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OUR BELOVED RABBI SOKAVA REBBE

פרשת שקלים

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



SHABBOS MEVORCHIM

ADAR 2

The Moled will be Thursday, early morning, 51 minutes and 17 Chalakim after 3

ROSH CHODESH WILL BE THURSDAY & FRIDAY



RABBI YY JACOBSON

WILL NOT BE IN TOWN FOR SHABBOS

SHATNEZ INITIATIVE CONTINUES... SEE PAGE 5

קול הנערים
THE VOICE OF OUR CHILDREN
LeChol Nefשות Harev Reshvim Scholom 2017
לימודי נגינת חסידות וזמרים עם חסידות ופסנתר ימים ירושלים

KOL HANEORIM THIS MOTZAEI SHABBOS STARTS AT 7:15



MONSEY URGENT CARE
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77 Route 59, Monsey, NY
In front of Evergreen Shopping Center



Purim Koton 2022

At Bais Medrash Ohr Chaim





SHABBAT VAYAKEL

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

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

Rav Yonatan Eibishitz shares with us what took place behind the scenes. The Eirav Rav came to Moshe to bring gifts for the Mishkan. The Bnei Yisroel was very upset with them because they made the golden calf that separated the nation from Hashem. The building of the Miskan was now a way

to rectify that mistake. The Eirev Rav came with a lot of money and wanted to buy their way back into the nation. The Jewish people were so burnt from the whole mishap of the golden calf, that they wanted to just stay away from these people, they are bad news. They felt that things go wrong when they are involved. However, now that they offered all this money, with a full heart, it would be wrong not to accept it as the Miskan would lose out. So what do they do?

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

This is a lesson illustrating the correct way to right a wrong. Many times peo-

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

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

Shabbat Shalom



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
TZVI BLECH : Gabbai

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
12:40, 1:00, 1:30, 2:00 2:30

SHABBOS ZMANIM

CANDLE LIGHTING	5:24PM
MINCHA ^{18 TENT}	5:34PM
MINCHA ^{BAIS CHABAD}	5:34PM
SHKIYA	5:42PM
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	5:56AM
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	5:20PM
SHKIYA	5:43PM
MARRIV	6:23PM ^{18 TENT} , 6:28PM

WEEKDAY ZMANIM

SHACHRIS					
20 MINUTES BEFORE NEITZ 30 ON YOM TOV					
S 6:13	M 6:11	T 6:10	W 6:08	T 6:07	F 6:05
MINCHA & MARIV					
12 MINUTES BEFORE PLAG					
S 4:23	M 4:23	T 4:24	W 4:25	T 4:26	
MINCHA & MARIV					
12 MINUTES BEFORE SHKIA					
S 5:33	M 5:34	T 5:35	W 5:36	T 5:37	
FEB.27 - MARCH 04					
NEITZ IS 6:33 - 6:25					
PELAG IS 4:35 - 4:38					
SHKIA IS- 5:45 - 5:49					
MAGEN AVRAHAM					
8:45 AM - 8:41					
GRA- BAAL HATANYA					
9:21 AM - 9:16					

Winter 2021/22

בית מדרש אור חיים
BAIS MEDRASH OR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD | MONSIEY, NEW YORK 10852

WEEKDAY MINYANIM

18 מנחה ↓

1:30	Tent א
1:45	Tent ב
2:00	Tent א
2:15	Tent ב
2:30	Tent א
2:45	Tent ב
3:00	Tent א
3:15	Tent ב
3:30	Tent א
3:45	Tent ב
4:00	Tent א
4:15	Tent ב
4:30	Tent א
4:45	Tent ב
5:00	Tent א
5:15	Tent ב
5:30	Tent א
5:45	Tent ב
6:00	Tent א

מעריב

At קול * At later * 10 MIN, אהיה, אהיה	Tent א
20 MIN, אהיה, אהיה	Tent ב
30 MIN, אהיה, אהיה	Tent א
40 MIN, אהיה, אהיה	Tent ב
50 MIN, אהיה, אהיה	Tent א
60 MIN, אהיה, אהיה	Tent ב
7:30	Tent א
7:45	Tent א
8:00	Tent א
8:15	Tent א
8:30	Tent א
8:45	Tent א
9:00	Tent א
9:15	Tent א
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10:45	Tent א
11:00	Tent א
11:15	Tent א
11:30	Tent א
11:45	Tent א
12:00am	Tent א
12:15	Tent א
12:30	Tent א
12:45	Tent א

מנחה ומעריב

12 MIN, אהיה, אהיה	Tent א
12 MIN, אהיה, אהיה	Tent ב
12 MIN, אהיה, אהיה	Tent א
12 MIN, אהיה, אהיה	Tent ב
At קול * 10 MIN, אהיה, אהיה	Tent א
20 MIN, אהיה, אהיה	Tent א
30 MIN, אהיה, אהיה	Tent א
40 MIN, אהיה, אהיה	Tent א
50 MIN, אהיה, אהיה	Tent א
60 MIN, אהיה, אהיה	Tent א

FOR MORE INFO: www.18forshay.com // Secretary@18forshay.com

BLUEBERRY HILL ZMANIM

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

MINCHA **4:15** PLAG **4:33**

SHATNEZ INITIATIVE CONTINUED

Shatnez goes way beyond the simple wool suit that may have linen threads or textile. Often, an item which is used every day and not associated with shatnez needs testing. The reverse is also true. Items which people think needs testing, does not. It is important to treat every question about shatnez as you would any other halachic question and ask your Rav or the local shatnez representative for their expertise.

What Needs To Be Checked For Shatnez

Items that do not require testing: Yamulkes, undergarments, cotton and poly-cotton shirts, knitted sport shirts, suspenders, bandages, wigs, sneakers, pajamas, tichels, towels, doll's clothing, bow ties, handbags.

Army/Navy Surplus: All military-type garments require testing.

Baseball gloves: See Sports Equipment below:

Bed Linens: Do not require testing

Bekeshes: May require testing. Bekeshes are usually manufactured in non-Jewish factories.

Belts (Leather): Do not require testing

Blankets/Quilts: Standard wool blankets and down or polyester filled quilts do not need testing. Blankets made of reprocessed wool or "mixed fibers" should be tested. Hand-made blankets should be tested.

Blouses/Dresses/Jumpers(Including Children's): May require testing. Any linen blend or linen-look fabrics, and any fabric containing "other fibers" requires testing. Trimmings, patches, collars, and cuffs are all areas of concern.

Boots (Men's and Women's): Testing is required if boot has a cloth or fleece lining.

Caps/Hats: Requires testing when fabric is wool, tweed, or linen-look. Genuine wool "Kangol" caps do not need testing.

Carpets/Rugs: May require testing. Wool carpets (wall-to-wall) and area rugs may be backed or reinforced with linen. Non-woolen rugs and carpets are not a problem. Services are available at most shatnez laboratories for those who wish to have their carpets tested.

Coats: All wool coats require testing. Down coats, anoraks, and parkas do not require testing if lining is polyester or down-filled.

Costumes: Generally do not require testing.

