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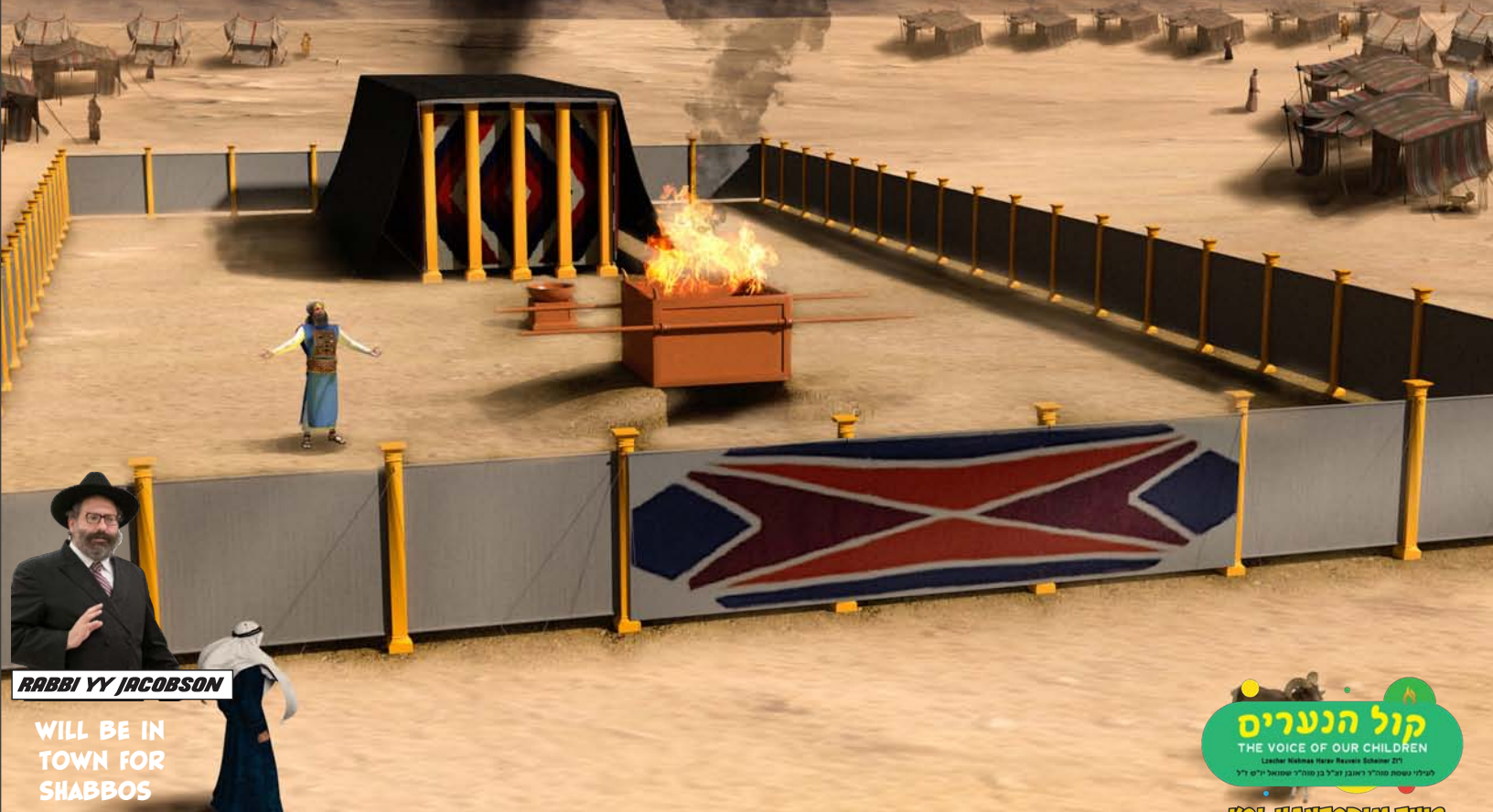
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OUR BELOVED RABBI  
SOKAVA REBBE

In my heart will build a Mishka to glorify His honor//  
In this Mishkan I shall [also] place an alter/  
to acknowledge His splendor / And [as for what fire  
I shall use] I will take to me the fire of the eternal  
light / [which is] the fire of the Akeidah /And as [for  
what] sacrifice will I bring / I will offer my soul, my  
own unique and distinctive soul

בלבבי משכן אבנה להדר  
כבודו, ובמשכן מזבח אשים  
לקרני הודו, ולנר תמיד אקה  
לי את אש העקידה, ולקרבן  
אקריב לו את נפשי, את  
נפשי היחידה.



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כי תשא	7:15	7:45	8:15	8:45	9:15
ויקהל	7:30	8:00	8:30	9:00	9:30
פקודי	7:35	8:05	8:35	9:05	9:35
ויקרא	7:40	8:10	8:40	9:10	9:40

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לע"נ הבחור יששכר דוב בעריש ז"ל בן ר' שלמה נ"ו

## THE POWER OF CARING

One day, when I was a freshman in high school, I saw a kid from my class walking home from school. His name was Levi. It looked like he was carrying all of his books, and I thought to myself, "Why would anyone bring home all his books on a Friday? He must really be a nerd."

I had quite a weekend, getting together with friends after shul and going out with them after Shabbos, so I shrugged my shoulders and went on. As I was walking, I saw a bunch of kids running toward him. They ran right up to him, knocking all his books out of his arms and tripping him so he landed in the dirt. His glasses went flying, and I saw them land in the grass about ten feet from him.

Then he looked up, and I saw this terrible sadness in his eyes. My heart went out to him. So, I jogged over to him as he crawled around looking for his glasses, and I saw tears in his eyes. As I handed him his glasses, I said, "Those guys are jerks. They really should get a life."

He looked at me and said, "Hey thanks!" There was a big smile on his face. It was one of those smiles that showed real gratitude. I helped him pick up his books, and asked him where he lived. As it turned out, he lived near me, so I asked him why I had never seen him in the neighborhood. He said he kept to himself and mostly stayed home. We talked all the way home, and I carried his books.

He turned out to be a pretty cool kid. I asked him if he wanted to get together with me and my friends on Shabbos. He said yes. We hung all weekend and the more I got to know Levi, the more I liked him, and my friends thought the same of him. Monday morning came, and there was Levi with the huge stack of books again. I stopped him and said, "Boy, you are gonna really build some serious muscles with this pile of books every day!"

He just laughed and handed me half the books. Over the next four years, Levi and I became best friends. When we were seniors we began to think about going to Israel with Levi deciding to stay home for a year while I would be going to OJ.

I knew that we would always be friends, that the miles would never be a problem. Levi was valedictorian of our class and I teased him all the time about being a nerd. He had to prepare a speech for graduation. I was so glad it wasn't me having to get up there and speak.

On Graduation Day, I saw Levi. He looked great. He was one of those guys that really found himself during high school. He had filled out and actually looked good in glasses. He no longer resembled that boy on the floor scrambling after his glasses

I could see that he was nervous about his speech. So, I smacked him on the back and said, "Hey, big guy, you'll be great!" He looked at me with one of those looks (the really grateful one), and smiled. "Thanks," he said.

As he started his speech, he cleared his throat, and began.

"Graduation is a time to thank those who helped you make it through those tough years. Your parents, your teachers, your siblings, ... but mostly your friends. I am here to tell all of you that being a friend to someone is the best gift you can give them. I am going to tell you a story!"

I just looked at my friend with disbelief as he told the story of the first day we met. He was at a low point and had no one to talk to about it. He had planned to do harm to himself over the weekend. He talked of how he had cleaned out his locker, so his Mom wouldn't have to do it later, and was carrying his stuff home. He looked hard at me and gave me a little smile.

"Thankfully, I was saved. My friend saved me from doing the unspeakable." I heard the gasp go through the crowd as this handsome, popular boy told us all about his weakest moment. I saw his Mom and Dad looking at me and smiling that same grateful smile. Not until that moment did I realize its depth.

We have many choices in life. Being a good friend is always the right choice. You never know how a small gesture on your part can turn someone's life around.



Rabbi Fried

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## PARASHOT TERUMA

We have reached the epic event of all of history The Medrash Tanchuma Siman #3 on the words ויקחו לי תרומה quotes a verse that said “I loved all of you, said Hashem.” The Medrash asked how or with what do you love us? The verse in Malachi said “and Esav I hate.” The Medrash continues with a story of the Roman Emperor by the name of Tornosrofas who asked Rabbi Akiva a question, why is it that Hashem hates us so much? As it is written in the verse in Malachi “and Esav I hate.”

Rabbi Akiva responded, “Tomorrow I will answer you”. The next day Tornosrofas said to Rabbi Akiva in a very mocking way, “what did you dream of last night that you wish to share with me?” Meaning to say, in the night your soul ascended to the heavenly court and they shared with you some insights. What was it? He asked with scorn.

Rabbi Akiva replied, “I had a dream and in my dream there were two dogs.

One was named was Rofas and the other was Rofina”. Tornosrofas exploded, “you called your dogs in the name of me and my wife??!!” He demanded that Rabbi Akiva be put to death!!

Rabbi Akiva responded, “What is the difference between you and the two dogs? You eat and they eat, you drink and they drink. You procreate and so do they, you will die and so will they. Why are you so angry that I name the dogs after you??!!”

