

הלכה למעשה

מאת הגאון מו"ר הרב ברוך חיים שפלי שליט"א
ראש כולל עשרת חיים ברוך, קליבלנד הויטס

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (71). Relying on a Katan For Tevilas Keilim. Last week we concluded our discussion by mentioning that if a vessel falls into *mikva* water on its own, halachically it is a valid *tevilah*. Therefore, if a minor would do the *tevilah*, it is certainly valid - but only if it is verified that he actually did it. However, a minor in *halacha* [under *Bar* or *Bas Mitzvah*] is not believed to say a kosher *tevilah* was done. **Terumas Hadeshen** (1) rules this way and explains that since the obligation to immerse the *keili* is a **Torah** obligation we cannot trust a minor.

This is brought in **Shulchan Aruch** (2). **Rav Akiva Eiger** (3) says that according to this, a child would be believed to say that he was *toivel* a glass utensil since the obligation for glass is only Rabbinic. However, the **Chochmas Adam** (4) argues on him and says that here there is a "*Chezkas Issur*" - meaning that it started off as prohibited for use until proven fit for use. Thus in such a case there is a *chumra* not to believe a minor even by a Rabbinic *issur*. The **Aruch Hashulchan** (5) argues on using this

concept of *chezkas issur* here, because he says it is not a real *issur* to use the *keili* before *tevilah*, but rather just a *mitzvah* to *toivel* it, and therefore one should not use the *keili* before fulfilling the *mitzvah*. However, it is not an intrinsic *issur*.

Using a Keili One Time Before Tevilah. There is a common mistake that many people make which has been around for a long time. People say that one can use a *keili* one time (first time) before *tevilah*. The *Poskim* stress that this is wrong, see the **Chasam Sofer** in his *chiddushim*, at the end of Ch. 120. **If One Used a Keili Before Tevilah is the Food Permitted?** Even though there is one minority opinion in **Hagahas Ashri** (6) who says that the food is prohibited if used in a non-*toiveled* vessel, we don't hold like that, but rather like the opinion of the **RMA** (7) who rules like the majority of *Poskim* who permit the food in such a case. The *issur* of using a *keili* before *tevilah* is not just on the owner, therefore, one cannot even eat kosher food in the house of one who was not *toivel* his utensils.

בין הריחיים – תבלין מדף היומני – נזיר מן.

למת מצוה. An exception is a *met מצוה*. If they happen to bury it, even though they will become *over*. The *Mishnah* discusses a case where a *kohen* and a *nazir* were walking on the road together and chanced upon a *met מצוה*. Who should become *over*? *שע"ט* says the *nazir* should become *over* because he doesn't bring a *תומאתו* whereas a *nazir* does. The *רבנן* hold that the *nazir* should because his *קדושה* is not a *קדושה* מורש to his *kehuna* to his sons and to his *דורות*, but a *nazir* does not give it over to the next generation so it's a *קדושת* שעה for another explanation.

There the *kohen* is a *נזיר*, because he is not a *קדושה* עולם, whereas a *nazir* is a *קדושה* עולם. *נזיר* *רמב"ם* says that the *nazir* is the one to become *over* even if he happens to be a *kohen* because he is not a *קדושה* עולם. *נזיר* *רמב"ם* says that the *nazir* is the one to become *over* even if he happens to be a *kohen* because he is not a *קדושה* עולם. *נזיר* *רמב"ם* says that the *nazir* is the one to become *over* even if he happens to be a *kohen* because he is not a *קדושה* עולם. *נזיר* *רמב"ם* says that the *nazir* is the one to become *over* even if he happens to be a *kohen* because he is not a *קדושה* עולם.

The demand to be paid to do it, he is not *מחוייב* to spend his own money for burial, but may become *over* and take care of the *met מצוה* himself. The *Acharonim* point out that even though we know one must spend all of his money [בכל מאדך] not to be *over* a *לוא*, why doesn't the *כהן* in this case have to spend money and hire these workers to do the burial rather than be *over* the *לוא* of becoming *over*? The *שו"ת חמד* (לט) *שדי חמד* explains that since the *Torah* was *מתיר* the *kohen* to be *over* and he is not being *over* a *לוא* but rather he is fulfilling his *מצוה* and this is his *מצוה* now and he is not *מחוייב* to spend money to not become *over*. *שע"ט* says that the *nazir* is the one to become *over* even if he happens to be a *kohen* because he is not a *קדושה* עולם.

