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Winter 2021/22

Early Friday Mincha

- מנחה גדולה
- 12:30
- 1:00
- 1:30
- 2:00
- 2:30
- 3:00

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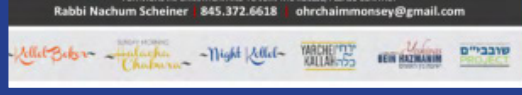
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STEPS OF HIS WONDERFUL PARENTS
AND FAMILY TO WHOM TORAH IS NOT
JUST A WORD BUT A WAY OF LIFE.

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SHABBAT 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 marrying 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 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

as 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

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
12:38, 1:00, 1:30 ,2:00 2:30

SHABBOS ZMANIM

CANDLE LIGHTING	5:32PM
MINCHA ^{18 TENT}	5:42PM
MINCHA ^{BAIS CHABAD}	5:42PM
SHKIYA	5:50PM
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	5:45AM
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00AM
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30AM
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15AM
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00AM
NEW SHACHRIS ^{18 MAIN}	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA SHALOSH SEUDOS	5:30PM
SHKIYA	5:51PM
MARRIV	6:31PM ^{18 TENT} , 6:36PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:02 M 6:00 T 5:59 W 5:57 T 5:56 F 5:54

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 4:29 M 4:29 T 4:30 W 4:31 T 4:32

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 5:41 M 5:42 T 5:43 W 5:44 T 5:45

MARCH 06 – MARCH 11

NEITZ IS 6:22 - 6:14
 PELAG IS 4:41 - 4:44
 SHKIA IS - 5:53 - 5:57
 MAGEN AVRAHAM
 8:39 AM - 8:34
 GRA- BAAL HATANYA
 9:15 AM = 9:10

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WEEKDAY MINYANIM

18 מנחה	מעריב
1:30	At 18:00 * At later טקיעת * 10 MIN. אגוז אגוז
1:45	20 MIN. אגוז אגוז
2:00	30 MIN. אגוז אגוז
2:15	40 MIN. אגוז אגוז
2:30	50 MIN. אגוז אגוז
2:45	60 MIN. אגוז אגוז
3:00	72 MIN. אגוז אגוז
3:15	7:30
3:30	7:45
3:45	8:00
4:00	8:15
4:15	8:30
4:30	8:45
4:45	9:00
5:00	9:15
5:15	9:30
5:30	9:45
5:45	10:00
6:00	10:15

מנחה ומעריב

12 MIN. אגוז אגוז	Tent א
12 MIN. אגוז אגוז	Tent ב
12 MIN. אגוז אגוז	Tent ג
12 MIN. אגוז אגוז	Tent ד
AT טקיעת	Tent ז
10 MIN. אגוז אגוז	20 ↑
20 MIN. אגוז אגוז	Tent א
30 MIN. אגוז אגוז	Tent ב
40 MIN. אגוז אגוז	20 ↑
50 MIN. אגוז אגוז	Tent א
60 MIN. אגוז אגוז	Tent ב

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MINCHA **4:20** PLAG **4:40**



PARSHAS PEKUDAI - GETTING READY FOR PURIM

In Pasuk (39/43) of this week's Parsha we read that when the building of the Mishkan was completed, Moshe gave Bnai Yisrael a special Bracha. Rashi quotes Chazal (see Tosefta Menachos 7) that tell us that this Bracha was the Pasuk that completes Tehilim 90 and which is also the custom to recite on Motzai Shabbas after Maariv שתשרה יחי שכינה במעשה ידיכם ויהי נעם ה' אלוקינו עלינו ומעשה ידינו כוננה עלינו. כוננה. Not a very easy blessing to translate (see the various Mefarshim on the Pasuk). Rashi explains in Tehilim (see Targum of Gan Eden) that Moshe blessed us that the sweetness of Hashem's presence should rest upon us and Hashem should establish and uphold our actions. The double expression is referring to our efforts concerning the Mishkan as well as the hope that Hashem should reside within the Mishkan.

I think we can see here three different aspects to every action that we do in life. Firstly if we're about to do an action we ask Hashem that we should feel the pleasantness of what we are doing. Hashem's commandments should not be done with anger or resentment but rather with great joy and sweetness. The second aspect is that the actions themselves will be recognized with Hashem's presence-- whatever we do should be viewed by others as if the light of Hashem is upon this person. Lastly, we ask Hashem that whatever we create both physically and spiritually should have a ki-yum-- it should be like the beams of the Mishkan עמי שטים עומדים which Chazal interpret to mean that these beams will stand forever. Why specifically the beams? Chazal tells us that Yakov Avinu brought these pieces of wood to Mitzrayim which wasn't a simple task and He would have had valid excuses why the search and preparation for these beams could have been taken care of much later. The more dedication and sacrifice a person puts in to a

task the longer these results will last.

above fits beautifully with our custom of saying ויהי נועם every Motzai Shabbas-- that the coming week will not have a Yom Tov because the six regular days of work when the world was originally created represent our physical and worldly toil and what better blessing and prayer to begin the week with than this Tefilah which we ask Hashem to help us elevate and spiritually establish our actions.

As we get closer and closer to the incredible day of Purim the above blessing takes on a greater appreciation. Purim on the one hand is compared spiritually to Yom Kippur-- a day of fasting, a day of refraining from physical work and from eating and drinking; it is basically a day where we behave angelically. In contrast, Purim is a day where we are busy with the more physical experiences of eating and drinking especially wine to a degree that we don't permit ourselves the rest of the year. Rav Hunter Z"l explains in his usually deep manner the comparison of עד דלא ידע בין ארור המן לברוך מרדכי and the two שעירים--goats that were brought on Yom Kippur. Based on the Bracha of Moshe, Purim epitomizes the idea of שתשרה שכינה עלינו במעשה ידינו. We are involved in the depth of the physical world only to bring it to a level of Yom Kippur and even more to the level of the next world. How do we make sure we don't get lost in the wine and meat? I think the answer goes back to the above blessing ויהי נועם. We need to make sure we ask Hashem even before Purim and certainly on Purim to please help us with the following three steps: 1. Our actions should help us taste Hashem's sweetness 2. Our actions, especially our drinking, should reflect Hashem's presence and 3. Our actions should have a positive lasting effect.

Good Shabbas

CHAZAK CHAZAK V'NISCHAZEK

Adapted from an article by Rabbi Ari Enkin

Upon completion of each of the five books of the Torah in the course of the Shabbat morning Torah reading, it is customary for everyone present to shout out loud: "chazak, chazak, v'nischazek" which means "Let us be strong, let us be strong and let us strengthen others as well." It is interesting to note that the original custom was to recite this phrase at the conclusion of each and every aliya and not merely at the conclusion of a book



of the Torah, as is done today. The custom in most Ashkenazi communities today is to salute the one who received an aliya with the blessing "yasher ko'ach" which can be described as an expression of "spiritual congratulations". In most shuls, the kehila rises for the last few verses of each book of the Torah in preparation for reciting the "chazak" together out loud.

