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DR. & MRS.
YITZCHOK KLETTER
IN MEMORY OF
HER FATHER**
בן ציון בן חיים שמואל-ל"ע
ON HIS 8TH YARTZEIT
א' אדר ב'

DILEMMA

You shall not kindle fire in any of your dwellings on the Shabbos day. (35:3)

The prohibition of kindling a fire is listed separately from the other prohibited work on Shabbos. This is to teach that one does not need to transgress all the prohibited activity on Shabbos in order to be considered as if he desecrated Shabbos. Rather, just like when one only kindles a fire he is considered a transgressor of Shabbos, so too when one transgresses any singular prohibition of Shabbos activity, he is considered a desecrator of Shabbos. (Yevomos 6b)

“On the eighth day,” teaches that even if the eighth day is on Shabbos, one must circumcise his son. (Shabbos 132a)

According to the original thought of the Gemora in Yevomos that one is considered a desecrator of Shabbos only when one performs all thirty nine melochos, why would one entertain the thought that Bris Mila could not be performed on Shabbos - isn't it only one of the melochos?

PARSHA INSIGHT

Moshe assembled the entire assembly of Bnai Yisroel and said to them, “These are the things that Hashem commanded to do...” (35:1)

Why does the Torah juxtapose Moshe assembling Bnai Yisroel to his relating to them the commandments of Hashem?

Great is the attribute of peace - it was only bestowed upon those who are righteous and not the portion of those who are wicked. (Yalkut Shimoni Naso 711)

Rav Aryeh Levin zt”l explains as follows. One of the main objectives of a leader in Bnai Yisroel is to ensure that peace should reign among the people. However, peace is only possible when the Will of Hashem is being fulfilled. When Bnai Yisroel are not fulfilling the Words of Hashem, peace among themselves can never be achieved.

Moshe wanted to assemble Klal Yisroel into one group because it is the required ingredient necessary in order to teach them the commands of Hashem.

With this point, the lesson of Hillel in Avos (1:12) can be explained. *“One should be one of the disciples of Aaron - a person who loves peace and pursues peace, loves people and brings them closer to Torah.”*

Peace and loving people seem to go hand in hand. However, why does Hillel include “and bring them closer to Torah?” What connection does bringing people closer to Torah have to do with love and peace?

According to Rav Aryeh Levin’s explanation, the connection between the two issues can be easily understood. The only method to attain peace and for reaching true love among people is when it is in the framework of Torah, with a connection to Hashem. On the other hand, if there is no goal to get close to Hashem, then true peace can never be attained.

With the premise that a Torah framework is imperative before conducting peace initiatives, we can understand the Chasam Sofer’s novel insight as to why pursuing peace is one of the character traits of Aaron’s disciples. Simply understood, one should chase after peace in order to attain it. The Chasam Sofer offers an original interpretation. There are times when one must chase peace away. If it is peace outside of the framework of coming closer to Hashem, one should chase it away from his environment because it will not be everlasting, and on the contrary it will be destructive to a person’s spirituality.

A GLIMPSE OF GREATNESS

Every wise-hearted woman... (35:25)

Rav Elya Lopian zt”l related the following story. “During World War I, the economy was very bad, with putting food on the table very difficult. My wife and I were constantly hungry. It had become the norm for families to call their sons home from Yeshiva in order to help out by going to work.”

“The neighbors would ask my wife, “Why do you go hungry? Call a couple of your boys home to help out.” My wife refused and told them, “I do not want them to come to assist me now. I know that there will be a time when I will need their help more than I need it now. I want to have sons who will bring me nachas and merits when I leave this world and do not have the ability to generate my own zechusim.”

When his wife passed way, Rav Elya said - Our nine boys were able to say kaddish, learn and perform mitzvos properly in her merit and gain for her immeasurable zechusim for having raised such outstanding Torah scholars as sons.”

Moshe assembled the entire assembly of Bnai Yisroel... (35:1)

The day after Yom Kippur when Moshe had descended from the mountain. (Rashi)

Why did Rashi feel that it was important to note that Moshe gathered Bnai Yisroel after he descended from the mountain on Yom Kippur? Understanding the difference between the conduct of Moshe and Shmuel HaNovi will explain the reason why Moshe waited until after Yom Kippur to gather Bnai Yisroel.

