

DELVING DEEPER

GUEST CONTRIBUTOR RABBI ADI ROLAND

Paying for the Ship, but Missing the Boat

The *N'si'im* (the leaders of the Tribes) brought onyx stones and stones for the settings, for the *Ephod* (the High Priest's apron) and the breastplate. (35:27)

Rashi quotes a very famous Midrash:

Rabbi Nossan says, why did the *N'si'im* donate at the beginning of the altar's inauguration, but not at the beginning of the building of the *Mishkan* (the Tabernacle)?

[When the collection for the *Mishkan* was made, the *N'si'im*] said, "Let the congregation donate whatever they will donate, and whatever

is lacking we will compensate for." When the congregation donated everything [that was needed]... they said, "What can we do?" They brought onyx stones, etc... [and] that's why they donated first during the altar's inauguration.

Because they had been negligent [and hadn't brought donations for the *Mishkan* right away, the Torah] omitted a letter from [the word] *N'si'im*.

➡ CONTINUES ON NEXT PAGE ➡

A TIMELY HALACHA

RABBI CHAIM HEINEMANN

Many people choose to spend Pesach in a hotel, or with family, and they end up selling their houses, along with all their *chametz* (leaven), to non-Jews. Is this permissible in Jewish law?

We all know that a Jew is not allowed to own *chametz* on Pesach. By either destroying it (e.g., burning it, flushing it down a toilet, or throwing it into a river) or selling it to a non-Jew beforehand, one fulfills his basic obligation to get rid of it, and he will not transgress the original, Biblical prohibition.

However, in practice, it isn't that simple.

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A RIDDLE FOR YOU

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What three characteristics do the Hebrew letters *mem* and *noon* share? One is also shared by three other Hebrew letters; one is also shared by one other Hebrew letter; and one is unique to these two.

The answer will appear next week..

LAST WEEK'S RIDDLE:

Q Where in the Torah do five two-letter words appear consecutively?

A *No'ach ess Sheim ess Cham*
(B'reishis 5:32)

Ki gam zeh lach bein (ibid. 35:17)

Ki yad al keis Kah (Sh'mos 17:16) 📖

MAZAL TOV!

- To Rabbi Moshe Dovid & Shoshana Zeffren, on the birth of a boy.
- To Rabbi Minster and Solomon Lazarus, who completed Talmud Maseches Megillah.
- To Rabbi Soroka and Ari Rubinoff, who completed Mishnayos Maseches Brachos.
- To Rabbi Heinemann and David Bienenfeld, who completed M. Avos, in depth.

THIS WEEK IN JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On 27 Adar, 5696 (1936), an amended version of a bill, banning the slaughter of animals which had not been stunned by a blow to the head, passed the lower house of the Polish Parliament (the Sejm). The original bill had banned such slaughtering under any conditions. However, after Jewish protest that this was unconstitutional—because it restricted their right to practice religion—the bill was amended to permit ritual slaughter of meat, for consumption by the Jewish community alone. However, such slaughter was to be severely regulated by the government, so as not to exceed the amount of meat needed by the community. Previously, Jewish slaughterhouses had dominated the meat market in Warsaw, to the extent that only kosher meat was available to the public! The "Law Concerning the Slaughter of Farm Animals in Slaughterhouses" was passed by the Senate six days later.

The proponents of the original bill persisted in their effort to ban all ritual slaughter, but the bill was never passed because of the outbreak of WWII. 📖

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A TIMELY HALACHA

(CONTINUED)

Our Sages obligated each person to search for *chametz* on the night before Pesach (or the night before leaving town before Pesach, although no blessing is recited before such an early search). According to many authorities (see M.B. 436 27, 32), that ordinance does not change because of the circumstances—so one is required to search for *chametz* even if he won't own it later, when the Pesach prohibition takes effect. Consequently, selling a house to a non-Jew does not free its owner from his personal obligation to search for *chametz*.

