



The children settled down when their Rebbi walked in the classroom. They noticed an exceptional expression of joy on his face. When the Rebbi reached his desk, he said, "I have very exciting news, boys. The celebration of receiving your first siddur will be at the home of HaRav Chaim Pinchas Scheinberg. In fact, the Rav himself will be giving the *siddurim* to you." The room was filled with sounds of boys' cheers.

The celebration at Rav Scheinberg's home went very well. However, someone noticed that Rav Scheinberg was upset about something. When they asked him about it, he explained: The first spiritual event in these children's lives is specifically when they receive their first *siddur*. The word "*siddur*" comes from the root סדר (order). It is important for a young Ben Yisroel to understand that to live a productive and successful Torah life, his life must always be in order. A child should not leave his routine, even if it means coming to me to receive his *siddur*. I should really have gone to them.

Hints & Answers* SHMIRAS SHABBOS: Rav Yaakov Emden (1697-1776) writes in his classic work, *Siddur Yavetz* (Seder Shabbos, K'vias Midrash, 8), "Even the study of Torah should be a delight for a person on Shabbos, and it should not be like a heavy burden and difficult work."

*Note: Menucha's answer are not to be taken as final decisions in *halacha*, but rather as a springboard for discussions and further study.

Halacha Challenge

Can I Toil in Torah on Shabbos



On a Shabbos afternoon, Shimon and Mendy were learning *b'chavrusa* in a Beis Midrash. After spending fifteen minutes trying to understand the *p'shat* in a Tosafos of a very difficult *sugiya* in Baba Kama, Shimon finally sat back, threw his hands up in the air and said "Ok, I give up. This Tosafos is too hard." Mendy paid no heed and continued learning the Tosafos - now for the 14th time.

After a few minutes, Mendy noticed that Shimon was just observing the birds outside and not paying attention at all to Mendy. "What? You're not even going to try?" he asked.

"I want to," started explaining Shimon, "but it's Shabbos. And working so hard on understanding this Tosafos is taking away from my *menucha* and *oneg* of Shabbos. Let's pick something lighter to learn now."

"I hear what you're saying. Also for me this Tosafos is very hard," said Mendy, "but I think the mitzva of *ameilus b'Torah* (toiling in Torah) overrides the obligation of having *menucha* and *oneg* on Shabbos. So I think we should get back in understanding this Tosafos."

Question: Should Shimon and Mendy continue learning that Tosafos, or pick something lighter to learn?

(The "Hints & Answers" section is on page 4)

DEDICATIONS

♦ By Howie Bryks in Honor of his Mother's Yahrzeit,
Sheindel bas Chaim Yonah

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Parsha Pearls

וַיֵּרָא מֹשֶׁה אֶת-כָּל-הַמְּלָאכָה וְהֵנָּה עֹשִׂי אֹתָהּ כַּאֲשֶׁר צִוָּה ה' כִּן עָשׂוּ וַיְבָרֶךְ אֹתָם מֹשֶׁה.

“Moshe saw the entire work (for the Mishkan), and behold, they had done it as Hashem had commanded, so had they done. And Moshe blessed them.” -Shemos 39:43

On this verse, Rashi writes the following commentary:

אָמַר לָהֶם זֶהי רְצוֹן שְׁתַּשְׁרָה שְׁכִינָה בְּמַעֲשֶׂה יְדֵיכֶם, וְהִי נָעַם ה' אֱלֹקֵינוּ עָלֵינוּ וְגו',
וְהוּא אָחָד מִי"א מְזֻמְרִים שֶׁבְּתַפְּלָה לְמֹשֶׁה (ספרא)

“Moshe said to them, “May it be His will that the Shechinah should rest in the work of your hands.”

The *Tifferes Shlomo* explains that Moshe's *bracha* was intended both for the Mishkan - “May Hashem's Presence rest in the building of the Mishkan which came as a result of your contributions,” and for people's personal affairs - “May Hashem's Presence rest in your own projects.” We can learn from here that when a person contributes to Hashem, his personal projects are blessed!

Furthermore, says the *Tifferes Shlomo*, the beginning of that verse says that Moshe “looked” at the contribution's of Am Yisroel. The *bracha* came as a result from that look! Because Moshe looked at their contributions with a positive eye (*Ayin Tova*) it brought down a special *bracha* from Heavens and created room for the *Shechina* to rest there.

We can learn from this that when we look at our teachers, friends, children, and spouses with a *Ayin Tova*, we bring a special blessing to them and allow the *Shechina* to be with them.



Tell to Your Child

Insights on the Haggada and the Seder

Pesach Seder - The Root of Emunah

The Haggada tells us that a person is praiseworthy if he talks a lot about *יצאת מצרים* during the *seder*. Nesivos Shalom explains that relating the story of *יצאת מצרים* during the 1st night of Pesach is what charges a person with *emunah* for the entire year. Therefore, the more a person gets involved in the *mitzvah* of *יצאת מצרים*, the more *emunah* he will have this year.

30 Days Before the Chag

Laws of Pesach

Buying a Skewer for Roasting the Korban Pesach*

One should not use a metal skewer to roast the *korban* Pesach. This is due to the fact that the Torah requires us to roast *korban* Pesach on an open fire (צלי אש). A metal skewer can be heated up to a very high temperature and roast the meat that it touches (which would then not be roasted by an open fire). [1]

The best skewer to use for roasting the *korban* Pesach is a branch of a pomegranate tree. Branches from other trees may release sap when heated, which would be a problem, because the Torah tell us that *korban* Pesach may not be cooked. [2]

[1] רמב"ם פרק ח מהל' קרבנות הלכה ט [2] שם הלכה י

* *Let's hope that Moshiach will arrive shortly, and hence, this year, the above mentioned halachos will be relevant to us. Certainly, if a person studies halachos that pertain to areas which are only applicable at the time when the Beis Hamikdash is standing, he is showing to Hashem his emunah in Moshiach's imminent arrival.*