פקודי (ר״ח-שקלים)

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משבת לשבת

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HALACHA V'HALICHA… By Rav Chaim Schabes

The Gemarah says in Megillah that the place of the Aron Hakodesh did not occupy any space in the Mishkan, meaning that it was there miraculously. The Chassan Sofer explains that this teaches us that Torah is not dependent on place or time. One can learn at any time or in any place and strive to be constantly involved in *limud* HaTorah!

If someone borrows money, or extends credit for a purchase of goods, all the payments must be made in local currency, because foreign currency is considered a commodity, and debt may not be tied to the value of a commodity, because there is a possibility that the price of that commodity (or foreign currency) may go up in value, presenting a problem of *ribbis*. For example, $100 worth of merchandise is purchased in the U.S. on credit, at a time when it is worth 500 Israeli *sh'kalim*; the buyer agrees to pay 500 *sh'kalim* in 30 days. When the time to pay arrives, if $100 is equivalent to 480 *sh'kalim*, he may not pay the 500 *sh'kalim*, because he will be paying more than the $100 that he owes (Bris Yehudah 22:n33, but adds that he may commit himself to pay in *sh'kalim* if he has some *sh'kalim* at the time of the loan, because of the condition of *yesh lo*). The same is true if someone borrowed in the U.S. 500 *sh'kalim* which at the time was equivalent to $100. If the *shekel* goes down, the borrower is obligated to pay $100, or the equivalent at the time in *sh'kalim* (Bris Yehuda 5:n35). However, if someone borrows $100 in Eretz Yisrael, there is a *machlokes* among the Poskim if he may repay in dollars. Rav Moshe ZT"L (Igros Moshe YD 3:37) holds that the dollar is considered local currency in Eretz Yisrael, since businessmen, and even the government, tie their deals to the dollar. Rav Elyashiv Shli"ta agrees with this opinion (Toras Ribbis 19:8). Toras Ribbis points out that this ruling was made during the '70s, when the Israeli economy suffered from hyperinflation, and therefore virtually all the agreements were made in dollars. Today, with inflation in check, Israelis deal in *sh'kalim*, and therefore the dollar would not be considered a local currency any more. Rav Moshe Shternbuch (in Kitzur Dinei Ribbis) rules that when Israeli law prohibits the banks from trading dollars, it cannot be considered a currency. Note: presently (Mar/2008), being that the dollar is very low in relation to world currency, most dealings are made in *sh'kalim*, and even deals that were set at U.S. dollars have been adjusted either to *sh'kalim* or to an old value of the dollar (one example: Kollel stipends), it would seem very clear that the dollar is not used as a set currency. There is another common *ribbis* problem, and that is, that businesses sometimes allow customers to buy an object, use it for a period of time, and if the customer is not satisfied, he may return it and be refunded the full price. This procedure poses a *ribbis* problem, because the payment was given under a condition that if the buyer is not satisfied the money will be returned, it turns out that the money was not a payment but rather a loan, and the use of the object is considered *ribbis*. There are two approaches to avoid this problem: either make the sale final, and stipulate that if the buyer is not happy with the product, then the seller will buy the item back from the buyer, this way there is no loan in place, rather a final sale with the possibility of a second new sale (Machne Ephrayim §13, Chavos Daas 174:1). Another way to get around the *ribbis* problem is by requiring the buyer to keep the merchandise purchased for a number of days before he would be permitted to return it. The buyer then has complete ownership for that period of time, which demonstrates that it was a total sale, and any change that may become effective thereafter, will be considered a new sale. This is the opinion of the S"ma (CM 207:11). However, since Chavos Da'as and S.A. Harav reject this, it is recommended that it should be combined with the language mentioned in the first option, and the combination will result in an acceptable formula according to all opinions (Rabbi Reisman in The laws of Ribbis 1:n25)

