



Announcements

Shalosh Seudos is sponsored by

Rabbi & Mrs. Yehoshua & Racheli Borenstein in honor of Shloime's Bar Mitzvah. Dany Harmarti, l'ilui nishmas his father, Amos Ben Zev, whose yahrtzeit is כ"ח אדר ב' תש"ס

Mazel Tov to Rabbi & Mrs. Yehoshua & Racheli Borenstein on the bar mitzvah of their son Shloimie. Mazel tov to the grandfathers, Yehuda Leumi Borenstein and Yossi Berkowitz. May they continue to see much nachas from him. The entire kehilla is invited to **Kiddush** at Torah Academy following davening.

Mazel Tov to Rabbi Matan Wexler! The celebration for his Semicha will be this Sun, March 7, and can be viewed live online. Details are posted on the bulletin board.

Mazel Tov to Omid and Teresa Alyeshmerni on the birth of a son, Avraham. Mazel Tov to the grandparents, Dr. Sol and Elsie Zak.

Mazel Tov to the Rabbi & Mrs. Weinreb on the Bar Mitzvah of their son Eliezer Simcha in Norfolk VA.

The Kehilah extends **condolences** to Meir Chodos and his family on the passing of Meir's father. Meir is sitting shiva in South Africa. Additional info will be posted as available. *HaMakom y'nachem eschem b'soch shaar aveilei tzion v'Yerushalayim*

St. Louis Park Community Clothing Gemach: Women's & Children's Shabbos & Weekday Clothes. Open Sundays, 11:00 AM - Noon or by appointment (952-922-2059), Lower Level of Keneseth Israel, 50¢ - \$1.00 per item. Contact: Debra Yardley at 952-922-2059 or Rabbi Adam Charney at 952-285-5431

A Tremendous Thank you to all who helped plan, organize, pack & deliver the Mishloach Manos for the Bais Yisroel Simply Splendid Purim Project. Also **Thank you** to Rabbi Avrumi Mayer for the lively Purim entertainment☺

Ashira Day Camp News: Deadline for Early bird special is THIS MONDAY, March 8! Sign up for an extra special summer! For more info, contact Mrs. C.R. Friedlander or Mrs. Chaia Weinberg.

CAMP YADAYIM is back!!! 1 1/2 to 3 1/2 year olds have a great summer awaiting them June 21st- Aug 13th, 9:45 Am 2:00 PM. NEW this year: Before & after care. For more info or to sign up call Aviva Herron at 612-388-6663.

Live Feed Shiurim
Rabbi Frand Thurs. 8 PM
Rabbi Reisman: Motzei Shabbos Feb. 7:30 PM
On-Going Goings On
<i>See Back Page for Shiurim</i>
For Shul Hospitality — call Mrs. Leah Marcus 952-285 7285
Women's Tehillim —Mondays 9:15 PM Engelson home
Avos U'banim —1 hour after Shabbos. Bnos—2:00—3:00 PM
Torah Academy Gift Shop Hours: Tues, 9-9:30 PM, Thurs. 8:15 PM-10:30 PM, Sun. 11 AM-1:30 PM
To contact the shul nurse , Anne Woolf call, 952- 926-7867 EXT 160 or Beverly Aaron, Shul-Nurse Liaison at 952-544-0551.
Pirchei One Hour before Mincha
Grades 1-4 Rabbi Koval
Grades 6-7 Rabbi Weinberg
Shalosh Seudos at the Kreps
5th grade learning, following Mincha @ Shul

The Kollel Korner
Friday Night Chumash Shiur with Rabbi Dovid Silverberg at 9 PM, Location TBA
Minchas Chinuch with Rabbi Chaim Gibber Sunday 8 AM.
Rabbi Friedler's shiur on Chumash and Rashi, Sun, 9 PM .
Rabbi Engelson's class on Tefillah is on Wed. 8:15-9:00 PM 20 minutes before Mincha on Shabbos
The Nightly Halacha Shiur , 9:30-10 PM, is studying the Kitzur Shulchan Aruch with Rabbi Pam.
A 10 minute Shabbos shiur, by Rabbi Schnall on "The 39 Melachos" - 8:15 AM & 5 minutes after davening
Mishmar program with Rabbi Avromi Mayer for the 7 th and 8 th grade boys, Mon & Wed, 7:45 – 8:30 PM at the Kollel
Rabbi Pinchos Friedlander's Parshas Hashavua shiur, meets at 8:15 PM Thurs eve.

