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SOKAVA REBBE

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

BET

BRINGING EVERYONE TOGETHER



PARSHAT
SHEKALIM
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"משונכוס אדר" "מרבין בשמחה"

שבת מברכים
ר"ח אדר ב'

ROSH CHODESH ADAR II
Thursday 3/7 & Friday 3/8

MOLED ADAR II
Wednesday afternoon 41 Minutes
and 16 Chalakim after 12.

Great News

New Minyan Shachris

Every Sunday Morning 6:15 AM

18 Forshay Main Beis Medrash



MONSEY
URGENT CARE

77 ROUTE 59, MONSEY, NY 10952
845-356-CARE



RABBI YY JACOBSON

SHABBOS

8:30^{AM} - CHASSIDUS
AND SERMON BEFORE MUSAF
OPEN FOR MEN AND FOR WOMEN

TUESDAY

9:30 - 10:30 AM SHARP
20 FORSHAY RD
FOR WOMEN ONLY

Shabbos Morning MINYAN STARTING AT 8:00^{AM} 18 FORSHAY RD. MAIN SHUL ASHKNAZ

WELCOME TO THE NEW AND IMPROVED BET. WE ARE CONSTANTLY STRIVING TO ENHANCE YOUR EXPERIENCE. WE WELCOME YOUR SUGGESTIONS AND COMMENTS.



SHABBAT VAYAKEL

“Every Man and Woman whose heart motivated them to bring for any of the work that Hashem had commanded to make through Moshe, the children of Israel brought a free willing offering to Hashem” chapter 35-verse 29.

The wording is redundant in the verse as it says every man and woman brought with a motivated heart, and then the children of Israel willingly gave? Wouldn't it make more sense to say all of Bnei Israel brought many offerings with a full heart?

Rav Yonatan Eibishitz shares with us what took place

behind the scenes. The Eirav Rav came to Moshe to bring gifts for the Mishkan. The Bnei Yisroel was very upset with them because they made the golden calf that separated the nation from Hashem. The building of the Miskan was now a way to rectify that mistake. The Eirev Rav came with a lot of money and wanted to buy their way back into the nation. The Jewish people were so burnt from the whole mishap of the golden calf, that they wanted to just stay away from these people, they are bad news. They felt that things go wrong when they are involved. However, now that they offered all this money, with a full heart, it would be wrong not to accept it as the Miskan would lose out. So what do they do?

Rav Yonatan explained that whatever monies were pledged, the Bnei yisrael took note and paid for it without the participation of the Eirav Rav. Now the wording of the pasuk makes sense; every man and woman, which was the Eirav rav, had real motivation to bring to the house of Hashem. But the children of Israel did not let that happened, they paid for it.

This is a lesson illustrating the correct way to right a wrong. Many times people in a community may have reason to complain as they perceive things done, as wrong. They may protest to their friends and grumble to others in disappointment. Some make demonstrations and chant their message, and scream their views to express

their dissatisfaction. What are we really willing to do about our complaints? Are we willing to stick our hands into our pocket and pay, to make something right? If one protests or objects but is not willing to do something, it carries no weight at all. The Torah is teaching that actions speak louder than words; if you want to be heard you need to get involved.

I know in our community we are people of action and as we forge ahead with building and creating programs and projects I have great appreciation to all the men and women of action. May we see lots of success.

Shabbat Shalom



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 12:40 & 2:30

CANDLE LIGHTING	5:29PM
MINCHA TENT	5:39PM
SHKIYA	5:47PM
MINCHA 20 FORSHAY	5:30PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:59AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
DAF YOMI	4:45PM
MINCHA SHALOSH SEUDOS	5:30PM
SHKIYA	5:48PM
MARRIV	6:28PM, 6:33PM, 7:48PM & 8:20PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:07 M 6:06 T 6:04 W 6:03 T 6:01 F 5:59

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 4:26 M 4:27 T 4:28 W 4:28 T 4:29

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 5:37 M 5:38 T 5:39 W 5:40 T 5:41

MARCH 03 – MARCH 08

NEITZ IS 6:27 – 6:19

PELAG IS 4:38 PM – 4:41 PM

SHKIA IS 5:49 PM – 5:53 PM

MAGEN AVRAHAM

8:42 AM – 8:38 AM

GRA- BAAL HATANYA

9:18 AM – 9:14 AM

Winter
2018/19



WEEKDAY MINYANIM

שחרית

חזרת	20 Forshay	18 Forshay
6:15AM	18 Forshay	18 Forshay
7:00	20 Tent	20 Tent
7:15	18	18
7:30	18 Tent	18 Tent
7:45	20	20
8:00	20 Tent	20 Tent
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12:00	20 Tent	20 Tent

מנחה ומעריב

12 MIN	18
12 MIN	18
AT	18 Tent
10 MIN	20 Tent
20 MIN	18
30 MIN	18 Tent
50 MIN	18

מעריב

AT	18
שקיעה AT	18 Tent
10 MIN	18
30 MIN	18
60 MIN	18
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7:00	18
7:15	18
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מנחה

18

30 min after chatzos

1:00 3:30 5:00

1:30 3:45 5:15

2:00 4:00

2:30 4:15

3:00 4:30

3:15 4:45



FOR MORE INFO: www.18forshay.com /o/ohrchai18@gmail.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA 4:16 PLAG 4:36



RABBI COREN

PARSHAS KI SISA- VAYAKHEL

Lezecher Nishmas Chaim Dov z"l

Last Shabbas we discussed an intriguing Rashi which is based on several midrashim. With regard to the word Vayisparaku which means-- they took off (the Jewlery), Rashi explains that this word is a reflexive conjugation. Unfortunately when Rashi goes into

a grammatical (i.e. dikduk) discussion we tend to skip those explanations regretfully missing out on about a third of Rashi's pearls.

Within Rashi's explanation lies a big secret that evaded many including myself until I saw the beautiful explanation of Rav Schwab z"l.

What's the big secret? To answer the question as to where all the gold for the golden calf came from we look to Chazal (see Tur Shulchan Aruch) and Rav Schwab z"l who suggest that the women were presented with Rosh Chodesh as a day of Yom tov. (This is also quoted by Rashi in Masseches Megilah.) This is the reason why many women avoid doing various forms of Melacha to express this special gift. This was their reward for not participating in the giving of jewelry for the golden calf.

