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Written by Rabbi Yair Hoffman

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**Chizuk - Inspiration**

There are generally two types of elevators - traction and hydraulic. A traction elevator is a type of elevator that uses a system of ropes and pulleys to move the elevator car up and down. A hydraulic elevator works by pressurizing hydraulic fluid with an electronic pump and forcing it into a cylinder. The pressure created pushes a piston that moves the elevator upwards. To lower the elevator, this functions in reverse with pressure decreasing, lowering the elevator cab. The traction elevator is less expensive to run and is the typical elevator in use in the residential buildings in Israel. The cost to use the elevator to ascend four flights in a residential building in Israel is around one kilowatt hour - about 18 cents.

An essential part of acting with integrity is to be meticulously honest when using other people's resources. Once, Rav Avrohom Genechovsky ZT"L the Rosh Yeshiva in Chebin, arrived at someone's apartment door in Israel, out of breath and perspiring heavily. It was obvious that Rav Avrohom had taken the stairs rather than the elevator. The apartment owner asked Rav Avrohom, "Why didn't you take the elevator?" Rav Avrohom said, "The elevator is for the residents of the building, or for people who are here to benefit the residents of the building. As an example, one who is delivering groceries to residents of the building may use its elevator. I am here to visit you, not for your benefit but rather to fulfill a personal need of mine. It would not be right for me to place the expense of the use of the elevator that is being used for my personal needs, on the public.

**Halacha – Jewish Law**

**QUESTION:** I am a father of identical twin babies. They were both sick with what could have been a bad cold or perhaps something more serious but not life-threatening. We were unsure and wanted them both examined by our pediatrician. We really like and

trust our pediatrician. However, one thing we do not like is that he is a stickler for protocol. I tried to make an appointment for both of the twins, but he said that he only had one slot available and would therefore not be able to see the other twin. I ended up bringing both of them to the appointment anyway, in the hope that he would relent and examine them. Would I have been permitted to lie and say that I am not sure which of the twins had the appointment as I can't tell my identical twins apart and therefore, would the doctor examine both babies?

**ANSWER:** There are numerous cases where it is brought down that one is at times permitted to veer slightly from the truth to fulfill a Mitzvah (Shaarei Teshuvah OC Siman 482). There is certainly a Mitzvah in ensuring that both of your children are healthy. If it is a matter of Pikuach Nefesh (saving a life) or even possible Pikuach Nefesh, one is certainly permitted to lie. However, you mentioned that the illness that your children had did not appear to be life threatening.

Even if it is a health issue, there are caveats to when and how far one can veer from the truth. Rav Elyashiv ZT"L says that cases cited in various Gemorahs where one is permitted to lie generally deal with lying to prevent bad actors from causing harm which is not the case here. In your case, Rav Elyashiv would hold that it would be prohibited to lie. Accordingly, it would be advisable not to tell a lie and say that you cannot tell your twins apart, but rather to imply that identical twins are quite difficult to tell apart, particularly for fathers, and then ask if the pediatrician could see them both.

**On the Parsha**

“And Betzalel, son of Uri, son of Hur, of the tribe of Judah, made all that Hashem had commanded Moshe.” (Exodus 38:22)

Rashi notes on the verse above, that Betzalel, the architect of the Mishkan (Tabernacle), made everything

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*“Should I report a co-worker who is acting dishonestly?”*  
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as Hashem had commanded Moshe to do, which included instructions that Hashem gave Moshe that Moshe never relayed to Betzalel. Regarding those instructions, Betzalel knew on his own what Hashem had wanted.

Rashi explains the nature of these instructions. Moshe had commanded Betzalel to first make the furnishings of the Mishkan and only afterwards the Mishkan itself. Betzalel then inquired of Moshe that the order should have been reversed, "But isn't it common practice to first make a house and then to put the furnishings in it?" Moshe responded that he thought that is what he heard from Hashem, but clearly he was mistaken, and what Betzalel said is what Hashem must have told him. (See Berachos 55A for further details)

The Maharal in his Gur Aryeh asks how it is possible that Moshe Rabbeinu, the Master of all Prophets, could err so profoundly and forget a portion of his prophecy. Further, did Betzalel actually doubt or question the truth of Moshe's prophecy? We must perforce conclude, that Betzalel did not express such doubts. Rather, Betzalel blamed his own limitations as the reason for not being able to understand what Moshe had said - i.e., "Forgive me Moshe, I seek to understand what Hashem had said, because in my limited understanding of the matter, the house is built before the furnishings that go into it."

We see from here, that sometimes, in order to maximize what one can learn from one's teacher, there are two elements that should be present. The first element, is that notwithstanding how great one's teacher may be, one should not be intimidated by his teacher and refrain from asking a question if one does not understand what the teacher has said. The second element, is that the student should not decide that his teacher must have erred – rather, one should humble oneself and assume that his own limitations are preventing him from understanding what the teacher has said. Through these elements, Betzalel was able to maximize what he heard from his teacher, Moshe, and glean the truth of what Hashem actually told Moshe to do.

## Mussar – Introspection

We continue with our translation of the seventh chapter of the Chofetz Chaim's Sefas Tamim.

"Anyone who was always careful to behave in accordance with this character trait of truth will have his soul and the souls of his sons and daughters saved from death. The Gemorah (Sanhedrin 97A) illustrates this lesson with the following story.

'A Torah scholar said, "At one time, I thought there was no truth in the world (meaning there was no one who only spoke the truth)." There was another Torah scholar who was very careful in this character trait of truth. Even if they were to give him all the money in the world, he would never lie. He responded back to the first scholar as follows. Once it had happened, that he had to travel to a city whose name is Kushta (which means truth in Aramaic). The residents of that city would never lie and as a consequence, nobody died in that city before reaching an old age and after living a fulfilling life. This scholar married a woman from that city and had two sons with her. Once in the privacy of their home, his wife [uncovered her hair] and was combing it when a neighbor knocked on their door. The scholar said to himself that it was not proper that the neighbor should enter his house while his wife's hair was uncovered. And so he told [lied to] his neighbor that his wife was not home. As a consequence of that lie, his two sons died. The residents of the city came to him and asked him what had happened. What sin did he commit that caused the death of his two sons? He told them what had happened. The residents told him to leave the city and not provoke death upon its residents.'

The point of the story is that anyone who is especially careful in this character trait of truth will bond during his lifetime to The Living G-d who is the source of truth and the Angel of Death will have no power over him. And only when this person grows old after having lived a satisfying life, he will necessarily have to die, not because of his own sins, but because of the sin of the Serpent which brought death upon the world."