Hashem is the creator of the universe and all of the cosmos every aspect of everything came from him. He has the ability to bestow life or cause death. You take a little stick or stone and proclaim it to be the creator of the world and you wonder why He hates you?

I am pretty sure everyone is impressed with Rabbi Akiva’s courage. When you are right with Hashem you don’t really care what the powers to be have to say.

There are a few questions though,

that need clarity. Firstly you don’t prove love to a person by saying I hate your enemy. This may be an expression of loyalty but not love. Love is directed to the recipient of the love and not to those he doesn’t love. So how is saying I hate Esav an expression of love for Bnei Yisrael?

Secondly is this any way to speak to a king? Is this a lesson in how to be politically correct? Why did Rabbi Akiva get the kings wife involved by naming a dog after her? How did this help him? From all the animals in the world, why did Rabbi Akiva specifically choose to compare them to a dog? After the insult why did Tornasrofas allow Rabbi Akiva to continue speaking instead of killing him immediately? After he allows him to continue speaking why does Rabbi Akiva continue to insult him further?

Ponder these questions and let me know what you think

NEW MINYANIM ADDED:

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

## SHABBOS ZMANIM

CANDLE LIGHTING	4:58 <sup>PM</sup>
MINCHA <sup>18 TENT</sup>	5:08 <sup>PM</sup>
MINCHA <sup>BAIS CHABAD</sup>	5:08 <sup>PM</sup>
SHKIYA	5:16 <sup>PM</sup>
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	6:23 <sup>AM</sup>
SHACHRIS <sup>ASHKENAZ 18 MAIN</sup>	8:00 <sup>AM</sup>
SHACHRIS - YOUTH <sup>18 UPSTAIRS</sup>	9:30 <sup>AM</sup>
SHACHRIS MAIN MINYAN <sup>18 TENT</sup>	9:15 <sup>AM</sup>
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00 <sup>AM</sup>
NEW SHACHRIS <sup>18 MAIN</sup>	NEW 10:15 <sup>AM</sup>
MINCHA	1:45 <sup>PM</sup>
PIRCHEI	2:00 <sup>PM</sup>
MINCHA <sup>SHALOSH SEUDOS</sup>	4:55 <sup>PM</sup>
SHKIYA	5:18 <sup>PM</sup>
MARRIV	5:58 <sup>PM</sup> <sup>18 TENT</sup> , 6:03 <sup>PM</sup>

## WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:41 M 6:40 T 6:39 W 6:37 T 6:36 F 6:35

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MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 4:03 M 4:04 T 4:05 W 4:06 T 4:07

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MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 5:07 M 5:09 T 5:10 W 5:11 T 5:12

**FEB.06 – FEBRUARY 11**

NEITZ IS 7:01 – 6:55  
PELAG IS 4:15 – 4:19  
SHKIA IS – 5:19 – 5:24  
MAGEN AVRAHAM  
9:00 AM - 8:57  
GRA- BAAL HATANYA  
9:36 AM - 9:33

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**EPHRAIM YUROWITZ**  
Tzvi Blech : Gabbai Sheini



Winter  
2021/22



תשפ"ב

## WEEKDAY MINYANIM

### 18 מנחה ↓

1:30
1:45
2:00
2:15
2:30
2:45
3:00
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4:00
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4:30
4:45
5:00
5:15
5:30
5:45
6:00

↑ Upstairs  
↓ Main Floor

### מעריב

At 17:15 *
At later 17:30 *
At שקיעה **
10 MIN. אחרון אגודת
30 MIN. אחרון אגודת
40 MIN. אחרון אגודת
50 MIN. אחרון אגודת
60 MIN. אחרון אגודת
72 MIN. אחרון אגודת
7:30
7:45
8:00
8:15
8:30
8:45
9:00
9:15
9:30
9:45

### מנחה ומעריב

12 MIN. אחרון אגודת	Tent A
12 MIN. אחרון אגודת	Tent B
12 MIN. אחרון אגודת	Tent K
AT שקיעה	Tent 1
10 MIN. אחרון אגודת	20 ↑
20 MIN. אחרון אגודת	Tent A
30 MIN. אחרון אגודת	Tent B
40 MIN. אחרון אגודת	20 ↑
50 MIN. אחרון אגודת	Tent A
60 MIN. אחרון אגודת	Tent B

10:00
10:15
10:30
10:45
11:00
11:15
11:30
11:45
12:00am
12:15
12:30
12:45

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

## BLUEBERRY HILL ZMANIM

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

MINCHA **3:55** PLAG **4:14**



# PARSHAS TERUMA

There is a powerful message in the Midrash that has also become a fundamental ideal in the world of Chasidus especially when it comes to "Chanda" (A special type of moving prayer.) This subject is also mentioned in Nefesh Hachayim and we will try connect it to the lessons we learned this week with regard to my brother רייזל סינה הירץ בן נפתלי who is in Hadassah Hospital on Har hatzofim learning how to walk again [and he should have a רפואה שלימה מהרה.]

Let's begin with the Midrash. The Pasuk says that Hashem commanded Bnai Yisrael to build a dwelling for him down here on earth. The Midrash explains that נתאוה הקב"ה להיות לו דירה בתחתונים is literally translated as 'Hashem desired to have a dwelling in the lower realms.' What exactly does this mean? It is also strange that the Gemara in Sukka tells us that the Shechina never went lower than ten tefachim yet we find that there are indeed times that even below ten the Shechina found its way in. What exactly is the message that we can glean from this?

Before delving into the answers to these queries, I would like to share a teaching from the Baal Shem Tov. Two words, both spelled with a silent alef at the end, together provide us with an insightful message. טמא and טחא both denote a detachment from Hashem. The first one is what we call in English contaminated and the second one is a sinner. Both of these terms represents a spiritual disconnect and both end with a silent alef. What does the silent Alef signify? Alef represents אלוהים של עולם –i.e. Hashem himself and the idea conveyed here is that even when a person thinks that he is overlooked spiritually either due to spiritual contamination or because he was way off the mark (which is the literal translation of טחא) a person must know that Hashem is with him. In a way, this is hinting to us that even the sin itself cannot be actualized without the hand of Hashem.

Of course, Hashem does not want any one of us to make a mistake. However, on a deeper level, as the Ishbetzer Rebbe explains, in the aftermath of sin and impurity there is a certain positive result. This is similar to what Chazal say in Maseches Eruvin on the Passuk המכשלה הזאת תחת ידך אין אדם ללמד הלכה אלא אדם לא ידע בה. The simple translation of this is that one doesn't learn Halacha unless he stumbles with it. Again, this doesn't permit a person to purposely err. However, it does send us an extremely important message: even when we do fall, this does not happen by accident; it is all part of the overall plan to help us grow in our connection to Hashem. Hashem's presence is with us when we fall as well as when we stand up again.

To better understand our mission and the desire of Hashem to dwell in the lower realms, let's review the basics. Hashem is infinite; he doesn't need anything. He is the essence of good and as such He wants to bestow good on others. Hence He created us as a receptacle for the supreme good. In order to be worthy

of this ultimate goodness, our Neshama must come down to our earthly essence and raise it to become as spiritual as possible. Part of this mission is to elevate the rest of the physical world to a pristine level of spirituality by fusing Hashem's presence into every part of creation. We call this Elokus or Godliness.

Let's speak about my dear brother Naftali. Erev Chanuka as he was crossing at the zebra crossing a bus ran into him and knocked him down injuring him seriously. For two weeks he was in Intensive Care and we were worried for his life. BH with Hashem's miracles by the end of Chanuka, he was coming back to life. It took a while to regain even his clarity and awareness of himself and the new reality that he would have to deal with. The doctors put together his legs with screws and other metal objects and his current challenge is to learn how to stand and walk again. According to the doctors there is a long path ahead however ישועות עין השם כהרף עין and BH we have so many people davening and doing mitzvos in his name that we hope for a quick רפואה שלימה. In the meantime when I came to Israel to visit this week and saw up close what Naftali still has to deal with it inspired me to remind the daily video listeners to appreciate the gifts that we may naturally take for granted. The ability to stand up from the bed in the morning or the ability to walk in the streets. The ability to take care of one's bodily needs without the need for any connecting tubes.

Bringing Hashem into the lower realms includes every aspect of one's life even-- and maybe especially the act of going to the bathroom. This is perhaps why the Bracha of Asher Yatzar which



is said after alleviating oneself of the wastes in our body, mentions something very unusual-- the Hashem's throne and glory. Perhaps one of the greatest fulfillments of נתאוה להיות לו דירה בתחתונים is the miraculous way our bodily systems function.

Perhaps this month which is the month of Simcha (see last week "the Adar Challenge") is a daily reminder for us to really appreciate every aspect of our life and how every part of the lower realms of this world provides

us with another amazing opportunity to bring Hashem into the picture and to reveal His presence to us. We are reminded daily of the wonderful world He created for us, the Jewish people, who have been given the mission to bring out the sparks of divinity in every part of the world and especially within ourselves and the rest of humanity.