הוא היה אומר

R' Dov Ber Rabinowitz zt"l (Divrei Emes) would say: *‘These are the words that Hashem commanded, to do them. For six days work shall be done...’* The *Gemara* in *Berachos* (35) says that when *Klal Yisroel* fulfills the will of Hashem, their work will be done through others. If not, they will have to do the work themselves. We can see the *remez* here in this *posuk*. - fulfilling the words of Hashem and doing His *mitzvos*, then through others and not doing work!"

A Wise Man would say: "Accept yourself, love yourself, and always keep moving forward. It is important to remember that if you want to fly, you have no choice but to give up what weighs you down."

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הדלקת נרות שבת - 6:47 זמן קריאת שמע / מ"א - 9:28 זמן קריאת שמע / הגר"א - 10:04 סוף זמן תפילה/הגר"א - 11:04 זמן לתפילת מנחה גדולה - 1:34 שקיעת החמה שבת קודש - 7:06 מוצש"ק צאת הכוכבים - 7:56 צאה"כ / לרבינו תם - 8:18

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תכלית רצוני בתבנית המשכן וכל כליו, רק לרמו לכם שממנו תראו, וכן תעשו אותם את עצמכם, שתהיו אתם במעשיכם הרצויים כתבנית המשכן וכליו, כולם קדושים, ראויים ומזכרים להשרות שכניתי בתוכם ממש. זהו ועשו לי מקדש ושכנתי בתוכם דייקא, שכל אשר אני מראה אותך את תבנית המשכן וגו', תכלית כוונתי, שכן תעשו את עצמכם, וכן אמר הוא יתברך שמו לשלמה אדר גמר בנין המקדש, (מלכים א' ו) הבית הזה אשר אנה בונה הוא רק אם תלך בחקתי גו', ושכנתי בתוך עמי ישראל דייקא, לזאת כשקלקלו פנימיות המקדש שבתוכם, אז לא הועיל המקדש החיצוני ונדרסו יסודותיו רחמנא לצילן, עכ"ל.

לאור דבריו שהקמת המשכן היא הוראה לאדם האך להתקדש ולעשות את עצמו משכן לבוראו, כי לומר שצנתה התורה להורות בכך להאיש השראלי שאם ברצונו לבנות את משכנו הפרטי ולהמשך בתוכו את השכינה, מוטל עליו לצרף כל קומתו למצוותיו, והיינו שיצרף כח המחשבה והדיבור לכה המעשה, וטרם עשיית כל מצוה יכוון לקיימו לשמים ויפרש את מחשבתו בפיו, ובכך יכניס את כל מהותו היינו נפשו ורוחו ונשמתו בגוף המצוה ויתקדשו על ידה, וכתוצאה מכך יכשיר את כל כולו להיותו מעון להשראת השכינה. וכאותה מעשה עשו עושי המלאכה, שמשך כל הזמן שהיו עוסקים במלאכת המשכן היו אומרים שעושים זאת כי כן צוה ה' את משה, כדי לצרף כל קומתם לעשיית המצוה.

ולאור אלו הדברים נוכל להבין את הברכה שבידך משה את עושי המלאכה אחר שראה שעושו אותה כאשר צוה ה', שברכם 'שתשרה שכינה במעשי ידיכם' כפרש"י, כי מאוד שצירפו את כל קומתם לעשייתיהם ראה בכך שנת הכבוד להמשך גם עליהם את אותה קדושה השרייה במשכן והיו הם בעצמם מעון לשכינה, ועל כן צירף גם את ברכתו לסייעם בכך להשרות השכינה עליהם ועל מעשיהם.

לי מקדש ושכנתי בתוכם, וידוע מה שדרשו חז"ל: 'בתוכו לא נאמר אלא בתוכם, בתוך כל אחד ואחד, ע"כ. הרי כל התכלית בבנין המשכן לא היה רק לבנות בנין ששמי"ת ישרה שכינתו בתוך אותו בנין, אלא התכלית היה כדי שתשרה שכינתו בתוך כל אחד ואחד. ר"ל, שע"י המשכן תשרה השכינה בתוך לבבו של כל אחד ואחד, וע"י זה יהיה כל ימיו עם השמי"ת.

