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BAIS MEDRASH OHR CHAIM
18 Forshay Rd. Monsey NY 10952
info@18forshay.com
845-200-3720
www.18forshay.com

Rabbi Daniel Coren
RABBI
914-645-4199
rabbidac@gmail.com

Rabbi Nachum Scheiner
EXECUTIVE DIRECTOR
Rosh Kollel, Kollel Boker &
Night Kollel
845-200-3719
rabbisheiner@18forshay.com

GABBAIM
845-200-3720 *1

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BET EDITOR: bet@18forshay.com
Shalom Mashbaum EDITOR
Aliza Estrin GRAPHIC DESIGNER

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EARLY FRIDAY MINCHA: 12:40 PM & every 15 minutes from 12:45 PM until 3:30 PM

FRIDAY NIGHT MINCHA/KABALLAS SHABBOS

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SHACHRIS	20 Upstairs-Vasikin	18 Main-Ashkenaz	Tent א	20 Upstairs - Chabad	in 18 Main
	6:02 AM	8:00 AM	9:15 AM	10:00 AM	10:30 AM
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	2:00 PM	5:20 PM	5:37 PM	6:17 PM	6:27 PM

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12 MIN. before shkia

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Terumah, Shekalim, and Purim: Money, Emunah, and the War with Amalek

The *parsha* opens with the donations to the Mishkan. Each Jew was invited to give *nedivas libo*, according to the generosity of his heart. Yet this seems to contradict what we find regarding the mitzvah of *Machatzis HaShekel*. There, the Torah is explicit: rich or poor, everyone gives exactly a half-shekel, no more and no less.

The Sfas Emes addresses this apparent contradiction. Why is there equality by the shekel but individual expression by the Mishkan donations?

The question deepens when we look at the Mishnah in Maseches Shekalim, which teaches that although one may not give more than a half-shekel for oneself, one may give a half-shekel on behalf of someone else. Why is that permitted?

Shekalim, Purim, and the Battle with Amalek Chazal teach that Parshas Shekalim, read on Rosh Chodesh Adar, is deeply connected to Purim and Parshas Zachor. The Gemara (Megillah) explains that Hashem gave us the mitzvah of shekalim in advance to counteract the shekalim that Haman would later offer Achashverosh to destroy the Jewish people.

The Bach famously calculates that the total number of shekalim donated in the Midbar—by the 603,550 adult males—exactly corresponds to the 10,000 silver talents Haman offered. This was not coincidence; it was a spiritual confrontation.

Haman, a descendant of Agag, king of Amalek, continued Amalek's mission: to undermine Jewish faith and sever our connection to Hashem. The shekalim of Klal Yisrael and the shekalim of Haman were battling one another.

And remarkably, this struggle echoes through history. At the Nuremberg Trials, ten Nazi leaders were executed—parallel to the ten sons of Haman. Just before his execution, Julius Streicher cried out "Purimfest!" The trials took place months away from Purim, something the New York Post

itself noted as inexplicable without acknowledging a guiding Hand behind history.

WHY IS PURIM THE GREATEST MIRACLE?

In my daily videos this year, I've been sharing ideas from Rav Yonasan Eibeshitz, who quotes a cryptic Midrash stating that there was never a miracle like Purim. This is difficult to understand. What about the ten plagues? Krias Yam Suf?

If anything, Purim appears to be a natural story—politics, coincidences, palace intrigue.

Rav Yonasan Eibeshitz explains that there are two modes of Divine Providence:

1. When Klal Yisrael does Hashem's will, He reveals Himself through open, supernatural miracles.

2. When we are in a state of *hester panim*, Hashem still runs everything—but in hidden ways.

The greatness of Purim is that even in the deepest concealment, Hashem orchestrated salvation. Seeing Hashem when He is hidden requires greater emunah than seeing Him split the sea.

AMALEK: DOUBT AND SPIRITUAL COLDNESS

The Torah commands us to remember what Amalek did—"asher karcha baderech." Rashi explains that Amalek "cooled us off." After the miracles of Yetziyas Mitzrayim, Amalek came and said: Relax. Chill. Don't get carried away.

Amalek's essence is *safek*—doubt. Indeed, Amalek has the gematria of 240, the same as *safek*. As long as doubt exists, Amalek exists. The more clarity we have in our emunah, the more Amalek is erased.

THE SFAS EMES: LOVE, MONEY, AND GIVING

Here the Sfas Emes reveals a stunning idea.

At Matan Torah, Hashem gave every Jew an equal measure of *ahavas Hashem*. Other midos—like *yirah*—vary from person to person. But love was distributed equally. That is why the mitzvah of shekalim is equal for all.

The Sfas Emes asks: if that's true, why do some people seem to love Hashem more than others?

His answer is profound. Just as with money: when a person has more wealth, it isn't truly his. It was given to him so he can be a giver. The extra is a responsibility.

So too with love of Hashem. If someone possesses more spiritual passion, it is because he was given that love to share, to inspire, to uplift others.

True emunah is recognizing that nothing we have is really ours.

This also explains why one may give a half-shekel on behalf of another. What I have beyond my portion was never meant to stop with me.

MONEY AS THE TEST OF EMUNAH

The Noam Elimelech writes that when Chazal eliminated the *yetzer hara* for *avodah zarah*, it didn't disappear—it was redirected into money. Money became the great test of faith.

That is why Haman's weapon was money.

That is why our counter-weapon was money.

That is why the mitzvah of shekalim neutralized Amalek.

Purim was a call to recognize that what looked like politics and chance was, in truth, the Hand of Hashem.

THE MESSAGE OF TERUMAH AND PURIM

Terumah and Purim share one core lesson:

Hashem is constantly giving.

Hashem is constantly watching.

And our *avodah* is to see.

The more we recognize His presence—even in hiddenness—the more we defeat Amalek, the more we affirm our emunah, and the more we become true partners in Hashem's world.