In order to plan for the Purim *se'uda* next Friday, there are two options, which will be discussed in more detail in next week's issue. However, just to summarize, the first option is to start the *se'uda* before *chatzos*, this year that is 1:03 PM. MB brings that it is acceptable to start up until the 10th hour, which is at 4:06 PM. The other option allows us to start at any time (although it would be preferable to start before 4:06 PM) and it would not be a conflict with the Shabbos *se'uda*, because we will combine it with the Shabbos *se'uda* by lighting candles in the middle of the *se'uda* anytime between 5:54 PM (plag) and 6:52 PM, and then we can cover the *challos* and say *kiddush* and eat one more *k'zayis* of bread. For more specifics, wait till next week, or speak to me.

THOUGHTS ON THE HAFTARA … By Rabbi Yaakov Shapiro

This week we begin the reading of the ד׳ פרשיות. These 4 special readings leading up to Pesach, which do not necessarily occur on consecutive weeks, start the Shabbos before (or of) Rosh Chodesh Adar and end the Shabos before Rosh Chodesh Nisan. On each of these Shabbosos we read a special maftir and associated haftara (see Megilah 29a). This week's haftara, for Shekalim, (Melachim II 12:1-17) is referred to by the *gemara* as the haftara of הכהן יהוידע. In it we read how King Yoash decides to re-beautify the Bais Hamikdash. To collect the necessary funds, he directs the *kohanim* to collect money for the work, including the *machatzis hashekel* the people were obligated to give every year. There are a couple of questions: first of all, if it was Yoash who decided to do this *mitzvah*, why does the *gemara* refer to the haftara by Yehoyada's name? Secondly, the *machatzis hashekel* is designated for the *korbenos tzibur*, not for the *bedek habayis*, so where's the connection to Parshas Shekalim? The Malbim, based on the words 'אשר הורהו' (12:3), explains that throughout their relationship Yoash always listened to Yehoyada's advice, but never learned from his mentor to do good on his own. Therefore, Chazal referred to the haftara by the name of the person who really served Hashem with all his heart, Yehoyada. Before the reign of Yoash, the *korban tamid* was not brought and the *machatzis hashekel* was not collected. Yoash reinstated this practice, which explains the general connection to Parshas Shekalim. The Radak further explains that when the *kohanim* went out to remind the people of their responsibilities, as Yoash ordered, the truly good people who heeded the call not only gave the *machatzis hashekel* for that year, but also gave the equivalent monies that they hadn't given the years before! It was with this 'extra' money that the Bais Hamikdash was repaired.

SHABBOS SCHEDULE – KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוזק"ש	שחרית	שקיעה	מנחה	הדלק"נ
6:46	5:26	9:13	6:50/8:50	5:55	5:40	5:37

SHACHARIS Sun 7:45, Mon-Fri 7:00; ***MAARIV*** Mon-Th 9:30; ***MINCHA/MAARIV*** Sun 6:44, next Fri 6:47 (candles 6:44)

KNESSES KNEWS

MASMIDEI YISRAEL boys Fri. night learning program, grades 6-8, 8:30PM, by Rabbi Shloimie Eisenberger, at Eisenberger, 4 Patricia
SHUL MISHLOACH MANOS late payment deadline Friday, March 7
SHMURA MATZAH order form on *bimah*, or contact David Auslander
CLOCKS CHANGE one hour ahead Motz'ei Shabbos

KOMMUNITY KORNER

PIRCHEI for boys Pre1A-6th Grade 2:30-3:30; ***AVOS UBANIM*** Motz'ei Shabbos 7:45PM
MIKVAH OF NEW HEMPSTEAD, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861
SHABBOS MINCHA at Tefilla L'Moshe, 1:30PM (also Sunday), ***MAARIV*** Mon-Th 7:00PM, 8:15PM; ***SUN SHACHARIS*** 7:30 & 8:30
DAILY SHACHARIS at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:40AM
SUNDAY MINCHA 1:45PM at Zichron Yehuda ***MAARIV*** daily at 9:15PM; ***MINCHA*** Mon-Thu, 4PM, at Tefilla L'Moshe
TORAH TAPE LIBRARY – popular English speakers. Call 426-3790x143 or e-mail to wieders@cch.com for catalog.
TO BE INCLUDED on our email distribution list and receive shul/community related news send an email to knesses_yisrael@yahoo.com
FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or morlian@verizon.net

