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חומש שמות

Chazak
Chazak
V'nischazek

Page 3

Bnos
2:30 - 3:30

Minyan Ma'ariv
Motzaei Shabbos

2 Hours after Shkiah



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SHABBOS
NO
CLASSES

TUESDAY

9:30 - 10:30 AM SHARP
20 FORSHAY RD
FOR WOMEN ONLY

Shabbos Morning MINYAN STARTING AT 8:00^{AM} 18 FORSHAY RD. MAIN SHUL ASHKNAZ

WELCOME TO THE NEW AND IMPROVED BET. WE ARE CONSTANTLY STRIVING TO ENHANCE YOUR EXPERIENCE. WE WELCOME YOUR SUGGESTIONS AND COMMENTS.



RABBI LANKRY DEAR KEHILLA,

PARASHAT PIKUDI

The Torah describes in Parashat Teruma and Tetzvah, the building of the Miskan and all the utensils, followed by the laws of Shabbat. In Parashat Va-yakel Pekudi the Torah reviews the process and begins with the laws of Shabbat, followed by the building of the Miskan with all the utensils. The Bait Halevi presents a question; why the change in order?

The Bais Halevi gives a parable of a rich man that is marrying off his son. There are many things that are necessary to be purchased, from simple bath towels to expensive jewelry. All is required to start a new home. Every father feels obligated to supply his child with all that he needs when he marries him off though what he purchases first is an indicator of his love for his child. The father that loves his child and has a close relation-

ship with him/her will buy first the expensive luxury items in his joy and anticipation during this time. For example, he will run out and purchase jewelry that his son may give his kallah as gifts. Or, he may purchase a luxurious wedding gown for his daughter to be beautiful on her special day. Of course he will purchase the food for the wedding and arrange for the Rabbi to come and officiate but he is more excited and expresses his love through the extravagances. A father that is not so close and loving with his child will first get the necessities for his son to make sure his duty is done. Later, if he has extra he will purchase the luxuries.

The Bais Halevi explains, the Miskan is the luxuries in our relationship with Hashem and Shabbat is the necessities. When a person wishes to obtain a higher level of Kedusha he needs the Miskan. But Shabbat

is what makes us into a Jew; it's a constant part of our lives. What would we be without Shabbat? Hashem illustrated to us his love and excitement on the onset by building the Miskan first. Later, when the Torah reviews all the laws, we can revert back to the order of Shabbat first because we have already felt Hashem's love and desire for a relationship with us.

Rashi quoting a Mechilta states at the beginning of Parshat Va-yakel, that the reason why the laws of Shabbat precede the building of the Mishkan is to teach us and warn us that we cannot violate the Shabbat while building the Mishkan.

What is fascinating to note, based on the lesson of the Bais Halevi, that the greater Kedusha is the Mishkan. Yet although the Mishkan may be able to take us to a higher level we are still not permitted to violate Shabbat.

There are times that we try to make a calculation on how to get ahead in Kedusha and we try to justify a little violation because it's for the sake of spiritual growth. The Parsha is teaching a lesson that we cannot compromise a spiritual reality for the sake of spiritual advancement. For example there are those who speak terrible Lashon Harah about an establishment and destroy a person's reputation because they presume a Hashgacha is not on their highest standards and wish to be more pious.

May we all be zoche to true spiritual growth without compromising any midot tovo or ma'asim tovim. Amen

SHABBAT SHALOM
AARON LANKRY



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 12:40 & 2:30

CANDLE LIGHTING	5:37PM
MINCHA TENT	5:47PM
SHKIYA	5:55PM
MINCHA 20 FORSHAY	5:40PM
<hr/>	
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:48AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
DAF YOMI	4:55PM
MINCHA SHALOSH SEUDOS	5:35PM
SHKIYA	5:56PM
MARRIV	6:36PM, 6:39PM, 7:56PM & 8:20PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:56 M 6:55 T 6:53 W 6:51 T 6:50 F 6:48

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 5:32 M 5:33 T 5:33 W 5:34 T 5:35

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 6:45 M 6:46 T 6:47 W 6:48 T 6:49

MARCH 10 - MARCH 15

NEITZ IS 7:16 - 7:08

PELAG IS 5:44 PM - 5:47 PM

SHKIA IS 6:57 PM - 7:01 PM

MAGEN AVRAHAM

9:36 AM - 9:31 AM

GRA- BAAL HATANYA

10:12 AM - 10:07 AM

March / April 2019
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WEEKDAY MINYANIM

שחרית	מנחה ומערב	מערב
6:15AM	12 MIN. 18 ↓	12 MIN. 18 ↓
6:30	12 MIN. 18 ↓	10 MIN. 18 Tent
6:45	10 MIN. 18 Tent	20 MIN. 18 ↓
7:00	20 Tent	30 MIN. 18 Tent
7:15	18 ↓	50 MIN. 18 ↓
7:30	18 Tent	
7:45	20 ↓	
8:00	20 Tent	
8:15	18 ↓	18 ↓
8:30	18 Tent	18 Tent
8:45	20 ↓	18 ↓
9:00	20 Tent	18 Tent
9:15	18 ↓	18 Tent
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10:45	20 ↓	18 ↓
11:00	20 Tent	18 ↓
11:15	18 ↓	18 ↓
11:30	18 Tent	18 ↓
11:45	20 ↓	18 ↓
12:00	20 Tent	18 ↓

FOR MORE INFO: www.18forshay.com // ohrchaim18@gmail.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA 4:20 PLAG 4:42



RABBI COREN

THE SIMCHA CHALLENGE AND THE LITTLE HOOKS

Rosh Chodesh Adar Bais is finally here and the bells of Purim are ringing louder and louder.