There are a number of authorities Aruch Hashulchan O.C. 139:15, Elef Hamagen 669) who are of the opinion that "chazak, chazak, chazak" is what truly should be said upon completion of a book of the Torah. This is because the gematria of these three words combined is the same as the name "Moshe". There is also a view that the proper wording is actually "chazak v'nischazak". Nevertheless, common custom is not like these views.

The "chazak" is recited by everyone present, to the exclusion of the one who was honored with the concluding aliya. This is because the "chazak" is in many ways, in fact, a blessing to him. Additionally, some authorities rule that the one who received the aliya should remain silent as shouting "chazak" might be considered a forbidden interruption between the Torah reading and his concluding blessing. If, however, the one who received the aliya also recited the "chazak", one need not protest and nothing need be done. The one who reads the Torah only says "chazak..." after the congregation has done so.

The "chazak" is also a congratulatory blessing to those individuals who completed that book of the Torah within the context of self-study as well. Indeed, a person is required to study the weekly parsha twice along with the targum and other commentaries each week before it is read on Shabbat in Shul.

Rabbi Aaron Lankry
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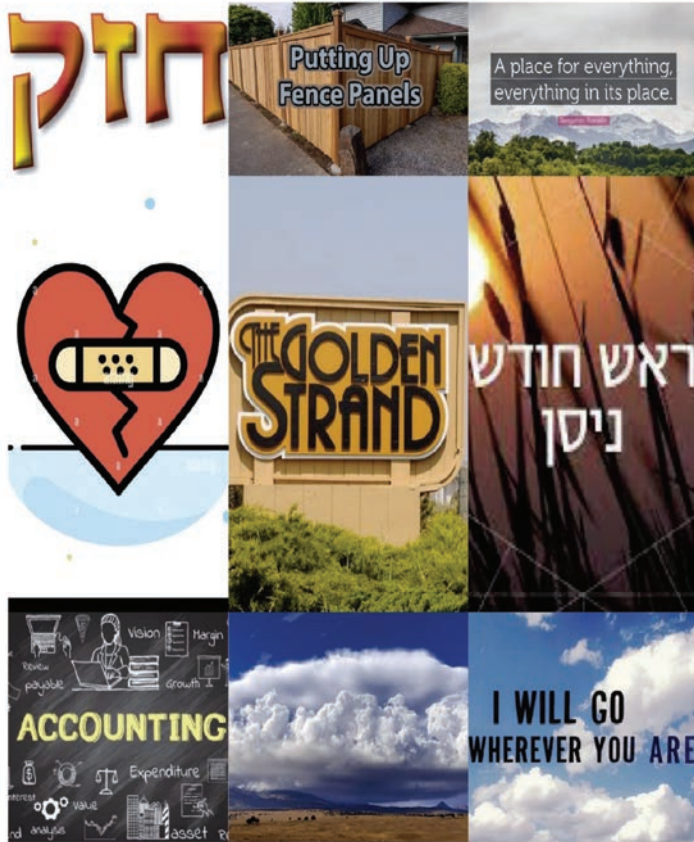
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PARSHAS PEKUDEI

Can you figure out what each picture has to do with the parsha?



Rabbi Dani Staum

stamtora@gmail.com

KEY to Parshas Pekudei Pix

Chazak – Parshas Pekudei is the conclusion of Chumash Shemos. Putting up Fence Panels – The boards surrounding the Mishkan were so heavy that they couldn't be lifted. Hashem told Moshe to try to lift them and then he was miraculously able to erect them – 39:33, see Rashi

A place for Everything – The Torah details where each vessel was to be situated in the Mishkan - 40:1-8. In addition, Bezalel suggested they build the Mishkan structure before the vessels, even though Hashem commanded Moshe the opposite. Bezalel's logic was that one has to have a place for the furniture before he constricts it – 38:22

Repaired broken heart – The Mishkan is called the Mishkan of Testimony because the very structure testified that Hashem had forgiven the nation for committing the sin of the golden calf – 38:21, see Rashi

The Golden Strand – They took pieces of gold and beat them down until they had strands of gold. Those strands were combined with other materials to make the vestments of the Kohanim – 39:3, see Rashi

Rosh Chodesh Nissan – The official service in the Mishkan was to begin on Rosh Chodesh Nissan – 40:2

Accounting – *Pekudei* means accountings. The beginning of the parsha lists calculations of the total amounts of materials used for the Mishkan – 38:21

Low cloud – The end of the chumash states that the divine Cloud was omnipresent above the Mishkan. (Ramban writes that Chumash Shemos, which is about exile and redemption, does not conclude until this point, when the nation returned to the level of their forefathers upon whom the Divine Presence was omnipresent.) 40:34-38

I will go wherever you are – The Chumash concludes by saying that the cloud remained upon the Mishkan “through all their traveling” - 40:38

The Pious Peddler By Hillel Baron

A wealthy businessman in Frankfort, Germany, lost all his money and started accumulating tremendous debt. Bitter and despondent, he fell ill and passed away, leaving his wife and children in great poverty. His widow resolved to go to work to support her children, but there was one creditor who pursued her ruthlessly for payment of her late husband's debt. He eventually took her to court, and the court ruled that if she did not pay the debt, he was entitled to all her belongings. With no one to turn to amongst the living, she went to the cemetery to pray at her husband's grave and asked him to intercede in heaven on behalf of his family. She spent a long time crying over his gravestone, pouring out her sorrows. When she finished, she looked up and noticed a nearby plot that had no gravestone. She asked the custodian about it, and he explained a poor peddler was buried there, having died without leaving enough money for a stone to mark his grave. However, he said, many people, mostly the poor who remembered his kindness, came from time to time to pray and light candles in his memory. Upon hearing this, the woman took one of the candles she had brought to light at her husband's grave and lit it by the grave of the peddler. The widow went home and almost forgot about the debt until the day came when the agents of the court arrived with a cart to take away all their belongings. She pleaded with them, but was told that they had no choice; it was an order of the court. In short time, they emptied the contents of the home amid the cries of the widow and her children. Suddenly, a ragged stranger appeared and asked the officers what was going on. After learning they were taking the belongings from the widow to pay her husband's debt, the poor man asked, “How much is the debt?” “More than you could possibly have.” The poor man insisted that they tell him the amount, and then took out a large bundle of money and gave it to the officer, who counted out the amount that was needed. They asked for his name but he insisted that they write the receipt in the name of the widow. The officer went back to the widow's home to return her belongings and told her to thank the stranger who had paid off her debt. But much as she searched, she could not find him. After inquiring, she found out that no one had seen him besides the officer. The conclusion they all came to was that it was the pious peddler who had come from his grave to help her! The widow could not rest after this incident, as she wanted to express her gratitude to her benefactor. She went to Rabbi Pinchas Horowitz, known as the Baal Haflaah, who was the city's rabbi at the time, and told him the whole story. He praised her for her noble intentions, blessed her with success in raising her children, and told her that if she should one day have enough funds, she should build a monument on the peddler's grave and see to it that Kaddish and Mishnah be said on the anniversary of his passing. “Therefore, when he requests something from someone, he should consider the weak and the strong person equally able to perform his request. He should rely on G d that his request will be fulfilled. Then he should thank the Creator who fulfilled his wishes and also thank the person through whom the favor is done, for the fact that the Creator brought his benefits through him. For it is well known that the Creator causes good to come only through the Righteous.” (*Gate of Trust (Kehot), Chabad.Org Magazine.*)