Shabbat Shalom

<p><b>Rabbi Aaron Lankry</b> Marah D'asra 305-332-3311   alankry@yahoo.com</p>	<p><b>Rabbi Daniel Coren</b> דוב"ג - מנוד שייעור 914-645-4199   rabbidac@gmail.com</p>	<p><b>Rabbi Nachum Scheiner</b> Rabbinic Coordinator, Rosh Kollel, Kollel Boker &amp; Night Kollel 845-372-6618   rabbisheiner@18forshay.com</p>	<p><b>Uri Follman</b> Manager 845 587 3462   manager@18forshay.com</p>
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## THE ID, THE YID, AND THE SUPER-EGO

### THE THREE LAYERS OF SELF

#### The Jew and the General

A Jew ends up sleeping in the same cabin as a Russian General of the Czar's army. He tells the conductor to wake him up at 4:00 a.m. so he can get off at his stop. He is awakened at the proper time, yet due to the darkness he mistakenly puts on the cloth of the general instead of his own.

When he arrives home, his wife asks him if everything is all right with him. When he takes a look in the mirror and sees that he is wearing the general's uniform, he tells his wife, "It seems like the conductor woke up the general instead of me."

#### Three Arks

The holiest article in the Tabernacle that the Jewish people constructed in the desert was the Ark, which housed the Tablets of the Ten Commandments. In this week's portion (Terumah), the Torah commands the Ark to be made of acacia wood and to be covered within and without with gold.

To fulfill this stipulation the Jews made three boxes, tucked into each other. The larger visible box was made of pure gold. Inside it, they placed a box of acacia wood. Then a second golden box was made and it was put inside the wooden one. Thus, the middle wooden box was covered with gold inside and out.

But why did they need to build three arks in order to fulfill this condition? Why could they not build one ark of wood and plate it inside and out with gold?

#### Three Layers of the Soul

Gold is an inanimate metal, while wood belongs to the botanic world of growth and development. On the other hand, wood has nothing of the brilliant glitter and splendor of gold. And while wood may be developed into a magnificent structure, it can also -- unlike gold -- deteriorate and rot.

Kabbalah and Chassidism teach that the psychological structure of every human being consists of three strata, one beneath the other: The deepest, often invisible, stratum is the quint-essential level of the soul that may be unknown even to man himself. Then there is the conscious personality -- including all of our feelings, moods, instincts and desires. Finally, there is the layer of behavior -- the active thoughts, words and deeds we express and carry out during our daily encounters and interactions.

The three arks that the Jewish people constructed three millennia ago in the Sinai desert represented these three dimensions of the human structure. The most inner ark, made of pure gold and tucked inside the other two arks, reflected the most inner dimension of the soul, which can be defined as "pure gold." This is the Divine, spiritual essence of our identity, displaying a brilliant luster of sacredness, integrity and love.

Just as gold coming from the inorganic world is not subject to real change, so too the golden essence of the human soul cannot be altered. No matter how much we were abused or we abused ourselves -- the core of our consciousness remains a piece of gold.

The middle ark made of wood reflected the more visible conscious personality of the human soul. Just like wood, our feelings and attitudes go through many changes during our lives. We may develop and refine our "wooden" character so that it becomes exquisite and beautiful, or our personality may grow rotten and putrid.

Our "wooden" self usually vacillates between extremes. At

times we may feel idealistic, virtuous and spiritual, but at other times we find ourselves consumed by bleak emotions, negative cravings and dark ambitions. We just feel rotten and decayed inside.

Finally, the third and outer ark, conspicuous for all to see, was made of pure gold. This reflected the Torah's blueprint for the most external stratum of the human structure -- man's behavior.

Though we may feel our personalities to be torn inside and harboring within them dark and gloomy demons, we ought never allow ourselves to succumb to these forces and grant them permission to dictate our behavior. We need to remember always that even while our conscious moods may gravitate toward decadence, our essence remains pure gold.

This is Judaism's fundamental code of human behavior. Even while you feel selfish, unholy and obnoxious inside, your behavior -- what you do, how you talk and how you think -- ought to reflect the beauty and splendor of your innate G-dliness and holiness.

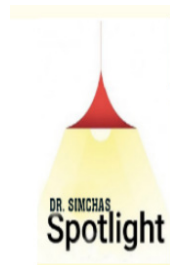
#### The Gift of the Tanya

This was one of the primary contributions of Rabbi Schneur Zalman of Liadi in his classical Chassidic work, the Tanya (published 1796 in Russia). Generally speaking, the writings of ethical Judaism before the Tanya differentiated between the Tzaddik (the righteous man) whose heart and deeds were perfectly pure and holy vs. the Rasha (the sinful man) whose heart and deeds were blemished and wicked. Many people, of course, were situated somewhere in the middle of the two extremes, always feeling unfulfilled because they fell short of reaching the state of the ideal human being -- the spiritually perfected Tzaddik.

In the Tanya, Rabbi Schneur Zalman placed as his ideal human being a new spiritual model whom he called "the Benoni," or "the possible man." The Benoni is a man whose inner character often resembles that of the Rasha, consisting of the good/evil dichotomy that is the original natural state of every human. But the Benoni's behavior is as flawless as the Tzaddik's.

Rabbi Schneur Zalman taught that there is no need, nor is it even a possibility for most people, to have all of their three "arks" turned into pure gold. It is not tragic if our middle "ark" forever remains torn and dichotomized. Yet, notwithstanding this eternal dichotomy, our behavior, our active thoughts, words and deeds, ought always to reflect our innate G-dliness and spirituality. G-d did not desire holy people doing holy things; He desired unholy people doing holy things.

Do not make the error of the Jew sleeping on the train. Do not confuse who you are with what you are wearing. It is a sad error to allow yourself to be defined by your external rotten mood in lieu of your inner golden self.



## DR. SIMCHA

Wow time sure does fly. Great ! Closer to MOSHIACH !

Shabbos is here , YES !

Look at

פרק כה' פסוק ח' = ועשו לי מקדש ושכנתי בתוכם

The last letters of these words add up to 366 !

366 = 13 = אחד + 353 = שמחה

Simcha with HASHEM is IT !

Let's make our houses into a בית המקדש מעט .



# GAN HATORAH

Rabbi Yakov Yosef Schechter

## Be A MAN

### PARSHAS MISHPATIM

**25:2** "דבר אל בני ישראל ויקחו לי תרומה, מאת כל איש אשר ידבנו לבו תקחו את תרומתי"

"Speak to B'nei Yisroel and let them take for Me a portion, from every man whose heart motivates him you shall take My portion." Why does the Posuk say, "מאת כל איש" – from every man – when it could have just said, "מכל אשר ידבנו לבו" – from all whose heart motivates him?

Being that the beginning of the Posuk says, "ויקחו לי תרומה" – why does it need to repeat at the end of the Posuk, "תקחו את תרומתי"? Additionally, why does the Posuk end with, "תרומתי" – "My Terumah," instead of just using the same Loshon as the beginning of the Posuk, "תרומה"? There was a story with a wealthy, magnanimous individual who would never turn away a Gabbai Tzedakah or poor person empty handed. More than that, he always gave generously and graciously. Prior to giving Tzedakah, while the money was in his hands, his lips would always move and he would say something very quietly. The only word that could be heard would be the last word – the word, "לכל" after which point he would give the money. Many tried to decipher what he was saying every time he gave Tzedakah, but could not. One day, there was a visitor to this town who had an amazing power of hearing. People in the town asked him to go ask for Tzedakah from this wealthy individual, and he should listen to the words that the man says prior to giving the Tzedakah, and so he did. Being that this man had an amazing power of hearing, he was able to hear what the wealthy man said prior to giving Tzedakah – and what the man said was (Divrei Hayomim 1:29:11,12) "לך די הגדלה והגבורה והתפארת והנצח וההודו כי כל בשמים ובארץ, לך די הממלכה והמתנשא לכל לראש. והעשר והכבוד מלפניך ואתה מושל בכל ובידך כח וגבורה ובידך לגדל ולחזק לכל" – "Yours, Hashem, is the greatness, the strength, the splendor, the triumph, and the glory, even everything in heaven and earth. Yours, Hashem, is the kingdom, and the sovereignty over every leader. Wealth and honor come from You and You rule everything – in Your hand is power and strength and it is in Your Hand to make anyone great or strong." When he got to the last word he raised his voice and said, "לכל." The visitor who received the Tzedakah said in a raised voice, "ועתה" (which is the next word in the Navi after "לכל." The wealthy man was shocked and befuddled for he realized that this person had figured out what he was saying. He was despondent that his secret was revealed. The visitor told him that he should not be sad, rather he should be overjoyed that it is now known what he always said. This way, those who give Tzedakah will learn a great Mussar from the way he gave Tzedakah, and perhaps they too will do this wonderful custom.

