

בס"ד

# פרשת פרה



OUR BELOVED RABBI  
SOKAVA REBBE

# BET Journal

BRINGING EVERYONE TOGETHER  
"E Pluribus Unum"  
Latin for "Out of Many, One" - Achdus



## בית מדרש אור חיים BAIS MEDRASH OHR CHAIM COMMUNITY LEARNING CENTER

UNDER THE LEADERSHIP OF RABBI AARON LANKRY  
18 FORSHAY ROAD, MONSEY, NEW YORK 10952

### SHABBOS MEVORCHIM

Chodesh Nissan  
Rosh Chodesh  
Shabbos Kodesh (Vayikra)  
Moled Shabbas Kodesh  
March 17, 2018  
3:53 (4 chalakim) AM

Yom Kippur Kotten  
next Thursday,  
March 15th 1:30pm  
18 Forshay Upstairs

Seforim on Pesach & the  
Seder are available for your  
convenience in the back  
room at 18 Forshay



**SHIURIM FOR ENTIRE COMMUNITY**

**RABBI YY JACOBSON  
WEEKLY CLASS**

Separate Seating

**SHABBOS**  
9:00 AM - CHASSIDUS  
AND SERMON BEFORE MUSAF  
20 FORSHAY RD  
OPEN FOR MEN & WOMEN

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



Change your  
**CLOCKS** and smoke  
alarm  
**BATTERIES!**





OUR BELOVED RABBI  
SOKAVA REBBE

# Dear Kehilla,

BET Parashat Vayakhel-Pikudi

The Torah describes in Parashat Teruma and Tetzvah, the building of the Mishkan and all the utensils, followed by the laws of Shabbat. In Parashat Vayakel Pekudi the Torah reviews the process and begins with the laws of Shabbat, followed by the building of the Mishkan with all the utensils. The Bais Halevi presents a question, why the change in order?

The Bais Halevi gives a parable of a rich man that is marring off his son. There are many things that are necessary to be purchased, from simple bath towels to expensive jewelry. All is required to start a new home. Every father feels obligated to supply his child with all that he needs when he marries him off though what he purchases first is an indicator of his love for his child. The only difference would be in what order he would buy the items needed for the wedding. The father that loves his child and has a close relationship with him/her will buy first the expensive luxury items in his joy and anticipation during this time. For example, he will run out and purchase jewelry that his son may give his kallah gifts. Or, he may purchase a luxurious wedding gown for his daughter to be beautiful on her special day. Of course he will purchase the food for the wedding and arrange for the Rabbi to come and officiate but he is more excited and expresses his love through the extravagances. A father that is not so close and loving with his child will first get the necessities for his son to make sure his duty is done. Later, if he has extra he will purchase the luxuries.

The Bais Halevi explains, the Mishkan is the luxuries in our relationship with Hashem and Shabbat is the necessities. When a person wishes to obtain a higher level of Kedusha he needs the Mishkan. But Shabbat is what makes us into a Jew; it's a constant part of our lives. What would we be without Shabbat? Hashem illustrated to us his love and excitement on the onset by building the Mishkan first. Later, when the Torah reviews all the laws, we can revert back to the order of Shabbat first because we have already felt Hashem's love and desire for a relationship with us.

Rashi quoting a Mechilta states at the beginning of Parshat Vayakel, that the reason why the laws of Shabbat precede the building of the Mishkan is to teach us and warn us that we cannot violate the Shabbat while building the Mishkan.

What is fascinating to note, based on the lesson of the Bais Halevi, that the

greater Kedusha is the Mishkan. Yet although the Mishkan may be able to take us to a higher level we are still not permitted to violate Shabbat. There are times that we try to make a calculation on how to get ahead in Kedusha and we try to justify a little violation because it's for the sake of spiritual growth. The Parsha is teaching a lesson that we cannot compromise a spiritual reality for the sake of spiritual advancement. For example there are those who speak terrible Lashon Harah about an establishment and destroy a person's reputation because they presume a Hashgacha is not on their highest standards and wish to be more pious.

May we all be zoche to true spiritual growth without compromising any midot tovot or ma'asim tovim. Amen

Shabbat Shalom  
Aaron Lankry



# SHUL SCHEDULE



## SHABBOS ZMANIM

EARLY MINCHA ON FRIDAY AFTERNOON at 12:40 & 1:30

SHABBOS NIGHT / DAY	Candle lighting	5:38pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	5:48pm		Mincha	2:00pm
	Shkiya	5:56pm		Pirchei - Bnos	2:00 - NO Pirchei
	Mincha Bais Chabad 20 Forshay	6:06pm		Daf Yomi	4:45pm
	Shachris Vasikin	5:45am - DAF YOMI SHIUR		Mincha Shalosh Seudos	5:35pm
	Shachris	8:00am - Kiddush		Shkiya	5:57pm
	Shachris	9:15am - 18 Forshay		Maariv	6:37 & 6:41pm

WEEKDAY MINYANIM	<b>SHACHRIS</b>
	20 Minutes before Neitz S 6:54   M 6:52   T 6:51   W 6:49   T 6:48   F 6:46
WEEKDAY MINYANIM	<b>MINCHA &amp; MAARIV</b>
	12 Minutes Before Pelag S 5:33   M 5:34   T 5:34   W 5:35   T 5:36
WEEKDAY MINYANIM	12 Minutes Before Shkia
	S 6:46   M 6:47   T 6:48   W 6:49   T 6:51

**MARCH 11 - 16**  
**NEITZ IS 7:10 am - 7:06am**  
**PELAG IS 5:45 pm - 5:48 pm**  
**SHKIA IS 6:58pm - 7:03 pm**

סוף זמן קריאת שמע  
**MAGEN AVRAHAM**  
 9:35 AM - 9:30 AM  
**GRA- BAAL HATANYA**  
 10:11 AM - 10:06 AM

## WEEKDAY MINYANIM

Starting March 11 '18 יום א' פרשת ויקרא תשע"ח

<b>שחרית</b>		<b>מנחה ומערב</b>	
כותרת	20 Forshay ↑	Brachos 30 min/Modu 20 min	12 MIN. שוקיעה אהרן 18↓
6:15AM	18 Forshay ↓ Mon-Fri	Before Netz	12 MIN. שוקיעה אהרן 18Tent
7:00	18 ↓	AT	שוקיעה אהרן 20 Tent
7:30	18 Tent	20 MIN. שוקיעה אהרן 18Tent	שוקיעה אהרן 50 18Tent
8:00	18 ↓		
8:30	18 Tent		
9:00	18 ↓		
9:30	18 Tent		
10:00	18 ↓		
10:30	18 Tent		
11:00	18 ↓		
<b>מנחה 18↓</b>		<b>מערב</b>	
1:30PM		פולג AT	18 ↓
2:00		שוקיעה אהרן AT	18 Tent
2:30		10 MIN. שוקיעה אהרן	18↑
3:00		30 MIN. שוקיעה אהרן	18Tent
3:30		60 MIN. שוקיעה אהרן	18Tent
4:00		8:30	18 Tent
4:30		9:00	18 Tent
5:00		9:15	18 Tent
5:30		9:30	18 Tent
6:00		9:45	18 ↓
6:30		10:00	
		10:15	
		10:30	
		10:45	
		11:00	
		11:15	
		11:30	
		11:45	
		12:00	
		12:45	

↑ Upstairs  
↓ Main Floor

FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) // [ohrchai18@gmail.com](mailto:ohrchai18@gmail.com)





## Parshas Ki Tisa and Vayakhel-Pikudai Shabbos Panim Chadashos

The structure of last week's, parsha, Parsha Ki Tisa, begs an interesting question. In the midst of the sin of the golden calf, the subject of Shabbos is examined. And despite the fact that the parsha begins with machasit hashekel, shemen hamishcha and other things related to the sin of Klal Yisrael, the discussion of Shabbos seems to take center stage. This connection of Shabbos and the golden calf becomes more apparent in the words that we say every Shabbos both in Shachris and Musaf. While I was davening last Shabbos an insight hit me that I would like to share.

