

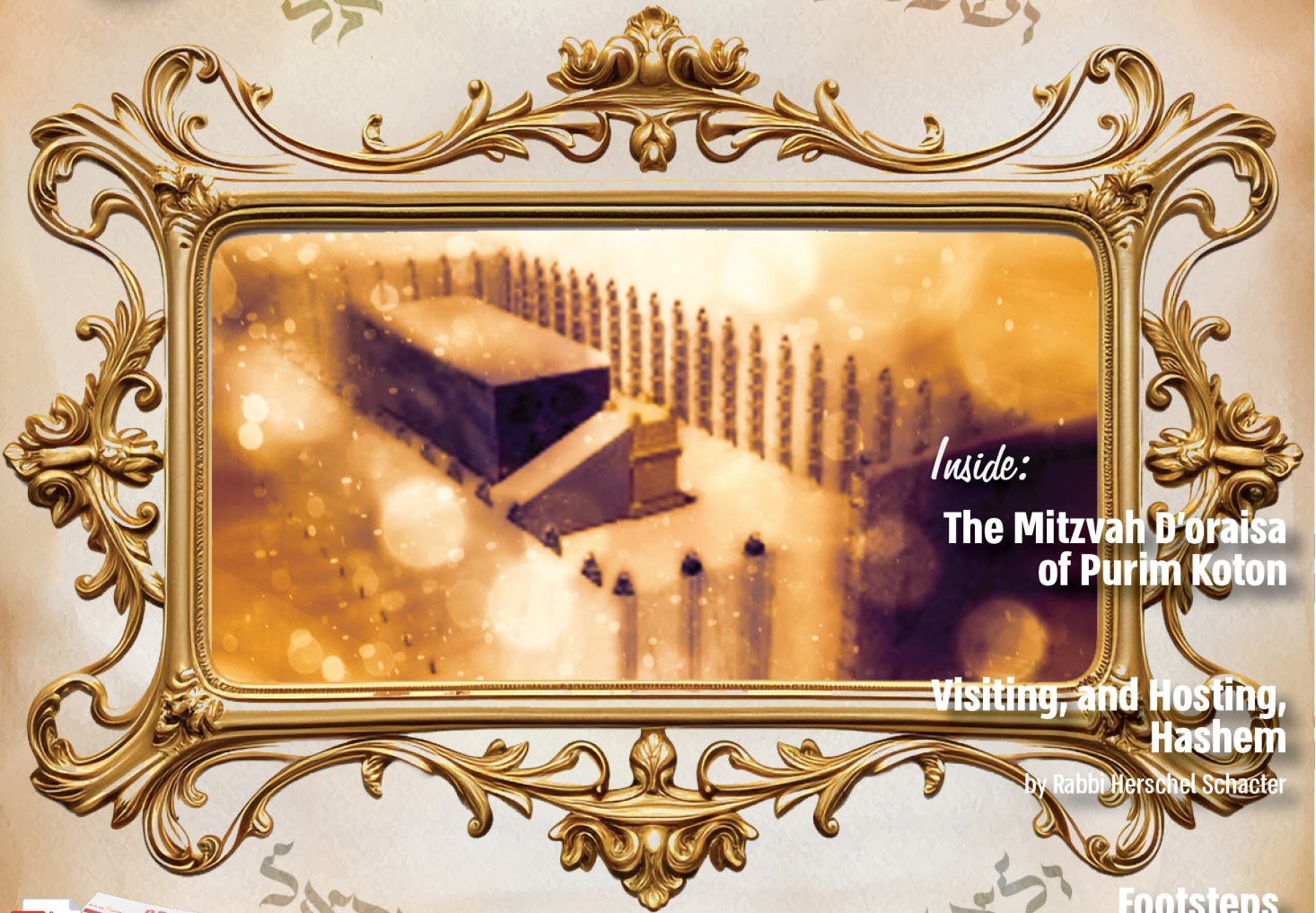
Terumah | Adar 16 - 12 | February 15 - 22



קול הנערים  
Rabbi Fried

-Starts at 7:30-

ישכנתי בתוך בני ישראל



Inside:

**The Mitzvah D'oraissa  
of Purim Koton**

**Visiting, and Hosting,  
Hashem**

by Rabbi Herschel Schacter

ולא לעזוב את עמי ישראל

**Footsteps**

by Rabbi Eli Mansour

*and more...*



**RABBI YY JACOBSON**  
*will be in town for Shabbos*



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## Shabbos Zmanim

2024 Early Friday Mincha, 18 Main  
at מנחה גדולה and every 15 minutes from 12:30pm-3:00pm

5:13pm Candle lighting	5:23pm Mincha in tent א	5:24pm Chabad Mincha	5:31pm Shkiya
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**SHABBOS SHACHRIS MINYANIM:**

6:09am Vasikin, followed by a Daf Yomi Shiur 20↑	8:00am Shachris 2 18 main	9:15am Shachris 3 Tent א	10:00am Shachris 4 Bais Chabad 20↑	10:00am Shachris 5 18 main
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2:00pm Pirchei	5:10pm Mincha followed by Shalosh Seudos	5:32pm Shkiya	6:12pm Maariv 1	6:17pm Maariv 2
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Late Maariv Motzei Shabbos Every 15 Minutes!  
6:45 pm – 9:15pm | 18 Main

## Weekday Zmanim

Zmanim for the week of Feb 18 - 24

Shacharis – 20 min. before Neitz  
Mincha & Maariv – 12 min. before Plag and more (see posted times)

	Neitz	Shma Magen Avraham	Shma Gra	Tefila Gra	Chatzos	Plag	Shkiya
Sunday	6:48am	8:47am	9:28am	10:22am	12:10am	4:26pm	5:33pm
Monday	6:46am	8:47am	9:28am	10:22am	12:10am	4:27pm	5:34pm
Tuesday	6:45am	8:46am	9:27am	10:21am	12:10pm	4:28pm	5:36pm
Wednesday	6:44am	8:45am	9:26am	10:21am	12:10pm	4:29pm	5:37pm
Thursday	6:42am	8:45am	9:25am	10:20am	12:10pm	4:30pm	5:38pm
Friday	6:41am	8:44am	9:25am	10:20am	12:09pm	4:30pm	5:39pm
Shabbos	6:39am	8:43am	9:24am	10:19am	12:09pm	4:31pm	5:40pm

