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ראש חודשים
ראשון הוא לכם לחדשי השנה

Rosh Chodesh is one day
Thursday March 23
The Moled will be Tuesday
Night 24 minutes and
12 Chlalakim after
1am

RABBI YY JACOBSON

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לומדים ומתחזקים
מחומש שעות



SHABBAT VAYAKEL – PAKUDEY

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

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

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

Rav Yonatan explained that whatever monies were pledged, the Bnei yisrael took note and paid for it without the participation of the

Eirav Rav. Now the wording of the pasuk makes sense; every man and woman, which was the Eirav rav, had real motivation to bring to the house of Hashem. But the children of Israel did not let that happened, they paid for it.

This is a lesson illustrating the correct way to right a wrong. Many times people in a community may have reason to complain as they perceive things done, as wrong. They may protest to their friends and grumble to others in disappointment. Some make demonstrations and chant their message, and scream their views to express their dissatisfaction. What are we really willing to do about our complaints? Are we willing to stick our hands into our pocket and pay, to make something right? If one protests or objects but is not willing to do something, it carries no weight at all. The Torah is teaching that actions speak louder than words; if you want to be heard you need to get involved.

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

Shabbat Shalom
Rabbi Aaron Lankry

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY

1:35, 2:00, 2:30, 3:00, 3:30

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
TZVI BLECH : Gabbai



SHABBOS ZMANIM

CANDLE LIGHTING	6:46PM
MINCHA ALEF TENT	6:56PM
MINCHA BAIS CHABAD	6:56PM
SHKIYA	7:04PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:24AM
SHACHRIS ASHKENAZ 18 MAIN	8:00AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
NEW SHACHRIS 18 FORSHAY	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA SHALOSH SEUDOS	6:40PM
SHKIYA	7:06PM
MARRIV	7:46PM 18 TENT, 7:51PM

WEEKDAY ZMANIM

SHACHRIS	20 MINUTES BEFORE NEITZ
S 6:41	M 6:39 T 6:38 W 6:36 T 6:34 F 6:33
MINCHA & MARIV	12 MINUTES BEFORE PLAG
S 5:39	M 5:40 T 5:41 W 5:41 T 5:42
MINCHA & MARIV	12 MINUTES BEFORE SHKIA
S 6:55	M 6:56 T 6:57 W 6:58 T 6:59
MARCH 19 - MARCH 24	
NEITZ IS	7:01 - 6:53
PELAG IS	5:51 - 5:54
SHKIA IS	7:07 - 7:11
MAGEN AVRAHAM	9:27 - 9:21 AM
GRA- BAAL HATANYA	10:03 - 9:58 AM

Spring 2023



בית מדרש אור חיים
ניסן / אייר
תשפ"ג

SHACHARIS MINYANIM

20 Forshay ↑	Seferais 20 min/Hebdo 22 min before Neitz
18 Main	Sefardi Minyan with Birchas Kohanim
6:15AM	Tent ב
6:30	Tent ג
6:45	Tent ד
7:00	Tent א
7:15	Tent ב
7:30	Tent ג
7:45	Tent ד
8:00	Tent א
8:15	Tent ב
8:30	Tent ג
8:45	Tent ד
9:00	Tent א
9:15	Tent ב
9:30	Tent ג
9:45	Tent ד
10:00	Tent א
10:15	Tent ב
10:30	Tent ג
10:45	Tent ד
11:00	Tent א
11:15	Tent ב
11:30	Tent ג
11:45	Tent ד
12:00PM	Tent א

Tent א – 18 Tent
Tent ב – 20 Tent
Tent ג – 22 Tent
Tent ד – New Tent

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Rabbi Coren

VAYAKHEL PEKUDAI - PARSHAS HACHODESH

FROM PURIM TO PESACH

Last Shabbas we read Parshas Parah. While rereading various commentaries on this Parshah, I uncovered an additional explanation to its significance. The Shulchan Aruch suggests that since there are some people who consider both Parshas Zachor and Parshas Parah as d'oraysa, it is certainly worth our while understanding exactly what we are supposed to be contemplating with regard to these two Parshas. As I've mentioned before, the recitation of Parshas Zachor is secondary to the considerations and meanings we are supposed to be deliberating on and unfortunately many times we focus too much on what's called the tafel and not the ikar. Reb Nachman links Parshas Parah to Purim which in addition to having similar spellings are also conceptually joined. This connection prepares us for the last of the four special Parshiyos preceding Parshad HaChodesh which discusses the special month of Nissan and which reaches its peak on Pesach night. Additionally, the first of the four Parshiyos - Parshas Shekalim-- strongly connects to the other three as we shall see shortly.

Let's begin with Parshas Parah and see how everything falls into place. The simple meaning of the reading of Parshas Parah is expressed in the Mishna Berura (see also the Lubavitcher Rebbe regarding the anomaly of the Rambam in Hilchos Parah Aduma that ends with a special prayer for Mashiach) and postulates that we are essentially praying and longing for the days when we will again have the purifying waters of the Red Heifer and be able to remove all the offensiveness and waste that prevents us from fusing to the main spiritual source- Hashem's ultimate goodness. In fact, there are some commentaries (see Davar Beiiso in the name of Rav Aaron of Karlin) that suggest that by reading the verses of the Parah Aduma we are actually receiving on some level the purification of the Red Heifer.

However, there is an entirely different approach that is taken by the famed Malbim in his Sefer Chaiim. The Malbim explains that Shabbas Parah was supposed to be called Shabbas Eigel because in truth the biblical commandment is to remember the Sin of the Eigel as is mentioned in our sid-

durim after davening-- זכור את אשר הקצפתם-- remember when you angered Hashem in the Midbar with the Sin of the Eigel. I heard a beautiful idea from Reb Yechzekel Spitzer regarding the order of laining during Pesach. Part of the mnemonic to remember the order is קדש בכסף - Pull the ox and sanctify with money. There is a strong hint here that the mistake of the Golden Calf was the misuse of our money and the correction for this action is to utilize our funds for holy purposes. According to the Malbim our main focus must be the mistake of the Golden Calf and the true rectification- as Rashi explains from Reb Moshe Hadarshan in Parshas Chukas-- is fixed by the Parah Aduma.

As I was walking to shul this morning, a new idea dawned on me. The sin of the Eigel as the Rishonim explain wasn't as simple as choosing to serve a different deity. As the verses state, the people needed someone or something to replace Moshe. And as Rashi explains, the pashut pshat of the word זה in the passuk כי זה משה איש implies that they saw something which Rashi suggests was an image in the sky of Moshe dead. For the generation receiving the Torah, this was obviously a difficult test. However, Torah is Toras Chaim; it is our instruction for living and it is a lesson that we must be able to understand and apply to our lives even today.

In our Purim story, Mordechai Hatzadik tells Esther Hamalka לעת כזאת ומי יודע אם לעת זאת הגעת למלכות. In life, we are challenged by many different opportunities. Some tests are huge and have great consequences, positive or negative. The question is whether we are able to grab the moment and make the right choice. Are we taking the correct steps towards succeeding in reaching an appropriate result? Are we deciding things based only on what we feel emotionally or is it in accordance with Hashem's will? Fortunately today, if we are uncertain that our decision is coming from the right place, we have many leaders and Rabbanim that can be approached who can provide us with the best direction to take.

