



A MITZVA DILEMMA FOR THE SHABBOS TABLE



MISHLOACH MANOS & KOSHER SYMBOLS

By Rabbi Yitzi Weiner

We just started the month of Adar. Because the arrival of the month of Adar brings with it joy, I'd like to share with you a story that helps pre-prepare us for the upcoming Yom Tov of Purim.

One year, Binyamin bought and prepared a beautiful array of mishloach manos for his friends. There wasn't a lot of food in each of the packages but the presentation was beautiful. He spent the day of Purim delivering his mishloach manos to his friends. Close to the end of Purim, Binyamin's friend brought his attention to a potential problem. All but one of the food items that he gave to his friends



BUILDERS HATE WRECKERS

This week we will read two Parshios; the weekly Parsha of Terumah and Parshas Zachor. On the surface there is no connection between these two Parshios, however, upon some thought they compliment each other so perfectly.

Rambam teaches us that the mitzvah to remember what Amalek did to us when we left Egypt is for the expressed purpose of inspiring our hatred towards him. What exactly did he do to us more than any of our other enemies throughout the course of history that earns them such distinct hatred? When Bilam foretells the destiny of the nations he indicates that all nations will survive the 'end of days' when the world will achieve its destiny except for the nation of Amalek. Regarding Amalek he states "Amalek was the first to make war against Israel and his destiny will be total decimation."

Apparently, this unique hatred stems from the fact that he was the first to attack us. If the world hates us and they all try their best to destroy us, why does the first one in line get the distinct hatred, someone has to be first? If he deserves decimation why not the rest?

Let us appreciate what inspired Amalek to attack us. We had just left Egypt. HaShem had just split the Red Sea and the entire world was in absolute awe of the G.D of Israel. They saw the world's greatest empire brought to its knees and then destroyed before the G.D of Israel. As the Torah teaches us, the nations of the world melted, they were overcome with trembling. There was no thinking person who questioned the Might and Power, the Authority and Control that HaShem had. There was no question that HaShem chose the Children of Israel to carry His Pres-

had a hechsher, a kosher symbol, that his friends did not eat from. Although the hechsher was reliable and the food was certainly kosher, his friends did not use that hechsher because they relied on a more stringent supervision.

It turned out that Binyamin's friends would likely not eat the food that he gave them. Binyamin wanted to know if he fulfilled the mitzvah of giving mishloach manos. On one hand he gave them kosher food. But on the other hand, they would not eat from it.

Binyamin wondered if he had an obligation to quickly give mishloach manos to a new friend that would for sure eat the food he was giving.

He also wondered if he had an obligation to notify all of his friends that the food he gave had a hechsher that they did not eat. On one hand the food was kosher. But on the other hand, perhaps he was making them violate their kosher standards if they eat it without re-aliasing. Would Binyamin have an obligation to overcome his embarrassment and call each of his friends about his mistake?

What do you think?

See Chashukei Chemed Megilla Page 101.

“The first part
of ‘triumph’
is ‘try’”



ence through the world. HaShem arrived into this material and His Home was the Jewish nation. The world almost achieved her destiny.

But it was then, specifically at that most dramatic moment that the nation Amalek raised their nasty head. They had no material interest in attacking the Jewish people. They knew that they would lose. They did not think for a moment that their fate would be any better than the Egyptians. So why did they fight? They fought to make a point. Their point was to shatter the fear of G.D that had gripped the world. Amalek's raison d'être is to erase HaShem from this world. If it means waging a losing battle, so be it. They needed to show the world that the Jewish people are still human beings and if you wish to close your eyes to HaShem's Existence and HaShem's Omnipotence, that too is possible.

In this week's Parsha, Terumah, we are instructed to build a

Mishkan in which to house the Presence of HaShem in this world. How does HaShem, Whose Essence is infinite and cannot be subjected to Time or to Space, enter this finite material world? I am not sure of the answer to this question, but to be em-powered by HaShem to build His Mishkan is tantamount to bringing Him into this world. That is what we have been com-missioned to do!

Can there be a greater connection between these two Parshios? We will first read how we were chosen to create the home for HaShem's Presence in this world. We will then read how Amalek stands in direct contrast to our mission. He stands to deny HaShem's existence in this world. Amalek is not merely the first anti-semitic. He is the one who taught the world to reject HaShem's entry to the world.

The juxtaposition of our two Parshios help inspire us to recognize who we are and who they are and the hatred that must exist if we are to succeed in making this world a home for His Presence.

It is no wonder that once the world will achieve her destiny and the knowledge of HaShem will fill the world like water fills the ocean there will be no space for Amalek. They will have achieved their destiny of total decimation.

Have a very safe and very wonderful Shabbos and an extremely joyous Purim.



SHABBOS: CELEBRATING HASHEM'S CREATION

THE SONG OF THE LION

The Lion. What is the song that the Lion sings? The Lion is saying: "HaShem shall go out as a mighty Man, He shall arouse zeal, He shall cry, even roar, He shall prevail over His enemies." (Isaiah 42:13)

We learn that the song of the Lion focuses on the powerful roar of the Lion. Our Sages teach that the lion is considered to be the king over all of the animals. One of the reasons he is considered the king is because the lion is an apex predator, sitting at the top of the food web. All other animals are afraid of the lion and the lion is not afraid of any other creature.