SHIUR SCHEDULE	<p>SEMICHAS CHAVER SHIUR in R' Coren's office every Sunday at 8:00 PM</p>
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CHOFETZ CHAIM HERITAGE FOUNDATION

Loshon Hora Dilemma

QUESTION

I've been in high school for a few months, and I love it. But I was having one issue: Tamar, the girl who used to sit next to me all morning, constantly disturbed me with unnecessary questions during class. Things are much better now that our teacher has changed the seating arrangement for the class, and I want to tell the good news to Shira, my friend who's in another

high school. But she knows I was sitting next to Tamar until now. Can I tell her how happy I am now that my seat was changed? — Tzippy

ANSWER WHEN SOMEONE CAN READ BETWEEN THE LINES

Even if you don't name the subject of a negative comment, it's *loshon hora* if the listener will be able to figure out who you're talking about. Furthermore, words or body language that imply

something negative are also *loshon hora*. That means that if your "good news" implies that you don't like Tamar, it's forbidden. But you can tell Shira how happy you are with your new seat by pointing out other advantages, such as "I can see the board better." But use caution: If Shira is likely to tell Tamar that you are happy with the change, even for a neutral reason, you should not tell Shira. This is because Tamar may be disappointed to hear that you prefer your new place.



The Three Arks

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

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

The Three Layers of the Soul

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

The spiritual masters teach that the psychological structure of every human being consists of three strata, one "beneath" the other. The deepest, often invisible, stratum is the quintessential soul that may be unknown even to a person himself (even if its impact is present in some form). Then there is the conscious personality,

including all of our instinctive thoughts, feelings, moods, instincts, and desires. Finally, there is the layer of behavior, the active thoughts, words, and deeds we express and carry out during our daily lives and interactions.

The three arks that the Jewish people constructed three millennia ago in the Sinai Desert represented these three dimensions of the human structure. The most inner ark, made of pure gold and tucked inside the other two arks, reflected the most inner dimension of the soul, which can be defined as "pure gold." This is the Divine, spiritual essence of our identity, displaying a brilliant luster of sacredness, integrity, and love. At the core, you are a "derivative" of infinite oneness, a manifestation of G-d's light in this world.

Just as gold coming from the inorganic world is not subject to real change, so too, the golden essence of the human soul cannot be altered, tarnished, tainted, or compromised. No matter how much we were abused or we abused ourselves, the core of our consciousness remains a piece of gold. Just as G-d is indestructible, so are you. In that Divine space, you remain fully intact, full of confidence, fortitude, joy, possibility, love, compassion, and courage.

The middle ark made of wood reflected the more visible conscious personality of the human soul. Just like wood, our feelings and attitudes go through many changes during our lives. We may

develop and refine our "wooden" character so that it becomes exquisite and beautiful, or our personality may experience decomposition.

Our "wooden" self may vacillate between extremes. At times, we may feel idealistic, virtuous, and spiritual, but at other times, we find ourselves consumed by bleak emotions, negative cravings, and dark ambitions. We feel rotten and decayed inside.

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

Though we may feel our personalities to be torn inside, and at times even saturated with gloom and pain, we need not grant them permission to dictate our behavior. We must always remember that even while our conscious moods may gravitate toward decadence, our essence remains pure gold.

This is Judaism's fundamental code of human behavior. Even while you feel selfish, unholily, and obnoxious inside, your behavior, what you do, how you talk, and how you consciously think can reflect the beauty and splendor of your innate G-dliness and infinite holiness. You can feel your "wood" in all of its nuanced manifestations and then choose the golden path.

SHIUR SCHEDULE

MONDAY & THURSDAY Chassidus Shiur 7:45 AM (18 Main) • **TUESDAY** Womens Shiur 9:30 AM (84 Viola Rd)
SHABBOS Friday Night – before Barchu (20 Upstairs) • **Morning 8:40 AM** (20 Upstairs) | **After Davening 12:00 PM** (20 Upstairs)

PLEASE NOTE: Rabbi Jacobson's Shabbos morning shiur will now begin at 8:40 AM, followed by the Minyan at 10:00 AM.

RABBI HERSHEL SCHACHTER



Visiting and Hosting Hashem

The requirement to build a Beis Hamikdash 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 would not have the real Beis Hamikdash, they would have a "mikdash me'at, a miniature Beis Ha'mikdash." The Gemara (*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 *kiddushas beis hakenesses* and Beis Hamikdash 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 Hamikdash, it would constitute a biblical mitzvah to celebrate a *chanukas ha'bayis* upon the inauguration of a new shul or a new *beis hamedrash*.

Rav Soloveitchik (*Shiurim Lezeicher Avi Mori*, Vol. 2, pages 78-83) explained that one of the main purposes of the Beis Hamikdash is for us to have a location where we can get together with Hashem. The Beis Hamikdash 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 hamikdash* (extreme respect for the Beis Hamikdash) and the Gemara and *Shulchan Aruch* speak of *k'vod beis hakenesses*, 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 Regalim*, we have an obligation to be *oleh l'regel*, to visit the Ribono 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* that is visiting us. Consequently, the *minhag* in Europe used to be that everyone stood for *Lecha Dodi*. It was treated as a *dovor shebikedusha*, since the *kohol* was greeting the *Shechina* that was coming to visit us on *Shabbos*. Therefore, the *bigdei yom tov* should be more elegant than *bigdei Shabbos*, because on the *regalim*, we are visiting the King in his palace, as opposed to Shabbos, when the King is coming to visit us.



Sending Mishloach Manos through a Shaliach

MUST THE SHALIACH BE SOMEONE WHO IS OBLIGATED IN THE MITZVAH?

SUMMARY OF THE OPINIONS

We have seen that there are some *poskim* who hold that sending with a *shaliach* is obligatory. Some say it is better to do so, and some say that it is unnecessary.

According to the opinion that one should or must send with a *shaliach*, are there any requirements for that *shaliach*? Can I send *mishloach manos* with a child under bar mitzvah or with a non-Jewish courier? Generally speaking, a *shaliach* must be someone who is also required in the mitzvah. Does the same apply here?

The *sefer Likutei Chaver Ben Chaim* writes that this question was posed by the great Rav Akiva Eiger to his illustrious son-in-law, the Chasam Sofer. The Chasam Sofer himself writes that he believes this regulation should not apply in this case. It is only when one must do the mitzvah himself that the emissary must be *k'moso*, like his extension. In that case, we require the emissary to be someone who is also required in the mitzvah. When it comes to *mishloach manos*, however, we do not need it to be as if he sent them himself. To the contrary, some opine that they have to be sent through an agent. Therefore, there is no reason to require that the emissary be someone who is also required in the mitzvah, and even a child or a non-Jew can serve the purpose.