There are a few ways to solve this issue:

- 1) Arrange for the sale to take effect on 13 Nissan, two days before Pesach, and either
 - a) Set aside one room in the house, even a small one, which will not be sold to a non-Jew. That room should be cleaned thoroughly and searched for *chametz* (either on the night before Pesach, with the proper blessing, or the night before he leaves town, without a blessing).
 - b) "Rent" the room in which he is staying for Pesach from his host, with a transaction that's valid in Jewish law, and search for *chametz* in that room at the normal time.
- 2) One can appoint an agent (a *shaliach*) to search his home on the night before Yom Tov, on his behalf. The *shaliach* should recite the blessing.

If family members will stay in the house for Pesach, or friends will continue eating *chametz* there till Pesach, the *shaliach* option is the only acceptable choice. 

GREAT ACTS OF SIMPLE PEOPLE

BEN HAD NEVER QUITE FIT INTO HIS FAMILY. Growing up in a Shabbos-observant home, he had struggled with the minutiae of Torah law. Over the years, he had grown distant from his upbringing and estranged from his community.

During his travels, he somehow found himself with a group of friends in a yeshiva in Israel, living a life of partying and fun.

One Saturday night, Ben heard a fierce pounding on his door. It was a rabbi from the yeshiva, urging him to come. Tragically,

At the Kollel

EVERY DAY

EVERY WEEK

 **"Dirshu" Gemara Shiur**
(Maseches Y'vamos)

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

 **Daf Yomi**

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

  **Night Seder Chabura**

in the Annex Library
(Maseches Avodah Zara)
led by Rabbi Tzvi Fishman

Sunday–Thursday 9–9:50 PM
followed by *Ma'ariv* at 9:50

KEY:  Beginners  Intermediate  Advanced  for men and women

Chavrusos are available for private and group learning—

speak to Rabbi Chaim Heinemann! weekdays noon–1 PM • Sun.–Thurs. 8–9:45 PM

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Paying, but Missing... CONTINUED


Anyone with experience in fundraising will tell you, "I'll take that type of benefactor any day! To have someone foot the rest of the bill—why not?" Why is the Midrash critical of the Nesi'im's actions, when their intentions were clearly noble?

To best understand what exactly their negligence was, one has to understand the purpose of the Mishkan.

After the Sin of the Golden Calf, the Children of Israel clearly dropped out of favor in G-d's Eyes, as it were. The command, afterward, to build the Mishkan was a clear sign to them, and to the rest of the world, that Hashem had forgiven their actions and was willing to reside among them. (See Rashi's commentary to Sh'mos 38,:21.) When the Children of Israel heard this, they quickly donated all the material needed, and

they were able to build the entire Mishkan in a period of just slightly over two months (P'sikta Rabbasi 6:5)! That's how eager they were to have G-d's Presence among them.

The N'si'im didn't fully understand this point, and they felt it better that everybody else donate first; they would contribute afterwards. As leaders of their respective tribes, they should have been the first to donate, showing through their actions their yearning for forgiveness and closeness to Hashem's Presence. Not donating first showed an ever-so-slight negligence on their part, resulting in one letter being deleted from their name.

The N'si'im might have been able to pay for the whole project between themselves, but the Midrash tells us that they clearly missed the boat! 

three young yeshiva students had just been involved in a fatal car accident in America. The father of one of the victims, whose son had once been Ben's friend, was in Israel and had requested to see him.

Dragging his feet, Ben followed the rabbi through the streets and up some stairs into an apartment, where a devastated father appeared to be waiting for him.

Through sobbing and tears, the man cried, "I don't know why my son had to die. But I do know one thing: He did not die for

no reason... Ben, I know you were once a regular yeshiva boy. I beg you to make sure my son's death was not in vain. Think about this. Think about how short life is."

Years passed after that encounter, and Ben slowly returned to his roots. He would forever say what gave him the push to return was that moment, when a father, in his moment of greatest pain, could think only about someone else. 