

## שמיני

וְאֶת־הַחֹזֵר כִּי־מִפְּרִים פְּרָסָה הוּא וְשָׁסַע שָׁסַע  
פְּרָסָה וְהוּא גֵרָה לֹא־יִגְרַם טָמֵא הוּא לָכֶם: (א, 1)

And the pig, because it has a split hoof that is completely split, but will not regurgitate its cud; it is unclean for you.

The Ohr HaChaim says that the Torah uses the words “והוא גרה לא יגר” as a condition, i.e. as long as the *chazir* does not chew its cud it may not be eaten. In the future (i.e. the era of Moshiach), however, it will begin to chew its cud and will therefore become permissible to eat.

The question is, why specifically the *chazir* will become a

pure animal in the future and not the other impure animals mentioned in the previous *pessukim*—the camel, hare, and hyrax—which also have only one of the two signs of a kosher animal—just like the *chazir*? What, then, differentiates the *chazir* from the others?

The difference between the two signs of a kosher animal (having split hooves and chewing its cud), is in their location. Split hooves are on the feet while chewing the cud takes place in the animal’s digestive system.

The two signs can also be found in the *nefesh habehamis*, the “animal” within every person: “Split hooves” refers to a person’s practical behavior (just as the foot is the part of the body that touches the earth), while “chewing the cud” refers to one’s spiritual refinement (just as the purpose of the digestive system is to refine the food and raise it to a human level—“דם ובשר כבשרו”).

Accordingly, the *chazir* (which has split hooves but does not chew its cud) symbolizes a person whose practical behavior is proper but is not sufficiently refined spiritually. Meanwhile, the other three animals (which chew their cud but do not have split hooves) symbolize someone who is more spiritually refined but whose practical behavior is lacking.

This is why specifically the *chazir* will become kosher when Moshiach comes: As long as one’s practical behavior is proper, he can complete his personal spiritual refinement when Moshiach comes. On the other hand, someone whose practical behavior is improper will not be able to become “kosher” in the future—even if, from a spiritual standpoint, he is more refined—since “המעשה הוא העיקר”; he is lacking the main thing—proper action.

### Takeaway:

Through our actions now in *galus* Edom, we refine the *kelipa* of Edom until it is completely pure (as reflected in the fact that the *chazir*—which symbolizes *malchus* Edom—will ultimately be transformed and become kosher) with the coming of Moshiach *b’karov mamosh!*

(Hisvaaduyos 5751 vol. 1, p. 352)