Rabbi Reisman

As we prepare for Shabbos Parshas Pekudai. Also, we welcome in the month of Adar Hasheini the second Adar, a time of great joy and Simcha. Get into the spirit of Adar, with great joy and Simcha

THE LEITZANAI HADAR OF MOSHE RABBEINU

Parshas Pekudai begins with a Medrash. The Medrash says that Moshe Rabbeinu gave an accounting of what he had collected because Shama Laitzanai Hador. He heard the people of his generation that were ridiculing and were saying who knows how much money was stolen by Moshe Rabbeinu. He said okay I am going to give an accounting. It seems to be a Genai, a criticism of Klal Yisrael. When they gave gold to Aharon Hakohen to make the Eigel they didn't ask for an accounting and when it comes to the Mishkan they did ask for an accounting. How awful.

Rav Zalman Sorotzkin in his Oznam LaTorah, turns it around K'derech Gedolei Yisroel to explain a beautiful Cheshbon, a beautiful reason for this seeming critique, why is it that when it came to making the Eigel they did not ask for a Cheshbon and when it came to making the Mishkan they did.

Zagt Rav Zalman Sorotzkin, that the Nefesh of a Yid wants to do Mitzvos, the Nefesh of a Yid does not want to do Aveiros. Therefore, when a Yid gives money to a Mishkan, when he gives money to something of Kedusha, he wants very much that every penny that he gives should be used for a Mitzvah. He doesn't want that the money is not used for the Mitzvah and then he will be missing that Zechus Hamitzvah. So when it came for giving to the Mishkan they wanted so much that their money be used, be melted down and be physically in the Mishkan, and therefore, they were nervous and they didn't trust and the Laitzanei Hador took advantage and said that Moshe Rabbeinu took some gold or silver.

However, the Neshama of a Yid does not want to do an Aveira and even when Jews gave gold to the Eigel Hazav, in their Penimios Hanefesh they would have been delighted if some of the gold had been stolen and usurped, was taken for private use and not used in the Eigel. So there they did not ask for a Cheshbon because in the Penimios of their souls they would have been delighted that some of the money was used for something else. And so we see how Gedolei Yisrael can take a seeming flaw in the behavior of Klal Yisrael and be Melamed Zechus. Beautiful!

These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised



Rabbi YY Jacobson

THE HUMAN MIRACLE

G-D IS A GREAT BUILDER; BUT IT'S MAN'S HANDIWORK THAT TAKES THE CAKE

IN THE BEGINNING

As a result of a near mutiny, the overbearing and arrogant captain was forced to see a psychiatrist by order of the Commodore.

As soon as the captain settled down on the couch, the psychiatrist began the session by asking:

"Why don't you start at the beginning?"

The captain said, "Okay. In the beginning I created heaven and the earth..."

TWO CREATIONS

In the beginning of Genesis, the Hebrew Bible devotes 31 verses to describe how G-d created the entire world. "In the beginning G-d created the heavens and the earth." In striking contrast, the Torah portions of this week—and the subsequent weeks—devote 371 verses to describe how the Jews created the Tabernacle, or Mishkan, in the desert.

This seems profoundly strange.

The universe spans some 176 Trillion Billion miles, and is an awesomely complex structure. After millennia of research, we have not yet scratched the surface of its untold depth and unbound mysteries. We have not even mastered the secrets embedded in a single cell. The Tabernacle, on the other hand, was around 150 feet long and 75 feet wide, and was a highly impressive structure, but essentially a small tent; a mini mobile "shtibel."

Why would the Torah be so expansive about the creation of a humble albeit splendid tent in the desert and yet so terse about the creation of the cosmos with all of its infinite depth, majesty and grandeur? 31 verses for creation of the world, and almost half the book of Exodus for the creation of a mobile sanctuary!

MORTALITY INTO ETERNITY

This strange contrast conveys something profoundly important about the Torah's perspective on life. For an infinite G-d to create a home for finite man is not a big deal. But for a finite man to create a home for an infinite G-d—that is a revolutionary notion. It constitutes the essential revolution of Judaism that from the fragmented pieces of our hearts we can con-

struct a home for the Divine; that the ordinary stuff of human life can be carved into a dwelling place for the Almighty; that G-d craves to dwell in the space we designate for Him in the barren desert of human consciousness.

Creation of the universe is G-d's miracle—the miracle of converting energy into matter. Creation of a structure to house the Divine in a desert is man's miracle—the miracle of converting matter into energy; the wonder of a human being surpassing himself, transcending his finite egocentricity and turning his life into a home for the Divine—that story is deserving of close to 400 verses!

This is the essence of the Tabernacle story, which occupies almost half the book of Exodus and on the surface seems so remote from our present lifestyle: that a human being, through his or her minute and limited deeds, words and thoughts, can create a home for G-d in his or her daily life; that a frail and vulnerable human being is capable of creating a space in his or her heart for the living presence of G-d. This is the miracle of Torah.

The Talmud says it succinctly (Kesuvos 5a): "The deeds the good people are greater than the creation of heaven and earth."

HALF-NESS

This explains two enigmatic details about the Tabernacle story: 1) The obsession with details and nuances that seem irrelevant. G-d seems overly concerned with pegs, nails, beams, hooks, sockets, drapes, curtains, and bows. 2) Most of the measurements are half sizes not whole ones. Why not wholesome measurements?

Yet this captures the essence of the narrative. Our lives are defined by details, and most of them seem mundane. And we always do things in "half," never complete, as we are fragmented creatures and there is always something left to do in order to complete the work. "No man dies with half of his ambitions fulfilled," states the Midrash. This, then, is the message of the story: our disjointed and fragmented lives, the many diverse details of our mundane life, can all become a home for the absolute and undefined reality of G-d.

(This essay is based on the discourse Gedolim Maasei Tzadikim 5685 (1925), by the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson).