Many other *Achronim* concur, calling this emissary one who is just a way of getting the gift to its receiver, and anyone is eligible for that. According to this logic, one can even send *mishloach manos* with a bird or a drone, as long as they arrive at their destination in time.

RELYING ON THE ASSUMPTION THAT THE SHALIACH DID HIS JOB

There is another point that must be addressed when one sends the *mishloach manos* with a *shaliach*. Can one rely on the *shaliach*

and assume that he did what he was asked to do, and that therefore, he fulfilled the mitzvah?

The *Achiezer* rules that this should depend on the general rule, that only when it comes to rabbinical laws can we assume that they were taken care of. However, when there are Scriptural laws involved, one cannot rely on the *shaliach* without verifying that the mitzvah was really taken care of. He adds that the mitzvah of *mishloach manos*, which is written in the Megillah, is called *divrei kabbalah*, as we find in *Shulchan Aruch*, as well as other *poskim*, and has the stringencies of a Scriptural law. That being the case, one cannot rely on the *shaliach* without verifying that the mitzvah was really taken care of. The *Chelkas Yaakov* rules the same way.

Rav Shlomo Kluger, on the other hand, rules that one can rely on the *shaliach* that the mitzvah was done properly. The reason is that in a case that the information will come to light – the receiver will probably tell the sender that he received it – one can rely on the assumption that the mission was accomplished.

Rav Moshe Shternbuch rules that one should try not to rely on the *shaliach* for *mishloach manos* for which he wishes to fulfill the mitzvah without verifying that they were received. But then he adds another way to avoid the issue, without actually verifying that they were received. The *Shach* writes that when it comes to a paid worker, one can rely on the assumption that the *shaliach* did what he was supposed to do. That being the case, one can pay the *shaliach* a small amount, and then it would be permissible to rely on the assumption that the *shaliach* actually delivered the *mishloach manos*, without actually verifying that this was the case.

SUMMARY

Although some say that one must send *mishloach manos* with a *shaliach*, or at least that it is preferable, most *poskim* rule that it is not necessary. And either way, the regular rules of *shlichus* do not apply. Some rule that one must verify that the *shaliach* actually did his job.

SHIUR SCHEDULE

KOLLEL BOKER 7:00-8:00AM

Chavrusa learning - Gemara
Currently: מסכת יומא
Friday - Shuirim Beinyonei
Dyoma and relevant topics

NIGHT KOLLEL 8:15-9:45PM

Chavrusa learning - Halacha
Currently : הלכות צדיקה

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

Daf Yomi | 8:45-9:45 PM

Mishna Yomis | 8:45-9:00 PM

Zera Shimshon Shiur | 8:15-9:00 PM

Maharal Shiur | 9:15-9:45

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בעל הבית הבין את הרמז והתבייש על כך שהוא נהג במידה כ"כ בלתי הגונה כלפי אורחו. הדברים חדרו ללבו והוא החל מהרהר על דרכו הנלוזה ועל מידת הקמצנות הקיצונית שאליה הוא נגרר עד שחיוו וחי בני משפחתו הפכו לקשים, עצובים ובלתי נסבלים. המעשה הזה מלמד אותנו שמידת הקמצנות פוגעת בראש ובראשונה באדם עצמו, עד ששבתותיו נעשות חול וכל חייו הופכים למסכת של צער. הדרך היחידה היא להתנער מאותה מידה רעה, להיות בעל לב רחב, ולהוציא הוצאות כראוי ולחיות חיים שיש בהם הנאה מעולמו של הקב"ה. על כך ציוותה התורה: "ויקחו לי תרומה", התרומה הינה גם לקיחה, היא מסייעת לאדם לחיות כראוי בעולמו של הקב"ה.

התורה מצווה גם: "פתוח תפתח את ידך", פתיחת היד פותחת גם את הלב, ולבו של האדם מסוגל באותה שעה הן לקיים מצוות והן ליהנות מעולמו הנפלא של בורא העולם, וידע האדם שעיקר מה שיש לו בממונו הוא מה שנותן לצדקה. וגם אם יש לו ממון הרבה אך מונח הוא כאבן שאין לה הופכין, ולא נעשה בו כל שימוש. דומה הוא ממש לסוכר הנמצא בשק גדול ובתוכו זבוב, ואותו זבוב מתהלך להנאתו ואוכל מהסוכר. האם יכול הזבוב להתפאר שהוא עשיר ויש לו הרבה אחרי שהוא סגור בתוך השק. והרי אין בכוחו ליטול הכל. כן גם לגבי העשירות, ממון אשר נותן אדם ממנו לאחרים שייך לו. הנותר כלל אין בטוח ששלו הוא.

דבר אל בני ישראל ויקחו לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי (כה, ב).
ידועה קושייתו של האלשיך הקדוש: מדוע נאמר "ויקחו לי תרומה" ולא "ויתנו לי תרומה"?

במדרש רבה מבואר העניין: ללמדך שהנותן תרומה למצווה לוקח ומרויח יותר משווי הכסף והזהב שנתן ולפיכך נאמר "ויקחו". מעלת עושה הצדקה גדולה היא עד מאוד, ועל כך מובא בספר "קב הישר": אמר רבי יוסי על הפסוק "וצדקה תציל ממוות" יש אילנא דחיי ויש אילנא דמותא. והעושה מעשים טובים מחזיק באילנא דחיי והעושה מעשים רעים מחזיק באילנא דמותא, והאי גברא דאחזיק בצדקה ויהיב פרנסה לעני, שע"י הצדקה הזו החזיק באילן החיים והתיש והכניע את כוח אילן המוות!

וכתב האר"י ז"ל, שכל מצווה שאדם עושה נרשמת אות אחת מ"ב אותיות התורה הרמוזה באותה מצווה על מצחו, וכשהוא עושה מצווה אחרת נמחקת האות הראשונה ונכתבת האות של המצווה השנייה שעשה, אבל אות של מעשה צדקה אינה נמחקת לעולם, ועל כך אומר הפסוק "וצדקתו עומדת לעד". כל אחד יתאר לעצמו איך נראה מצחו, כמה אותיות ומעשים של צדקה חקוקים עליו. אוי לו לאותו אדם שבמצחו יש רק אות אחת ושאר המצח... נקי! ומכאן יסוד גדול לנותן הצדקה עד כמה צריך הוא לעשות זאת בסבר פנים יפות, ודרושה מאתו חכמה גדולה למען נתינת הצדקה באופן שהמקבל לא יעלב ולא ייפגע.