Couches, Sofas and Chairs: Generally does not require testing. If the fabric is wool or linen the item should be tested for shatnez. Sofas manufactured prior to 1980 in Israel may contain Shatnez.

Curtains: Generally does not require testing.

Custom-Made Clothing: Any lined custom-made garment, such as skirts, suits, jackets, and coats, requires full testing.

Earmuffs: Do not require testing.

Embroidery kits: May require testing when not

used for wall hanging. Embroidery, crewel, and needlepoint of tablecloths and pillows may contain shatnez.

Fabrics and trimmings: Generally does not require testing.

Felt hats: No testing is needed.

Fur coats: Testing required.

Gloves: Winter gloves rarely contain shatnez. If expensive hand-stitched or containing "other fibers", contact your tester. Ski-type gloves with Thinsulate linings do not have any shatnez problems.

Jogging suits: No testing is necessary.

Knitted Garments (Women's): May require testing.

Knit Shirts: May require testing.

Knitting yarn: Fancy textured yarns may contain wool and linen. Multi-color or textured yarns should be tested. Content labeling on knitting yarn is usually accurate.

Linen and Linen-look fabrics: Require testing.

Mattresses: Do not require testing.

Mittens (Woolen): Generally does not require testing.

Oven mitts and Potholders: May be require testing.

Pajamas: Do not require testing.

Pants: See Trousers

Pillows (Bed): Do not require testing.

Pillows (Throw): Generally do not require testing. Embroidered throw pillows may have wool and linen fabric. The stuffing may contain wool or recycled material.

Quilts: See Blankets.

Raincoats: May require testing. All raincoats made of wool or with woolen linings, should be tested.

Reprocessed fabrics: The opinions of the poskim vary widely regarding the use of reprocessed garments. Most Rabbonim agree that it is preferable to avoid purchasing items containing reprocessed fabrics.

Robes and Housecoats: Woolen robes should be tested.

Russian clothing: The Russian garment industry makes use of linen and wool in all types of garments and should be checked for shatnez.

Scarves: Wool scarves generally do not contain shatnez. Scarves made in Uruguay may contain linen impurities.

Shirts (Men's): Do not require testing.

Shoes: Generally do not require testing, unless may of wool or linen.

Skirts: Those made of wool or linen may require testing.

Ski Caps: Those made in the USA and Canada do not need testing.

Sleeping bags: Sleeping bags may contain reprocessed fibers.

Slippers: Wool or linen slippers should be tested for shatnez.

Socks: Do not require testing.

Sofa's: See Couches.

Sports Equipment: Halachic opinions vary: Baseball gloves, boxing glove and hockey equipment and other padded sports gear can contain reprocessed padding. (See Reprocessed Material).

Stuffed Toys: Do not require testing.

Suits and Sport jackets, (Men's/Boy's): Require testing even 100% polyester and 100% silk suits.

Suits/Jackets (Women's): Only fully constructed suits require testing. "Linen-look" fabrics or those labeled as containing "other fibers" should be tested.

Suspenders: Does not require testing.

Sweaters (Men's): Men's wool sweaters are generally free of shatnez, however fabric of sweaters from South America, Canada, China, and Hong Kong may contain shatnez.

Sweaters, (Women's): Any women's sweater containing wool, linen, ramie or silk can have shatnez. Especially suspect are sweaters with fancy embroidery or patches, as well as those that list "other fiber" on the label. 100% acrylic or cotton sweaters do not need testing. The highest incidence of shatnez sweaters are in those from the Far East.

Tablecloths: Linen tablecloths with embroidery should be tested for wool.

Tailoring and Alterations: American tailors do not use linen. Patches of scrap materials used in tailoring should be tested to determine their content.

Talleisim: No testing is necessary.

Thread: Generally does not require testing.

Tichels: Does not require testing.

Ties: Linen and polyester ties with a textured surface ties need testing. Silk ties are generally free of shatnez, except for those from Spain (even 100% silk).

Trousers/Slacks/Pants: Those made in the USA have not been found to contain shatnez. All imported trousers should be tested. Any trousers which have a linen-look fabric should be checked, even if American made.

Tuxedos: See Suit's (Men's)

Upholstery Fabric: Generally does not require testing unless made of wool or linen.

Yarns: See Knitting Yarn

This list is in no way a psak halacha. A Rav should always be consulted



Monsey
Shatnez
Laboratory
R' Menachem Fogel 3 Valencia Dr
(845) 262-8502

בית מדרש אור חיים



BAIS MEDRASH OHR CHAIM

COMMUNITY LEARNING CENTER

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UNDER THE LEADERSHIP OF RABBI AARON LANKRY

צהלי ורוני יושבת מונסיי

Bais Medrash Ohr Chaim

Is pleased to present

Harav Simcha Bunim Leizeron

Rosh Yeshiva Shulchan Shlomo.

Harav Leizeron who from a very young age, drank from the infinite well of torah that was

Maran Harav Shlomo Zalman Auerbach ZY”A

Harav Leizeron will share with us his experiences with Harav Shlom Zalman, as well as discuss many practical relevant Sheilos. He will follow up by imparting pragmatic direction in how to lead our lives with optimum spiritual advantage.

This is your chance to see a true Gadol Hatorah and to interact with him

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כשׂית מוריננו הגאון רבי שמחה בונם לייזרזון שליטׂא

נשיא וראש ביהמׂיד להלכה ״שולחן שלמה״

שהתאבק מנעוריו בעפר רגליו של דודו הגדול אביר הרועים עמוד

ההוראה לדורות, גאון ישראל הודו ותפארתו

קקשׂית מרן רבינו שלמה זלמן אויערבאך זי״ע

והננו לבשר בזה אשר בעזיׂית יתקיים עם אורחינו הדגול מוריננו הגאון

שליטׂא מושב מיוחד במשנת הגרשׂיז אויערבאך

18 Forshay Rd.

Sunday Evening 8:45 – 9:45

The Shiur will be in Yiddish



PARSHAS SHEKALIM - WHAT WAS MISSING FROM SEUDAS ACHASHVEROSH

Parshas Shekalim connects to the first day of Adar when an announcement is made to remind the Jews to bring their half shekels to help finance the new korbanos to be sacrificed starting on Rosh Chodesh Nissan. The half shekel was also used to count the Jews. This directive was based on Chazal (see Zohar Parshas Ki Sisa) who believed that it is dangerous to directly count Clal Yisrael. So we use money instead. Similarly, when in shul and must count 10 people for a minyan we use a pasuk or something similar in order to avoid directly counting individuals. On Shabbas I found myself ruminating as to why specifically money was stipulated for counting since we could really use anything. The Alshich Hakadosh relates that the concept of the half shekel is an expression of Achdus --used to demonstrate that we are only half a person without the other. Thursday night when I was preparing to speak in shul, a quarrel erupted between two men where one accused the other of copying his business idea. I realized that whenever jealousy and separation flare up it almost always involves money. It's tragic how many families get separated and destroyed as a result of inheritance disputes. Indeed, money is most certainly an integral element of life and when someone is not versed in the lessons of Bitachon and living with true Emunah that one's parnassa is determined by Hashem, the results are often tragic. Therefore one would think that it makes no sense to specifically use money to count the Jews because counting separates each individual. Interestingly, we use the ultimate separator as the uniting object.