"תרומה" is from a Loshon of, "התרוממות" – exaltedness, for at the time one gives Terumah, he is elevated and glorifying the Honor of Hakodosh Boruch Hu. This wealthy individual was saying these holy words, and was admitting with his mouth that the charity money was not his, rather it was really Hakodosh Boruch Hu's, and He was just giving it to this wealthy man to give to others. This is what Dovid Hamelech said when setting aside his donation for the building of the Bais Hamikdash, Divrei Hayomim 1:29:14 "כי ממך הכל, ומידך נתנו לך" – "For everything is from You, and from Your hand we have given to You." Why does the Posuk say, "מאת כל איש אשר ידבנו לבו" instead of saying, "מאיש אשר ידבנו לבו"? There are times that one gives Tzedakah, and due to his giving it, he becomes honored in the eyes of others, and his heart may become somewhat arrogant. If one gives Tzedakah on condition that his son live, or that Hakodosh Boruch Hu be good to him, although Chazal say that one is allowed to give in this manner, nonetheless, he is seeking to have benefit from this giving. In these cases, where the person is having a benefit from his giving, he is a משפיע (giver and receiver) – his giving the Tzedakah makes him a משפיע, while the benefit he is receiving from his giving makes him into a נשפיע. While when one gives for completely altruistic reasons and believes that it is really Hakodosh Boruch Hu's money, then he is only a משפיע. Every נשפיע is called an "איש", while every משפיע is called an "אשה". Thus, one who gives without seeking any goodness in return, is a complete איש, without any mixture of אשה. The Posuk is telling us here the optimal way to give Terumah and Tzedakah, "מאת כל איש" a person should give like a complete איש, like the wealthy man who praised and thanked Hakodosh Boruch Hu for all is really His. (ברכת הר"ח)

When one first begins to give Tzedakah, he may believe and understand that it is really Hakodosh Boruch Hu's money that he is giving. Being that it is not his money, there is nothing that he seeks in return for it – rather his goal is to be a "man" – a complete giver without seeking anything in return. By giving Tzedakah in the proper manner, one can bring forth the Shem Hashem into this world. Hakodosh Boruch Hu commands Moshe to repeat this important message to Klal Yisroel, that they must know that the money is not really theirs. After a while, when a person continues to give money and is Zoche to have money to give to Tzedakah, he begins to believe on some level that the money is his, and that he is giving of himself when he gives that Tzedakah. One must make a concerted effort to ensure that he not fall into the trap of believing that it is his money, and not giving as a "man" but as a mixture of some sort, with receiving something in return, be it something tangible or intangible, such as Kovod. May we be Zoche to always be on the giving side as a "man."

RABBI  
BENTZION SNEH



ADAPTED FOR ENGLISH FROM  
THE WRITING OF RABBI SNEH

### WHAT COMES AROUND GOES AROUND

ויקחו לי תרומה...When Hashem commands us to make a donation to the building fund of the tabernacle in the desert, He uses the term Veyikchu - meaning "to take", rather than Veyitnu- "to give" a contribution.

The commentaries go to town with this switching of phrases.

What is meant by all this give and take?

Some learn the lesson simply..

The Good L-rd owns everything, so even that which we think we are giving, is really only taking (from Hashems inventory).

But let's delve deeper into this change of phrases.

The reality is, what we give to others always comes back to us- hence giving is really taking!

The story is told of a prisoner who, confined to a solitary cell, was seized with a desire to have a cigarette when he saw the guard smoking one evening.

He shouted out to the guard in an attempt to secure a smoke. But to no avail, the guard paid little attention. Rattling the bars- he made a loud ruckus, but still nothing.

Suddenly he thought of an idea.

"If you do not give me the rest of your pack I will hit my head against the walls of my cell until I hurt myself. The other guards will come and I will say that you injured me!

Of course they will not believe me over you- but think of all the trouble this incident will cause you. All the lengthy internal investigations and the smear on your record. I ask you...is it worth it?"

Reluctantly, the guard handed over his last 10 cigarettes to the prisoner.

Many years later, this same guard was stuck on the side of a highway late at night. Every once and while a car would pass but no one pulled over to help him.

Finally a small car with a broken muffler, noisily grounded to a halt next to him. The driver got out, took a look at the stranded man and decided not to help him.

"I will never help someone like you!", he said

"Wait a minute, the prison guard said- your voice sounds familiar." It was his prisoner from solitary confinement, many years ago!

"Don't leave me here..it's late at night, I will never get anyone to help me on this road- do you

recall how I gave you those cigarettes, when you needed them?"

"You did not help me, the prisoner replied, "you helped yourself!"

The guard looked down, his former prisoner was right...he gave them only to save himself from trouble.

"I will help you, though, despite the fact that you did not act altruistically, and gave the cigarettes to me only to help yourself!"

This is the message of the words in our parsha- giving is really taking- but intentions matter.

When our ancestors "gave" to the Mishkan, when they donated their possessions, they were in essence helping themselves, by bringing the Shechina and all its inherent blessings down to this world.

When we observe the Torah, we benefit greatly but it all depends on how much passion we have for the mitzvos we keep.

If we rush through a mitzvah, making it seem like a burden to us.. then we are like the prison guard..doing the mitzvah only because we are afraid of what might happen to us, if we don't.

We must ask ourselves this question-

What drives our actions? Do we have an overwhelming desire to come closer to our Creator through the mitzvos we do, or are we just fulfilling our obligations, mitzvos anashim melumadim... in an unthinking, unemotional, rote way, day in and day out? Perhaps even driven only by thoughts of heavenly punishment?

To observe in this manner is significant, but is it the type of observance that we want for ourselves, for our children?

When we serve Hashem with passion, joy and meaning, we get back so much more than just a reward for each mitzvah- we bring endless blessing upon ourselves and upon the world.

The word Terumah, means not only a gift, a donation, it also has in it the root word "rom" - to raise.

The mitzvos are a gift from Above - if done properly, with passion and inner joy, they will not only raise the meaning of our lives to new levels, but will enhance Hashems "name" - by bringing a Kiddush Hashem to this world.

Have a wonderful Shabbos!

# PARSHAS TERUMAH

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



Rabbi Dani Staum

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## Keys To Parshas Terumah

**The Magnanimous Heart – Donations to the Mishkan were accepted from those whose “heart motivates him” – 25:2**

**Crown Wealth – The Shulchan (Table) in the Mishkan symbolized wealth. The crown on the Shulchan symbolized the crown of wealth – 25:24, Rashi**

**Testimony – The testimony was placed inside the Aron. Rashi says that refers to the Torah which serves as testimony that Hashem commanded us to perform mitzvos – 25:16**

**Birds with wings spread – The Keruvim atop the Aron faced each other, and their wings were spread out – 25:20**

**Gold Flower & Gold cup – The Menorah had beautiful designs that were part of its structure, including golden flowers and golden cups - 25:33**

**Three boxes, one within the other – The Aron was actually composed of three boxes one within the other. The outer and inner box were pure gold, while the middle box was made from wood – 25:11 – See Rashi**

**Strands of different colors – The Mishkan (the coverings of the entire structure) were composed of linen and three colors of wool. Six strands of each type were spun into a single thread, and then four threads, one of each material, were twisted together, for a total of twenty-four strands – 26:1 – see Rashi**

**Four Corners – The Mizbeich had four protruding corners on top 27:2**

**Tenon fitting into a Mortise – The kerashim, boards surrounding the Mishkan had two prong-like protrusions on the bottom, that fit into silver sockets – 26:17-19**

**I just don't understand – Moshe didn't understand how he could create the Menorah with all its intricate designs hammered out of one piece of gold. In the end, Hashem instructed Moshe to cast the piece of gold into the fire and the Menorah emerged - Rashi, 25:31**

**Copper – The outer Mizbeich was constructed out of wood but was completely coated with copper. In fact, one of its names was the Mizbeich Hanechoshes – the Copper Mizbeich– 27:2**

## How to Jump to The Top of the List

Rabbi Duvi Bensoussan told a story about a Ben Torah that was rewarded for his learning.

About ten years ago, there was a 17-year-old boy from Israel who was extremely dedicated to his learning in kollel. He lived and breathed Torah. One day, he wasn't feeling well, so he went home to his mother, who knew he wouldn't have left the kollel in the middle of the day if it wasn't urgent. She drove him to the hospital, where they did extensive tests and learned that the boy was in desperate need of a kidney- and not just a regular kidney, but a kidney suited for a teenager.

They told him to go to Belgium, the kidney transplant capital of the world, but warned him that Belgium had a law that priority will be given to European citizens for kidney transplants, ahead of citizens from other countries. If no one on the European list qualified to receive a transplant, due to blood type, location, or some other reason, then they would look at the list of citizens from other countries.

The boy went to his Rosh Yeshiva to ask what he should do, if he should risk going to Belgium knowing he may never receive a kidney. The rabbi looked at his beloved and prized student and said, “Your life revolves around Torah, and Hashem will make the world revolve around you. Go to Belgium. Hashem will give you the perfect kidney.”

The boy flew to Belgium with his father and arrived at the hotel near the hospital to wait for kidney that matched. He was told there were hundreds of European citizens that were on their list, and they would be obligated to go through the entire list of names before reaching his, should a kidney become available. He went to the Belgium kollel to resume his learning.

The next day, an incredible miracle occurred. Huge plumes of volcanic ash coming from an Icelandic volcano floated into the air, and every single European flight was grounded. No one was able to fly in all of Europe! It was chaos. Some kidneys became available for donation, & the hospital began calling the people on the European citizen list to find a match. They called number after number, name after name. No one could fly in to receive the transplant! They finally called this young kollel boy and informed him there was a perfect kidney waiting for him, but he would have to be in town within 24 hours. He went straight from the Belgian kollel to the hospital. The kidney took really well, & this boy's life was saved!! *Jack E. Rahmey based on the teachings of Rabbi Amram Sananes*





**AN EXTRAORDINARY INSIGHT BY RAV CHAIM SHMUELEVITZ INTO WHY DOVID HAMELECH COULDN'T BUILD THE BAIS HAMIKDASH.**

As we prepare for Shabbos Parshas Terumah. Let me begin with a Nach topic. This week we build the Mishkan. Shlomo Hamelech built the Bais Hamikdash. Dovid Hamelech was unable to build the Bais Hamikdash because he fought many wars. In the Sichos Mussar of Parshas Terumah he gives a tremendous insight, an extraordinarily new insight into the Kavana of the Ribbono Shel Olam in not allowing Dovid Hamelech to build the Bais Hamikdash. He begins by pointing out that (ויקחו לי תרומה), that the very first words about building the Bais Hamikdash is that it has to be Li Lishmi. V'asu Li Mikdash. Everything has to be done Lishma. After all, this is the Bais Hamikdash, this is The place.

