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## DILEMMA

**Hashem said to Moshe,  
 "Carve for yourself..." (34:1)**

*Hashem showed Moshe a block of sapphire and told him, "The trimmings should belong to you." From here Moshe became wealthy. (Rashi)*

*Rav Yochanan said, "Hashem rests his Shechina on someone who is strong, wealthy, wise... as we see by Moshe... he was wealthy as the posuk says, "Carve for yourself..." (Nedorim 38a)*

If one must be wealthy in order for Hashem to rest his Shechina upon him, why did Hashem wait until this point to make Moshe wealthy? Why didn't Hashem make Moshe wealthy earlier?

THE LAST SHABBOS EVENING  
 SHIURIM FOR THE SEASON  
 WILL BE NEXT WEEK

**\*\*MARK YOUR CALENDARS\*\***

## PARSHA INSIGHT

**Hashem gave Moshe the two Tablets of Testimony... (31:18)**

*Rebbi Yochanan taught, "In the beginning, Moshe was learning Torah and forgetting it, until Hashem gave it to him as a gift, as the posuk says, "Hashem gave Moshe the two Tablets..." (Nedorim 38a)*

Hashem knew that Moshe would need the Torah to be gifted to him. If so, asks Alshich, why did He make Moshe study it for forty days? Wasn't it a futile exercise?

*If a person says I did not work hard and I do understand the Torah, do not believe him... (Megilla 6b)*

The Iyun Yakov explains that Chazal learned this dictum from Moshe. A person must work hard in order to understand Torah.

With this thought, the Iyun Yakov answered as follows. Even though at the end Hashem had to gift the Torah to Moshe, Hashem wanted to show future generations that in order to properly understand Torah, one must put forth much effort.

Based on the thoughts of the Alshich, there may be another reason for Moshe studying the Torah for forty days. There are many benefits to Torah study. In addition to increasing one's knowledge, the Torah refines a person's character. Although Moshe didn't retain all that he had acquired in Torah, still the following lesson is learned - Torah study also refines a person's character.

Based on the following Chida, the Shvilei Pinchos offers another explanation as to why Moshe studied the Torah for forty days even though he wasn't able to retain it.

*Those forty days that Moshe was studying the Torah, Hashem revealed to him all the novel Torah thoughts that will be created over the generations. (Vayikra Rabba 22:1)*

If Moshe was taught all these thoughts, why didn't he teach them to Bnai Yisroel? Why is it necessary to wait for later generations to discover them, if Moshe could have taught them to us?

The Chida explains that Hashem wanted certain Torah thoughts to be revealed by people other than Moshe. He also designated specific times for them to be revealed. Even though people in previous generations were greater than those in later generations, new Torah thoughts were discovered at different times in history because their time to be exposed had finally arrived.

If these new concepts are not to be revealed until later generations, why did Hashem teach them to Moshe?

A fetus is taught the whole Torah and then made to forget it upon birth (Nida 30b). The reason is because it is most difficult for an undeveloped neshomo in an earthly body to comprehend Torah. Studying Torah in a mother's womb cultivates a neshomo to comprehend Torah even while in a physical state. Similarly, due to man being earthly, it would be most difficult for people to create new concepts in Torah if they had not been developed by Hashem's teaching them to Moshe.

However, Hashem made Moshe forget those novel ideas because a Talmid Chochom who knows a new concept must reveal it to the public (Sanhedrin 89a). Without Moshe's studying those new concepts beforehand, the foundation for their revelation never would have been plowed, thereby barring it from ever being able to be accepted by a person in his material cloak.

## A GLIMPSE OF GREATNESS

**Every man shall give... (30:12)**

Rav Isser Zalman Meltzer was learning with a few of his talmidim in his house. His wife was in the other room preparing some of Rav Isser Zalman's writings for print. Being a cold day, her hands became very cold, so she went to the kitchen and prepared a cup of tea to drink.

Suddenly, the cup slipped from her hands and broke on the floor. Rav Isser Zalman asked his wife, "Did a poor person approach you for money today and you did not respond?"

The Rebitzin was shocked and told her husband, "I was in the market today and a man approached me for money. I did not have change to give, so I went to one of the stores and asked for change. By the time I returned, he wasn't to be found. I searched for him and still could not find him."

Rav Isser Zalman told her, "When I heard the cup break, I knew you must have not given a poor person money. Cups usually do not break in this house. If it happened, it was a sign from Hashem."

**You shall observe the Shabbos... (31:14)**

*Yerushalayim and the Bais HaMikdosh were destroyed because Bnai Yisroel desecrated Shabbos. (Shabbos 119b)*

*The first Bais HaMikdosh was destroyed because Bnai Yisroel transgressed the three cardinal sins - idolatry, adultery and murder. (Yoma 9b)*

It seems that both reasons are necessary for the destruction of Yerushalayim and the Bais HaMikdosh. Why?