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## What We're Missing

So much of our daily life as Torah Jews revolves around the lacking of the Bait Hamikdash and the hope of BE"H the rebuilding of the Bait Hamikdash. So much so that at the highlight of a person's life, under his *chuppah*, we break a glass to illustrate that no joy is complete without the Bais Hamikdash. As we look deeper we understand that the Bait Hamikdash is a result of sin. It is because of the sin of the *eigel hazahav* that we received the Bait Hamikdash in order to make rectification. Imagine what the world would of been like without the Mishkan or the Bait Hamikdash. How would we end our *chuppas*? What kind of world would we live in without the need of a Bait Hamikdash? One second – we don't have a Bait Hamikdash now. Are we in the same situation?

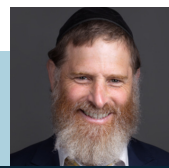
What is also challenging is that the *eigal hazahav* was an action done with one item. Additionally, it was only a part of the nation that worshiped it. Yet in the rectification of the *eigal*, the Beit Hamikdash, we have many parts and all kinds of utensils and forms of worship. How does this make sense? We should have one action or similar activity to reverse the sin of the *eigel*. Why so many different kinds of *avoda*?

Once upon a time there was a king who had a very stressful day. He requested from his guards to send over his adviser. It took time for the guards to locate the whereabouts of the king's adviser, and by then it was late at night. The messengers of the king banged hard on the door, but there was no answer. The adviser was not responding because he was tired and did not want to go to the king. The guards broke the door down and grabbed the adviser out of bed. Attempting to escape, the adviser knocked the guards torches out of their hands, and began to run in the cover of darkness. The guards managed to grab him and put him in jail.

At the trial the king declared that his violation was only for knocking over the torch in the hands of the messengers, and he received a minimum fine. The next time the adviser met the king he asked, "why were you so easy on me and not have me killed for what I did?" The king explained that knocking the torches was the only real violation because at that moment you were not feeling close to me due to your extreme tiredness. Now that you feel better, you will be ready to continue our special relationship.

The sin of the golden calf was one action and one way of worship, but it was done with 3000 different reasons and intentions. The root of all the actions however, were a feeling of distance from Hashem. The "why" we were feeling that way has 3000 different answers. To truly rectify the actions and the reasons we needed a Bais Hamikdash that will have so many types of *avodah* (worship) so that it will encompass all the different types of reasons and feelings of distance from Hashem.

A world without the Bais Hamikdash is a world where we must feel within ourselves that outstanding bond and closeness to Hashem. However, being that we are who we are, we need that external infusion and tools to assist us in reaching that level of closeness. We hope and daven for the return of the Bais Hamikdash, so that we can live in a world of unity with our Father in Heaven, Amen.



## Dwell in Them

by Rabbi Daniel Coren

Whenever we arrive at *Parshas Teruma* I'm reminded of two ideas that will help us enjoy the *parshiyos* until *Sefer Vayikra*. "Why do we need help?" you might ask. The answer is that naturally after learning and *laining* in shul the exciting events of *Yetzias Mitzrayim* and Matan Torah it's quite challenging to enjoy the intricate descriptions of the building of the *Mishkan*. Especially that it seems to have no relevance for us today and a big part of it doesn't seem to apply to our future either

The answer this challenge, I recall many times hearing from Rav Noach zt"l that Chazal expound on the verse *לא דבר ריק הוא מכאן* that says that there is nothing empty, not even one letter, in the Torah. As we say each day in *davening Toras chaim* – instructions for living – and that means that each letter and word and idea in the Torah, even in the building of the *Mishkan*, has life-changing insights for us and is relevant today as it was then; we just need the right glasses in order to see them.

Similarly I heard from Rav Noach zt"l as follows regarding the *passuk* in our *parsha* *ועשו לי מקדש ושכנתי בתוכם*: It should have said *ביתוכו* meaning Hashem said build the *Mishkan* so I will dwell in it. However, it doesn't say "in it," it says "in them" which means that Hashem really wanted, and always wants, to dwell inside of every one of us. We need to look at the *Mishkan* and take all the ingredients and become interior designers of our heart and soul so Hashem will be able to dwell. So, for example, the entrance of the *heichal* had a curtain that was folded over like the clothes of a modest *kallah*. In fact, a few places, such as the ramp, were constructed in a way that humility and modesty, which are intertwined, should exist in the *Mishkan*, because in order to have Hashem dwell in our midst, these two ingredients are vital.

There is another idea, based on the *Gemara* in *Maseches Kesuvos* 62b. The *Gemara* relates that the famed Rebbi, Rav Yehuda Hanasi, who compiled the *mishnayos*, was looking for a *shidduch* for his son. They finally agreed to a *shidduch* with the daughter of Rav Yossi Ben Zimra. The plan was that Rebbi's son would first learn for ten years, and then they would have the wedding. However, when Rebbi's son saw the *kallah*, he requested that it should be only 6 years. Then when they passed the *kallah* before Rebbi's son a second time, he asked that the wedding be held first before going to learn. At this point, Rebbi's son became embarrassed. However, his father, the great Rebbi, instead of reprimanding him, said "You know, you're exactly like Hashem. Hashem said in *Parshas Beshalach* that we will build the *Bais Hamikdash* in Eretz Yisrael, and in *Parshas Teruma* He changed his mind *k'ivyachol* and said 'build it now.'" This was an amazing way to save the moment, but in truth it was also an amazing message about marriage and our relationship with Hashem. As the Maharsha explains, Rebbi was teaching us that Hashem and the Jewish people are like a *chosson* and *kallah*, and He loves us so much that he can't wait to have a relationship with us.

This is the underlying theme and message of the *Mishkan*: Hashem loves us and wants a *kesher* with us. Now once we know this, we'll see that every detail in the *Mishkan* is really helping us reach this goal. With this, we can approach these *parshiyos* with much more excitement, and you will be surprised how many new insights will be discovered.