There is a powerful statement of Chazal that when a person keeps Shabbos even if he worshiped idols Hashem will forgive him. The Taz in the beginning of Hilchos Shabbos quotes this statement. Yet it seems quite odd that keeping one particular mitzvah would atone for the grave sin of idol worship.

I was thinking of the Yerushalmi that informs us that when a person gets married he/she is forgiven for all his/her sins. What's the reason for this?

Chazal answers this question. He states that Hashem was the shadchan for the Jewish people and He gave us Shabbos as a ben zug, i.e. Shabbos became our kallah. It's interesting that when it comes to sheva brachos on Shabbos one doesn't need panim chadashos because Shabbos itself has a new face.

Rav Pincus writes that Shabbos is unique in that it has its own personality so to speak and is indeed a real kallah that we are greeting and marrying.

When a person gets married he/she becomes a new person, a new creation. Therefore anything they did before the wedding wasn't really an aspect of who they were. This is perhaps the meaning behind Shabbos being a panim chadashos since Shabbos is our shiduch and it renews itself each week. As a new person we are worthy for forgiveness. We're not the same person from the previous week. The more a person appreciates and embraces Shabbos the more renewed he/she become and the more forgiveness each one can attain.

We say in davening, "Yishmach Moshe bematnas chelko." Shabbos is a mattana, a gift. Chazal has already told us that Shabbos is a present but we can now connect this to the sin of the golden calf and the building of the mishkan. At the end of the day, chet haegel was a lack of emunah. The Rishonim explain that the Jews needed an intermediary because Moshe was absent. While this is true, the sin was the result of a lack of direct connection to and mistrust of Hashem. The mishkan was a tikun of the sin because it became a place where a person could reconnect directly to Hashem. This is what our parsha opens with in Vayakhel and then it almost immediately moves on to the admonition against kindling fire on Shabbos.

Shabbos is the time when we review the fact that Hashem runs the world. And as I pointed it out it's the time when we get married and become new people. As Chazal say, when the couple is "worthy" they receive the presence of Hashem.

There a chassdishe explanation that fits perfectly with our discussion. When the Torah warns us not to kindle fire in our dwelling this may also be advising us not to get angry amongst ourselves. This combination of anger and fire has already been mentioned in the Zohar but when we are able to accept the idea that there is an almighty G-d and that nothing happens without His will then it will much more difficult to be angry with our friends or family members. We are then acknowledging that everything is from Hashem.

Lastly I wish to add the beautiful point that Rav Schwab brings regarding the words of Rashi on the passuk, "Vayehi kechaloso." Rashi says the Torah was given to Moshe like a kallah is given as a gift to a chassan. According to the Rogatchover Gaon and Rav Shimon Shkop the kiddushin that we do at the time of the wedding is unceasing which means we are constantly receiving a gift called a kallah.

It is always a good idea to keep this concept in mind when going home to our wives, to remember that Hashem is giving us a gift and to make sure we appreciate the gift and thank Him for it.

Good Shabbos

דעה משמחת

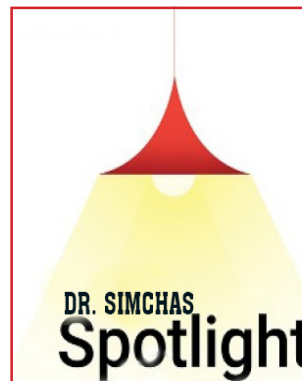
הננו בזה להודיע למתפללי בית מדרשנו  
שהגאון המקובל הנודע דובער פינסון שליט"א  
מגיע מזמן לזמן לעירנו מאנסי  
למסור שיעורים בתורת הבעל שם טוב הקדוש זי"ע  
לפרטים אפשר לפנות  
להראש הכולל שליט"א  
הרה"ג ר' יצחק זילבער שליט"א

It is with great joy that we advise the community at large that  
Moreinu Harav Dov Ber Pinson Shlita is giving extraordinary shiurim in the Torah of the  
Baal Shem Tov ZY"A in Monsey.

For additional details you can contact our Rosh Kollel Harav Yitzchok Silber Shlita.

845.709.3443

**Regrettably, due to Halachic & Technical Difficulties there will not be a Pesach Shaimos Pickup at our Bais Medrash this year**



### SIMCHAS HACHAIM : OUR MOST PRECIOUS POSSESSION.

Question: Have you ever wondered how in the world did the בני ישראל have the skills needed to build a magnificent משכן with all of its intricacies?

Answer: That they had שמחה! With the power of שמחה everything is possible! This is hinted at with the fact that everything had to be anointed with שמן המשחה. The letters of שמחה are the same letters as שמחה!

Have a "shared" happy & deLIGHTful Shabbos

Avi Weinberg  
Contact us at  
Happinessbyaviv@gmail.com



### New schedule in Rabbi Coren's Office

5:30 to 6:00	Minhag Yisroel Torah
6:25 to 7:25	Daf Yomi
7:30 to 8:00	Shachris
8:00 to 8:20	Tamid
8:20 to 9:00	Megilah
9:00 to 10:00	Daf Yomi
10:00 to 10:30	Mishna Berura
10:30 to 11:00	Pirush Tefilah



## *Shmira on Shabbos*

*By: Rabbi Berach Steinfeld*

The Tur in Orach Chaim, siman resh samech zayin tells us that when we daven Maariv on Shabbos we don't finish the bracha of Hashkiveinu with the words of Shomer amo yisroel lo'ad like we do during the week because we do not need special shmira on Shabbos. The Midrash says that Shabbos does the protecting.

The Rokeach in his pirush on seder haTefillah explains that we say "haporeis sukkas shalom" not "shomer amo yisroel lo'ad" because Shabbos does not require protection. The zechus of keeping Shabbos protects the person. This is included in the words of Zachor and Shamor. The Kol Bo in siman lamed heh says that when a person goes to work during the week and is not osek in mitzvos, he requires shmira; hence the words shomer amo Yisroel lo'ad. On Shabbos, when a person has time to learn and do mitzvos, he does not need the special added shmira.

Why do we need to say krias Shema al hamita with all the pesukim that serve as a shmira on Shabbos if Shabbos is a protection? Why is it different than the first night of Pesach when we omit them?

