



In the little Lithuanian town of Vabolninkas there lived a saintly woman by the name of Batsheva Shach. Her charitable deeds were legendary. Despite her own limited means she would deliver baskets of food at the doors of poor families in town and quickly depart before anyone became aware of her good deed.

Her charitable activities reached their peak when the need arose to provide funds for the wedding of an orphaned girl. As she racked her brain for some way to help the poor kallah, her eyes fell upon the closed cabinet containing silver vessels that her husband had given her as an outright gift. These were precious vessels that were used only on Pesach and she was sentimentally attached to them. Without even informing her husband she opened the cabinet and delivered the vessels into the hands of the trustees collecting for the wedding.

When Pesach came and her husband opened the cabinet in order to decorate the Seder table, he asked his wife where the vessels were. Her reply was that those vessels helped establish a Jewish home.

This was the woman whose son, Rabbi Eliezer Shach, was destined to become a leader of world Jewry.

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**Hints & Answers\*** **HALACHA CHALLENGE:** Sefer Shemiras Shabbos Kehilchosa (16:25) teaches: "...and the halacha is the same regarding a Rubik's cube [i.e., it is permitted to play with it], because its pieces are attached to each other. If, however, through the movement of the pieces, an image is formed, then it is not allowed to play with such toy." **RHYME:** heart" **RIDDLE:** In a sefer Torah, the letter Aleph of the first word in Vayikra is small. The Baal HaTurim explains that this is due to Moshe's humility.

| \*Note: Menucha's answer are not to be taken as final decisions in halacha.



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## Halacha Challenge



### Playing with Rubik's Cube on Shabbos



On Shabbos afternoon, Rivki was sitting on a couch and trying to put together one side of the Rubik's cube.

When her sister Sari walked into the room she asked Rivki, "Are you sure we're allowed to put together Rubik's cube on Shabbos?"

"I think that putting together one side is okay," replied Rivki. Overhearing this conversation, their brother Zevi wondered, "And what would be a problem with putting together the whole Rubik's cube?!"

**Question:** Can the whole Rubik's cube be put together, one side, or none?

(The "Hints & Answers" section is on page 4)

- Dedicated anonymously for yeshuos and refuos to all Klal Yisroel  
- Dedicated by Howie and Chanie Bryks lezecher nishmas his mother Sheindel bas Chaim Yonah

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## Parsha Pearls

וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר.

[Hashem] called out to Moshe, [and then], Hashem spoke to him from Ohel Moed, saying.

This verse - which is the opening verse of our parsha and of the Sefer Vayikra - tells us that Hashem called out to Moshe before teaching him the mitzvos of parshas Vayikra.

### How specifically did Hashem call out to Moshe?

The Midrash *Sifra* (1:1:6) tells us that just like by the “Burning Bush” Hashem called out to him, “Moshe, Moshe”, so too now, Hashem called out with words, “Moshe, Moshe.” And the Midrash further reveals to us that, in fact, every time before Hashem spoke to Moshe, He called out to him in such way.

Rashi’s first comment on the parsha tells us that Hashem’s calling out to Moshe was **לשון חבה** - “*an expression of affection.*”

We can learn from this *midda* of HaKadosh Boruch Hu and integrate it in our lives. Namely, when we want to speak to someone that we love, we should first address that person by his name. And that “calling out” should not be a plain, empty word, but rather an utterance infused with a true feeling of affection that we have toward that person.

Why did Hashem use “an expression of love” when He spoke to Moshe? It is logical to say that Hashem did it in order to remind Moshe that Hashem loves him. Hence, when we’ll emulate Hashem’s ways and use “an expression of love” before we begin speaking to our spouse, children and friends, we will remind them again and again that they are very dear to us.



## Rhymes for Kids



Sefer Vayikra has a great start  
It puts much *simcha* in my \_\_\_\_\_!

The Midrash (Vayikra Rabba 2:1) teaches: “*Speak to Bnei Yisrael and say to them...*” (Vayikra 1:2) The message in our verse is also relayed in the following verse: “*Isn’t Ephrayim my precious son?...*” (Yirmiyahu 31:19). The Maharzu comments on this midrash and explains that the double expression - “speak...say” - is an expression of endearment. Eitz Yosef explains that “Ephrayim” is a name used for the entire Klal Yisroel. Hence the midrash is revealing to us that Sefer Vayikra opens up with a message that we are very dear to Hashem. Because of that, we merit to offer *korbanos* - and in our times, tefilla - which bring us close to Him.



## Riddles



Pesach’s matza teaches to be humble. Pesach always falls during the time when we read Sefer Vayikra. And Sefer Vayikra begins with a lesson in humility. How so?

## ? DID YOU KNOW THAT ?

**You probably know** that Vayikra starts with *korbanos*. **But did you know** that *chazal* teach in a Braisa: *A blind person or someone who is not able to face the right direction (i.e., he does not know which way is Yerushalayim) should direct his heart to his Father in Heaven, as it is written (Kings 1 8:44), “And they will pray towards Hashem.”* [Berachos 30a] But you don’t need to wait until you don’t know which way to face before directing your heart to your Father in Heaven. Directing your heart to your Father in Heaven will be good when you are facing any direction!