מעשה נפלא על כך מופיע בספר "מחשבת התורה": מסופר על רבי אברהם אבן עזרא, מפרש התורה הנודע, שהיה כל חייו עני מרוד ונדד ממקום למקום. באחת מתקופות נדודיו הגיע לפני שבת לעיר אחת, באותו מקום היה נהוג שבעלי הבתים של העיר מקבלים אורחים לפי סדר מסוים קבוע, שאין לשנותו. בשבת זו מקבלים אורחים תושבי העיר שהגיע תורם, ובשבת הבאה מארחים את האורחים הבאים אחריהם בתור.

איתרע מזלו של האבן עזרא שהיה צריך להתארח אצל אדם שהיה מפורסם בקמצנותו הגדולה. אותו אדם, במטרה לחסוך מהוצאות השבת, היה נוהג לרוץ לשוק מאוחר מאוד סמוך לשבת ולקנות את שיירי המאכלים שנותרו ביד המוכרים, שיריים אלו נמכרו באותה שעה בזול. לאחר מכן הוא מיהר לביתו וביקש מאשתו שתכין אותם מהר כדי שתספיק לבשלם לפני שבת. ובאותו יום שיש, שבו הגיע האבן עזרא לעיר, עבר בעל הבית בשוק בשעה מוקדמת, שלא כדרכו, וראה שם דג יפה וטוב וחמד אותו בלבו. הוא התמקח שעה ארוכה עם המוכר עד שהצליח להוריד את מחירו ולקנותו. והנה לפני כניסת השבת נודע לו מהממונה על האורחים שהגיע תורו לקבל אורח לאותה השבת. פניו של אדם חפו. צר היה לו מאוד לתת לאורח מנה יפה מאותו דג. קמצנותו היתה כה גדולה



UFARATZTA RABBI SHALOM BER MUNITZ

The Maggid of Mezritch told his son, *neshamah*.
Avrohom the Malach: *A klein lechel in gif is a groiser loch in di neshamah* — A small hole in the body is a big hole in the

====

In order to serve Hashem with the proper *chiyus*, you have to keep your

body healthy. As the Rambam says, to keep your body healthy is going in the ways of Hashem.

RABBI YAAKOV NEUBURGER



Give Like a Man

If the Mishkan had been a shul project, I suggest that their fundraising would probably have read “Give like a man.” I say that because the Torah stresses that the Mishkan donations should be taken from “*mikol ish asher yidvenu libo*, from every man whose heart motivates him.” We know that these instructions did not intend to exclude women, and indeed, women’s donations were very well appreciated for the alacrity with which they were delivered. If so, what are we to learn from the seemingly unnecessary emphasis on “*ish/man*”? The text would read very well were it to say, “Take from all who will give with a generous heart.”

Interestingly, the Zohar, in a non-mystical digression (I think), explains that “*ish*” refers to the triumphant soul, the person who has struggled within and prevailed. Accordingly, Moshe is instructed to collect donations for the Mishkan exclusively from Jews who struggled, albeit briefly, with whether to part with their material goods and become an integral part of the Mishkan.

The Zohar’s teaching adds texture to earlier references of “*ish*” in the Torah. The very first time that the word appears, always an instructive guide to the nuances of the Torah, is “*Al kein ya’azov ish es aviv v’imo*.” Here, “*ish*” refers to the groom, who overcomes the doubts that come with leaving the familiarity and unconditional love of his parents’ home for the uncharted course of establishing a new, singular bond with his wife.

Early in *Parshat Shemos*, Moshe is accused of appointing himself as an authority or judge over his peers and is rhetorically censured: (2:14) “Who placed you as an *ish*, officer and judge over us?” In fact, Moshe is recognized here as one who rejected the comforts and safety of a palace life and tested himself with the risks and inherent dangers of sharing the oppression of his brethren.

At first blush, the Zohar’s interpretation of the *possuk* “*mikol ish asher yidvenu libo*, from every man whose heart motivates him” seems to be inconsistently tapping the person who both struggles and is unstintingly generous at once. Thus, the Zohar reads the *possuk* as asking that the donor has an unstinting interest in bringing Hashem into our midst rather than the absolute generosity that seems to be demanded. In other words, the Zohar reads the *possuk* as to say, “Build my Mishkan with donors whose passion to have a Mishkan will triumph over any possible reservations.”

Quite possibly, the struggles of our “*ish*” may have included the lingering doubts that accompanied storing the acacia wood that Yaakov taught them to hold close or the *chilazon*-dyed wool tucked in their closets throughout centuries of oppression. The donors had to be those individuals whose belief in our destiny to live with Hashem was so visceral that it would simply diminish any uncertainties and hesitations.

Thus, on one hand, the Mishkan invited and insisted on the involvement of every Jew to some small measure in its construction and in its ongoing service. However, its core and its mainstay had to be comprised of the few whose passion was steadfast, tried, and well-tested all at once.

RABBI YAKOV YOSEF SCHECHTER



Gan HaTorah

MAKE THE RIBBONO SHEL OLAM HAPPY

“ונתת על השלחן לחם פנים לפני תמיד”

“You shall place the *lechem hapanim* upon the Table before Me at all times.”

These loaves were called the *lechem hapanim* and were on the *Shulchan* at all times. **Hakodosh Boruch Hu said that the *lechem hapanim* should be “before Me at all times.”** What is the significance of the *lechem hapanim* being before Hashem at all times?

