

TERUMAH | 2 - 9 ADAR 5783 | ( FEB 23 - MARCH 2 2023)

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# ז' באדר

יום לידתו ופטירתו של משה רבינו ע"ה

TUESDAY FEBRUARY 28<sup>TH</sup>



**RABBI YY JACOBSON**

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PARASHOT TERUMA

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 Rofna". 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 Tornosrofas 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

Shabbat Shalom Rabbi Aaron Lankry

NEW MINYANIM ADDED:

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

Zmanim by our incredible Gabbi EPHRAYIM YUROWITZ TZVI BLECH : Gabbai



SHABBOS ZMANIM

WEEKDAY ZMANIM

Table of Shabbos Zmanim including Candle Lighting (5:23 PM), Mincha Alef Tent (5:33 PM), Mincha Bais Chabad (5:33 PM), Shkiya (5:41 PM), Shachris Vaskin-Daf Yomi Shiur (5:57 AM), Shachris Ashkenaz 18 Main (8:00 AM), Shachris Main Minyan 18 Tent (9:15 AM), Shachris 20 Forshay Bais Chabad (10:00 AM), NEW Shachris 18 Forshay (NEW 10:15 AM), Mincha (1:45 PM), Pirchei (2:00 PM), Mincha Shalosh Seudos (5:20 PM), Shkiya (5:42 PM), Marriv (6:22 PM 18 Tent, 6:27 PM)

Table of Weekday Zmanim including Shachris (20 minutes before Neitz), Mincha & Mariv (12 minutes before Plag), Mincha & Mariv (12 minutes before Shkia), and specific times for Neitz, Pelag, Shkia, Magen Avraham, Gra-Baal Hatanya, and Marriv.

Mincha Mariv Minyanim advertisement for Winter 2022-2023. Includes location (18 Forshay Road), contact info, and a detailed schedule for Mincha (18 Main) and Mariv (Me'arib) with times for various tents and upstairs/main floor options.



Rabbi Coren

PARSHAS TRUMAH

CONNECTING PARSHAS SHEKALIM AND PURIM

Last week we examined a beautiful idea from one of my favorite Sefarim -----אלף אלף המגן that my dear friend, Benjy, gave me. The discussion begins with a well known Gemara in Maseches Menachos 29 which lists different concepts given by Hashem that Moshe had difficulty understanding. Strangely, the commandment of מחצית השקל, the Half Shekel, is not listed. Tosfos points out that it is mentioned in Maseches Shekalim instead.

The idea that Moshe was baffled by idea of the Half Shekel seems strange. When it came to making the Menorah, the task was much more arduous. The directions were presented to Moshe in great detail and Hashem had to provide him with a picture so he would get the job done correctly. In addition, as Rashi writes in this week's Parsha, Moshe threw the gold into the fire and the Menorah formed by itself. So what was problematic about the Shekalim? These coins were readily available; the Ramban informs us that there was no scarcity of coins among the Jews. The Gemara records Hashem's response to Moshe's dilemma which was to show him a 'coin of fire'. How did this clarify Moshe Rabbeinu's difficulty?

The answer lies in the words of the Shita Mekubetzes who explains that Moshe Rabbeinu's difficulty was in understanding how a small half coin could atone for the grave sin of the golden calf. There are various different Midrashim as to the purpose of the giving of Shekalim besides the simple reason that the purpose was to renew the supply of Korbanos Tzibur each year for the month of Nissan. One of the explanations was that it served as an atonement for חטא העגל. Moshe couldn't understand how a small act like giving half a Shekel could do this job. So Hashem showed him a 'coin of fire'. The אלף אלף המגן explains that out of the four main elements of the world (fire, earth, wind and water) fire is the only element that on its own can erupt into a much greater size. Indeed, a very tiny spark of fire can be turned into an incredible source of light; we just have to take the first step and create that spark.

The above Sefer goes on to share a beautiful story about Rav Naftali of Lezinsk who was traveling with the Sanz Rebbe and the holy Rabbi Shmuel Kaminka for a fundraising trip. At some point a man handed the Sanz Rebbe a coin who, after glancing at it, started returning it to the giver. Reb Naftali held the Rebbe's hand

and told him the following: This coin has on it the seal of אהוה, a name of Hashem that stands for two statements. The first one-- אחד המורה ואחד הממעית -- means that no matter how small something is if it has potential it can take on the proportion of a large gift for a wealthy person. The second statement-- את השמים ואת הארץ --refers to small gestures of good which can create heaven and earth.

This is the lesson that Hashem was teaching Moshe with the 'coin of fire.' Many times in life we interpret acts as insignificant but if we remember the strength of the 'coin of fire', our small deeds can become big revelations of fire.

Other explanations regarding the meaning of Shekalim (see the Alshich) point to the unity of the Jewish people. It is clear to me that each one of us is an integral part of the whole. For some people it means giving more than they can and for some it means giving less. It all depends how much we appreciate the importance of working together. Often, people can be in the same room but be miles away in their minds. Instead of thinking how they can help another person they are focused elsewhere.

The command to give the Shekaim had to be announced in the begging of the month of Adar to ward off the decree that Haman created when he weighed out the Shekalim while trying to obtain the rights to kill the Jewish people from Achashverosh. This danger is reawakened each year and although we don't possess the actual shekel coin the message of the Shekalim still remains with us.

Based on this idea, it makes sense even Halachically that if for some reason, someone forgot to read Parshat Shekalim it can be made up this coming Shabbas since its still before Purim. I was glad to find that Rav Ovadaya Yosef Z'L and other poskim paskined this way (See Piskai Teshuva who presents many different opinions on both sides of the coin.)

The above idea connects beautifully to the words of the Sfas Emes in regard to the 13 ingredients used for the building of the Mishkan. The number 13 in Gematria equals one and the greatest power we, the Jewish people, have is when we are truly one.

Good Shabbas

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.

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Rabbi Reisman

## THE GR" A'S PSHAT IN THE KETORES

As we prepare for Shabbos Parshas Terumah. The Vilna Gaon in his Pirush on Shir Hashirim talks much about topics related to the Mishkan and today I would like to share with you three thoughts that come from the Gaon. One regarding the Ketores, one regarding the Kerashim and one regarding the Keruvim. Three thoughts. The GR" A's words are like K'torah Mi'sinai, really very clear and revealing thoughts.

Let us start with the Ketores. 25:6 (בְּשֵׁי מֵיִם לְשֶׁמוֹ הַמִּשְׁחָה, וְלִקְרֹתָהּ). Many Meforshim ask why it mentions the Besamim for the (קְטֹרֶת הַסְּמִימִים). The Ketores after all is a type of Korban. Items brought as a Korban are not listed. The beginning of Parshas Terumah lists things which are needed for the building of the Mishkan and not for the use of the Mishkan. Therefore, when it mentions the (בְּשֵׁי מֵיִם לְשֶׁמוֹ הַמִּשְׁחָה) we understand the (שֶׁמוֹ הַמִּשְׁחָה) is for the building, the (קְטֹרֶת הַסְּמִימִים) needs an explanation.