But in that case where did the supply of gold come from? The most prevailing pshat is that the men pulled them off the women forcefully. When asked where they got this pshat, some will point to Rashi on the Parsha. However if you look carefully at Rashi it's incorrect. Rashi says that since the women refused to hand over their jewelry the men didn't wait and pulled the jewelry off by themselves. Rashi uses the word Atzman and this why he takes his time explaining to us the reflexive conjugation. He wants us to clearly understand the men did not removed the jewelry from the women but rather they took it from themselves, that they pulled off their own earrings and used them for the calf. This brings us to the next question: since when do men wear earrings? In today's society anything is possible and just as nose rings seem strange to us New Yorkers even on women, we know that our matriarch Rivka wore nose rings and they were described as decorative. Nose rings can be found today on women all over the world but the question remains why men wore earrings in the midbar and why is it that only earrings are mentioned in the context of the golden calf and not nose rings?

I will add one more question in Parshas Vayakhel. When the Torah is describing how the men and women brought the different donations—gold, silver colored wool etc-- it uses a very strange language. It says, "Vayavou haanashim al hanashim" - and the men came on the women etc. This is quite an odd description. - In truth, the word al - on-- can also mean with but that doesn't explain the use of such a peculiar word.

The answer to all of the above can be based on the idea that Rav Schwab establishes. The women represented a higher level of fear of Hashem. They were strong-willed and confident when it came to the golden calf. They were not participating. They were also self-confident when it came to giving the gold and silver for the Mishkan. The women lead the men when it was wrong to give and they lead them when it was right to give.

In fact this is how the Ramban on the Pasuk above explains the word al: the men were inferior to the women. This teaches us a lesson and illustrates the importance of the role of a wife in the house. It also teaches us to follow orders even when emotionally we might feel otherwise. Additionally, the significance of earrings represents the same lesson that Chazal teach regarding a Jewish slave who decides to stay with his owner. In that instance the slave must have his ear pierced to remind him of the idea that Hashem presented at Har Sinai: We are his servants and not servants to other servants; we should only be servants to Hashem. The bottom line is that earrings provide a strong symbolism of commitment to Hashem and this is why the men wore them. However they didn't live up to its significance and when they felt emotionally abandoned by Moshe they lost their avdus --their state of Yiras Shamayim, of being a true servant of Hashem. The first step was taking off the one symbol of avdus--their golden earrings which as the pasuk stresses were in their ears, the men's ears.

This week, we lost a young 24 year old tzadik who went through unimaginable and almost unheard of yisurim-- literally the four types of deaths described in Masseches Sanhedrin. For two years he couldn't breathe properly, gasping for air all the time, his skin was burnt and peeling and his body was pierced with tubes. Just being turned over from one side to the other brought him agonizing pain.

Chaim Dov was the par excellence of an Eved Hashem, a servant of Hashem who was always looking for exactly what Hashem wanted from him. He asked what the true command of Hashem was and not what he himself wanted to do or hear.

May his name and memory and legacy of truth stay with us for many years to come.

PARSHAT SHEKALIM

It's Reasons and Laws

Rabbi Shai Amar

Parshat Shekalim is the Torah Portion we read on the Shabbat before Adar or on the first day of Adar if it comes out on Shabbat.

פרשת שקלים

השבת שלפני חודש אדר (שנה מעוברת לפני אדר ב'). נקראת "שבת שקלים" ובה אנחנו קוראים על מצוות מחצית השקל.



1. Parshat Shakalim is the first of what is called the four parshiot. The Mishna in Rosh Hashana says: "If the new month of Adar comes out on Shabbat we read Shekalim then. If the new month comes out during the week we read it on the Shabbat beforehand the next Shabbat take a break (from the four parshiot). The second Shabbat we read "Zachor", the third we read "Parah" and the fourth we read "This month is for you the first of all months" after that we resume reading the regular Shabbat Torah portion."

2. The main reason we read Shekalim is because in the time of the temple every Jew was obligated to share in the sacrifices of the year. This was done by giving a half Shekel to the temple for this purpose in Adar to buy public sacrifices, the daily sacrifices and the additional ones, the pouring of wine and oil for the gift offerings, and other items. Since Nissan is the New Year for the donation cycle for these sacrifices in the temple they used to collect the half shekel a month before in the beginning of Adar in order to give time to all the Jews to get their half Shekel to the temple. In the Mishna of Shekalim (chapter 1) it says: "On the first of Adar we announce about (the collection of) Shekalim." This means that we announce and call out informing everyone that the day when the sacrifices are brought from new monies is approaching so everyone should bring their half Shekel to the temple to be counted in and not miss the mitzvah. This 'announcement' was the reading of the Torah portion of Shekalim, when everyone was in the synagogue they would hear the Torah portion and expeditiously give their half shekel right away.

3. The Sefer Hachinuch writes (mitzvah 105): "And now with our many sins we no longer have a temple and no Shekalim, the nation of Israel has the custom to remember this mitzvah and read this Torah portion every year." Additional reasons why we read the Torah portion specifically on Shabbat is mainly because people are home and everyone can gather in the synagogue to hear the reading of the Torah portion whereas on a weekday less people are around.

4. The Admor of Slonim the Netivot Shalom wrote that the four parshiot belong with the Shabbat because through the reading of these Torah portions it is as if we are keeping the part of the mitzvah that corresponds to the soul. The level where speech can be considered action is attained on the day of Shabbat as the verse says; "to make the Shabbat" and this is even though we do not learn out any doing from that verse other than saying Kiddush. Similarly when we read this portion of Shekalim our speech gets elevated on Shabbat to the point that it's considered that we did the mitzvah.

PARSHA SNAPSHOT

THE JOY OF GIVING

Im Kesef Tilaveh Es Ami – When you will lend money to My nation (22:24).“

The Mechilta comments on this passuk, R' Yishmael says that every time the word “When” is used in the Torah, it implies an option and a choice. Except in this case (and in two others), where the word “Im (when)” indicates an obligation.