We can ask another related question about shmira in regard to mezuzah. The Rema in Yoreh Deah siman resh peh heh, seif bais says that when one leaves his house during the week, he should put his hand on the mezuzah and say Hashem yishmor tzeisi etc. Does one need to do the same on Shabbos, or is it sufficient to rely on the protection of Shabbos?

The Prisha explains that there are two types of shmira needed. The first shmira is protection from enemies. The second shmira is from the mazikin. Shabbos will protect one from his enemies, but since mazikin are common on Friday night, we therefore add the pesukim in krias Shema al hamitah.

The Taz and the Prisha give a different answer. Shabbos only protects one who keeps Shabbos properly. Unfortunately, we cannot claim that we keep the Shabbos properly because we are all familiar with the Midrash that says that had Jews kept two consecutive Shabbosos properly, the redemption would come. Therefore, the protection is not foolproof and one must say the pesukim at krias shema al hamita.

Based on both of these tirutzim, it would seem that when one leaves the house one should say the posuk of Hashem Yishmor. The Kitzur Hashla says that when one leaves the house on Shabbos one should not say that posuk, but rather say the posuk of Zachor es yom haShabbos lekadsho and that will serve as protection. The Elya Rabba in Siman resh samech zayin says that one should say the regular posuk.

May we all be zocheh to Shmiras Shabbos properly and we will be zocheh that the Shabbos will protect us.

## Vayakhel-Pekudei

Moshe assembles the people of Israel and reiterates to them the commandment to observe the Shabbat. He then conveys G d's instructions regarding the making of the Mishkan (Tabernacle). The people donate the required materials in abundance, bringing gold, silver and copper; blue-, purple- and red-dyed wool; goat hair, spun linen, animal skins, wood, olive oil, herbs and precious stones. Moshe has to tell them to stop giving.

A team of wise-hearted artisans make the Mishkan and its furnishings (as detailed in the previous Torah readings of Terumah, Tetzaveh and Ki Tisa): three layers of roof coverings; 48 gold-plated wall panels, and 100 silver foundation sockets; the parochet (veil) that separates between the Sanctuary's two chambers, and the masach (screen) that fronts it; the Ark and its cover with the Cherubim; the table and its showbread; the seven-branched menorah with its specially prepared oil; the golden altar and the incense burned on it; the anointing oil; the outdoor altar for burnt offerings and all its implements; the hangings, posts and foundation sockets for the courtyard; and the basin and its pedestal, made out of copper mirrors.

An accounting is made of the gold, silver and copper donated by the people for the making of the Mishkan. Betzalel, Aholiav and their assistants make the eight priestly garments—the ephod, breastplate, cloak, crown, turban, tunic, sash and breeches—according to the specifications communicated to Moshe in the Parshah of Tetzaveh.

The Mishkan is completed and all its components are brought to Moshe, who erects it and anoints it with the holy anointing oil, and initiates Aaron and his four sons into the priesthood. A cloud appears over the Mishkan, signifying the divine presence that has come to dwell within it.

## Haftorah

Yechezkel 36:16-38

After Bnai Yisrael was exiled, Hashem Sent Yechezkal a prophecy that would give hope to the Jews. The reason for the Jews being able to return to Israel after 70 years of exile was, NOT that the Jews had repented and earned the right to return. Rather, Hashem did not want the enemies of Israel to say, "We succeeded in wiping out Hashem's nation, the Israelites". The future spiritual renaissance will begin by Hashem purifying Bnai Yisrael. Hashem will remove their Yetzer Harah, evil urge, from their hearts and give them "new" hearts with a pure spirit. Hashem will change us from having "hearts of stone" to "hearts of flesh". These hearts will enable you to embrace observing the part of the Torah called the "Chukim" (Laws with no logical reasons). That was given to us.





## פרשת ויקהל פקודי

"להורות נתן בליבו הוא ואהליהב בן אחיסמך" כתב רבינו האור החיים הקדוש דברים מבהילים וזהו תוכן דבריו יש הרבה חכמים אבל אלו שידועים ללמד לתלמידים אין להם הכישרון הזה, ולזה כאן התברך כח של הללמד לתלמידים עייש.

והנה יש לעמוד על עניין הזה ידועים הפתגם מהגר"ח זיע"א "שכשחסר בהסברה חסר בהבנה" ולכאורה זהו לכל מאן דהו שבא ללמד תורה יש לו ללמד בהסברה נכונה וכפי עומק ההבנה כך יהיה עומק ההסברה, וא"כ יש להבין מהו הענין הזה שיש לברך בזה.

והנראה בזה שלא כמו שחושבים שיש מלמד חשבון ויש מלמד לימודים אחרים ועל זה יש מלמד תורה וזה לימוד רוחני וחשוב, אלא שזה עולם אחר ודבר אחר שרחוק ממזרח למערב שאין זה לימוד דבר רוחני אלא שזה מלמד תורה שזהו ממש בבחינת כח המוליד שיש לרב בזה שמלמד בן חברו וזהו כאילו יולדו ממש וכאילו ניתנה אז התורה ממש, ולא עוד אלא מי שמונע הלכה מתלמידו גוזלו מנחלת אבות, וזה דבר פלא ביותר במה גוזלו וכן עוברים שבמעי אמן מקללן אותו.

והדברים רחבים ארוכים בספרים, שיש תורה שמוסרים לרב להעביר לתלמידים וזה הכח ניתן על ידי המלאך במעי אמו נדה ל: והפשט באמת שזה התורה שקשורה לשורש נשמתו של האדם שילמד בחייו וזהו התורה שמקבל במעי אמו, וזהו שעוברים מקללים המונע הלכה מתלמידו, שזהו תורה שאמורים להשיג ולכך כבר תובעים את זה התורה, ולכך הוא נקרא גזלן שזה התורה שייך להם מעומק נשמתם של אלו תלמידים, וממילא זהו הפשט תלמידי יותר מכולם שגם התורה שמלמד זה התורה גם מתרונו.

וכן מביא בביאור הגר"א י"ד סימן רמ"ה מהתנא דבי אליהו פרק כז' שהמפרנס מתורתו נתרבה חכמתו עייש והעניין כנ"ל.

וזהו שיש לרבנים מסויימים משורש נשמתם הכח להעביר התורה ושהתורה עוברת דרכם. וקיצרתי מקוצר הזמן והלחץ מהתלמידים.

דוד יהודה פייסרסון  
שיבת יורה דעה ליברטי

### Parshas Vayakhel- Pekudei

The Value of Life; Self Worth Compared to Net Worth

The Midrash tells us that Moshe Rabbeinu, the leader of Klal Yisroel was pressed by the Yidden in the midbar to bring an accounting of every penny that he used.

He was suspected of misappropriating public funds for personal gain.

As incredible as that is for us to hear, nonetheless, Moshe Rabbeinu did provide a cheshbon, down to each minor detail, in order to escape any hint or glimmer of impropriety on his part.

But, in retrospect, imagine the embarrassment that Klal Yisroel subjected their leader to..