We know that our brain (rosh) is the source and anchor of all things; it's where all thoughts begin, where calculations are made and where preparations and commands are generated and communicated. If this is true then the seeds for whatever heights we're suppose to reach on Purim are being planted right now, in the beginning, at the Rosh of the month of Adar. In fact pur, Purim and the parah are all related. They connect to yetzias mitzrayim which leads to the giving of the Torah. It is interesting to point out that Chazal in Maseches Avoda Zara tell us that at Mattan Torah which was the moment we were back to the state of Adam before the sin and before the final step in becoming the chosen nation, the Jewish people messed up. The upheaval was our lack of gratitude. This sound strange. What does gratitude have to do with Mattan Torah and the sin of the Eigel?

Much can be discussed about this so let's start from the beginning and see how far we get. I also found while I was laining on Shabbas an interesting connection between the word marbim besimcha which is the directive of this month and the word marbim which is mentioned when Bnai Yisrael were donating too much to the mishkan. Lastly I want to connect the mysterious missing silver that Moshe Rabinu forgot about and lost count of and which was later discovered to be the 1757 pieces of sliver that were used for the hooks. What does it mean that Moshe 'forgot' about them? Rav Moshe Wolfson shlita has a profound explanation for this perplexing Chazal.

Let's begin with the challenge of this month. Chazal tell us that once the month of Adar begins we need to marbim besimcha-- we need to increase joy. The famous question remains: how can we command someone to be happier? Even the American Constitution doesn't command us to be a happy American. Rather we have the right for the pursuit of happiness. Many generations of people have been searching for the secret of happiness; few have found it.

Luckily we have Chazal that tell us the secret of happiness. In Pirkai Avos we're told, "Who is rich-- someone who focuses on what he/she has. As we have learned from Rav Noach, the definition of happiness is the emotional pleasure that we experience when we focus on what we have. Yes it's all in this statement. No, it is not easy to achieve but when you know and believe that this is the path to pleasure and joy you're moving in the right direction.

We know that Purim is about reaching a very high place called ad delo yada. To many people this means a total loss of mind, what chazal call the drunkenness of Lot. However, this is a grave mistake.

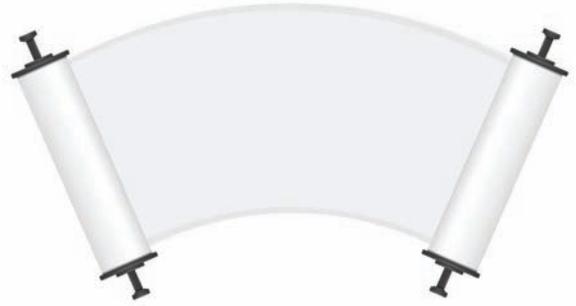
In the Bilvavi, chelek hey he writes very profoundly that there are five levels of yedia: - not knowing at all like a baby; knowledge on the level of a child; a slightly higher level which is learning to distinguish; a state of not knowing which means I can't see the difference between bad and good. [This is a very intense place of recognizing that even the difficulties in life, even the painful experiences are beneficial. In the words of Chazal, "Kol ma deavid rachmana"-- whatever Hashem does is for the good]; the fifth level of knowledge according to Bilvavi is the knowledge of the time of Mashiach.

The main point is that we must begin to focus on all that we have been given and build on the positive aspects of our lives while even learning to appreciate the "bad." As we do this, we are climbing the rungs of elevation in hopes of reaching the high point which is Purim. To arrive at Purim without preparation is missing the boat. Preparing properly involves taking a deep internal reflection of Hashem's goodness and appreciating how even the most insignificant things actually play a major role in our lives. Sometimes we get to see it right away and sometimes only in retrospect.

I was thinking that this might be the message of the hooks. The hooks held up the curtains of the courtyard from the outside. Small little hooks might look very insignificant yet we know that without them much of the structure would collapse. How many times do we have little hooks in life that might seem unimportant and yet without them everything would fall down.

I have a person on my WhatsApp list that has been sending me a list of things that he is grateful for every single day other than Shabbas since last Rosh Chodesh Adar. I'm inspired myself from his dedication and real work in gaining this trait of appreciation and joy in seeing how everything around us somehow contributes to our lives.

Good Chodesh and Shabbat Shalom



CHAZAK CHAZAK V'NISCHAZEK

Adapted from an article by Rabbi Ari Enkin

Upon completion of each of the five books of the Torah in the course of the Shabbat morning Torah reading, it is customary for everyone present to shout out loud: "chazak, chazak, v'nischazek" which means "Let us be strong, let us be strong and let us strengthen others as well." It is interesting to note that the original custom was to recite this phrase at the conclusion of each and every aliya and not merely at the conclusion of a book of the Torah, as is done today. The custom in most Ashkenazi communities today is to salute the one who received an aliya with the blessing "yasher ko'ach" which can be described as an expression of "spiritual congratulations". In most shuls, the kehila rises for the last few verses of each book of the Torah in preparation for reciting the "chazak" together out loud.