The GR" A in his Pirush on Shir Hashirim says the following. I should be Makdim that it should say Samim Lik'tores Hasamim, why Besomim Lik'tores Hasamim? At any rate the GR" A says the following. In Parshas Ki Sisa we have the Parsha of the Ketores which I hope you say every morning. 30:34 (וַיֹּאמֶר יְיָ אֵל מֹשֶׁה קַח לָךְ (סְמִימִים גַּם ט וּפְשִׁחֹתַי וְחִלְבֵינָהּ הַזֶּה בְּבֹדֶד יְהִי; It mentions the different parts of the Ketores.

We know that there are 11 ingredients in the Ketores, yet the Torah mentions only 4 (ג ט וּפְשִׁחֹתַי וְחִלְבֵינָהּ הַזֶּה בְּבֹדֶד יְהִי). The Siman is an abbreviation Shulchan - (חִלְבֵינָהּ, לִבְנֵהּ), Those are the four that are mentioned. The question is why does it mention 4 and it doesn't mention all 11. The Gemara learns from a Ribui that there are 11, but the Torah only mentions specifically 4.

The GR" A explains the following as Poshut Pshat in the Ketores. The Ketores is made out of 11 ingredients. (א) הַצִּיִּי, (ב) וְהַצִּיִּי, (ג) וְהַחֲלִיבֵהּ, (ד) וְהַחֲלִיבֵהּ הַזֶּה בְּבֹדֶד יְהִי. The first four are seventy portions (measures) each which total 280. Those four form the bulk of the Ketores. The entire Ketores is 280 Maneh of those four and 88 Maneh of the other seven. Says the GR" A there is a major difference. You know why the Torah mentions 4? Those 4 are the Samim (חִי) (לִךְ סְמִימִים גַּם ט וּפְשִׁחֹתַי וְחִלְבֵינָהּ הַזֶּה בְּבֹדֶד יְהִי). It is not Besomim but Samim. Sam is the essence of different plants or whatever particular item it is made from. The Sam is the essence of it. Those 4 says the GR" A that is the Ketores. Those 4 are the Samim of the Ketores, the Etzem Ketores, the core Ketores. Then there are seven other ingredients, the other 7 parts that are added and they are added to give a proper pleasant fragrance and to enhance the Ketores. Meaning to say, you need all 11 but the 4 are the core Ketores. Those are the 4 mentioned in the Torah. The other 7 are meant to enhance and improve on the Ketores. Mimeila says the GR" A the Torah only mentions 4, the 4 that we call Samim.

Coming back to Parshas Terumah, it says (בְּשֵׁי מֵיִם לְשֶׁמוֹ הַמִּשְׁחָה), (וְלִקְרֹתָהּ הַסְּמִימִים). The four that are the core Korban, they are not mentioned. The seven that are Machshirin, they are things that make the Ketores be good, they are mentioned. Just like everything else here they are the Machshirin, they are the things that adorn or develop the Ketores.

So now we have an understanding. Every morning you should be saying at the very least even if you don't say all of the Korbanos, the 8 Pesukim of the Korban Tamid and the 5 Pesukim of the Ketores which begin Shemos 30:34 (וַיֹּאמֶר יְיָ אֵל מֹשֶׁה קַח לָךְ סְמִימִים, ג ט וּפְשִׁחֹתַי וְחִלְבֵינָהּ הַזֶּה בְּבֹדֶד יְהִי; 30:35 (וְעַשִׂיתָ אֹתָהּ קְטֹרֶת, חִי ט וּפְשִׁחֹתַי וְחִלְבֵינָהּ הַזֶּה בְּבֹדֶד יְהִי; You can learn it by heart it is not hard, those 5 Pesukim. Notice that it only mentions 4 of the 11. That is the GR" A's insight, the Pshat in the Ketores.



Rabbi Steinfeld

## BUILDING A SHUL

In Shmos 25:5 it says that Hashem commanded the Yidden to build a mikdash so he can dwell amongst them. From this passuk we learn the concept that the Bnei Yisroel had to build a Mishkan and a Bais Hamikdash. The Rambam in Sefer Hamitzvos Asseh 20 counts this as a mitzvah.

The Poskim discuss whether there is a chiyuv to build a Bais Hakneses which is considered a Midash Me'at. The Sdei Chemed 2:44 brings many opinions on this question. The Yereim 324 says that Kdushas Bais Hakneses is a De'Oraysa as the passuk says "Umikdashi Tirau." When one enters a Shul he must do so with the proper respect and reverence! We see in Gemara Megilah 28a that a Shul that is destroyed still retains its kedusha! The Sdei Chemed says that if we say there is a din kedushamin HaTorah it stands to reason that there would be chiyuv to build a Shul Min HaTorah!

There are other Rishonim like the Ran in Megilah 8a that hold that the kedusha of a shul is only MiDeRabbonon. All the pesukim just serve as an Asmachta.

The Shailos UTshuvos Maaseh Avraham in Orach Chaim 37 says that one would have to build a shul Lishma just like one has to build the Mishkan and the Bais Hamikdash Lishma. Therefore, one should not have an eino Yehudi build a Shul. The Sdei Chemed in Mareches Bais Hakneses 3 argues and says that it is true that one must be noheig kedusha in a Shul like in a Bais HaMikdash but there is no hechrach to say that the building must be lishma.

The Rambam in Hilchos Tefilla 11:1 writes that wherever there are ten Jewish people they must have a house prepared where they can enter during the time of tefilla and daven, this is called a Bais Hakneses. The people of the city must force each other to build a Bais Hakneses and to buy a Sefer Torah and Neviim and Kesuvim.

In Shailos UTshuvos Igros Moshe Orach Chaim 2:44 is medayek From the above Rambam that there is a Mitzva to build a Shul. Had it not been a Mitzva the Rambam did not have to start with the introduction that a house of Tefilla needs to be

prepared rather he should have said that there is a mitzva on every gathering of ten Yidden to gather in one place and daven. We also find the Rambam in Hilchos Shcheinim 6:1 that he writes that people of the city force each other to build a wall for protection and to build a Shul and to buy Sefer Torah Neviim and Ksuvim.

From the above two Rambams we see two reasons for forcing the people of the city to build a Shul. The first reason is that it is called Tzorchei Ho'ir as we see in Sanhedrin 17b that a Shul is one of ten things that each city must have and therefore there is a concept of "Kfiya" (Forcing.) The second reason is that there is a concept of "Kfiya" (forcing) for a Mitzvah.

One can Kler is there a concept of Kfiya to build an Ezras Nashim or not? If we say the din Kfiya is that we force letzorch Mitzva then there would not be a Kfiya as Women don't have a mitzva of tefilla Betzibur. But if we hold that it is a kefiya because of Tzorchei Ho'ir then there would be a din of kfiya.