How does the lion cause other animals to be afraid? Male lions will use their roar to scare off intruders and use it as a show of power among other males. The lion has unusual vocal cords that allow its roar to be heard as far as five miles away, even without a lot of respiratory exertion. Aside from the Howler Monkey, the lion's roar is louder than any other land mammal. Although the Howler Monkey can reach a higher decibel level, the lion's roar can be heard much further and last as long as 90 seconds.

Based on this, one of the lessons of the lion's song is that just like the roar of the lion causes its enemies to scatter, also HaShem. When HaShem simply "roars" and shows His power, He causes all of His enemies to tremble in the face of His power. This song teaches us to develop our awe for HaShem.

This also explains why the Tribe of Yehuda is compared to a lion. Just as a lion is not afraid of any other animal and other animals are afraid of it, the same is true for the kings that came from Yehuda. When the kings of Yehuda, such as King Shlomo, fulfilled the will of HaShem, they feared no other nation and others were in awe of them.

There is a second lesson. The song of the lion talks about the strength of HaShem. The lion shows its strength in two ways. One, it shows its strength by defeating other animals. Its second display of strength is when it is content, it can choose to hold itself back and not attack animals, even animals that are much weaker than it. HaShem's strength works in the same way. HaShem shows His strength by bringing justice when necessary. But He also shows His strength by being humble,

patient and not bringing justice right away. This teaches that showing strength can be done not only by exerting force but by using restraint, patience, and humility.

This is another reason why the Tribe of Yehuda was compared to a lion. The verse says, "My son you lifted yourself from tearing" (Bereishis 49:9). Rashi explains that this refers to the restraint Yehuda used when he insisted that they not kill Yosef and not kill Tamar. Yehuda's strength, like a lion, was his restraint.

Rav Chaim Kanievsky writes that there is a third lesson we learn from the song of the lion. The lion is unstoppable. When a lion wants to attack an animal as prey, there is no other animal that can rescue the prey from the lion.

Lions are extremely strong hunters. They can run as fast as 50 mph, and leap as far as 36 feet to take down prey. Their claws are huge. When fully extended, a lion's claws can be up to 1 1/2 inches in length. Lions can take down animals much larger than them, like baby elephants, and even tall giraffes. Even the tongue of the lion is powerful. The lion has a special tongue that is rough enough to peel the skin of their prey away from the flesh. If a lion licked the back of a human's hand just a few times, it would peel away much of the skin.

The song of the lion teaches us that it is the same with HaShem. Just as no animal can stop a lion, nothing can stop the will of HaShem.

But this also teaches us an important moral lesson. Our Sages say that we need to emulate the lion's unstoppable when we wake up in the morning. We should wake up overcoming any obstacles. The same is true in our performance of mitzvos. We should have the strength to do the right thing and, like a lion, not let any obstacle stand in our way.

What is fascinating is that this lesson is taught by the very word for Lion. The Hebrew word for Lion is Aryeh, and its Gematria, its numerical value, is 216, the same Gematria as the word Gevurah, power. The lion represents power.

How wondrous is Your creation HaShem.

A VIDEO ABOUT THIS CAN BE SEEN AT BIT.LY/PEREKSHIRAVIDEO

THE POWER OF JUST A FEW MINUTES

Someone once asked the Chasam Sofer the secret to his success in Torah. "I became a talmid chacham in five minutes," the Chasam Sofer said. "Really?" asked the man. "All those five minutes that go to waste in the course of one's lifetime - I made sure to maximize the use of them. That is why I say I became a talmid chacham in five minutes. Five minutes here and five minutes there."

The Ponovezher Rav, Rav Yosef Shlomo Kahaneman, would tell the following story to illustrate true ahavas haTorah, true love for Torah. Rav Avraham Burstein was the rav of the city of Tevrig in Lithuania during World War I. There was a curfew placed on the city. No one was allowed to have any lights in their homes lest the enemy spot their homes and attack. Rav Avraham heeded the warning but left on a very small light, enough to enable him to see the page he was learning. Nevertheless, the soldiers noticed it and barged into his home, accusing him of being a spy. Rav Avraham tried to explain that he was only using the light to study, but the soldiers would hear none of it. They demanded that he admit to his crime. Rav Avraham stood by his story and would not admit to any wrongdoing. The soldiers, determined that he must be a spy, prepared to shoot him.

But just before they did, Rav Avraham asked for one last wish: 15 minutes more of life. Rav Avraham opened a Rambam, explaining to the soldiers that he had been studying something and had yet not figured it out. He needed a bit more time with it. This was his dying wish. They granted his wish for 15 more minutes to find an answer to the perplexing Rambam.

A few moments later, a siren sounded to call the soldiers together; they needed to move on to the next village. They immediately left, leaving Rav Avraham alive to figure out his Rambam.

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THE CHASAM SOFER

THE ANSWER

Regarding last week's question about the outreach organization's interest in announcing their new book at their annual fundraising event Rabbi Dovid Heber said it is permitted to advertise it in their Shabbos newsletter.

STAY TUNED!

This week's TableTalk is sponsored with Hakaras haTov to the contributors to TableTalk for inspiring lively Torah-themed conversation at our Shabbos table

And in honor of our dear friends Rabbi and Mrs Aaron Blackman who will soon be"H be fulfilling their dream and the mitzvah of yishuv Eretz Yisrael
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