“ועשית שלחן עצי שטים” – “You shall make a table of acacia wood, two *amos* its length, an *amah* its width, and an *amah* and a half its height.” Why is the *parsha* of the *Shulchan* near the *parsha* of the *Menorah*? It is a *remez* to what Chazal say that if three people eat at the table, and they say *divrei Torah*, it is as if they ate from the table of Hashem. “שלחן” is the *gematria* of “משמח,” to make happy. One who treats the table properly, makes *brochos* and says *divrei Torah*, makes Hashem happy. “שלחן” is the same *gematria* as “זה שלום.” This refers to being in perfect harmony with Hashem. (חומת ארן)

Menachos 29a – “נס גדול נעשה בלחם הפנים, סילוקו כסידורו” – “There was a great miracle by the *lechem hapanim*; it was taken off as it was put on.”

The *lechem hapanim* were placed on the *Shulchan* with steam coming out of them. They stayed on the *Shulchan* for a week. When they were taken off, they were still hot and steaming. Why did Hashem make this great miracle? There is great *mussar* to learn from this. *Mishlei* 9:5 “לכו לחמו בלחמי” – The bread is referring to the *Torah Hakdoshah*. **Torah always has to be fresh. The *lechem hapanim* stayed hot and fresh all week for us to know how to learn the *Torah Hakdoshah*. One must always have a *bren* and a freshness in his learning of the *Torah Hakdoshah*.** (בן יהוידע)

There were two stacks on the *Shulchan*, with six loaves of bread in each stack. The number six is *meramez* to the משנה ששה סדרי. It represents the *Torah Sheba'al Peh*, and the six words in the first *parsha* of *Kriyas Shema*, which represents accepting *ohl malchus Shamayim*. The letter ‘i’ can be spelled three ways. וי is 12, which represents the *Shivtei Koh*. ואו is 13, which is the same *gematria* as דאח, which represents the Oneness of Hakodosh Boruch Hu. וי is 22, which represents the 22 letters of the *aleph bais* that are in the *Torah Hakdoshah*. The letter ‘i’ is *meramez* that Hashem, the Torah, and Klal Yisroel are all one. (באר משה)

If one *davens* or learns Torah, those are actions that are clearly *ruchniyos*. Then there are actions that may or may not be *ruchniyos*. The higher level of Torah is taking *gashmiyos* and turning it into *ruchniyos*. **By learning Torah when one eats and making *brachos* thanking Hashem for his food, he is raising the level of his eating, a mundane action, to a great level of *ruchniyos*.**

We must eat to sustain ourselves and to be able to be a true *eved Hashem*. The *Menorah* represents the Torah. Certainly, one needs to learn Torah for the right purposes; that is somewhat obvious. The Torah is telling us a great *chiddush* that even our eating and other mundane actions must always be “before Hashem,” for the sake of Hashem.



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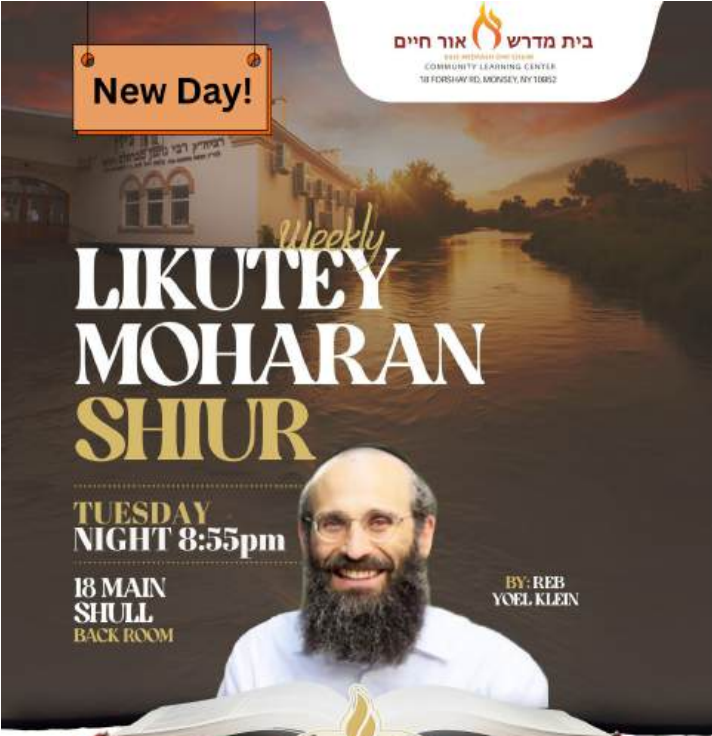
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RABBI ELI MANSOUR



The Way Torah Is Stored

In *Parashat Terumah*, we read about the specifications of the Mishkan and its furnishings. The Torah is very precise in its description of the different aspects of the Mishkan and presents the precise measurements of the structure itself as well as the individual furnishings.

In discussing the *Aron*, the ark, which contained the tablets brought from Sinai and a Torah scroll, the Torah informs us that the ark measured 2.5 *amot* long, 1.5 *amot* wide, and 1.5 *amot* high. Interestingly, the *Aron* is the only part of the Mishkan that is assigned a half-measurement in every dimension. Its length, width, and height are all half-*amot*, and there are no complete *amot* measurements associated with it.

The Rabbis detected within these measurements an allusion to the importance of humility in the process of Torah scholarship, which is symbolized by the *Aron*, the ark in which the Torah was stored. A person can become knowledgeable in Torah only if he always sees himself as a “half,” as incomplete, recognizing that he has more to learn and

still needs to grow. The arrogant student who sees himself as “whole,” as a complete product, cannot grow in Torah. Arrogance repels Torah knowledge, whereas genuine humility attracts Torah. This is why the Gemara refers to Torah scholars as “*talmidei chachamim*,” which literally means “wise students.” Even if a person is a “*chacham*,” he must see himself as a “*talmid*,” as a student, as somebody who must still learn, study, and grow.

Torah is often compared to water. One reason for this is that it is indispensable for life, just as life cannot be sustained without water. But additionally, water always flows to the low-lying areas. It constantly searches for a lower place. Torah, too, is naturally concentrated among the “lowly,” among the humble people. It cannot remain in the mind and heart of an arrogant, overly confident person. Torah can survive only in a person who recognizes the fact that he is only a “half,” that he is not perfect.

The Talmud tells that the great sage Rabbi Yehoshua had an unattractive appearance. A Roman princess once asked him how G-d could allow such a precious warehouse of To-

rah knowledge to be contained in such an unbecoming utensil. Rabbi Yehoshua replied by asking the princess where her father stored his quality wines, and she said that they were stored in cheap, earthenware vats.

