Mazel Tov to Mr. & Mrs. Josh & Bracha Feldman on the birth of a son.

The Kehilla extends Mazel Tov to the grandparents Mr. & Mrs. Ron & Janet Plotzker & the entire mishpacha.

Mazel Tov to grandparents Mr. & Mrs. Reid & Bonny Wexler and the entire mishpacha.

The Kehilla extends Mazel Tov to Rabbi & Mrs. Avrohom & Shaluman Gibber on the bris of their son, Mordechai Menachem. Mazel tov to the entire mishpacha. May he grow to Torah, Chupa & Ma’asim Tovim

Mazel Tov to Mrs. Marilyn Jacobs, Matla Minne bas Avraham. Shiva will be observed at their home 2637 Salem Ave Friday 3-5 PM. Motzei Shabbos 9-11 PM. Additional shiva hours TBA. Hamakom Yenachem eshem b’socho shar averel tzion v’yerushlayim

Applications for Camp Achim Sr, Camp Achim Jr & Camp Ashira 7057 or email ndeitel@gmail.com, 11 AM

To add a name: Tomchei Shabbos

Torah Academy Store

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Yeshiva of Mpls

Mesivta

Halachic Living Will

Tizku Leshanim

Shacharis 7:00 AM, Mincha: 7:05 PM, Mussaf Minyan

MN

Bais Yisroel Shabbos Observer: March 14—20

Shabbos, March 14

Parshas Parah

Shacharis 8:30 AM

Latest Shema (MG) 4:49:19

BNES 3:00 PM / Pirchei 6:00 PM

Halachic Shiur Rabbi Eli Markowitz 7:10 PM

Sifrei Chafetz Chaim - Rabbi Mayer Roberts 6:15 PM

Mincha 6:45 PM

Shabbos is over 8:09 PM

Sunday March 15

Earliest Brocha on Talis S 6:44-6:45 AM

1st Shacharis 7:00 AM, 2nd Shacharis 8:15 AM

Mincha 7:05 PM

Mon - Thurs March 16-19

1st Shacharis 6:30 AM, 2nd Shacharis 8:15 AM

Mincha 7:05 PM

Fri Erev Shabbos Parshas Vayakhel-Pikudei March 20

Shacharis 6:30 AM & 8:15 AM

Early Mincha 5:55 PM, CL 6:10-6:20

Mincha 7:10 PM, CL 7:08 PM

Schedule of Services/Events

Fri Erev Shabbos Parshas Ki Sisa March 13

Shacharis 6:30 AM & 8:15 AM

Early Mincha 5:45 PM

Early CL 6:03-6:10

Mincha 7:00 PM, CL 6:59 PM

Shabbos, March 14

Parshas Parah

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Message from the Rav

A Tremendous THANK YOU to all the Purim Volunteers! Rabbi & Mrs. Chaim & Suri Gibber were inadvertently omitted from the Shalach Manos Scroll, but they did it in fact wish the entire community a Happy Purim. Mr. Mike Berezovsky listing was not alphabetical but, he too wished everyone a happy Purim

Bais Yisroel

Shabbos Observer

Volume 13, Issue 18
Parshas Ki Sisa, Parshas Parah

18 Adar, 5780
March 14, 2020

Shabbos

Rabbi Ozer Alport, UWP Aish.com

Exodus 31:16-17 discusses the mitzvah of observing and guarding Shabbos, which is a sign between God and the Jewish people. In commanding the Jewish people to observe Shabbos as an eternal covenant, why does the Torah write the word olam forever - with the letter vav and then switch one verse later to write it without the letter vav?

The Talmud (Shabbos 69b) records an interesting dispute regarding the law governing a person who finds himself lost in the desert, and because he doesn’t know what day it is, he is unsure when to observe Shabbos. Chaya the son of Rav maintains that the person should observe the following day as Shabbos and then count six days before again observing Shabbos. Rav Huna argues that he should first count six days and only then observe the first Shabbos. The Talmud explains that Chaya the son of Rav derives his opinion from the first person, Adam, who was created on Friday. For Adam, Shabbos was the next day, followed by six days of the week and then another Shabbos. Rav Huna, on the other
The Alshich HaKadosh gives two explanations. First, Moshe needed to completely forget? Moshe needed to completely forget Torah for 40 consecutive days when He knew that he would forget? Moshe would forget? Moshe would forget for 40 days when He knew that he would forget. The Talmud (Nedorim 38a) relates that during the initial 40 days that Moshe was in Shabbos, the Torah lists the spices that were used in creating the anointing oil. The first of the spices is called Mar Dror - pure myrrh - which the Targum translates into Aramaic as Mara Dachia which sounds like Mordechai. Maimonides (Klei HaMikdash 1:3) writes that the pure myrrh in the anointing oil was made from the blood of a non-kosher animal from India. The Raavad disagrees vehemently, arguing that no part of a non-kosher animal could ever be part of something that is used in the Holy Temple.