# Cedar Trees

One of the most employed materials in the building of the Tabernacle – discussed in this week’s portion, Terumah – was cedar wood (*atzei shitim*.) Much of the structure and many of the vessels of the Tabernacle were fashioned from cedar.

Says Rashi, quoting the Midrash:

*How did the children of Israel obtain [cedar wood for the construction of the Sanctuary] in the desert? Rabbi Tanchuma explained: Our father Jacob foresaw with his holy spirit that Israel was destined to build a Sanctuary in the desert; so he brought cedars to Egypt and planted them [there], and instructed his children to take them along when they left Egypt.*

Jacob transported from the Land of Canaan young, tender saplings of cedar and lovingly planted them in the soil of Egypt, instructing his children that one day, when they depart from this country, they must take these trees with them.

Jacob dies. Joseph dies. All the siblings die. Then all the grandchildren die. The first generations of Jews who still knew Jacob and his children passed on. A new Pharaoh began to enslave the young nation. Brutal labor and the extermination of Jewish babies began to become the Jewish plight.

And throughout this entire horrific ordeal, the crushed Hebrew slaves watched these cedars grow. And with it, their hope grew. They harbored the knowledge that long before their enslavement by the Egyptians, these trees had grown in the soil of Holy Land—the land promised to them as their eternal heritage. Each generation of Jews pointed out these cedar trees to their children, transmitted to them Jacob’s instructions to take these trees along when they would leave Egypt, to be fashioned into a Sanctuary for G-d.

And so, throughout their long and bitter exile, these cedars had whispered to the Jewish slaves: This is not your home. You hail from a loftier, holier place. Soon you will leave this depraved land behind, to be reclaimed by G-d as His people. Soon you will uproot us from this foreign land and carry us triumphantly to Sinai, where you will construct for us an abode for the Divine presence, which shall once again manifest itself in your midst.

These cedar trees stood as a permanent, tangible, silent but powerful, and tall symbol of courage, dignity, and hope in a bright future. They gave a nation of tormented, wretched slaves something to “hold on to” in a very

concrete way, as they struggled under the yoke of their Egyptian oppressors. These trees offered the Jews some measure of “Tanchuma,” of solace and fortitude, during their darkest moments.



Rabbi YY Jacobson

## Staves of Faith

“The *Tzaddik* shall bloom as a palm,” sings the Psalmist, “as a **Cedar of Lebanon, he shall flourish.**” Jacob planted cedars in Egypt, and G-d plants exactly such cedars in our midst throughout our long and turbulent history. These are the *Tzaddikim*, the Rebbes, the spiritual giants, defined in Psalms as “cedar trees,” providing us with a link to the past and hope for the future.

The *Tzaddik* is a soul that towers above the transience and turbulence of exile; a soul that is rooted in Israel’s sacred beginnings and pointed toward the ultimate Redemption—a soul whose two feet stand on earth, but whose head touches heaven. When our subjection to the temporal and the mundane threatens to overwhelm us, we need only look to the cedars implanted in our midst. In these timeless staves of faith, we find guidance and fortitude, comfort, and encouragement. We remember who we are and what we are capable of becoming.

## Above Exile

That is the function of every spiritual “cedar tree” teacher in Judaism: To remind all of us that even as we are in exile, our souls can soar on the wings of eternity.

Womens Shiur **Tuesday** 9:30am (18 Main)  
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)  
**Shabbos:** Friday Night – before Barchu (20 Upstairs)  
Morning 9:00 (20 Upstairs) | After Davening 12:00pm (20 Upstairs)

## UFARATZTA



### PUT YOUR FAITH IN HASHEM, FOR I HASHEM AM YOUR HEALER

... Regarding the cyst on your son Joseph's lip, about which you write that you are watching, it is no doubt unnecessary for me to remind you that you should not rub it or irritate it in any way.

Inasmuch as G-d has been kind to you in the past, especially in matters of health, you will surely have every confidence in Him in the future, for G-d is the true Healer, as it is written in the Torah, "For I, G-d, am your Healer." And, the cure that G-d sends is different from the cure of a human doctor, for G-d's cure is preventive, as it is written, "All the sickness... I shall not send upon you, for I, G-d, am your Healer." The *zechus* of your educational work of bringing Jewish children closer to their Father in Heaven will surely stand you and all your family in good stead.

Wishing you all a happy Purim,

==== Rebbe's Letter written 4th of Adar, 5718 - 1958. Chabad.org

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We previously discussed that there is a *machlokes* if a nonspecific mention of Adar is referring to the 1st or 2nd Adar.

At first glance, it would seem that the underlying question is: which is the regular Adar, and which is the addition? Is the 1st Adar the additional Adar, or the 2nd Adar? However, that conclusion is incorrect, because there are many places where this understanding of the *halacha* will not follow through.

### Yartzeit

One example is when it comes to calculating the correct date for a *yartzeit*. If one’s parent passed away during Adar of a regular year, and a subsequent year has two Adars, when is the *yartzeit* kept: in the 1st Adar or in the 2nd Adar? The Mechaber writes that it should be kept in the 2nd Adar. This seems to contradict what he rules for a *get* that one must be specific for both. Conversely, the Rama rules that one should either fast in the 1st Adar or possibly in both Adars. This also seems to differ from what he rules for a *get*, that the first Adar can be written without being specific.

### Bar Mitzvah

A similar question can be raised when it comes to calculating the date for a *bar mitzvah*. If a boy was born during Adar of a regular year, and the year of his *bar mitzvah* is a leap year, when does the boy become *bar mitzvah*: in the 1st Adar or in the 2nd Adar? The Rama (55:10) rules that the *bar mitzvah* should be in the 2nd Adar. This would seemingly imply that the 2nd Adar is the main one, a contradiction to his position in how to write a *get*.

### How the Term Adar is Used

The answer to these questions can be found in the short words of the *Biur Hagra* (O”Ch 568:7) and the Chasam Sofer (Shu”t Chasam Sofer O”C 163), who also elaborates on this point. They explain that there are two separate discussions. One question is when is it *halachically* considered the regular Adar. The second question is how the term Adar is used by people, and that may be a different story. The question of *bar mitzvah* and *yartzeit* is when the calendar date has arrived, which may be the 2nd Adar, or possibly even both.

