



Bet Haraah

בית הוראה

Shaare Ezra

שערי עזרא

Parshat Terumah

Zmanim for New York:

Candle Lighting: 5:28pm

Shabbat ends: 6:29pm

R"T 6:59pm

Heartfelt appreciation and blessings extend to our generous donor for his unwavering and continuous support. May he and his family merit a year filled with health, success, and sweetness.

THE BIBAS BABIES; THE KERUVIM AND THE CRY OF A MOTHER

WRITTEN BY RABBI SHAY TAHAN

*TO RECEIVE THE WEEKLY NEWSLETTER PLEASE EMAIL US AT ASKHALACHA1@GMAIL.COM

HALACHA QUESTION?

WhatsApp: 347-666-3467

Email: askhalacha1@gmail.com

Over 2,000 classes can be found at Rabbishaytahan.com

The heartbreaking tragedy of the Bibas babies has shattered Jewish communities around the world, leaving us to grapple with immense sorrow and loss. At its core, what devastated so many was the image of a mother desperately trying to protect her children as they placed their trust in her to do so. In their eyes, she was their entire hope, and she did everything in her power to shield them. This sacred bond between parent and child should never be broken—let alone through the horrific act of murdering both mother and children.

Our parasha discusses this very idea—the relationship between a father and his children, Hashem and Am Yisrael. It begins with the construction of the Mishkan, the sacred dwelling place of Hashem's presence among Bnei Yisrael. The rabbis explain that the Mishkan is compared to the human body, with each of its components corresponding to different organs and functions. Just as the heart is the most vital organ of the body—serving as the central force that sustains life—so too, the Mishkan had a "heart."

This heart was located at the very center of the Mishkan, in the holiest place of all: the Kodesh HaKodashim. It was here that the Aron HaKodesh rested, housing the Luchot HaBrit. Above the Aron stood two golden Keruvim, depicted as young children facing one another. These Keruvim symbolized the deep relationship between Hashem and Bnei Yisrael, expressing the divine connection at the core of the Mishkan.

Just as the human heart continuously pumps life throughout the body, the Kodesh HaKodashim served as the spiritual heart of the Mishkan, radiating holiness and closeness to Hashem to the entire nation. The Keruvim were depicted as young children to symbolize innocence, purity, and the potential for growth. Children also represent natural connection to their

parents, untainted by the complexities and distractions of adulthood.

Additionally, the relationship between Hashem and Bnei Yisrael is often compared to that of a parent and child. Just as a child looks to their parent with trust and dependence, Bnei Yisrael are able to rely on Hashem with faith and devotion knowing well that He would never let us down. The image of the Keruvim, facing each other with their wings spread above, conveys the closeness and love that define this relationship.

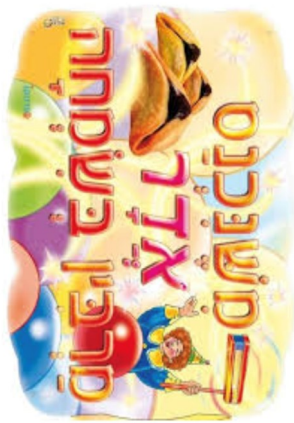
Thus, the reason the Bibas family touched hearts around

the world is rooted in the deep connection between a child and their parents, reflected in the heart of the Mishkan. Of course, saying it touched all hearts assumes one has a heart—unlike those whose hearts merely pump blood but lack true humanity feelings. After addressing the emotions we all felt, let's consider: What does Hashem feel about this? Do we have any indication, or are we left to guess?

Interestingly, Parashat Mishpatim, which we just read, offers insight into a similar story from our history—the enslavement of the Jewish people in Egypt—and reveals the deep compassion with which Hashem views the suffering of His people, especially babies.

At the end of the parasha, we learn about the seventy elders of Israel who ascended Mount Sinai and received a vision of Hashem. They saw that beneath His feet was a sapphire brick. Rashi explains why Hashem had a brick beneath His feet, teaching that it was to constantly remember the suffering of Bnei Yisrael, who were enslaved in Mitzrayim and forced to labor with bricks.

The Zohar expands on this and reveals an even more devastating dimension to the story. The brick Hashem kept with Him was not just an ordinary brick; it carried a tragic story. A Jewish woman in Egypt gave birth, and when the Egyptian overseers discov-



THE BIBAS BABIES; THE KERUVIM AND THE CRY OF A MOTHER

ered it, they took the baby and embedded him within a brick as it was being formed. This is the brick Hashem kept before Him—to remember the cruelty of the Egyptians and the unbearable suffering of His people.

The Zohar adds that Hashem kept the brick with Him until the destruction of the Beit HaMikdash.