The Ohr HaChaim Hakadosh asks: Why does the Torah employ the word “Im” which implies possibility, if in this case, the statement is placing an obligation on the lender?

How many times do we look at people with wealth that far exceeds the amount they need to provide for their needs – while others lack so much.

The answer is hidden in this Passuk. Hakadosh Baruch Hu did not give wealth and riches to waste it on trivialities. When a person realizes that he has extra money, he must understand that this money is simply a deposit. This money is earmarked for other people, who, Hashem decreed for whatever reason, would not be able to acquire money through more typical means, but have to ask for it from others. And because of these people, the money was given to the wealthy people by Hashem.

This is what is implied by the word “Im”: If a person sees that Hashem has blessed him with more money than he needs, it is incumbent on him to realize that the money was sent in order to be loaned (or given) to

others. It is not money that truly belongs to the wealthy man, but rather money designated for the borrower, and the lender is only acting as the shaliyah to deliver that money.

“Im Kesef”—if you have [an excess of] money, then it obligates you “Tilveh es ami” lend it to My people, for it is meant for others to use.

R' Chaim Shmulevitz explains that the essence of chesed is demonstrated in this topic. Rashi quotes the Tanchuma in describing the feelings and emotions one must employ when lending money to others (imagine himself in the reverse position, etc). In his sefer, Ahavas Chesed, the Chofetz Chaim states that a person must be careful to give tzedakah happily and graciously. He must be careful to avoid embarrassing the recipient of his tzedakah in any way. The Chafetz Chaim states that the same principle holds true when providing a loan as well.

As we approach Purim, with the obligation of “Kol haposhet yad, nosnim lo” (whoever sticks out their hand must be given), it is necessary to keep in mind that the recipient of the tzedakah is not only enabling you to be mekayeim a mitzvah dioreisa, but allowing you the opportunity to exercise your middas hachessed as well. This is an opportunity you do not want to miss out on



RABBI BERACH
STEINFELD

Women Keeping Shabbos

In Shemos, Perek Lamed Heh, psukim alef and bais, the Torah tells us that Moshe gathered all of the Yidden to tell them the following: six days a week they can do work, but the seventh day should be a holy day. The Ramban writes that

when the posuk says Moshe gathered all the Yiddin, it included women as well. The women also donated to the Mishkon; therefore they had to be told about Shabbos so it should not be desecrated even for the building of the Mishkan and/or the Bais Hamikdash.

The Panim Yafos explains that the reason the women needed to be told about Shabbos was because one might think that since women don't have the mitzvas asseh of Shabbos since it is a zman grama, (they only have the lo saaseh) we might think that the mitzvas asseh of building the Mikdash should be docheh the lo saaseh of Shabbos. Moshe therefore had to warn them that it is not docheh Shabbos.

We find this concept in a Tosfos in Kiddushin, daf lamed daled, amud alef that discusses the asseh of Yom Tov does not apply to women. Tosfos held that a woman may burn teruma temeah on Yom Tov since the mitzvah of burning

teruma temeiah is docheh the lo saaseh of Yom Tov and there is no asseh for a woman because it is zman grama.

There are many rishonim that disagree with Tosfos and say that a woman is mechuyav in the asseh and lo saaseh of Yom Tov and therefore we can't say that the asseh of binyan hamikdash is docheh Shabbos. We could say that this concept that a woman is obligated with both the lav and asseh is understood from the gathering of all the Yidden by Moshe. He gathered everyone, including women, and told them that they have a mitzvah of keeping the seventh day of the week holy.

There are some rishonim who would say that women have a mitzvas asseh on Shabbos since we know that women have a chiyuv of Kiddush, and whoever has the mitzvas lo saaseh to keep Shabbos has the asseh of keeping Shabbos. In contrast, we don't have this rule on Yom Tov and women would not be chayev Kiddush on Yom Tov. The Minchas Chinuch explains that since there is a chiyuv of koreis on Shabbos, women have the assehof Shabbos; whereas chiyuv koreis is not applicable on Yom Tov and women would not have the mitzvas asseh.

Properly observing and respecting Shabbos Kodesh is incumbent upon all of us whether it is a mitzvas asseh or mitzvas lo saaseh. May we zocheh to keep Shabbos properly and herald Moshiach soon!



RABBI NACHUM SCHEINER

ROSH KOLLEL

KIDDUSH LEVANA PART II – WAITING FOR MOTZEI SHABBOS

I would like to share some more highlights of a recent shiur given at the Kollet Boker, on the topic of Kiddush Levana.

Most poskim rule that kiddush levana can be recited after three days, but there are many who wait for seven days. What happens if the three or seven days come in the middle of the week: Should one wait for Motzei Shabbos or recite then and there?

The Shulchan Aruch writes that one should wait until Motzei Shabbos, which is a time when a person is "mevusam (in uplifted spirits) and wearing nice clothing." The Rama quotes the Trumas Hadeshen that it is preferable to wait for Motzei Shabbos, provided that there are is additional buffer zone of four days left after Motzei Shabbos, just in case it is cloudy, to ensure that one will not lose out by waiting and still be able to recite kiddush levana, in the following days.

The Mishna Berura (s"k 20) quotes other acharonim, including the Gra, who rule that it is better not to push off the mitzvah, just because it is performed better on a later day. We find this concept - of waiting to perform the mitzvah better - in regards to the months of Av and Tishrei, where many have the minhag to wait until after Tisha B'av and Yom Kippur, in order to perform the mitzvah joyfully. The Mishna Berura concludes that one can rely on this opinion and recite it earlier, especially in the winter and rainy months, when it is extremely likely to be cloudy.

The Biur Halacha discusses a similar question in regards to reciting kiddush levana alone, or waiting in order to recite it with a minyan. This is similar to the famous question: if someone is in jail and is given one day to go out, should he use the first opportunity to go daven with a minyan, or should he wait for a more prestigious time, such as Yom Kippur or Purim? This is discussed by the Mishna Berura (in hilchos tefillah 90:28).

WHEN IS THE LATEST

As far as the latest time for kiddush levana, the Gemara tells us that it can be recited until the pegima - the missing part - gets filled in. The Gemara brings two opinions as to when this is: until seven days or until sixteen days. The poskim all write that we follow the second opinion and it can be recited until the 16th day. The Shiyarei Kneses Hagdolah explains that this means including the 16th. On the other hand, the Tur and the Shulchan Aruch rule that it means only until the 16th,

because on the 16th it is already starting to get smaller.