There are a number of authorities Aruch Hashulchan O.C. 139:15, Elef Hamagen 669) who are of the opinion that "chazak, chazak, chazak" is what truly should be said upon completion of a book of the Torah. This is because the gematria of these three words combined is the same as the name "Moshe". There is also a view that the proper wording is actually "chazak v'nischazak". Nevertheless, common custom is not like these views.

The "chazak" is recited by everyone present, to the exclusion of the one who was honored with the concluding aliya. This is because the "chazak" is in many ways, in fact, a blessing to him. Additionally, some authorities rule that the one who received the aliya should remain silent as shouting "chazak" might be considered a forbidden interruption between the Torah reading and his concluding blessing. If, however, the one who received the aliya also recited the "chazak", one need not protest and nothing need be done. The one who reads the Torah only says "chazak..." after the congregation has done so.

The "chazak" is also a congratulatory blessing to those individuals who completed that book of the Torah within the context of self-study as well. Indeed, a person is required to study the weekly parsha twice along with the targum and other commentaries each week before it is read on Shabbat in Shul.



RABBI NACHUM SCHEINER

ROSH KOLLEL

KIDDUSH LEVANA PART III - POSSIBLE WAY TO RECITE THE BROCHA IN A CASE OF SAFEIK

I would like to wrap up the recent shiur given at the Kollet Boker, on the topic of Kiddush Levana.

We previously discussed the latest time for Kiddush Levana – either fifteen days after the molad or half of the lunar cycle. There is an opinion that allows even on the 16th, but according to most opinions is too late to recite. In a case that it is already the 16th, there are some interesting ideas mentioned by some poskim as to how to possibly recite the brocha, even at that point.

The Elef Hamagen (581:22) quotes the Derech Pikudechah, who quotes the custom of others, that one can read the brocha from the Gemara, reciting Hashem's name. This is assuming that one is learning, it is permitted to recite Hashem's name, when reading the words of the Gemara that write the text of the brocha. The Avnei Nezer (383) writes similarly, in regards to someone who is eating a small piece of maror, less than a kezayis. Since it is questionable if he can recite a brocha, he gives this idea to read the words of the Gemara or the Rambam, with the text of the brocha.

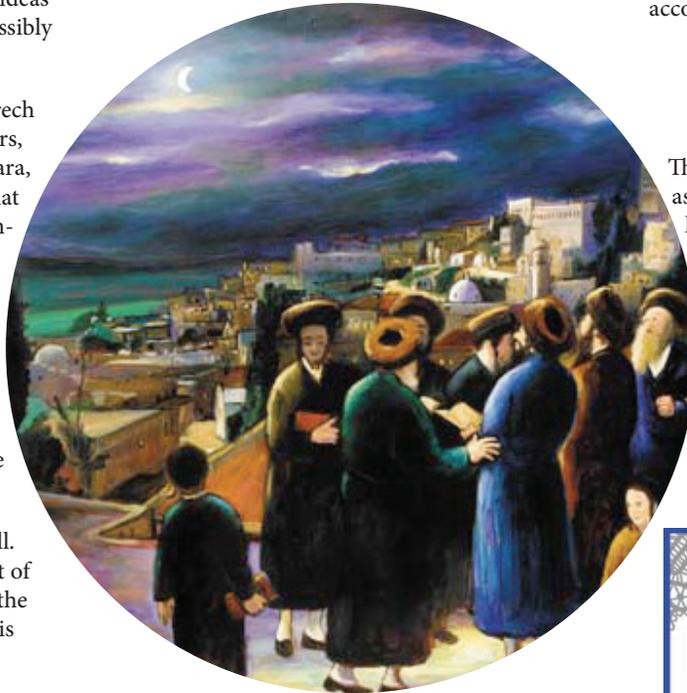
However, this idea is not agreed upon by all. The Yaavetz writes that one can read the text of the Gemara, including Hashem's name. On the other hand, the Mishna Berura rules that this practice is not allowed.

The Derech Pikudecha himself adds that he holds there is another option – one that works in any case of safeik. He writes that any time there is a safeik if a brocha is required, he recites the words in Aramaic: בריך רחמנא מריה מלכא דעלמא – which is the Aramaic for the words of the brocha, and by saying it in Aramaic one can fulfill his requirement to say the brocha, and at the same time it will not be a brocha livatala, if it was not required. This suggestion is the source of a major dispute in the achronim, with many saying that it works, such as the Pnei Yehoshua (Brochos 12a). On the other hand, many – including the Pri Megadim (M"Z 219:3), Chasam Sofer and the Maharam Shik – argue and posit that it would still constitute a brocha livatala.