Although Hashem feels the pain of all His children, both young and old, He specifically chose to keep by Him the brick that serves as a reminder of a baby's suffering. This may be because of what we have explained—The pain of a child being torn from their mother is not just a historical tragedy—it is something deeply personal to Hashem.

But why did Hashem keep the brick only until the destruction of the Beit HaMikdash? We can explain that once the Beit HaMikdash

was destroyed, He no longer needed a brick to remind Him of the pain of a parent being separated from their child—because He was now experiencing it Himself. The devastating feeling of separation from Klal Yisrael was no longer just a memory but a present reality. But there are also consequences to Hashem's painful experience of keeping the brick with Him. When the time for retribution arrived, the Egyptians felt the full force of divine justice. They endured ten unbearable plagues that devastated their land, culminating in their annihilation as they were drowned in the sea. We can rest assured that when the time comes—and we pray it is soon—Hashem will ensure that those who committed these horrific crimes, those who aided them, and those who cheered them on will face the full measure of justice for their wickedness.

BRINGING THEM HOME: THE SACRED DUTY OF RETURNING THE DECEASED

One can surely understand the urgent desire to bring home hostages who are being held in the tunnels of terrorists. But why are the Jewish people so deeply involved in the return of the bodies of the deceased, even willing to pay a price for it? Once a person has passed away, they no longer suffer—so why is this considered such a critical mission?

When the terrorists returned the body of a woman who was not identified as one of the hostages, the Israeli government was outraged. Why did this provoke such a strong reaction? What is the deeper significance behind the Jewish commitment to bringing the deceased to proper burial?

In Jewish tradition, the proper burial of the deceased is of utmost importance, as the Torah explicitly commands it: *"And you shall bury him"* (Devarim 21:23). This mitzvah reflects our obligation to treat the deceased with dignity and honor. Several reasons are given for this commandment:

Sanctity of the Physical Body: The human body is considered sacred because it is created in the image of Hashem. Respecting and honoring the body after death is a way of upholding its inherent

dignity.

Sanctity of the Soul (Neshama): Proper burial is a fundamental expression of respect for the departed soul. It ensures that the body is cared for, as the soul, now separated from it, sees its physical form left behind without the ability to help it. Chazal refer to this concept as *Kavod HaMet* (Honoring the Dead), emphasizing the obligation to protect and dignify the deceased, preventing desecration and reflecting the profound value Judaism places on every human life.

Preparation for Resurrection: Jewish belief in the eventual resurrection of the dead underscores the importance of preserving the body in a dignified manner, as it will

play a role in the future redemption.

Community and Mourning: Timely and respectful burial provides solace and closure for the mourners, reinforcing communal bonds and support during times of loss.

Thus, the process of preparing and bringing the body for burial is not only a matter of ritual practice but also an expression of deep respect, reverence, and faith in the eternal connection between the soul and its Creator.



ELEVATING JOY TO KDUSHA; THE MITZVA OF SIMCHA

אפילו בהסתרה שבתוך ההסתרה

Chazal teach us *"משנכנס אדר מרבין בשמחה"*—When the month of Adar arrives, we increase in joy (Ta'anit 29a). The reason for this is that Adar is the month in which the miraculous salvation of Purim took place, when the Jewish people were saved from Haman's decree of annihilation (Rashi). This joy is not limited to Purim itself but extends throughout the entire month, as the transformation from potential destruction to redemption is a cause for ongoing happiness.

A question arises: Since we have a Torah obligation to be happy, as the pasuk states (Devarim 28:47) that curses come upon those who do not serve Hashem with joy, this teaches that one must

always be happy—not only in the month of Adar. Why, then, did Chazal specifically emphasize increasing joy in Adar? What, then, is the reason for Chazal's specific instruction to increase our joy now? To answer this, we must first analyze the Torah commandment we just mentioned. There are different ways it has been explained, but let us focus on two seemingly contradictory approaches.

The Joy of Fulfilling Mitzvot

Rabbeinu Bechayei, one of the *Rishonim*, explains that there are two separate elements: the actual performance of a *mitzvah* and the joy in performing it. As a result, he states that there are two rewards—one for the *mitzvah* itself and another for the happiness experienced while performing it, as joy is considered an inde-

ELEVATING JOY TO KDUSHA; THE MITZVA OF SIMCHA

pendent merit.

Hence, since the mitzvah and happiness are two separate aspects, the punishment for lacking joy is not directly tied to the mitzvah itself but rather stems from failing to fulfill the distinct mitzvah of serving Hashem with happiness.

However, Rav Chaim Vital (הקדמה לשערי מצוות), the greatest student of the Arizal, offers a very different perspective. He raises a question based on the statement of Chazal that one who performs a *mitzvah* is rewarded in this world and granted longevity. If so, he asks, why do we see people who perform *mitzvot* yet do not seem to receive this reward? His answer is fascinating: he explains that the reason is that these *mitzvot* were performed without joy, and that lack of happiness blocked the reward. This implies that joy is not merely an enhancement but an essential component that allows the *mitzvah* to shine and take effect.