The Rama argues and rules that it is not half of the actual calendar month, but rather half of the lunar cycle. This means that it will not be half of 30 days - which is 15 days, but rather half of 29 and 1/2 hrs, 44 minutes and 1 chelek, which is approximately, 6 hours earlier than according to the Mechaber.



The

Mish-

na Berura rules that one should try to recite before the Rama's deadline, half of 29 and 1/2 hrs, 44 minutes and 1 chelek. If one missed that deadline, it can still be recited until the Mechaber's deadline - until the end of the 15th. If the Mechaber's deadline was also missed, it can be recited without Hashem's name - until the end of the 16th.

SUMMARY

There are different opinions as to when is the earliest time to recite kiddush levana, either three days after the molad or seven. It is preferable to wait until Motzei Shabbos, but if the three or seven days come in the middle of the week, the Rama writes that one should only wait if there an additional four days left after Motzei Shabbos, just in case it is cloudy. The Mishna Berura quotes others

who rule that one should not wait.

There are different opinions as to when is the latest time to recite kiddush levana - either fifteen days after the molad or half of the lunar cycle.

What about in a case that it is already the 16th, which according to many opinions is too late, is there some way to still recite the brocha at that point? B'ezras Hashem, this will be discussed in a future article. To be continued...

RABBI NACHUM SCHEINER
MONSEY, NY

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Night Kollet

שליט"א רבני נאחמ שעינער
UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

בשר בחלב בהלכה
is pleased to present a shiur by
Rabbi Yitzchok Koslowitz
בישיבת בית מדרש גבוה רש"ת
Renowned posek

Topic:
בשר בחלב - להלכה למעשה
March 6
יום ד' פרשת פקודי
8:45pm
Maariv 9:45
18 Forshay – Main Floor Bais Medrash



RABBI YY JACOBSON

'My Aim Is To Unlock Minds, Not To Win Arguments':

An Interview with Renowned Lecturer

Rabbi YY Jacobson

Molly Resnick

Presented by *The Jewish Press* January 23

Rabbi YY Jacobson is one of the most sought-after speakers in the Jewish world today. The son of the late Gershon Jacobson, founder of the *Algemeiner Journal*, and younger brother of Rabbi Simon Jacobson, author of "Toward a Meaningful Life," Rabbi YY Jacobson is also the dean of *TheYeshiva.net* and a *maggid shiur* at *Beth Medrash Ohr Chaim*, in Monsey, NY. He has lectured on six continents and in all 50 states.

The Jewish Press: Please tell us a bit about your background.

Rabbi Jacobson: I was born and raised in Crown Heights. My parents came from Russia where some of their family suffered terribly under Stalin's communist regime. My grandfather was almost executed. He was sent to the gulag. After World War II, they made it out with false passports and came to the United States.

Various websites describe you as having been a chozer for the Lubavitcher Rebbe starting at the age of 15. What exactly is a chozer?

Most of the Rebbe's public addresses took place on Shabbos and Yamim Tovim, so everything had to be relegated to memory until the end of Shabbos or Yom Tov when it could be written down. So from the start of the Rebbe's leadership, a group of *chozrim* – or "reviewers" – reviewed and then later transcribed and edited the Rebbe's talks.

My brother Simon Jacobson was a member of this group, and as I grew older, he pulled me into it.

What was the work like?

Excruciatingly hard. We felt an immense responsibility to remember everything the Rebbe said. Of course, though, it was a also great privilege and a historic blessing because almost all of the material has been preserved for posterity.

A decade ago, you became the first rabbi to give the keynote address at the U.S. military chaplains' premier annual event. How did that come about?

A *chassid* who lived on my block, Colonel Jacob Goldstein, once shared a tent for six weeks with General Douglas Carver in Iraq and developed a very close friendship with him.

Twenty years later, General Carver, who was now Chief of Chaplains of the United States Army, calls up

his old friend Goldstein and says, "Can you provide me with the 'Jewish Billy Graham'?" – since every year the late Billy Graham would address the military chaplains at their annual get-together in South Carolina.

So Goldstein calls me up and says, "You are the Jewish Billy Graham." I said, "What are you talking about?" He says, "I'm ordaining you as the Jewish Billy Graham. The Pentagon may call to hire you as the keynote speaker."

What was your speech about? Was it successful?

I suppose it was because afterwards I got around 100 invitations from churches to give their Sunday sermon.

My theme was "fear and faith in times of crisis." I based my talk on an address by the Lubavitcher Rebbe on *Parshas Vayeshev*. Yosef is in jail and notices two prisoners – Pharaoh's butler and baker – looking melancholy and asks them, "Why do your faces look so down today?"

The Rebbe asked: What type of question was this? They were in prison, on death row. Of course they were depressed! And yet, from this one act of kindness – asking two fellow prisoners why they were sad – the entire world was saved from hunger.

I told the chaplains: I think it's fair to say that Joseph was the first chaplain in history. What's the role of a chaplain? You see two soldiers who look sad. They're far away from home in a war zone. Life is difficult. You can't solve all their problems, but you can put your arm around their shoulders, look them in the eye, and say, "Why is your face downcast today?"

And that can change the world.

You seem to have a knack for finding interesting material for your speeches. How do you do it?

You know, Coca-Cola doesn't reveal all of its ingredients!

Can we have a hint?

I learn a lot and read a lot. When I come across an e-mail, a story, an insight that is transformative, I try to internalize it. I think it's all out there. One just has to notice it.

The Torah says that Moshe "turned to see" the burning bush. There's a famous *medrash* that says that G-d said, "Since Moshe turned to see, let Me show him."

You have to stop, to tune in. I try to do that.

Years ago, many Orthodox Jews were wary of Lubavitchers. Yet you – a Lubavitcher *chassid* – are routinely invited to speak for all sorts of audiences ranging from Litvish and Modern Orthodox to Satmar and Belz. How do you explain this seeming change in attitude toward Lubavitch?