Taken in historical context, the Jewish people were at what might be considered an all time low at this time. They had just sinned in the grievous primordial sin of the Golden calf.. but despite it all were given the Mishkan as a gift to allow the Shechina to dwell in their midst; symbolizing divine forgiveness.

Hashem in His mercy had decreed that their donations of gold and silver to the Mishkan would grant Klal Yisroel forgiveness..a right that was dubiously earned.

How could klal Yisroel suspect that Moshe Rabbeinu had absconded with some of these valuable offerings?

It strikes us, correctly as being at the height of audacity!

Let me tell you of a story that took place in an Italian courtroom right after the Second World War that might open a window to understanding these challenges.

"Is the Claimant here?" asked the Judge.

Raphael Levi, an Italian Jew stood up. A thin man with steel grey eyes, weary from wartime, he answered, "I am here, your Honor."

"Is the Defendant in the courtroom?", the Judge asked as a matter of protocol.

Alfredo Conti, short in stature but quite heavy for his height and noticeably nervous, responded, "Yes, your Honor I am present in the courtroom."

As a background to the events: The Italian government after the war was faced with reviving a republic that had once stood for Justice.

Many years of Fascism and evil collaboration were in need of atonement.

Therefore in their quest to do right, the Italian Judicial system had agreed to try cases of wartime atrocities.

This case however was to have a strange twist, one that gnawed at the value of life itself.

A philosophical quandary whose truth seemed to jump up at you from off the pages of this story.

But I am getting ahead of myself..

"Please state your complaint, Mr. Levi." The judge requested.

"Your honor, as you surely are aware, during the war years, the lives of those of us in the Jewish community were worth less than zero. For a period of time we were solely at the mercy of the Gestapo and needed to hide. Had a Gestapo policeman arrested us we would have faced terrible torture or inevitable death at their hands.

Many a proud Italian Jew refused to go through this ordeal and instead elected to carry with them a cyanide pill and if arrested, take their own lives rather than fall at the hands of the German torturers."

"In fact this drove up the price of cyanide pills significantly, during that time one pill could cost over 200,000 Italian Liras."

"I too during this frightful period, wanted to purchase a cyanide pill and contacted Mr Conti," he said pointing at the defendant.

I paid his inflated price and started carrying the pill around with me.. as I was in constant hiding and immobilized by my fears.

One day I was arrested by the Gestapo, forcefully abducted and taken to their headquarters.. I immediately swallowed the pill along the way and waited many minutes .. and nothing..

"Excuse me.." the Judge said.

"I waited for the pill to kick in and take my life from me, but after a short while I realized Mr.

Conti had sold me a counterfeit pill." Mr. Levi lamented.

"I don't understand" the judge asked intently, having been through dozens of court cases for reparations after the war..but none as bizarre as the one he was currently hearing.

"Before we hear from the defendant, could you please tell us what type of torture you received at the hands of the Gestapo interrogators?," the judge asked.

Rafael Levi mumbled that he was not tortured but instead the policeman tried exacting bribes and payments from him..."In that period of time native Italians walked the streets masqueraded as Gestapotrying to exact bribes before delivering their Jewish prisoners to the dreaded Gestapo torture cellars .. But if a Jew had no money to give they would let them go."

"An Italian Gestapo impersonator had abducted me and I was simply let go..." Mr Levi said, slightly red faced with embarrassment.

The astonished Judge asked.. "perhaps you might consider giving Mr. Conti a gift as a token of appreciation for saving your very life?"

"Absolutely not"... Mr Levi replied.

The fact that I survived is irrelevant to the serendipity of this case.."

"I have a monetary claim and I must have my money returned to me in addition to the damages I have incurred.. We are talking here about a devious trickster- I must have my money back"

An astonished Judge called for a recess till after lunch- when he would give forth his decision.

During the break the claimant went to a small restaurant across the street from the courthouse for a light lunch, but on the way back to the courtroom, was tragically hit by a car, dying instantly.

The Judge was in a quandary as you can well imagine.

Upon hearing the tragic news of Mr Levi's death, the judge was shocked.

He announced the case adjourned indefinitely but still wished to say a few words to the courtroom.

"I felt most troubled having to carry out this law-

Mr Levi had a legal right to receive compensation for the counterfeit purchase and had he not died I would have ruled just that."

"I am a man who believes in G-d and am certain that today the good L-rd brought this case to its rightful ending.. more so that I could do here in an Earthly courtroom.

"The claimant obviously did not appreciate the gift of life. He placed the value of money over the intrinsic worth of his very life.

"This is not only a cardinal sin but a most convoluted approach to the divinity of life.

"In my opinion, Heavenly punishment was exacted today- as we could not rule in this fashion in our legal code.

Although Levi vs. Conti was an extreme case in extreme times... we in 21st century America have much to learn from this Italian Judge and the mussar he invoked.

Do we value money over human relationships? Is acting with Derech Eretz important to us..or do we value the pursuit of money more than we value our family, our children, our friends?

As we contemplate these words, we should try our hardest to change and realign our priorities.. it's never too late.

Our children have taken notice of our pursuit of net worth at all costs and have designed their lifestyles around this pursuit and it does not look good on them.

It's time for a planetary change, time for us to become a spiritual people once again-

Let us make our relationships with Hashem primary, money secondary- and our relationships with our spouses and children the most valuable thing in our lives..

Bringing integrity back to its rightful spot and elevating our families to be the number one priority in our lives- will make ourselves as well as our loved ones happier, positively affecting our entire world.

Think about it... Good Shabbos!





# Do Rabbis Love Money?

## The Day Moshe Became a Bookkeeper

### Who Tells Me Anything?

A woman called a local hospital. "Hello," she said. "I'd like to talk with the person who gives the information regarding your patients. I'd like to find out if the patient is getting better, doing as expected or getting worse."

The voice on the other end of the line said, "What is the patient's name and room number?"

"Sarah Cohen in Room 302," the woman answered.

"I will connect you with the nursing station."

"3-A Nursing Station. How can I help you?"

"I would like to know the condition of Sarah Cohen in Room 302."

"Just a moment, let me look at her records. Oh, yes. Mrs. Cohen is doing very well. In fact, she's had two full meals, her blood pressure is fine, her blood work just came back as normal, she's going to be taken off the heart monitor in a couple of hours and, if she continues this improvement, Dr. Weiss is going to send her home Tuesday at noon."

"Thank G-d!" the woman said. "That's wonderful! Oh! That's fantastic, what wonderful news!"

The nurse said, "From your enthusiasm, I take it you must be a family member or a very close friend!"

"Not exactly," the woman said. "I'm actually the patient herself; I'm Sarah Cohen in 302! Nobody here tells me anything."

### The Long Journey

Forty days after receiving the Torah, in a moment of collective insanity, the Jewish people deny G-d. They substitute the moral sovereign of the universe with a golden calf. G-d now views His attempt to mold a people into a "kingdom of princes and a sacred nation" as a colossal failure. He sees no value anymore in the Jewish experience. Moshe stands up to G-d, eliciting from Him a deeper chord in His relationship with Israel. G-d re-embraces the people and instructs them to build a home in their midst for His elusive presence. In this sanctuary, the all-pervading truth of G-d would be more manifest and accessible. The entire Jewish people present Moshe with large amounts of gold, silver, copper and many other materials required for the construction of an exquisite tabernacle.