We find in Melachim I 5:16 (וישלח שלמה, אל-חירם לאמר). That Shlomo sent a message to Chiram saying (אתה ידעת את-דוד) אבי, כי לא לכל לבנות בית לשם ירוך (אלריו, מפני המלחמה, אשר סבבה). That Dovid can't build a Bais Hamikdash because of the wars that he was involved in. Now he can't mean that he was too busy, because we certainly know that Dovid Hamelech requested to build the Bais Hamikdash after the wars were done. So it needs a little bit of an explanation what does it mean because of the wars?

The typical understanding of because of the wars is that the wars were Mitzvos and why would that prevent it? We find in Divrei Hayamim I 22:8 (יהי) (עלי דבר-ירוך, לאמר) Hashem spoke to Dovid saying, (דם) לרב שפכת, ומלחמות גדלות עשית: (לא-תבנה בית, לשמי

spilled much blood and fought many battles. You will not build a Bayis Lishmi. It seems to be saying clearly that the reason is because he fought Milchamos. The conventional understanding that Dovid Hamelech fought Milchamos is Midas Hadin and Shlomo Hamelech with Midas Harachamim, he would build the Bais Hamikdash.

Rav Chaim Shmuelevitz suggests something totally different. The Bais Hamikdash has to be built Li Lishmi. Dovid Hamelech was busy with wars for the majority of the time of his kingdom, his conquering. Dovid Hamelech stretched the boundaries of Eretz Yisrael as far as they have ever gone. That is a Chisaron in Lishmi. Because it would have to have been that when Dovid Hamelech will build the Bais Hamikdash that he would see it as a place where Yidden could come and Daven for Hatzlacha in their wars. For Hatzlacha in the battles that they fought.

After all, it pained Dovid Hamelech anytime that a Yid died in a battle. It is a Chisaron in Lishma. To build a Bais Hamikdash because you would be able to ask for things, that is something wrong. It fits beautifully into the Posuk. It says (דם לרב שפכת, ומלחמות גדלות עשית:). You will be unable to build a Bais Hamikdash Lishmi. That is totally Lishma. There is something missing in the Lishma of your building of the Bais Hamikdash. You were so involved in the needs of Klal Yisrael that certainly you will build it for that reason.

That also fits well into the Posuk that I quoted earlier from Melachim I 5:16 where Shlomo says to Chiram (כי לא לכל לבנות בית לשם ירוך אלריו). It doesn't say (בית) L'Hashem Elohav, it says L'sheim. It was missing in the Lishma. So that Shlomo Hamelech had an extraordinary insight into the reason that his father was not allowed to build the Bais Hamikdash.

Says Rav Chaim Shmuelevitz that with this it is answered in Melachim I 5:21 where the Posuk says (ויהי כשמע חירם, את-דברי שלמה). And it was when Chiram heard the words of Shlomo, (ישמח מאד; ויאמר, ברוך ירוך היום, אשר נתן לדוד בן) (הכם) and he rejoiced, Boruch Hashem that He gave Dovid a wise son. A wise son? What did he do? He said my father can't build so I'm going to build. Why is that a wise son? He understood the depth of why you can't build the Bais Hamikdash because you fought wars. Wars? It is a Mitzvah to fight wars. Because you fought wars, and therefore, the needs of Klal Yisrael at war time was foremost on your mind so it is a Chisaron in the Lishma. What a beautiful extraordinary insight by Rav Chaim Shmuelevitz.

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



**TERUMA LISHMA**

In Shmos 25:2 the Torah tells us that we should take (give) for me teruma. Rashi explains the word for me is that it has to be leshem shomayim. The question is that we know the Gemara in Pesachim 50b says that a person should learn Torah even if it is shelo-lishmo as the shelo lishma brings the person to do it lishma. Why would the mitzva of teruma be different?

The first answer is based on the Divrei Yosef the father of Reb Dovid Kohen the Chevroner Rosh Yeshiva, based on the Rambam in pirush Hamishnayos end of Makkos and in the Meiri Pesachim 8b that a kiyum of a mitzvah with a shituf of something else will make the mitzvah incomplete. Since terumas haMishkon was for the resting of the Shechina therefore in this Mitzvah in particular there can't be any shituf and any other thoughts but for Hashem. This is also the reason why there were no peiros Ginosar very sweet fruits in Yerushalayim so no one would say that those who were olah regel came for the fruit!

Another Tirutz is based on Reb Chaim Volozhiner that says that when a person learns biretufos for a long time it is inevitable that some of the time will be spent learning lishma. The Haflaah says that when one learns a little bit lishma it is mechayeh and mekadash all the other learning even the ones not done lishma. This is the reason why teruma which is a one-time mitzvah to get it right and not to rely on the end of the mitzvah. Which would explain why one who does the mitzvah of milah on his son must do it lishma as it is a mitzvah that is done in a short while so one can not rely on the lishma at the end. So too giving teruma is a short duration so it must be done lishma.

The Ben Yehoyoda in Sotah 22b says that when a person does mitzvos he is chayev to do then he can do it even shelo lishma because when push comes to shove, he did the mitzvah that he is chayev. But on i that are optional one can not do it shelo loishma. This is why Rashi explains lishma because everyone donated as much as his heart desired hence there was no chiyuv of the mitzvah so it had to be lishma.

The Sefer Rinas Yitzchok says that when it came to Binyan haMikdash vahaMishkon even the excavation of the stones needed to be lishma. Therefore, the giving of the donations were part of the excavating of the stones so it had to be lishma. This fits with the Tosefta in Megilah that says that if one excavated stones or constructed beams for chullin it can not be used on Har Habayis.

The Shaarei simcha says that since the Mishkon was built as a kapara for the Eigel and we know that all Aveiros Hashem is not metzoref a bad machshava besides for the aveirah of avoda zora. Hence, they had to have kavana lishma.

# CHALLENGING THE ANGEL OF DEATH

The city of Lodz, located about 85 miles southwest of Warsaw, contained the second largest Jewish community in prewar Poland, after Warsaw. At the turn of the twentieth century, the Rav, R' Elyahu Chaim Meisels zt"l, was sought after for his sagacious wisdom, piety and righteousness, and he earned the respect and affection of both the Chassidische and Litvish communities residing in the city, a feat nearly unmatched at the time. Lodz was a city dominated by a clique of prosperous, assimilated industrialists and merchants. In addition to overseeing the provision of basic religious needs, the Rav worked energetically to convince many of his community's wealthiest assimilated members to join in organizing a series of institutions to serve the growing numbers of impoverished Jews drawn to economic opportunities in Lodz.

Stories about R' Elya Chaim credit him with preventing pogroms in Lodz and protecting Jewish interests in the city and beyond. One specific story stands out and was spoken of with awe and incredulity, among the citizens of Lodz. It is recorded in old Chevra Kadish records from that time-period and it recounts the following incident.

In the late 1800's, a calamitous plague - most likely Typhus - broke out in the city of Lodz, affecting its residents and the nearby environs. The plague swept across the area felling Jews and gentiles alike. Accounts from local newspapers from those days reported that the plague prowled among the citizens and villagers in a terrifying way and there was almost no house without someone ill. Mortality was huge and carpenters around the city and nearby towns did nothing but build coffins. "People walk around apathetic because there was no way to prevent the plague," wrote one Polish newspaper. Another delivered an even more dramatic account: "Funerals usually take place without crying, because often the whole family of the deceased lies in a fever and there is no one to cry over the coffin. It often happens that a mother lying unconscious in a fever does not know that her dead child is being taken away from the house." Often death came very quickly. "In the morning you are healthy, in the evening you are gone" one could hear constantly back then. R' Elya Chaim remained healthy throughout the terrible days when the plague ravaged his community and he worked above and beyond to care for and assist all those in need. He called for public fasts and demanded even more charity from those who could afford it. He practically didn't sleep as he was called from house to house to soothe his constituents and often say Viduy and recite Krias Shema with them before they passed away.

Finally, R' Elya Chaim decided that enough is enough and he must be more proactive if he wished to remove this terrible catastrophe from among his midst. One day, he suddenly appeared in the middle of the day, wearing the special white kittel that he only wore on Yom Kippur, as well as his Talis and Tefillin. As curious bystanders watched in awe, R' Elya Chaim marched to the Lodz Jewish cemetery and halted as he reached the front gate. Then, in an ethereal voice that sounded almost other-worldly, he announced: "I will not allow the Malach Hamaves (angel of death) to take one more person from my city. Hear me now. It is either you or me! Either you go or I will go!" With that, he walked silently into the cemetery and laid himself down inside the front gate. He took out a sefer Tehillim and began to daven with copious tears streaming down his cheeks that Hashem remove the plague from the city. He didn't care if onlookers watched him with their jaws agape. He needed to stop the plague right now and he intended to make sure that happened. Members of the Chevra Kadisha were called and they were the first ones to testify that their great and holy rabbi's efforts bore fruit. R' Elya Chaim insisted that he would not leave until the plague was gone and he did not have to wait long. Within a short while, the infections began to drop and soon nobody was becoming sick anymore. And those who were sick, started to get better and their symptoms faded, almost overnight. People in Lodz would comment with a mixture of love and devotion, that their holy Rabbi literally forced the angel of death to leave the city of Lodz. (Ish L'Rayahu Shemos 5763) Rabbi Dovid Hoffman's Torah Tavlin.