ותנו במתנ"י באבות (פרק ה', משנה ה') שהיה עשרה ניסים בבית המקדש תרד, ע"ש. וביאור הפירוש הטעם לזה, היה משום שע"ז דאח כל אחד שחש"ת הוא השליש בכל, והוא לבדו מנהיג כל הבריאה, ואין עוד מבלדו ית, והוא תכלית כל יהודי בהאי עולמא, כמו שהאריך הרמב"ן (סוף פרשת בא). והוא המשכן שצריך כל אחד ואחד לעשות בתוכו, שתשרה השכינה בתוך לבבו כל אחד ואחד ע"י האמונה שלימה בהשמי"ת (וע"י היטב בדברי הרמב"ן דברים לג, יב), ולפי זה מובן היטב מדוע הקדשים היו כבדים, ולא היו יכולין להקים את המשכן בדרך הטבע, והוצרך השמי"ת לעשות מעשה ניסים, דמכיון שכל התכלית של המשכן היה לבא לידי האמונה השלימה בהשמי"ת, וע"י ישרה ה' שכינתו בתוך כל אחד ואחד, ע"כ עיקר הקמת המשכן הוצרך להיות בדוקא ע"י נס נגלה, שע"י ראו כל כלל ישראל הנהגת השמי"ת שהוא השליש גם על הנהגת הטבע, וביכולתו לשנות את הטבע כפי רצונו. וע"י באו לידי האמונה השלימה בהשמי"ת, וכוונתו להשרות השכינה בתוכו.

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טיב התבלין

מאת הגה"צ רבי גמלאל הכהן רביעוביץ שליט"א, ר"י שער חשמיים ירושלים עיראק

וידא משה את כל המלאכה והנה עשו אתה כאשר צוה ה' בן עשו ויברך אתם משה ... (לש-נג) - לבוון בכל מעשה לשם ה'

פ"ש: אמר להם יהוד' שתשרה שכינה במעשה ידיכם, (תהלים צ' ז) 'יהי נועם ה' אלהינו עלינו ומעשה ידינו וגו', והוא אחד מ"א מומרים שבתפלה למשה. הנה ראים אנו שבתחילה מציין הכתוב שבצאלא עשה את כל העבודה 'כאשר צוה ה' את משה', ולאחר מכן חוזר הכתוב לציין זאת מחדש בגמך כל כלי ובגד, ומה זה בא ללמדנו, לשם מה הצריכה התורה להכפיל את הדברים שוב ושוב? ועצם הדבר שהכתוב רואה לנכון לציין שזוהי הכל על פי ציווי ה' צריך שוב, שכבר צויעם אנו זאת מהפרשיות 'תרומה' ו'תצוה', בן ראינו איך שצוה הקב"ה את משה על כל פרטי המשכן וכליו ועל בניי הכהונה, וכל אדם מבין שאמלאא הציווי העליון לא היו עוסקים כלל במלאכת המשכן, כדי ליישב את הדברים אצטט קטע מספר 'נפש החיים' (שער א פרק ה) אשר לדבריו רצה הקב"ה בהקמת המשכן להורות האך יזכה האדם לקדש עצמו ולעשות את עצמו למשכן, חז"ל: 'לזאת הרי כי דאי, עיקר ענין הקדש והמקדש ושריית שכניתו יתברך, הוא האדם, שאם יתקדש עצמו כראוי בקיום המצוות כולן, שהם תלוין גם כן שושרון העליון, בפרקי אברי השיעור קומה כביכול של כלל כל העולמות כולם, או הוא עצמו המקדש ממש, בתוכו ה' יתברך שמו, כמש' (רמיהו ה', ד) היכל ה' היכל ה' המז, וכאמרים ז"ל ושכנתי בתוכם, בתוכו לא נאמר, אלא בתוכם כו'.