The Pischei Teshuva (Y"D 328:1) also brings this

machlokes, but then quotes another suggestion, in the name of the Pri Tevua. He is discussing a case where there is a safeik if there is a requirement to take challah, which means that there is a safeik if a brocha should be recited. He suggests that instead of reciting the brocha, one can say the words of the tefillah of Vayevareich David:

וַיְבָרֵךְ דָּוִד אֶת ה' לְעֵינָיו כָּל הַקֶּהֱל
וַיֹּאמֶר דָּוִד בְּרוּךְ אַתָּה ה' אֱ-לֹהֵי
יִשְׂרָאֵל וְגו' לָךְ ה' הַמְּמַלְכָה



He can then continue and end off the brocha of chalah or kidush levana. Since this contains שם וּמַלְכוּת (the name of Hashem and His kingdom), which are the key components to the beginning of a brocha, it will be considered a valid brocha. At the same time, since it is the text of a pasuk, even if one is not required to recite the brocha it would not be considered a brocha livatalah

LUNAR ECLIPSE

I would like to end off with one more fascinating question, which I heard from Rabbi Heber, regarding the end of the zman of kiddush levana, which was applicable specifically for the recent

month of Shevat. The Beis Yosef quotes the Shu"t Maharil (19), who rules that in a case of a lunar eclipse, one can no longer recite kiddush levana after the eclipse. The reason for this is because a complete lunar eclipse can only occur at the time of the full moon. Hence, an eclipse means that the full moon has been reached, and kiddush levana can no longer be recited. Others point out that this is not quoted in the Shulchan Aruch and one does not have to be concerned with this shitah. In any event, it is definitely recommended to recite kiddush levana before the eclipse, to be yotzei according to the Maharil.

SUMMARY

There are different options given by the poskim as to what can be done if the time for kiddush levana may have passed.

According to some poskim, one can no longer recite kiddush levana after the full lunar eclipse. Others rule that it can be recited.

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RABBI YY JACOBSON

ISRAEL IS STILL THE PROBLEM

A story of an Island and a Whale

Two old Jewish men are standing in front of the Czar's firing squad. The officer asks them if they would like a final cigarette.

One of them says, "No, I don't smoke, and you can drop dead."

The other whispers in his ear, "Shhh, Yankle, don't make trouble."

THE WHALE

Hundreds of thousands have been butchered in Syria; ISIS beheads tortures and crucifies; Islamists blow up scores of innocents on a weekly basis; yet for many, Israel as seen as the chief obstacle for peace in the Middle East. This is beyond absurd.

The Talmud addressed this anomaly some 1700 years ago.

One of the great Talmudic sages, Rabbah the son of Bar Chana, related the following strange episode:

Once, while on a ship, we came to what we assumed was a large island, since we saw on it sand and growing grass. We disembarked the ship, went on to the island, built a fire, and cooked our meal. Yet what we assumed to be an island was really a fish. When the fish felt the heat, he rolled over and we were plunged into the water. Had the ship not been nearby, we would have drowned.

-- Talmud Bava Basra 73b.

What is the meaning behind this absurd Talmudic tale, related by one of its great sages, Rabba the son of Bar Chana?

According to some of the great Talmudic commentators, this tale captures, in intriguing metaphor, one of the most essential truths about Jewish history, particularly one relating to the holiday of Purim, which will be celebrated in a few weeks.

THE JOURNEY

From the moment they stood at Mt. Sinai more than three millennia ago, the Jewish people have been traveling on a lone and long journey. Their destination is a world healed, redeemed and reunified with its Creator; a society cleansed from ego-centricity, hatred and bloodshed; a universe permeated with moral and spiritual awareness, filled with "the knowledge of the Divine as the waters cover the sea" (in the words of the prophet Isaiah chapter 11).

The Torah and its Mitzvos serve as their blueprint for this courageous voyage in a vast and seemingly endless sea. Yet the waters have often become increasingly tumultuous and the voyage discouraging, if not apparently futile. So when in the midst of their journey they observed what seemed to be an island of serenity, an oasis of tranquility, a respite from a miserable fate, many of them abandoned the "ship"

of Jewish consciousness and commitment for the perceived blessings of freedom and happiness.

The era in which the Purim story occurred was a classical example of this pattern. The king was married to a Jewish woman; large segments of Jewish society assimilated into Persian culture; the Jewish establishment played a pivotal role in the economical and political structures of the Persian Empire. The community had been invited to the royal feast and given status as equal citizens. In reciprocity, the Jews learned how to "behave;" how to become integrated and law abiding citizens. They did not demand kosher food or kosher wine at the feast, nor did they create any other waves that would disturb the equilibrium and make them stand out as Jews. Seventy years after being expelled from their ancient homeland, their Temple being burnt to the ground, many of them had abandoned the old ship, secure in their belief that they have reached an island of serenity; they finally "made it."

IDENTITY CRISIS

Throughout history, the struggle of Jewish identity and our relationships with the world around us has become so challenging, that it often caused us to redefine ourselves from within. Jean-Paul Sartre claimed in his *Sur le Question Juif* that the only thing Jews had in common was that they were the victims of hate. It is not Jews who create anti-Semitism, he said, but anti-Semitism that creates Jews.

Arthur Koestler wrote: "Self-hatred is the Jews patriotism." Franz Kafka said: "What do I have in common with the Jews? I don't even have anything in common with myself."