GAN HATORAH

Rabbi Yakov Yosef Schechter

RABBI
BENTZION SNEH



ADAPTED FOR ENGLISH FROM
THE WRITING OF RABBI SNEH

PARSHASPEKUDEI AND SO HE DID

39:1 " ויעשו את בגדי הקודש אשר
לאהרן כאשר צוה ד' את משה

"And they made the holy vestments for Aharon, as Hashem had commanded Moshe." The Torah continually repeats that it was as Hashem had commanded Moshe. What is the reason for reiterating this numerous times? The Torah could have said it once after the Mishkan was completed "as Hashem had commanded Moshe."

והמלאכה היתה דים" 36:7
"לכל המלאכה לעשות אתה והוטר -
The work had been enough for all of the work to be done, and there was extra. Was there enough, or extra? There was enough for the Mishkan, and the surplus was to build a Bais Medrash. The Mishkan was a place for Hashra'as Hashechina (for the Shechina to rest). However, for Klal Yisroel to be worthy of having Hashra'as Hashechina they had to prepare by learning the Torah Hakdosha. The Torah teaches us the Mitzvos of Hashem and how to serve Him. It was only through their Limud Hatorah that made them worthy of having Hashra'as Shechina. Therefore, until the Bais Medrash for learning Torah was complete, the building of the Mishkan was not "complete", and they were not Zoche to Hashra'as Hashechina. The Mishkan was "complete" because there was "extra" to build the Bais Hamedrash which would make Klal Yisroel worthy of Hashra'as Hashechina. (דברי יואל)

39:32 ויעשו בני ישראל ככל אשר צוה ד' את משה כן עשו - Why is there a double Loshon of "ויעשו" and "כן עשו"? When constructing a structure, there are two parts. There is the actual framework of the building, which is called "Avodah". Bereishis 2:5 ואדם אין לעבד את האדמה האדמה, "אין לעבד את האדמה", There was no man to work the ground. Then there is the "עשייה", the aesthetics, the beauty and finishing of the building. Bereishis 1:7 ויעש אלקים את ה"רקיע על עמדו והיא" - Rashi - "הרקיע על עמדו" - Hakodosh Boruch Hu in its position, which is its "making". The "Avodah" is needed to have a functioning structure. The "עשייה", the working on the details to beautify the structure exhibits one's passion for the

structure. "ויעשו את בגדי הקודש אשר", "לאהרן כאשר צוה ד' את משה", Klal Yisroel did everything as Moshe commanded for the "Avodah" of the building. "כן עשו", they also put all of their strength into "עשייה" of the building. (תוספות ברכה)

39:42-43 כן עשו בני ישראל את כל העבודה ... וירא משה את כל המלאכה.. - The Avodah is referring to the building of the Mishkan. Pesikta Rabbosi - the Posuk does not say Melacha but rather Ham'lacha, which refers to the Melech Shomayim Va'oretz. Terumah 25:10 "וכן תעשו" refers to the Ohr Haganuz (the light that was hidden in the beginning of Creation) that was hidden because of Resha'im. In Parshas Bereishis when light was created, the Posuk does not say "ויהי כן" because the light was not complete. Part of it was hidden. When the Mishkan was built, the Ohr Haganuz was revealed and the creation of Shomayim and Oretz was complete. The Pesukim keep repeating "כן עשו" to illustrate that the completion of the Mishkan was the completion of creation. Megilah 10b - The day that the Mishkan was completed was a day of great Simcha. The reason is because it was the completion of creation. The letters of Mishkan spell "שם כן", there is כן. The ויהי כן that was missing during creation was completed here, (באר משה)

Now we can understand why the Torah continually says, "כאשר צוה ד' את משה". Without the Ribbono Shel Olam, we cannot do anything. Hakodosh Boruch Hu commanded Moshe that we should build the Mishkan. Klal Yisroel's will to build the Mishkan was what the Ribbono Shel Olam wanted. By following the will of Hashem, we become a partner with the Ribbono Shel Olam in creating this world. We must always keep a connection with the Ribbono Shel Olam. The Torah Hakdosha, the most precious gift in the world, was given by Hakodosh Boruch Hu to Klal Yisroel. We must utilize it to the best of our abilities to bring us closer to Hashem. "כאשר צוה ד' את" is written eighteen times (ח) in Parshas Pekudei. Perhaps it is to teach us that the only life worth living in this world is one of Torah. May we be Zoche to appreciate the great gift that Hakodosh Boruch Hu gave us, the Torah Hakdosha.

PARSHAS PEKUDEI SEEING THE BIG PICTURE

"אלה פקודי המשכן משכן
העדות"

רש"י: נאמר כאן "המשכן משכן" -
שתי פעמים רמז למקדש

שנתמשכן בשני חורבנין על
עוונותיהן של ישראל

Rashi explains why the opening verse in this weeks Parsha contains the word mishkan twice- as a hint, a glimpse through the ages, for Klal Yisroel to know that in the future two Batei Mikdoshim will be destroyed because of their sins.

The question is.. Is this really the place and time to bring up such a subject?

We are starting out here, all starry eyed like newlyweds under the chuppah, a lifetime of hope and devotion ahead, why the austere hint of a checkered future?

The Baal Elef HaMagen explains by way of a parable.

R' Reuven needed to visit Africa on a dangerous trip. It was the late 1800's and the area was mostly uncharted territory.

He feared losing any valuables to bandits along the way. Instructing his family to help him prepare for the journey, they were to make sure that nothing of any worth except what he needed for essentials was packed along with his luggage. His gold pocket watch was left at home and he took only the cash he needed for the journey.

Imagine his surprise when at the first rest stop after entering the continent, he noticed a valuable ring with a large diamond that his family had neglected to remove from his suitcases.

It was too late to turn around, he resolved to pray that he remain safe for the rest of the journey and hid the gem in a carefully concealed place in his carry bag.

Boruch Hashem the trip was almost over and Reuven was safe and sound. Unfortunately, days before his return, he contracted a dangerous

disease common to the desert climate.

Fallen sick, he was unable to secure a trustworthy doctor to cure him from this disease, for lack of funds. It was then that he remembered the diamond ring that had been "mistakenly" packed.

Using this ring as a mashkon, he pawned it in order to employ the services of the finest doctor.

Recovering slowly but surely, he was eventually well enough to earn enough money to redeem the ring and head back home again.

There is a famous psalm that references the destruction of the temple.

In King Davids musical instruction to Assaf, the musical conductor of the psalms, it was called a Mizmor, a song of joy. The Talmud asks, wouldn't it be more appropriate to call it a Kinah, a mournful dirge?

The answer given helps us shift our perspective from one of gloom and doom to eternal gratefulness.

Assaf was encouraged to sing shira, to rejoice that Hashem's anger was only vented on the wood and stones of the Bais Hamikdash and not on the Jewish people themselves, who though exiled, will one day return to their former glory.

