

Pulse OF Emunah

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life

LESSONS

IMPOSSIBLE TO FORGET

Toward the end of his life, Rav Shlomo Zalman Auerbach would say “*Der kop arbet nisht, ich fargessen*—the head isn’t working, I’m forgetting.” One of his *talmidim*, Rav Yehuda Ades, the *rosh yeshivah* of Kol Yaakov in Yerushalayim, once asked Rav Shlomo Zalman, “What does it mean that the *rosh yeshivah* is forgetting?” After all, Rav Shlomo Zalman could start talking about something and throw out dozens of *mekoros* without end.

“Whenever a *sh’ailah* would come up, Hakadosh Baruch Hu gave me the ability to zero in on what is applicable to it,” Rav Shlomo Zalman said in his very humble way. “In the last year, this ability became a little bit rusty.” His direct instant recall no longer included *kol haTorah kulah*.

At one point, Rav Shlomo Zalman stopped giving the *shiur klali* in the yeshivah, giving only gave the *shiur yomi*. He explained to his son-in-law, “In the *shiur yomi*, the everyday *shiur*, people know I am just speaking in learning and don’t intend to *pasken* anything. But in the *shiur klali*, which is more public, people might think that I am *paskening*. And since now *de kop arbet nisht*, maybe I will forget a *Tosafos*.”

“Do you realize what this means?” Rav Shlomo Zalman’s son-in-law continued. “Until then, it was not possible for Rav Shlomo Zalman to forget a *Tosafos*! But now, maybe he will forget a *Tosafos* somewhere in *Shas* and perhaps say something that he should have remembered more information on, so he was afraid to say a *shiur klali*!”

He had such *yiras shamayim* that he was afraid to speak at all in case he might forget a *Tosafos*.

Courtesy of Agudas Yisroel of America



gem

OF THE WEEK

FOOD FOR THE SOUL

By Rabbi Moshe Pogrow

The laws of *kashrus* were given first to Moshe and Aharon, in accordance with their positions in the nation. Moshe is the transmitter and teacher of Torah, whereas Aharon is the educator for fulfillment of the mitzvos. Moshe’s mission addresses the nation’s knowledge; Aharon’s mission addresses its spirit. Both depend on the observance of these laws. Through them, the nation’s foundation is laid for a second time—on a higher level.

Rosh Chodesh and Pesach created the body of the nation. Parshas Mishpatim arranged its social life. From Parshas Terumah until Chapter 11 in Parshas Shemini, the Mishkan was established. The aim is that the entire people become “a kingdom of priests and a holy nation.” It is not enough for this to be symbolized; it must become a reality. The community camped around the Mishkan must be worthy of the call: *kedoshim tihyu*.

But a plan must be followed to produce people who can live for the sacred ideal of the Torah. This regimen is laid down by God in Shemini, Tazria, Metzora, and Acharei Mos—the chapters leading up to “*kedoshim tihyu*.”

continued on reverse side

powerful
PRAYER

BIRKAS HAMAZON:
A NATION RISING



The fourth *bracha* of Birkas Hamazon was introduced by Rabban Gamliel in Yavneh. The occasion was the permission granted by the Romans to bury the dead of Beitar.

When Beitar was destroyed, Klal Yisrael was at its lowest, and its full glory will not rise again until the days of Mashiach. Therefore, we connect this *bracha* with the previous one of Bonei Yerushalayim, in which we pray for his coming. This connection reminds us that our future as a nation ultimately depends on G-d alone.

Adapted from *World of Prayer* by Rabbi Elie Munk

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IN HASHEM'S PRESENCE

By Rabbi Dovid Sapirman, Dean, Ani Maamin Foundation

A person who is truly saturated with *emunah* will accept without complaint whatever Providence brings his way. In this week's *parsha*, we have the prime example.


It was the height of unimaginable *simcha*, the moment the Shechinah descended to rest on the Mishkan. *Klal Yisrael* had been forgiven after Cheit Ha'eigel through Moshe Rabbeinu's *tefillos*. They were told to build a Mishkan that would testify to Hashem's renewed favor and His presence among them. Aharon had been chosen to be Kohen Gadol, progenitor of all future *kohanim*.

And at this very moment, a terrible tragedy unfolded. Nadav and Avihu sinned and were punished with death, sending Aharon Hakohen into a state of mourning. The Torah says, "Aharon was silent." He uttered no complaint, but rather accepted the Heavenly decree.

Chazal tell us that Aharon was rewarded for his silence. All the *mitzvos* of the Torah were given through Moshe, except for one. At this moment, Aharon was given the revelation of a *mitzvah*: the prohibition to perform the Mishkan service after drinking wine.

How could Aharon have received prophecy at this moment of tragic sadness? The Shechina only rests on a person who is in a state of *simcha*. Aharon was able to compartmentalize his emotions and still experience the joy of his relationship with the Creator.

According to one opinion of Chazal, Nadav and Avihu's sin was to imbibe wine before entering the Mishkan to perform the service. If so, the *mitzvah* given to Aharon at this moment was the one which had just caused the death of his two sons. Nevertheless, he was able to receive it in a state of mind conducive to prophecy.


This is a great lesson to us. When we daven, we stand before Hashem. How would we feel standing before an autocratic monarch in whose hands is life and death? When we daven, we must know that we are in the presence of Hashem, direct our full attention to Him, and not be distracted by anything else. 

The Torah says about the forbidden foods that they are *temeios*, *sheketz*; eating them leads to *shikutz nefesh*, *tumah*, and *timyon*, and conscientious avoidance of them leads to *hiskadshus*. Experience shows that food should be chosen based on moral values. The body exerts great influence on the soul. The lie of materialism is that it presumes that the spirit and will are merely attributes of the physical, that they have no reality independent of it.

But in view of the basic truth—that the body does influence the spirit—how understandable, then, is the Torah's concern about food. The Torah views the physical as a tool to perform the work of the soul. The spirit's existence transcends materialism, yet it depends on it.

It is understandable, then, that we are bound to a strict diet. The soul's tool is constantly renewed by food, so we must provide it with those materials that sustain its ability to serve. We must make it easier for the spirit to control and use this tool to fulfill its mission.

One does not become holy simply by keeping kosher, but it certainly makes it easier. Moreover, one who takes *kashrus* lightly commits an offense against his own body, which belongs to G-d, and denies the purpose of *yetzias Mitzrayim*. As the Sages say, *chamurim sheratzim shekol hamodeh b'mitzvas sheratzim modeh b'yetzias Mitzrayim, v'kol hakofer b'mitzvas sheratzim kofer b'yetzias Mitzrayim*.

The observance of *kashrus* gives one the ability to attain holiness, but one cannot actually attain it unless he recognizes the task for which this ability has been given to him. 

Based on the commentary of Rav Shmshon Raphael Hirsch zt"l on Chumash, with permission from the publisher.




wonder WORLD

TOGETHER FOREVER



Why are the Jewish people compared to a dove?

The mourning dove's name comes from the sounds that it makes—a sad, haunting sound that can be mistaken for the hoot of an owl. These doves nest very efficiently. Their nests are often so loose that you can see the eggs through the bottom of the nest, and they can be built anywhere—a flowerpot, a cactus, or an air conditioner. Besides for mourning doves, all other species of doves are monogamous—they have one "spouse," raising babies and staying together for life.

For this and many other reasons, *Klal Yisrael* is compared to a dove, in this case because of our loyalty to Hashem. 

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