The Igros Moshe in Choshen Mishpat 1:41 says that the din of kefiya is not a din on every private person but rather a din on the tzibbur. Therefore, the division of expenses would not be based on people but rather based on the financial worth of the person. The Chasam Sofer in Teshuvos 6:32 says that the building itself should be based on per person whereas the Hiddurim should be based on the financial worth of the person.

The Griz al Hatorah is medayek in passuk 25:2 that the passuk starts off in the plural form "Veyikchu" and a lashon of Tzivuy then the passuk says Ish ... Yidvenu Libo which is singular and on a voluntary basis. The Brisker Rov explains that the tzivuy was on the tzibbur not on every individual person. But only those who donated with their whole heart did they accept the donations as it should be Lishma. This would be as the Igros Moshe said that the building of the Shul is similar to the building of the Mishkan and Bais Hamikdash that it is a din on the tzibbur!

May we all be zocheh to see the Bais Hamikdash!

*Do you have a topic or discussion you want to read about? Please send comments or questions to [hymansdhevens@gmail.com](mailto:hymansdhevens@gmail.com) or [berachsteinfeldscorner@gmail.com](mailto:berachsteinfeldscorner@gmail.com)*

PARSHAS TERUMAH

## שש מצוות תמידיות

Melachim 1:6:13 "ושכנתי בתוך בני ישראל, ולא אעזוב את עמי ישראל"

"And I shall dwell among B'nei Yisroel, and I shall not desert My nation, Yisroel." The Haftorah of Parshas Terumah is Lained from Sefer Melachim about Shlomo Hamelech building the Bais Hamikdash. This Haftorah is Lained with Parshas Terumah because Parshas Terumah discusses the building of the Mishkan in the Midbar, and the Haftorah discusses the building of the Bais Hamikdash. The Haftorah ends by saying that Hakodosh Boruch Hu would dwell among B'nei Yisroel, and will not desert Klal Yisroel. Why does the Posuk need to repeat that Hakodosh Boruch Hu would not desert Klal Yisroel – if He will dwell among them, He obviously will not desert them?

25:31 "ועשית מנרת זהב טהור" – "You shall make a Menorah of pure gold." The Aderes Eliyahu says that "מנורה" is a Remez to Chiddushei Torah Shebal Peh that one is Mechadesh. This illuminates the Nefesh in Olam Hazeh and in Olam Habah. It also causes illumination for the Nefesh of the person's father and mother in Olam Habah, as is known from the Zohar Hakodosh. "ועשית" – Make for yourself – from yourself, "מנורת זהב" – Chiddushei Torah, which is a part of Torah Shebal Peh and is called "זהב" which is Gevurah – and "כסף" is a Remez to Torah Shebiksav, which is Chesed. "טהור" – The Chiddushei Torah must be completely pure; they must not be contradictory to anything in Torah Shebiksav.

The Posuk says, "כי נר מצוה ותורה אור". What is called the "נר מצוה"? The Zohar Hakodosh says that it is the נר, which is a Mitzvah that women are Zoche to kindle – it is the נר of Shabbos, which is the Sod of the Shechina upon which the women bring forth. Through נרות שבת, women create a great Tikun, and it demonstrates that the Shechina is with them all week. (See Parshah Pshetl 2, Parshas Chayei Sarah, which discusses the נרות burning from Erev Shabbos till Erev Shabbos – representing the continuity of Avodas Hashem and bringing the Shechina in). Although women are not Zoche in Limud Hatorah, their husbands are Zoche to it. The Limud Hatorah of the husbands is what kindles the נרות שבת. The light of the Shabbos candles creates a Tikun, and Limud Hatorah creates that same Tikun, kindling the fire from Above.

25:30 "ונתת על השלחן לחם פנים לפני תמיד" – "And you shall place the Lechem Hapanim before Me, always." Why specifically was the Lechem Hapanim to be before Hakodosh Boruch Hu, תמיד, always?

The Chinuch says that all of the Mitzvos of the Torah have their time and place, and they are not constant. However, there are six Mitzvos which one is "always" obligated in, and one should not turn away from it even for one moment – all of the days of his life. 1 – To believe in Hashem. 2 – To believe in only Him. 3 – He is One. 4 – To Love Him. 5 – To fear Him. 6 – Not to follow after the desires of your heart and eyes. The Guf is nourished with physical bread, and the bread that nourishes the Nefesh is Mitzvos, and the bread that nourishes the Ruach (a higher level of the soul) is the Torah. Klal Yisroel is comprised of two groups, men and women. There are some Mitzvos that only apply to men, while others apply to both men and women. Shemos 19:3 "כה תאמר לבית יעקב" – this refers to the women; "ותגד לבני ישראל" – This refers to the men. However, there are six constant Mitzvos, and the Remez to that is the six loaves of bread that must always be on the Shulchan. Even when one is being removed, the new one is to be simultaneously placed on the Shulchan so that it is always there, just like one must perform these Mitzvos at all times. There are two groups of the six loaves, for one group is K'neged the women and one is K'neged the men.

The Mishkan was not just a place for the performance of Mitzvos; it was so much greater than that. It was a place for one to cleave to Hakodosh Boruch Hu. When Moshe Rabbeinu built the Mishkan down here, there was one being built in Shomayim. Klal Yisroel are to desire this deep-rooted connection to Hakodosh Boruch Hu. There are all types of Mitzvos, and not all are performed by all of Klal Yisroel. Limud Hatorah is a Mitzvah for men, though women have a part in it as well. Aside from the Gemara telling us that they have a connection to it through their husbands and sons, they also have their direct connection of lighting the נרות שבת, which are illuminated by their husbands' Torah. The primary purpose of the Mishkan and the Bais Hamikdash is to bring Hakodosh Boruch Hu into one's heart, a place that Hakodosh Boruch Hu should be at all times. One must perform all of the Mitzvos of the Torah, and learn Torah as well. However, these are Mitzvos which are not done every moment of one's life. There are six Mitzvos, known as the שש מצוות תמידיות, the six Mitzvos which one must constantly perform. This is the goal of all the Mitzvos – to bring Hakodosh Boruch Hu into your hearts, so that He never leaves. The Posuk is stressing that it is not enough to have Hakodosh Boruch Hu dwell within us, but He must never leave. If we bring him within us, and always feel that connection to Hakodosh Boruch Hu, then He will in fact always be within us, and never leave us. Although we are still not Zoche to have the Bais Hamikdash now, we can still bring Hakodosh Boruch Hu into our hearts. May we be Zoche to truly make a home for Hakodosh Boruch Hu within our hearts for permanent residence – a place to remain all of the days of our lives.