I think we can go even deeper but first another fascinating question that emerges from the Megilas Esther. What happened to the music? How can it be that Achashverosh's grand party was filled with every item imaginable (the Megillah describes the gold and silver and marble floors) and there is no mention of the music? This certainly wasn't a foreign idea. (See the beginning of Sefer Daniel where the verses describe many instruments). There are different explanations to this question. Some tell us that music was present

but it wasn't important enough to be mentioned. However Rav Shlomo Alkabetz has an amazing commentary on the Megillah where he offered a very profound elucidation to this query. In his commentary called Manos Halevi he explains that Achashverosh's whole plan was how to get the Jewish people to join in eating the bread of the non-Jews. He was certain that if he can get the Jews to eat and drink like him and his people then he would win us over. Music was known to energize a person by separating a person's soul from his body. The king was clever enough to know that if there was music his plan would not succeed. People would indulge their neshamas and lift themselves spiritually and would not engage in physically participating in the party.

Here too we see the power of our spiritual ability. Our neshamas, which are our true selves, can be awakened by music. Melody is referred to by the early commentators as the thinnest form of physicality. This is why the Torah is called Shira because even more than song, the wisdom of Torah which is the word of Hashem can totally lift our souls divinely and allows us to transform our bodies to perform Hashem's will.

As we explained previously, the commandment to be happy as we enter the month of Adar is a practical one. The more we focus on what we have the happier we will be. But that's not enough. Rabbeinu Yonah in the fourth chapter of Pirkai Avos asks 'who is wealthy one' and goes on to answer: 'he who is happy with what he has.' But Rabbeinu Yonah adds one very important variable: We need to have meaning in our life; we need to have a spiritual goal and a spiritual guide. The Torah covers all aspects. Without it, as we see today, one can dabble in spiritual discoveries but then stay confused as to where, how and which path to take. To be totally committed to the teachings of Hashem through the Torah we must focus on what we were given and appreciate all the gifts of life. Only then can we ascend to great levels of joy without jealousy, competitiveness or anger. May we be zoche to reach this level. Good Shabbas



HARAV DANIEL COREN SHLITA IS PLEASED TO EXTEND AN INVITATION TO THE MONSEY COMMUNITY TO ATTEND A VERY SPECIAL "TISH" THIS FRIDAY EVENING AT HIS HOME,

WE ARE HONORED TO WELCOME HARAV SIMCHA BUNIM LEIZERSON SHLITA

ONE OF THE PRIMARY TALMIDIM OF

MARAN HARAV SHLOMO ZALMAN AUERBACH ZY" A

AND THE ROSH YESHIVA OF BAIS MEDRASH SHULCHAN SHLOMO

HARAV LEIZERSON IS AN EXTRAORDINARY TALMID CHACHOM AND HAVING SPENT HIS LIFE AT THE TABLE OF MARAN HARAV SHLOMO ZALMAN IS SURE TO IMPART MANY OF HIS LIFE EXPERIENCES WHICH CAN ONLY LEAVE US WITH INSPIRATION AND ENCOURAGEMENT

LOCATION: 15 SYCAMORE LANE,

SUFFERN NY

FRIDAY EVENING

8:30 - 10:00 PM

THE RAV WILL SPEAK IN YIDDISH

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Marah D'asra

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Rabbi Daniel Coren

דוד"ג - מנוד שטיער

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Uri Follman

Manager

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DISINFECT YOUR HANDS

DIRTY MONEY & THE SECRET OF "THE COIN OF FIRE"

DELIVERY BOY

A company, feeling it was time for a shakeup, hires a new CEO. This new boss is determined to rid the company of all slackers.

On a tour of the facilities, the CEO notices a guy leaning on a wall. The room is full of workers and he wants to let them know he means business.

The CEO walks up to the guy and asks, "And how much money do you make a week?" Undaunted, the young fellow looks at him and replies, "I make \$600.00 a week, sir. Why?"

The CEO then hands the guy \$6,000 in cash and screams, "Here's ten week's pay, now GET OUT and don't come back! No room in this company for people just leaning against walls. Out of there!"

Feeling pretty good about his first firing, the CEO looks around the room and asks, "Does anyone want to tell me what that goof-off did here?"

With a sheepish grin, one of the other workers mutters, "Pizza delivery guy from Domino's. He was waiting for his tip."

PORTION OF THE COINS

This Shabbos, Jews the world over will read in the opening of the weekly portion the "portion of the coins." This section of the Torah records the mitzvah incumbent upon the people of Israel, to make a yearly contribution of a half shekel to cover the cost of all communal Temple offerings. A shekel was a specific weight of silver (between 13 and 16 grams) that was the standard coinage used at the time. The Jewish people were instructed to contribute a half-shekel coin, which was a silver coin weighing about 7 or 8 grams, to the Temple. In today's currency, it would be around 7 dollars.

"This they shall give," declares G-d to Moses, "a half shekel." The Talmud and Midrash tell us that the word "this" ("this they shall give") teaches us that G-d actually showed Moses a half-shekel formed of fire and said: "Here, this is what I mean by a half-shekel."

Why did G-d have to show Moses a coin? Tosefos explains, that what Moses could not grasp was G-d's words to him that contributing this coin, would constitute a "kofer nefesh," an atonement for the soul of every giver. How can seven grams of silver, or seven dollars, be an atonement for the soul, when it can't even buy you a pack of cigarettes?

But then how did G-d answer the question by showing him a coin of fire? And what is the meaning of a "coin of fire?" If G-d had to show him, why did He show

him a fiery coin and not a regular one?

The answer has to do with the duty to "disinfect your hands" spiritually. To make sure your hands are clean; what comes in to them, and what goes out of them is pure. Just like the coronavirus, the "dirt" can be invisible, but its impact is real.

SOURCE OF MONEY

In October 2001, the nephew of Saudi Arabia's King Fahd, Prince Al Waleed ibn Talal ibn Abdulaziz al Saud toured the ruins of Ground Zero with New York Mayor Rudolph W. Giuliani. The Prince, the world's sixth-wealthiest person with assets of \$20 billion, gave the mayor a ten million dollar check for a World Trade Center relief fund.

But he later issued a written statement: "Our Palestinian brethren continue to be slaughtered at the hands of the Israelis while the world turns the other cheek. At times like this one, we must address some of the issues that led to the criminal attack [of 9-11]." The Prince was blaming Israel for 9-11.

So Rudi Giuliani threw the check back in his face. He would not take this man's money.

REPARATIONS

A similar question, albeit in a very different circumstances, has divided the "house of Israel" in the Land of Israel more than any other issue. No issue has so bitterly divided the Jewish population in Israel.