“Surely,” Rabbi Yehoshua said, “wine of such high quality deserves more elegant containers!” He advised the young woman to move the wine into exquisite gold barrels, and she complied. Soon thereafter, she came back to the Rabbi and reported that all the wine had spoiled.

Rabbi Yehoshua explained that the same is true of Torah. Like wine, it will spoil if it is placed in a fancy, ornate “utensil.” Torah must be stored in simple “earthenware,” in someone who does not condescend, who recognizes his flaws and sees himself as a “half.” If we want to become “receptacles” of Torah, to truly understand the Torah and what it demands of us, we need to humbly acknowledge our modest stature and engender within ourselves the kind of honest, self-effacing humility that Torah knowledge requires.

RABBI YITZCHAK ADLERSTEIN



Supporting the Aron

Based on the Meshech Chochma, Shemos 25:15

The staves shall be in the rings of the Aron. They shall not be removed from it.

Chazal tell us that removing the *badim* from the *Aron* is halachically forbidden. Like other prohibitions, it is punishable by lashes. Now, the *Aron* is not the only major appliance of the *Mishkan* that comes with staves. Both the altar and the table were equipped with staves. Regarding those two, however, the Torah only specifies that the staves be in place while they are being moved. Apparently, removing their staves at other times is not objectionable. Why are the staves of the *Aron* different?

A Midrash tells us that the *Aron* is identified with the Crown of Torah. Whereas not everyone is even eligible to wear the crown of *Kehunah* or of monarchy, the Torah crown is available to anyone who wants to crown himself with it, simply for the asking. Thus, there is constancy to the *Aron* that is not shared by the other *keilim*.

Anyone, then, can have a relationship with Torah. But practical considerations can curtail the *talmid chacham*'s career. To thrive,

the *talmid chacham* requires support from others. This may take the form of contributions or of creating investment opportunities for the financially strangled. This support is alluded to in our *passuk* by the staves, the items through which the journey of the Torah becomes possible.

The Gemara notes that in commanding the building of the *Aron*, both the singular and the plural forms of the verb are used. The Torah alludes to the roles of the few and the many. By using both forms, the Torah suggests that the single *talmid chacham* should be assisted by the larger group of townspeople ready to offer their assistance. This universal support of Torah knows no restriction or limit. It must come all of the time; the staves representing support of the Torah must never be removed.

We can also suggest a different approach from the one we have taken till this point. It builds on a well-known position of the Rambam. He writes that the *Menorah* in the *Beis Hamikdash* was lit not only at night, but in the morning as well. This is readily understandable. The light functioned as a reminder to the world of the presence of the *Shechinah* in the

midst of the Jewish people. Its role was not to provide illumination. “Does G-d need light?” Lighting the *Menorah* each morning drove this point home. The *Menorah* would provide no useful illumination during the brightness of the day. People who understood that also comprehended that its function did not change at night. Just as it did not serve to provide illumination by day, its role was not to provide useful light at night, either. The daytime lighting impressed upon us that we needed to look elsewhere for the symbolic significance of the mitzvah. It was not to be found in the practical role of providing light.

The staves of the *Aron* stand in a similar position. When the *Aron* was at rest, they served no clear practical function. From this, we understand that even when the *Aron* was transported from place to place, the staves did not contribute functionally. As Chazal teach us, the *Aron* carried its bearers, not the opposite! As the symbolic abode of the One Who carries the universe, nothing needs to carry Him. The *badim* played no part in making it possible to bear the weight of the *Aron* as it traveled.



Walk Away

The *parsha* of *Terumah* follows those of *Mishpatim* and *Yitro*. In *Parshat Yitro*, we experienced the moment of the revelation at Mount Sinai and the granting of the Torah to the Jewish people. In *Parshat Mishpatim*, the Torah began to fill in the details of Jewish law and life, especially as they relate to human and societal behavior and the standards of such behavior that the Torah wishes us to uphold.

In this week's *parsha* of *Terumah*, the Torah presents another challenge to human behavior: wealth, money, charity, and the ability to give away what one may deem to be his or hers. The Torah demands from us the ability to donate to others, to give to great causes, to the public welfare, and to be able to share with others our material possessions.

The rabbis of the Talmud stated that this is one of the major identity tests of life. Miserliness, a bad eye, and an unwillingness to be able to contribute to others in need are held to be violations of Torah principles and morals. The Torah at Sinai instructed us not to steal, not to take from others what belongs to them without their explicit consent. Now the Torah raises the bar and asks us to be able to give away what we deem to be ours to others less fortunate than us or to national and religious causes that benefit us all.

All of this is implied in the request for donations to help build the holy Mishkan/Tabernacle. The Lord could have provided us with a ready-built, spanking new Mishkan/Tabernacle on His own. Instead, He challenged us then and in every continuing generation of Jewish life to build a Mishkan/Tabernacle on our own and from our own resources. And that requires a proper view of our own wealth and what we do with it.

My beloved Talmud rebbe taught me over seventy years ago how to read the daily newspaper, how to filter out the golden nuggets of life and morality from the overwhelming amount of dross that fills the pages of our newspapers. There was an item in the newspaper about a baseball pitcher who gave up a guaranteed salary of twelve million dollars for 2011 and retired from the game because he felt in all honesty that he could no longer pitch effectively and did not wish to be paid for essentially doing nothing. This naturally goes against the grain of the vast majority of professional athletes whose greed and avarice are so well known. That is why it made news; it was a man bites dog story. But it indicated to me that the lesson of *Parshat Terumah* still lives in the human heart.

To be able to walk away from money not honestly earned is a Torah value. And to share and give of our wealth to others and to the building of society, to Torah education, and a national home for Jews is also a supreme Torah value. We have to build our own Mishkan/Tabernacle constantly in every generation. The Torah's attitude towards the sharing of our wealth is the key to such a form of Mishkan/Tabernacle building.



Yaakov's Trees, Miriam's Tambourines

This is the portion you shall take from them: gold, and silver, and copper ... and shittim wood. (25:5)

Rashi: "From where did they have wood in the desert? R. Tanchuma explained: Our forefather Yaakov foresaw through Divine inspiration that Israel was destined to build a Mishkan (Tabernacle) in the wilderness. He brought *shittim* trees to Egypt and planted them there, and he commanded his sons to take them with them when they would depart from Egypt."