The world is a more open and unified place today. Through travel and technology, people see what's going on, and a lot of the stereotypes that some Jews had about

other Jews – not just towards Lubavitch – have, thank G-d, fallen away.

Do you promote Chassidus when you speak to non-Lubavitch audiences? If yes, how?

The Alter Rebbe once got up on the *bimah* in the city of Shklov in Lithuania – where there were many opponents of Chassidus – and quoted from *Tehillim*, "Taamu ur'u ki tov Hashem – Taste and see that Hashem is good."

I could preach from today till tomorrow that my wife's *challahs* are the best on the planet, but only when I give people a piece of her *challah* and they eat it can they say, "Ahh" and know that they are the best.

The same is true of all the teachings of Chassidus and all of Torah. The most effective way is to taste it and see what it does for your *neshama*, your mind, your marriage, your davening, your learning, your *dveikus* to Hashem, your commitment to *halacha*, etc. Taste and see!

What is one of the most interesting or exotic audience you have ever spoken to?

A group of cardinals from Italy. Somehow their openness to learn about Judaism left a deep impact on me.

When cardinals ask for guidance from a rabbi, it just tells me where we are in history. We are living in messianic times. If I were to tell my great-great-grandfather that I addressed cardinals who wanted to find out from me – a rabbi – how to live life and deal with their youth, he would tell me that I'm crazy.

You are an ardent advocate for Israel not ceding an inch of land to the Arabs. How do you make the case for this position when speaking to secular or liberal Jews as you sometimes do on college campuses, Chabad Houses etc.?

First, I try not to be confrontational because then people become defensive and they can't hear your point. My aim is to unlock minds, not to win arguments.

Often the stereotypical observation about people like me is that we crave territory more than peace; that we believe in land more than life; that we don't mind spilling blood as long as we can build a caravan on some forsaken hilltop in Judea and Samaria. I try to prove that this stereotype is false, explaining to them, that my point of view is steeped in rational thinking and in endless regard for human life.

Once, at a presentation, I turned to a fellow debater and said, "Many questions in history have been settled when one side was proven wrong. For example, people thought the earth was flat, but when it was proven round, the 'flat camp' had to concede defeat."

So I said, "Tell me, my friend, what has to happen for you to say, 'I made a mistake, don't give back another inch of territory'?" If



PARSHAS VAYAKHEL

RELINQUISHING THE NEED TO CONTROL

וַיַּעַשׂ בְּצִלְאֵל אֶת-הָאָרוֹן, עֲצֵי שִׁטִּים: אֲמָתִים וְחֶצִי אָרְפוֹ, וְאִמָּה וְחֶצִי רָחֲבוֹ, וְאִמָּה וְחֶצִי קָמָתוֹ.

The Aron (ark) which held the Luchos, the Ten Commandments, received by Moshe from Heaven, was specifically designed by Hashem to teach us an important life lesson.

All of the arks measurements, up and down- its breadth and girth were to be half measures. 2 1/2 x1 1/2 x1 1/2 .

But why?

The answer given by our commentaries should speak to the soul of every one of us- we are simply not complete without the ones we love.

Dysfunction rears its ugly head, taking a toll on relationships everywhere. There are families and spouses that live each day in quiet misery and our community is by no means exempt. The urge to control and negate the feelings of those who depend on us for survival seems to have passed through the generations like a genetic mutation.

We live healthiest when we respect and appreciate each other. Each and every one of us is a feeling, thinking human being who was meant to thrive and grow in a warm, accepting and caring environment.

When we think too much of ourselves, the temptation to belittle others can be difficult to overcome.

The Torah was kept in an ark measured in half steps to show us that to truly absorb the word of Hashem we must never think of ourselves as perfect or immutable, but rather as humble and devoted spouses, parents and friends- respectful and admiring of one another.

As the baalei Mussar tell us.. change the world by changing yourself first.

A teacher wanted to impart this lesson to his class. He drew a line on the board in front of his classroom.

"How can I make this line smaller without touching or changing it?"

After many attempts.. The class fell silent- unable to answer.

Approaching the board, the teacher drew another parallel line- five times the size of the original one, underneath it.

It was evident to everyone that the original line was now small.

He said to the students, "You see, the previous line has now become smaller in relation to the new line, and I have not touched it at all,

indicating that we must focus on bettering ourselves instead of trying to hurt others."

Working on ourselves will help our relationships with those special others in our lives.

The rewards are immeasurable. A life lived with respect, understanding and personal growth brings us a deep sense of happiness. The closer we bond together the greater this happiness grows.

Good Shabbos!

פרשת ויקהל

כח המלמד תורה



בשנת תשע"ו
בשהותי
לוז'ינסק בפולניה
ליומא דהילולא
דבעל הנועם
אלימלך היתי
במחיצתו של האדמו"ר

הרב רפאל אבוחצירא שליט"א ושאלתיו מה נשתנה בכל הנועם אלימלך זיע"א שההמון מתייחסים עליו בלשון "דראבע רב מיילעך" ואמר האדמו"ר שהוא היה הרב של הרבעס' שהוא לימד הרבה מהרבעס תורתם לכך שמו נקרא כן.

וחשבתי להוסיף קצת הבנה בענין, "ולהורות נתן בלבו הוא

ואהליאב בן אחיסמך למטה דן" וכתב האור החיים הקדוש דבר פלא, וזה לשונו: "פירוש לצד שיש חכמים רבים שתהיה חכמתם בלבם בלבד, שלא ידעו ללמדה, לזה אמר ולהורות נתן בלבו השכיל חכמת הלימוד" והרי חלק מתנאי לימוד התורה זה ללמד, ואלא שיש ברכה מיוחדת וכח בלימוד התורה שיש בכוחו ללמד.

והנה הר"ח בחגיגה טז: כותב שמה שלא אמר קוב"ה מילי דר"מ שלמד תורה מאחר וכתב שממילא היה חסר ביראת שמים בתורתו, וכן מובא במשנת ר' אהרן יסוד בתלמידי ר' עקיבא . היה חסר בעצם מסורת התורה .

שבת שלום

דוד יהודה פירסטון

1,500 Jews are murdered – would that prove it?"