*Nedarim* and *shtaros*, on the other hand, are different. Those things depend on the way the term Adar is used by people, not what it is in essence. When a person promises

to do something, his intention is based on how the term Adar is used.

### In Conclusion

There is a fundamental difference between when it is halachically considered the regular Adar and how the term Adar is used by people. The question of *bar mitzvah* and *yartzeit* is when the calendar date has arrived, which may be the 2nd Adar, or possibly even both.

But what about “*Mi’she’nichnas Adar marbin b’simcha* – at the advent of Adar one should add to rejoicing” – does that begin in the 1st Adar or the 2nd Adar?

To be continued...

### Rabbi Scheiner

**KOLLEL BOKER | 7:00-8:00am**

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- Currently: מסכת חגיגה
- Friday - Shuirim Beinyonei Dyoma and relevant topics

**NIGHT KOLLEL | 8:15-9:45pm**

- Chavrusa learning - Halacha
- Currently: הלכות שבת

**SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS**

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**A suitcase full of rocks is heavy. A suitcase full of diamonds is lightweight. One who treats his Nisyonot like diamonds, as a method to become closer to Hashem, will have an easy time carrying the burden.**

-The Dubno Maggid

## Rabbi Nachum Scheiner

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יום א'

פרשת תצוה

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יום ב' פרשת תצוה

8:30pm-9:15pm

18 Forshay Rd 18 Main



## The Mitzvah D'oraissa of Purim Koton

This coming week is Purim Koton. Being that we celebrate Purim during the second Adar, why is there Purim Koton, a day that the *Shulchan Aruch Paskens* that we do not say Tachanun, and some say that it is proper to increase one's *Seudah* in honor of the day?

The Chasam Sofer says that in the year of the miracle of Purim, according to the calculation of the calendar, that year should have been a leap year. Haman knew that calculation and planned to wipe out Klal Yisroel in the first Adar of that year, as the Posuk explicitly says, "בְּחֹדֶשׁ שְׁנִים עֶשֶׂר" – it was in Adar, which was in the twelfth month – and not the second Adar, which would have been the thirteenth month. Haman specifically chose the first Adar, for he knew that the *mazal* of Adar was bad for Klal Yisroel, and they would not have the *zechus* of Moshe Rabbeinu whose *Yahrzeit* is in the second Adar, as it says in the *Siddur Yavetz*. Mordechai knew this plan of Haman, and although it should have been a leap year, he made it that it was not a leap year, and thus foiled Haman's plans.

The *yamim tovim* of Chanukah and Purim have an obligation which is a *d'oraissa*, for according to the Gemara in Megillah 14a, we learn it out from a *kal v'chomer*. When Klal Yisroel went from *shibud* to *geulah*, from being enslaved to being freed, for that we sing *shira* on Pesach. Then certainly, when Klal Yisroel

went from *misa* to *chaim*, from death to life, they should certainly have a *yom tov*. The Ramban at the end of *shoresh bais* elaborates on this and tells us that there is an actual *mitzvah d'oraissa* of commemorating the miracles of Chanukah and Purim, days in which Klal Yisroel were saved. However, the *d'oraissa* is only to make some sort of *zecher*, remembrance, of the miracle. The quality and quantity of what that remembrance should be is to be decided by the *Rabbonon* and are *mitzvos d'rabonon*. *Laining megilah*, *mishloach manos* on Purim, and *hadlokas neiros* on Chanukah are all *mitzvos d'rabonon*. However, a basic form of remembrance, that on those days it is prohibited to fast and to give *hespedim*, is learned from a *kal v'chomer*, and is a *mitzvah d'oraissa*.

While the *chachomim* felt it important to have *geulah* close to *geulah*, have Purim close to Pesach, and thus the main *mitzvos* hayom of Purim are during the second Adar, *m'doraissa* we have an obligation to have a remembrance of that day – that day that Hakodosh Boruch Hu performed a great miracle for Klal Yisroel, and saved us. There are *Rishonim* who say that one should have a special *Seudah* in honor of *Purim Koton*, and the Rama and the Mishna Berurah seem to say that it has merit to do so. Whether or not we have a *seudah*, at the very least when we do not say tachanun; we must have in mind that it is a remembrance of the great miracle Hakodosh Boruch Hu performed for us, and we must be thankful and grateful to Him. (As a remembrance, we also do not fast nor say *hespedim*). By doing this, we are *mekayeim* a *mitzvah d'oraissa*. May we be *zoche* to see the ultimate and final *geulah* במהרה בימינו אמן!

## It's All Good

We all have bumps in the road. Times when we're stuck in a bad place, and we feel hopeless.

We daven, but only half believe our own *tefillos*, unfortunately.

But then it happens... things turn around and we see the situation clear up entirely! When will we learn our lesson completely?

Everything is for the good! Hashem loves us and won't let us down.

It's a tale from a different world, but it illustrates this point perfectly.

The King had a trusted Jewish confidante. Out on a hunting trip together he helped the King set up his gun, but something went wrong and the mistake caused the shotgun to remove half of the King's thumb.

He pleaded with the king. It's all for the good your majesty, but nevertheless he was condemned to prison for this offense.

The next time the King was able to go out shooting (after a long period of recovery). He went alone. Venturing through parts uncharted, he was captured by a cannibalistic tribe.

They prepared to devour their new capture, when the

RABBI BEN ZION SNEH



Chief of the tribe noticed a half of a thumb on the king.

"We cannot consume a man who is blemished like that. Only a whole person will grace our ceremony – and they let the king go!

Feeling remorse, the king ran back to his friend languishing in prison and told him what had transpired.

"I told you sir that all was for the good!" said the king's friend.

The King now saw the light, but asked his longtime friend "How was your time suffering under terrible conditions in our prison for the good?"

"Why sir, if I was with you, they would have eaten me alive!"

The Aron, which represents purity and holiness, was covered by gold on each side with wood in the middle. Our Rabbis suggest that this means we go through good times (gold) and then through less fortunate periods (wood) – but then providence brings us back to the gold again – for that is the *ratzon*, the will of Hashem!