In March 1953, West Germany agreed to pay Israel for the slave labor and persecution of Jews during the Holocaust, and to compensate for Jewish property that was stolen by the Nazis. Germany pledged 3 billion mark (800 million dollars) over 14 years, in reparations, or in the German term, "vider-gut-machung," וידיערגוטמאכונג

The nation was split. There was the pragmatic view of Prime Minister David Ben Gurion vs. the passionate gut wrenching plea of his rival Menachem Begin. Ben Gurion argued that Israel's economic future was in peril. There was no way to integrate all of the new immigrants; there were few jobs, and little money to build the infrastructure of a new country. How can Israel refuse 800 million dollars in the 1950's? (Indeed in 1956, 87 percent of Israel income came from German reparation moneys.)

On January 7, 1952, the day when the Keneset was planning to vote on the matter, Menachem Begin presented one of his most impassioned and powerful speeches, leading to an aggressive and unforgettable demonstration near the Keneset, in which 150 people were injured. Begin said it was the greatest disgrace of the new Jewish State to "sell the honor of the Jewish people for German money." Describing the agony of the six million, Begin wondered how Jews can take mon-

ey from Germany.

"Children of Jerusalem, citizens of Israel!

"Tonight might occur the most treacherous event in the history of our people. At this bitter moment we will pass through our memory our holy father, our slain mothers, and the millions of our children sent to be slaughter through the Satan who emerged from the depths of hell to destroy the remnants of our people... The Germans took my father, together with 500 Jews from Brisk, and drowned them in the river. Young innocent girls were buried alive, with their heads downward. Infants were seized from their mother's arms and sent to the gas furnaces...

"Today, four years after the establishment of the State of Israel, the Jewish Prime Minister declares that he will go to Germany to get money, for a slice of money he will sell the honor of the Jewish nation and confer upon it eternal disgrace. I say to Ben Gurion: there will not be any negotiation with Germany. For this we are all ready to die. There is not a sacrifice we will not bring to stop this scheme..."

Auschwitz survivor Yechiel De-Nur, under his pen name K. Tzetnick, wrote a heart wrenching poem, entitled "vidergutmachung." One line I recall vividly: "My sister had the most beautiful and majestic golden locks of hair. The Germans shaved them before they sent her to the ovens. How many marks is my sister's hair worth...?"

The decision was ultimately accepted by a 61-50 margin in the Keneset. Israel would accept the reparation money from Germany. The advocates argued that it was a "new Germany" paying out the money, a Germany that has at least officially expressed remorse, and Israel could and should benefit from this money. This argument ultimately triumphed in the Israeli Parliament. Over the past six decades, the Claims Conference returned billions to survivors and to many Jewish institutions.

THE TORAH APPROACH

What is the Torah approach? I am not sure there is one view. It is more a matter of emotion, and one ought not to judge the strong emotions of one side or another, especially when espoused by survivors who have experiences what the Germans have do to them and their loved ones.

We do know that G-d commanded the Jews to borrow and ultimately seize any property they could get their hands on from the Egyptians—the very people who oppressed them. On the other hand, G-d tells us to obliterate "the memory of Amalek," the arch enemy of the Jew, and not keep anything with his name on it, not even an animal. The Jew is not allowed to own anything with the name of "Amalek" on it. Yet, on the other hand, when the money is transferred to us, it has not the previous name on it any longer; it be-

comes Jewish money.

Why the Need to Know Thoughts?

Whatever your verdict on the questions, in Judaism, the source of money is important. Money is more than just money. There is a difference between "clean money" and "dirty money." And the difference exists, although in a much more subtle and refined form, within Jewish money itself.

Bezalel is the man who supervised the work of the Mishkan (Tabernacle), as discussed in this week's portion. G-d's complimentary words about him are impressive: "I filled him with the spirit of G-d, with wisdom, intelligence and knowledge, to do creative work, and with the ability to know thoughts, to work in gold and silver and copper." When he introduces Bezalel to the Jewish people, Moses repeats this same description. Indeed, our sages explain he Bezalel was blessed with "ruach hakodesh," with the ability to know people's thoughts.

Yet this is strange: We understand why Bezalel had to have wisdom and knowledge to do this job. We understand the need for skill and craftsmanship to build such an elegant, nuanced and complex structure. But why was it necessary for him to know thoughts of people? He was a builder not a psychic?

THE FUNDRAISERS

The answer to this question is in an interesting story which occurred in the beginning of the 19th century.

Rabbi Chaim of Volozhin (1749-1821), one of the great rabbis of his day, was the outstanding disciple of the Vilna Gaon and the founder of the Volozhin Yeshiva in 1802, the "mother" of all of the Lithuanian Yeshivos.

(Although he was from the camp of the opponents to Chasidim, he was personally sympathetic to the Chasidim, to the point that he did not sign the ban of his Rebbe, the Vilna Gaon, against the Chasidim. Reb Chaim's esoteric philosophy is expounded in his classic work *Nefesh HaChaim*.)

Rabbi Chaim of Volozhin employed fund-raisers to travel in Eastern Europe to collect donations for the support of the yeshiva. Once a fund raiser, dressed elegantly, traveling in a fancy coach, and well groomed, approached a wealthy donor who would regularly contribute to the yeshiva. But alas the man refused to give the money.

Reb Chaim decided to pay a visit to him personally as the yeshiva really needed his contribution.

The wealthy donor explained to Rabbi Chaim that when he saw the flashy appearances of the fund raiser he decided not to give any money. "I do not want my money to go and sponsor the fancy clothe and coaches of your fundraisers. I want my money to go directly to the study of Torah and not be consumed in the expenses of the fund-raising projects and employees!"

We are all acutely aware of the issue: A fundraiser collects money for an institution, but much of the money raised must go to cover his own expenses: the fundraiser got to rent a car, stay in a hotel (usually in a nice one), eat out in restaurants, get a custom made suit to present himself nicely, and of course fly first class, so that he can fundraise like a mentch... Nu, half or more of your donation is going to cover his expenses.

So this wealthy philanthropist told Reb Chaim, that he is ready to give him a large sum of money, but with one condition: The money goes directly to support the students studying Torah, to purchase books, to pay teachers, to keep the candles burning at night for the students to learn. He does not want his money to go to support fundraisers who need to travel in fancy coaches.

RABBI CHAIM ANSWERED HIM:

When the Jews contributed gold to the building of the Mishkan, all of them undoubtedly wished that their particular piece of gold be used in the creation of the Holy Ark itself and not dispensed for other purposes connected with the expenses

of that construction. If you can have your gold used for the Ark, situated in the Holy of Holies, which contained the Holy Tablets, above which G-d's words were communicated to Moses, why would you want your gold for the hooks on the outer part of the structure to hang curtains?

So both Mr. Goldberg and Mr. Cohen gave their gold to the Tabernacle. Which one would go to build the Holy Ark? And whose gold would go for the hooks?

Ah, Bezalel, the builder of the Mishkan, possessed "ruach hakodesh," he sensed the inner thoughts of all of the donors. Bezalel was able to discern which gold was given with the purest and most selfless of motives and which gold were donated because of ulterior motives. It was Bezalel's special genius to intuitively know the inner thoughts and intentions of each donor and to measure his or her sincerity. He was able to know whether a donor gave his offer purely for the sake of Heaven, without secondary thoughts of honor and prestige, and to use the gifts accordingly.