ויש לומר זה הדרך וההכונה ועשו לי מקדש גו' ככל אשר אני מראה אותך וכו' וכן תעשו, וד"ל דרשו (סנהדרין טז:) וכן תעשו להורות, ולדרכינו יש לומר גם כן שרוצה לומר אל תחשבו שתכלית כוונתי הוא עשיית המקדש החיצוני, אלא תדעו שכל

עדותיך אתבונן

לפדוש מאת רוב אברהם הנאם
אבשמיין שליט"א, נבגל שיהא אברהם

ויביאו את המשכן אל משה את האהל ואת כל כליו קרסו קרשו בריחו ועמדו ואדניו ... (לש-נג) - תכלית המשכן אמונה בה'

פ"ש: 'ויביאו את המשכן וגו' - שלא היו יכולין להקימו, ולפי שלא עשה משה שום מלאכה במשכן, הניח לו הקב"ה הקמתו, שלא היה יכול להקימו שום אדם מחמת כובד הקדשים, שאין כח באדם לוקפן, ומשה העמידו. אמר משה לפני הקב"ה: אף אפשר הקמתו על ידי אדם, אמר לו עסוק אתה בידך נראה כמקימו, והוא נזקק וקם מאליו, והוא שנאמר 'הוקם המשכן', הוקם מאליו. מדרש רבי תנחומא, עכ"ל.

מבואר, שהמשכן הוקם על ידי מעשה ניסים, שהרי בדרך הטבע לא היה ביכולת שום בן אדם להקים את המשכן מחמת גודלן וכובדן של הקדשים. וע"כ, הוצרך הקב"ה לעשות מעשה ניסים, ולשנות את הטבע שיהיה משה רבינו יכול להקים את המשכן, ורק ע"י מעשה ניסים הוקם המשכן, ויש לבאר הענין, מדוע השמי"ת צוה שיעשו משכן ע"י קדשים כבדים מאוד, ולא יהיה ביכולתם של כלל ישראל להקים את המשכן בעצמם, הרי כל התכלית בעשיית המשכן היה כדי שיקימו ליבנה המשכן, וא"כ מדוע צוה השמי"ת דבר אשר אינו שייך בדרך תכלית, והוצרך השמי"ת לעשות ניסים, ונראה לבאר הענין בהקדם ביאור תכלית המשכן, הנה כתיב (שמות כה, ח): 'ועשו

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מעשה אבות ... סימן לבנים

ואת המצנפת שש ואת פארי המנבעת שש ואת מכנסיו הדבר שש משוד ... (לש-כה)

The following story was retold by Rabbi Sholom Ber Avtzon. On Kingston Avenue, between Eastern Parkway and Union Street, in Brooklyn, NY, there was a store called Mr. Mikes Hat Store. Mr. Mike was a very friendly and pleasant individual who served the community. In the 1950's, when this story took place, *Lubavitch* was not yet a large community, and Mr. Mike developed a warm relationship with many of the local *chassidim*.

During those early days, the **Lubavitcher Rebbe, R' Menachem Mendel Schneerson ז"ל**, would walk up Kingston Avenue on his way to visit his mother, Rebbetzin Chana, who lived in an apartment two blocks away from 770, on the corner of Kingston and President. As the *Rebbe* passed by Mr. Mike's store, he would raise his hand in a gesture of greeting, like a salute, and touch his hat. Day after day, the *Rebbe* would pass by and salute and Mike would wave back. After a while, however, Mr. Mike noticed that the *Rebbe* didn't salute the other Jewish storekeepers as he walked by. He would just nod. Like many of the Jews who lived in Crown Heights at that time, Mike was not really "observant," and usually went bareheaded in his store. He began to wonder if perhaps the Grand Rabbi was politely trying to give him a message.

Perhaps he was pointing towards heaven and reminding him that there is One above, and we should conduct ourselves accordingly. Perhaps he was touching his hat to suggest that it might be a good idea for someone selling hats to wear one.

As this thought passed through his mind, Mike suddenly felt a tremendous appreciation for the *Rebbe's* sensitivity. If the *Rebbe* was in fact trying to tell him something or send him a subliminal message, it was in a very friendly and respectful way, without embarrassing him in front of others, leaving it up to him to decide if his gesture was merely a greeting, as most people would think, or perhaps it was something more.

Mike decided that more likely it was the latter, and that the *Rebbe* was showing him great respect. So one day he decided that with all the hats and caps he had in the store, he would also begin to wear one in order to cover his head, and see what the Rabbi's reaction would be. Immediately, he put on the first cap that came to hand.

The next day, he waited for the time that the *Rebbe* would pass by, which might have been around 6 pm. He looked through the window to see what the *Rebbe* would do. Sure enough as the *Rebbe* passed by, instead of raising his hand in a salute, the *Rebbe* greeted him as he greeted all of the other storekeepers with a nod. Mr. Mike was tremendously happy to see that his intuition was correct. His respect and admiration for the *Rebbe* intensified greatly.