Good Shabbas



RABBI BENTZION SNEH

והיהודי הכין בזה המעות צרכי פסח בהרחבה גדולה, והיהודי היה ג"כ מכניס אורחים והביא לביתו לליל הסדר הרבה אורחים. והיה למלך יועץ גוי שונא ישראל שחרה לו שהיהודי רימה את המלך והלך לבלי הסדר וקרה למלך בא תראה מה היהודי עשה עם הכסף שנתתה לו, והמלך הגיע בקטע של דיינו והיהודי היה אומר אילו הוציאנו וכו' וכל האורחים היו עונים "דיינו" וכך בכל בית, וליועץ הגוי קראו "דייני" ואמר המלך היהודי עכשיו עושה חקירה מי גנב את הטבעת וכולם אומרים דייני(=דיינו בהברה חסידית), וצוה המלך לאסור את היועץ ולהכותו עד שיודה, וכך היה שהודה שגנב את הטבעת והיה ליהודי קמחא דפסחא בהרחבה גדולה.

מעשה השלישי

היה יהודי שעבד אצל הפריץ, ופעם אמר לו הפריץ נכון שאם לא הייתי מפרנס אותך הייתה גווע ברעב, אמר לו היהודי יש אלוקים והוא זן ומפרנס לכל, ויש לו הרבה שליחים, ומיד חרה לפריץ ופיטר את היהודי, וזה היה לפני פסח והיהודי היה עני ולא היה לו צרכי פסח.

ולפריץ היה קוף ופעם נכנס לאוצר המטבעות עם הקוף ובדק וצחצח בפיו את המטבעות, וכשהפריץ יצא עשה הקוף מה שהפריץ עשה וגם שם מטבעות בפיו ובלע אותם ונחנק, שבא הפריץ וראה את הקוף מת צוה למשרת שיזרוק את הקוף המת ליהודי שפיטר, ושזרק המשרת את הקוף לחלון היהודי נקרעה בטנו והיהודי המבוהל שמה רעש ובא וראה פגר של קוף ומטבעות זהב בתוך בטנו, וכך היה לו צרכי פסח בהרחבה.

בליל הסדר הלך הפריץ לראות את היהודי וראה שיש לו כל טוב ושאלו מהיכן? וספר לו היהודי שזרקו לו קוף עם מטבעות לתוך ביתו, אמר לו הפריץ עכשיו כבר אני מודה שהשם זן ומפרנס לכל, והיה ליהודי צרכי פסח בהרחבה גדולה.

המגיד מקאזניץ ז"ל ע"ה נהג כך אומרים לספרם בכל שבת מברכים ניסן אלו הג' סיפורים ומסוגלים להשפיע לבני ישראל צרכי פסח וקמחא דפסחא בהרחבה.

מעשה הראשון

היה איזה יהודי עשיר שעשה לפני הפסח יין שרף, ונסע עם החבית למכור את היי"ש, ועבר עם החבית את הגבול בין מדינת למדינה, וכשעבר את הגבול תפסו אותו שומרי הגבול ולקחו ממנו החבית יי"ש, כי היה אסור מחוק המדינה לסחור עם יי"ש מבלי רשיון מיוחד, ונסע היהודי תכף להרבי רבי אלימלך (מליזענסק) ז"ל ובעה מאוד שלקחו ממנו החבית יי"ש, אז אמר הרבי רבי אלימלך שילך ויאמר לשומרי הגבול שיטעמו מהחבית יי"ש ויראו שזה מים ולא יי"ש, וכך עשה היהודי וצוה לשומרי הגבול לטעום מהחבית יי"ש וראו שהיא מלאה מים ולא יי"ש, ונתנו לו בחזרה החבית יי"ש, והיהודי חזר שוב להרבי רבי אלימלך ובעה לפניו איך שהחבית יי"ש הינם מקור ההכנסה עבורו לצרכי פסח וע"כ שיו החביות יי"ש מלאות מים, אז אמר לו הרבי רבי אלימלך שיטעמו ויראו שהחבית מלאה יי"ש, וכך הווה שהחבית חזר ליי"ש, והיה ליהודי צרכי פסח בהרחבה גדולה.

מעשה השני

פעם היה מלך שנאבדה ממנו טבעתו וצוה לחפש הטבעת, ומי שקיבל עליו לחפש הטבעת נתן לו המלך הרבה מעות שיהיה לו אפשרות לחפש הטבעת, והיה שם איזה יהודי שהיה עני ואביון ולא היה לו במה להכין צרכי פסח, אזי אמרה לו אשתו הנה אתה רואה שהמלך נתן מעות למי שרוצה לחפש טבעתו, תלך גם אתה ותאמר למלך שאתה גם כן רוצה לחפש הטבעת והמלך ייתן לך מעות, ובזה המעות יהא לנו להכין צרכי חג הפסח, ונראה בעיניו עצת אשתו, והלך למלך ואמר שרוצה ג"כ לחפש טבעתו והמלך נתן לו מעות,

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Rabbi Reisman

USING SHABBOS AFTERNOON PROPERLY

As we prepare for Shabbos Parshas Vayakhel – Pekudai and Parshas Hachodesh and as we prepare for the month of Nissan which begins Wednesday night. Parshas Vayakhel has a very fascinating Yalkut Shimoni with which it begins. The Yalkut says the following. It says that this Parsha begins with Vayakhel and there is no other Parsha in the Torah where HKB”H gathered Klal Yisrael to teach them the Mitzvah with the expression of Vayakhel. Now certainly Moshe always gathered Klal Yisrael and taught them Kol Hatorah Kulo. He taught them as the Gemara says in Eiruvim 54b that Moshe Rabbeinu gathered all of the people and taught them. But here it says Vayakhel and then he teaches them the Halachos of Shabbos.

The Yalkut Shimoni says why is this so? Why did the Torah express the Vayakhel, the gathering of the people? It says to teach us for Doros, for generations (עשה לך עשה לך) קהילות גדולות ודרוש לפניהם ברבים הלכות שבת, כדי שילמדו ממך דורות הבאים להקפיד להקפיד בכל שבת ושבת ולכנס בבתי מדרשות ללמד ולהורות שבת (לישראל דברי תורה). That it is very important for Klal Yisrael to always come together and learn Hilchos Shabbos. Because Hilchos Shabbos is an intricate set of Halachos. It is involved and there are many Peratim, and therefore, it is really the job of the Tzibbur, of the Rov that he is teaching, to constantly be reviewing Hilchos Shabbos.

The Tur in Orach Chaim Siman Reish Tzaddik brings the following. As you know, it is a Halacha Sefer which doesn’t usually bring Agadata. The Torah complained that when Klal Yisrael enters Eretz Yisrael (אמרה) תורה לפני הקב”ה רבש”ע כשיכנסו ישראל לארץ (זה רץ לכרמו וזה רץ לשדהו ואני מה תהא עלי). To go into Eretz Yisrael and they will be busy with the agriculture, with growing their crops and they won’t be learning. HKB”H responded (יש לי זוג שאני מזווג לך ושבת שמו) I have the day of Shabbos. They won’t be busy with their crops. Shabbos they will be busy learning. Shabbos is associated with people coming together to learn.