You see, the "pure" gold, given selflessly, without hesitation and in fulfillment of G-d's commandment, found its way into the construction of the Holy Ark, which housed the tablets of stone of Sinai and was the purest and holiest item in the Tabernacle. The other gold, containing the dross of conflicting and varying motives for its donation, was used for the other tasks necessary for the creation of the Mishkan, for items that were a bit less pure and holy.

So too with the donations to the yeshiva of Volozhin. The purer the intent of the donor to only do G-d's will and to truly support the study of His Torah, his donation will be used directly for the study of Torah itself and not be subsumed in the expenses of the fund-raising operations of the yeshiva. However, those who give to the yeshiva for their good name, for their reputation, for their appearances, their money goes to keep up appearances too, for the magnificent coach and finely tailored clothing of our representative, which is also important in its own right.

And those who only give for arrogance and to show off, their money goes for the horse's fodder...

"So," Reb Chaim concluded, "it is the donor himself, not I nor my staff, who will make the eventual determination as to how and where the monies donated will be allocated and spent. If you want your money to go to the ultimate destination, work on your heart. Make sure it is pure."

FIERY COIN

Now we will understand the story with the fiery coin. Moses could not understand how can a coin 7 grams of silver be a "kofer nefesh," an atonement for the human soul?

So G-d showed him a "coin of fire," "matbaah shel eish." G-d explained to Moses that it is not only the coin that counts; it is the fire and passion that comes along with the coin. When a Jew gives a coin with a fire in his or her heart, with enthusiasm and zeal, with a delight and a feeling of love, a simple coin becomes a coin of fire! The physical coin catches on the fire of the soul. Now it is not just money, now it is money on fire! Such money can atone for your soul. For it is "soulful money."

This is what G-d was telling Moses: Money is money—we know that; but money is also more than money. The heart, the soul, which accompanies the money, redefines what type of money it is: holy or profane, spiritual or physical, earthly or transcendent. Money that contains the purity of "a yifdishe hartz," of a warm fiery Jewish heart, this is sacred and pure money. It is money on fire. Such money makes it was into the holy of holies, and sublimes the giver to the greatest of heights.

When I do a favor to another human being, when I give tzedakah, when I help someone with advice or a loan, with a gesture or a kind word, I must not only consider the act itself. I must focus on my emotions in the process. I ought to help the other with heart, with passion, with compassion. If I remain cold and detached, my coin also remains cold and dead. But when I write out a check with love and empathy, then the check goes on fire.

We need the fire. The next time you extend your wallet or your mind, show some love and understanding. Put your soul into it.

PARSHAS VAYAKHEL

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



Rabbi Dani Staum

stamtora@gmail.com

KEY to Parshas Vayakhel Pix

Missing letter – The Nesi'im (princes/leaders) of each shevet said they would wait to see what the rest of the Jewish people donated to the Mishkan and then they would give whatever wasn't donated. This was viewed as a failure on their part to demonstrate leadership and generate excitement for the cause. For that reason, the letter yud is missing when it speaks about their donation – 35:27, see Rashi

No More – The nation had such an enthusiastic response to Moshe's appeal for materials for the Mishkan, that Moshe had to announce that they stop bringing – 36:6

All wall mirrors – The kiyor (laver) from which the Kohanim washed their hands and feet before doing the avodah was made from the copper of the mirrors used by the Jewish women to beautify themselves for their exhausted and battered husbands during the Egyptian exile – 38:8

The Mishkan – Parshas Vayakhel details the actual construction of the entire Mishkan

Everyone Together – The parsha begins with Moshe gathering the nation to instruct them about laws of Shabbos – 35:1

Special Coverings – The Torah speaks about the making of "bigdei s'rad – the clothing of serving". Rashi explains that those were the special coverings used to cover the vessels of the Mishkan while they were being transported during their travels through the desert - 35:19

No fire – When Moshe gathered the nation to teach them about Shabbos, he related the prohibition of lighting a fire on Shabbos -35:3

Spinning yarn from goat hair – Women would spin goat hair for the Mishkan while it was still attached to the goat. This required tremendous skill – 35:26, see Rashi

Shvet Dan – The two main architects of the Mishkan were Bezalel of Yehuda and Ohalaiv of Dan. Yehuda was the most prominent of the tribes, while Dan was the last to travel. This showed that the Mishkan was a national endeavor – 35:34

Hollow Inside – The stones used for the Choshen were called Milu'im – filler stones. Those stones were used to fill the 'indentations' on the Choshen – 35:9 (see Rashi 25:7)

Accomplish your goals – Parsha Terumah detailed the plan of how to build the Mishkan while parshas Vayakhel details the actual building. Many people have many symbolic "parshas Terumah moments", great things they dream about and aspire to accomplish. The key and challenge of life is to transform them into symbolic "parshas Vayakhel moments" by actualizing those dreams and harnessing one's abilities.

'The Shalom Bayit Kugel

By Shoshannah Brombacher

A husband and wife came to Rabbi Israel of Koznitz (the "Koznitzer Maggid," 1737–1814). They'd had a big fight and wanted a divorce. "My wife," complained the man, "every week she makes for Shabbat a delicious kugel. I love that kugel! All week I work and shlep, just for that kugel! When I just think of that kugel, my mouth starts watering . . . "But what does this foolish woman do to me? She torments me! After I recite the kiddush, do I get the kugel? No-o-o-o. First she serves the gefilte fish. Then the soup. Then the chicken. And the potatoes. Then a couple of other dishes, and then I'm full, I can't possibly take one more bite. she brings in the kugel! Now shouldn't I divorce her?" And he said a lot more that ple normally don't say in front of a rabbi. The wife explained that in her parents' it was always done this way. She wouldn't budge. So the Koznitzer Maggid de- that from now on she should make two kugels. One to be eaten right after kiddush, one to serve after the fish and the soup & the chicken and the potatoes. The couple reconciled. From that day on, the Koznitzer Maggid always had two kugels at his bat table—one right after kiddush, and another one after the main course. They called it the Shalom Bayit Kugel ("harmony in the home kugel"). *Chabad.Org Magazine.*



Then peo- home cided and left, Shab-

THE PURIM CODE

1st-hand Testimony from Rabbi Yaakov-Mordechai Greenwald

Yerachmiel Tilles

Since the 1980's the phenomenon of Torah Codes has become both famous and controversial. I, personally, enjoyed the merit of having worked with Rabbi Michael-Dov Wessmandl, the Torah sage from Hungary known as the Father of Torah Codes. You should know that all his work was done in his head, without computers. He was truly a genius.