## One Story: Two Lessons

Rabbi Y. Frand

I will relate a story someone recently told me. He asked me not to use the name of the individual. I happen to know the individual, and it is a beautiful story.

There was a Jew who passed away in his nineties. This Yid was responsible for Yiddishkeit, and specifically Torah Yiddishkeit, in a small town somewhere in America. He was the "go to" person for all matters of Torah communal life in that town. He built the shul, the Day School, not only financially but administratively. He was the layman that took care of everything. Today this community is a flourishing Jewish community because of his efforts decades ago.

He was not originally from that town. He was originally from another town. He told his children what motivated him to become this "Askan" (community leader), assuming the responsibility with all that it implies to build Torah in a small community. He said it is something that happened at his Bar Mitzvah. This person died in his nineties. This means his Bar Mitzvah was over eighty years ago in a small town in America.

Eighty-plus years ago in a small town in America, a Bar Mitzvah consisted of the following: You were called up for Maftir, you read the Haftorah, and that was it! There was no leining the whole parsha, there was no 'pshtel' in Yiddish, there was no 'pshtel' in English, there was no "Bo Bayom" (special celebration on the exact calendar day of his 13th birthday). The expression "Bo Bayom" did not enter the dictionary until the 1990s! That was a Bar Mitzvah in small town America circa 1930.

This Bar Mitzvah boy received Maftir in shul that day. After davening, he overheard two of the congregants talking to one another. One said - "the Bar Mitzvah boy did a really good job." The other one said back - "Yeah, he did a really good job, but let's see whether he comes back for Mincha!"

In those days, you had a ceremony in the shul in the morning, but very few came back for Mincha in the afternoon. The first congregant said "He will come back for Mincha, because this boy is different!"

This Bar Mitzvah boy told his own children, decades later, that those words he heard that day "This boy is different" kept ringing in his ears his entire life. He always told himself "I am different! People expect more from me." It was these words that he heard when he was 13 years old which motivated him his entire life!

I happen to know the family - his siblings were not religious. This boy went off to Yeshiva, which was not a common practice in those days. Why did he do it? Because "this boy is different." He married a frum woman. Why? It was because "This boy is different!" He assumed the responsibility of building a community. Why? Because "This boy is different!"

Four words: THIS BOY IS DIFFERENT. They made a difference in a person's lifetime that changed a city. It changed a family. It changed generations. I know his children. I know his grandchildren. All Shomrei Torah u'Mitzvos. Bnei Torah.

The other lesson from this story goes back to the Jew in shul who made that comment. When he passed away and he went to Heaven, he was shown all the merits he accrued during his sojourn in the world below. This surely included the shul in this other fellow's town, and the school there, and all the people who were made frum there. They will tell him: These are your zechusim (merits). He will say "What are you talking about?" I never stepped foot in that city! How can I get credit for those institutions? There must be a computer glitch here. You have the records mixed up!"

The Ribono shel Olam will tell him "I do not mix up records!" He will be told - it was the words you said at so and so's Bar Mitzvah "This Boy Is Different." They made all the difference in his life and in all that he accomplished.

These are the two important lessons of this story. (1) If a child knows he is different, it can make an impression and (2) saying even the smallest complement can change a person's life.

UFARATZTA

### ADAR CHOOSE SIMCHA

... We are entering the month of Adar, that you are supposed to add in simcha - meaning, that in addition to the general commandment of "Ivdu es Hashem b'Simcha" - "Serve Hashem with Joy," there is a specific command for this month to add Simcha. And since Hakodosh Baruch Hu, aynov bo bitrunya im bryosov\* and he does not demand of people things above their ability, then definitely, he gives them strength and reasons that it should be a real joy --real Simcha, because our Torah is a Toras-Emes - a true Torah. The only thing it depends on is your free will to choose. ...  
====Igro Kodesh V30 Letter-11,426. To be continued. Until then, focus on things that bring you happiness.

\*Maseches Avodah Zarah daf-3,1. Hashem does not plot against his creations. When he asks of them, Hashem provides them with ways to be successful.







# 3 REASONS THE HOLOCAUST STILL MATTERS & MUST BE TAUGHT

One evening this week, my family and I were walking down the street when a person walking in the other direction turned, sneered, and said, “Hey you ugly Jews.” To be clear, while at no point did we feel physically threatened, that moment was traumatic nonetheless. As we kept walking, somewhat jarred by the experience, I thought to myself that the most remarkable part of the antisemitism we had just been the target of was how unremarkable it was. The person wasn’t a skinhead covered in swastikas or waving the Nazi flag. She wasn’t at a rally or demonstration. She looked ordinary, benign, and she barely broke her stride to spew her poisonous hatred in our direction.

This is the new face of the current wave of antisemitism. It does not just take the pernicious form of physical threat and harm, nor is it limited to a violent attack or hostage situation, but it also manifests in the casual way in which someone can comfortably spew hate at Jews with impunity.

This week, we marked International Holocaust Remembrance Day on the anniversary of the liberation of Auschwitz-Birkenau. Nations around the world are called on to remember that hate led to the extermination of six million innocent people, among them one million children. The Holocaust erased two thirds of Europe’s Jewish population, one third of the Jewish people on the globe.

According to a Pew study from less than two years ago, while more than 84% of American Jews said that remembering the Holocaust was essential to their Jewish identities, among younger respondents (under 30), only 61% agreed. On the one hand, it is understandable to not want one’s Jewish identity and meaning to be inextricably connected to genocide and hate, it is increasingly important to not allow the Holocaust to be forgotten. Indeed, a different recent Pew study found that while most Americans know that the Holocaust was perpetrated against the Jews, half don’t know that six million Jews were murdered in the Holocaust.

While the Holocaust is obviously not the only tragic event in our history, it is by far the most heinous and devastating. But it is much more than that, for it remains the symbol and the synonym for antisemitism and in that one word conveys a warning for how the world’s oldest hatred can lead to a democratically elected, “civilized” nation carrying out a genocide. While Jews were

not the only victims of the Holocaust, the term should be reserved specifically to invoke hatred directed towards the Jewish people.

That is why it is so offensive and dangerous when it is invoked flippantly and casually and when it is used in grossly inappropriate contexts. Just this week, in a rally against vaccine mandates, Robert F. Kennedy Jr. compared the threat of 5G cell service and vaccine passports to the Third Reich: “Even in Hitler’s Germany, you could cross the Alps into Switzerland, you can hide in the attic like Anne Frank did... Today the mechanisms are being put in place that will make it so none of us can run, none of us can hide.”

This wasn’t his first time invoking Holocaust references when talking about public health policies, but the backlash was so swift and strong that he apologized soon after, tweeting: “I apologize for my reference to Anne Frank, especially to families that suffered the Holocaust horrors. My intention was to use examples of past barbarism to show the perils from new technologies of control. To the extent my remarks caused hurt, I am truly and deeply sorry.” (This was, of course, a textbook non-apology as he continued to equate the “barbarism” of new technologies to the Holocaust and conditioned his feeling sorry on the extent that his remarks caused hurt instead of categorically saying they were wrong.)

We must continue to confront antisemitism, and Holocaust education to the general public is one critical component. We must create a culture in this country of the same intolerance, hypersensitivity and opposition to antisemitism, Jew hatred, and Holocaust appropriation as we do other forms of hate, bigotry, and racism. “Ugly Jew” should be taken as seriously as the N-word: triggering, traumatic, and simply unacceptable and intolerable. Good-hearted people—not just Jews—must never allow this country to become a place where Jews cannot comfortably and safely walk around in a visibly identifiable way.

Some argue that Jews should be defended because we are the proverbial canary in the coal mine. When Jews are allowed to be attacked, it is a sign of the collapse of the society. German pastor Martin Niemöller famously wrote: “First they came for the Socialists, and I did not speak out — Because I was not a Socialist. Then they came for the Trade Unionists, and I did not speak out — Because I was not a Trade Unionist. Then they came for the Jews, and I did not speak out — Because I was not a Jew. Then they came for me—and there was no one left to speak for me.” In her book “People Love Dead Jews,” Dara Horn, a recent guest on Behind the Bima, argues that we should not be grateful for this quote or way of thinking, rather we should be offended. This sentiment essentially suggests that the only reason to care when Jews are murdered is because it is a warn-

ing that later, actual people might be attacked or killed. We obviously should not accept this argument and certainly should not perpetuate it.

But there are two other reasons Holocaust education is vitally important within our Jewish community. When we reference the Holocaust, we are often referring to the millions of martyrs, the victims who were murdered. But there is another population who should come to mind, maybe even first: our Holocaust survivors.

The Holocaust is not just a part of history like the Crusades or Inquisition. Israel today has 165,800 living survivors, 950 of them over the age of 100. According to some estimates, America is home to 80,000 survivors. This may be the most heroic population of all time. Their resilience, strength, fortitude, and faith may be unparalleled. There has never been a group more entitled to be bitter, resentful, to feel entitled, or to give up on the world and on people. But instead, overwhelmingly, survivors rebuilt, they worked hard, they maintained positivity, optimism, and hope. Most exude deep faith, determination and a selfless devotion to Jewish continuity, to Jewish community, and to the Jewish state.