Time and time again we have been lured into the faith that if we abandon the "ship" of Judaism—of Torah and Mitzvos—we would gain acceptance among the brotherhood of mankind. "Be a man in the street and a Jew at home," was the 19th century slogan by the Enlightened Jews in Western Europe. If only Jews weren't so Jewish we would have less anti-Semitism, so went the theory.

The past three centuries have produced a dazzling variety of movements, ideals and solutions to the age-old "Jewish problem," offering islands of hope for a people tormented by persecution and targeted for abuse. The Enlightenment (*Haskalah*) came to "civilize" us and allow us free entry into European society; the Marxists and Socialists promised to create a utopia for us and all of mankind; Zionism's goal was to grant us a State, a national identity, and thus cure anti-Semitism once and for all; Reform came to make us acceptable to the non-Jewish society and to inculcate us with humanistic values; secularism came to free us from the burdens of tradition which have supposedly hindered our progress and

happiness.

All of these attempts have been brilliantly captured in that ancient Talmudic tale: Once, while on a ship, we came to what we assumed was a large island, since we saw on it sand and growing grass. We disembarked the ship, went on to the island, built a fire, and cooked our meal.

DISILLUSIONMENT

Yet, ironically, the end of the Talmudic tale also came to be: What we assumed to be an island was really a fish. When the fish felt the heat, he rolled over and we were plunged into the water. Had the ship not been nearby, we would have drowned.

Each time we came to feel comfortable on the island, and we began at last to live out our latent dreams, the "fish" turned over and threw us back into the raging waters. In the days of Purim, when the Jews felt that they had successfully integrated into mainstream culture, under the very nose of a Jewish queen—the king was persuaded to issue forth a plan of genocide for the Jewish people.

Assimilation never cured prejudice. Not in the days of Purim, nor at any time in the future. It didn't even in 15th century Spain, where Jews converted to Christianity and yet still suffered from persecution under the vicious doctrine of *limpieza de sangre* ("purity of blood"), the forerunner of modern racial anti-Semitism. It didn't in 20th century Germany where Jews were often "more German" than the Germans. It didn't in the Modern State of Israel constructed as a secular democracy.

The historical truth remains that none of the above movements achieved their stated goals. The Holocaust made mockery of Jewish integration in the general humanistic world; Zionism created the State of Israel, which we cherish deeply, but did not put to rest the problems of anti-Semitism and still struggles to provide even the most basic security for its citizens. Israel still needs to fight for its "right" to exist. Stalin "cured" us of the "paradise" of Marxism and Socialism; the Enlightenment apparently did not sufficiently civilize us; secularism has deprived generations of direction and meaning, leaving our youth thirsty for identity and purpose[1].

OUR HOPE

"Had the ship not been nearby, we would have drowned," is how the Talmudic sage concludes the episode. What saved us during the time of Purim – and what has guaranteed our existence throughout our long and difficult history – was not forfeiting our identity and surrendering our truth; it was our animated relationship with the living G-d, the creator of heaven and earth, and our dedication to His Torah and Mitzvos that has allowed us to survive and thrive, till we reach the culmination of the voyage, speedily in our days[2].



Parshas Pekudei

SEEING THE BIG PICTURE

"אלה פקודי המשכן משכן העדות"

רש"י: נאמר כאן "המשכן משכן" — שתי פעמים רמז למקדש
שנתמשכן בשני חורבניו על עוונותיהן של ישראל

Rashi explains why the opening verse in this weeks Parsha contains the word mishkan twice- as a hint, a glimpse through the ages, for Klal Yisroel to know that in the future two Batei Mikdoshim will be destroyed because of their sins.

The question is.. Is this really the place and time to bring up such a subject?

We are starting out here, all starry eyed like newlyweds under the chuppah, a lifetime of hope and devotion ahead, why the austere hint of a checkered future?

The Baal Elef HaMagen explains by way of a parable.

R' Reuven needed to visit Africa on a dangerous trip. It was the late 1800's and the area was mostly uncharted territory.

He feared losing any valuables to bandits along the way. Instructing his family to help him prepare for the journey, they were to make sure that nothing of any worth except what he needed for essentials was packed along with his luggage. His gold pocket watch was left at home and he took only the cash he needed for the journey.

Imagine his surprise when at the first rest stop after entering the continent, he noticed a valuable ring with a large diamond that his family had neglected to remove from his suitcases.

It was too late to turn around, he resolved to pray that he remain safe for the rest of the journey and hid the gem in a carefully concealed place in his carry bag.

Boruch Hashem the trip was almost over and Reuven was safe and sound. Unfortunately, days before his return, he contracted a dangerous disease common to the desert cli-

mate.

Fallen sick, he was unable to secure a trustworthy doctor to cure him from this disease, for lack of funds. It was then that he remembered the diamond ring that had been "mistakenly" packed.

Using this ring as a mashkon, he pawned it in order to employ the services of the finest doctor.

Recovering slowly but surely, he was eventually well enough to earn enough money to redeem the ring and head back home again.

There is a famous psalm that references the destruction of the temple.

In King Davids musical instruction to Assaf, the musical conductor of the psalms, it was called a Mizmor, a song of joy. The Talmud asks, wouldn't it be more appropriate to call it a Kinah, a mournful dirge?