Once, in the 1950's, I visited him at His Mt. Kisco NY community in the month of Adar, a short time before Purim. He asked me, "Did I ever tell you how many letters there are in Megilat Esther?" No, I replied; I have no idea. Well, I know, he continued. I counted! There are 12,196 letters in it altogether. So? I inquired. What do we do with this information? Is there significance to this number? He smiled. Bring me a Chumash [Five Books of Moses in the original Hebrew], he said. I brought one to him, whereupon he told me: Starting from the first instance of the letter alef (the third letter in the first word of the Torah ed.), if you count an interval equal to the number of letters in Megilat Esther--12,196--you arrive at a letter samech. If you continue another 12,196 letters you get to a letter tof; and if you keep going for another 12,196 you land on a letter reish. And, of course, alef-samech-tof-reish spells Esther! Is this not amazing? It certainly is, I answered enthusiastically. And then I added with a grin, but is there a connection to Mordechai too? Otherwise, he'll feel bad. He looked crestfallen. I don't know. Yet. Try me again next year.

The next Adar I made sure to visit Rabbi Wessmandl again. What about Mordechai? I asked. I also found a hint to Mordechai, he announced. Our sages pointed out that there is a hint to Mordechai in the Torah, where the verse states, 'You shall take the finest fragrances: 'mor dror' [myrrh]. ['Mor dror' has the same first two syllables as 'Mordechai,' and its Aramaic translation by Onkeles, 'mira dichya,' has the same consonants

in the same order as 'Mordechai.' The verse is Exodus 30:23, which is in the Torah portion that in most years is read in the week in which Purim occurs. (Simi-

larly, in that same Talmudic passage the sages identified a hint to Esther in Deuteronomy 31:18 and to Haman in Genesis 3:11.) ed.] He continued: Now, if from the letter mem in mor dror in that verse you count forward the number of letters in the Megilah, you come to a reish. And if you keep counting successively 12,196 letters you will get a dalet and then a chof and then a yud spelling out Mordechai! This is truly even more amazing.

A number of years ago, a young Jewish woman appeared at our house. She was not observant, but had recently attended an introductory seminar about Judaism. She was a very intelligent and learned person, and her rapid-fire questions had given the rabbis a lot of difficulty. When the seminar ended, they recommended to her to visit me. My wife and I invited her to come one week-night for dinner and to stay over. After the meal we entered into a discussion, at her request. She asked all of her questions, and added that she does not believe that the Torah is from G-d, stating categorically that this is a concept impossible to accept or even grasp. I told her what Rabbi Weissmandl had showed me about the Esther and Mordechai intervals. She paid close, un-blinking attention. Afterwards she asked to be excused and retired to her room. The next morning she emerged red-eyed and exhausted looking. I asked her what was the matter. She said that she had been up nearly the entire night on the portable computer which she carried everywhere and had brought with her. Her field was mathematics and computer science, and she had determined to devise a program to calculate the possibility of such a thing occurring naturally. It took many

hours, and the inescapable conclusion she was forced to concede was that the odds were so astronomically huge against that it had to be considered impossible.

Many years after the above incidents, after the chupah ceremony at a wedding that I had been invited to, a woman I didn't recognize called out to me by name. Excuse me, I said to her, I don't know you. Who are you? I am 'Mordechai and Esther' was her surprising reply. I wanted you to see that I cover my hair. I have a husband who is very religious and studies in a Kollel [advanced yeshiva for married students], and we have children that attend yeshiva schools. I thought you would be pleased.

Translated and expanded by Yerachmiel Tilles from Ner I'Shulchan Shabbat #277, as shown to me by Avraham Feivish Stern yesterday on Shushan Purim 5770 in Jerusalem, at the outstanding Purim feast in the house of Yehuda and Shayna Tilles in the Old City of Jerusalem. Connections (2): Purim and the weekly Torah reading. Biographical note: Rabbi Chaim Michael Dov Wessmandl [1903 6 Kislev 1957] made extraordinary but ultimately unsuccessful efforts to save the Jews of Slovakia during the Holocaust. A survivor himself, he subsequently moved to USA and in 1946 founded the Nitra yeshiva in Somerville New Jersey, an attempt to inaugurate a Talmudic agricultural community. He subsequently moved the yeshiva to Mt. Kisco, NY, where it still exists and flourishes. Today he is best known for his pioneering work on Torah Codes in an era before computers.



TANYA SHIUR EVERY MONDAY NIGHT



RABBI SCHEINER GIVING A CHABURAH AT THE HOLLEL



TAKING STOCK OF TIK-TOK TORAH

“Raunchy TikTok Talmud Tidbits Spark... Heated Discourse”

This recent headline caught my attention (as it was designed to) and intensified a question that has been weighing on me:

The internet in general, and social media in particular, has catapulted Torah learning options in our time in ways we could never have envisioned. It is hard to imagine how we could have navigated Covid lockdowns without the benefit of technology to access Torah. Countless websites, apps, and platforms like Zoom enable us to learn individually or come together as a community and tap into Torah anytime, 24/6, in countless languages, on innumerable topics, and with opportunities geared towards every level.

I personally am a great believer in and beneficiary of using technology to teach and promote Torah. Long before Covid, I took advantage of social media to share articles, links to shiurim, and (hopefully) inspirational thoughts and ideas. When the pandemic struck, like many others we pivoted online. Streaming classes on YouTube continues to facilitate people to join from anywhere in the world to watch live or at any later time that is good for them.

And yet, with all the positive, there is a much more concerning side to technology and Torah, an unintended consequence of the ability to connect and share so easily, spontaneously, and often anonymously. Social media has certainly driven a culture of sharing and conversing meaningfully on Torah topics. But it has also generated a culture of people competing for cute, witty memes, gifs, and jokes, often invoking Torah themes and ideas. While many of these are creative and by and large harmless, they do not always reflect the sense of awe and reverence our Torah deserves. I have watched and wondered if people are being enriched and inspired, if the Torah itself been elevated as a result of this proliferation, or is our Torah being used as just another vehicle to entertain and to compete for attention and popularity.

While I think there is a healthy debate to be had about “Frum Twitter” and more generally some of the unintended consequences of communicating Torah in casual ways on casual platforms, I would hope all would agree that the TikTok posts referenced in the headline at the top of this article are not only beyond the pale, but they are downright offensive.

A self-proclaimed atheist has taken to studying Daf Yomi and producing short videos of her “Daf Reactions.” These reflections are designed to be provocative. The poster doesn’t hesitate to use profanity when crudely referring to our greatest sages, the ambassadors, and transmitters of our sacred Torah She’b’al Peh. Make no mistake, just because her posts are popular or her intentions may be sincere doesn’t mean they are appropriate; just because they have gone viral doesn’t mean they add value.

It is tempting to be excited or even proud that the Talmud and Daf Yomi are cool, they are popular, and that an unlikely source has found a way to promote and share it in a way that

speaks to the younger generations. Several in the Orthodox community have jumped on the bandwagon of praise and excitement. But I think that is a terrible mistake. When someone doesn’t just express doubt but openly rejects the existence of Hashem, uses profanity and vulgarity to talk about His holy gift to the Jewish people, it is not something positive, it is the definition of a desecration. It is an appropriation of the very text and truths that she rejects.