Though we are more prosperous than ever and have more comfort and conveniences than those who have come before us, many are still struggling with finding happiness, hope, meaning and purpose. Find a survivor. Latch on. Draw from their energy, ride their enthusiasm, be carried, and lifted by their heroism. If you struggle with faith, piggyback off their unwavering emunah, be inspired by their dedication to Torah and mitzvos.

We can learn much from the six million martyrs who lost their lives in the Holocaust, but we can learn even more from the 3.5 million who survived and then built thriving, rich Jewish lives.

Lastly, I believe we should use Holocaust education and current campaigns against antisemitism as outreach opportunities. While the majority of American Jews believe that the Holocaust is essential to their Jewish identities, only 15% said that observing Jewish law is an essential element of what being Jewish means to them personally.

With the rise in antisemitism, the world is presenting us with the opportunity to remind our fellow Jews about why Judaism matters, what it means, and why they should care. With people increasingly hating us for being Jewish and once again excluding us for being Jewish, we should double down on Jewish pride, Jewish practice, Jewish continuity, and a Jewish lifestyle.

We say at the seder, v’hi she’amda la’avoseinu v’lanu, and it has stood for our forefathers and for us. What is the v’hi, what is it? The Netziv, Rav Naftali Tzvi Yehuda Berlin, answers, it is that b’chol dor vador amad aleinu l’chaloseinu, that in every generation they have risen to attack us. While we do not welcome or want antisemitism, it often takes our enemies’ reminder that we are Jewish to inspire us to fight for our people.

A non-observant Jew told me that when there was an antisemitic event at her son’s college, her son, who previously had little to no interest or investment in his Judaism, put a mezuzah on his door and hung a Magen Dovid around his neck. While we confront and combat antisemitism, let us simultaneously leverage it to remind and inspire our fellow Jews about their Judaism.

The only ugly one there the other night was the person who called us ugly Jews. I am sad my children were exposed to that but the harsh reminder that the world’s oldest hatred is being revived even now has motivated us to continue to educate, confront, inspire, and reach out.

## I JUST WANT A CHICKEN DINNER

I could not find a frozen chicken big enough for my family dinner. I asked the young man behind the butcher counter if these chickens got any larger?

He replied, "I'm afraid not, they are all dead."

## THE WILL

A lawyer meets with the family of a recently deceased millionaire for the reading of the will.

"To my loving wife, Rose, who always stood by me, I leave the house and \$12 million," the attorney reads.

"To my darling daughter, Jessica, who looked after me in sickness and kept the business going, I leave the yacht, the business and \$10 million."

"And finally," the lawyer concludes, "to my cousin Dan, who hated me, argued with me and thought I would never mention him in my will. Well, you were wrong. Hi Dan!"

## MONSTROUS APPETITE

Why did the sea monster eat five ships that were carrying potatoes?

No one can eat just one potato ship.

## ROACHES DISCUSSION

Two roaches were munching on garbage in an alley when one engages a discussion about a new restaurant.

"I was in that new restaurant across the street," said one. "It's so clean! The kitchen is spotless, and the floors are gleaming white. There is no dirt anywhere - it's so sanitary that the whole place shines."

"Please," said the other roach frowning. "Not while I'm eating!"

## HILLBILLY AT THE HOSPITAL...

A hillbilly was making his first visit to a hospital where his teenage son was about to have an operation.

Watching the doctor's every move, he asked, "What's that?"

The doctor explained, "This is an anesthetic. After he gets this he won't know a thing."

"Save your time, Doc," exclaimed

the man. "He don't know nothing now."

## LAWYERLY ADVICE

A man went to his lawyer and told him, "My neighbor owes me \$500 and he doesn't want to pay up. What should I do?"

"Do you have any proof?" asked the lawyer.

"Nope," replied the man.

"Okay, then write him a letter asking him for the \$1000 he owed you," said the lawyer.

"But it's only \$500," replied the man.

"Precisely. That's what he will reply and we will have the proof we need to nail him."

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

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

I was raised as an only child, which really annoyed my sister I can't exercise for long periods. When I get back from a run my wife usually asks if I've forgotten something.

I saw a documentary on how ships are kept together. Riveting! Red sky at night: shepherd's delight. Blue sky at night: day. It all starts innocently, mixing chocolate and Rice Krispies, but before you know it you're adding raisins and marshmallows - it's a rocky road.

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

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

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

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

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

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

## The Aron Habriss

Adapted from an article by Rabbi Pinchas Winston

Make an ark of acacia wood, two-and-a-half cubits in length, one-and-a-half cubits wide, and one-and-a-half cubits in height. (Shemos 25:10)

A little history. The original Ark was made in Moshe Rabbeinu's time by Betzalel, and housed in the Mishkan throughout the 40 years in the desert. It contained the Luchos HaBris, upon which were written the Ten Commandments, as well as Aharon's rod that budded (Bamidbar 17:25), and the jar of manna that was stored away for future generations (Shemos 16:33). Hashem communicated with Moshe "from between the two cherubim" on the Ark's cover (Shemos 25:22).

As they traveled throughout the 40 years in the desert, and at the crossing of the Jordan, the Aron preceded the people, and was the signal that it was time to pack up camp and move on (Yehoshua 3:3). At the crossing of the Jordan, the river went dry as soon as the feet of the kohanim carrying the Aron touched its waters, and it remained that way until the kohanim left the river, after the people had passed over (Yehoshua 3:15-17).

In the capture of the walled city of Jericho, the Aron was carried round the city once a day for seven days, preceded by the armed men and seven kohanim sounding seven shofars (Yehoshua. 6:4-15). On the seventh day the seven kohanim sounding the shofars before the Aron encompassed the city seven times and with a great shout, Jericho's wall fell down flat and the people took the city (Yehoshua 6:16-20).

After the defeat at Ai, Yehoshua poured out his heart before the Aron (Yehoshua 7:6-9). When he read the Torah to the people between Har Gerizim and Har Eival, they stood on each side of the Aron, which was later set up by Yehoshua in the Mishkan at Shiloh.

The Aron is next spoken of as being in the Mishkan at Shiloh during Shmuel's apprenticeship under Eli (Shmuel 1:3:3). After the settlement of the Jewish people in Canaan, the Aron remained in the Mishkan at Gilgal for a season before being removed to Shiloh until the time of Eli (Yirmiyahu 7:12), when it was carried into a battle against the Philistim. However, the Jewish people were not victorious, and the Aron was taken by the Philistim (Shmuel 1:4:3-11), only to be sent back seven months later, because of events that occurred.

In a later battle against the Philistim, the Jewish people were again defeated, and the Aron was again captured (Shmuel 1:4:3-5). This time, the news of its capture was at once taken to Eli, who fell upon hearing it, and died. His daughter-in-law, giving birth to a son at the time, named him Ayeikovid, which means, "Where is glory?" in reference to the loss of the Aron.

The Philistim took the Aron to several places in their country, and at each place misfortune befell them (Shmuel 1:5:1-6). At Ashdod it was placed in the temple of Dagon, and the next morning Dagon was found bowing before it. The statue was

put back into place. On the following morning it was again found prostrate and broken. And, the people of Ashdod were afflicted with hemorrhoids, and a plague of mice occurred. The people of Gath and of Ekron were affected by boils (Shmuel 1:5:8-12).

After the Aron had been amongst them for seven months, the Philistim, on the advice of their diviners, returned it to the Jewish people. They accompanied its return with an offering consisting of golden images of the hemorrhoids and mice with which they had been afflicted.

The Aron was left in the field of Yehoshua of Beit Shemesh, and the people there offered sacrifices. But, when out of curiosity the men of Beit Shemesh looked at the Aron, 70 of them died (Shmuel 1:6:19). As a result, they sent it to Kiryat Yearim, where it was placed in the house of Avinadav, whose son Eliezer was sanctified to keep it. The Aron remained there for 20 years.

At the beginning of his reign, Dovid HaMelech returned the Aron from Kiryat Yearim to Jerusalem amidst great rejoicing. Along the way, Uzziah, one of the drivers of the cart upon which the Aron was being carried, put out his hand to steady the Aron, and was killed by Hashem for touching it. Dovid HaMelech, in fear, left the Aron in the house of Oved-Edom the Gittite for three months (Shmuel 2:6:1-11).

After hearing that Hashem had blessed Oved-Edom because of the presence of the Aron in his house, Dovid HaMelech had the Aron brought to Jerusalem by the Levi'im, while he himself danced before Hashem. Once inside Jerusalem, Dovid put the Aron in the Mishkan he had prepared for it, offered sacrifices, distributed food, and blessed the people and his own household (Shmuel 2:6:17-20).

It was later placed by Shlomo HaMelech in the Bais HaMikdash he had built (Melachim 1:8:6-9). The Holy of Holies was prepared for the Aron, and when the Temple was dedicated, the Aron, containing only the Ten Commandments, was placed inside. That is where it remained until shortly before the destruction of the First Temple, and the first exile of the Jewish people into Babylonia.