Life is truly all for the good!

Written by R' Avrohom Hillel Reich based on a lesson and story by Harav Ben Tziyon Sneh Shlita

# Taking a Portion

Rabbi Winston

G-d spoke to Moshe, saying, "Speak to the Children of Israel and let them take for Me a portion." (Shemos 25:1-2)

The concept of taking a portion of one's property and giving it away is not a new concept in the Torah. The first obvious place that the concept of tithing appears is here:

*But Malchi-tzedek, king of Shalem, brought out bread and wine; he was a priest of G-d, the Most High. He blessed him saying, "Blessed is Avram of G-d, the Most High, Maker of heaven and earth; and blessed be G-d, the Most High, Who has delivered your foes into your hand;" and he [Avraham] gave him [Malchi-Tzedek] a tenth of everything. (Bereishis 14:20)*

In other words, since Malchi-Tzedek, a.k.a. Shem, the son of Noach, was a priest, Avraham automatically removed ten percent from the booty that was collected through his military victory and gave it to him. Unlike other priests of the time, Malchi-Tzedek served G-d and not angels, therefore Avraham felt obliged to support him.

The next time the concept of "ma'aser" shows up, it is here: *Then Ya'akov took a vow saying, "If G-d will be with me, will guard me on this way that I am going; will give me bread to eat and clothes to wear; and I return in peace to my father's house, and G-d will be a God to me – then this stone which I will have set up as a pillar shall become a house of G-d, and whatever You will give me, and I will repeatedly tithe to You." (Bereishis 28:20-22).*

Understandably, Ya'akov had been concerned. After taking the blessings right out from under Eisav's nose and being forced into exile to avoid Eisav's revenge, the worst was yet to come. While living in Eretz Yisroel, he could count on a special Divine Providence to protect him, but after being forced into "chutz l'aretz," he required extra merit to warrant similar success and Divine protection against the "elements." The promise of tithes was his way of saying, "Help me succeed and survive if only to give me the chance to give back to Heaven some of what Heaven has given to me."

A less obvious, but earlier example of tithing was by G-d Himself, at the very creation of man. Women are commanded in challah because, as it says in *Bereishis Rabbah*, she [Chavah] destroyed the "challah" of the world, since Adam HaRishon, who was taken as a portion of *challah*, sinned through her . . . (Rashi).

In other words, when G-d made Adam HaRishon, He "kneaded" him from the ground like a woman kneads dough, as it says, "G-d formed man from the dust of the ground" (*Bereishis 2:7*).

Taking off a portion of the dough as "challah," as a Jewish woman is supposed to do, is symbolic of when Adam was taken as a portion from the ground, and therefore a rectification of the sin as well.

*Erev Shabbos* is the ideal time to fulfill this *mitzvah*, because that was when Adam was created and sinned. Giving the *challah* to the *kohen* (today we burn it since *kohanim* cannot properly purify themselves to eat it) is to remind us that our path to complete rectification is that of striving for a holy lifestyle once again.

# Footsteps

Rabbi Eli Mansour



The first of the furnishings of the *Mishkan* discussed in *Parashat Teruma* was the *Aron*, the sacred ark, in which the original Torah scroll was stored. G-d commanded that four rings be affixed "Al Arba Pa'amotav" – on the ark's four "Pa'amot" (25:12), and the poles used to carry the *Aron* were inserted through these rings along the two sides of the *Aron*.

Rashi and several other commentators explain the word "Pa'amot" to mean "corners." The Ibn Ezra (Spain, 1089-1167), however, notes that nowhere else in Tanach do we find the word "Pa'amot" used in reference to corners. Instead, this word is used in reference to footsteps, in as the verse in *Shir Hashirim* (7:2), "Ma Yafu Fe'amayich Ba'ne'alim," which is understood as praising *Benei Yisrael* when they journey by foot to Jerusalem for the three *Regalim* (pilgrimage festivals). And in *Tehillim* (85:14), G-d is metaphorically described as walking along a road – "Ve'yasem Le'derech Pe'amav." The Ibn Ezra thus concludes that the *Aron's* four "Pa'amot" were four "feet" upon which it stood. It would have been disrespectful, the Ibn Ezra writes, for the ark to lie directly on the floor, and so G-d required affixing four feet underneath the *Aron* on which it rested, and it was on the legs that the rings for the transport poles were attached.

Later Rabbis observed that in the verses cited by the Ibn Ezra, the word "Pa'amot" actually does not mean "feet," but rather "footsteps." Those verses speak not of the feet themselves, but of feet that move and walk. On this basis, some have suggested further insight into the significance of the "feet" underneath the *Aron*. The *Aron*, which contained the original *Sefer Torah*, has "feet" in the sense that it "walks" with Am Yisrael throughout its long, tumultuous history. No matter where we go, and no matter how drastically the world changes, the Torah comes with us. We don't abandon or revise the Torah, but rather bring its timeless values and principles with us and apply them to the new realities and circumstances that arise.

I have had the privilege to read and study many halachic responsa by the leading Torah sages of the modern era, outstanding figures such as Rav Moshe Feinstein (1895-1986), Rav Eliezer Waldenberg (1915-2006), Hacham Ovadia Yosef (1920-2013), and Rav Shlomo Zalman Auerbach (1910-1995). These scholars addressed all kinds of questions, including issues relevant to modern technology and medicine. In not a single responsa do any of these luminaries write, "The Torah does not have anything to say about this new discovery." In every single essay, they work to determine how the ancient, immutable principles of *Halacha* apply to the situation presented to them. When we study these *Halachic* texts, we experience "the Torah's footsteps," and see how the Torah accompanies us wherever we go, throughout the ages, how the original Torah given to our ancestors at Sinai remains as relevant today as it ever was.

In our personal lives, too, we bring the Torah with us wherever we go. The Torah does not stay behind the curtain in the ark in the synagogue; it accompanies us when we leave the synagogue to return home, go to work, go on vacation, go shopping, or tend to any of our other affairs. The feet underneath the ark teach us that the timeless values and laws of the Torah come with us at all times, and must inform our behavior throughout the day, each and every day of our lives.