The answer given helps us shift our perspective from one of gloom and doom to eternal gratefulness.

Assaf was encouraged to sing shira, to rejoice that Hashem's anger was only vented on the wood and stones of the Bais Hamikdash and not on the Jewish people themselves, who though exiled, will one day return to their former glory.

Similarly, although Reuven's careful plans were not adhered to, potential tragedy was averted by what seemed to be a misguided moment and this "mistake" saved his very life.

There are no mistakes.

Everything that occurs is for our ultimate good

Think of all the anxiety, apprehension and worry that can be avoided by believing with all our heart that Hakadosh Baruch Hu, our loving Father wants only the best for us... Every single thing that happens to us is uniquely designed to not only save us from harm, but carries with it an unlimited bundle of goodness and love.

The earlier we realize this...the more blessed our lives will be.

Good Shabbos!

פרשת פקודי

במהות דין כלי המקדש



"ובצלאל בן אורי בן חור למטה יהודה עשה את כל אשר צוה ה' את משה" ומדייק רש"י ז"ל: אשר צוה אותו משה אין כתיב כאן, אלא כל אשר צוה ה' את משה, אפילו דברים שלא אמר לו רבו, הסכימה דעתו למה שנאמר למשה בסיני, כי משה צוה לבצלאל לעשות תחלה כלים ואחר כך משכן, אמר לו בצלאל, מנהג עולם לעשות תחלה בית ואחר כך משים כלים בתוכו, אמר לו כל שמעתי מפי הקב"ה, אמר לו משה בצל אל היית, כי בוודאי כך צוה לי הקב"ה, המשכן תחילה ואחר כך עשה כלים" עכ"ל לשונו והוא מברכות נה ע"א.

ההקשה מרן רי"ז הלוי סולובייציק זצוק"ל שאם הקב"ה ציונו לעשות משכן ואחר כך כלים אמאי שינה בציוויו לבצלאל כלים ואחר כך משכן?

כשהגרי"ז היה בחוץ לארץ בא לפניו אחד ופירש שיש קדושה שיוורדת מלמעלה למטה ויש קדושה שעולה מלמטה למעלה, ולכן משה שקדושתו מלמעלה, אמר לעשות כלים שהיא עיקר הקדושה ואחר כך משכן, ובצלאל שהיה למטה הבין שצריך לעשות משכן תחילה ואחר כך כלים שהקדושה עולה מלמטה למעלה, והעיד תלמידו שהיה נראה על מרן הגרי"ז שלא נכנסו הדברים לאזנו.

ואמר בזה מרן הגרי"ז דברים נפלאים ממש, על פי סוגיא סנהדרין (מז ע"ב) דפליגי אם הזמנה מילתא היא אם לא, כגון בהזמנת תיק לתפילין, אם בהזמנה לבד כבר חל עליה קדושת תשמישי קדושה בלי שישתמש בו, או דהזמנה לאו מילתא היא ואינו קדוש כי אם לכשישתמש בו לתפילין.

שבת שלום

דוד יהודה פירסטון

Stories of Reb Chaim Kanievsky

Rabbi Chaim Kanievsky – Add
“Achashverosh” to the Patient’s Name

Naamah Green

In the name of Rabbi Yehudah Yosefi, it is told that a young man recently approached Rabbi Chaim Kanievsky for a blessing.

The rabbi asked the young man for his name, and the young man replied: “Nimrod.”

In response, the rabbi said to him: “Nimrod? No, not Nimrod, rather “Shaltiel”.

Those who heard raised an eyebrow, knowing Rabbi Kanievsky's sensitivity to the name "Nimrod": Why did the rabbi choose to call the young man such a rare biblical name, “Shaltiel”?

The young man returned home and informed his parents that from now on his name would be Shaltiel. His mother said to him: "Not from today...already from the day of your circumcision, that's what we called you, but later we thought it was too old-fashioned so we changed it to Nimrod." Another story tells Rabbi Yosefi: A Jew came to Rabbi Kanievsky and told him about his father who was very sick, and asked him whether to add him a name as a *segulah* for a complete recovery. Rabbi Kanievsky's answer was: "Call him Antiochus."

When the questioner expressed his amazement, the rabbi replied: "Then Achashverosh". The questioner returned to his father and told him the Rabbi's response. The bed-ridden father burst into tears and admitted that he had converted without circumcision. Such conversion is not valid, and therefore, in fact he is a complete non-Jew...

Another story is told by Rabbi Reuven Reich, the son-in-law of the Lakewood Rosh Yeshiva. Decades ago a young boy who liked to photograph the holy *Tzaddikim* of the generation, came to the home of Rabbi Kanievsky.

He went into the rabbi's home and took a rare picture of the rabbi feeding a cat who came looking for food. After the photo was taken by the young man, Rabbi Kanievsky asked him to stop filming, but the young man continued to take more pictures. In response, Rabbi Kanievsky got upset and said, “that’s rude”, "I'm telling you to stop filming!" At this point the boy panicked, he opened the film (for those who remember what a film was ...) and burned all the pictures.