He said, "Well, maybe." So I said, "1,500 Jews were murdered after Oslo – after Israel left most of the West Bank and gave the Arabs autonomy. That's when the suicide bombers came. So why won't you change your position?" And then I tell them the truth: "Nothing will ever change your position because it's not based on rationality. It's based on blind faith. You are the fundamentalists, not I."

You presently run TheYeshiva.net. How would you describe it?

TheYeshiva.net, as its names implies, is basically a forum of learning. I give approximately two or three lectures a day. I created it for people to come learn and exchange ideas through video, audio, and the written word. We have 125,000 visitors a month. We also receive 200-300 e-mails a day from people who seek guidance and inspiration. Many sad stories come my way, and I try to help to the best of my ability.

What are your plans for the future?

The prophet Isaiah says that the objective of world history is for the earth to be filled with the knowledge of G-d like water covers the sea, "mala ha'aretz de'ah es hashem kamayim la'yam mechasim."

That's my goal – to try to fill the world with Divine knowledge. With G-d's help, I want to do my part in fulfilling that vision.

Amazing Stories

THE MAN WHO NEVER MISSED A MINYAN

There is a man that I know from his business travels to New Orleans, who shared the following story with me yesterday. He is a "Minyan fanatic," meaning he never misses a single of the three daily prayers with a Minyan. He arranges all of his travel around Minyan schedules – morning, afternoon and evening. He will book convoluted flights or take a cab from a layover airport to Shul, just to catch a 15 minute Minyan for Mincha.

Recently he took a trip to Arizona with his wife and teenage daughter to visit the Grand Canyon. The nearest reliable Minyan is in Phoenix – over 3 hours away. After morning Minyan, he drove to Grand Canyon to meet his family who were already on a tour. He calculated enough time to leave the tour early to drive back to Phoenix for the Mincha/ Maariv Minyan in the late afternoon. He gave himself an extra hour and a half in case there was some traffic etc.

During the drive he encountered road sign indicating that there was an accident up ahead that was causing a slowdown. GPS indicated that it would be a 15-30 minute delay. A few miles later traffic came to a complete stop. Knowing that he had an hour and half extra he was not overly concerned. As things began to take longer he started to get worried. People were getting out of their cars and hanging out in the Arizona heat.

At this point he had an hour left to Mincha and the drive would still be over an hour with no clearing point in sight. He took out a Tehillim, made a pledge to Tzedakah and prayed to Hashem to help him keep his dedication to praying with a Minyan. As he finished, he saw some flashing lights coming down the shoulder. A policeman was distributing water to all the people in the standstill traffic. He went out and asked the officer what was going on. The officer replied that there was an accident with casualties. He said, "I am a paramedic." (He is a member of Hatzolah – volunteer EMS in New York.) The officers escorted his vehicle down the shoulder for three miles. As they pulled up to the accident scene, the last of the wounded was being loaded into an ambulance. The officer turned to him and said, "Thank you for your offer of help sir, but you are free to go." He zipped onto the highway and drove very efficiently to Phoenix. He walked into the Shul as the Chazzan began "Ashrei" – the first passage of Mincha.

MESSAGE FROM HEAVEN (FROM THE FILES OF CHESED SHEL EMES)

On Monday October 15, Chesed Shel Emes members were inspired by a moving incident

which helped bring a woman to *kever Yisroel*.

Rabbi Rosenberg received a phone call from a man who said he had been contacted by the New York City Medical Examiner in reference to the body of a woman by the name of Mrs. Schwartz. The Medical Examiner said that the body was at his office and this man's name was listed as a contact since he had been a neighbor of Mrs. Schwartz. He added that the body was supposed to be sent the next day to a university where it would be used for medical research.

Rabbi Rosenberg wasted no time in investigating the matter. It turned out that the woman had passed away in N. Y. Methodist Hospital on August 3rd and on August 17th the hospital sent her body to the Medical Examiner's Office. Rabbi Rosenberg contacted the hospital and was told that the woman had been brought there from a nursing home. The nursing home said that she had been a resident there for ten years and her original address was 85 Taylor Street in Williamsburg.

Chesed Shel Emes volunteers were immediately sent to the 85 Taylor Street projects building and asked the neighbors if they remembered Mrs. Schwartz. Although some remembered her, they did not know her first name or that of her husband who passed away about twenty years earlier. One neighbor said he thought the husband's name was Avraham Mordechai and that he had been buried in the *Sigeter chelka* in New Jersey. However, the *Sigeter chelka* had no records of a man by this name.

On Tuesday morning, the day after Rabbi Rosenberg had arranged for the release of the body - which was being prepared for burial in a Chesed shel Emes *chelka* - he was contacted by Mr. Aron Orenstein from Williamsburg, who related the following:

His mother-in-law used to visit an elderly childless couple at 85 Taylor Street in Williamsburg. Occasionally, when she couldn't go, his wife would go instead. Sometimes she took some of their children along on these visits.

Last night the husband of that elderly couple appeared to his wife in a dream and said, "My name is Moshe Zev and I am buried in the *Sigeter chelka* in the third row behind the fence." Mrs. Orenstein did not pay much attention to her dream. However, that same day her son from Lakewood, who remembered the Schwartz couple, called and told

his mother about a dream he had that night, where he saw Mr. Schwartz. Mr. Schwartz told him, "My name is Moshe Zev and I am buried in the *Sigeter Chelka* in the third row behind the fence."

This prompted Mr. Orenstein to go to 85 Taylor St. and inquire if there was anything going on where the Schwartzes used to live. Neighbors informed him that Chesed Shel Emes members had been there the day before and were trying to obtain information regarding Mrs. Schwartz.

Rabbi Rosenberg contacted the people in charge of the *Sigeter Chelka*. Of course, the gravesite of Mr. Moshe Zev Schwartz was immediately located, along with the information that an adjacent plot had already been purchased for his wife.

On Tuesday, 3 months after she passed away, and after miraculously being saved from the medical university's research labs, Mrs. Schwartz was finally laid to rest in the *Sigeter Chelka*.