The Arizal himself expresses a similar idea (Sefer Haredim in the introduction, also mentioned few places in the Shla)—that happiness enhances and expands the mitzvah. The greater one's joy, the greater the mitzvah becomes. This can be compared to a balloon: the mitzvah is like the balloon itself, while happiness is the air blown into it. A balloon without air remains lifeless and deflated, but the more air that is blown into it, the larger and more vibrant it becomes. Similarly, the more joy one infuses into a mitzvah, the greater its impact and spiritual significance.

According to this approach, a person may fulfill a *mitzvah* perfectly, adhering to every detail, but if they do so without happiness—merely as an obligation to check off and move on with their day—the *mitzvah* remains unrewarded.

The joy in *Avodat Hashem* is mentioned in many places, such as the obligation to rejoice on the *chagim* in celebration of the day or to be happy when getting married. However, all these expressions of happiness are tied to a specific *mitzvah*. What, then, is the reason for our joy in Adar? Is it merely because, many generations ago, we experienced a miracle?

The Joy of Closeness to Hashem

The answer lies in the *pasuk*: "גִּילָה וְנִשְׂמַחָה בְּךָ"—let us rejoice and be glad in You." This teaches us that our joy is not dependent on any external reason, but rather, it stems from our closeness to Hashem.

The midrash (Shir Hashirim) explains: Rabbi Avin said: "We do not know whether the rejoicing is in the day itself or in Hashem." Thus king Shlomo came and clarified: "Let us rejoice and be glad in You"—meaning, the rejoicing is in Hashem.

Therefore, the difference between the joy of performing mitzvot and the joy of Adar is fundamentally distinct. In Adar, our happiness is not derived from the performance of mitzvot but from the mere fact of our unbreakable bond with Hashem.

Another layer to understanding this is the idea that Chazal teach: "There is no greater happiness than the resolution of doubt." The story of Purim exemplifies this concept perfectly. The Jewish people faced total annihilation, yet, in a sudden turn of events, their

enemies were the ones who were destroyed. This dramatic reversal revealed Hashem's absolute control over world events, even when everything seemed lost, and all hope appeared to be gone.

At first glance, the story of Purim seems entirely natural, with no open miracles. However, when the Jews pieced together the sequence of events, they could no longer doubt that everything had been orchestrated by Hashem's providence. This realization—that even in the darkest times, Hashem is guiding every detail—brought them the greatest joy.

Thus, true joy does not stem from external circumstances or miraculous salvations but from the clarity of recognizing Hashem's presence in our lives. When doubt is removed and one sees that everything is in Hashem's hands, there is no greater happiness. The joy of Adar, therefore, is not merely about commemorating a past miracle—it is about embracing the certainty that Hashem is always with us, orchestrating every step of our journey.



Adar Has Good Mazal

Let us delve deeper into the words of Chazal, who state that Adar is a month of strong *mazal* for the Jewish people.

The term *mazal* (מָזָל) is often translated as "luck" or "fortune," but in Jewish thought, it carries a much deeper meaning. It refers to the flow of divine influence that affects the world and individuals,

often associated with celestial forces. The **Gemara (Shabbat 156a)** discusses how the constellations and heavenly bodies play a role in the natural order, yet ultimately, the Jewish people are believed to be above *mazal*—meaning that through *tefillah*, *teshuvah*, and *mitzvot*, they can transcend natural influences by connecting directly with the Creator.

This concept is famously expressed in the phrase "**Ein Mazal L'Yisrael**"—there is no astrological influence over Israel. This suggests that, despite astrology or the belief in the influence of certain times, the destiny and success of the Jewish people are determined solely by **Hashem's will** rather than by celestial forces.

However, if this is the case, Chazal's statement that **Adar is a month of strong mazal** seems contradictory. The **Ritva** resolves this by explaining that, while the Jewish people are generally not bound by astrological forces, the month of Adar is an exception. During this time, Hashem's **providence is channeled through the mazalot (constellations)**, granting the Jewish people an added measure of success.

This, however, raises a question: If the essence of Adar is about experiencing a **direct connection with Hashem**, why would its special influence come through the *mazalot* rather than directly from Him?

The answer might align with our explanation above: although in Adar we are under the influence of the *mazalot*, and events may seem to follow natural causes, Hashem is still behind it all. This teaches us that even in dark times, when it appears as though Hashem is hidden and everything unfolds naturally, we must recognize that nature itself—just like the constellations—is entirely controlled by Hashem.

