



Family TORAH JOURNAL

PARSHA PERSPECTIVES

RABBI CHONA MUSER



The parshios of Vayakhel and Pekudei discuss different parts of the Mishkan, including the *Choshen* (breastplate) worn on the chest of the Kohen Gadol. Rashi tells us how Aharon, the first Kohen Gadol, merited this special adornment. Hashem told Moshe that he should return to Mitzrayim where he would be the messenger to redeem the Bnei Yisroel. Moshe declined because he thought that his older brother Aharon would feel slighted. After a week-long conversation, Hashem told Moshe not to worry because "Aharon is coming to greet you and he is glad in his heart." Rashi explains that because of these feelings of happiness, Aharon merited to wear the *Choshen* over his heart.

We learn from Rashi that acquiring something spiritual is different from acquiring something material. Material acquisitions are obtained through the work that we invest on our own behalf, while spiritual acquisitions are obtained through actions done on behalf of others. Aharon not only removed all feelings of jealousy from his heart, he also felt true happiness that his brother was rising to greatness. It was through these feelings that he merited to wear the *Choshen* over his heart.

We see this idea in numerous episodes in the Torah. Shem's descendants merited the mitzvah of *tzitzis* because of the sensitivity that Shem had when covering his father Noach. Sarah and Rochel both overcame their natural feelings of jealousy by allowing their maidservants to marry their husband in the hope that they would merit children as a result. Similarly, the Jewish supervisors in Mitzrayim were later chosen for the *Sanhedrin* as a reward for their selflessness. When the Jews could not complete their daily quota of bricks, these supervisors accepted the beatings meant for their workers. The way to acquire a spiritual appointment is by giving of oneself for another person's benefit.

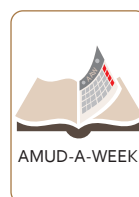
In Parshas Vayeira, Avraham davened for the household of Avimelech to recover from their temporary state of barrenness. Immediately afterward, the Torah informs us of the birth of Yitzchok. Chazal learn from the connection of these two events that when a person davens for someone else while he himself needs that salvation, he merits the salvation first. When a person overlooks his own needs and puts his heart and soul into davening for another person's needs, he demonstrates the self-sacrifice necessary to obtain that which he himself lacks.



AMUD-A-WEEK SCHEDULE ERUCHIN 4A

Short & Sweet - Rabbi Yitzchok Shimon Hess

Maggid Shiur of the Amud - Rabbi Eliyahu Chaim Goldstone



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ZMANIM CANDLELIGHTING: 6:52 SOF ZMAN KRIAS SHEMA MA: 9:29 GRA: 10:09 AM
SHABBOS ENDS 7:56 PM RABBEINU TAM: 8:24 PM

Short & Sweet

RABBI YITZCHOK SHIMON HESS



“וכל הנשים אשר נשא לבן אתנה בחכמה טוו את” העדים All the women whose hearts inspired them with wisdom spun the goat hair. Rashi explains that spinning goat hair is a complicated trade, as the hair was spun while still attached to the goat, consequently, requiring great wisdom.

R' Yonason Eibeshitz offers another explanation as to why the Torah writes that specifically the women “whose hearts inspired them with wisdom” did this task. Among the many women who wished to participate in the work of the Mishkan were those who were *tamei*, ritually impure, and unable to participate, lest they cause the articles of the Mishkan to become *tamei*. Some of them resigned themselves to their fate; they were unable to assist with construction of the Mishkan. However, those whose hearts inspired them found a way to participate even in this circumstance. The halacha is that a live animal cannot become *tamei*. These women, out of their greatly inspired wisdom, managed to spin the hair while it was still attached to the animal so it couldn't become *tamei*, and therefore they could still participate in the work of the Mishkan!

What Would You Say?

RABBI ELIYAHU CHAIM GOLDSTONE



Recap: Shmeil was jailed for a short time, due to an embezzlement charge, though eventually exonerated. Was he obligated to have a mezuzah on the door to his jail cell?

Answer: The Gemara at the beginning of Yoma (10b) writes that the room that the Kohen Gadol dwells in for the week before Yom Kippur had a mezuzah to show that it was not a jail cell. It is clear from the Gemara that jail cells do not have mezuzahs. However, one may question why a mezuzah is unnecessary, especially if someone is going to be there for an extended period of time. A rental outside of Eretz Yisroel does not need a mezuzah if it is rented for less than thirty days. If the residence is in Eretz Yisroel, it would be obligated in mezuzah even if it is rented for a shorter time. The S'dei Chemed (Mem #118) explains that any residence that a person wishes to vacate as soon as possible is not considered a proper residence. Therefore, even if someone is going to spend an extended period of time behind bars, since he does not desire to be there, it's not considered a proper residence and not subject to the requirement of mezuzah. (See also Beis Hillel (Yoreh Deah 286), Ohr Sameach (Mezuzah 6,6), and Chida in Chaim Sha'al (vol. 2 #22), as well as Pesach Aynaim (Yoma 10b) regarding the discussion about a quarantine camp.) Therefore, Shmeil was not required to have a mezuzah on his jail cell, as he was only there a short time, as well as his desire to be released, which ensured the cell never became a proper residence.

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Kasha Korner

RABBI CHEZKY FREUND



Which mitzvah has been mentioned seven times in the last seven Parshios?

LAST WEEK'S KASHA:

Q. With Purim behind us, I noticed I was seeing a lot of copycats and doubles. What specific aveiros in the Torah are there regarding not copying something?

A: There were a number of answers submitted to this question:

1. Copying the anointing oil
2. Copying the temple incense
3. Copying the ways of a non-Jew (idolaters)
4. Copying the vessels of the temple (ex. the menorah)

Congratulations: Moishe Staum, Noah Jacob, J.V. and Miriam Granik

Got an answer? Email cfreund@stlkollel.com

Short Story

The Effect of Standing up for What's Right

Rav Shimon Schwab once had the opportunity to spend Shabbos with the Chofetz Chaim. He asked Rav Schwab if he was a Kohen or Levi. Rav Schwab replied that he was neither, he was a Yisrael. The Chofetz Chaim answered, "What a pity. When Mashiach comes, the Kohanim and Leviim will be separated from the rest of Beni Yisroel. As a kohen, I will be able to perform the avodah, and all the Yisraelim will want to come close to see what's happening, but the Leviim won't let them. Do you know why I'm a kohen and you're not? Over 3000 years ago, when the Jews were serving the golden calf, Moshe Rabbeinu called out "Whoever is with Hashem come to me." MY grandfather came running, and YOURS did not. That is why only Shevet Levi has the honor to serve in the Beis Hamikdash."

The Chofetz Chaim concluded, "There are always times in life when someone is called to stand up for his Yiddishkeit. These opportunities are extremely important to a person. So important, that the choices he makes at those times could potentially have an effect that will last far into the future. We must grab those chances and make the most of them. Be proud of who you are and don't be concerned about what anyone else might think."

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