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PARSHAS
VAYIKRA

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FAMILY TORAH *Journal*

THE WEEKLY PUBLICATION OF
THE DALLAS COMMUNITY KOLLEL

TORAH PERSPECTIVES

RABBI YEHUDA ABRAMS

WALK THE TALK

As we enter ספר ויקרא and the operation of the משכן one significant question remains at the conclusion of ספר שמות: Did רבינו contribute materially toward the משכן?

The מדרש quotes a פסוק in משלי: "There are gold and precious jewels; most valuable is wise expression". The Midrash elaborates: There are gold, referring to the donations of the masses, and precious jewels, referencing the final donation provided by the נשיאים; most valuable though is the wise expression provided by רבינו. The מדרש concludes and this is hinted to by the opening פסוק: ויקרא אל- משה וינדבר ה' אליו מאהל מועד לאמר.

The זרע שמשון elucidates, based on a second מדרש, that משה was despondent, presuming he had not contributed physically toward the construction project. The opening פסוק of the פרשה was ה"ס reassurance that משה provided the ultimate gift.

Which detail indicates the value of משה's רבינו speech? The word לאמר is precursor that the upcoming information should be shared with others for their benefit. זרע שמשון elaborates that during the construction משה spent his time coaching the לב, חכמי לב, those with an inherent desire to master the craftsmanship necessary to build the vessels, and the artisanship to design the clothing and curtains. He would share all the details necessary to ensure the building and design were "code compliant" in every aspect. This concept is further hinted to in פרשת פקודי each time the Torah reiterates "כאשר" - "as ה' commanded" - "משה. Whatever details were revealed to him, משה shared, communicated and motivated the work.

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Meaning — BEHIND THE *Minhag*



RABBI HILLEL MULLER

CHAS V'SHALOM

Someone recently approached me and asked what is saying חס ושלום (chas v'shalom) supposed to accomplish and where is the source for this?

The most probable answer is that it seems likely that it serves as a prayer that bad things do not occur.

Rabbi Eliyahu Bachur (1469 -1549) in his Sefer Hatishby writes that every Biblical instance of חלילה is translated in Targum as חס. In response to Yosef's steward's accusation that they stole the goblet, Yosef's brothers say: --ויאמרו אליו--

למה נדבר אדוני, כדברים האלה; חלילה, לעבדיך, מעשות, כדבר הזה

Note that the use of this term is not universal among Jews / Hebrew speakers. For example, a very common term among Jews from the Sephardic diaspora, for the same purposes, is Bar Minan (בר מינון)

One of the first times we have this used is a famous Gemara in Maseches Shabbos Daf 138B.

תניא רבי שמעון בר יוחאי אומר חס ושלום שתשתכח תורה מישראל, שנאמר כי לא תשכח מזרעו

(The same exact wording is also used by Rabbi Shimon bar Yochai in Maseches Bava Metzia Daf 85B) ▲

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ZEMANIM

🕯️ CANDLE LIGHTING | EARLY 6:23 | ON TIME 7:20
SHABBOS ENDS: 8:24 | RABEINU TAM 8:52

Climbing HIGHER



RABBI YOSEF CHAIM PINKUS

DAYENU?

The highlight of Seder Night is Dayenu. Its fast-paced melody is a family favorite. But far more importantly, it serves as the thematic capstone on the evening, crystallizing our feelings of gratitude that have been developing throughout the night into a step-by-step recognition of all that Hashem has done for us.

And yet, when assessing the individual stanzas, it looks rather perplexing. Take perhaps the most famous oddity. Had Hashem taken us to Sinai, but not given us the Torah, would that have been enough?

Rav Yaakov Ettlinger, in *Minchas Ani*, offers that the split in Dayenu parallels two different actions that occurred at Sinai.

The pasuk in Shemos (24:7) quotes the Jewish people saying “Na’aseh v’Nishma — We will do and we will listen.” The Gemara in Shabbos 88 records the famous Midrash that the moment Klal Yisrael uttered that phrase, angels placed two crowns on the head of each member of the Jewish people. This would seem to be when the elevation from a people to a people under God occurred.