At the opening of Parshas Pekudei, the work is complete. Soon, the sanctuary would be erected and the Divine presence would reside therein. This is a charged moment, a dramatic peak in a long and turbulent journey of a people. After all of the ups and downs, G-d is about to "move in" with the Jewish people.

The hero of the story is, no doubt, Moshe. With courageous selflessness, he had triumphed. He is the man responsible for bringing the people—and G-d—to this extraordinary moment, when humanity would reintroduce G-d to a world that banished Him.

### Time for Bookkeeping

But wait. Right at this moment, the Torah interrupts the narrative, shifting the story from creating a space for G-d in this world, to the realm of bookkeeping. Moshe, at this point, presents a detailed account of all the wealth contributed to him for the construction of the tabernacle. He reports to the people how many pounds of gold, silver, and copper he received, and how exactly it was used in the structure. He gives an account for every last piece of jewelry and metal that came into his hands.

Why? The Midrash relates that some Jews murmured about Moshe stealing some of the money, using charity funds for his own purposes. Thus, Moshe gave a detailed account of the destination of every "dollar" collected in the grandiose "building campaign."

This is a simple but very telling scene. Moshe, let us recall, is the spiritual giant of history, whom Maimonides defined as the greatest human being to ever walk the earth. "G-d would speak to Moshe face to face, as a man would speak with his friend," the Bible says. "Not so my servant Moshe," G-d thunders on Aaron and Miriam after they had gossiped about him. "In My entire house he is the trusted one. Mouth to mouth do I speak to him, in a clear vision and not in riddles; he gazes at the image of G-d. Why do you not fear to speak against My servant, Moshe[?]"

Does a man who speaks to G-d face to face really need to prove that he is not using money for a cruise in the Caribbean, for a new Lexus or to build his portfolio? The Jews, observing Moshe' unparalleled devotion and love to them in the most trying of circumstances, knew full well that Moshe was no charlatan. If G-d trusts him, they could trust him too. Even if some Jewish rabble-rousers murmured about Moshe stealing some of the money, we would expect Moshe to ignore them.

"Who do they think they are to question my integrity," we would expect Moshe to think to himself. "I gave my life for these rebels, when G-d wanted to destroy them. After all, it was G-d Himself who appointed me to my present position, against my will. How dare they challenge my honesty?"

These feelings would be understandable. Yet, astonishingly, without even being asked or instructed to do so, Moshe, in total humility, stands up and gives an accounting for every last penny that came into his hands.

One of the great Halachik authorities, Rabbi Yoel Sirkish (1561-1640), known as the "Bach," derives a law from this episode: Even the most beloved and believable collectors of charity are obliged to give a detailed account to the community of the destination of every cent they collected for charity. Nobody, writes the Bach, could be trusted more than Moshe, the man whom G-d Himself trusted. Yet even he felt compelled to give an accounting of all the contributions.

An interesting historical note: The Bach was extremely wealthy. He was the Rabbi of Cracow

and he lent the community enormous sums of money. He fed and supported many of his students, distributing enormous sums for charity.

This is one of the great moral messages of Judaism: When it comes to somebody else's money, be accountable for every dollar. Don't cover up, don't lie, and don't deceive. You can't lie to people and then be honest with G-d, with your wife, with your children, with your friends.

We all need and thus appreciate money. Some of us love money. Even spiritual leaders need money and often cherish it deeply. Rabbis are also only human beings. That is not evil. The story turns ugly when we become dishonest with our money. We must learn from Moshe: to always be able to give an account for every dollar that came into our hand.

### Respecting Another Person

There is yet something deeper. Moshe truly believes in the dignity of the people and in their right to know what has transpired with their contributions. Moshe does not allow his spiritual greatness and extraordinary authority to implant in his psyche a sense of superiority over the masses, in which it is beyond his ego to give them a detailed account of his spending. On the contrary, he views his G-d-given power as a means to confer dignity and greatness upon all of the people.

Moshe set an example for all the generations to come. The great Jewish leaders always understood that what qualified them as leaders and teachers and what bestowed upon them the rights to power was not their charisma, brilliance, skills, or even the fact that the Almighty Himself appointed them to their position. It was, rather, the fact that deep down in their hearts they really viewed their "subjects" as equals. They possessed a sincere belief that dignity was the property of all.

Insecure leaders must resort to fear and tyranny in order to ensure loyalty and secure their position. They must speak in the name of authority rather than in the name of integrity. They must remain aloof and superior and never allow the simple folk too much access to the truth. Vulnerability is too dangerous. At best, they create followers. Genuine leaders, on the other hand, gain the trust, appreciation, and affection of their people, because of their trust in the people and their unyielding faith in the majesty of every individual human being molded in the image of the Divine. They create leaders.

This is true about all of our relationships in life. If you wish to inspire genuine loyalty, in a marriage, in the work place, in friendships, you must learn to genuinely accept the other person as an equal, conferring upon him or her the dignity you hold dear for yourself





## **Kol chamira for the chometz that is sold to the non-Jew**

As the Kollel Boker is studying the halachos of selling the chometz, I would like to share some highlights of this timely topic.

There is a fundamental dispute among the Acharonim as to whether or not the bitul chometz – the annulment of the chometz, which we accomplish when we say kol chamira – also works for the chometz that is sold to the non-Jew. Although that chometz is being sold, and a person may think that there is no reason to have it annulled, there can still be great halachic ramifications.

First and foremost, as we will see, there are many and various questions that are raised on the mechiras chometz, which is why there are many who will only use this halachic “loop-hole” for selling something that contains chometz, but not for selling full-fledged chometz. Consequently, one would benefit from annulling the chometz that is being sold, thereby ensuring that he definitely does not have any chometz in his jurisdiction. In addition, if somehow the agent missed his paper and did not end up selling his chometz, the person would still be safe with the backup plan of the bitul.

This very question seems to be a machlokes between the Chasam Sofer and the Shulchan Aruch Harav. The Chasam Sofer quotes the Baruch Taam who rules that one is also annulling the chometz that was sold to the non-Jew. He adds that

this can be the understanding of the text of the kol chamira: “דָּבַעַרְתִּיהָ וְדָלָא בְּעַרְתִּיהָ – that I destroyed and that I did not destroy.” This begs for an explanation: if the chometz was already destroyed, what reason is there mention it in the text of the kol chamira? The Chasam Sofer explains that this can be referring to the chometz that was sold to the non-Jew, but was an invalid sale. This chometz is also being annulled and should be hefker like the dust of the earth. Based on this notion, the Chasam Sofer adds that there is room to be more lenient on the manner which is used for selling the chometz, because even if it was invalid, there is a backup plan in place and the bitul can kick in. However, the Shulchan Aruch Harav (Seder Mechiras Chometz

2) argues on this ruling and maintains that the chometz being sold is not included in the bitul. He writes emphatically that whatever is being sold is not included in the bitul, since the person is planning on buying it back after Pesach. He, therefore, adds that it is of utmost importance that one do a valid sale, because if the sale is invalid, he will have chometz in his jurisdiction.