UFARATZTA

### THE IMPORTANCE OF SIMCHA 24/7

Based on the P'sak Din of the Rambam at the conclusion of Hilchos Lulav, "that Avodas Hashem must be b'Simcha! Added to this is the Halacha in Tur and Shulchan Aruch [Beis Yosef],

Orach Chaim Siman 231: that Avodas Hashem is "b'chal d'rachecha" [in everything you do, not only when you are learning Torah and doing Mitzvos.] This includes the entire 24 hours of the day. Now we know the necessity of keeping yourself in a state of simcha the entire day.

==== Based on a letter to someone in low spirits. Otzer Igros Kodesh – B'nei Hayeshivos edition: p196.

HOW? To be continued.





The statistical threat of antisemitism pales in comparison to the damage we are doing to ourselves that is spurring the disappearance of our people.

Several years ago, I was standing with our new assistant rabbi, who had just moved here from South Africa, when a stranger came over and engaged us. In the course of our conversation, the man mentioned something about his non-Jewish wife. When he walked away, I looked over and the new rabbi was visibly shaken. I asked what was wrong and he told me it was the first time he had ever met someone who is intermarried. Coming from a Jewish community in South Africa where even those who aren't observant are overwhelmingly traditional, he had never personally encountered someone who married out of our faith and it left him startled and shaken.

I, too, was startled that day, but for an altogether different reason. I was startled by how not startled I was. Inter marriage has become so "normal" and "mainstream" in America that we meet or hear about someone married to a non-Jew and we don't flinch.

Indeed, I thought about this story recently when I saw a headline, "Kamala Harris and Douglas Emhoff made history for interfaith families. All Jews should celebrate that." Politics aside, many have expressed excitement over Kamala's step-children calling her "Momala" and how Doug broke a glass at their wedding. Others have kvelled that all of President-Elect Joe Biden's three children, who are Roman Catholic, married Jews.

According to a 2013 Pew survey, 44% of married Jewish respondents, and 58% of those who have married since 2005, are married to a non-Jewish spouse. The rate of intermarriages among non-Orthodox Jews, who make up the majority of the American Jewish population, was a staggering 71%. This data is seven years old and I shudder to think what the numbers look like today.

Correctly, we are all outraged by and concerned with growing antisemitism. This week, the FBI published its hate crime report, which found that antisemitic hate crimes rose by 14% last year and once again comprised the overwhelming majority of hate crimes based on religion. (60.2% of all hate crime victims were targeted because they were Jews; next on the list were victims of anti-Islamic bias, who comprised 13.2% of the total.) Last year saw a series of lethal antisemitic attacks that created understandable concern and worry.

Nevertheless, as disturbing as these horrific incidents and troubling trends are, when it

comes to Jewish continuity, the statistical threat of antisemitism pales in comparison to the damage we are doing to ourselves and our contributions to the disappearance of our people.

We should continue to make all Jews feel loved, welcomed, and secure with the knowledge that they always have a place within our people.

In his blueprint for sustainable synagogues, Rabbi Rick Jacobs, president of the Union for Reform Judaism said, "Interfaith families are now the majority of the movement. Audacious hospitality says, 'You know what? We're not going to be just nice and let them in. We're going to say we can't be who were meant to be without them.'"

Make no mistake, I am not suggesting we make those who choose differently feel rejected, alienated, or marginalized, or believe that they have no place or future in our people. We should continue to make all Jews feel loved, welcomed, and secure with the knowledge that they always have a place within our people. We should not only leave the door open but welcome them to walk through it.

At the same time, we must not provide hospitality by diluting our values, distorting our principles, or worst of all, compromising on our continuity. The rampant assimilation and growing intermarriage won't be solved by moving the goal posts, offering a new and convenient definition of who is a Jew or what is a Jewish family, any more than an accountant can solve a bad quarter by cooking the books. We must find a way to simultaneously be hospitable to all Jews while inhospitable to some decisions.

We must love all Jews, and we must also love the Almighty, feel His pain, fight for His values and vision and pursue His blueprint for the Jewish people in His world.

Intermarriage is not a Reform or Conservative challenge, it is not the problem of the "unaffiliated" or "secular." Too many Orthodox parents have reached out to me about their children who have gone through a robust Jewish education and grew up in observant homes who have met someone non-Jewish and are building a life with them. We are one people, one nation, and we are watching our family hemorrhage.

We need to celebrate the joy of being Jewish in our homes and be willing to sacrifice in our dedication and devotion to Judaism.

This is a time for all of us to dig deep, to draw from the wellsprings of our heritage and our

timeless Torah. We must bring God back into the conversations in our homes, celebrate the joy of being Jewish, and be willing to sacrifice in our dedication and devotion to Torah lifestyles.

To be clear, there are parents who are excellent role models, who are deeply and profoundly devoted to Jewish life and living and whose children nevertheless make their own choices about life and about religion. There are no guarantees in life. I share these thoughts not to assign blame or promote guilt or cast aspersions on anyone, but to motivate action and inspiration.

Someone once asked me to meet with a man and his son whom I didn't know. The son was in a serious relationship with a non-Jew and the father was devastated. He was hoping I could meet and "talk some sense" into the son. I will never forget the conversation in my office. The father began by describing how betrayed he feels, how pained he is and what a mistake his son is making

When he was done, the son turned to his father and said, "Dad, you speak so self-righteously, you claim to care so much about Judaism and Jewish continuity, but what sacrifices are you making for your Judaism? You have a casual attitude towards Jewish law, you pick and choose as you see fit, you are not consistent about praying or study. You aren't willing to give up the foods you love, the things you want to do, your time or energy and you want me to give up a girl I have fallen in love with who will make a wonderful wife and mother?"

I was floored. The son had made an articulate and compelling case, not in defense of his tragic choice, but rather as an indictment of a father he believed had no right to be surprised or upset.

If we have a casual and selective attitude towards our Judaism, what can we expect from our children and grandchildren. We need to return to the wells that have sustained us and kept us hydrated throughout our history. We must double down on lifestyles of deep commitment to Jewish law, Jewish life, Torah study, character development and lovingkindness. We must work to share our treasured Torah with Jews around us making outreach a priority, not only for outreach professionals but the responsibility of every concerned Jew.

Hearing about intermarriage, whether in the highest office in the land, or anywhere else, is not something to "celebrate" or admire, it is something to grieve, to be pained by, but most of all, to be driven to do something about.

## *An Ode to Shovavim*

### AT SCHEINERS

Before the sun has risen high,  
Before the world awakes to try  
It's erev Shabbos as I rise to learn,  
At Scheiner's Shul, my tshukah burns.

It has reached a high level of fame,  
Beis Medrash Ohr Chaim is its name,  
And every Friday, with a smile,  
I walk the path, mile after mile.

In the month of Shovavim, we grow and Shteig,  
Into the Amkus that Torah provides,  
Rabbi Scheiner, leaves no one behind,  
Guides us all, to find what we can't find.

Sruly Turkeltaub, with his kind heart,  
Welcomes us all, from every part,  
And in this Shul, we feel at home,  
Inside of a tent, under the Shechinas dome.