Similarly, although Reuven's careful plans were not adhered to, potential tragedy was averted by what seemed to be a misguided moment and this "mistake" saved his very life.

There are no mistakes.

Everything that occurs is for our ultimate good

Think of all the anxiety, apprehension and worry that can be avoided by believing with all our heart that Hakadosh Baruch Hu, our loving Father wants only the best for us... Every single thing that happens to us is uniquely designed to not only save us from harm, but carries with it an unlimited bundle of goodness and love.

The earlier we realize this... the more blessed our lives will be.

Good Shabbos!

THE PROPHECY OF THE VILNA GAON

When you hear that the Russians have captured the city of Crimea, the 'Times of the Messiah' have started, that his steps are being heard"

Rabbi Eliyahu of Vilna, Rabbi Elijah ben Shlomo Zalman (1720-1797) known as the Gra, or the "Vilna Gaon"

It was in the year of 1720 that a young prodigy and genius was born. The Gaon (Hebrew for "genius"), Rabbi Elijah ben Shlomo Zalman was to become the most influential Jewish leader in modern history. He would be known as the most renowned Ashkenazi Torah authority of his time.. His vast skills in memorization, his extraordinary talents, great wisdom and his comprehension of all branches of Torah and secular knowledge were recognized early.

By the age of seven, he gave his first public discourse on the Torah demonstrating an intellect that was fully developed to abstract thinking as an adult. By the age of ten years, his wisdom in the understanding of the Torah was so renowned for he no longer could find a teacher with the command of the Torah as he. Known as "The Gra", this prodigious Torah giant set the standard of Torah study, absolute devotion to G-d and a character perfection emulated by centuries of later students of his manuscripts and books.

To the Gaon, the Torah was paramount and primary to all other studies. According to the Gaon's son's testimony, his father did not sleep more than two hours in a twenty four hour period for over fifty years. His memory and biblical knowledge was legendary, for he had no peers equal among the sages for its scope. This knowledge included both revealed and hidden Torah knowledge. Yet he was also knowledgeable in secular sciences including authoring books on grammar and mathematics.

Today, the Grand Rabbi Moshe Shternbuch is the great grandson of the Gaon of Vilna ob'm and is a Edah Charedit, an Ultra-Orthodox Haredi Jew. Today Rabbi Shternbuch (Sternbuk) is the Raavad or the Vice-President of the Rabbinic Court.

As reported by Rabbi Brody with Lazer Beams in late March, 2014, titled, "Rabbi Moshe Shternbuch: We Hear the Footsteps of Moshiach", we read;

Rabbi Lazer Brody – "Rav Shternbuch received a closely guarded secret that came to him from Rabbi Yitzchak Chever zatza"l, who received it from Rabbi Chaim of Volozhyn zatza"l, who received it from the Gaon of Vilna himself, who revealed it shortly before his death:

"When you hear that the Russians have captured the city of Crimea, you should know that the times of the Messiah have started, that his steps are being heard. And when you hear that the Russians have reached the city of Constantinople (today's Istanbul), you should put on your Shabbat clothes and don't take them off, because it means that the Messiah is about to come any minute."

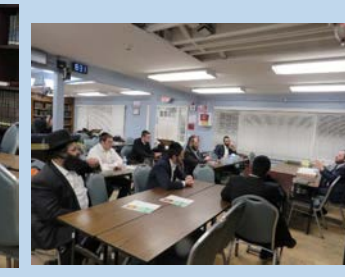
So today, for those with "eyes that can see" are standing on the cusp of awaiting for the Messiah son of David (Moshiach ben Dovid) to come, but in reality the time of the Guela (days of Redemption) is already upon us.



Roller Baker



Night Roller



The new prophetic insight from the Vilna Gaon as to the final days is eye-revealing in that Istanbul, the capital of Turkey today is a NATO partner with the European Union and the United States.

Why would Putin want to invade Constantinople or Istanbul today? Even though the State of Turkey appears in western eyes to be an Islamic State, it was a founding member of the United Nations in 1945, was elected as a non-permanent member of the United Nations Security Council in 2008 and a permanent member on January 1, 2009. Turkey as the second largest standing armed force in NATO after the American armed forces. They have almost a half a million forces that can be deployed.

Out of 26 nations that are a part of NATO, only five NATO members are a part of the nuclear sharing policies of the alliance; Belgium, Germany, Italy, Netherlands and Turkey. Not only that the "Crown Jewel" of Turkey's military is the Incirlik Air Base that today hosts 90 American B61 nuclear bombers. In the event of a nuclear conflict with the permission of NATO, 40 of those bombers are dedicated for the Turkish Air Force.

In geopolitical terms, Turkey is the gateway from the Far East, Near East and Middle East to Western Europe. No wonder Putin would covet control of Istanbul.

editor's note: This story has not been verified but there is sufficient reason to believe it is true. This story first came to light in 2014 during the annexation of Crimea. This is a compilation of information culled and edited from various sources, without true authentication. Current political realities unquestionably indicate that it is certainly time to get those Shabbos clothing ready.



THE VIEW FROM THE PEW OBSERVATIONS AND RECOMMENDATIONS

horrific incidents and troubling trends are, when it comes to Jewish continuity, the statistical threat of anti-Semitism pales in comparison to the damage we are doing to ourselves and our own contribution to the disappearance of our people.

including a growing number who were born after he had already left this world. As fundamental as any other part of their identity, those associated with Chabad feel a powerful sense of shelichus, that they are on a mission and have a mandate to connect and feel commonality with all Jews, to bring them closer to a relationship with Hashem, and for Judaism to inform and inspire their lives. Their approach is non-judgmental, warm and welcoming, they make Torah and Judaism accessible, relevant and contemporary. And they do it all without compromising on a strict commitment to Torah, halachah and Lubavitch practices and minhagim.

It is evident we have not succeeded in moving the needle on assimilation and intermarriage. The question is, have we really even tried?

There is so much to unpack and analyze from the latest report, but one contrast in particular jumps out at me and, I believe, offers a mandate and charge going forward. Sadly, the report found that members of different denominations of American Judaism generally don't feel they have "a lot" in common with one another. About half of Orthodox Jews say they have "not much" (23 percent) or "nothing at all" (26 percent) in common with Reform Jews. Similarly, most Reform Jews say they have "not much" (39 percent) or "nothing at all" (21 percent) in common with the Orthodox.

Despite our common history and shared destiny, notwithstanding our overlapping culture, calendar and commitment to Israel, Jews of different streams not only do not feel connected, they don't even feel they have commonality. This likely results from the increased general American trend towards polarization from, and negative associations with, those who are different than us.