# Visiting, and Hosting, Hashem

Rabbi Herschel Schacter



The requirement to build a *Beis Ha'mikdash* is counted among the six hundred and thirteen *mitzvos*, and applies in every generation whenever possible. Yechezkel *hanavi* (11:16) told *Bnei Yisroel* that they would be exiled to Bavel, and even though they will not have the real *Beis Ha'mikdash* they will have a "*mikdash me'at* - miniature *Beis Ha'mikdash*." The *gemarah* (*Megillah* 29b) understands this to be a reference to all shuls and yeshivos in Bavel and all over the world. The Chayei Adam (quoting R' Eliezer Mi'mitz in Sefer Yerayim) says that kidushas beis ha'kneses and Beis Ha'mikdash are of biblical origin. Rabbi Dovid of Novardok (Teshuvos Galya Masechta) assumes that according to the Ramban who writes (*Parshas Naso*) that there is a biblical mitzvah to celebrate upon the completion of the building of the *Beis Ha'mikdash*, it would constitute a biblical *mitzvah* to celebrate a *chanukas ha'bayis* upon the inauguration of a new shul or a new *beis ha'medrash*.

Rav Soloveitchik (*Shiurim Lezeicher Avi Mori*, Vol. 2, pages 78-83) explained that one of the main purposes of the *Beis Ha'mikdash* is for us to have a location where we can get together with Hashem. The *Beis Ha'mikdash* is *beis Hashem*, Hashem's home, and we go there to "visit" Him. Shuls and *yeshivos*, however, are our home and Hashem "comes" to them in order to "visit" us. When one goes to visit the King in his palace, one must be much more respectful than when the king is visiting in one's home. This is why the *chumash* speaks of *morah* *ha'mikdash* (extreme respect for the *Beis Ha'mikdash*) and the *gemarah* and Shulchan Aruch speak of *k'vod beis ha'kneses*, a slightly lower level of respect.

The Shulchan Aruch, quoting the Talmud Yerushalmi, says that *bigdei yom tov* must be fancier than *bigdei Shabbos*. Rav Soloveitchik (*ibid*) explained that on the *shalosh regolim* we have an obligation to be *oleh leregel*, to visit the *Ribbono Shel Olam* in His palace. On Shabbos, on the other hand, the *Shechinah* comes to visit us. When we recite *Kabbolas Shabbos*, we are not only greeting the Shabbos Queen, but also the *Shechina* who is visiting us. Consequently, the *minhag* in Europe was that everyone stood for *Lecho Dodi*; it was treated as a *dovor shebikedusha*, since the *kohol* was greeting the *Shechina* who was coming to visit us on Shabbos. Therefore, the *bigdei yom tov* should be more elegant than *bigdei Shabbos* because on the *regolim* we are visiting the King in His palace, as opposed to Shabbos when the King is coming to visit us.

## SHMIRAS HALASHON

### He Gave \$100

What could possibly be wrong? You're collecting money for a needy family and you tell someone how much various people gave. Are you speaking *loshon hora*?

It's Purim and your yeshivah has sent you and a small group to collect money from alumni. You're thrilled to see that Mr. Asher Kessef – a guy who's said to be worth more than a billion dollars – is on your list! You save him for last, hoping to cap off your day with a huge haul.

Finally, you arrive at his stately home. A housekeeper leads you into a hall-sized dining room filled with people who are waiting for a turn to get Mr. Kessef's ear. When your turn finally arrives, he asks about his old yeshivah and shares his warm memories of the Rosh Yeshivah; he then writes you a check for \$100. When you rejoin your group, everyone's dying to know: "So? What did you get from Kessef?" What should you say?

### THE DILEMMA

If you simply state that he gave \$100, you would be speaking *loshon hora*, because the amount he gave is stingy, relative to his ability to give. If you say, "I'd rather not say," that implies something negative as well. Therefore, if you're on the spot and have to say something, you should give him the benefit of the doubt and say, "Mr. Kessef isn't giving a high school kid his big donation. I'm sure he gives that straight to the yeshivah. But he did give us \$100." Make sure that your statement doesn't sound sarcastic.

*Sefer Chofetz Chaim, Hilchos Loshon Hora 5:6*

Reviewed by Rabbi Moshe Mordechai Lowy, shlita. For discussion only; pls consult a rav. From Chofetz Chaim Heritage Foundation's Shabbos Menu [info@powerofspeech.org](mailto:info@powerofspeech.org).

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# הערות הרב חיים קייבסקי בענייני תפילה



ואתה יודע שיהיו מכעיסין לפניך אל תתן לו וכן אם הוא תובע נכסים ואתה יודע שעתיד לבעט בהן אל תתן לו אבל נכרי ועשית ככל אשר יקרא אליך הנכרי למען ידעון כו'.

עוד אמר לי רבינו זצ"ל שהי' אביו מרן בעל הקה"י ז"ל רגיל לספר תמיד שבא א' לחפץ חיים זצ"ל לבקש ברכה לבנים, וסירב הח"ח לברכו, ולא הניחו עד שברכו, ולשנה הבאה נולד לו בן שהיצר לו כ"כ עד שהתפלל שימות, ואי אפשר לידע מה טובת האדם, עוד הראה לי מדרש שמואל (פ"ד) יש תפלה שהיא נענית למאה שנה מאברהם, ואברהם בן מאת שנה, יש תפלה שהיא נענית לתשעים שנה משרה, ואם שרה הבת תשעים שנה תלד, יש תפלה שהיא נענית לשמונים שנה ממשה, ומשה בן שמונים שנה, וכו'. יש תפילה שהיא נענית לשלושה ימים מיונה, ויהי יונה במעי הדג שלושה ימים ושלושה לילות, יש תפלה שלא הספיקה לצאת מפי אומרה עד שנענית ממשה, ויאמר ה' אל משה ה תצעק אלי וגו'.