So as the morning light grows strong,  
And birds start to chirp their morning song,  
I thank Hashem, for returning my Neshama,  
And for Scheiner's Shul, as I open my gemara.

*Akiva Pellack*

Director of Development



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## *Six Weeks of ongoing Shiurim*

### AT SCHEINERS

The cold winter months can be a difficult time for growth in our Yiddishkeit. The Yomim Tovim have long finished and Purim is still a while away. That's why at Scheiners Shul in Monsey we take the opportunity that SHOAVAVIM provides to add extra Shiurim and programming into the daily schedule.

Every Friday morning starting from 4 am, Bochorim and Yungerleit give up their precious sleep to learn three hours straight until Shacharis. It is quite a sight to see and the Kol Hatorah in Tent Daled is phenomenal.

Reb Sruly Turkeltaub, who oversees the event, has seen incredible growth each week as more and more people join the program. One Baalabos mentioned that the early morning learning takes him back to his days as a Bachur. Another young man who did not realize that transportation was available was willing to walk miles in order to attend.

Harav Shimon Avrohom Indig, Rav D'Kahal Ribitich, gave a closing Shiur on the final Friday of SHOAVAVIM to all those who attended the early morning Seder. He spoke about the end of Shovavim and the coming Yom Tov of Purim.

Each Thursday afternoon those who fasted made a special Mincha minyan with a leining of Vayechal. It is a genuine measure of how seriously one takes these special weeks when one fasts at least until Mincha. The minyan met without fail each week exhibiting a true Kidush Hashem.

Every other Monday Night, guest Rabbonim were brought in who specialized in specific topics. Harav Dovid Bartfeld spoke about the Halachos of Taharas Hamishpachah, R' Eliezer Abish spoke on the Fingerprint method of Connection and R' Simcha Bunim Berger spoke about the connection between Shalom Bayis and Hilchos Nidah.

During the weeks of Shovavim R' Daniel Coren dedicated his weekly Shiur to the Halachos of Harchakos and Hilchos Nidah in general.

R Nachum Scheiner, The Rosh Kollel at Beis Medrash Ohr Chaim gave a fascinating Shiur to the Kollel Boker on the origin, reasons and minhagim of the SHOAVAVIM weeks.

All of these Shiurim can be found on our Website [www.18forshay.com/lectures/](http://www.18forshay.com/lectures/)

If you are concerned that SHOAVAVIM is now over and there will be less Shiurim and programming to attend at Scheiners Shul you need not worry. As the Daled Parshiyos begin and Purim is just a couple of weeks away, make sure to stay tuned to our Whatsapp and Email notifications. There is plenty more to come.



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Rabbi YY Jacobson

# The Human Miracle

*G-d Is a Great Builder; But It's Man's Handiwork That Takes the Cake*

## Two Creations

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

This seems profoundly strange.

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

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

## Mortality into Eternity

This strange contrast conveys something profoundly important about the Torah's perspective on life. For an infinite G-d to create a home for finite man is not a big deal. But for a finite man to create a home for an infinite G-d—that is a revolutionary notion. It constitutes the essential revolution of Judaism that from the fragmented pieces of our hearts we can construct a home for the Divine; that the ordinary stuff of human life can be carved into a dwelling place for the Almighty; that G-d craves to

dwell in the space we designate for Him in the barren desert of human consciousness.

Creation of the universe is G-d's miracle—the miracle of converting energy into matter. Creation of a structure to house the Divine in a desert is man's miracle—the miracle of converting matter into energy; the wonder of a human being surpassing himself, transcending his finite egocentricity and turning his life into a home for the Divine—that story is deserving of close to 400 verses! This is the essence of the Tabernacle story, which occupies almost half the book of Exodus and on the surface seems so remote from our present lifestyle: that a human being, through his or her minute and limited deeds, words and thoughts, can create a home for G-d in his or her daily life; that a frail and vulnerable human being is capable of creating a space in his or her heart for the living presence of G-d. This is the miracle of Torah..

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

## Half-Ness

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

Yet this captures the essence of the narrative. Our lives are defined by details, and most of them seem mundane. And we always do things in "half," never complete, as we are fragmented creatures and there is always something left to do in order

to complete the work. "No man dies with half of his ambitions fulfilled," states the Midrash. This, then, is the message of the story: our disjointed and fragmented lives, the many diverse details of our mundane life, can all become a home for the absolute and undefined reality of G-d.

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

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# Stories for Shabbos

## The Disappointing Shabbos Guests

By Rabbi Paysach J. Krohn

The Meller\* family of Ramat Gan, Israel, wanted to be involved in kiruv, helping Jews become more observant. They phoned a kiruv organization & offered to host unaffiliated guests for a Shabbos meal. The organization evaluated their request & decided to send a couple, a doctor & his wife, to the Mellers for dinner on the following Friday night. The meal went well, the food was good, the conversation was pleasant, and the divrei Torah were meaningful. The couple was encouraged to come again, & a few weeks later the middle-aged doctor & his wife were invited again, & a 3rd time. Each time when the meal was over, the Mellers, who lived on the 4th floor, escorted their guests to the stairway & said goodbye in the hall. After their 4th visit, though, both couples walked down to the street together & said their goodbyes outside the building. Before the Mellers started back to their apartment, they were shocked to see their guests flag down a taxi. They were terribly disappointed. Obviously, they were not reaching this couple. How could they openly violate the Shabbos just moments after they left a religious home? To the Mellers, it seemed to be a clear slap in the face. After Shabbos they called the organization & reported that they were obviously not making progress if this couple didn't see anything wrong with taking a taxi right in front of their eyes on Shabbos. They asked to be set up with other guests, & their request was approved. A year later, the kiruv organization called the Mellers to notify them of the sudden death of the doctor who had been their first Shabbos guest. The representative told them that the doctor's wife had really enjoyed their visits, & suggested that the Mellers pay a shivah call. The Mellers were saddened at the news, for the doctor had been a pleasant person, & they went to the shivah house. While they were speaking with the widow, they asked if the doctor had been ill. "Not really," she replied. "It's just that this time we couldn't get to the hospital in time." "What do you mean, 'this time'?" Mrs. Meller asked. The widow answered that her husband had died of his 2nd heart attack. "Do you remember the last time we ate at your house?" she asked. "When we all walked down the stairs, my husband realized that he was having a heart attack, so luckily he saw a taxi & flagged it down, & we rushed to the hospital. We got there in time. With the 2nd heart attack, we were too late." The Mellers were shocked as they realized they had jumped to a totally incorrect conclusion. And because of their misjudgment, they had lost contact with the family & had also lost the opportunity to bring the doctor & his wife closer to Yiddishkeit (*Illuminations of the Maggid*) *The Weekly Vort*.