There is an incredible Mishnah in Maseches Shabbos which says that at one point of time the Rabbanan Assured learning Kesuvim on Shabbos afternoon. That means to learn Daniel, Ezra, Nechemia and Divrei Hayamim,

to learn Kesuvim they Assured. Why? Because of Bitul Beis Hamedrash. Bitul Beis Hamedrash? Learning Kesuvim is not learning? No. Because Shabbos Rashi says is going to be a Bittul of learning Inyanai Halacha. Shabbos is a day when people are supposed to get together and learn Halacha. Learning Halachos is more important than learning Kesuvim. Many people do this Ad Hayom. They are Makpid not to learn Kesuvim on Shabbos afternoon.

That is why the Haftorah is always from Neviim and not from Kesuvim because there was originally such a Takana. My point is not not to learn Kesuvim, my point is that Chazal expected Shabbos afternoon to be a time that people come together and learn, especially learn Halacha.

Rabbeinu Bachya in Shemos 20:8 says on the Posuk in Tehillim 119:97 (מה-אֶהְבֵּתִי) כל-הַיּוֹם, הִיא שִׁיחָתְךָ (תּוֹרַתְךָ: כֹּל-הַיּוֹם) with the Hei Hayidi’a. (הַיּוֹם) (הִיא שִׁיחָתְךָ)? Hayom is Yom Hashabbos. My point is, that Shabbos is supposed to be a day that is Kavua for learning and specifically for learning Halacha together.

That may be why it says regarding Shavuot L’kulai Alma, everyone agrees that Mattan Torah was on Shabbos. It is a Machlokes which day of Sivan, but everyone agrees that it was given on Shabbos. Anyway, the point is that Shabbos afternoon is supposed to be a day of coming to the Beis Medrash and learning. Too much of Shabbos afternoon is spent Dreifing around the house, napping, reading the newspaper, eating a nosh. Terrible! That is not what Shabbos is made for.

With the switch to Daylight Savings Time everyone has gained an hour. That hour must be used for more Limud Hatorah. Pretend that the clock was not changed. Shabbos afternoon must be used for Limud Hatorah. That is what it is made for. This insane Dreifing around in circles is awful. It is terrible. It is not good for Sholom Bayis, it is not good for your diet and it is certainly not good for your Neshama. And so, we learn from Parshas Vayakhel that there needs to be a commitment of the Kehillos B’rabim, of Klal Yisrael coming together to learn Shabbos afternoon and specifically to learn Hilchos Shabbos



Rabbi Steinfeld

AVODA OF NISSAN

Mesechet Megilah discusses the inyanim of Bnei Yisroel were redeemed from Mitzrayim on Pesach. The Ramban, in his psicha for Chumash Shemos, says that galus will not end until Bnei Yisroel return to their place and to the “maalos” of their avos (forefathers.) When Bnei Yisroel left Mitzrayim, they left the house of slavery, but they were still considered in galus because they were in the midbar and not in their own land. When they arrived at Har Sinai and made the mishkon, they reached the maaleh of the avos. Only through the defeat of the yetzer hora will they reach true “cheirus.”

This is the milchama that is brought down in Chovos Halevavos in Shaar Yichud Hamaaseh 5. He recounts a story of a chassid who met an army returning from winning a war on the battlefield. The army had conquered a tough enemy and gained the spoils of the war. The chassid told them, “You just returned from winning the small war. Now you need to prepare yourself to win the big war, which is the milchama of the yetzer hora.” We will be zoche to Eretz Yisroel only when we beat the yetzer hora. It is important for us to realize that it is not “kochi ve’otzem yadi” that provides for our success. Eretz Yisroel is called the land of Israel not because it is a name of a place, but rather because of the people living there. Klal Yisroel are mashpia on the place and not that the place is mashpia on Klal Yisroel.

We mentioned before that part of redemption is that Klal Yisroel needs to reach the “maaleh” of the “avos.” To help us understand this we will explain why Avrohom Avinu was called Avrohom “Ha’ivri.” The Midrash Rabba explains that the reason he was called Ivri was because the whole world was on one side, and he was on the other side. Avrohom Avinu was the only person who believed in Hashem during his time. His belief did not waver even though he was alone in that belief. This is what true “emuna” is all about. We see similar language used when Yona responded to the question about who he was. He answered by saying, “Ivri anochi.” We must realize that strengthening our emunah in Hashem is the work that needs to be done during the month of Nissan to arrive at true cheirus.

Reb Yehuda would say the ten makkos in the code “detzach adash be’achav” to help remember them because the makkos are so integral to our emunah. The ten makkos correspond to the ten maamoros with which Hashem created the world. They also correspond to the Aseres Hadibros, the foundation of our faith. The makkos were set in place to counteract Pharaoh’s proclamation of “li yeori vaani asisini”(the river is mine I created it.) We need to constantly remember that everything is provided by Hashem and from Hashem.

May we be zocheh to the true cheirus by the coming of Moshiach speedily in our days!

Do you have a topic or discussion you want to read about? Please send comments or questions to hymanbsdhevens@gmail.com or berachsteinfeldscorner@gmail.com



PARSHAS VAYAKHEL PEKUDEI

JUST TWO SHABBOSOS AND WE'LL ALL BE FREE

35:3 "ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לד', כל העושה בו מלאכה יומת"

"On six days work may be done, but the seventh day shall be holy for you, a day of complete rest for Hashem; whomever does work on it shall be put to death." The Torah is telling us the importance of heeding Shabbos, and tells us that one who works on Shabbos, shall be put to death. How are we to tap into the Kedusha of Shabbos Kodesh?

ויקהל משה את כל עדת בני ישראל ויאמר אלהם, אלה" 35:1 "הדברים אשר צוה ד Moshe Rabbeinu first commanded Klal Yisroel regarding the Mitzvah of Shabbos, and then the construction of the Mishkan. In the Zemiros of Leil Shabbos Kodesh (in the Mizmor "כל מקדש שביעי" it says, "המאחרים לצאת מן השבת, וממהרים לבוא, "Those who extend Shabbos – they delay Shabbos from leaving, and those who rush in Shabbos." It should have said it in reverse – first say those who rush in Shabbos, for that refers to bringing Shabbos in earlier, and then say those who delay Shabbos from ending, for that happens at the end of Shabbos. It says in the Sefer Seder Shabbos, that all Mitzvos must be enveloped with the Mitzvah and Kedusha of Shabbos first, as the Posuk says in Vayikra 12:3 "וביום השמיני ימול בשר ערלתו" A Bris Milah is to occur on the eighth day of a baby boy's life. The Medrash explains that by the Bris Milah being on the eighth day, that guarantees that the baby boy went through a Shabbos, for it is not appropriate for there to be a Bris prior to meeting Shabbos Kodesh. Every Yid is supposed to do Tosfos Shabbos, adding to Shabbos, both before and after Shabbos.