How could one simultaneously claim to love Hashem and somehow be excited by, promote, or celebrate Torah learning propagated by someone who denies He exists? To be clear, I write this not to attack the particular person but to challenge our Jewish social media culture that is the platform for such a phenomenon and the ease with which one can mindlessly and thoughtlessly get swept up in celebrating the very content that we should be finding deeply offensive and disturbing. (Though this should go without saying, I would be equally and unequivocally critical of a man using profanity when talking Torah or who rejects Hashem but claims to be sharing His Torah.) Put another way, my concern is less about the poster and her “Reactions,” but the overwhelmingly positive and supportive reaction to her “Reactions.”

The Torah is described as being given with trembling and fear. The Gemara (Berachos 22a) teaches: “It is written ‘You shall make them known to your children and children’s children,’ and following that it is written: ‘The day that you stood before the Lord your G-d at Chorev.’ Just as at Chorev there was dread and awe, trembling and fear, so too here, with respect to the study of Torah, it must be done with dread and awe, trembling and fear.”

Commenting on these words, Rav Soloveitchik (Chumash Mesoras Harav) writes:

Why should Torah study call for fear and dread? Isn’t Torah to be learned to gain insight and understanding? Isn’t the ultimate goal of Torah study to assimilate the Torah’s worldview into one’s personality? Why the need for awe, for trembling?

These emotions are appropriate because the study of Torah is a reenactment of the giving of the Torah, and the teacher is but a mouthpiece for the Giver. For this reason, both Torah and prayer are Avodah Shebalev. Both involve standing before G-d. Prayer—because man’s need-awareness is so acute that he cannot keep himself from addressing the King of Kings in prayer. Torah study—because G-d alone is our Teacher, the melamed Torah le’amo Yisrael.

The study of Torah constitutes continuous revelation. The purpose of reading the Torah aloud in the synagogue is not solely to teach the congregation, but also to arrange an encounter with G-d, as experienced by our ancestors at Mount Sinai. Every act of reading from the Torah is a new giving of the Torah, a revival of the wondrous stand at the foot of the flaming mountain. The reading of the Torah is a “staging” of the giving of the Torah and a renewal of the awesome, sublime experience. The revelational experience is reenacted whenever the Torah scroll is removed...

Torah is not simply an academic pursuit. It cannot be divorced from belief in Hashem. It is intrinsically connected with the experience of revelation, it is meant to inspire a sense of contact with the Divine. Prayer is us speaking to Hashem; learning Torah is Hashem speaking to us. Sharing Torah while

denying the existence of the author and authority of Torah is profaning and desecrating our sacred Torah.

Consider, in contrast, a ruling of the Rama (o.c. 48:1), Rav Moshe Isserlis, who teaches us the proper posture when learning Torah. He writes that to recall that the giving of the Torah was with people trembling, the custom is to shukel or sway when studying Torah. We are meant to bring the highest level of reverence and respect to the study of Torah, to invoke and emulate the awe and trembling from when it was first given. We must be mindful and demonstrate that learning or sharing Torah is not a casual exercise or experience.

Once, Rav Elyashiv zt"l had not yet reviewed shanayim mikrah v'echad targum, he hadn't completed his study of the parsha. When his grandson asked him what he was waiting for, he replied, "how could one review the parsha without wearing his jacket?" The grandson brought Rav Elyashiv his formal garment and only then did he return to reviewing the parsha.

I am not saying that we have to dress formally when studying or posting Torah, nor am I opposing the brilliant efforts of many people around the globe who make Torah approachable, relatable, and come alive for audiences who need an extra push or who are not instinctively drawn to it. On the contrary, modern technology, including graphics, videos, and all manner of multimedia, has added incalculable amounts of learning and value to the Torah world. But it is critical that no matter the forum or medium, we must at all times have respect, dignity and pride.

By design, it is hard to take a moment of reflection

THE REBBE RAYYATZ CARED TO THE LAST DETAIL

UFARATZTA

This letter was written a month after the Rebbe RaYYatz, the 6th Chabad Rebbe, arrived to America, in answer to a close Chassid and activist, writing to him in detail of the dire situation of Chasidim and families stuck in Europe.



Yud Nissan Tuv Shin - [1940]

Lakewood

In answer to your letter that you write that I should not be upset and you being apologetic for writing at length. On the contrary, you are fulfilling my wish, because anything pertaining to anyone from ana'sh or Chasidim interests me very much....

==== Igros Kodesh RaYYatz V5, P47.

before posting, liking or following on social media. But I encourage anyone engaging with Torah on technology to really consider as they scroll: is this content kosher and its messaging meaningful and inspiring, or is this just entertaining and amusing? Am I contributing to kavod HaTorah, elevating the respect and veneration of Torah, or G-d forbid dumbing it down? Am I posting to connect people to Torah, or promote myself? Am I contributing to making Torah a gimmick or shtick, or am I demonstrating the proper reverence for our most sacred authority?

Boca Raton visits Ohr Chaim

Rabbi Efreim Goldberg is the Morah D'asra of the Boca Raton Synagogue (BRS), a vibrant and growing shul with more than 800 families.

Rabbi Goldberg is featured weekly in the Oher Chaim BET and enjoys national acclaim.



Rabbi Goldberg and a number of select Bala Batim, make an annual pilgrimage to Makomos Torah where they meet with respected Rabbonim and bring the inspiration garnered back home with them,.

On a trip to the tri state area one of the stops was our very own Ohr Chaim. Although our 41 degree temperature was a cause for our celebration, it gave them a chance to break out their subarctic winter gear and join us for davening.

those in attendance.



Mr Gerber from Teaneck made a very inspirational personal presentation which captivated the attention and emotions of

HIGH ACHIEVERS

My wife beamed at me with pride and said, "Wow! I never thought our son would go that far!"

I said, "This catapult is amazing! Go get our daughter."

COTTON CANDY

So this old man is walking down the street in Brooklyn.

He sees a young boy sitting on the street in front of a candy shop, shoving sweets in his mouth as fast as possible.

The man walks up to the boy and says "You know son, it's really not healthy to eat all that candy."

The kid looks up at him and says, "You know my grandfather lived to be 97 years old."

The man replies "Oh and did he eat a lot of candy?" The kid looks at him and says "No, but he did mind his own business."

FOR CHOCOLATE LOVERS...

If you've got melted chocolate all over your hands, you're eating it too slowly.

Chocolate covered raisins, cherries, orange slices & strawberries all count as fruit, so eat as many as you want.

The problem How to get 2 pounds of chocolate home from the store in hot car. The solution Eat it in the parking lot.

Diet tip: Eat a chocolate bar before each

meal. It'll take the edge off your appetite and you'll eat less.

If you can't eat all your chocolate, it will keep in the freezer...But if you can't eat all your chocolate, what's wrong with you?

If calories are an issue, store your chocolate on top of the fridge. Calories are afraid of heights, and they will jump out of the chocolate to protect themselves.

If I eat equal amounts of dark chocolate and white chocolate, is that a balanced diet? Don't they actually counteract each other?

Money talks: Chocolate sings.

Chocolate has many preservatives. Preservatives make you look younger.

Q. Why is there no such organization as Chocolateholics Anonymous? A. Because no one wants to quit.

Put "eat chocolate" at the top of your list of things to do today. That way, at least you'll get one thing done.