## Our Father in Heaven

The Admor, Horav Yochanan, zl, m'Rachmenstrivka, had a large following of chassidim. These were successful men who were blessed with great material bounty. Conversely, the following of his brother, the Admor of Horav David, zl, m'Tolna, was not as large, and, for the most part, it was comprised of chassidim, many of whom lived in abject poverty. The Tolna explained the reason for this disparity: "My brother has a large following. As a result, one must wait to get in to petition his blessing. Even when a chassid finally enters his room, he is only permitted to stay for a minute. Therefore, when a chassid leaves, he feels that he has waited hours just to see the Rebbe for a minute. He perceives that he has not even been able to express his problems adequately. "Thus, when he leaves, he says to himself, "I have no one to rely on other than my Father in Heav-

en. He then goes home & davens to Hashem –Who listens to him. "I have a much smaller following, which allows my chassidim to spend time with me, discussing all their challenges. When I give my blessing, they mistakenly think that it is sufficient. Thus, they do not pray to Hashem. Without prayer, the blessings I give have no efficacy. The supplicant must personally plead his case to the Almighty. *Peninim on the Torah*.

## Never Too Late to Celebrate a Kiddush

Reb Shlomo Fisher of Bnei Brak celebrated the engagements of 2 of his daughters in one year. One daughter was 32, the other was 29. This is what happened: Reb Shlomo remembered that he had never made a kiddush for these 2 daughters. One was born on the 2nd day of Rosh Hashanah, & the other was born 3 days before Rosh Hashanah. These are busy times, & he didn't manage to organize a kiddush for them. He thought that perhaps because there wasn't a kiddush for his daughters, they were having difficulty finding their shidduch. So, one year on Simchas Torah, he bought chasan Bereishis, which customarily comes along with hosting a Kiddush, & he dedicated that kiddush to thank Hashem for his daughters' births (30 years earlier) A week after the kiddush, both of his daughters became kallos! One explanation for this miracle is the brachos he received from people for his daughters.

*The Midrash (Koheles Rabbba 3:3) Torah Wellsprings: Collected Thoughts from Rabbi Elimelech Biderman.*

## The Tears & Prayers of a Motherless Woman

Rav Yosef Shalom Elyashiv, zt"l, was known for his tremendous Hasmadah, diligence in learning Torah. Rav Chaim Aryeh Zev Ginzberg relates that as a result of this, it was difficult to engage Rav Elyashiv in small talk. Rav Ginzberg said, "Many years ago, I did manage to do so when I attended the wedding of one of his granddaughters, & I used the opportunity to ask some questions about his family history. There is a famous story surrounding the circumstances of Rav Elyashiv's birth. His mother, the only daughter of the Leshem, a famous Mekubal, was married to a tremendous Torah scholar. The couple was married for a long time & had no children. After exhausting every effort to have a child, Rav Elyashiv's mother agreed to travel from Lithuania to Warsaw, to consult with one of the world's leading medical specialists in the field. Unfortunately, he told her what other professionals had told her over the years, that she would never be able to bear children. Returning home heartbroken & depressed, she wanted to spare her father, who lived with them, the terrible news. Quietly, she went to the shed in the back of the house, & began weeping tears of agony & frustration. All of her years of pain & longing were expressed in those tears. When her father heard her crying, he went to check on her & she shared with him the harsh prognosis. The Leshem gave her a Brachah that not only would she have a child by the following year, but that this child would serve as the "light of the generation." A year later, her only child was born, the future Gadol, Rav Yosef Shalom Elyashiv!" Rav Ginzberg reported, "At the wedding I attended, Rav Elyashiv confirmed that this story was true. I then asked a follow-up question. Why didn't the Leshem give his daughter the Brachah years earlier, & spare her the pain & suffering of going to all of the medical professionals & hearing the agonizing diagnosis over & over again? Rav Elyashiv explained that only after all options were exhausted & all avenues were closed off would his mother's Tefilah be effective. Once she felt that her only hope was from Hashem, her Creator, the



Tefilah became a different type of Tefilah, which made her worthy of Hashem's Brachah. This, in essence," Rav Ginzberg said, "is what the Gemara in Sotah states when discussing why the Imahos were initially barren, 'Hashem desires the Tefilos of Tzadikim.' According to the Mabit, Hashem wanted the Shevatim, & thereby Klal Yisroel, to be the product of a higher level of Tefilah. Similarly, meriting to have a son of the caliber of Rav Elyashiv required a higher level of Tefilah as well!" *Rabbi Yehuda Winzelberg's Torah U'Tefilah.*

## Accidents are Not Accidents

**By Rabbi David Bibi**

On Thursday afternoon a friend came to visit. He told me a remarkable story. About a year prior his car lease ended and, on a whim, he went out and bought a two-seat sports car. With a bunch of kids at home, his wife wasn't too pleased with his selection. Not only was it impractical, but it was definitely a more dangerous car. He noted that with Hashem's help he was never in an accident and hoped to continue that way. But only days passed and he was stopped at a light on Ocean Parkway when out of the blue, he was rear ended by a driver not paying attention. The unexpected hit knocked the wind out of him, but being the tough guy most of us try to be he refused the ambulance's invitation to the hospital, sent the car off to be repaired and sucked up the pain which remained for the next few weeks. The car was back, good as new and a few months passed and he was stopped at a light in Manhattan and then ... boom. Again, he was hit from behind. Again, he decided to let things be and moved on without any checkup. But only a few more months passed and as Yogi Berra would say, it was Déjà vu all over again. Stopped at a light and then ... boom. His wife pleaded with him to get rid of this unlucky car. One would think, three strikes and you're out. But he again sucked up the symptoms of whiplash and went about his business and kept the car. And then a few weeks ago, again on Ocean Parkway, he approached the light. He was in the right lane with ten cars ahead. He noticed the left most lane had only three cars and the center lane, perhaps six, but he was in no rush and stopped in his place. Then he saw an approaching car in his rear-view mirror and it looked like it wasn't slowing down. He tried to move over from the right lane towards the center, but the approaching driver had fallen asleep and although he knew he would be hit, the angle of the hit sent his car spinning. When it stopped, he realized that he wasn't so easily walking away from this. Hatzalah arrived, pulled him from his car onto a stretcher and took him to Maimonides. There they determined he had a collapsed lung. One doctor suggested an MRI to check his head but the insurance argument ensued. They would need special approval and by then the patient wanted out. A community member who is a patient advocate stepped in and was able to arrange the MRI and convinced my friend to stay. The test showed nothing as a result of the accident, but it did show a huge tumor pressing against his brain. Though symptomless, he was in terrible danger. He was sent to experts in Manhattan and operated on and they were surprised that the tumor caused no damage. Apparently as a natural lefty, it was leaning on a part of the brain that lefties don't use in the same way as the rest of us. He was also told that had he gone a few more weeks, he would have been in terrible danger and they also wondered what would have happened in they caught this a year ago. They all realized that this is something rarely caught. Who would do a brain scan without reason? Here in my office, he sat and aside from a scar which his hair would again cover, he was perfectly fine against all odds. For whatever reason,

he had this growth in his head. And by some strange happening he was hit a number of times from the back. Heaven was begging him to take the trip to the hospital, get that MRI & overcome what nature had delivered. Each accident must have resulted in some why me. Each accident was looked at as if judgment was being rendered and delivered.

