

SPECIAL MESSAGE FOR THESE TIMES

Shortly after the Kollel opened we were privileged to have Rav Moshe Aharon Stern, ז"ל, the *Mashgiach* of the Kamizetz Yeshiva in Yerushalayim, speak in the Kollel. He told the story of how when he first began to teach, he was very pressed for time and found he had no time to study *mussar* (ethics). He presented his dilemma to his *mashgiach*, Rav Elya Lopian, ז"ל, who advised him that in place of *mussar* he should focus special concentration when he recites *pesukei d'zimra* daily.

During this difficult time, it is important that we take advantage of the special opportunities that are presented to us. Many of us are functioning with different schedules and have considerably more "down time" than usual. Keeping a routine is

very important. However, we can slow some things down. Normally, *davening* is something that becomes regimented and controlled by the clock of communal needs and schedules. We now have the opportunity to slow down, pay attention to the words, and discover how the words of our prayers often reflect the innermost feelings of our hearts. Speaking to Hashem sincerely is so very important at this time. If you cannot readjust all of your prayer, pick some specific parts that work for you and focus on that section.

Whether *pesukei d'zimra* or some other part of *davening*, let's slow down and speak to Hashem with heartfelt meaning. May He hear our prayers and bring us healing and salvation very soon. 🕊️



RABBI
DOVID
SPETNER

A LESSON FROM THE PARASHA

Within every aspect of the building of the *mishkan* is contained an atonement for the making of the golden calf. Even the hurriedness with which they fashioned the golden calf was atoned for by their alacrity to carry out Hashem's will and bring their donations for the *mishkan*. Rashi brings that once Moshe had related the *mitzvah* of building the *mishkan*, the people began hurrying out the door to bring what they had even before Moshe had a chance to dismiss them from his presence.

Rav Shlomo Arieli points out another layer of significance in how the people left Moshe. The Torah relates that when Moshe came down from receiving the second set of *luchos* his face was brilliantly lit with a heavenly glow, and that Moshe would cover his face except for when he was speaking to Hashem or teaching Torah to the people. This means

that when the Jewish people were taught the *mitzvah* of *mishkan* they were sitting before Moshe with his ephemeral light in full glow. There is a concept that even the sight of a holy person can have a positive spiritual effect on another, and that it can bring that other individual closer to Hashem. The Talmud in *Eiruvin* relates that Rabbi Yehudah Hanasi stated, "This that I rose in my Torah scholarship above others was because I saw Rabbi Meir from behind, and if I would have seen him from the front, I would be even greater in my scholarship." This means that even though the Jewish nation was literally basking in the presence of their leader Moshe, once they heard Hashem's command they ran out the door, because they realized that the greatest way of drawing closer to Hashem is by following His will! 🕊️



RABBI
MOSHE TZVI
CRYSTAL

THE RABBI WAS ASKED

ADAPTED BY RABBI DOVID TZVI MEISSNER FROM ME'AH SHE'ARIM BY RABBI YITZCHOK ZILBERSTEIN

A man kissed a *Sefer Torah* in *shul* and soon afterwards found out he had a contagious disease.

Q Should the "mantel" (coat) of the *Sefer Torah* be removed to be cleaned and sanitized or do we say that "those who guard *mitzvos* see no harm"?

A The custom of Jewish people is to kiss the *Sefer Torah*, as *Rema* (O.C. 149) states that we bring children to kiss the Torah to train and encourage them in the performance of *mitzvos*. *Mate Efraim* (619:10) says that we kiss the Torah to "appease" it for how we mistreated it and didn't fulfill its words.

Ramba"m rules (*Hil. Rotzeach Ushmiras Nefesh* 12:4) that one is prohibited to put money in his mouth because there may be dried spittle on it from a sick person or leper. *Mishna Berura* (170:37) quotes the *Ta"z* who saw the will of Rabbi Eliezer HaGadol, in which he warned strongly against drinking the remnants of his friend's drink, lest his friend have a sickness and leave some residual bacteria in those remnants.