According to the opinion of the Shulchan Aruch Harav – that the chometz sold is not included in the bitul – we must go back

and look for another explanation for the text: “דָּבַעַרְתִּיהָ וְדָלָא בְּעַרְתִּיהָ – that I destroyed and that I did not destroy. The Daas Torah quotes the Daas Kedoshim who explains that this can indeed be referring to chometz that was burned, but wasn’t burned on the inside. This food is still halachically considered chometz and requires bitul.

He then offers a similar explanation: There are some situations where the chometz is technically considered destroyed – such as when it is covered by a pile of stones. Although the Mishna in Pesachim tells us that, since the chometz is “buried,” there is no requirement to destroy that chometz, the Gemara asserts that one must include that chometz in his bitul. This, he explains, can also be included in the words: “דָּבַעַרְתִּיהָ – that I destroyed,” since from a halachic standpoint it is considered gone.

In summary, there is a question if the bitul chometz – the annulment of the chometz, which we accomplish when we say kol chamira – also includes the chometz that is sold to the non-Jew.

To be continued...

Stay tuned for shiurim on this topic which will take place on Friday mornings, at the Kolel Boker.

*Rabbi Nachum Scheiner*

# LAZINESS MAY BE LURKING IN NOBLE DECISIONS NOT TO DO SOMETHING

Rabbi Yissocher Frand

There is a pasuk in Parshas Vayakhel, which reads: “And the Princes brought the Shoham stones and the Miluim stones for the Ephod and the Choshen” [Shmos 35:27]. Rashi cites a teaching of Chazal — “What prompted the Nesiim [Princes] to contribute first at the inauguration of the Mizbeach [altar] [Bamidbar 7:1-2], while they did not contribute first at the construction of the Mishkan [Tabernacle]? The answer is that by the Mishkan, they took the attitude ‘Let the public contribute whatever they contribute and we will complete any shortfall.’ Since the public contributed everything that was needed, the Nesiim said ‘What is left for us to do?’ The only things not yet contributed were the Shoham stones and the Miluim stones for the Ephod and the Choshen and so that is what they brought. Therefore, they made sure to be the first to contribute by the dedication of the Mizbeach. Since they were somewhat lazy in contributing to the Mishkan, the spelling of the word Nesiim is defective in this pasuk (without a yud between the sin and the aleph).”

Rav Simcha Zissel Brody questions Chazal’s assertion that the Nesiim were lazy. Offering to make up any deficit in the Mishkan building campaign does not sound like laziness. It seems very generous! Perhaps it was a mistake or a miscalculation, but why is it described as “laziness”?

Rav Simcha Zissel says that we learn from here something that we should all take to heart. Namely, whenever we have an opportunity to do something or not to do something and we decide to delay, even for the most noble of reasons, we should realize that such an attitude is really based on laziness and inertia. Rav Simcha Zissel quotes Rabbeinu Bachye Ibn Pakuda’s preface to his classic work Chovos HaLevovos [Duties of the Heart]: “When I first decided to write this work, the thought crossed my mind that I was not worthy to write such a sefer. Therefore, I changed my mind and decided not to write it. The decision not to write it brought me some sense of relief and leisure, but I ultimately decided it was only laziness that caused me to come to the conclusion that I should not write it. “Therefore, he did write the sefer and the rest is history. Klal Yisrael is so much richer for that final decision of Rabbeinu Bachye Ibn Pakuda to write and publish Chovos HaLevovos.

Rav Simcha Zissel’s point is that regardless of the nobleness of the reason or justification for not doing something, a person must always carefully introspect and truly consider the possibility that the noble justification was only a fig leaf for a not so noble character trait – namely, laziness.



## HIDDEN GOOD

Blessings and greetings,

I was sorry to hear from your husband, the Chassidic communal leader..., that you feel brokenhearted and that you are having difficulty getting back to yourself because of the [undesirable] occurrence; may such things never occur.

In general, the entire Jewish people, both men and women, are believers, the descendants of believers. That means that they believe and also understand intellectually that G d — and only He — controls the world.

Similarly, all Jews believe with complete faith that G d is the ultimate of good; the essence of goodness.

You have also certainly heard the statement of my revered father-in-law, the Rebbe, in the name of the Baal Shem Tov, that every Jew, man or woman, is cherished by G d like an only son is cherished by his father (and even more so. We use that example only because we cannot conceive of any love greater than that felt toward an only son.)

Consequently, everything that G d does is for the good. [Moreover,] G d desires that the Jews enjoy not only spiritual good, but also material good. Thus the good [He will grant them] will not only be spiritual, but also material.

And as mentioned, all Jews believe this and also understand it intellectually.

It happens in some instances that this point remains [only] in a person’s faith and understanding, but unfortunately does not reach the feelings in his heart. Therefore, ostensibly, it may seem that a particular event is a reason to feel brokenhearted and sad, Heaven forbid. Since, ostensibly it appears to him that the reality is [disheartening] and the true [Divine] intent that it is for the good remains hidden in his mind, it is possible that the true [positive] intent — the ultimate good — [motivating] the event that had such a negative effect on him remains hidden from the person’s eyes and it will not be shown to him.

If, however, a person works on himself to draw his faith and his understanding into the feelings of his heart so that it is impossible for him to see the event in any way other than “everything that the Merciful One does is for the good,” i.e., apparent good, to the extent that he feels it in his heart, that person will also see that good in a revealed manner. G d will reward him “measure for measure,” i.e., [the outcome will be of] the same nature [as the person’s service]. G d will reveal for everyone, particularly for the person himself, the good that is hidden in that event to the extent that it can be seen with one’s material eyes....

## MAZAL TOV!

Mazal Tov to

**RABBI & MRS.**

**MOSHE SHIA SCHEINER**

upon the engagement of their daughter  
Aydel to Chaim Hartman

**Son of Mr and Mrs Yechezkel Yosef Hartman.**

Maza Tov to the entire Scheiner family

יה"ר שיזכו לבנות בית נאמן בישראל, בניין עדי עד!



# Building Homes, Building Families

Rabbi Avi Wiesenfeld

## כל אשר נשאו לבו לקרבה אל המלאכה

Everyone whose heart inspired him to approach the work... (Shemot 36:2)

Living in one apartment above another in Jerusalem were two families. Both blessed to have large families, as the children grew up and reached various milestones, the many happy occasions were always delightfully celebrated. Yet for the family living in the apartment underneath, life wasn't as easy. As the children became older and reached marriageable age, things seemed to come to a standstill. Few shidduch suggestions were made to the sons and daughters, a sure cause of frustration.

For the family living just above, however, circumstances were quite the opposite. As the children became young adults, they started becoming engaged and getting married one after another. Soon there was a bris, bar mitzvah and wedding with little time in between. The house was a happening place, full of constant visits from married children and relatives. Space was limited and tight, but it was without question a blessing.

One morning, the family living downstairs received a knock on the door. It was the father from the apartment just above. After exchanging greetings, the father asked if he could discuss something for a few minutes. "Baruch Hashem, our family is expanding day by day. As such, we think it is time to build an extension to our apartment. But before we do so, by way of government regulation, we need to ask permission from our neighbors. Would that be okay with you?" The father of the family downstairs paused for a moment. All he could think about was the contrast between their respective families. The neighbor's family was happily growing and thriving, yet his family seemed to be staying more or less the same and not growing.