There is a significant and startling exception to the rule. Pew reported a denominational shift, particularly among the younger demographic. Chabad, analyzed for the first time as its own denomination and not an Orthodox subgroup, is now the same size as the Reform and Conservative denominations. Thirty-eight percent of all American Jews have engaged in some way with Chabad programs. Forty percent of those are active on a regular or semi-regular basis. Seventy-five of those who are involved with Chabad do not self-identify as Orthodox.

Reform and Conservative are losing members. While certainly some are walking away altogether, it turns out a significant amount still want to feel connected to their Judaism, and Chabad is where they feel most at home. If we want the next Pew study to report improvements in the statistics regarding intermarriage and assimilation as well as disaffection among the Orthodox, we must take a page out of Chabad's playbook.

The Lubavitcher Rebbe, zt"l, successfully inculcated a feeling of duty and responsibility into generations,

The success, as demonstrated in the latest data, is the result of not relying on rabbis and rebbetzins alone, but the force and focus of an entire movement. Those touched and inspired by Chabad are not the only beneficiaries of Chabad's approach. Rather than feel lost, invisible or inconsequential, young people in Chabad feel they have a purpose, they are here for a reason, and that the world is waiting for a difference only they could make.

My intent here is not to glorify or romanticize Chabad as perfect or for everyone, but rather to use their success as a springboard for us to learn from the combination of these two data points in the Pew report. We can both make a measurable impact on stemming the tide of assimilation, as well as inspire our children to be ambassadors of Torah and Yiddishkeit if we embrace taking responsibility for Jewish continuity as a core value of our movement and our lives. Let's learn and utilize the language of shelichus, being on a mission in our schools, at shuls, and around the Shabbos table. Let's develop and teach a curriculum of responsibility for the Jewish future and how practically we can better reach out, invite, engage and relate with Jews who don't have our background or level of observance.

After the last Pew report I suggested we need to work on combating intermarriage and inspiring our Orthodox youth in parallel, side by side. Perhaps a major takeaway of this latest study is that we can impact both groups with one campaign and focus.

Nobody is better positioned to make Judaism alive, attractive and relatable than those who are both uncompromising on halachah while simultaneously engaged in society and participating in the greater world. We have the best platform and are poised to have the greatest success, we just need to care enough to try.

Back in 2013, when the Pew Research Center released its landmark study entitled "A Portrait of Jewish Americans," Jewish Action asked me among other contributors to offer observations and recommendations. With the release of Pew's latest report some months ago, they again asked to analyze the newest findings while reflecting back on their suggestions from eight years ago. This article appeared in the Winter 2021(5782) Jewish Action.

In 2013, the Pew Research Center published a thorough demographic study titled, "A Portrait of Jewish Americans." I suggested at the time that the report yielded two clear conclusions and mandates for our Orthodox community. Firstly, to stem the precipitous and catastrophic rise of assimilation and intermarriage, we would have to recruit a greater swath of our community to meaningfully engage in outreach and not rely on outreach professionals alone. Our Orthodox communities would need to become more welcoming and friendly, more accommodating and sensitive to those without an observant background, and our communal budgets would need to prioritize funding outreach efforts, programs and personnel.

Secondly, I suggested that the Pew report's findings regarding our Orthodox community should move us to immediately evaluate our assumptions regarding the commitment of our Orthodox youth and their experiences both in our homes and in our schools.

A few months ago, Pew released its latest report with updated findings and an opportunity to measure how well we have done. Tragically, intermarriage outside of the Orthodox community continues to be sky high at over 70 percent, effectively threatening the very future and continuity of a significant segment of the American Jewish community. Among other findings, the report found that "twice as many Jewish Americans say they derive a great deal of meaning and fulfillment from spending time with pets as say the same about their religion."

Correctly, we are all outraged by and concerned with growing anti-Semitism. Nevertheless, as disturbing as those



Rabbi Steinfeld

USING THE KLEI HAMIKDASH

In Gemara Megillah 11b recounts that Achashveirosh took out the klei haMikdash and used it during his meal. The Satan came and danced among them and killed Vashti. The question arises why when Balshetzar took out the keilim of the Bais haMikdash he himself was killed that night, whereas Achashveirosh when he used the keilim of the Bais haMikdash he did not die but rather his wife died?

The first answer we could say is that since Balshetzar was the first to do this terrible thing. It was his chutzpah that he used the keilim of the Bais haMikdash that caused Achashveirosh to follow suit. That is the reason why Balshetzar got a bigger punishment that he himself died. The Ben Ish Chai in his Sefer Ben Yehoyodo adds that since Achashveirosh only did the Aveirah because of Balshetzar therefore Balshetzar became a partner in that Aveirah. As we find if someone digs a hole or opens a hole, and an animal falls in, the person who left the pit open is responsible. Therefore, Balshetzar was responsible hereby causing the death of his only daughter Vashti. This caused Balshetzar to not have any offspring and was a punishment to Achashveirosh as we know we have the rule of ishto ke'gufo. We find this concept in the sefer Minchas Aryeh that says the one who is the mechutzaf and does the Aveira first is a much bigger sinner than all those that follow him and do the Aveirah. That is why Amalek is going to be erased because they jumped in and fought with the Jews and thereby made it easier for any other nation to fight them in the future. It is comparable to a hot sauna where everyone is scared to enter into it because it is so hot. Comes along one person and jumps in and cools it off for everyone else. In the Sefer Einei Shmuel in Berachos 7a the Gemara asks, that in one passuk it says, "that Hashem remembers to punish from father to son." In another passuk it says, "that everyone dies for their own sins." These pesukim seem to contradict each other. The Gemara answers that the only way the children are punished for their father's sins is when they continue sinning. Achashveirosh made this meal seventy years after he thought the Jews would no longer be redeemed. He was happy that the Bais haMikdash would not be rebuilt. Vashti who also threw a party incurred the punishment of her grandfather Nevuchadnezzar who destroyed the Bais haMikdash. The Gemara in Sanhedrin 22a says that when a person loses his first wife it hurts as much as the destruction of the Bais haMikdash that would be the mida k'negged mida that Vashti died. The Sefer Minchas Aryeh says a different tirutz. The Gemara in Megillah 12a says that just like in the Torah we find that in a meal there is more food than drink so too by the seuda of Achashveirosh there was more food than drink. The Maharsha says from this we see that Achashveirosh did not know that Balshetzar died from using the keilim of the Bais haMikdash but rather because he became too drunk, so Achashveirosh corrected that by serving more food than drink. Had Achashveirosh known the true reason why Balshetzar was killed he would never have used the keilim of the Bais haMikdash.

A third tirutz based on the Maharsha could be that Balshetzar who used the keilim and got drunk with them caused a greater Chillul Hashem than Achashveirosh who used the keilim but did not get drunk with them that is why he was punished that his wife died and not him.