But then he knew that each came as an act of mercy to offer deliverance and a cure. Elokim was in fact Hashem. Life is filled with many questions. Every once in a while, we get a peek into the answer. Those hints & visions are there to help us get through all the other whys. They are a reminder behind Shema Yisrael, Hashem Elokeynu, Hashem Echad! *Rabbi David Bibi's Shabbat Shalom from Cyberspace.*

## Of Bagels & Locks

**By Rabbi Yosef Weiss**

David Greenspan grew up in the Bronx, New York, the product of an assimilated Jewish home. When he reached adulthood, he joined the family's bagel business, which had been in the Greenspan family for generations. After David's father passed away, though, David realized that he wasn't all that interested in bagels after all. He was good with his hands and he wanted to put them to use. After taking some evaluation tests, David was told to become a locksmith. He studied hard and soon discovered that he had found his niche. Bagels were out, locks were in, and David soon had a job in the locksmith business. The pay was good, but David really wanted to strike out on his own. He was constantly on the lookout for a good opportunity, a place where he could establish himself. One day, David was driving through Monsey, New York. He eyed the layout of the stores in one section of the town. There was a window business there that seemed to catch his eye...was this the chance he had been waiting for? David mustered up all his courage and entered the store to ask if he could rent out a small corner for his new locksmith business. The store owner was agreeable, and before long, David's new business was setting up shop. David was now in a very religious area. He figured that the local population would probably make up the majority of his customers, so an ad in the local Jewish circular would be a good idea. He arranged for the ad to be placed, and a few days later, he received his copy in the mail. David thumbed through the circular until he found his advertisement. "Looks good," he murmured to himself. Absently, David continued flipping through the pages, taking note of the other businesses that were established in the community. Suddenly, a short section at the back of the circular caught his eye. "Lost and found," the headline proclaimed, and underneath was a series of columns. David began to read the items listed. "Found: Gold bracelet. Please call..." "Found: Large sum of money. Please call..." "Found: Diamond earring. Please call..." David couldn't believe his eyes. Were these people actually trying to return such valuable items? And there were so many of them! Whatever happened to "finders keepers, losers weepers?" Here, David saw an entirely different attitude, one based on helping others instead of only taking for oneself. David figured that if this is what religious Jews were like, it was a group that he wanted to be a part of. Before long, David began to wear a kippah, & he is now well on his way in his return to his Father in Heaven. (*Visions of Greatness III*) *Rabbi David Bibi's Shabbat Shalom from Cyberspace.*

# JOKES

## THE POLITICS

Son: "Dad, I want to be in politics when I grow up."

Dad: "Are you insane? Have you completely lost your mind? Are you crazy?"

Son: "Forget it, there seem to be too many requirements."

## 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."

## A STAGE...

During a performance for the high school talent show at the local theater, a hole was cracked in the stage floor. Subsequent acts managed to avoid the damaged area until little Freddy, juggling bowling pins, accidentally stepped through the hole up to his knee.

He apologized to the audience for his clumsiness. But a heckler in the back of the theater shouted: "Don't worry, Freddy! It's just a stage you're going through!"

## WHISKEY THERAPY

I was in a liquor store and the owner asked me, "Do you need help?"

I replied, "Yes, but I'll have a bottle of whisky instead."

## LAST REQUEST...

The inmate on death row was scheduled to be put to death by firing squad the follow morning.

Throughout the day, the prison guards were being very nice to him.

But when they asked him if he wanted something specific for his last meal, he didn't want anything special.

When they asked if there was something special he wanted to do, he said nothing.

Finally when he was put before the firing squad, the guard asked if he wanted a cigarette and a blindfold.

"No," the inmate said, "just get it over with."

"Well, is there anything that I can do for you before you go?" said the guard.

The inmate thought. "Actually," he said, "Music is my life. One thing I would really like, is to sing my favorite song, the whole thing, with no interruptions."

The guard nodded and told him to go ahead.

The inmate started, "One billion bottles of beer on the wall..."

## PROCRASTINATION

My mother said, "You won't amount to anything because you procrastinate." I said, "Just wait."

## THE THOUGHTFUL WAITER

A waiter brings the customer the steak he ordered, with his thumb over the meat.

"Are you crazy?" yells the customer. "What's with your hand on my steak?"

"Sorry," answers the waiter, "I don't want it to fall on the floor again."

## RINGING A BELL

A man walking down the street noticed a small boy trying to reach the doorbell of a house. Even when he jumped up, he couldn't quite reach it. The man decided to help the boy, walked up on to the porch and pushed the doorbell. He looked down at the boy, smiled and asked, "What now?"

The boy answered, "Now we run like crazy!"





Rabbi Fried

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# READING YOURSELF

FROM A CHUMASH OR A MEGILLAH FROM

### HAVING YOUR OWN MEGILLAH

We have established that one must read or hear every single word of the megillah. Since it is very possible to miss a word, especially when there is a lot of noise in the shul, the question arises as to what one should do if he missed a word.

Because of this question, the Pri Megadim (M"Z 690:6) writes that it is a good idea for everyone to have their own megillah. That will enable the person to say himself any words that he misses. But if one does not have a megillah available, the the Pri Megadim (A"A 690:19) writes, that another alternative is to have a chumash. This is also quoted by the Mishna Berura (690:60). That way, if one misses a word, he can still read it from the chumash and be yotzei. Although, reading from a chumash is the halachic equivalent of reading by heart and is not lichatchila, at least this way he will be yotzei.

Since one should try to read every word from a megillah, at first glance, it would seem that it is better to have a kosher megillah, and read the words he missed from a megillah. However, in some cases, it may actually be better to use a chumash. The reason for this as follows: If one uses a megillah, but is unfamiliar with the correct reading of the words, he may read the words wrong, and he may not be yotzei, since it is as if he missed that word. But if he reads from a chumash, which has the nekudos, at least he will know that he said the words correctly, and will be yotzei, albeit bidieved. It is certainly better to be yotzei bidieved with a chumash, than to read from a megillah and not be yotzei.

Interestingly, there may be a potential solution, to "dance at both weddings," by having a megillah with the nekudos, making it feasible to read every word correctly. However, this solution is not so simple either, since according to some poskim writing in the nekudos invalidates the megillah. The Shulchan Aruch (691:9) does write that one may use such a megillah, but the poskim point out that this is only bidieved, if someone is stuck, so doing this may not solve

anything, since it is still only bidieved..

### SUMMARY

Reading or hearing every word is a must. If one missed a word, the best is he can read it himself from a kosher megillah. But if he is not sure that he knows how to read the words properly in the megillah, he should read it from a chumash. Some allow a megillah with nekudos, making it feasible to read every word correctly.