כשמוציאים ספר תורה בפרהסיא מבית הכנסת על מנת לקחתו עמהם למקום החופשה

תקכג), והוסיף בילקוט יוסף (ח"ב סי' קלה ה"י) שכשיש צורך לשלוח ספר תורה למרחקים ישלחנו ארוז היטב ללא התרת התפירות, ומכל מקום הסכים שאם אין עשרה שמלוים את הס"ת נכון יותר שיתיר את התפירות שבין חומש לחומש בהתרת רוב התפירה.

ובספר מעין אומר (ח"א פ"ז הלכה סא בהערה) הסתפק אם עדיף להתיר התפירות או לשלוחו שלם ארוז היטב. וכתב שם מעשה רב שהתיר הגר"ע יוסף זצ"ל לשלוח ספר תורה לחו"ל ללא התרת התפירות אם אין שם מי שיודע לתפורו.

וכשמוליכו בהצנע במכונית יכול להקל להוליכו ללא עשרה בני אדם וללא התרת התפירות, כן כתב הגר"ע יוסף (יבי"ע ח"ז או"ח סימן נו אות ב) על פי דברי הרב דוד פארדו בשו"ת מכתם לדוד (או"ח ס"ס טו) שהאיסור הוא רק להוציא בגלוי ובפרהסיא, אולם בצינעא לית לן בה.



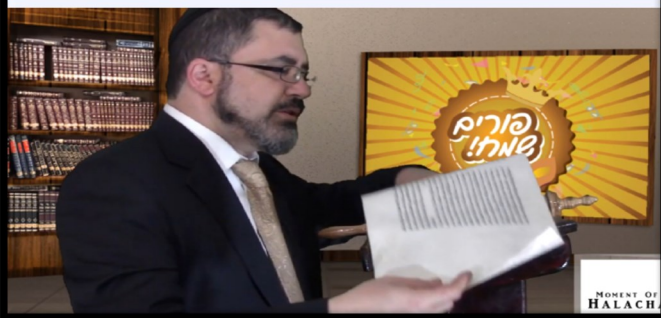
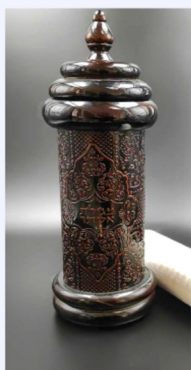
כשמוציאים ספר תורה בפרהסיא מבית הכנסת על מנת לקחתו עמהם למקום החופשה ילווה עשרה בני אדם, ואם מוליכו לעיר אחרת יתירו את תפירות הספר בין חומש לחומש. אבל אם לוקחים את הספר בהצנע במכונית אין צריכים עשרה ולא התרת התפירות.

כף החיים (סימן קלה ס"ק עד) כתב שהמוליך ספר תורה מבית כנסת אחד לבית כנסת אחר יוליכוהו בצירוף של עשרה בני אדם, ולא שיש איסור בדבר אלא שיעשה כן לכבוד הס"ת. והוסיף כששולחים את הספר לעיר אחרת נוהגים לפוסלו ע"י התרת התפירות, וכשמגיעים למקומם חוזרים לתופרם. והביא שכן כתב בספר פתח הדביר (אות יא), ובחקרי לב (יו"ד ח"ב) כתב שיש להתיר את התפירות בין חומש לחומש.

אמנם מכמה פוסקים נראה שיש להתיר לשלוח את הספר ללא התרת התפירות, ראה בשו"ת תשובות והנהגות (ח"ב סימן

MEHUDAR MEGILOT FOR
SALE!

RABBI SHAY TAHAN
347-666-3467



Mehudar Tefilin & Mezuzot
Sell & Check

Rabbi Shay Tahan
3476663467



Shaare Ezra is a one of a kind, multi-faceted organization that's there for the community. Under the leadership of HaRav Shay Tahan שליט"א. Shaare Ezra feels that proper Halachic guidance should be accessible to everyone, therefore we offer the community the opportunity to call, text, WhatsApp, or e-mail any halachic questions they may have, through the Bet Horaah, where qualified, trained and ordained Rabbis are available to answer your questions in English, Hebrew and Russian. Shaare Ezra is from the community—for the community.

LILUI NISHMAT
אורלי בת בתיה שרה
Manzal Bat Shelomo

REFUAH SHELEMA
אילנה שיראן בת בתיה שרה
בתיה שרה בת טובה

MAY HASHEM SEND SPECIAL STRENGTH IN TORAH AND ALL THE BERACHOT TO DAVID AKIVA AND RACHEL LEON.

Lev Mavashev from Alpha Realty Hatzlacha and Parnasa Tova.

Now you can also download our newsletters from the following websites: Shiurenjoyment, Dirshu, Ladaat, Gilyonos, Kol Halashon, Parsha Sheets, Chidush, Shareplus. Prog.