KONTINUING KLASSES (aka ONGOING SHIURIM)

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael; 6:00AM at Zichron Yehuda (*chabura*)
Maseches Sanhedrin (by R' Apter) daily 1 hour before Shacharis; **Ahavas Chesed** (by Rabbi Schabes) Tues. 9:10PM, at Knesses Yisrael
Hilchos Shabbos *chabura*, Shabbos, after the early minyan
Navi Melachim for men, by Rabbi Shmuel Moeller, Sundays 8:30-9:15, at Tefilla L'Moshe
Minchas Chinuch Sun. 8:30PM; *shiur klali* on **Maseches Kesubos** Mon-Thurs. 8:15-9:15PM; by R' Bronspiegel at Zichron Yehuda;
Maseches Bava Metzia, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead
Ladies Shiur: Mondays 8:40 PM, **Megillas Rus**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

PARSHA PEARLS: The meticulous itemization of the silver used in the construction of the Mishkan contrasts sharply with the cursory review of the gold used. The *mefarshim* relate this distinction to Moshe's motivation in providing the accounting: it was to deter potential scoffers from accusing him of taking from the amounts donated. Understanding human nature, Moshe knew that any such accusations would come from those who gave the silver, which was all collected as a mandatory assessment (1/2 shekel per person), rather than from those who donated gold voluntarily; those who are compelled to give are always the first to suspect misuse of funds. It is interesting, though, that an itemization is also given of the copper used, albeit less detailed than that of the silver. This, too, reflects human nature: even when voluntary contributors call the integrity of the *gabbai tzedaka* into question, it is invariably the smaller contributors, rather than the donors of larger sums, who raise the accusation. We have seen too often how those responsible for *tzedaka* funds are charged with mismanagement or abuse of discretion. "Why did they spend money on that?" is a frequently asked refrain. Those who raise these questions have generally voluntarily contributed little, if any, to the communal funds, while the larger contributors remain properly silent. Even Moshe felt compelled to dispel such charges, and those responsible for *tzedaka* funds must treat them with care; but it is just plain wrong to level unfounded accusations at those who have given freely of their time and efforts on behalf of a *tzibbur* or an organization.

ON LANGUAGE... By R' Moshe Orlian

The word TA appears over 8,000 times in TaNaCH, including many times in *parshas* Pekudei. Its predominant function is to serve as a marker preceding a direct object, whether there is a ה הידיעה (definite article) or not. In this capacity there is no translation into English. For example, we find (*perek* 38 *passuk* 30) ויעש בה את אדני פתח אהל מועד or (39:8) ויעש את החושן. In other contexts the word **את** could mean "from" or "with". Both of these interpretations are suggested in the *passuk* (Bereishis 6:13) והנני משחיתם את הארץ - "I will destroy them from the land" or "with (in addition to) the land". In terms of pronunciation, the word by itself is "ace", with a *tzeireh*. However, when it is connected to the next word by a hyphen it becomes unaccented, and the *tzeireh* (a long vowel) changes to a *segol*, a short vowel ("ess"). Furthermore, when **את** ("ace") appears by itself it also has its own *trop* but **את** ("ess" - the connected form) does not.

LESSONS FROM OUR GEDOLIM: R' Avraham Zalman's, Rosh Yeshivas Bais Yosef in Warsaw, was once asked if it was permitted to borrow money solely upon faith that Hashem would provide the resources to repay the loan. He replied: "Yes; but only if your faith is such that, if one with no resources to repay other than his reliance on Hashem were to ask you for such a loan, you would willingly grant it to him…"