The question is, how can one do Tosfos Shabbos prior to Shabbos, when there is no Kedusha then? After Shabbos, one can extend the Kedushas Shabbos that was there on Shabbos, but how can one do so before? The only way one can do so is if he extends the previous Shabbos. If one extends the previous Shabbos, he can take that Kedusha with which he was able to extend it, and usher in the following Shabbos earlier. That is why we say in the Zemiros first the extending Shabbos at the end of Shabbos, for by doing so, then one is able to extend Shabbos the following Shabbos prior to Shabbos. Thus, Klal Yisroel are told that in order for the Geulah to come, they need to heed two Shabbosos, for in order to have the proper

Tosfos Shabbos before Shabbos, one needs to add the Tosfos Shabbos at the end of the previous Shabbos. Hakodosh Boruch Hu wanted Klal Yisroel to construct a Mishkan, and therefore Hakodosh Boruch Hu first needed to command Klal Yisroel regarding the Mitzvah of Shabbos, for every Mitzvah needs to go through the Kedusha of Shabbos Kodesh first. After Klal Yisroel have the Kedusha of Shabbos – they are prepared to construct the Mishkan. "ששת ימים תעשה מלאכה" – The Melacha, the work of the Mitzvos of the Torah, is only considered done, "וביום השביעי יהיה לכם קודש" – if you will make Shabbos holy, then everything else has meaning. In order to have the complete Kedusha of Shabbos, we must do Tosfos Shabbos both prior to, and after Shabbos – 'שבת שבתון לד' – we need to heed two Shabbosos properly, so that we can have the Tosfos on both sides of Shabbos, so that we are completely infused with the Kedusha of Shabbos. (אך פרי תבואה)

Why does the Posuk say, "הדברים" a Loshon Rabbim, implying that Hakodosh Boruch Hu commanded them about two things, when there is only one command – to heed Shabbos Kodesh? Sefer Hachinuch; Mitzvah 31 – It says in Shemos 20:8 "זכור את יום השבת לקדשו" – that we learn from this Posuk that there is a Mitzvah to talk about Shabbos Kodesh. Beitza 16a – When Shammai Hazokein would be able to acquire a special food to eat for Shabbos, he would say, "זה לשבת" – "This is for Shabbos." The mentioning of it with words brings one to action. This is what the Torah is teaching us here. "אלה הדברים" – One should recognize and remember Shabbos with words, such as saying, "This animal is for Shabbos," and the main reason for doing this is, "לעשות אתם" – for it will cause one to perform actions for Shabbos Kodesh. So says the Gemara in Menochos 43b "זכירה מביא לידי עשיה" – remembering (mentioning) things brings one to action. (מהר"י שטיין)

We can tap into the Kedusha of Shabbos by speaking words all week about Shabbos, and by adding on to Shabbos. By making Shabbos Kodesh a focal point of our week, we can truly tap into the great Kedusha of Shabbos Kodesh. Shabbos Kodesh is not about "not doing things" but rather it is really all about connecting to the Ribbono Shel Olam. May we be Zoche to truly experience the Kedusha of Shabbos Kodesh to follow the commands of the Ribbono Shel Olam for no other reason than that we want to fulfill the will of the Ribbono Shel Olam.

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SIMCHA24/7 CONTINUED

In answer to your letter that you wrote, in the month of Kislev, the month of Geula, you write of your current situation and that during your life, you never seen any good, and asking that I should mention your wife and children for blessing.

It is obvious that you don't see the contradiction in your letter. A person that Hashem sent him a wife and blessed him with children should say that he never saw good in his life? This is shockingly ungrateful....

[the Rebbe continues how people would give everything to have a child, and What's important in life, he has...]

When you will start serving Hashem with a real inner happiness more blessings will follow in your health and Parnasa.

==== Excerpt of letter: Otzar Igros Kodesh, Bnei Hayeshivos edition Pages 192-193

UFARATZTA





Rabbi YY Jacobson

Our Relationship with Money

The Day Moses Became a Bookkeeper

The Long Journey

The drama was almost complete. The people exiled in a foreign country for more than two centuries, and for much of that time in unbearable conditions, experienced a miraculous liberation through direct and manifested intervention by the Creator. At Mt. Sinai, G-d and Israel enter into a mutual covenant to become partners in "tikkun olam," repairing a world estranged from its essence. Never again in history would G-d completely part the veils that conceal Him, communicating His presence to an entire nation.

Forty days later, in a moment of collective insanity, the 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. Moses 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 Jewish people en masse present to Moses large amounts of gold, silver, copper and many other materials required for the construction of an exquisite tabernacle. Moses appoints brilliant architects, sculptors, and designers to build the home, design the vessels, carve out the furniture and craft the items that would make up the new Divine home.

At the opening of the Torah portion of 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, Moses. With courageous selflessness, he triumphed, over G-d, as it were. 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. Moses, 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 Moses stealing some of the money, using charity funds for his own purposes. Thus, Moses gave a detailed account of the destination of every "dollar" collected in the grandiose "building campaign."

This is a simple but very telling scene. Moses, 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 Moses face to face, as a man would speak with his friend," the Bible says. "Not so my servant Moses," 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, Moses?"

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 BMW or to build his portfolio? The Jews, observing Moses' unparalleled devotion and love to them in the most trying of circumstances, knew full well that Moses was no charlatan. If G-d trusts him, they could trust him too. Even if some Jewish rabble-rousers murmured about Moses stealing some of the money, we would expect Moses to ignore them.

"Who do they think they are to question my integrity," we would expect Moses 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, Moses, 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 Joel 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 Moses, 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.

If only Bernie Madoff would have internalized this story...

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 Moses: to always be able to give an account for every dollar that came into our hand.

Respecting Another Person

There is yet something deeper. Moses truly believes in the dignity of the people and in their right to know what has transpired with their contributions. Moses 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.

Moses 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.



Rabbi Efrem Goldberg

WIN OR LEARN—NEVER LOSE

Despite an MVP-like performance by quarterback Jalen Hurts, the Philadelphia Eagles lost this year's Super Bowl. After the game, Hurts vowed to use the game as a "teachable moment." "You either win or you learn," Hurts declared. "You know, as always, win, lose or draw, I always reflect on the things that I could've done better, the things we could've done better to try and take that next step. And that'll be the same process that goes on now... Obviously, we had a big-time goal in the end that we wanted to accomplish, and we came up short. I think the beautiful part about it is everyone experiences different pains, different agonies of life, but you decide if you want to learn from it, you decide if you want to use that to be a teachable moment, and I know what I'll do."

This week's parsha contains one of the greatest Jewish failures of all time. When Moshe descends to find the people passionately and enthusiastically worshipping the Eigel, he instinctively and intuitively throws down the luchos and smashes them into pieces. Note that Hashem didn't instruct Moshe to break the luchos, he did it on his own. These luchos were no small matter; they were the handiwork of the Almighty. They were a miraculous expression of divine intervention; for example, the letters samech and mem had insides that supernaturally remained suspended in air.

God fashioned these tablets and Moshe—in one motion, in a fit of rage—destroys them. I can only imagine the millisecond of silence when Moshe realizes exactly what he has done and is waiting to see how God will react. However, we have a tradition that Hashem tells Moshe yasher ko'ach she'shibarta. Indeed, this is the origin of the expression "yasher ko'ach." God gives His consent.

But what happens next? Did he get a broom and sweep them up? Does he step over the shattered pieces to descend further to rebuke the people? The Torah never tells us what happened to the luchos, but the Gemara does.

The Gemara says "luchos v'shivrei luchos munachin ba'aron," in fact, the broken, shattered pieces were gathered, collected, and carefully placed in the aron to sit right next to the whole, complete, second set of tablets.

Why were the broken tablets kept? Why not discard them? After all, they serve no purpose and have been replaced by new

ones? The real estate of the ark is precious, why take up room with this seemingly superfluous item?

John Maxwell is the author of 24 books on maximizing personal and leadership potential. In his book "Failing Forward" he argues that "the difference between average people and achieving people is their perception of and response to failure." There is no shortage of stories about highly accomplished people who overcame early failures. Abraham Lincoln lost eight elections, failed in business many times, and suffered a nervous breakdown. The Beatles were turned down for a record deal because they were told their sound wasn't appealing. Michael Jordan cried when he was cut from his high school basketball team. These individuals used their failures to launch success. They didn't become paralyzed or complacent, but rather regrouped and pressed forward.