My father-in-law, Rav Elyashiv, quoted the Rebbe of Tchechnov in his *sefer Vaya'as Avrohom*

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THE RABBI WAS ASKED

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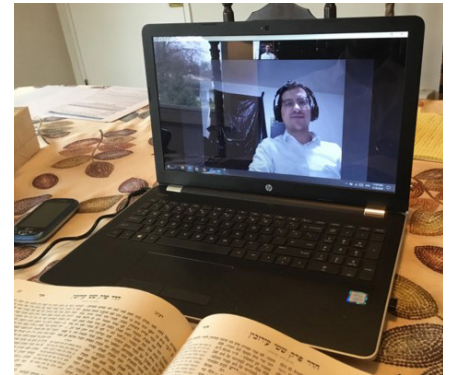
(p 297) as not allowing anyone to kiss the *Sefer Torah* with his mouth during its removal from and return to the ark. One should, rather, just touch the mantel and then kiss his hand, as one does with a *mezuzah*. His reasoning is based on the aforementioned *Ramba"m's* concern for spread of potential sickness.

Based on the above, one should wrap the Torah in a *tallis*, and have the mantel cleaned and sanitized. 🤖

A LESSON LEARNED

A somber procession entered the cemetery of Ponovezh. The procession was not the typical of those that usually entered a cemetery, as on this day they entered to bury old *seforim* that had worn out and needed to be disposed of, and not to bury someone who had passed away. Nonetheless, the mood of the procession was set by the place they were entering and by the fact that the lives of the men who would be performing the burial revolved around the holy words found inside these books; they did feel to an extent that they were burying old

GLIMPSSES OF THE KOLLEL



friends that day. There was, however, one notable exception. The rabbi of the town, Rav Yosef Kahaneman, was visibly excited, and as they lowered the holy books into their grave, he began to sing a lively tune. The people gathered looked on in wonder. Was this really a time for rejoicing? Rav Kahaneman stopped, looked out at the crowd, and explained. "When a mother buys a pair of pants for a child, she expects that a healthy normal child who runs and plays will wear them out and she will be glad for it because it means that her child is developing properly! When we buy a *sefer* the best thing is if we wear it out because it means we are learning, growing, and developing! Of course we should celebrate! Rav Kahaneman

again began to sing, and this time the whole crowd joined in together. 🤖



Until further notice the Kollel will not be open for learning or davening.

A PARASHA Q 4 U

RABBI DOVID SPETNER

In the first *passuk* of *Vayakhel*, Moshe says, "*Eleh Hadevarim* (These are the things)..." What things was he referring to?

Bring this question to the Shabbos table and see who knows the answer! 🤖

BEYOND ELLIS ISLAND

THE TRAILBLAZERS, TRIALS, & TRIUMPHS OF AMERICAN JEWRY

RABBI MOSHE TZVI CRYSTAL

In May 1902, the Jewish female immigrant population of New York found that, in America, they could make themselves heard. It all began when kosher meat distributors increased meat prices from 12 cents to 18 cents per pound. In the days before anti-trust laws, this sort of arbitrary price increase was not uncommon. The move infuriated the already scrimping Jewish housewives of New York, and when an attempted boycott by the butchers quickly failed, housewives went into action. Organizers gathered on the lower east side of Manhattan and went down the heavily Jewish blocks calling for a boycott on meat. This movement gathered steam quickly, with volunteers aplenty to enforce it. The enforcing of the boycott turned ugly, and it only got uglier when the police intervened, but the boycotters were not derailed. The boycott spread to other neighborhoods in New York. Representatives from all the boycotting neighborhoods gathered and created an umbrella organization named the Ladies' Anti-Beef Trust Association. They set up house patrols to enforce the boycott, printed circulars with the slogan "Eat no meat while the Trust is taking meat from the bones of your women and children," and raised money for expenses like the fines for women arrested and compensation for women who had meat taken from them by the patrols. Eventually the butchers joined in the boycott and many Rabbonim of New York gave their public approval. On June 5th, the distributors gave in and prices dropped to 14 cents a pound. Awareness of their strength as a unified force would lead to other instances where Jewish housewives organized to protest perceived injustices. 🤖

SOURCE: Hyman, Paula E. "Immigrant Women and Consumer Protest: The New York City Kosher Meat Boycott of 1902." *American Jewish History*, vol. 70, no. 1, 1980, pp. 91-105.

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