**Moshe brought the people forth from the camp toward Hashem and they stood under the mountain. (Yisro 19, 17)**

*Rav Avdimi bar Chama bar Chasa taught, "Hashem held a mountain over the heads of Bnai Yisroel and told them, "If you accept the Torah, fine; if not, 'shom' (there) you will be buried. Rav Acha bar Yakov said, "Bnai Yisroel now have an outstanding excuse for not complying with Torah laws and cannot be punished for transgressing them. They can excuse themselves by saying, "We never wanted to accept it; we were coerced." Rava says, "Even so, when Bnai Yisroel were saved in the time of Purim, they accepted the Torah willingly, as the posuk says "They accepted" (Esther 9). This acceptance dissolved their excuse." (Shabbos 88a)*

The story of Purim took place after the first Bais HaMikdosh was destroyed. Therefore, during the times of the first Bais HaMikdosh, according to Rav Acha bar Yakov's reason, Bnai Yisroel should be immune to punishment. If so, asks the Rashba, how could Hashem punish them by destroying the Bais HaMikdosh?

The Arvei Nachal answers both questions. Shabbos was commanded to Bnai Yisroel in Mora, which was before they reached Har Sinai (Sanhedrin 56b). Since Hashem did not coerce them at that time, their acceptance of Shabbos was of their own free will. For this reason, the only sin that Hashem was able to punish them was for chillul Shabbos. Once Hashem was punishing them, he was able to add the other sins into the equation, but on their own, the excuse of Rav Acha bar Yakov would be relevant.

On Yom Tov that falls on Shabbos, the word "b'ahava" is inserted in Kiddush and Shemone Esrai as a reference to Shabbos. Why? Shabbos was one of the few mitzvos that Bnai Yisroel were not forced to accept, as they were given in Mora, therefore we view it as a mitzva given and accepted with love.

**RAFFLE RULES:**

**Month of Shevat/Adar:  
iHome Alarm Clock**  
(connects with your audio device)

**PIRCHEI**

**\*\*There is no Pirchei  
This Week\*\***

**AVOS UBONIM**

**Grades 3 – 8**  
**ONE LOCATION**  
**8:10 - 8:55:** Zichron Chaim  
(2203 S. Green Rd.)  
**GRAND RAFFLE**

**BULLETIN**

**MAZEL TOV**  
♦ Rabbi and Mrs. Chaim Simcha Elias on the Bar Mitzva of Shmuel Yitzchok  
♦ Rabbi and Mrs. Yossi Klein on the birth of a boy  
♦ Rabbi and Mrs. Aharon Kunda on the birth of a boy  
♦ Mr. and Mrs. Yechiel Schonfeld on the birth of a boy  
**CONDOLENCES**  
♦ Ben-Tor family on the passing of Mr. Barak Ben-Tor

**TORAH RIDDLE**

How does this parsha cause the Kohen Gadol to dress and undress on Yom Kippur?  
**Last week's riddle:**  
Which kohen, besides Aaron and his sons, needed to be anointed as a kohen?  
**Answer:** Pinchos  
**Congratulations to:** Hunger family, Ronen Lowenthal, Neil Parks, Tani Rudolph, Tuli Stoll

**BNOS**

**2:30 - 3:30**  
**K:** Shaina Perlstein 2437 White  
**1:** Malka Stoll 2542 Claver  
**2-3:** Sarah Israeli 2542 Lafayette  
**4:** Dina Nisenbaum 2362 Milton  
**5:00 - 6:00**  
**5-6:** Shalva Davidovitch 14385 Washington

**WHO AM I?**

**(A Torah Personality)**

1. I am additional life
2. I was known for being thoughtful of others
3. I was the father of the court
4. My Rebbi was the writer not the signer
5. Wisdom of Life

**Last week's clues:** I was known as a Gaon, I was not a flower, I was not the King of Mitzrayim, I was the Rov with the Happy Light, I knew & constantly reviewed all of Torah.

**Answer:** R' Yosef Rosen - the Rogachover Gaon - whose yartzeit was 11 Adar. He was a Rov in Dvinsk along with Rav Meir Simcha - the Ohr Sameiach. I was known for my memory and continuous reviewing of Torah.

**Congratulations to:** Hunger family

**(Related to the Week)**

1. I am for belief
2. I am for Hashem's Ways
3. I am for obligation
4. I equal four

**Last week's clues:** Created lights, Gave answers, In the fold, I was only for the first Bais HaMikdosh. **Answer:** The Urim V'Tumim

**Congratulations to:** Abramowitz family, Meir, Tzipori and Ahuva Malcmacher, Shauli Farkas, Neil Parks, Reuven Schlanger, Tuli Stoll, Noah Wolfson