פ"א באתי לפני רבינו זיע"א לבקש ברכה לזש"ק, והקריא לי במתינות את דברי הרש"י בדה"י בתפילת שלמה ע"ה ועשית ככל אשר יקרא אליך הנכרי, והוא ממדרש תנחומא לפרשתינו פ"ט וז"ל: בישראל אני מתפלל לתת לו כדרכיו, אבל לעו"ג ככל אשר יקרא לך, לפי שישראל מכירין בהקב"ה ויודעין שהיכולת בידו לעשות אם אין תפלתו נשמעת תולה בעצמו בחטאיו ומ' פשפש במעשיו, אבל העו"ג קורא תגר ואומר שמעתי שמעו בכל העולם ונתיגעת בדרכים הרבה עד שבאתי והתפללתי במ' קום הזה ולא מצאתי בו ממש כשאר אלהות, לפיכך ועשית ככל אשר יקרא אליך הנכרי [והביאו גם ברש"י פ' תולדות].

ושו"ר שביאר בזה רבינו בטעמא דקרא את הפסוק באשרי "רצון יראיו יעשה ואת שועתם ישמע ויושיעם." לפעמים צדיק מת' פלל מבקש דבר כי הוא חושב שזה טובתו והקב"ה עושה רצונו מה שבאמת רוצה היינו מה שהוא טובתו וזהו רצון יעשה, ואת שועתם ישמע אבל לא יעשה אותו אלא יושיעם במה שהוא תשועתם באמת, כדפירש"י במ"א ח' מ"ג וכ"ה בתנחומא תרו" מה ס' ט' ישראל כשהוא מתפלל לפניך כו' אם הוא תובע בנים

## Those Who Give Rabbi Jonathan Sacks



It was the first Israelite house of worship, the first home Jews made for God. But the very idea is fraught with paradox, even contradiction. How can you build a house for God? He is bigger than anything we can imagine, let alone build.

King Solomon made this point when he inaugurated another house of God, the First Temple:

"But will God really dwell on earth? The heavens, even the highest heaven, cannot contain You. How much less this house I have built!" I Kings 8:27

Not only does it seem impossible to build a home for God. It should be unnecessary. The God of everywhere can be accessed anywhere, as readily in the deepest pit as on the highest mountain, in a city slum as in a palace lined with marble and gold.

The answer, and it is fundamental, is that God does not live in buildings. He lives in builders. He lives not in structures of stone but in the human heart. What the Jewish Sages and mystics pointed was that in our *parsha* God says, "Let them build Me a sanctuary that I may dwell in them" (Ex. 25:8), not "that I may dwell in it."

God said to Moses, "Let them build Me a sanctuary that I may dwell among them." The key word here is the verb *sh-ch-n*, to dwell. Never before had it been used in connection with God. It eventually became a keyword of Judaism itself. From it came the word *Mishkan* meaning a sanctuary, and *Shechinah*, the Divine Presence.

Central to its meaning is the idea of closeness. *Shachen* in Hebrew means a neighbor, the person who lives next door. What the Israelites needed and what God gave them was a way of feeling as close to God as to our next-door neighbor.

So for God to be accessible, not just to the pioneers of faith – the patriarchs and matriarchs – but to every member of a large nation, was a challenge, as it were, for God Himself. He had to do what the Jewish mystics called *tzimtzum*, "contract" Himself, screen His light, soften His voice, hide His glory within a thick cloud, and allow the infinite to take on the dimensions of the finite.

But how do you feel the presence of God in the midst of everyday life?

That is the life-transforming secret of the name of the *parsha*, *Terumah*. It means "a contribution." God said to Moses: "Tell the Israelites to take for Me a contribution. You are to receive the contribution for Me from everyone whose heart prompts them to give" (Ex. 25:2). The best way of encountering God is to give.

The very act of giving flows from, or leads to, the understanding that what we give is part of what we were given. It is a way of giving thanks, an act of gratitude. That is the difference in the human mind between the presence of God and the absence of God.

If God is present, it means that what we have is His. He created the universe. He made us. He gave us life. He breathed into us the very air we breathe. All around us is the majesty, the plenitude, of God's generosity: the light of the sun, the gold of the stone, the green of the leaves, the song of the birds. This is what we feel reading the great creation psalms we recite every day in the morning service. The world is God's art gallery and His masterpieces are everywhere.

When life is a given, you acknowledge this by giving back. God doesn't live in a house of stone. He lives in the hearts of those who give.