What is the message of the chet ha'eigel? Why does it play such a prominent role for us in the Torah and even in ritual life? Why is this the passage we read on fast days? The Gemara in Avodah Zarah tells us explicitly that the story occurred and is studied to teach of the possibility and power of teshuva. While we mostly focus and concentrate on how and why they could have worshiped an eigel, I think instead it is worth examining how the Jews recovered from such a massive, collective failure.

The lesson of the eigel is not that they made a mistake, that they failed. The lesson is seen through their will, determination and resolve to pick up their pieces, literally and figuratively, and to succeed.

Indeed, Shelomo Hamelech tells us in Mishlei that sheva yipol tzadik v'kam, seven times a tzadik falls and gets up. The commentaries explain that the tzadik analyzes and studies his failures and failings and when he gets up he emerges a tzadik by correcting his mistakes. The essence of the tzadik's rising again is directly by way of his seven falls, whereas a rasha just falls deeper and deeper.

Luchos v'shivrei luchos munachim ba'aron. The broken pieces are saved to remind us that our failures and mistakes are not to be discarded, eliminated, and forgotten from our memories. We can only succeed when we remember the broken experiences and use the lessons learned as springboards to success.

When Thomas Edison invented the light

bulb, he tried over 2,000 experiments before he got it to work. A young reporter asked him how it felt to fail so many times. He responded, "I never failed once. I invented the light bulb. It just happened to be a 2000-step process." Our failures, our broken luchos, are steps to a process of success.

Rabbi Yitzchok Hutner wrote a beautiful letter to a student who was very discouraged:

A failing many of us suffer from is that when we consider the aspects of perfection of our sages, we focus on the ultimate level of their attainments, while omitting mention of the inner struggles that had previously raged within them. A listener would get the impression that these individuals came out of the hand of their Creator in full-blown form. Everyone is awed at the purity of speech of the Chofetz Chaim, z.t.l., considering it a miraculous phenomenon. But who knows of the battles, struggles and obstacles, the slumps and regressions that the Chofetz Chaim encountered in his war with the yetzer hara (evil inclination)? There are many such examples, to which a discerning individual such as yourself can certainly apply the rule. The English expression, 'Lose a battle and win a war' applies. Certainly you have stumbled, and will stumble and in many battles you will fall lame. I promise you, though, that after those losing campaigns you will emerge from the war with the laurels of victory upon your head. Lose battles but win wars.

While we don't strive for failure, we embrace it and learn from it. Winston Churchill said it most succinctly: "Success is going from failure to failure without loss of enthusiasm."

Michael Jordan, a man associated with success in his field as much as anyone alive, famously said, "I've missed more than 9,000 shots in my career, I've lost almost 300 games. Twenty-six times I've been trusted to take the game-winning shot and missed. I've failed over and over and over in my life. And that is why I succeed." The six-time NBA champion, five-time MVP, and certified athletic legend... attributes all his success to his failures.

Our challenge in life is not to be perfect. That is unattainable and, according to Shlomo Hamelech, it is in some way undesirable, for one cannot become a tzadik without falling. The challenge is to carry both sets of luchos with us, to take pride in our successes and seek to repeat them and to recall and learn from our failures and be determined to transcend them.

Stories for Shabbos

The Chessed Boomerang

Shlomo Horwitz told an amazing story about a 17-year-old yeshivah student named Rafi who was eager and ready to do mitzvot and change the world. Rafi was on a bus in Jerusalem and having an existential moment, wondering what his purpose in life was. The radio was playing, and the talk-show host interrupted the music to answer an urgent call into the radio station. A young boy called in crying and said, "I'm one of five children. My father died this year and my mother can't pay the electric bill. The electric company shut our power and we're freezing. We need 1,800 shekels to have it turned back on." The radio host got back on and left the number of the station for any donations. Rafi heard this and immediately decided this was his purpose. He had a mission! He ran off the bus at the next stop and grabbed a payphone and called the radio station. He said, "I heard the broadcast and I will raise the money. Tell the family now that everything is going to be okay!" He opened his wallet, and he started with the 300 shekel he had on him. He started going into store after store to raise the money. He started to tell the store owners, "There was something on the radio..." And the owners said, "Yes! We heard it! Are you that guy that's going to be collecting?" Rafi said, "Yes, that's me," and he quickly got donations of 50 shekels, 100 shekels, 700 shekels, 20 shekels; everyone gave what they were able to. He raised the money and quickly got to the station to drop it off. The host looked at this young boy in awe and said, "Who are you!" Rafi only gave his first name and left. 10 years later, Rafi was married with two children, struggling financially as an aspiring rabbi. He was telling his friend that the electric company had shut off his power because he has an outstanding bill of 3,800 shekel. Another man overheard them chatting, and said, "Wait one second. What's the meter number on your bill?" Rafi happened to have the bill on him and showed the man. The man pulled out his cell phone and walked out and came back in to tell Rafi it's all settled, and his power will be turned back on in a few hours. Rafi, shocked, asked, "Why would you do that? How?!" The man said, "It's not me, it's my aunt Shoshana. She always told me to call her if anyone ever can't pay their electric bill." Rafi got home and called Shoshana with his wife to thank her. Aunt Shoshana said, "Ten years ago, I had just lost my husband, and I was widowed with five kids and couldn't pay my bill. Some angel out of nowhere raised the money in two hours for me!! What an amazing power of the Jewish people. I told myself that when my financial situation was better, I would do the same for people struggling with their electric bill. I don't know anything about the boy that helped me, just that his name was Rafi." Rafi told her he was the boy who helped her ten years ago. They both started to cry and wished each other heartfelt blessings, because they both recognized the power of Am Yisrael, always looking out for each other, and always eager to be inspired to serve Hashem. May we all be motivated to give as much as we can to others for altruistic reasons. May we maintain our synagogues with the highest level of decorum and kedusha so that we may be worthy of always having the Shechina rest among us. May we learn from Hashem to love Torah and never part with it. And may we always know that there is so much more to learn and keep our childlike enthusiasm when learning Torah! Amen! **Jack E. Rahmeh based on the Torah teachings of Rabbi Amram Sananes.**