After a period of time, which could have been weeks, months or even years, Mr. Mike finally picked himself up and went into 770, and asked if he could meet with the *Rebbe*. He had no concept of what *Yechidus* with the *Rebbe* meant. He just wanted to meet the Rabbi he had come to admire so very much. He was given an appointment right away.

Entering the *Rebbe's* room he said, "Rabbi, I didn't come to ask a question or ask you for anything in particular, or even request a blessing. I just want to express my friendship for you and give you a hug, if you will allow me."

The *Rebbe* smiled, stood up from his chair and walked in front of his desk. He stood a few inches away from Mike. Mr. Mike got up from his seat and placed his arms around the *Rebbe* and gave him a hug.

To his astonishment, the *Rebbe* in return gave him a big heartfelt hug of his own. Mike realized that their feelings of friendship and admiration were mutual. His joy and happiness had reached an all-time high.

Leaving his room, Mike decided that he could no longer remain the same as he had been until then. He said to himself, "This great Rabbi genuinely loves me just because I am a Jew. I guess there must be much more to Judaism than I thought. Perhaps it has meaning and purpose. Maybe I should really begin being more observant."

That Friday afternoon, Mr. Mike closed his store for *Shabbos* for the first time, and never looked back.

ובכבוד הנשיא ... ובכבוד עם הארץ ... (הוקאל בו-ה-ב)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN

In the *Haftorah* of *Parshas HaChodesh, Yechezkel HaNavi* describes the future *Bais Hamikdash* and the service that will take place there once *Mashiach* arrives. The *Nasi* and *Kohen Gadol* will bring a special *Paschal* offering on *Rosh Chodesh* in celebration of the new moon on behalf of *Klal Yisroel*. *Yechezkel* states, "When the *Nasi* enters, he shall come in by way of the main gate, and he shall go out the same way. But ... the common people ... whomever enters by the north gate shall leave by the south gate, and whomever enters by the south gate shall leave by the north gate" Why should there be a difference between the people?

R' Yosef Yavetz ז"ל (Chassid Yavetz) explains that the *Nasi* is obviously on a higher caliber of spirituality than the

common folk. Therefore, the affinity that the *Nasi* has for holy things is not merely out of admiration and aspiration, but rather his very essence binds him with the intellect of the *Torah* which draws him closer to it, and to *Hashem*. This makes each new moment of spirituality special to him.

On the other hand, a common person lacks that deep-rooted connection and so the concern was that by going out of the same gate he came in, it would numb the excitement of the *Bais Hamikdash* to him and he would lose affinity for it. But the *Nasi* won't ever lose that excitement.

A true *Talmid Chacham* has the potential to attain a similar level of spirituality that the *Nasi* has, thereby connecting himself to that level of excitement for *Torah* and *mitzyvos*.

וערת אילם מאדמים וערת תחשים ועצי שמים ... (לה-ו)

לעילוי נשמת אבנו מורינו הרבני הרב חיים יוסף בן ר' ישראל אברהם קויפמאן זצ"ל

מחשבת הל"ב

As this *Shabbos* is the **Baal Machsheves Halev's** fourth *yahrzeit*, it behooves us to express a *machshava* that personified the *Zaida* and his legacy. Most of the *klei hamishkan* were built from this cedar wood. From where was it obtained? **Rashi** in *Terumah* cites the *Medrash* that *Yaakov Avinu* transplanted them in *Mitzrayim* from *Eretz Canaan*. He then instructed his children to take it with them for use in the *Mishkan*. Why did he feel it was so vital, and what was the message therein?

Tehillim 92 states: "צדיק כתמר יפרח כארו ... שתולים בבית ה' בחצרות אלקיו יפריחו". The question is: If these cedar trees were planted in the "*Beis Hashem*" what are they doing in "*B'chatzros Elokeinu*"? Perhaps we can say that in order for a person to develop into a *tzaddik*, an *eved Hashem*, generally he is 'planted' as a sapling, a young child, in the *Beis Hashem*. There he is infused with the right ideals, *mesorah* and *hashkofos*, until he can thrive on his own, *B'chatzros Elokeinu*, outside the *koslei beis medrash*, as a mighty cedar tree. *Yaakov Avinu* was conveying this concept to future *doros*. To build a *Mishkan*, a Jewish home, remember those cedar trees that started out small, but with proper nurturing in the right environment, flourished into tall proud trees. So too, our future *doros*. With proper guidance, *tefillos* and, of course, *siyata d'shumaya* they will be able to venture out on their own. But only if first - שתולים בבית ה' - they are connected to our *mesorah* and taught right from wrong.

