



FROM R' ZALMA'LE OF VOLOZHIN

ALTER RAUBVOGEL

Collateral Damage

These are the reckonings of the Mishkan (Tabernacle), the Mishkan of Testimony, which were reckoned at Moshe's request... (38:21)

[The Torah says the word "Mishkan"] twice—an allusion to the Temple, which twice was "collected as collateral" against the Jews' sins. [The Hebrew word *Mishkan* can also be pronounced *mashkon*, "collateral".] (Rashi, quoting Midrash Tanchuma)

IF THE TWO TEMPLES WERE TAKEN FROM US merely as a collateral, then why not take this analogy to its logical conclusion? According to the laws of collaterals and securities, Hashem is long past due in returning our Temples to us!

If you take your fellow's garment as a security, return it to him before sunset. (22:25)

Unfortunately, there is a catch:

...If he cries out to me I'll listen, for I am compassionate. (22:26)

We must take a good, hard look at ourselves. Have we really cried out, to the point that Hashem's mercy will be stirred and He'll return our Temples?

Go Beyond the Clouds

The cloud covered the Tent of Meeting, and Hashem's glory filled the Mishkan (Tabernacle). Moshe couldn't enter the Tent of Meeting... (40:34)

RASHI'S COMMENTARY QUOTES A QUESTION, and its answer, from Midrash Toras Kohanim:

[But] a different verse (B'midbar 7:89) says, "Moshe entered the Tent of Meeting!" A third passage (40:34) comes to reconcile the [first] two: "...for the cloud rested upon it." Based on this, I would say that whenever the cloud was on [the Mishkan], he could not enter; if the cloud left, he could enter and speak with [Hashem].

In *Darash Moshe*, Rav Moshe Feinstein notes that the Talmud asks a similar question, but offers two different answers:

Rabbi Z'rika pointed out a contradiction between two verses, before Rabbi Elazar... It's written [in the Torah], "Moshe couldn't enter the Tent, for the cloud rested upon it." Yet it's [also] written (24:18), "Moshe came into the cloud [which covered Mount Sinai]." [His resolution:] This teaches that the Holy One, blessed be He,

grabbed Moshe and brought him into the cloud.

In Rabbi Yishmael's yeshiva, it was taught: Here (24:18) it says "into," and elsewhere (14:16 and 14:22) it also says "into"—"The Children of Israel came into the sea." Just as in that case there was a path, as it's written (14:22), "The waters were a wall to them, to their right and to their left," here (at Sinai) there was also a path. (Yoma 4b)

Rav Moshe finds a lesson in each of these three answers.

Sometimes a person finds that obstacles block the way to his spiritual goals, as if there were a dense fog preventing him from seeing how to perform certain mitzvos or how to understand the Torah.

Don't fight those clouds, says Rav Moshe. Who knows what kind of shape you'll be in when you emerge from the haze? Instead, look for a path you can follow, through the cloud, to the other side, a way to stay focused on the task or concept at hand until the fog lifts on its own.

If that isn't practical, try to approach your goal from a different angle, bypassing any obstacles completely.

If even that can't be done, and you

— CONTINUES ON NEXT PAGE —>

FROM P'NINIM, BY RABBI YOSEF BERGER

The Multifaceted Shabbos

...And behold, the skin of Moshe's face shone! (34:30)

On six days your work will be done, but the seventh day shall be holy for you, a day of complete rest for Hashem... (35:2)

BA'AL HATURIM EXPLAINS THE JUXTAPOSITION of the radiance of Moshe's face and Shabbos, by citing the Midrash:

One's countenance on Shabbos is unlike one's countenance during the week. (B'reishis Rabbah 11:2)

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At the Kollel

KEY: 🖐️ Beginners 🖐️🖐️ Intermediate 🖐️🖐️🖐️ Advanced 🚺🚻 for men and women

Looking for a chavrusa? See Coordinator Rabbi Chaim Heinemann!
Chavrusos are available noon–1 PM on weekdays, and 8–9:45 PM Sun.–Thurs.