Rashi: "What is meant by *the* beams? From those that have been standing as designated for this purpose. Our father Yaakov planted *shittim* trees in Egypt, and when he was dying, he commanded his sons to take them up with them when they would depart from Egypt. He told them that Hashem would command them in the future to make a Mishkan of *shittim* wood in the desert. So he said, 'See to it that you should have them ready at hand.'" (26:15)

Miriam the prophetess ... took the tambourine in her hand, and all the women went forth after her with tambourines. (15:20)

Rashi: "The righteous women of the generation were certain that Hashem would perform miracles for them, so they took tambourines out of Egypt."

For 2000-plus years, the Jewish People had suffered personal and national persecution, prosecution, inhumane servitude, and genocide under Pharaoh's regime. For a Jew entrenched in such a protracted nightmare, what emotional response would be associated with viewing those trees? How about resentment? The bitter recollection of unfulfilled dreams? The painful reminder of their ancestors' overly optimistic wishful thinking? A cruel joke?

In a similar vein, of what use were the tambourines when the Jews were (apparently) dying from thirst (before Hashem miraculously quenched that thirst at Marah)? What kind of cruel, ill-fitting prop were those instruments when Pharaoh's infantry was barreling down on the helpless, defenseless Jews (before Hashem miraculously split the sea)?

In different contexts, Yaakov's *shittim* trees and Miriam's tambourines echoed similar notes, notes of hopefulness and optimism in an abyss completely devoid of hope and optimism. Reminders that a future existed regardless of how bleak the present seemed to be. Visual aids that would enable us "ordinary" Jews (as if there is such a thing) to tap into the wellspring of faith ever-present in our great leaders.

All too often, dreams are abandoned in the "Get Real" labyrinth or forsaken somewhere along the path of "practicality." Rabbi Noach Weinberg z'l used to teach: "When people say, 'You'll grow up,' what they really mean is, 'You'll give up, like I did.'" It's fitting that upon his death, one of Rav Weinberg's students eulogized how "[Rav Noach] dared to dream a dream that no one believed possible. A man of vision is not afraid to stand alone. For such a long time, he was alone. Few encouraged him."

In our life's journey, we choose what to pack and what to discard (albeit some emotional baggage is harder to let go of than others). Hold tight to your dreams. For things often can shift during the flight of life, but an unquenchable hopefulness and optimism can always remain close at hand. Such is the legacy of Yaakov and Miriam. Such is the song of the trees and the tambourines.



The Mishkan and Divine Omnipresence

The Abarbanel on the Parsha

Parshat Terumah introduces us, in detail, to the portable Mishkan (Tabernacle) that the Jewish nation constructed and brought with them throughout their 40-year sojourn in the Sinai Desert. The importance of the Tabernacle cannot be underestimated, as its detailed description takes up most of the last five chapters of the Book of Exodus in the Torah. Furthermore, the structure of the Tabernacle and its utensils were replicated in both the First and Second Temples, which stood for more than 800 years. Abarbanel devotes a great many pages to the deeper meanings and symbolism of all aspects of the Tabernacle.

His first, and most obvious, question is: Why did G-d command the construction of a Tabernacle in the first place? And, especially, why did He issue this command with the expressions "I will dwell within it" and "Make me a Sanctuary that I should dwell amongst you"? Does G-d have a physical dimension that can

be contained in such a place? As the Prophet Isaiah states in reference to G-d, "The Heaven is My throne, and the earth is My footstool; what house could you build for Me, and what place could be My resting place?" Additionally, King Solomon says, "Would G-d truly dwell on Earth? Behold, the heavens and the highest heavens cannot contain You, and surely not the Temple that I have built."

The Abarbanel answers that the main reason G-d commanded the building of the Tabernacle was to instill among the people a sense that the Divine presence and providence never abandons them. An actual physical structure gave the people a tangible sense that G-d "dwelt among them" in the same sense that He was providing for them and protecting them directly. This was in direct contrast to other religious beliefs that completely separated a supreme spiritual being from the physical world. Such a being, according to their mistaken belief, has no control or influence over the details of Man or his physical environment on a daily basis. In order to remove the possibility of this errant belief from the hearts

of the people, G-d commanded the construction of a holy Sanctuary that would strengthen their faith in G-d, whose presence, influence, and protection are tangible and eternal.

All the components of the Tabernacle were designed to reinforce this fundamental truth. They became the means through which the nation could serve the King of the Universe, not because G-d needed their service, but rather because the *people* needed to connect with G-d through that service. This fundamental idea that G-d is always with us is expressed beautifully and poetically by Solomon in Song of Songs: "I thought I would be forever alone, but, behold, He was standing behind our wall, observing through the windows, peering through the lattices." Similarly, in describing the concept of G-d's constant presence, the Prophet Isaiah states in reference to G-d, "My hand created all these things" — i.e., the nation should build the Tabernacle in order to be reminded that G-d is the Creator and Sustainer of all existence.

ZERA SHIMSHON

Collateral for our Sins

ויקחו לי תרומה (לג' ז')

And you should take for me a terumah (33:7)

Regarding this *passuk*, the Medrash says, it is written *צוה לנו משה*, "Moshe commanded us to keep the (mitzvos of the) Torah." The Medrash continues, Rav Simlai says, six hundred and thirteen mitzvos were given to the Jewish people, the same numerical value as the word *תורה*, however, only amounts to six hundred and eleven; the two missing are the two mitzvos we heard directly from Hashem. Hence, we heard *תורה*, six hundred and eleven mitzvos, *צוה לנו משה*, from Moshe Rabbeinu.

The *Zera Shimshon* asks the obvious question: What connection is there between the *passuk* of collecting *terumah* from the Jewish people to build a Mishkan for Hashem and the *passuk* of *צוה לנו משה*?

The *Zera Shimshon* answers with another Medrash. The Medrash says (*Shir HaShirim* 1:4) when the Jewish people heard Hashem say *אני ה' אלוקיך*, "I am Hashem your G-d," and, *לא יהיה לך וגו'*, "You shall not have other gods," the *yetzer hara* was instantly uprooted from their hearts. However, when they asked Moshe Rabbeinu to serve as their intermediary, the ye-

tzet hara reentered their hearts. Nonetheless, had the Jewish people not sinned during those forty days, they would have merited being entirely freed from the *yetzer hara*. Unfortunately, though, the Jewish people did sin, and the *yetzer hara* remained inside them.