A fourth answer is based on the Maharal that says once Balshetzar used the keilim of the Bais haMikdash they became Chullin therefore Achashveirosh did not deserve such a punishment like Balshetzar.

A fifth answer is based on the Birchas Avraham that says the reason Vashti was killed and not Achashveirosh is that this caused the sprouting of the geula. Esther became the queen and thereby saved the Jews from Haman. It was also very important that Achashveirosh not die as then Haman would have risen to become king.

The sixth and final answer is in the Sefer Pirumei Nisa based on the Even Ezra that says that initially when Achashveirosh became king he commanded them to rebuild the Bais haMikdash. It was only after he accepted the hatred from his advisors that he regretted his original decision. The Yalkut Shimoni explains why Mordechai saved Achashveirosh's life from Bigsan and Seresh. Mordechai said, "it is better that he should live as he originally gave permission for the Bais haMikdash to be rebuilt. This was the reason why Achashveirosh was not punished for using the keilim as we know that Hashem does not withhold the reward from anybody and as a reward for initially giving permission to build the Bais haMikdash that saved his life. As a matter of fact, later when he keeps on saying "ad chatzi hamalchus" which was saying he will not rebuild the Bais haMikdash that was as a direct result of Vashti who convinced him to revoke his permission that is why she died!

In response to the 2013 Pew report, I shared that our shul, Boca Raton Synagogue, has a dedicated outreach rabbi, Rabbi Josh Broide, on our rabbinic team. Given the catastrophic threat of assimilation and intermarriage, we consider his position and efforts a necessity, not a luxury and that is why we prioritize it in our budget. His tireless efforts have yielded significant success measured by the quantity of otherwise unaffiliated people who have participated in his programs, classes and services and by the meaningful changes many have made to their lives.

Until now, we have considered the outreach role and efforts as complementary to our shul and supplemental to our community. The most recent report has driven us to reconsider that perspective and the focus from exclusively directed at the unaffiliated to working with and inspiring our members to create a movement, to feel they are part of a mission. We will only move the needle on the formidable threat of assimilation if we recruit those who are already committed to not only participate in outreach efforts, but to lead them.

A movement requires strategic thinking, intentional programming and mindful messaging from the pulpit, in shul literature, through the youth department and adult education. Themes of taking achrayus, personal responsibility, mesirus nefesh, community, Klal Yisrael and continuity should be emphasized again and again. Tools and training should be provided to help overcome inhibition and to provide skills in engaging the unaffiliated meaningfully. These ideas, ideals and efforts must be shared with and stressed to teens and youth. We must involve them, empower them and enable them to see themselves as instrumental to our movement, not only in their youth but throughout their lives.

Let us pray that with our renewed efforts coupled with *siyata d'Shmaya*, Divine assistance, the next Pew survey will report an inspired, flourishing Jewish people steeped in Jewish values and Torah and feeling a tremendous connection and commonality with one another.

For helping someone in his livelihood, even to earn just 70 kopeks (a small, low-value Russian coin) on a calf, all the gates to the Heavenly Chambers are open for him.

==== Hayom Yom in the name of the Tzemach Tzedek

UFARATZTA



DR. SIMCHA

Hey after all it's ADAR !! Can we spot the SIMCHA ?

Turn the spotLIGHT on.

First of all , Betzalel from shevet YEHUDA (saying TYH) is THE MAN OF THE HOUR !!!! No question, SIMCHA is BEING APPRECIATIVE !! But in addition get a load of this ! There are 13x's the root of the word SIMCHA (שמח) in this weeks parsha ! Examples ; וחם , וחמש , וחם וחם & of אהבה gematria משים

13

אחד.

HASHEM כביכול loves when

we're בשמחה !!!!

יום שמחתכם שהיא שבת קודש our Enjoy & share

Avi W.



PAINTINGS

An artist asked the gallery owner if there had been any interest in his paintings currently on display.

"I've got good news and bad news," the owner replied. "The good news is that a gentleman inquired about your work and wondered if it would appreciate in value after your death. When I told him it would, he bought all 15 of your paintings."

"That's wonderful!" the artist exclaimed, "What's the bad news?"

With concern, the gallery owner replied, "The guy was your doctor."

DOING IT MY WAY

Suggested Way: Put a miniature marshmallow in the bottom of a cone to prevent ice-cream drips.

My Way: Just suck the ice cream out of the bottom of the cone, for Pete's sake. You are probably lying on the couch with your feet up eating it anyway.

Suggested Way:: To keep potatoes from budding, place an apple in the bag with the potatoes.

My Way: Buy Instant mix and keep it in the cupboard for up to a year.

Suggested Way: When a cake recipe calls

for flouring the baking pan, use a bit of the dry cake mix instead and there won't be any white mess on the outside of the cake.

My Way: Bakeries sell cakes. They even do decorated versions.

Suggested Way: If you accidentally over-salt a dish while it's still cooking, drop in a potato slice.

My Way: If you over-salt a dish while you are cooking, that's just tough. Please recite with me the housewives motto, 'I made it and you will eat it and I don't care how bad it tastes.'

Suggested Way: Wrap celery in aluminum foil when putting in the refrigerator and it will keep for weeks.

My Way: It could keep forever... who eats it?

Suggested Way:: If you have a problem opening jars, try using latex dishwashing gloves. They give a non-slip grip that makes opening jars easy.

My Way: Why am I married?

Suggested Way:: Freeze leftover wine into ice cubes for future use in casseroles.

My Way: Leftover wine???

RIVER CROSSING

There's this Chelmer out for a walk. He comes to a river and sees another Chelmer on the opposite bank. 'Yoo-hoo!' he shouts, 'How can I get to the other side?'

The second Chelmer looks up the river then down the river and shouts back, 'You ARE on the other side.'

ASTRONAUT FROM CHELM

A Russian, an American, and a Chelmer were talking one day.

The Russian said, 'We were the first in space!'

The American said, 'We were the first on the moon!'

The Chelmer said, 'So what? We're going to be the first on the sun!'

The Russian and the American looked at each other and shook their heads. 'You can't land on the sun, you fool! You'll burn up!' said the Russian.

To which the Chelmer replied, 'We're not stupid, you know. We're going at night!'

FISHING IN CHELM

A man from Chelmer man was walking down the street, carrying a brown

paper bag. He ran into one of his friends, who asked, "Hey! What do

you have in the bag?" The man tells his friend that he has some fish

in the bag. His friend says, "Well, I'll make you a bet. If I can

guess how many fish you have in the bag, you'll have to give me one."

The man says, "I'll tell you what. If you tell me how many

fish I have in this bag, I'll give you both of them."

TEXAN ON TOUR

A Texan was taking a taxi tour of London and was in a hurry. As they went by the Tower of London the cab driver explained what it was and that construction of it started in 1346 and was completed in 1412.