*Comments and questions are welcome and can be sent to: [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com).*

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RABBI FRAND

## THE ONLY THING YOU CAN TAKE WITH YOU IS YOUR DINING ROOM TABLE

**T**he parsha begins with the first ‘building campaign’ in the history of the Jewish people. “...and let them take for Me (v’yikchu li) a portion from every man whose heart motivates him...” [Shemos 25:2]. Many of the commentaries are troubled by the verb “v’Yikchu” [let them take]. The more appropriate language would be “v’Yitnu” [let them give] a donation.

A number of the commentaries who discuss this choice of words arrive at the same conclusion, namely that the Jewish viewpoint regarding giving charity is different than the common or secular viewpoint. The common attitude towards making a contribution is “I am ‘giving’. It is my hard-earned money. I will GIVE some of my money to charity.”

However, when G-d gave the command to build a Mishkan [Tabernacle], and the “building committee” came to collect money, it was made very clear that nobody was really giving anything of their own. This is because a Jew is supposed to believe that everything that he has in this world is from G-d. This concept can be referred to as prudent stewardship. G-d has made us custodians of His money. He has entrusted it to us. When we make a donation, we are not giving. Rather, the charity collector is taking back that which really belongs to G-d.

Technically, when a charity collector comes to collect money, he should not use the expression “Can you please GIVE me a donation”. Rather, he should say, “I want to TAKE a donation” (I would not advise this from a practical standpoint). This philosophy should make it easier for us whenever we need to give. First of all, it is not ‘ours’. Secondly, there is a famous cliché — and so true it is — we can’t take it with us. The only thing a person will ever take with him from this world will be the mitzvah that he got when he gave to charity.

There is a very powerful Rabbeinu Bechaye later in the parsha. The pasuk in Yechezkel says, “The Mizbayach [Altar] was of wood, three cubits tall and its length was two cubits including its corners; its surface and its sides were of wood. He said to me, ‘This is the Shulchan [Table] that is before Hashem” [41:22]. The pasuk begins talking about the Mizbayach and ends up speaking about the Shulchan. Our Sages say [Brachos 25a] that this hints at the fact that when the Bais HaMikdash [Temple] was standing, a person achieved atonement via the Mizbayach. Now that the Bais HaMikdash is no longer standing, a person achieves atonement via the Shulchan.

However, the question can be asked: Why does the Shulchan help more than the Aron? When the Bais HaMikdash

is no longer standing, the Shulchan that existed in the Bais HaMikdash no longer exists either. Why is the Shulchan better than the Aron, when we have neither of them? The intent is that one’s own dining room table provides atonement.

One’s dining room table can be one’s ticket to the World to Come. The kindness that one performs around his dining room table (by inviting guests and feeding those in need) will be the means by which a person achieves atonement nowadays that we do not have an Mizbayach.

Rabbeinu Bechaye adds that it was the custom of pious people in France to use the wood of their dining room table as building materials for their own coffins. Imagine — being buried in one’s dining room table! Why? The purpose was to teach them that they would not take a dime with them. Nothing will escort us to the next world except the charity that we gave during our life and the kindness that we showed towards others around our table.

This seems to have been an accepted custom in Europe. People wanted to take an item with them which would argue on their behalf as they approached the Heavenly Court. I once heard from Rav Pam, that the honest tailors in Europe used to request that they be buried with the yardstick by which they measured material. The way to ‘cheat’ in the tailoring business 200 years ago in Europe was for the tailor to take as much material for himself as he could get away with (from the material that their customers would bring to them to make clothing). The honest tailors, who never used the yardstick to cheat customers, asked that the yardstick be included in the coffin with them — as a critical defense attorney on their behalf, when they faced their final Judgment.

The only thing we can take with us to the next world is our dining room table — not the physical dining room table, but what we did with it and around it. This is the lesson of ‘taking Terumah’.

Nothing really belongs to us. In the final analysis, nothing will really help us other than the charity that we did around our table.

I am not paskening whether or not we are strictly obligated to turn down such an offer if we are travelling with our daughters or mothers-in-law rather than our wives, but it is certainly an Eirlichkeit. Certainly, when it is an out and out falsehood, when it is clearly bending the truth, we indeed need to distance ourselves.



# SHOW THEM

RABBI JOEY HABER

Rabbi Yehudah Jacobs zt"l was a beloved rebbe. Serving as the Mashgiach Ruchani, guide and mentor, to thousands of students at the Lakewood Yeshiva, his name was synonymous with Tatty, father, to so many. At the age of eighty-seven, he returned his soul to Heaven, amidst the global pandemic. But with his life, he left a legacy of what it means to show sensitivity for the ages.

Rav Jacobs would sit in a room during the day and learn with a chavruta (study partner). Often, as it would occur, the chavruta would get up to locate a certain sefer, during which time, other students would quickly grab the open seat opposite Rav Jacobs and present a certain question or dilemma they had. Everyone loved getting his advice; he was a wise man with a brilliant blend of Torah knowledge and sophisticated, worldly insight.

And so, one day, Rav Jacobs' chavruta got up to look for a sefer, and in came a student just moments later, pulling in the seat and preparing himself to talk. "Now's not a good time," Rav Jacobs said immediately, even before the boy got out a word. "Please come to me later, after this seder (learning session)." The student didn't say a word, but simply nodded in acknowledgement, stood up and walked back to his seat. It was odd, as he had never before seen Rav Jacobs do this, but he assumed that he'd eventually have the opportunity to speak with him.

An hour later, the chavruta stood up again, this time to leave the Beis Midrash completely, perhaps to go to the restroom. The student figured that now there would be ample time for him and Rav Jacobs

to talk, so he approached him and motioned if now was a good time. But again, Rav Jacobs stuck out his hand, as if to indicate that they'd speak later, privately, at his home.

Finally, a half-hour before the end of seder, the chavruta closed his Gemara and stood up, clearly ready to leave for the day. "Now will be a good time," knew the student; "his chavruta won't be coming back." "Rebbe, can we talk now?" he asked, as he shot over to Rav Jacobs' side. "Not right now. Please come to my house and we'll talk then."

Thirty minutes later, in walked the student to Rav Jacobs' home. Before the student even began saying anything, Rav Jacobs began, "I know you're curious about what was going on for the past hours that I didn't talk to you. Let me explain. There was someone who came over to me earlier today who was involved in a big public scandal and needed some advice. A short while after that, another man came to me who is also involved in this scandal and he's also going through a messy divorce. When you came to me after these two men had spoken to me, I knew that if we'd begin talking, people would think that you too were part of the scandal. That would taint your reputation. I didn't want people to think that you had anything to do with it. That's why I insisted that you come here, to my house, to speak where no one else can see."

That is a Kiddush Hashem. That is a man who is thinking about others in ways that they can't even imagine, and shows them that he is.

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