Another point the *Zera Shimshon* prefaces to his answer is the Medrash that explains why the structure that the Jewish people built for Hashem was called a 'Mishkan.' The Medrash (*Bamidbar Rabba* 12:14) says that the word Mishkan comes from the word *mashkon*, collateral, since Hashem took it as payment for the Jewish people's sins. With this, the *Zera Shimshon* now explains the connection between the two aforementioned *passukim*.

The Medrash is coming to address why this collection is called a *תרומה* when it just as well could have been called a *נדבה*. The *Zera Shimshon* explains based on a *Tikkunay HaZohar* (17) that says that the word *תרומה* is made up of the words *תורה*, the Torah that was given in forty days. The reason that it took forty days was because *צוה לנו משה*, we asked Moshe Rabbeinu to serve as the intermediary for the rest of the six hundred and eleven mitzvos (*תורה*). This is when the *yetzer hara* came back into us. We had a forty-day trial to live with-

out sin (until Moshe Rabbeinu came back after serving as our intermediary to get the rest of the Torah and transmit it to us), then the *yetzer hara* would have left us for good. However, since we did not succeed, we now needed a Mishkan to serve as collateral for our sins since, with the *yetzer hara* in the world, we would eventually sin.

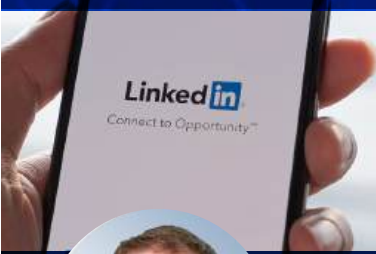
This is why this donation is called *תרומה*, to explain why this dwelling built for Hashem would be taken as collateral for our sins, since *תורה*, the Torah was given in forty days. Had they not asked Moshe Rabbeinu to serve as their intermediary and rather had heard it directly from Hashem, they would have been free from the *yetzer hara*, free from sin, and there would have been no need for collateral for their sins. However, since *תורה* (*תרומה*), Moshe Rabbeinu now went to receive the rest of the six hundred and eleven mitzvos to give over to us instead of us hearing them directly from Hashem, and during the forty days it took to receive the rest of the mitzvos, we sinned, we then needed a Mishkan to serve as collateral for our sins.

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Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

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JOKES

What happens when you sit on a grape?

It gives you a little wine!

What's worse than biting into an apple and finding a worm?

Biting into an apple and finding half a worm.

Why did the strawberry cry?

It found itself in a jam.

Mother: Hush! You two children are always fighting. Why can't you agree once in a while?

Dovi: We do agree, Mamma. Moshe wants the largest apple, and so do I.

A Yekke was booking a flight. He called the travel agent and reserved a window seat. On the day of the flight, he arrived at the airport well in advance of the departure time. All the arrangements were fine, except that his seat was an aisle seat.

When he arrived, he called the travel agent, angrily complaining about the seat mess-up. After apologizing profusely, the agent asked him, "Why didn't you ask the person who was sitting by the window to switch seats?" "I would have," was the reply, "except that the seat was empty."



Brought to you by Uncle Benji, author of *Laughter is the best medicine: Kosher and Jewish jokes for the whole family*, volumes one and two, and *Jewish Joke Book for Kids*, volumes one and two, available on Amazon.

RABBI YITZCHAK ZILBERSTEIN

Tzedakah is Different

And let them take a portion for Me (Shemos 25:2)

With regard to all of the mitzvos, there is a principle that a person is not rewarded in this world, but rather in the Next World. With regard to *tzedakah*, however, Hashem declares, "Test Me, if you will, with this" (*Malachi 3:10*), implying that the mitzvah of *tzedakah* is rewarded not only in the Next World but in this world as well. Similarly, our Sages teach that a person who tithes his produce will become rich — "*Aser bishvil she'ti-sasher*" (*Taanis 9a*).

The Satmar Rebbe asks: Why is the mitzvah of *tzedakah* and supporting *talmidei chachamim* different from all other mitzvos?

His answer is based on the halachah that a worker in a vineyard may not eat from the owner's grapes except during the time that he is working with them. Rashi explains that the worker is permitted to eat the grapes only when he is harvesting them and putting them into the owner's vessels. When he is performing other types of work in the field, he is not permitted to eat the grapes. When a person gives *tzedakah* and supports poor *talmidei chachamim*, says the Satmar Rebbe, he is similar to the worker who is harvesting fruits and putting them into the owner's vessels, for poor *talmidei chachamim* are Hashem's "vessels." And when a person is putting something into the vessels of the Owner of the world, he is entitled to take some for himself as well. That is why we are rewarded for *tzedakah* in this world.

The Satmar Rebbe was renowned as a magnanimous *ba'al tzedakah*, and all of the money that passed through his hands was distributed to the poor on the same day. Once, a pauper came to him in a wheelchair and poured out his tale of woe, begging for the Rebbe's assistance. He cried to the Rebbe that he had lost his wife and was left alone to care for his orphaned children. In addition, his leg had been amputated. The Rebbe gave him a handsome contribution, as he did to everyone who came to him for charity.

Several minutes later, the Rebbe's *gabbai* entered his chamber, very distraught. "What happened?" the Rebbe asked. "The pauper who was just here, the one who said that his leg was amputated, is not missing a leg. I saw him leave from here and walk on two feet like a regular person," the *gabbai* said indignantly. When the Rebbe heard this, he rose from his seat, visibly stirred. The *gabbai* was sure that the Rebbe would tell him to run after the pauper and ask him to return the money he had received from him. He was surprised, however, when he heard the Rebbe let out a sigh of relief and say, "What joy your words have brought me! Thank Heaven, the pauper is not lame!" Several minutes later, the *gabbai* came into the Rebbe's chamber once again, this time to inform the Rebbe that the pauper was not a widower, either. "I saw his wife outside," he told the Rebbe. Again, the Rebbe expressed his great joy at the news that the pauper had not been widowed after all.

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