HIGH EYE

My eye doctor told me this; I'm not making this up. He goes, You know you have one eye set a little bit higher than your other eye? No, I didn't know that. He goes, It's no big deal; it doesn't affect your vision or anything. I just thought you might want to be self-conscious for the rest of your life.

BUTLER

The Rabbi and his wife place an ad for a butler. Early the next morning a nicely dressed young man appears at their front door. The Rabbi asks him, "Can you fix breakfast by 7:00 a.m. every day?"

"Well ... I guess I can."

"And can you make the beds, dust the living room; do the dishes, cut the grass, and polish the silver also?"

"Gee, Sir, I just came by to see about getting married. But if it's going to be that much work, you can count me out!"

THE WAILING WALL

A journalist assigned to the Jerusalem bureau takes an apartment overlooking the Wailing Wall. Every day when she looks out, she sees an old Jewish man praying vigorously. So, the journalist goes down and introduces herself to the old man.

She asks, "You come every day to the wall. How long have you done that and what are you praying for?" The old man

replies, "I have come here to pray every day for 25 years. In

the morning I pray for world peace and then for the

brotherhood of man. I go home have a cup of tea and I come

back and pray for the eradication of illness and disease from the earth."

The journalist is amazed. "How does it make you feel to come here every day for 25 years and pray for these things?" she asks.

The old man looks at her sadly. "Like I'm talking to a wall."

HOME REMEDIES

1. If you are choking on an ice cube, don't panic. Simply pour a cup of boiling water down your throat and presto! The blockage will be almost instantly removed.

2. Clumsy? Avoid cutting yourself while slicing vegetables by getting someone else to hold them while you chop away.

3. A mouse trap, placed on top of your alarm clock, will prevent you from rolling over and going back to sleep when you hit the snooze button.

4. Everyone seems normal until you get to know them.

5. AND..... Sometimes we just need to remember what The Rules of Life really are: You need only two tools: WD-40 and duct tape. If it doesn't move and it should, use WD-40. If it moves and shouldn't, use the duct tape..



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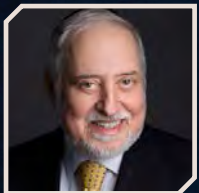
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RABBI NACHUM SCHEINER

ROSH KOLLEL

SHKALIM - A REQUIREMENT TO GIVE THE WHOLE THING AT ONE TIME

We previously discussed that there is a mitzvah in the Torah to give a machtzis hashekel in the times of the Beis Hamikdash, and that – according to the Ramban “the poor shall not give less” means a prohibition to give a smaller donation.

There is another way to explain the pasuk, based on the words of the Rambam in the beginning of Hilchos Shkalim, that one should give the entire donation of half-a-shekel all at one time and not in installments. The Kesef Mishna does not give any source for this ruling, but the Kiryas Sefer quotes this pasuk – the poor shall not give less – as a source. In other words, the Torah is not telling us not to give less than the required amount, because that is self understood. Rather, the Torah is giving a prohibition from giving in installments. The Chida concurs with this explanation of the pasuk.

According to this understanding, all the above questions are answered. As mentioned, there is no need for the Torah to tell us not to give less than the required amount, since one would not be doing the mitzvah properly, and we already warned not to detract from the mitzvah. Rather, the Torah is giving a different prohibition, not to give in installments, something we would not know otherwise.

The Maharit Algazi and the Chasam Sofer, however, argue and maintain that installments

are allowed. The Aruch also writes the same. The Maharit Algazi proves this from the mitzvah of pidyon habein, where the 5 coins can be given to the kohen in installments. The mitzvah of giving the machtzis heshekel should not be different. The Maharit Algazi and the Chasam Sofer add that it is still preferable to give it all at one time.

FROM WHAT AGE MUST ONE GIVE

Normally the mitzvos in the Torah are required to be done by all men over the age of 13, bar mitzvah. However, the mitzvah of machtzis hashekel may be different. This is because the Torah stipulates that it is a requirement on all those who are age 20 and older. This is the opinion of the Sefer Hachinuch, the Bartenura, and the Gra.

On the other hand, the Tosfos Yom Tov quotes other rishonim who rule that the regular age of 13 does apply. He explains that the age of 20 mentioned in the pasuk is not referring to this mitzvah of giving half a shekel for the korbanos every year, but to the donations for the adanim in the mishkan.

This is based on the words of Rashi, in the beginning of Parshas Ki Sisa, that there are 3 different “machtzis hashekel” mentioned there, corresponding to the 3 different times donations were made: 1) half a shekel for the adanim of the mishkan,

2) half a shekel for the korbanos in the mishkan, and the Beis Hamikdash, 3) general donations for the mishkan of any amounts. Since the age of 20 was only mentioned for the first one, when it comes to the donations for the korbanos we can assume that the regular age of 13 should apply.

So we have a machlokes if the mitzvah of machtzis hashekel for the korbanos of the Beis Hamikdash applies from the age of 13 or 20.

SUMMARY

The poor shall not give less – according to the Ramban this means a prohibition to give a smaller donation. According to the Rambam it may mean not to give the machtzis hashekel in installments.

There is a machlokes if the mitzvah begins from the age of 13 or 20.

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

KOLLEL BOKER
7:00-8:00am

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Friday - *Shuirim*
Beinyonei Dyoma and relevant topics

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8:15-9:45pm

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- HALACHA

Currently: הלכות יום טוב
הלכות חול המועד

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
8:15-9:00 *Thursday Nights*

ADDITIONAL LEARNING PROGRAMS:

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- *Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah*

~Night Kolloel~

COMMUNITY KOLLEL NEWS WEEK OF VAYAKHEL-SHKALIM

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?"

The Night Kolloel's chaburos continue. This past week was Reb Ben Tzion Hakohen Katz. He discussed someone who recited a brocha and then realized that the food is forbidden.

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, I gave a shiur on the topic: "Honoring A Kohen Part II, Which Kohanim are Exempted - are Levi'im Included?"

NEW SHIUR

In conjunction with Daf Yomi beginning Meseches Chagigah, on Tuesday Feb. 22, Rav Simcha

Bunim Berger, Shlit"ra 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.

Last Sunday morning, Rabbi Shea Stern's Daf Yomi shiur celebrated their siyum, at 9:45am, and started Meseches Chagiga, the last Mesechta in Seder Moed.

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 chavirim, with kugel and cholent. This past week the guest speaker was our very own Rabbi Coren.

KIRUV KROVIM

Kiruv Krovim Initiative is back once again, featuring Rabbi Binyamin Goldschmidt, who lectured both at night from 8:00-9:00pm, as well as before Musaf, in Tent Aleph. Friday evening's topic was: "Yeshivish communities and Modern Orthodox – what they can learn from each other – lessons from Moscow, Bnei Brak and Manhattan." At the Shabbos day lecture, the topic was: "The wandering emissaries – the untold story of the greatest and longest Jewish fundraisers."

Wishing you a Wonderful Shabbos,

RABBI NACHUM SCHEINER



LEARNING AT THE NIGHT KOLLEL

Rabbi Nachum Scheiner

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