The Rav's Ruling

By Estie Florans

Rav Tuvia Goldstein, rosh yeshivah of Yeshivah Emek Halachah and

noted posek, was involved in numerous dinei Torah. There was a never-ending stream of people requesting that Rav Tuvia arbitrate for them, ranging from shalom bayis issues to business conflicts. Tempers often flared, and people got testy. It was amazing, though, to observe the almost magical transformation that took place around Rav Tuvia's dining room table, with everyone, even the person who did not emerge the "victor," leaving satisfied. Because together with the psak came an understanding of Rav Tuvia's love and search for emes. When someone feels that kind of truth, there's nothing left to oppose. Mrs. Levine,* the wife of Rav Tuvia' talmid, had a brother who was no longer frum. She wanted to know if she could invite Richard* to join her family for the Seder, even though he would end up driving on Pesach. Based on the situation that Mrs. Levine described, Rav Tuvia arrived at a psak: since Richard would be driving anyway, she could invite him, and perhaps, through participation at his sister's family's Seder, a spark toward Yiddishkeit would be reignited. Mrs. Levine made sure to tell Richard that the question was presented to Rabbi Goldstein and the decision was derived only because of his halachic knowledge. (This is not a general psak. One should not derive from this incident whether it is permissible to invite a Jewish person who would drive on Shabbos or Yom Tov, but must follow his/her own rav's psak.) Richard continued attending his sister's Seder each year. One Thursday, a few years later, Richard and Mrs. Levine's mother passed away in New York. The burial was scheduled to take place in Eretz Yisrael. Mrs. Levine called up Rav Tuvia, frantic. Richard was out of town — and he would never forgive her if the funeral in New York took place without him. However, the time span necessary for Richard's arrival in New York would cause the kevarah to be delayed considerably. After thinking about it, Rav Tuvia said, "I'm sorry, but this is the halachah. It is not permissible to wait... even if it means that your brother will miss the leveyah. His feelings can't interfere with kavod hameis." (Again, this is not a general psak, but requires asking one's rav.) Trembling, she dialed Richard's number and tearfully related Rav Tuvia's psak. "If the rabbi who permitted me to join your Pesach Seder even though I had to travel won't allow you to wait so that I can attend Mom's funeral," Richard said, "I respect that." Many years later, when Richard became ill and was lying on his deathbed, he told his brother-in-law, "Thank you for calling Rabbi Goldstein and allowing me to come to the Seder. Please thank him. He brought our whole family together." **At the ArtScroll Shabbos Table. Excerpted from the ArtScroll book — "A Shabbos Vort."**

That "Special" Pair of Tefilin

Rav Dovid Tebel, zt"l, the Rav of Minsk, the author of Nachalas Dovid on Gemara, once related the following powerful story. A wealthy man became ill and passed away suddenly, while he was still young. Aside from his enormous wealth, he left over a very special pair of Tefilin that were written by an expert Sofer. These Tefilin alone were of great value. As it sometimes occurs in families, a dispute arose between the surviving sons as to who should inherit the Tefilin. Rather than fight and become enemies, they decided to sell the Tefilin and split the proceeds evenly. In the meantime, the Tefilin were kept in a drawer in their father's desk. One young brother had not yet become Bar Mitzvah. As the Bar Mitzvah of this young orphan was rapidly approaching, the brothers decided that nothing could be more appropriate than to give their father's Tefilin to their little brother. The Bar Mitzvah boy put on the Tefilin with Simchah, realizing their value, both in a spiritual and sentimental sense. They remained with him his entire life, and he never missed a day of putting on his special Tefilin, except for one time. The young boy grew up to become a wealthy businessman, and his busi-



ness dealings required him to travel far and wide. Wherever he went, he had his Tefilin with him. They never left his side. One night, while he was on the road, he got stuck in a blizzard. He was stuck in the snow and could not return to his hotel in the city. Also, because of all the snow, the roads would not be open for at least a day. He became very despondent. Not only did he not have his special Tefilin with him, he didn't have any Tefilin. How could he Daven? Where could he find a pair of Tefilin? The gentile he was doing business with tried to help. He remembered an old Jew who lived in the town they were in, and perhaps he had a pair of Tefilin the businessman could borrow. He immediately sought out this Jew, who was only too happy to lend his Tefilin to a fellow Yid. Unfortunately, these Tefilin were ancient, and the color was fading. The old Yid had no idea who had written them. At best, they were Kosher B'di'eved. The businessman had no choice because there were no other Tefilin, so he used them. He still hoped that he would make it back to his hotel in time to use his own. However, this did not happen. This would be the only time in his life that he had not worn his father's Tefilin. Life does not go on forever, and eventually, this businessman passed away and went to Shamayim for his final judgment. When he stood before the Heavenly Tribunal, his Neshamah was shocked to hear that he was a person who did not put on Tefilin in his lifetime! Apparently, in Shamayim, they were aware of something in his Tefilin that he was not aware of. The Tefilin that he thought were so exceptional, were in fact, Pasul, unfit and disqualified! His Neshamah trembled as the prosecuting Malachim grabbed hold of him and were about to lead him off to his punishment in Gehinom. Suddenly, a different Malach came forward and declared, "Wait! I have some information to share. One time, this man was stuck in a snowstorm, and he borrowed an old pair of Tefilin that were Kosher! He is not a person who never put on Tefilin. He wore Tefilin once in his life!" Rav Dovid concluded, "It was those old, faded Tefilin, that he put on one time in his life, that saved him from punishment in Shamayim!" **Rabbi Yehuda Winzelberg's Torah U'Tefilah**

That Elusive Comment of Rav Akiva Eiger

One day, during the Shiur of Rav Elazar Shach, zt"l, he paused in mid-sentence, as if trying to recall something. The room was still and silent. Rav Shach was thinking. He said, "I know that Rav Akiva Eiger discusses this issue someplace, but, for some reason, I cannot seem to pinpoint it. Is there anyone here who knows where Rav Akiva Eiger discusses this subject?" Immediately, everyone began to speak. All the top Bochrin searched their minds for the elusive comments of Rav Akiva Eiger, which the Rosh Yeshivah did not know! No one came up with the answer. Suddenly, from the back row, a Talmid, Reuven, walked up to Rav Shach with a Sefer. He was holding in his hands the Sefer Teshuvos Rav Akiva Eiger, and, with great confidence, he presented it to his Rebbe. Rav Shach's eyes lit up with delight! This boy, although he was a good student, he was not the most distinguished in the Yeshivah, but the smile that Rav Shach gave him was priceless. It elevated his esteem before the entire Ponevezh Yeshivah. Reuven returned to his seat a changed person. There was one other person in the Bais Medrash, Avraham, who was Reuven's Chavrusah, and he understood that something different than what it looked like had just taken place. Apparently, Reuven had been seriously involved in a Shidduch that had recently broken off. He had thought that he was getting engaged, and when it didn't work out, he was devastated. Word about this reached Rav Shach, whose concern for his students was incredible. Rav Shach called Avraham to his office and asked him about how Reuven was doing, and if he was getting over what had happened.

Avraham explained that Reuven was coming to Seder to learn, but his heart was not into it. He was depressed, and his self-esteem had been affected. Rav Shach thought for a moment and said, "We have to cheer him up." The very next day, as Rav Shach was preparing to enter his office before giving the Shiur, he once again called Avraham over and asked him what they were learning that day. Avraham mentioned that they had come across an interesting commentary by Rav Akiva Eiger. Rav Shach stopped him and said, "Hold it right there. That's perfect." During that Shiur, Avraham saw his Rosh Yeshivah, the great Rav Shach, "forget" a Rav Akiva Eiger, and have Reuven come and save him. For many days after this, students would pass Reuven with looks of admiration, and perhaps even a bit of envy. This was the extent Rav Shach went to in caring for his Talmidim! **Rabbi Yehuda Winzelberg's Torah U'Tefilah.**