Twenty-five years passed since then, the

young man had already raised a family and was blessed with a bunch of boys. Before the Bar Mitzvah of one of his children he came to Rabbi Kanievsky's house and when he entered the rabbi's room, the rabbi looked at him and immediately said: "I've been searching for you for 25 years. You are the boy who photographed me feeding the cat; I wanted to ask forgiveness for getting angry with you".

How special is the fear of sin and the power of perception of such a great Sage, immersed in non-stop Torah learning the vast majority of the day.

The barber stopped working on Shabbat, and was amazed: His profits increased by 50 percent. Is it permissible to test G-d? What Did Rabbi Chaim Kanievsky have to say about the incident?

Daniel Goldstien

Rabbi Yitzchak Zilberstein said that when he once visited Rabbi Eliyahu Broide, Rabbi of the Ramat Hachayal neighborhood in Tel Aviv, Rabbi Broide introduced him to a Torah observant Jew with an interesting story.

"This man," Rabbi Broide said, "was a barber by profession, who kept his salon open on Friday nights. When I asked him why he desecrates Shabbat so blatantly, he explained that many pilots from the air force live in his neighborhood, and since they are busy all week with their flights, the only time they can get a haircut is on Friday night. Therefore there is no way he can close the barbershop during these hours".

Rabbi Broide added that he tried to persuade the man to close the barber shop on Shabbat for one month, and then calculate whether or not it caused him a loss. "I promise you that you will earn 30 percent more than you earned up until now," the rabbi said emphatically.

The barber decided to give it a try. After closing the barbershop on Friday nights for an entire month, he realized that his profits had grown, not only as the rabbi said, but by 50 percent ... Since then he and his family have become Torah observant.



Rabbi Zilberstein added: "I was very impressed by the story, and I wondered: Is it permissible to test G-d in such a way? After all it says (Deuteronomy 16:16) ‘you shall not test the Lord your G-d’.

Though it seems, when it comes to sanctifying the name of G-d, and together with prayer, it is permissible to do so, as Elijah the Prophet did on Mount Carmel.

Rabbi Zilberstein added that he approached his brother-in-law, the Holy Sage Rabbi Chaim Kanievsky with this question. Rabbi Kanievsky quoted a better source from Daniel Chapter 1: When the king said to feed Daniel bread, Daniel asked one of the ministers to feed him only seeds, suggesting a ten day trial to examine whether the seeds will sustain his body, just like meat.

"We see that when it comes to sanctifying G-d's Name it is permissible to test G-d. Especially when relating to Shabbat, which is the source of all blessing," concludes Rabbi Zilberstein.

ON BEING A YES MAN.. LESSONS FROM MORDECHAI HATZADIK

Most people do not like to be seen as obstructionist. There are those people who makes a meeting last too long with his "questions" or "potential roadblocks" in the plan you're discussing.

This is true in business as well as halacha. A chavrusa or even a Kehila who are always agreeing is reminiscent of a manager who when asked why he did not speak up during a meeting responded as follows, "Boss you are the captain of the ship, I let you steer the way." As much as his response may have been appreciated, the Boss told him, "If you see me steering for the rocks, please raise your hand and say something as you are also on this ship."

Mordechai Hatzadik refused to bow down to Haman. Chazal give us in the various midrashim a plethora of reasons why he may have been allowed to bow down and an equal number of explanations for why he did not bow down.

There were those during the story of Purim who felt that Mordechai actually put the Jewish people in danger by not bowing. Additionally, there is an indication at the end of the Megillah that while a majority of Jews ultimately recognized Mordechai Hatzadik, there were those who did not.

Mordechai as our true gedolim are meant to be was the antithesis of a Yes man. Mordechai did not look for a leniency or an excuse to deviate from following the will of Hashem as he understood it, and steadfastly refused to waver.

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UFARATZTA



LECHAIM!

In responding to L'chayim there are two versions:

A. L'chayim tovim ul'shalom, "for good life, and for peace." The reason for this blessing is that the first time drinking wine is mentioned in the Torah, there were undesirable results. "Noach..." also, the Tree of Knowledge was a grapevine. Therefore we extend the blessing that this wine be for a good life.

B. The Maggid of Mezritch* used to respond L'chayim velivracha. Once at a farbrengen, ** the Alter Rebbe*** responded L'chayim velivracha. After the farbrengen Chassidim discussed this expression, which they heard then for the first time. One chassid proposed: Since "When wine enters, the secret comes out," which in avoda**** signifies that the emotions are revealed, we need a b'racha for this; the expression is L'chayim velivracha, and

"Livracha" may be read, leiv racha -- a sensitive heart.

The Tzemach Tzedek commented: Such an interpretation could be proposed only by a chassid who has davened and labored in avoda for thirty years.

=== Hayom Yom: 28 Adar I

*Rebbe DovBer. He took over the leadership of the Baal-Shem-Tov. The Alter Rebbe, the founder of Chabad, was his youngest student.

**Seems like the concept of a farbrengen where people spend time together, singing, words of Torah, inspiring in Avodas Hashem bsimchah, starts with the Alter Rebbe.

***Baal haTanya v'Shulchan Oruch haRav

****Serving G-d

===merkazanash.com * Admur Shmuel, fourth Chabad Rebbe ** Admur MM, the Rebbe, seventh Chabad Rebbe

SEKOT



A Chelmer lady driver was about two hours from San Diego when she was flagged down by a man whose truck had broken down.