Now, another interesting aside, although the Talmud provides a source for Haman from a verse in the Torah, one rabbinic commentator (Divrei Purim) explains that because a critical part of the miracle of the Megillah was due to Mordechai, the Talmud questions where Mordechai is hinted to in the Torah, and it also helps him to merit a gift of Torah knowledge even beyond what he would naturally be able to attain and comprehend.

The Midrash comments on the verse in Iyov (14:4) "Who will give pure from impure" - explaining that this verse refers to the concept of something pure coming out of something impure, such as the red heifer making one person pure but another person impure. One of the examples given is the pure and holy Mordechai who was descended from the impure Shimi ben Geira. One rabbinic commentator (Haggadah Shel Pesach Reisch Da’dam) suggests that this is alluded to by the fact that Mordechai’s name is hinted to in a non-kosher animal which according to Maimonides finds its way into the Holy Temple.

As far as why Mordechai’s name is alluded to in the Targum translation instead of in an actual verse in the Torah, one rabbinic commentator (Divrei Purim) explains that because a critical part of the miracle of the Megillah was due to Mordechai’s knowledge of other languages - so that he could understand the plot of Bigsan and Seresh who spoke in a foreign language assuming that nobody listening could understand them - Mordechai’s name is therefore hinted to in the Targum’s translation into a foreign language. As an interesting aside, although the Talmud provide a source for Haman from a verse in the Torah, one rabbinic commentator (Divrei Purim) suggests that he also alluded to in the section of spices together with Mordechai. Of the 11 spices, all are sweet-smelling except for chelbonah - galbanum (Mish 30a) - which has a very foul odor. Not surprisingly, the word chelbonah has the same numerical value as Haman (95).

Torah and teaching it to the Jewish people, and each additional day that he learned the Torah served to further purify him. Second, Torah knowledge is only given as a gift to somebody who first expends all of his effort and energy to attain it.

Rav Pam (A’ara L’Melech) derives from here that when a person studies Torah and forgets it, he shouldn’t become despondent and feel that his efforts were wasted, as the Torah that he learned still serves to purify and uplift his soul so that he will better be able to understand the Torah, and it also helps him to merit a gift of Torah knowledge even beyond what he would naturally be able to attain and comprehend.

The Talmud (Chullin 139b) asks where Mordechai is hinted to in the Torah, and it is obviously seen before the God your Lord three times a year. (Shemos 34:24) Three times a year, all Jewish males are required to fulfill the mitzvah of aliya laregel by going to the Beis Hamikdash in Yerushalayim and celebrat- ing the festivals "before the Master, God, the Lord of Israel." But who is going to know that the landowner cannot attend the festival because he doesn’t own the land while everyone is away? No one. The Torah assures us (Shemos 34:34) that it will not be left to the landowner to serve "no one shall covet your land when you go up to be seen before the God your Lord three times a year." This is quite a strong prom- ise, and it is obviously meant to allay the fear of the non-landowner. It does not seem to be central to the mitzvah of aliya laregel. And yet, the Talmud (Mishnah 8b) from this verse that only landowners are required to make the pilgrimage to Yerushalayim. Landless people, to whom the promise of "no one shall covet your land" cannot be applied, are not re- quired to go.

Why should someone be deprived of being seen by God your Lord just because he doesn’t own any real estate? Is this fair? What is the connection between going up three times a year and owning land? We also find here a Name of Hashem - Adon, the Master that rarely appears in the Torah - only twice, here and in Parashas Mishpatim (Shemos 23:7), both regarding to the mitzvah of aliya laregel. What does this signify? Sforno in Parashas Mishpatim points out that the title Adon, the Master, is used to indicate that Hashem is the Master of the Land. In this light, perhaps we can understand that the mitzvah of aliya laregel from a new perspective. The essence of the mitzvah is not only to celebrate the festivals in Yerushalayim in the Beis Hamikdash, which is indeed a wonderful thing. On a deeper level, however, the mitzvah impresses on each of us that the whole world belongs to Hashem and not to me. I can own my house and my farm and my property unattended, and I don’t have to worry about it. Why? Because essentially it is not mine. Hashem promises that “no one shall covet your land” and I will be able to return and pick up the thread of my life. And I can be very calm about it, because it is not really my land after all is said and done. It all belongs to Hashem.

If so, we can well understand why a landless person is exempt from the mitzvah. He can certainly go to Yerushalayim and celebrate if he wishes, but the mitzvah of aliya laregel does not include him since he has no land anyway, and the critical message of the mitzvah does not apply to him.

The Kotzker Rebbe offers a different answer to this question. Why is a landless person exempt from the mitzvah of aliya laregel? Because he doesn’t need it. The landowner, whose vision is blurred by materialism, needs to go up to Yerushalayim three times a year and own real estate. The landless person, whose life is less material things and whose vision materialism has not blurred, does not need to go to Yerushalayim to see the Shechinah. He sees it everywhere.