Unsure how to respond, the father of the downstairs apartment hemmed and hawed for the next few moments. Although he wished to be a kind and helpful neighbor, he struggled to come to terms with granting permission for such a project which would likely cause him and his family emotional turmoil. And so, the father went about expressing how he felt. "I am very sorry, but I don't think it would be a good idea for you to do so." And with that, the father bid his neighbor goodbye and gently closed the door.

When the father shortly afterwards saw his wife, she asked what had happened. "Well, the neighbor above us wants to build an extension to his apartment." "And so, you allowed him, right?" "No, I told him that I don't think it is the best idea." "Why did you say that? I know it may be hard for you to see how well their family is celebrating one simcha after another, but you should overcome that resentment and be a nice neighbor." Listening to his wife's advice, the man decided that he would acquiesce to his neighbor's request.

And so, without further delay, he headed back upstairs. After explaining to the neighbor upstairs that it would be fine if he wished to expand his apartment, the neighbor could not thank the father enough. "Thank you so much for understanding." But there was one other issue to discuss. "Before you go, if I could just ask you one other favor. Since my apartment is directly above yours, it would be easiest if I could have my workers come through your apartment and organize their equipment on your balcony. Would you mind if they do that?" Now realizing that an even bigger inconvenience would be placed on his family, the father hesitated. But then he reminded himself once again of what his wife had told him. And so, he looked back at the father and said, "That is fine. We would be glad to help you as best as we can."

At 7 am the next morning, a knock was heard at the front door. Wondering who it could be at such an early hour of the day, the father slowly walked



over to the front door and opened up. Standing in front of him were eight broad-shouldered men with construction equipment in their hands. "Hi, we have been sent by your neighbor upstairs. He told us to come down here and set ourselves up." Now realizing who it was, the father allowed them in and showed them to the balcony despite the early hour.

This process continued for weeks. Day after day, construction was underway with the full blow of noise, hammering and drilling. This was aside from the trudging of the workers in and out of the lower apartment. But the family graciously went along with everything and did all that they could to be of assistance.

And then finally, the day came. All the work was completed. Finishing up with the final touches, the workers thanked the family for all their help and left for good.

Two weeks later, the father of the downstairs apartment received a phone call. It was a shidduch offer for his daughter. Pleasantly surprised, as this was the first suggestion his daughter received in quite a while, the father spoke about the proposed match with her. And in fact, not before long, she became engaged. The family was overjoyed and thrilled.

It was a few days later at the vort that the parents of both the chassan and kallah met for the first time. Yet when the father of the girl took one look at the father of the boy, he looked quite familiar. "Do I know you from somewhere?" "Sure, you do," replied the boy's father. "I was the contractor for your neighbor upstairs who built an extension to their apartment." "That's right!" enthused the father. "What made you think of my daughter for your son though?" "I'll tell you," he replied.

"When I saw you and your family so kindly and graciously open their doors to help a neighbor, I was touched. 'Here is a family,' I thought to myself, 'who thinks outside of themselves and will go to great lengths to help someone else.' When I saw how much you put yourselves out day after day, I said, 'This is the type of family I want my son to marry into' And so it was. Our children got to know each other and today, baruch Hashem, they are chassan and kallah. But it all began by the way you and your family acted with such derech ertz and middos."

These man's words say it all. The way we act and relate to others makes the greatest of impressions and speaks louder than anything else. And especially when it is difficult, if we nonetheless make the effort to show our concern for another and open our door, we have taken one small step, yet one giant leap. That gesture and thoughtfulness will begin paving the way for a beautiful life for ourselves and so many others.



### The Crazy World of Chelm

An Israeli is walking down the street when he sees a Chelmer with a very long pole and a yardstick. He's standing the pole on its end and trying to reach the top of it with his yardstick. Seeing the Chelmer's ignorance, the Israeli wrenches the pole out of his hand, lays it on the sidewalk, measures it with the yardstick, and says, "There! 10 feet long." The Chelmer grabs the yardstick and shouts, "You foolish Israeli! I don't care how long it is! I want to know how high it is!"

Two Chelm hunters were driving through the country to go bear hunting. They came upon a fork in the road where a sign read "BEAR LEFT" so they went home.

Two Chelm truck drivers are barreling along when they come up to an overpass. A sign says, "Clearance: 11'2". So they get out, measure their truck, and realize that it's 11'6". So the first Chelmer looks at the second Chelmer and says, "I don't see any cops around....let's go for it!"

Chelm sent its top team of scientists to attend the international science convention, where all the countries of the world gathered to compare their scientific achievements and plans. The scientists listened to the United States describe how they were another step closer to a cure for cancer, and the Russians were preparing a space ship to go to Saturn, and Germany was inventing a car that runs on water. Soon, it was the Chelm scientists' turn to speak. "Well, we are preparing a space ship to fly to the sun." This, of course was met with much ridicule. They were asked how they planned to deal with the sun's extreme heat. "Simple, we're going at night!"

A popular bar had a new robotic bartender installed. A guy came in for a drink and the robot asked him, "What's your IQ?" The man replied, "130." So the robot proceeded to make conversation about physics, astronomy, and so on. The man listened intently and thought, "This is really cool."

Another guy came in for a drink and the robot asked him, "What's your IQ?" The man responded, "120." So the robot started talking about the superbowl, dirt bikes, and so on. The man thought to himself, "Wow, this is really cool."

A third guy came in to the bar. As with the others, the robot asked him, "What's your IQ?" The man replied, "80." The robot then said, "So, how are things in Chelm these days?"

## A Short Message from

Mrs. Ilana Cowland

I remember years ago entering my bathroom in the basement of a three-story house and noticing that I could bounce up and down on the tiles. Unsure what to attribute the unusual feeling to, I phoned a plumber, who informed me that the tiles were situated on top of a tiny water pipe which had burst and been leaking for at least ten years. The whole foundation was filled with water and had we waited a bit longer, the floor would have collapsed. As I heard the plumber relate this information, I realized one of the great truths of life. It had taken no less than a decade for this little pipe to make an impact, but it finally did. Consistently day after day it was leaking, and the problem eventually grew from something little to something big. In life as well, it is the small, consistent and daily efforts which create the biggest of impacts. And then, before we know it, those little efforts will have grown into something we never imagined we would achieve.

## Parshas Para. Biblical or Rabbinical Obligation ?

On the Shabbas following Purim we read "Parshas Para," the portion which discusses the Para Aduma, the Red Heifer. The Para Aduma was a sacrificial cow whose ashes were used for ritual purification. One who became impure, such as by coming in contact with a corpse, was required to have himself sprinkled with the ashes of a Para Aduma in order to become pure once more. Chazal instituted the reading of the Para Aduma at this time of year in order to remind us of the purification process that was traditionally a part of the Pesach preparations. This is because one who was impure was not only forbidden from entering the Beis Hamikdash but was even forbidden from partaking in the Korban Pesach, as well.