Once the Babylonians destroyed Jerusalem and plundered the Temple, the location of the Aron HaBris became a mystery. Many simply assumed that the Aron was taken away by Nebuchadnezzar and destroyed. It certainly was not around when the Jewish people subsequently returned to their land 70 years later and built the Second Temple.

According to Jewish tradition, Shlomo HaMelech, when building the Temple, had the Aron HaBris put on a platform which could be lowered down into a tunnel system if the Temple was ever overrun. In 423 BCE, though Nebuchadnezzar's troops destroyed the temple and carried off Temple treasures, there is no mention of the Aron anywhere, possibly because it was lowered into the cave system below and hidden away by the Levi'im.

Rather, it is probably hidden under the Temple Mount, as the Talmud said it is:

To what does this refer? If you say to the



First Temple, did they have the Paroches? Rather, it must refer to the Second Temple. But, did they have the Aron? It is taught in a brisa: When they hid the Aron they hid with it the jar of manna, the container of Shemen HaMishchah-Anointing Oil, Aharon's staff that blossomed, and the container in which the Pilishtim had placed gifts for the Hashem of Israel, as it says, "And take the Ark of Hashem and place it into the wagon; and the articles of gold, which you shall return to Him as a trespass-offering, and place it in a box beside it." (Shmuel 1:6:8). Who hid them? Yoshiahu, king of Yehudah (3285- 3316/475-444 BCE). What did he see to compel him to do this? He found a verse: "Hashem will drive you and your king whom you will place over you to a nation you do not know." (Devarim 28:36). So, he hid them. (Yoma 52b)

Furthermore, it says that once a kohen happened to stumble on a loose floor stone in the Temple, but before he could tell anyone, he mysteriously fell and died. It was not yet time to reveal the Aron HaBris, so those who knew where it was were denied the opportunity to reveal it. It belongs to another level of reality, and when it comes time for that level of reality to take over and become our reality, the Aron HaBris will be found and revealed.

However, according to Yirmiyahu, that time is when Hashem gathers in His people to Eretz Yisroel in mercy. May it happen quickly in our time.

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## RABBI NACHUM SCHEINER

ROSH KOLLEL

## BAR MITZVAH

If a child was born in the month of Adar and then their 12th or 13th birthday comes in a leap year, when do they celebrate their bar or bas mitzvah? When does the child attain the status of a halachic man or woman? This very question is in fact applicable for my son who, im yirtzeh Hashem, will be turning bar mitzvah this Adar, and 13 years ago, he was born in a year with only one Adar.

The Rama rules that this takes place in the 2nd Adar, and this is the consensus of the poskim. However, there is one opinion that rules that it is in the 1st Adar. The Beis Shlomo suggests that although the halacha is that the bar mitzvah is in the 2nd, it is a good idea to start wearing tefillin from the 1st Adar. Since many do have the custom to start a month or two before, and we are dealing with the terrible sin of missing out on wearing tefillin, it is a good idea to start earlier. Even if one's custom is not to start wearing tefillin before the boy becomes bar mitzvah, in this case, all would agree that it is a good idea.

He does add that one should not start on that very day of the 1st Adar, so people do not get confused and mistakenly assume that the boy is already bar mitzvah. In other words, if his birthday is on the 20th of Adar, he should not start on the 20th of Adar I – so people do not think that he is becoming bar mitzvah in the first Adar – but rather a few days before. The Shevet Halevi concurs with this ruling, but adds that we should realize that the halacha is that the boy is not bar mitzvah. It is only as an extra chumra, but not a requirement.

This is all true when the boy was born in a year with only one Adar. If the boy was born in a leap year, in the 1st Adar, almost all poskim agree that his bar mitzvah will be in the 1st Adar. The Magen Avraham does rule that even

in this case he will become bar mitzvah in the 2nd Adar, but the consensus of the poskim is that he becomes bar mitzvah in the 1st Adar.

## YARTZEIT

When is the proper day to keep a yartzeit? This is applicable to the recital of kaddish, as well as the minhag that many have to fast. The Mechaber in Shulchan Aruch rules that it should be in the 2nd Adar. The Rama quotes others who rule that it should be in the 1st Adar. He adds that this is the prevalent custom, to fast in the 1st Adar, but others rule that one should fast in the 2nd, and therefore it is preferable to keep both, the 1st and the 2nd Adar.

The Magen Avraham and the Gra rule that if one has accepted upon himself to fast, he is required to fast in both, since they are both halachically considered Adar. It is similar to one who makes a neder, and it becomes a requirement to fast in both, since they are both halachically considered Adar.

Thus, we have a number of opinions:

1. According to the Mechaber, the yartzeit is in the 1st Adar.
2. According to the Rama, the yartzeit is in the 2nd Adar
3. But one should preferably fast in the 1st Adar also.
4. According to the Magen Avraham and the Gra, the yartzeit is observed in both.

To be continued...

Summary

Bar Mitzvah – is kept in the second Adar.

Yartzeit – machlokes if it is observed in the first Adar, the second, or both.

Comments and questions are welcome and can be sent to: [RabbiScheiner@18forshay.com](mailto: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](mailto:Secretary@18forshay.com), or follow the prompts on our website [18Forshay.com](http://18Forshay.com).

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## Rabbi Scheiner

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# Night Kollolel

## COMMUNITY KOLLEL NEWS WEEK OF TERUMA

### Night Kollolel

The Night Kollolel, currently learning hilchos yom tov is pleased to present a shiur by the Rabbi Yerachmiel Fried, Rosh Kollolel in Dallas, confidant of Rav Shlomo Zalman Auerbach, and acclaimed author of the sefer Yom Tov Sheini K'hilchaso. Details to follow.

I gave a chabura on Sunday night at the kollolel, on the topic: "Adar Rishon – Reason to Rejoice?"

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.

### Kollolel Boker

I gave a shiur at the kollolel, on the topic: "Honoring a Sefer Torah that is Posul – In Halacha & Minhag."

### 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. Last week was Rabbi Betzalel Alpert.

### SHOVAVIM INITIATIVE:

Our highly acclaimed Shovavim-Tat Program continues through

Parshas Tetzaveh – being that it is a leap year. This learning initiative takes place every Friday morning, from 4AM-7AM, of these auspicious weeks, followed by Shacharis and breakfast, with Matan Scharah B'tzidah.

What a beautiful sight to see – the full house of people who come to learn – and what music is to the ears to hear the reverberating sounds of Torah in the wee hours of the morning. This week we had many bochurim who joined from all over Monsey, with some of the participants who started even before 4:00AM. A group of bochurim sat down and went through an entire perek in Meseches Megillah. This week we gave out many bonuses for those who already joined the program for six weeks.

Transportation is now available for those who want to join! In order to sign up, please call the shul hotline at 845 587 3462, Option 7, and then 3.

### Chazara of the Daf Shiur

The "Chazara of the Daf Shiur" – the popular fast-paced review of Meseches Rosh Hashana and Megillah, of the recent Daf - continues. This is an incredible opportunity to "Grab Hold of the Daf – Before it floats away!" So, come for this early morning quick review of the Daf, and acquire the entire Mesechta.

Come join in this grand Kiddush Hashem, along with the many who come to learn in the wee hours of the morning, as most of the population is still sleeping soundly!

There is also Mincha with krias hatorah for all those who are fasting, every Thursday at 4pm.

### ENDING OF THE 3-PART SERIES OF WEEKLY SHOVAVIM SHIURIM

In honor of the added weeks of Shovavim Tat, Ohr Chaim has added another 3-part series

of shiurim on Tuesday Evenings, from 9:45 - 10:30pm. The shiurim take place in 18 Forshay upstairs, in Rabbi Coren's office. This past Tuesday was the last of the series, with Rabbi Avrohom Neuberger, Rav of Shaarei Tefillah of New Hempstead and Author of the just released CCHF / Artscroll Edition of Sefer Chofetz Chaim. Topic: "How to Guard your Eyes."

There was also a shiur on Thursday night of Parshas Mishpatim, given by Rabbi Dovid Gurwitz. Rabbi Gurwitz discussed a deeper look at the parshios of Shovavim. His wide range of sources includes: Maharal, Baal Hatanya, Chida, Bnei Yisaschar, Rav Hirsch, Ben Ish Chai, and more.

### SEMICHAS CHAVER PROGRAM

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

Come join one of these exciting learning programs – including the Kollolel Boker, Night Kollolel, and much more! For more information, please call 845 - 372 - 6618, or email: Rabbischeiner@18forshay.com.

Wishing you a Wonderful Shabbos,  
**RABBI NACHUM SCHEINER**

### Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354



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**Morei Horaah will be available to answer Shailos**

**Location- 18 Upstairs Office**

**פרשת תרומה**

	Time	Rav
Sunday	8:00 - 9:00pm	Ha'Rav Dovid Bartfeld
Monday	1:45-2:15 8:00-9:00pm	Ha'Rav Daniel Coren
Tuesday	8:00-9:00pm	Ha'Rav Akivah Tendler
Wednesday	8:00 - 9:00pm	Ha'Rav Dovid Bartfeld
Thursday	1:45-2:15 8:00-9:00pm	Ha'Rav Daniel Coren
Friday	12:30 – 2:00pm	TBA

For more info contact us at  
[MonseyBaisHoraah@gmail.com](mailto:MonseyBaisHoraah@gmail.com)  
 724-801-9011



**226 DAYS UNTIL UMAN**  
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 please email us at [betsuggestions@gmail.com](mailto:betsuggestions@gmail.com)

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