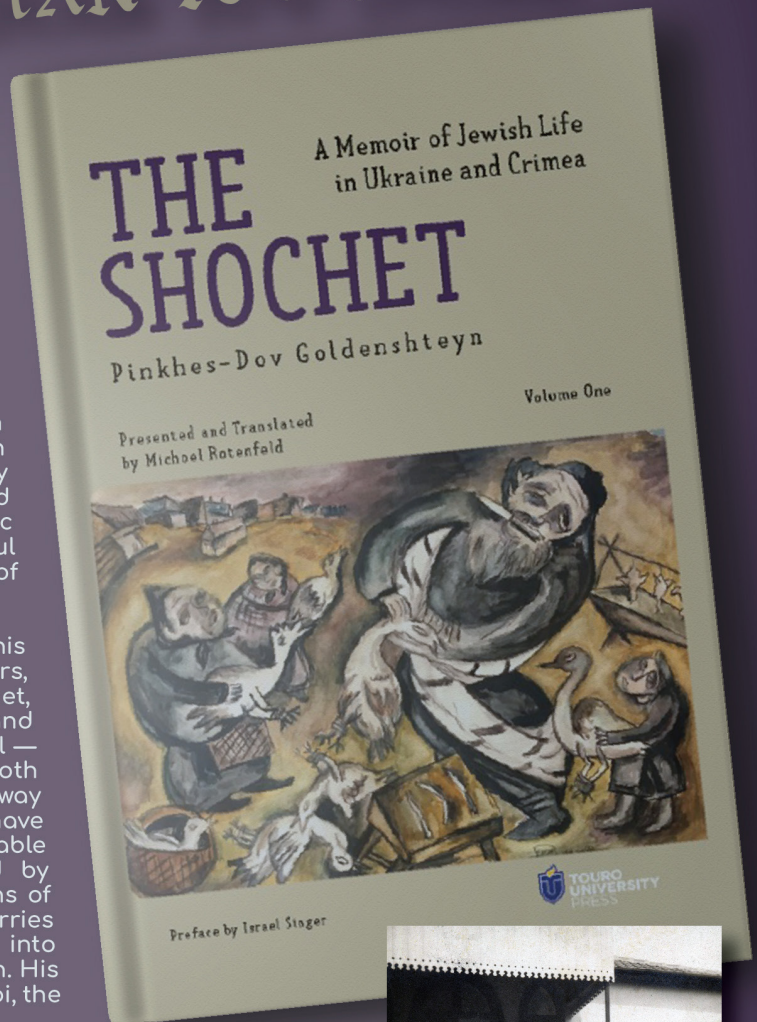


# LIFE IN THE SHETETL WAS HARDER THAN YOU THINK

We don't have to wonder what life was like in the shtetl or rely on stories we heard as children. While Orthodox Jews did not traditionally write memoirs in past generations, Pinkhes Dov Goldenshteyn (1848-1930), a talmid chacham and a shochet, tells us in raw detail about his life as a poor orphan in Ukraine without nostalgia or white-washing. Goldenshteyn wrote his Yiddish memoirs to strengthen the belief in Hashem and hashgacha pratit of his children and grandchildren in America and elsewhere, some of whom were wavering in their religious commitment. With the translation of those memoirs into English, a new generation can also feel that wave of complete faith while also seeing the difficulty of life in nineteenth century Ukraine. Many Jews then were entrenched in poverty, scared of forced enlistment in the Czarist army and surrounded by family and community who struggled to survive on a daily basis. Despite all these basic challenges, the hard life was full of faith, love, plentiful moments of shared joy and the profound feeling of Hashem's presence throughout life.

In this first of two volumes, which traces the years from his orphanhood, when he was raised by his doting sisters, through his maturation into a Torah scholar and shochet, Goldenshteyn endures tremendous hunger, suffering and humiliation. Readers see what life was like in the shtetl — the cold, the hunger, the difficulty of travel. They see both good and bad marriages, family members who give away their last piece of bread to a loved one and others who have more but refuse to help, the hierarchy of suitable candidates for shidduchim, the corruption caused by desire for money and honor. Despite these hard truths of life, Goldenshteyn's story uplifts readers. His faith carries him through his difficult time. His struggles bring him into personal contact with the Tzemach Tzedek of Lubavitch. His search for parnassah brings him to where the town rabbi, the Malbim, receives him with honor. His quest for a bracha and advice leads wealthy laymen to give him the unusual role of a minor celebrity for carrying a cherished esrog to the Lyever Rebbe. His faith and his personal integrity ensure that his life is filled with blessings even if he chronically lacked food and money.

The story of Pinkhes Dov Goldenshteyn's life is enhanced by his literary skill. He writes like a professional storyteller, leading readers in suspense and dropping bits of foreshadowing until we turn every page hoping to learn the next twist in his eventful life. Ultimately, the reader sees how the different pieces of his life fit together like a puzzle, as if a plan was always there waiting for Goldenshteyn to walk into it. Hashem is the true protagonist of this story of life in the nineteenth century shtetl. The rich often lose their wealth. Social status comes and goes. Strength of character, loyalty, honesty, piety and generosity last longer than the vanities of this world. As we read about Goldenshteyn's tumultuous life, we learn about one person's unvarnished experiences in the legendary shtetl of a world that no longer exists.



A 1922 photograph of Pinkhes-Dov Goldenshteyn, standing in the foreground with his white beard parted in the middle. Standing on the first step is Rabbi Yisroel Aba Tsitron, the rabbi of Petakh-Tikva and the son-in-law of the Rogatshover Gaon.

The Shochet: A Memoir of Jewish Life in Ukraine and Crimea  
by Pinkhes-Dov Goldenshteyn. Presented and translated by Michael Rotenfeld.  
Published by Touro University Press.  
Available for purchase on Amazon

(<https://www.amazon.com/Shochet-Memoir-Jewish-Ukraine-Crimea/dp/B0CGYXMB8R>)  
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# JOKES

## The Sign

A Rabbi is walking down the street in New York when he is shocked by a sign hanging in front of a building.

The sign reads, "WE WOULD RATHER DO BUSINESS WITH 1000 HAMAS TERRORISTS THAN WITH ONE SINGLE ISRAELI"

Enraged, the Rabbi walks up to the building to go inside and yell at the owners, but he is stopped by a smaller sign saying, "Goldberg Funeral Home."

## The Jewish Parrot

After his wife died, an old Jew received a parrot from his sons to keep him company. After a time, he discovered that the parrot had heard him daven so often that it learned to say the prayers. The old man was so thrilled he decided to take his parrot to the synagogue on the Jewish New Year of Rosh Hashanah.

The rabbi protested when he entered with the bird, but when told the parrot could "daven" (pray), the rabbi, though still skeptical, showed interest. People started betting on whether the parrot would daven, and the old man happily took bets that eventually totaled \$50,000.

The prayers began but the bird was silent. As the prayers continued there was still not a word from the bird. When the prayers ended, the old man was not

only crestfallen but also \$50,000 in debt.

On the way home he thundered at his parrot: "Why did you do this to me? I know you can daven, you know you can daven. Why did you keep your mouth shut? Do you know how much money I owe people now?"

To which the parrot replied: "A little business imagination would help you, dear friend. You must look ahead: Can you imagine what the stakes will be like on Yom Kippur?"

## The Brit, French and Russian

A Brit, a Frenchman and a Russian are viewing a painting of Adam and Eve frolicking in the Garden of Eden. "Look at their reserve, their calm," muses the Brit. "They must be British."

"Nonsense," the Frenchman disagrees. "They're beautiful, they're romantic, and they are enjoying life. They are French."

"No clothes, no shelter," the Russian points out, "they have only an apple to eat, and they're being told this is paradise. They are Russian."



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skymediasco.co



Our custom sheds are designed to store your bikes, strollers, sukkahs, gardening supplies, and more. Our Amish builders use construction-grade materials to ensure that each shed is sturdy and built to last, protecting your belongings from bad weather and wear and tear. Get your personalized shed today and reclaim your space!

*customize yours today!*

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