Taken For a Ride

By Rabbi Yechiel Spero

It had not been expected. Reb Yaakov Tzvi Zusman was a well-respected shochet in the community that is now known as Neve Yaakov on the outskirts of Jerusalem. But one day, without any previous indication of heart trouble, the young man suffered a massive heart attack and died. His wife, Leah, was devastated and completely overwhelmed by sorrow and her feelings of inadequacy in coping with the daily struggles of survival. Among those who came to console the young widow was the famed siddik of Jerusalem, Reb Aryeh Levine. He spoke with warmth and sincerity, offering to help in any way, and Leah was extremely grateful but never expected much to come of it. However, the morning after shivah, Reb Aryeh knocked on their door and offered to take the two young boys, the older of whom was six, to shul to recite kaddish in memory of their father. The children were thrilled to be going to shul with such a kind and famous man and before long settled into a routine where Reb Aryeh would pick up the children early every morning and take them to shul. Incredibly, he did not want the young mother to over-tax herself and so he would also dress the young boys in the morning so that she would be able to take advantage of some extra precious moments of sleep. Binyamin, who was only six years old, will never forget how much he loved walking to shul in the Batei Brodie neighborhood. He would hold Reb Aryeh's hand and feel secure, knowing that he was being looked after. One morning Reb Aryeh fell ill and was unable to pick up the boys. In his place he sent Yoel Brand to bring the boys to shul. Reb Yoel arrived at the house on time and managed to get the boys up and out. But halfway down the street, Uri, the younger brother, stopped and refused to walk any further. Binyamin tried his best to convince his younger brother to move on but the little boy was adamant. Reb Yoel was beginning to question why he had gotten himself into this situation in the first place but reminded himself that he was doing a misvah. He tried every tactic he could think of but nothing was working. The little boy just looked down with a frown on his face and big sad, brown eyes. Reb Yoel felt terrible but he had tried everything and Uri wouldn't even tell him what was wrong. Exasperated Reb Yoel finally blurted out, "I don't understand it. You walk when Reb Aryeh picks you up. What's the problem?" Uri looked up with tear-filled eyes and, revealing his childish innocence, said, "That's because every morning when Reb Aryeh picks me up, he carries me on his shoulders." Reb Yoel smiled. He should have known better. Of course, Reb Aryeh would have figured out how to find his way into this poor child's heart. He bent down and offered a ride. It was not Reb Aryeh's piggyback ride - but he took it anyway. (Touched By A Story 2) Rabbi David Bibi's Shabbat Shalom from Cyberspace

Thank You!

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Would like to extend a very heartfelt thank you to two people who have once again gone above and beyond in creating and managing our very successful Mishloach Manos campaign.

Their selfless efforts in taking time from their own personal Purim and giving it to our Shul has resulted in record breaking participation.

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PARSHAS HACHODESH

By Rabbi Aron Tendler

This week, in addition to the regular Parsha, we read the section known as HaChodesh. The additional sections of Shekalim, Zachor, Parah, and Chodesh are read prior to Pesach for both commemorative and practical reasons.

This additional section from Shemos, Parshas Bo, Chapter 12, is read on the Shabbos before the month of Nissan, or on the Shabbos of Rosh Chodesh Nissan. This section is an account of the very first Mitzvah given to the Jewish people as a nation. It includes the concept of Rosh Chodesh – the New Moon, as well as the basic laws of Pesach and the Pascal Lamb. Being that Pesach starts on the 15th of Nissan, this section is read about two weeks before Pesach begins. As with Parshas Parah, Chazal wanted the reading of this Parsha to be a reminder that Pesach is almost upon us! Only two more weeks to make the necessary arrangements to get to Yerushalayim and bring the Paschal Lamb! Only two more weeks and your house had better be in order! (are you panicked yet?)

It is interesting that Hashem selected the Mitzvah of the New Moon as the first national Mitzvah. Basically, the Mitzvah required two eye witnesses to testify before Beis Din that they had seen the tiny sliver of the new moon's crescent that is the very first exposure of the moon's new monthly cycle. The Beis Din would then declare the start of the new month.

The most obvious consequence of this procedure was the 29 or 30 day month, otherwise identified by a one or two day Rosh Chodesh. A two day Rosh Chodesh is comprised of the 30th day of the previous month and the 1st day of the new month. A one day Rosh Chodesh means that the preceding month was only 29 days long making Rosh Chodesh the 1st day of the new month. This would have an immediate effect on the scheduling of Yomim Tovim and other calendar ordained activities. It underscores from the very inception of the nation that the Beis Din, representing the Rabbinic leadership of the nation, were the single most important factor in guaranteeing the practice of Torah throughout time. It was as if G-d would wait for Beis Din to notify Him when His Yomim Tovim were to be.

HAFTORAH HACHODESH

Ezekiel Chapter 45

This week's Haftorah is from Yechezkel – Ezekiel Chapter 45 and is related to the reading of Parshas Hachodesh. The latter chapters of Yechezkel describe the future Bais Hamikdash and the service that will take place once Mashiach has come and the Jews have returned to Eretz Israel. The Haftorah describes the offering that the Prince (the King or the High Priest) will bring on Rosh Chodesh – the New Moon.

This selection from Yechezkel is especially appropriate for the Shabbos that precedes or coincides with the beginning of the month of Nissan. The month of Nissan is known as the month of redemption. Our exodus from Egypt took place in the month of Nissan. The Mishkan was first assembled on Rosh Chodesh Nissan. The Mizbeach was inaugurated into service during the first 12 days of Nissan. Therefore, we hope that this year, in the month of Nissan, we will again merit to be redeemed from exile, rebuild the Bais Hamikdash, and again inaugurate the Mizbeach by bringing the Rosh Chodesh offering in the service of G-d.

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JOKES

HEAR ABOUT THE CHELMER

Hear about the Chelmer that bought an AM radio? It took him a month to figure out he could play it at night too.

LIKE SON LIKE FATHER...

Junior had just received his brand new driver's license. The family trooped out to the driveway, and climbed into the car, where he was about to take them for a ride for the first time. Dad immediately headed for the back seat, directly behind the newly minted driver.

"I'll bet you're back there to get a change of scenery after all those months of sitting in the front passenger seat teaching me how to drive," said the beaming boy to the ol' man.

"Nope," came dad's reply, "I'm gonna sit here and kick the back of your seat as you drive, just like you've been doing to me all these years."

THE ABC'S OF MARRIAGE

After being married for 25 years, a wife asked her husband to describe her.

He looked at her carefully, then said, 'You are A, B, C, D, E, F, G, H, I, J, K.'

'What does that mean?' she asked suspiciously.

He said, 'Adorable, Beautiful, Cute, Delightful, Elegant, Fantastic, Great and Humanitarian'

She beamed at him happily and said: 'Oh, that's so lovely! But what about L, J and K?'

'I'm Just Kidding!'

(The swelling in his eye is going down and the doctors are fairly optimistic about his nose working again).

YUPPIE FARMER

A yuppie moved to the country and bought a piece of land. He went to the local feed and livestock store and told the proprietor he was going to take up chicken farming. He then asked to buy 100 chicks.

"That's a lot of chicks," commented the proprietor.

"I mean business," the city slicker replied.

A week later the yuppie was back again. "I need another 100 chicks," he said. "Boy, you are serious about this chicken farming," the man told him. "Yeah," the yuppie replied: "If I can iron out a few problems."

"Problems?" asked the proprietor.

"Yeah," replied the yuppie: "I think I planted that last batch too close together."

YOU BOYS BEEN DRINKIN'?

Bubba and Earl, were driving down the road drinking a couple of bottles of Bud.

The passenger, Bubba, said, "Lookey thar up ahead, Earl, it's a po-lice roadblock! We're gonna get busted fer drinkin' these here beers!!"

"Don't worry, Bubba," Earl said.

"We'll just pull over and finish drinkin' these beers, peel off the label and stick it on our foreheads, and throw the bottles under the seat."

"What fer?" asked Bubba.

"Just let me do the talkin', OK?" said Earl.

