On April 14th the entire kehilla is invited to Kiddush for Erev Shabbos Chol HaMoed. Please wait for the Rav to make Kiddush.

The entire kehilla is invited to Kiddush and HaMoed on Friday, April 6th at 6:30 & 7:00, 8:00 AM for Pesach. Wine, Hagaddahs, Afikoman presents, and more!

Shabbos Afternoon Iyun Shuir "Hilchos Brachos", begins 45 minutes before Mincha with Rabbi Friedler.

Study "The Path of the Just" Wed. @ Torah Academy 8:00 – 9:00 P.M. Call Rabbi Koval 612.296.9634

The nightly "Mishna Berura" shuir given by Rabbi Pam, will begin the Halachos of Pesach this Monday. 5:30 to 9:10 PM.

A 10 minutes Shabbos shiur, by Rabbi Schnall on "The 39 Melachos" is at 8:15 AM & 5 minutes after davening.

Rabbi Greenberg’s Parsha Hashavua shuir, is Thurs. eve 8:15 – 9:00 PM.

The Kollel Korner

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On-Going Goings on

The Learners’ Service will continue this Shabbos from 9:10 AM to 10 AM in the Bais Medrash, followed by Kiddish for participants.

The Agudah Israel presents a live webcast for Men and Women of Rabbi Reiseman one hour after Shabbos, for Members of the Kehilla who have access to the internet, - has "Pesach: A Season for Miracles". In this season of redemption, Nissan, we recount the overt miracles that Hashem displayed for our forefathers during Yisroel MiNeigen and Nissan Ye’ar 5767. It is easy to feel resentment towards that generation. Had Hashem enabled us to see such blatant miracles, we too would have become instantly Ovos Hashem.

The BYSO will resume Parshas Tzazia – Metzora

We wish everyone a Chag Kasher V’Sameach!

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between Man and G-d, then we will fulfill our obligation between Man and Man.

In Trying Times How Do we Get Hashem's Attention?

The Shmo specifically quotes this verse from Tehillim that refers to G-d as Elokim, which is an appellation that refers to the Attribute of Justice (Midas HaDin). We see from the present situation in Israel that there is no place for sacrifices. The Attribute of Justice dictates that when one sins he should be punished immediately.

The Torah states, “These are the accountings of the Mishkan of the Testimony…” The Ohr HaChaim Hakadoosh points out that the phraseology used by the Torah, “These are the accountings…” means that this accounting has value. The Ohr HaChaim asks: “And these are the accountings…” indicates that only this accounting has value. The Ohr HaChaim also asks: “we understand that there is no reckoning that has value other than the accounting of the Mishkan?”

The Shmo Hakadoosh answers the question: “The Torah does not mean to negate other accountings, but rather to emphasize that there is uniqueness in the reckoning of the Mishkan which is not found in any other.”

The Mishkan was an edifice that was precisely measured and weighed at a level of exactness not to be compared to any other. It was there in the midst of the sea and the mountains, where there was no quantification, no physical measurements. When it was raised, it was raised by Moshe and the Jewish people, not by man. It was raised over the water and it was raised above the mountains.

When we place a grain of wheat at the base of the Mishkan, we understand that all the grains of wheat are quantified to the nth degree it has the capacity to generate blessing - which is not the case in any other situation. He asks why the Mishkan is the exception if this is the prerequisite to generate blessing.

The Ohr HaChaim answers: how can the term "accounting," be qualified as "accounting" when there is no other situation where this term is used? He answers, because there is a dichotomy exists. We see the Attribute of Mercy (Midas HaRachamim) at an unlimited level because Hashem is not obligated to a person, he is obligated to the world. The world, including every creature in it, has a dichotomy exists. We see the Attribute of Mercy (Midas HaRachamim) at an unlimited level because Hashem is not obligated to a person, he is obligated to the world.

The Mishkan is a dichotomy exists. We see the Attribute of Justice (Midas HaDin) at an unlimited level because Hashem is obligated to the person. The person has no place for sacrifices. The Attribute of Justice dictates that when one sins he should be punished immediately.

The Mishkan states that Hashem inspired why Moshe was in a saddened state. He responded that he did not sin because he was not able to comprehend that the people were greater than him. Although Moshe did not participate in building the Mishkan he would be the one to erect. It seems it is impossible to comprehend that the Jews would not Moshe participate in the actual development of the Mishkan.

The Mishkan tells us that if the Jewish people could have erected the Mishkan without Moshe’s involvement they would have forgotten about Moshe in the total process. One would think that the Jewish people would have had the spirit of tefilla (prayer) in their hearts. However, we see that they did not have the spirit of tefilla had it not been for Moshe. Yet they did not involve him to any degree. Moshe was only ultimately involved in the erection of the Mishkan because the Jews were not able to raise the beams. Why did the Jewish people not bring the beams? We see that the beams were for Moshe. They did not help him in any way other than he needed them. This is the true meaning of the mishnah, Vayar Yisroel es Hayad Hagedolah... Vaya’amenu BaHashem. May we merit speedily and in our time the greatest blessing.

We can answer the question differently and discern between the quantification of grain and the quantification of the Mishkan. When the farmer weighs and measures his grain he is quantifying the reality of his harvest. The value of a bushel of grain is calculated by the farmer because it is his own harvest. He holds the grain in his hands and measures the grain in bushels, and in rem Broncos runs, and in pounds, and the grain is measurable.

The Mishkan points out that the Mishkan itself is “hidden from the eye” and thus was the conduit for the greatest blessing. Similarly, although the Torah itself can be quantified in its word make up and letter composition, its true value is infinite. Therefore only through the Torah do we derive the greatest blessing.

The Month of Redemption

The Month of Redemption is the most important month in the calendar of the Jewish people. It is the time when the Jewish people are merited to be redeemed from four of the five plagues: Maligna, Mesudah, Mesechta, and Mesuah. But if we do not pray properly during these times, we will not be redeemed. We need to understand that Hashem is our only true ally and our only connection with Hashem is through the "broken spirit," recognizing our spiritual deficiencies. We can only have a relationship with Hashem when we are broken. That is a true relationship with Hashem.

In these tragic times, if one does not cry out and pray as part of the teshuvah process it is as if one is saying that our difficulties are merely happenstance and that coincidentally the Jewish people are experi-encing these tragic times only with the direct intervention of Hashem. How do we ask for the help of Hashem and how do we meet this? Is it by fasting for a limited twelve-hour period? Or do we need to intensify and upgrade our level of involvement in Torah?

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In the Chofetz Chaim says in his commentary Mishna Brurah on the Laws of Fasting that Hashem does not look at our "fasting and self-denial" but rather at our hearts. Our daily actions and behavior speak louder than our fasting. It is obvious and clear that the present situation in Israel is not resolvable through human means. The only way to overcome these tragic times is only with the direct intervention of Hashem. How do we ask for the help of Hashem and how do we meet this? Is it by fasting for a limited twelve-hour period? Or do we need to intensify and upgrade our level of involvement in Torah?

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