The *Zaida ז"ל* personified this. He cultivated myriad relationships, from a very young age, with the *Gedolim* of yesteryear, transmitting their ideals to his offspring. He was *zoche* to see many '*Atzei Shitim Omdim*', *bli ayin hara*. And with *Shabbos Mevorchim* this week, who can forget *Zaida's* emotion-filled, melodious voice at the *bimah*, tugging at our heartstrings, as he intoned the *birchas hachodesh* monthly. He would clarify the apparent repetition of the words "יראת שמים" when saying "שתהא בנו אהבת תורה ויראת שמים" by loosely translating "בנו" to mean our *bonim*, our children. The children should be *ohavei Hashem v'Toiraso* and have *yiras shamayim*. May he continue to be a *meilitz yosher* for *Babbi* and us all. *Yehi zichro boruch*.

משל למה הדבר דומה

אלה פקודי המשכן משכן העדת אשר פקד על פי משה ... (לה-כא)
משל: The famed *tzaddik* of *Yerushalayim, R' Aryeh Levin ז"ל*, used to visit various jails and spend time with the prisoners, offering them comfort, encouragement, to simply brighten their darkened lives. One *Shabbos*, as *R' Aryeh* arrived at the gates of a jail, the British sentry on duty would not allow him to enter. There was a curfew that day, and *R' Aryeh* was ordered to get home immediately.

A Jewish policeman standing nearby pleaded with the sentry to make an exception for *R' Aryeh*. "Why prevent an elderly man from performing an act of kindness?" he said persuasively. "This man comes every week on a voluntary basis, purely to gladden the hearts of the prisoners."

The sentry found this hard to believe. Why would an old man walk so far purely to visit prisoners? Surely he received some compensation for his work, and in that case, he'd better

find himself a different line of work!

While the British sentry and the Jewish policeman were arguing, *R' Aryeh* stealthily made his way around to the side of the building, checking for an opening of some sort in the wall surrounding the jail. Eventually, he found a small foothold sticking out of the smooth rock. Like a young agile boy, *R' Aryeh* used the tiny foothold to climb to the top of the gate. There, he leaped down inside the prison grounds.

The British sentry saw what had happened. "You are right," he said grudgingly to the Jewish policeman. "This man must be a volunteer. A man who did this job for pay would never go to such lengths to get inside the jail. This man is determined to visit the prisoners no matter what!"

נמשל: *Klal Yisroel* built the *Mishkan* while sparing no expense at making it an incredibly phenomenal edifice. When *Hashem* saw their sincere dedication, He immediately rested his *Shechinah* there.

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHELOMO

דרגה יתירה

This week is *Parshas HaChodesh*. *Chodesh* means month, and the same word, *Chadash* means NEW. One of the greatest gifts that *Hashem* put into Creation is the fact that TIME is divided into years, months, weeks and days. Days have hours and hours have minutes and minutes have seconds. Even seconds have milliseconds. Time is not just one endless day. There is always an end and then a beginning. A beginning always means that we can start anew. Whatever happened yesterday is over. Today is a new day. It means that today doesn't have to be like yesterday. It can be something different, something new and something better.

This is why *Hashem* told us, *HaChodesh Haze LACHEM*. The power of newness is in your hands. You can take your days and turn them into whatever you wish. It is up to you. The question is how? Sometimes we feel that our time is not our own. We have so many obligations and so many people who are putting us into situations that we would not necessarily choose. Life has a way of setting our stage often not the way we would have chosen. But that is just the point. Within the word CHALLENGE is the word CHANGE. When things go exactly the way we want, we are very happy, but it doesn't mean that we went anywhere. When we find ourselves challenged and thrown into an unwanted circumstance, we must figure out how to cope.

Time is Life. We were given the gift of time and if we truly wish to get the most out of life, we need to place *Hashem* in the center of it. When things are going well, we say thank you *Hashem*. And when things are hard, we need ask ourselves: what does *Hashem* want me to do now? How can I grow from this challenge? Eventually, even in this time of difficulty, I will learn to call out in the name of *Hashem* and say, thank you for helping me change and grow, and thank you for giving us all the gift of TIME!