Found: Black Lands End coat left at Rabbi Greenberg's home Purim night. Call to claim 952-915-1271.

Schedule of Service

Erev Shabbos Parshas Ki Sisa March 5

Shacharis 6:30 & 6:55 AM
Mincha 5:50 PM
Candle Lighting 5:48 PM

Shabbos, March 6

Shacharis 8:30 AM
Latest Shema (MG"A/GR"A): 8:57/9:33
Latest Shemona Esrei (GR"A): 10:30
Mincha 5:30 PM
Shabbos Over 6:58 PM

Sunday, March 7

Shacharis 7:00 & 8:00 AM
Mincha 5:55 PM

Monday–Thursday March 8-March 11

Shacharis 6:30 & 6:55 AM
Mincha 5:55 PM

Erev Shabbos Parshas Vayakhel-Pekudei March 12

Shacharis 6:30 & 6:55 AM
Mincha 6:00 PM
Candle Lighting 5:57 PM

Good Shabbos !

Masechta Sukka Amud Yomi Schedule:
Sunday: Review 2a-3a Mon-Fri:3b-5b

Schedule of Shiurim at Bais Yisroel

Sifrei Chafetz Chaim with Rabbi Mayer Roberts	1/2 hour before Mincha on Shabbos
Daf Yomi	Sun, following Maariv, M-F after 1st Shacharis & during Shalosh Seudos
Amud Yomi with Rabbi Greenberg (see above)	THIS Shabbos 1 hr. before mincha, Mon-Fri 5:45 AM
Gemara Brachos : Rabbi Abramczyk	7:30 PM Mon , Wed. & Thurs.

Bais Yisroel Shabbos Observer is a weekly publication that brings you Divrei Torah on the weekly parsha and community events. To submit items for publication please contact the Bais Yisroel Office by **noon, Wednesday** of each week. For general information regarding activities and events or membership information please contact the shul office or HaRav Yechezkel Greenberg. *If you want to receive the BYSO by e-mail, please send email message to office@baisyisroel.org*
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HaRav Moshe Turia Liefj, Shlita, Founding Morah D'asra (1990-2009)
Arnie and Hinda Frishman: Founding BYSO Editors

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THE BAIS YISROEL SHABBOS OBSERVER

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Parshas Ki Sisa, Parshas Para

20 Adar, 5770
March 5-6, 2010

Parshas Ki Sisa, Para



Mazel Tov to Shlomie Borenstein on becoming Bar Mitzvah

יחזקאל צבי גרינברג
רב קהילת בית ישראל
מיניאפוליס מיניסוטה

Message from the Rav

ATONEMENT FOR THE SIN OF THE EGEL

The Seforim discuss how Hashem uses the Mazalos (constellations) as a pipeline through which He sends blessing, or the opposite, to this world. R' Yonasan Eibshitz (Yaaros Devash II:12) demonstrates how the Mazal of Shor (Taurus) is a bad omen for our nation, since we find that on the 10th of Teves, the day that the city of Yerushalayim was put under siege, the moon's placement in the sky was in the Mazal of Shor. [The same way the sun travels one circuit through the 12 constellations over a one year period, moving each month through a different one, so too does the moon take a monthly circuit through the constellations, moving through each in about 2 1/3 days. The Mazal of the month of Teves (meaning which constellation the sun will be found in) is G'di (Capricornus), which is also where the moon will be at Rosh Chodesh. At a pace of 2 1/3 days per Mazal, by the 10th of the month the

This weeks BYSO is sponsored in honor of our dear son, Shloimie, on becoming Bar Mitzvah. Thank you to all of our family friends for joining us in the Simcha. Yehoshua and Racheli Borenstein

moon would have passed through four Mazalos (G'di, D'li/Aquarius, Dagim/Pisces, and T'leh/Aries, and be holding in the 5th, Shor/Taurus.) This is also the reason that the Yevanim (Greeks) had the Jews write on the horns of a Shor (bull), "We have no connection to the G-d of Israel," since the Shor is the symbol of bad tidings for our nation.