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WHAT IS MONEY? \$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$



Every year a half-shekel gift was collected from the Jewish people during the Hebrew month of Adar to pay for the communal offerings in the Holy Temple in Jerusalem, as mandated by the Torah in Exodus Chapter 30:11-16. And even though we longer have a Temple, this chapter – known as Parshas Shekalim – is read publicly in synagogues on the Shabbos before Rosh Chodesh Adar,

the beginning of the month of Adar, in commemoration of the Torah's commandment to participate in the offerings. [This year we read Parshas Shekalim on Saturday March 5th.]

Once we're reading about shekels, I thought it would be appropriate to write something about money, or more specifically, the many names of money.

Money has many different Hebrew names. It is called kesef in many places in the Torah (see, for example, Beraishis 17:12 and 23:13). A commonly used name for a money coin is shekel (shekalim, in plural), as we find in Shemos 30:13 and elsewhere. In the Talmud money is alternately referred to as mamon or damim, and a common coin is called a zuz.

As Torah Jews we believe that nothing is accidental. Money was given these different names because each of these names contains within it a powerful lesson that we need to learn about the nature or function of money.

KESEF: The Mahara"l of Prague (1512 -1609) writes that money, unlike other acquired items such as wisdom and good character traits, never truly becomes part of a person. After all, it's sitting in a bank vault or in real estate or in the stock market or wherever. Sure, he might be accumulating it – but that's not going to make it become his, a part of him, like the wisdom and insight that he has acquired in life.

It is for this reason that money never truly gratifies the person who accumulates it. As Shlomo Hamelech wrote, "Ohev kesef lo yisba kesef ... One who loves money will never be satisfied from it" (Koheles 5:9).

Even the Hebrew word for money, kesef, expresses this idea. The word Kesef is has its origins in the word nichsaf, which means "yearning". A person who has lots of kesef will always be yearning for more – as he will never be fully satisfied with what he already has.

SHEKEL: Rabbeinu Bachya (1255-1340), in his commentary to Parshas Ki Sisa, offers a fascinating explanation as to why the name shekel was given to the currency that was used in Biblical times (and beyond), and why only machatzis hashekel, a half-shekel, was collected from the Jewish people to help fund the offerings in the Temple. Rabbeinu Bachya writes that the word shekel is etymologically related to the word mishkal, which means "weight". He explains that the reason why the Torah stipulated a half-shekel for the Temple offerings when it could just as easily have demanded a full shekel, was to hint to every intelligent person that he must "weigh" and balance his actions – and spending – in life so as to give due weight and funds to his spiritual needs (e.g. the Temple offerings) as well as to his physical needs (e.g. his health and welfare). He should therefore give a "half-shekel" towards each, making sure not to neglect either one.

MAMON: One of the holiest prayers in the High Holiday service on Rosh HaShanah and Yom Kippur is the U'nesaneh Tokef prayer, which describes the judgment that's going on in the Heavenly Court and how our very lives are hanging in the balance. At the end of this climactic prayer, the congregation recites out loud and in unison the following words: "U'te-shuvah, u'tefillah, u'tzedakah, ma'avirin es ro'ah ha'gezeirah... But repentance, prayer, and charity remove the evil of the decree."

In almost all editions of the Rosh Hashanah and Yom Kippur machzor (High Holiday prayer book), the words teshuvah, tefillah, tzedakah, (repentance, prayer, and charity), are crowned in smaller type with the words tzom, kol, mamon (which mean "fast", "voice", and "money", respectively). These represent the means whereby one can practice the three virtues of repentance, prayer, and charity. For the ordeal of fasting leads to repentance; the voice is the medium of soul-stirring prayer; and the contribution of money to a worthy cause represents an act of tzedakah. [The commentators point out that the gematria (numerical equivalent) of each of the three words tzom, kol, mamon is 136. This indicates that all three of these means to remove the evil decree are interrelated and equally important.]

Taken this way, the name mamon reminds us of the power of money donated to tzedakah to revert evil decrees, Heaven forbid, as it says, "...but charity rescues from death" (Proverbs 10:2).

DAMIM: This Hebrew term for money also means "blood" (lit. "bloods"). Money is called damim – explains Rabbi Chaim of Friedberg (a brother of the Mahara"l of Prague) in his classic work Iggeres HaTiyul – because just as blood sustains a person's life, so is money essential for life, and one who has no money is like one who is thought of as being dead. In the words of the Midrash in Koheles Rabbah: "Three things injure the body: heartache, stomach trouble, and an empty purse, which is the worst of the three".

ZUZ: The word zuz means to move. The fact that the Chazal called a common coin a zuz reveals to us an important life lesson – that money doesn't stay with a person or family for too long, but "moves" away eventually. As we are taught in the Talmud in Shabbos 151b, wealth is a galgal hachozzer ba'olam (lit. "a wheel that rolls around in the world"), i.e. wealth is cyclical. He who is wealthy today may not be tomorrow. And if he remains so throughout his life, it is almost certain that in a few short generations, his descendants will not be so fortunate... so he should act accordingly and use it wisely.

UFARATZTA



KIBUD AV V'AME

In the tzava'a (will) addressed to his children, the Rebbe Maharash writes: "First and foremost, I hereby direct you, my sons and daughters, to be exceedingly careful about respecting your mother. Although you have already*

been commanded about this in the Torah, we nevertheless find that Chazal reiterate this command. Even when you grow older, do not rely on your own opinion and doubt your mother's words, and certainly do not veer from her will or go against it.

"The reward for this mitzva is long life in this world. Yet as you know, this entire world is worthless in comparison to one moment in Olam Haba. So if in Olam Hazeh a lack of kavod is so detrimental that it can make a person lose all the good of this world, how much more so with regard to Olam Haba!"

*===Igras Kodesh MaHaRaSh p12 The Rebbe** was extremely scrupulous in his observance of this mitzva. For many years, he would visit his mother every day and converse with her and tend to her needs.*

I'd like to start with the chimney jokes – I've got a stack of them. The first one is on the house

I used to be addicted to swimming but I'm very proud to say I've been dry for six years

I was raised as an only child, which really annoyed my sister

One thing you'll never hear a Hindu say... 'Ah well, you only live once

I can't exercise for long periods. When I get back from a run my girlfriend usually asks if I've forgotten something.

I saw a documentary on how ships are kept together. Riveting!