Well, they finished their beers, threw the empty bottles under the seat, and each put a label on their forehead.

When they reached the roadblock, the sheriff said, "You boys been drinkin'?"

"No sir," Earl said. "We're on the patch."

TECH LINE

The prime minister of India was at the White House.

One embarrassing moment was when the President said to the prime minister, 'Could you take a look at my computer?'

'I'm having some problems with it, I can't seem to get through on the tech line.'

PRIVATE DETECTIVE SCHOOL

I went online to become a private detective. It was a private detective school online, and I paid online. But then I never heard from them again. I thought to myself, I either got ripped off or this is my first case.

The art of peshach

- Smoked Black Angus Ribeye 6 X 2" Steaks
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- Smoked Tongue - Pecan Wood Infused
- Smoked Minute - Cherry Wood Infused
- Smoked French Roast - Coffee & Chili Rub Approx 4 lb
- 3 Bone / 5 Bone Flanken Rosemary Wine Reduction
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- Pepper Crust Skirt Steak 2 Strips Cut Into Thirds
- Beef Jerky 1/2 lb

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UNDERSTANDING THE ESSENCE OF THE FOUR CUPS

In general, when it comes to a kos shel brocha, only one person must drink a cheek full. What about the four kosos at the seder: does the same rule apply, and one person can drink, or does everyone need to drink, and if so how much?

The Gemara in Pesachim (108b) states that everyone is required to partake of the four cups – both men and women. Tosfos (99b) points out that from the wording of the Gemara it would seem clear that everyone must drink. However, Tosfos raises a question from the wording of the Mishna in the beginning of the perek, where the Mishna states that we must ensure that every poor man has wine for the seder. This sounds like it is just the poor man himself who must be provided with wine, but not the rest of the family, which implies that there is no requirement for everyone to drink the four kosos, just like any other kos shel brocha. Tosfos ends off that one should be machmir and everyone should have their own cup of wine to drink.

The Brisker Rav quotes his father, Rav Chaim, who explained that Tosfos understands that the mitzvah of the four cups on the night of the seder is not the drinking, but merely reciting the brochos, just like all other times we recite a brocha over a cup of wine. Indeed, the Gra (O”C 271:14) compares the drinking of the wine at the seder to drinking from the cup of kiddush, or any kos shel brocha. We know that one person can recite kiddush or havdala for the whole family and it is unnecessary for the others to drink the wine. According to this, one person can recite the brocha on each of the four cups of wine, and be motzi the whole family, and they do not need to drink.

The Brisker Rav points out that the Rambam (Chometz Umatza 7:7) disagrees. The Rambam spells out clearly that there is a requirement on each participant to drink the wine. The Brisker Rav explains that the Rambam agrees that there is a requirement to recite the brochos over the cup of wine, just like according to Tosfos. It is just that, according to the Rambam, there is also a requirement for each person to drink. In other words, according to the Rambam, there are two elements to the mitzvah of the four cups. Besides the general mitzvah to recite the brochos over the wine, there is an additional mitzvah to also drink the four cups of wine.

The Brisker Rav explains that the reason for this additional mitzvah is in order to show our freedom from slavery. He adds that these two parts of the

mitzvah are also clear in the Rosh, who spells out these two elements: reciting the brochos over the wine and drinking the four cups. When it comes to the four cups of wine, besides the general mitzvah to recite the brochos over the wine, there is an additional mitzvah to actually drink the wine, to show our freedom from slavery.

SUMMARY

There is a machlokes if the mitzvah of the four cups is similar to other times we recite a brocha over a cup of wine or if it also includes a mitzvah to drink the wine. According to Tosfos the mitzvah is to recite the four brochos – kiddush, the brocha the end of the hagada, bentching, and hallel – over a cup of wine. According to the Rambam and the Rosh there is also a mitzvah to drink the wine.

There are also a number of Kuntreisim available – both in English and in Hebrew. Here are some of the highlights:

Baking Matzos

*“Afiya Lishma” – What to have in Mind
Requirement of Mayim shelanu
Keeping the dough cool
Baking matzos on Erev Pesach*

Mechiras Chometz

*Selling the chometz and being mevatel
What the seller has to know
The 3 Methods of Mitzvas Tashbisu
Mitzvas Tashbisu – Active or Passive?*

Leil Haseder and Daled Kosos:

*“Starting the Seder Early”
“Understanding Hesieva,”
“Women’s Requirement in the Mitzvos of the Night”
“What to use for the Daled Kosos”*

Hard copies are available at the shul, or you can send an email to: Rabbisheiner@18forshay.com.

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CHAVRUSA LEARNING - HALACHA

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• Mishna Yomis
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• ZERA SHIMSHON SHIUR

8:15-9:00 Thursday Nights

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Purim

AT SCHEINERS SHUL

We had an action packed Purim here at Ohr Chaim. Thousands of yidden dressed in costumes of all colors, shapes and sizes, enjoyed the incredible and lively atmosphere. Beginning on Monday, Taanis Esther, we had mincha every 15 minutes. Bowls for machatzes hashekel were set up in all tents for the convenience for those who came to daven. This year there was someone designated to assist anyone who needed help.

At 2:45, many yidden gathered together with Rabbi Coren. They recited Tehillem to shake the heavens on this powerful day of Yom Tefilla.

The greater Monsey community flocked to Scheiners on Taanis Esther night to be yotzei in the many megilla readings that were scheduled. Tent aleph was packed with men and women listening to Rabbi Corens powerful and sweet voice as he read the megilla in his quintessential way.

At the same time tent Beis had a fast track megilla leining for all those who needed it. 20 Upstairs had a Sephardi reading. Danishes were put out by all megilla readings as a convenience for everyone to break their fast immediately after the Taanis. There were about 40 megilla leinings, starting from 6:30 p.m. until midnight on Monday night, and from 6:20 a.m. until 4:00 pm on Purim day.

We would like to thank the Ramapo Police Department for doing a great job controlling the traffic and helping ease the parking situation.

Thank you to Rabi Avrohom and Deena Lehr and their crew for a fantastic children's program. All Children under age 11 were invited to the kids megilla reading. Coloring books and activities were given out to each child. This enabled the adults to be yotzei the megilla separately without distractions. Following the children's megilla reading, tent gimmel was set up with bounce houses, ballloon sculpting and Cotton candy. A smorgasbord of chicken nuggets, franks n blanks, kugel and fresh fruit was set up for all to enjoy.

As always there were plenty of opportunities to sit and learn throughout Purim.


Yeshivas kimu vkiblu, led by R' Zevy Hammelbuger, met multiple times throughout Purim and Shushan Purim. It was a true kiddush hashem as hundreds of people took precious time out of their hectic schedules to learn the heilige Torah. In addition there was a Yeshivas Mordechai Hatzadik on Purim morning led by Rabbi Yossi Fried. Rabbi Fried led a phenomenal program with prizes and goodies for all the participants. It was heartwarming to see the fathers and sons learning together. This was the final session of the popular Kol hanaarim program, which met weekly during the winter at scheiners.

Throughout Purim afternoon there were mincha minyanim every 15 minutes beginning with Mincha Gedola.

Purim ended with a bang! Our venerable Rabbi YY Jacobson led his yearly motzei Purim fabrenge, starting at 8:00 pm until the wee hours of the morning. Hot food and wine were enjoyed by all. The beautiful shiurim, stories and music were a truly inspiring ending to a most auspicious and wonderful day.

Akiva Pollack
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