This was the nation's intent in creating the Egel Hazavah (Golden Calf, a young Shor), since we find that the Mazal of Shor rules over the desert they were in, as the Torah calls it Midbar Shur (Shemos 15:32). When the people thought that Moshe had died, they felt it would be beneficial to sacrifice an Egel (which is a Shor) to the Mazal of Shor in order that the Mazal not harm them.

Perhaps we can answer based on the above why the atonement for this sin was specifically the building of the Mishkan. The Mishna in Avos delineates ten miracles that took place in the Bais Hamikdash, and a commentator (R' Leib Gurwitz) explains that it was really all one miracle: In the Mikdash, Heaven descended to earth, and the rules of nature were suspended. Concerning the concept of Mazal we also find (Gemara Shabbos 156a) that Mazal doesn't affect Klal Yisrael. Tosfos explain that even though it is clear from other places in the Gemara that Mazal does affect us, too, nevertheless we have the ability to transcend the effect of the Mazal through Tefillah (prayer). Therefore, the Mishkan, where nature (including the rule of Mazalos) is suspended, was to atone for their mistake in thinking that the only way to protect themselves from the bad Mazal was to appease it with sacrifice.

AHARON'S RATIONALE

by Rabbi Zvi Belovski

Perhaps the most famous episode of the post-Exodus experience is the construction of the eigel hazavah (golden calf). When Moshe returned from his 40 days on Har Sinai, he discovered that not only had Yisrael appeared to have betrayed him and God, but that his brother, Aharon, was implicated in the crime. Moshe questions Aharon about his role in the calf's construction, and he replies: Don't be angry, my lord. You know the people, for they follow a wicked path. They said to me, "Make for us powers which will go before us. As for this man Moshe, who brought us up from Egypt, we don't know what has become of him." And I said to them, "Whoever has gold, rip it off and give it to me." Then I cast it into the fire, and this calf emerged. (Shemos 32:22-24)

Then I cast it into the fire - and I didn't know that this calf would emerge. (Rashi loc. cit.) This episode is particularly enigmatic; apart from the general problems, why did Aharon throw the gold into the fire in the first place? It seems hardly excusable to have involved himself at all.

The Real Problem

To answer this, we need to closely examine the root cause of klal Yisrael's original demand for the calf. We may assume that Aharon penetrated the depths of their consciousness and responded accordingly. Aharon realized that the problem was caused by the absence of Moshe. Perhaps the greatest achievement of Moshe was to keep the klal as a unified entity, preventing it from splitting into factions. There was no internal unity within klal Yisrael until after they crossed the Jordan and entered the land. Before that time, they needed a man of Moshe's stature and immense spirituality to guide them through their collective experiences and to ensure that no self-interest took control of the people. His loss, however temporary, threw the nascent nation into disarray. They rapidly became a rabble of individuals, rather than a cohesive unit. They had managed to hold themselves together for the forty days during which Moshe had promised to be absent, but now, when they thought that the time had elapsed and that he was gone forever, their ability to continue without a unified force collapsed.

Aharon, as Moshe's surrogate, had to address this issue when the confused and bereft people stood before him to request an alternative leadership. Aharon assumed that if he could tackle the problem at its root, then the spurious demands, of which it was symptomatic, would disappear. They would be comforted by some alternative means of unifying them and would return to their homes to await what he knew to be Moshe's imminent arrival. Aharon attempted to effect this through a physical act - a community-wide project which would unify the people. So he asked them all to contribute gold, which he intended to melt into one large ingot. This, apart from involving them all in one activity, would symbolize the cure to their problem - each individual personality, represented by each item of jewelry, would be merged into one community, represented by the single ingot.

Aharon was the ideal person to effect this aim, for his very essence yearned to bring together estranged parties, to create unity on a local and communal level: Hillel said, "Be one of the pupils of Aharon HaKohen - loving peace and pursuing peace, loving people and drawing them near to Torah." (Avos 1:12)

Aharon's role in the golden-calf episode was rather like that of an expert doctor, who, when attempting to heal a patient, looks at the cause of the illness and cures that. The symptoms will automatically disappear once the treatment has been successful.

What Went Wrong?