Sunday *Free brunch!*

🖐️🖐️🖐️ **America Runs on Torah**
(Jewish Law & Parasha)
Rabbis Dani Schon
and Yisroel Kaufman.....10 AM
Grand Deluxe breakfast served

Tuesday

🚺🚻🖐️ **Partners in Torah
at the Mayerson JCC**
Rabbi Binyamin Teitelbaum.....8 PM

Wednesday

🚺🚻🖐️ **Torah Treasures for
Seniors at the Mayerson JCC**
Rabbi Yitzchok Preis..... 10:30–11:15 AM

🚺🚻🖐️ **Downtown Lunch-n-Learn
at Strauss & Troy**
Rabbi Yitzchok Preis..... 12–1 PM

Thursday

🖐️🖐️🖐️ **Halacha** (based on the parasha)
Rabbi Chaim Heinemann.....9:10–10 PM
Homemade refreshments served

⚠️ Minyanim Daylight Time

Shacharis
Sunday8:15 AM
Monday–Friday7:20 AM
ShabbosN/A

Mincha
Sunday–Thursday.....5:45 PM
Shabbos5:30 PM

Ma'ariv
In the Beis Midrash:
Sunday–Wednesday9:45 PM
Thursday..... 10 PM
ShabbosN/A

Every Day

🖐️ **“Dirshu” Gemara Shiur**
(Maseches B'choros)
Rabbi Yitzchok Preis.....
Sunday 7:15–8:15 AM
Monday–Friday 5:50–6:45 AM

🖐️🖐️ **Kollel Yisgaber K'ari**
(amud-a-day of Mishnah B'rurah)
Rabbi Chaim Heinemann.....
Monday–Friday 6:55–7:20 AM

🖐️🖐️ **Kitzur Shuchan Aruch**
Live video conference!
Rabbi Dani Schon.....
Monday–Friday 12:05–12:20 PM

🖐️ **Daf Yomi**
Rabbi Meir Minster.....
Sunday–Thursday 8–8:45 PM
Shabbos (at CZE) 1:00 pre-mincha

🖐️🖐️ **Nightly Halacha Chabura**
Rabbis Dani Schon
& Binyamin Teitelbaum
Monday–Thursday 9–9:45 PM

Chavrusa Learning
(private & small groups).....times vary

Multifaceted Shabbos CONTINUED

In other words, Shabbos itself infuses a person with so much renewal and vitality that his face literally becomes different, more radiant.

This is so much so that *S'fas Emes* uses this idea to explain a well-known law. At meals during the week after a wedding, we do not say the *Sheva B'rachos* unless a “new face,” i.e. someone who was not at any of the previous meals, is present. However, Shabbos is the exception; even if there are no “new faces” at a Shabbos meal, we still may say the *Sheva B'rachos*. Why? Because, as the aforementioned Midrash says, Hashem blesses man's face with a shinier countenance on Shabbos than what he has the rest of the week. Therefore, each and every same-old face at a Shabbos *Sheva B'rachos* may be considered to be a “new face!” 🖐️

Go Beyond the Clouds CONTINUED

have no choice but to confront the haze in front of you, Rav Moshe says to follow the example of Nachshon ben Aminadav:

Rabbi Meir used to say, “As Israel stood by the sea [just before it split], the Tribes were arguing with each other, [each one saying] ‘I will go in first!’”...

Rabbi Yehuda said to him, “It didn't happen that way. [Each tribe] said, ‘I'm *not* going into the sea first!’ ...Nachshon ben Aminadav leaped forward and went into the sea first...” (Talmud, Sotah 37a)

“The Children of Israel entered the sea, on dry land.” (14:22) The better members of Israel went into the sea immediately, even though they didn't yet see dry

land [on which to walk]—they nevertheless believed in Hashem and entered the sea, and afterward they saw dry land, and for them “the waters were a wall,” to protect them... (*K'li Yakar*)

Nachshon, in his complete faith, believed that if Hashem said the way forward was through the sea, that was the way to go—even if he couldn't see any possible way to pull it off! Hashem would make it work.

That, says Rav Moshe, is how we all should approach the tasks, and tests, that Hashem puts before us. If Hashem wants something to get done, He will help us and make sure everything works out. Our job is to go through the motions, regardless of any water—or clouds—in the way. 🖐️