Shmuel Hanovi travelled from city to city to teach Torah to Bnai Yisroel (Shmuel I 7:17). On the other hand, Moshe gathered Bnai Yisroel together when he wanted to speak with them. Scoffers would say that Shmuel was more humble than Moshe because he travelled to the people, while Moshe called them to him. However, the Torah testifies that Moshe was the most humble person to ever live (Beha'aloscha 12:3). Why was there a difference in their methods?

The Peninim Yekorim answers that Moshe had the status of a King, while Shmuel HaNovi had the status of a Torah scholar. There are halachic implications which determine the difference in conduct between these two statuses. A King cannot forgo on his honor, while a Torah Scholar is permitted to forgo on his honor. Shmuel was allowed to diminish himself in order to travel to disseminate Torah. On the other hand, Moshe was required to retain the honor of a monarchy, which does not allow for a King to travel. Therefore, Bnai Yisroel had to travel to him.

When Bnai Yisroel sinned with the Golden Calf, Hashem told Moshe, "Go down" (32:7), meaning that "You are being demoted from your position as King." (Berochos 32a)

When Hashem said, "I have forgiven Bnai Yisroel according to your (Moshe's) words," He was re-instating him as King.

Rashi found it necessary to tell us that this Parsha was said after Yom Kippur because that was when Moshe's request for forgiveness was granted. At this point, Moshe had to gather Bnai Yisroel to him rather than travel to them because he had just reassumed the position of King.

RAFFLE RULES:

**Month of Shevat/Adar:
iHome Alarm Clock**

(connects with your audio device)

FRIDAY NIGHT SHIRUM

Beachwood:

8:50 - **Parsha** 2464 Brentwood
Rabbi & Mrs. Pinchos Klahr

BNOS

2:30 - 3:30

K: Sikowitz 2438 Milton
1: Etyy Aron 14455 Summerfield
2-3: Tzippy Chafetz 2585 Lafayette
4: Rivkah & Rachel Clements
2460 S. Green

BULLETIN

MAZEL TOV

- ◆ Rabbi and Mrs. Moshe Freedman on the marriage of Simcha
- ◆ Rabbi and Mrs. Avrohom Matitia on the marriage of Yitzchok / Mrs. Edith Matitia
- ◆ Mr. and Mrs. Lenny Glazer on the marriage of Leah
- ◆ Rabbi and Mrs. Yehuda Jakobowitz on the engagement of Rochie Mrs. Hensha Jakobowitz

Rabbi and Mrs. Yosef Chaim Bressler invite the community to a kiddush in their home 2507 Milton in honor of the birth of their daughter

CONDOLENCES

- ◆ Roller family on the passing of Mrs. Cyndi Roller
- ◆ Mr. Yuval Rov on the passing of his father

TORAH RIDDLE

When do we learn the same parsha two weeks in a row?

Last week's riddle:

How does this parsha cause the Kohen Gadol to dress and undress on Yom Kippur?

Answer: The Kohen Gadol could not wear gold garments into the Kodesh hakodishim, since gold was used for the cheit ha'eigel (the golden calf). Therefore, on yom Kippur he needed to change into the "white garments" before entering the Kodesh Hakodoshim.

PIRCHEI

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

WHO AM I?

(A Torah Personality)

1. I was enlightening
2. I was older even though I didn't reach 70
3. Don't confuse me with converts
4. I created mountains
5. I lost a "baker's dozen" of kids

Last week's clues I am additional life, I was known for being thoughtful of others, I was the father of the court, My Rebbi was the writer not the signer, Wisdom of Life.

Answer: R' Yosef Chaim Sonnenfeld whose yartzeit is 19 Adar. He was known for helping out those in need, he was once late coming home from Shacharis and he was found drawing water for two children whose parents were ill. He was the Av Beis Din. His Rebbi was the K'sav Sofer. He wrote the sefer Chochmas Chaim.

Congratulations to: Yerachmiel Diamond, Hunger family, Ronen Lowenthal

(Related to the Week)

1. Start me early and finish me late
2. I was last week and this week
3. Kill those who fulfill me
4. Kill those who don't fulfill me

Last week's clues: I am for belief, I am for Hashem's Ways, I am for obligation, I equal four.

Answer: 13