The man walked up to the car and asked, "Are you going to San Diego?"

"Sure," answered the Chelmer, "do you need a lift?"

"Not for me. I'll be spending the next three hours fixing my truck. My problem is I've got two chimpanzees in the back, which have to be taken to the San Diego Zoo. They're a bit stressed already so I don't want to keep them on the road all day. Could you possibly take them to the zoo for me? I'll give you \$100 for your trouble."

"I'd be happy to," said the Chelmer. So the two chimpanzees were ushered into the back seat of the Chelmer's car and carefully strapped into their seat belts. Off they went.

Five hours later, the truck driver was driving through the heart of San Diego when suddenly he was horrified!! There was the Chelmer woman walking down the street and holding hands with the two chimps, much to the amusement of a big crowd.

With a screech of brakes he pulled off the road and ran over to the Chelmer.

What in the world are you doing here?" he demanded. "I

gave you \$100 to take these chimpanzees to the zoo."

"Yes, I know you did," said the Chelmer, "but we had money left over -- so now we're going to Sea World."

There's this Chelmer out for a walk. He comes to a river and sees another Chelmer on the opposite bank. 'Yoo-hoo!' he shouts, 'How can I get to the other side?'

The second Chelmer looks up the river then down the river and shouts back, 'You ARE on the other side.'

A Russian, an American, and a Chelmer were talking one day.

The Russian said, 'We were the first in space!'

The American said, 'We were the first on the moon!'

The Chelmer said, 'So what? We're going to be the first on the sun!'

The Russian and the American looked at each other and shook their heads. 'You can't land on the sun, you fool! You'll burn up!' said the Russian.

To which the Chelmer replied, 'We're not stupid, you know. We're going at night!'



~Night Kolloel~

RABBI NACHUM SCHEINER

DAIRY BREAD THAT WAS ALREADY BAKED

We previously discussed that one is not allowed to bake milchiga or fleishiga bread.

What about if it was already baked? Can one still remedy the situation? In other words, will cutting it into small pieces or making a different shape help after it was already baked? This a big discussion in the acharonim, if the bread was already baked in a way that was not allowed, can we still allow its consumption by applying these heterim.

The Kreisi U'pleisi writes that his grandfather, Rav Leib Tzuntz, did allow this. The Kreisi U'pleisi himself only allows it, if there is also a combination with another possible heter. The Chavas Daas takes strong issue with this suggestion, and writes emphatically that it is too late; it has already become a food that is prohibited. The Pri Megadim and Pischei Teshuva also write that it should not be done.

We can suggest a possible explanation for this machlokes, based on a machlokes in regards to Bishul Akum – food that was cooked by a non-Jew. There is a machlokes in Shulchan Aruch if food cooked by a non-Jew makes the pot treif. Some explain that the question is if Chazal turned the food into something non-kosher, or they just said that one is forbidden to eat it. In other words, did they make an issur cheftza – a food that is forbidden, or did they make an issur gavra – a prohibition on the person to eat the food, but not something which has an effect on the food itself. If the food itself is assur, then the pot will become treif. But if the issur is only on the person – but the food itself is not affected – then it will be unnecessary to kosher the pot.

The same can be the question here, as

well. Did Chazal turn the bread into something non-kosher, or they just said that one is forbidden to eat it. If the bread itself is assur, then it will not help to fix it later. But if the issur is only on the person – but the food itself is not affected – then we can understand that it may be possible to fix it after the baking, as well.

Another nafka mina can be if the pan used to bake this bread needs to be koshered, just as there is a machlokes in regards to bishul akum. If the bread itself is assur, then the pan will also become treif. But if the issur is only on the person – but the bread itself is not “treif,” then it will be unnecessary to kosher the pan.

What is the halacha? Many acharonim (the Pri Megadim, the Pischei Teshuva, and the Aruch Hashulchan) rule stringently, that one is not allowed to fix it after the baking. The Pri Megadim proves this from the fact that Chazal state that the bread is forbidden, and do not add any clause that one can still fix it. It would seem clear that there is “no return.”

There are other acharonim (the Chachmas Adam, the Ksav Sofer, and the Yad Yehuda) who suggest a compromise, allowing it to be fixed, if it became milchig or fleishig by mistake. They suggest that the aforementioned proof of the Pri Megadim is only true when it was done intentionally; then it cannot be fixed. But if it happened unintentionally, it can still be fixed. The Chachmas Adam adds that he only allows fixing it afterwards, if it was unintentional and there is significant monetary loss involved.

SUMMARY

If the bread was already baked with dairy, most rule that it is too late to fix. Some allow fixing it if it was unintentional and there is significant monetary

loss involved.

COMMUNITY KOLLEL NEWS:

Both the Kollel Boker and the Night Kollel join in wishing a hearty mazal tov to our long-time and devoted members, Shlomo Yosef and Esther Malka Jundef, on the occasion of the bris of their son, this past Sunday. May they see much nachas!

Wishing You a Happy Adar Beis and a Wonderful Shabbos,

RABBI NACHUM SCHEINER



~Night Kolloel~

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