We now understand why Aharon allowed himself to become involved with the incident at all; he believed that he could solve the problem by making the ingot. But it all went horribly wrong, and, as we saw, the calf emerged from the fire, to Aharon's complete surprise and undoubted horror. This disaster was caused by the involvement of the eirev rav - the so-called mixed multitude of non-Jewish hangers-on who joined klal Yisrael at the time of the Exodus. We have discussed before that when an alien item is added to a distinct group, the result is not the group plus the outsider but complete ruin for the group. This is what happened to Aharon's plan. The eirev rav were not interested in the welfare of klal Yisrael and had no real fears about their ability to cope without Moshe; they were simply troublemakers, opportunists with their own agenda. This means that Aharon's ingot was partially infused with their wicked intent, thus ruining the whole project. This allowed evil forces to rest on the gold, resulting in the eigel.

When the Torah describes the manufacture of the calf, we learn: All the people ripped off the gold rings which were in their noses, and they brought them to Aharon. And he took from their hands... (Shemos 32:3-4)

This was the mistake that Aharon made - he took the gold directly from the hands of the troublemakers. This was infused with their wicked, self-oriented aims and was thus able to pervert the objective which Aharon had intended for it.

Aharon's Reward

Not only was Aharon not criticized for his role in the eigel, but he was actually rewarded, for he only got involved to delay them until Moshe came back. God said to him, "Aharon, I know your true intention. By your life, I shall set none other than you over the offerings of My children..." (Shemos Rabbah 37:2)

So we see that as a reward for his good intent Aharon was given the service in the Mishkan and, eventually, the Beis HaMikdash. Careful consideration will reveal that this great gift was middah keneged middah (measure for measure). The task of the kohen gadol, Aharon's eventual role, is to unify the hearts and minds of klal Yisrael in their worship of God. Of course, this is just what he intended to achieve through his involvement in the eigel, for which God justly rewarded him for eternity. (UWP, *Aish.com*)

HALACHA OF THE WEEK

By Rabbi Menachem Mendel Pam

Project of the Minneapolis Community Kollel

The Mitzvah of wearing Tzitzis is very great. The Gemorah states that this mitzvah is equal to all other mitzvos combined [*Menachos 43b*].

The proper bracha for a Talis Kattan is "Al Mitzvas Tzitzis". For a Talis Gadol (worn during davening) it is "Lehisataif batzitis". One who mistakenly said the bracha for the Talis Kattan on a Talis Gadol or vice-versa has fulfilled his obligation. One who wears both a Talis Kattan and a Talis Gadol need not recite a bracha on his Tallis Kattan when dressing in the morning. He can rely on the bracha he is going to recite shortly in shul on the Talis Gadol to cover both pairs. When reciting the bracha on the Talis Gadol he should have in mind that it is intended for the Talis Kattan as well. (*Mishna Berurah 8:24*)

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#### QUICK 'N EASY

By Rabbi Saul Rosenblatt

The story of the Golden Calf is one of the most incredibly honest stories told by any religion. The Jewish people experience the seminal moment in its history - direct communication with God at Mount Sinai - and 40 days later, they are worshipping an idol.

It is yet another example in the Torah of something that human beings surely would not have written. If you are trying to sell a religion, you don't want to reveal that even those who had the most powerful experience were not all that impressed. (When British businessman Gerald Ratner jokingly told everyone that his jewelry was no good, it nearly caused his company's collapse.)

But if God is writing the book, He has nothing to prove. But much to teach. And the incident of the Golden Calf is brimming with wisdom.

It says to me that experiences, no matter how powerful and how inspirational, do not change us fundamentally. I know that personally I could fall into the trap of "seeing" God directly - and worshipping an idol a few weeks later. Memories fade; experiences are forgotten; highs settle down. Quick fixes just don't last.

The mistake the Jewish people made was to rely on the high of Sinai, rather than buckling down to the hard work of sustained and steady growth. Once they had forgotten the high, they were nearly the same people as they were before it.

#### Pesach Kasherig Service

Bais Yisroel is sponsoring a community wide Pesach Kasherig Service on **Sunday, March 21<sup>st</sup>**. All utensils undergoing kasherig should be completely cleaned and not used for twenty-four hours prior to the kasherig process. Generally, only utensils manufactured from wood, stone, metal and natural rubber may be kasherig. These include Kiddush cups, pots, silver trays and serving pieces, silverware and various utensils. Graters, grinders and sieves my not be kasherig through Hagalah. A minimum donation of (\$18) eighteen dollars per family is requested. Bring your items to Bais Yisroel in sturdy bags or boxes between the hours of 8-10 AM Sunday, March 21. They will be returned to shul later that day.



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