According to a number of authorities (Beis Yosef, OC 685; OC 146:2; 685:7), it is actually a Torah obligation to hear the reading of Parshas Para in the synagogue. One reason for this is that in addition to recalling the ancient purification procedure, the reading also serves to recall the sin of the Golden Calf which is a mitzva in its own right.

The consensus of most authorities, however, is that the requirement to hear the Parshas Para reading is rabbinical in nature. The only Torah reading that one is truly required to hear by Torah law is Parshas Zachor, which is read before Purim. In fact, there are those who insist that the "opinion" that the Parshas Para reading is a biblical obligation is merely the result of a printer's error! (Biur Hagra, OC 685:22)

In the event that Parshas Para was not read at its proper time, it can be read on the next Shabbat, or any Shabbat up until Pesach, for that matter. The Para Aduma is referred to as a "chukas olam" - an eternal decree. This teaches us that Parshas Para must be read even though we are no longer able to perform the mitzva of Para Aduma. We are told that after the Beis Hamikdash was destroyed there were people who preserved some ashes of a Para Aduma so that it could be used immediately upon the arrival of Mashiach (Chagiga 25a).





## RULES AND REGULATIONS OF THE YICHUD ROOM

We previously mentioned that the Rishonim write that the halachic requirement of chupa requires that the choson and kalah be secluded in a private room, known as yichud. Hence, the choson and kalah entering the yichud room may be an integral part of the chupa. Consequently, there are some important points to be careful with.

Often the family and friends are so excited that they dance in front of the choson and kalah for an extended period of time, and it can be a while until they actually reach the yichud room. However, this may not be halachically correct course of action. The reason why we have the choson and kalah go to the yichud room is in order to comply with the opinions that the yichud is the halachic chupa. Consequently, the Pischei Teshuva (62:1) writes that one should be careful not to have a big break between the time that the brochos are recited under the chupa and the entrance of the choson and kalah into the yichud room. The Maharil also writes that they should be brought quickly to the yichud room. The sefer Halichos Shevet Halevi (pg. 24, s"v 12) also writes that Rav Vozner was careful in this respect, not to have a long break before the yichud.

### OWNING THE YICHUD ROOM

Does the choson have to own the yichud room? As mentioned earlier, even the Rambam who requires yichud, also agrees that the chupa requires the choson to take the kalah into his own dwelling place. That being the case, does he need to actually own – or at least rent – these quarters?

The Mishna Berura (339:32) writes clearly that although the yichud does not have to be that they are in seclusion, the room must be designated for the choson. (He adds that, if the chupa takes place on Erev Shabbos – as was the prevalent custom in those days – they must make sure to also have the appropriate yichud done before Shabbos. This is because, the nisu' in is considered a kinyan, as the choson acquires the benefits to get her income, and one cannot make a kinyan on Shabbos.)

It seems from his wording that it is sufficient for the room to be set aside for them, and no legal acquisition is necessary. However, Rav Yosef Chaim Sonnenfeld quotes the Maharil Diskin, who was careful to actually make a kinyan on the yichud room. Interestingly, in Emes L'Yaakov (61:2, fn 25), quotes Rav Yaakov Kamenetsky, who said that even if it should belong to the choson, it is self understood that when the families rent the hall, they are, in fact, renting the yichud room specifically for the choson.

However, that premise may only hold true in the case of a regular chasuna hall, where that is standard procedure. But, if one were to make a wedding in a country club, where there is no automatic rental to the choson,

Rav Yaakov may agree that it would be necessary rent a room specifically for the choson to use as the yichud room.

Halachically speaking, the Brisker Rav is quoted that he was careful to rent the yichud room for the choson. Whereas, Rav Chaim Kanievsky writes that, at his chasuna, the Chazon Ish did not tell him to do so. In summation, it is recommended not to have a big break between the chupa and the yichud room and some are careful to rent the yichud room for the choson.

### COMMUNITY KOLLEL NEWS:

Yeshivas Kiymu v'Kiblu: Once again, the learning that took place at the Yeshivas Kiymu v'Kiblu – the learning program for the auspicious days of Purim – was a smashing success. What a sight to behold: a full house of people, taking time from their busy Purim schedules to put in some bona fide learning – on Purim Night and on Purim Day, as well as on Shushan Purim.

Many participants commented that they did have in their plans to get in some learning, but if not for this program, they may not have had the structure to bring their plan to fruition. Additionally, participants related that this learning really set the tone for the entire day, going to do the mitzvos hayom, after filling up with some solid learning.

The Kiddush Hashem of this remarkable sight made an indelible impression on many passersby and even those who were not able to stay for the entire time were able to be uplifted and some even joined – some even for just a short time – in the exhilarating atmosphere of learning.

### KOLLEL NEWS

The Night Kollel Daf Hashavua Program is starting Meseches Tannis. Come join this new and exciting mesechta. The shiur takes place on Monday – Thursday evenings from 8:15 – 8:45.

The Night Kollel is starting a new shiur in the acclaimed Sefer: "Zerah Shimshon," known to be mesugel for yeshuos and brochos. The shiur will be taking place every Thursday night: 8:15 – 9:00, in 18 Forshay Main Bais Medrash, followed by Maariv at 9:00.

The Kollel Boker will be taking a short break from their trek through Meseches Rosh Hashanah to focus on some inyana d'yoma, a Pesach-related topic. Over the next few weeks, the kollel will be learning the topic of selling the Chometz, Biur Chometz, and Sreifas Chometz. Come join us and gain clarity in this fundamental topic.

Wishing you a Wonderful Shabbos,

*Rabbi Nachum Scheiner*



Yeshivas Kiymu v'Kiblu Learning Purim at night



בס"ד

**~Kollet Boker~**

**UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א**  
CHAVRUSA LEARNING IN A WARM ENVIRONMENT

**NEW LIMUDI!** **Currently Learning**  
**הלכות ביעור ומכירת חמץ**

Summary Shiurim on the above topic

**7:00 - 8:00am**  
Upstairs Bais Medrash

**Shacharis:**  
6:15 & 8:00am

FOR MORE INFORMATION AND TO JOIN THE KOLLET, PLEASE CONTACT:  
Rabbi Nachum Scheiner 845.372.6618 | ohrchaim18@gmail.com

בס"ד

SUNDAY MORNING  
**Halacha Chabura**

Shuir on the topic of  
Halacha, Shidduchim and the Jewish community

Will be given by  
**Rav Yehuda Finchas**

On  
**Followed by Q and A**  
**Sunday March 11**  
**10:00am**  
**18 Upstairs**

Refreshments will be served

PURIM 2018



Just so you should know...

WE LOVE CHASSIDIM!

© Peter Sokol  
© www.ChassidimTopArt.com  
by "The Sokover"

1 8 4 DAYS UNTIL UMAN

To receive weekly issues of the BET email  
betjournal@gmail.com or go to 18forshay.com

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,  
please email us at betsuggestions@gmail.com

FOR ALL SHUL RELATED QUESTIONS PLEASE EMAIL **RABBI NACHUM SCHEINER ohrchaim18@gmail.com** OR CALL 845-372-6618