I'm learning the hokey pok-ey. Not all of it. But – I've got the ins and outs

Red sky at night: shepherd's delight. Blue sky at night: day.

It all starts innocently, mixing chocolate and Rice Krispies, but before you know it you're adding raisins and marshmallows – it's a rocky road

I'm sure wherever my Dad

is: he's looking down on us. He's not dead, just very condescending.

I needed a password eight characters long so I picked Snow White and the Seven Dwarves.

My sister had a baby and they took a while to name her and I was like, 'Hurry up!' because I didn't want my niece to grow up to be one of these people you hear about on the news where it says, 'The 37 year old defendant, who hasn't been named

Hey, if anyone knows how to fix some broken hinges, my door's always open

I had a job drilling holes for water – it was well boring

When I found out the amusement park was taking photos of me on their rides without my permission I was fluming

I have kleptomania. But when it gets bad, I take something for it

A cement mixer collided with a prison van on the GWB. Drivers are asked to be on the lookout for 16 hardened criminals."



~Night Kolloel~

RABBI NACHUM SCHEINER

BAKING DAIRY BREAD IN A DIFFERENT SHAPE

We previously discussed that the issur to bake dairy bread does not apply if one bakes a small quantity, and the person will eat it right away, since there is no concern of his forgetting its non-parve status.

The Rambam learns that the Gemara allows making dairy bread if it is made in a distinct shape – such as in the shape of an ox. The mere fact that one can see that it has a different-than-usual shape can serve as a reminder that the bread is different, and ensure that one not eat it as basar b'cholov. According to this reasoning, there will be no limit on the quantity. Any amount is allowed as long as it is shaped differently, since even if eaten at a later time, the person will remember that it not parve.

But this will only work if people are aware of the change. Therefore, the Pischei Teshuva writes, it will only help if one is baking for one's own family, and they will see that it is different than usual. On the other hand, under normal circumstances, since the consumers won't realize that it is shaped differently than the norm, it will not be allowed.

However, if the distinct shape is something that is clear even to a consumer, it would be permissible to bake milchiga bread even for others, since they are also aware, and there is no concern. This is in fact what the Eida Hachreidis does; they make their milchiga berekas (knishes) in a distinct triangle shape, which everyone realizes is not the norm. The OU also makes pizza dough in the shape of triangle, which everyone realizes is michigs since it is meant for baking pizza.

Although there were poskim who suggested that a label on the package stating that it is milchigs is sufficient, the

consensus of the poskim (Rav Moshe Feinstein and Rav Yisroel Blesky, among others) is that it must be a distinction in the bread itself.

HALACHICALLY SPEAKING

The Mechaber in Shulchan Aruch tells us that each one of these heteirim are enough and either baking a small quantity, or making them in a distinct shape is sufficient for the baking of dairy bread to be allowed. The Rama there concurs with this, as the Pri Megadim and Aruch Hashulchan point out. The Rama adds that is why we allow baking fleishiga bread for Shabbos, or milchiga bread for the yom tov of Shavuot, because it is made in small quantities and in a distinct shape, so either heter will apply.

IF IT WAS ALREADY BAKED

What about if it was already baked? Can one still remedy the situation? In other words, will cutting it into small pieces or making a different shape help after it was already baked? This a big discussion in the achronim, if the bread was already baked in a way that was not allowed, can we still allow its consumption by applying these heteirim. To be continued...

SUMMARY

One is not allowed to bake milchiga or fleishiga bread. However, if it is made in small portions or in a distinct shape, it is allowed. It must be something clear to the consumers. Additionally, it must be in the bread itself; a dairy label on the package will not suffice.

COMMUNITY KOLLEL NEWS:

As we continue to enjoy the double joyful month, I gave a shiur this past Friday morning, on the topic of "Chodesh Adar – Bar Mitzvah, Yartzheit, Seudas Hodaah, and Zain Adar – when are they kept in a

leap year?" As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com.

One more fascinating vignette from this year's Shovavim Nachas Files:

Someone who has been a solid member of the program, ever since it started mentioned privately that this serves as a catalyst for him to continue this 4-7AM marathon learning – throughout the year. Not only that, but for the last five years, he hasn't missed this seder, through thick and thin. This includes the time when he was traveling on a transatlantic flight to Eretz Yisroel, and he made sure to learn during those hours. And even the morning after marrying off a daughter and going to sleep at 2AM, he was up again at 4, for this special seder! One can never cease to be amazed at the enormous power that this initiative has – both during these weeks, the time of the group effort, as well as how it has served as a springboard for extra learning throughout the year!

Wishing You a Wonderful Shabbos,
RABBI NACHUM SCHEINER



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FRIDAY NIGHT PARSHAS VAYAKHEL

RABBI JOEY ROSENFELD

8:30 - 9:30 PM

JUST A LITTLE BIT: PURIM AND THE SECRET OF EXCESS

R' Joey Rosenfeld is a practicing psychotherapist currently working as a clinical supervisor at a substance abuse treatment center. He works primarily in the addiction field with a focus on the interface between psychology, philosophy and Kabbalah. R' Joey teaches regularly on the Arizal, Baal Shem Tov, Vilna Gaon and Rashash. He has written extensively on the practical application of Kabbalistic teachings and is currently writing on the Leshem Shevo V'Achlama and the Kabbalistic thought of Rav Itche Meir Morgenstern.

R'Joey who gives shiurim in Chassidus says that many of his friends found spiritual support in Chassidus when they returned from a year or two of learning in Israel and transitioned back into American life. "They come back after a year of inspiration and increased piety, which was easy to maintain in the bubble of the beit midrash, and find themselves among an affluent, modern lifestyle," he says. "It creates cognitive dissonance: Either you go back to your old lifestyle, or you find new ways to cling to authentic Judaism. Chassidus offers an all-encompassing approach to Jewish life. It includes not only life in the beit midrash, but prayer, dealing with struggles and failures and connecting to God even through mundane activities."

Rabbi Rosenfeld has significant Jewish study experience in various Yeshivot, such as Ohr Yerushalayim, Heichal Yisrael in Queens, Lander College Beis Medrash L'Talmud, and has a master's degree in social work from the Wurzweiler School of Social Work in New York. He recently moved to St. Louis with his wife and two children.

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