The Texan replied, "a little old tower like that? In Houston we'd have that thing up in two weeks!"

Next they passed the House of Parliament - started in 1544 and completed in 1618.

"Well boy, we put up a bigger one than that in Dallas and it only took a year!"

As they passed Westminster Abbey the cab driver was silent.

"Whoah! What's that over there?" asked the Texan.

The driver replied, "I don't know, it wasn't there yesterday."



Yisroel Hochman
MGG CEO at a clients home.



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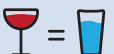
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FROM WHAT AGE DO WE GIVE THE MACHTZIS HASHEKEL

We have seen that there is a machlokes if the mitzvah of machtzis hashekel for the korbanos of the Beis Hamikdash applies from the age of 13 or 20.

Although we do not have this mitzvah today, there is a very important *nafka mina* – halachic difference, which is applicable today. There is a *minhag* to give machtzis hashekel before Purim to commemorate the machtzis hashekel in the Beis Hamikdash. Starting at what age does this *minhag* begin?

The Rama writes that it begins from the age of 20, just as it the mitzvah in the times of the Beis Hamikdash was only from the age of 20. The Magen Avraham writes that the Rama is following the first opinion, but according to the other opinion mentioned – that in the times of the Beis Hamikdash a machtzis hashekel was required to be given from the age of 13 – the same should be for the *minhag* of giving machtzis hashekel today, and it should be done from the age of 13. The Mishna Berura points out that this dispute is not so relevant, since the *minhag* is to give machtzis hashekel even for babies, and some

even give for an unborn baby, so the age of 13 or 20 will not play a roll.

REQUIREMENT TO DAVEN MUSAF

One might suggest that there is another *nafka mina* – practical halachic difference if the mitzvah begins at 13 or 20. Rabbi Akiva Eiger discusses whether women are required to daven musaf. Davening is in the place of the korbanos, and *tefilas musaf* is in the place of the korban musaf in the Beis Hamikdash. Since women were exempt from donating machtzis hashekel, which was a donation to buy the korbanos, and did not have a part in the korban musaf, they should be exempt from davening musaf, as well.

The Achronim discuss that maybe the same should apply to anyone who was underage, as well. According to the opinion that the requirement to donate machtzis hashekel only starts from the age of 20, anyone under the age of 20 should be the halachic equivalent of women. Although they are past the age of bar mitzvah, and required to do all the mitzvos, since they were exempt from donating for the korbanos, they may be exempt from davening

musaf, as well.

They can daven if they want, but if they are not required to daven, then they would not qualify to serve as chazzan, whose capacity is to be motzi others in their obligation. However, the consensus of the poskim is that even if women are exempt, men under the age of 20 are definitely required to daven and would be allowed to serve as chazzan.

SUMMARY

There is a machlokes if the mitzvah in the Torah to give a machtzis hashekel in the times of the Beis Hamikdash begins from the age of 13 or 20. But all agree that they are required to daven musaf from the age of 13.

Today, when we make a commemoration of the mitzvah, it should also depend on these opinions, if it should be given from the age of 13 or 20. However, the *minhag* is to give machtzis hashekel even for babies.

Comments and questions are welcome and can be sent to: RabbiScheiner@18forshay.com.

To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: Secretary@18forshay.com, or follow the prompts on our website 18Forshay.com.

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!

Rabbi Scheiner

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SHUIRIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

- Daf Yomi
8:45-9:45
- Mishna Yomis
8:45-9:00
- Daf Hashovua
8:15-8:45
- ZERA SHIMSHON SHIUR
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- Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah

COMMUNITY KOLLEL NEWS – WEEK OF PEKUDEI

Night Kolloel

I gave a shiur at the Night Kolloel, on the topic: “Yom Tov Sheini – Nature of Takana, After Moshiach Will it Still Remain in Effect?”

Looking to bring more Torah into your life? Come join a great chevra in a group discussion, led by Rabbi Yossi Fried, every Wednesday night 8:55-9:55pm, in 20 Forshay, upstairs. Explore the laws of Shabbos, and get a deeper understanding of the halachic process and the practical applications of the halacha.

Rabbi Simcha Bunim Berger gives a number of weekly shiurim. On Thursday night, from 9:45-10:15, he gives a shiur on the parsha, with insights of the Maharal. The shiur takes place in 20 Upstairs.

Kollel Boker

In connection to Meseches Megillah, currently being studied at the Kollel Boker, and a timely topic, I gave a shiur on the topic: “Parhasas Shekolim Before and After Churban Beis Hamikdash.”

NEW SHIUR

In conjunction with Daf Yomi begining Meseches Chagigah, on Tuesday Feb. 22, Rav Simcha Bunim Berger, Shlit”a started a new shiur in Talmud Yerushalmi, also on Meseches Chagigah. This is an opportunity to learn the inyanim and sugyos that run parallel to the Daf Yomi of Talmud Bavli. The shiur will take place: Monday through Friday, 6:15am – 7am, in 18 Forshay Upstairs, R’ Lankry’s office.

MISHMAR

Ohr Chaim’s Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other’s company, in true spirit of ahavas

chaveirim, with kugel and cholent. This past week the guest speaker was Rabbi Shragie Katz.

SEMICHAS CHAVER PROGRAM

Rabbi Coren’s SCP shiur is a new and innovative halachic program carefully crafted for the needs of the 21st century, with a specialized focus on the ethical meaning of the Halacha. The program is rich with content that can easily be imparted to your family. Upon completion of each topic and successfully passing a written exam, every member will receive Baal-Habatim Semicha (Certificate of Accomplishment) from Chief Rabbi Amar, HaRav Neventzal and HaRav Hershel Schachter. The shiur takes place every Monday night at 8:00pm. For more information or to register: Rabbidac@gmail.com.

KIRUV KROVIM

Bais Medrash Ohr Chaim had the wonderful opportunity to host the esteemed Harav Simcha Bunim Leizeron, Rosh Yeshiva Shulchan Shlomo. This included a tish on Friday night at Rabbi Coren’s home, as well as another speech after Shabbos, with Q&A.

Harav Leizeron drank from the infinite well of torah of his uncle, Maran Harav Shlomo Zalman Auerbach ZY”A, from a very young age. Harav Leizeron is an extraordinary talmid chachom, and having spent his life at the table of Maran Harav Shlomo Zalman, inspired us with many of his life experiences with Harav Shlomo Zalman, and discussed many practical relevant Sheilos. He also imparted direction in how to lead our lives with optimum spiritual advantage. This was a beautiful chance to see and interact with a true Gadol Batorah.

Wishing you a Happy Rosh Chodesh Adar and a Wonderful Shabbos,

RABBI NACHUM SCHEINER

HARAV SIMCHA BUNIM LEIZERON SPEAKING AT BAIS MEDRASH OHR CHAIM – 18 FORSHAY



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