That same Gemara records a drasha from Reish Lakish. Why does the pasuk in Bereishis say yom ha-shishi with an extra *heh*, when the other days lack it? He answers that the “*heh*” references a different sixth day because Hashem established a condition for creation: if Bnei Yisrael accepts the Torah on the sixth of Sivan, the world survives; if not, it collapses back into chaos.

The Gemara argues whether the sixth was the day that the Torah was given. We rule like R’ Yosi that the Torah was given on the seventh. Rashi explains that Na’aseh v’Nishma took place on the sixth, before the giving of the Torah on the seventh. This means that the condition of *ha-shishi* was fulfilled by Klal Yisrael’s commitment alone, before a word of Torah was given!

The Aruch Laner goes further, showing from this drasha that a deep connection exists between the two-step structure of Sinai and creation. Just as

the world was created on the sixth day but only fully consecrated on the seventh with Shabbos, so too at Sinai, the relationship between the Jews and Hashem was established on the sixth of Sivan with Na’aseh v’Nishma, and the Torah followed, confirming it, on the seventh.

This is the *pshat* in Dayenu. When it splits the Sinai saga into two halves, one of simply showing up, and one of getting the Torah, the first half is Na’aseh v’Nishma which was its own tremendously valuable moment, confirming the world’s creation, and building Klal Yisrael’s relationship to Hashem. That is worth celebrating.

But, what is it about the phrase “We will do and we will listen” that is so singular?

The Akeidas Yitzchak explains that the word *nishma* here is not simply a phrase of mere listening. He points to Migdal Bavel, where the word *vayishme’u*— normally translated as “they heard” means that “they understood” one another’s speech. Here too, the meaning of the word *nishma* means “we will understand.” The phrase more accurately should be rendered, “We will do, and we will then understand.”

The Jewish people were unearthing and committing themselves to a deep philosophical truth. Understanding often comes after action and the experience gained via that immersion. This cuts to the core of the Torah, as the pasuk says “the *chukim* you will do, and the *mishpatim* you will guard.” The *mishpatim* are straightforward and understandable, and therefore we guard them. The *chukim*, by contrast, we simply do, and perhaps understanding will come later. One cannot live Jewishly by simply doing *mishpatim*. We need *chukim* as well, and therefore we must embody Na’aseh v’Nishma.

This capstone to the Seder rings appropriate, because much of the Seder involves physical action. When we say Kiddush at the beginning, we concretize the sanctity of the evening, laying down a marker of divinity, setting the tone. When we eat the maror, we imbibe the slavery; when

Torah Perspectives

>>> continued from front

Based upon the the זרע שמשון, the מדרש and correlated פסוקים, there a significant message as we head towards פסח and the season of renewal: Sometimes those who encourage a new project, host an inaugural event, or simply share a kind word with a stranger are recognized on the "True Value Scale" as the supreme contributor. ▲

we eat the matzah, we imbibe the freedom. We bring it to life. When we discuss and read about the Exodus from Egypt, our goal is to fulfill the obligation of liros et atzmo — to see ourselves as if we had gone through there. By actualizing it, doing it, it comes to life and allows us to understand it.

As Jews, we frequently adopt practices before we have fully come to an understanding of them. How many Seder nights did you experience before you came to an understanding of the beauty and depth of the evening? How many mitzvah did we do by rote for years before understanding the beauty lying beneath the surface? Whether that was you as a child, or you as a person engaging in their baal teshuva journey, the experience is near universal. The action comes prior to the understanding. Naaseh venishma. This is the theme of the night. This is what Dayenu is recognizing. ▲

IN THE *Spotlight*



PARSHA PIX SOURCE
"חזקת" ה"ד"י ש"ר ת"ס פ"א ז"ר



RABBI ELI PERLMAN



SEE PAGE 2 FOR THE ANSWER

HOW DOES THIS SCENE
CONNECT TO THE PARSHA?

KOLLEL DAVENING SCHEDULE:

SHACHRIS SUNDAY 8:15 AM MON-FRI 8:00 AM

MINCHA SUNDAY 2:15 PM MON-THURS 4:45 PM

MAARIV 9:00 PM



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