I – Topic – A Thought on the Shekalim that comes from the Beginning of the Parsha.

As we prepare for Shabbos Parshas Ki Sisa and Parshas Parah. I would like to share with you of course a thought on Parshas Ki Sisa regarding the Shekalim in the beginning of the Parsha and then talk a little about Inyanei D’yoma, about the weeks of preparation for Chag Hamatzos.

Today I would like to share with you a Shmuz that Rav Pam was Margila B’pumei, that he would very often say when it came to the discussion of the Shekalim in Parshas Ki Sisa. He would learn with us a Mishnah. I have to be Makdim that there were of course numerous Shekalim, three types of Shekalim as Rashi says at the beginning of the Parsha that were given.

The yearly Shekalim which were given every year during the month of Adar were Shekalim that were brought to the Beis Hamnikdash. There was a Lishcha in which all the Shekalim were dumped and on three specific times of year a Kohen would go in and he would do what is called Terumas Halishcha which is he would take three boxes and fill them up with coins and take them out. Imagine that he would walk into a room that is knee high with coins and he would take out three boxes of coins and those coins would be used to purchase the Korbanos Tzibbur of the coming months.

Rav Pam would learn with us Mishnayos Shekalim 3:2 where it says (אין חפץ ננקט אפיין על יד שנייה). When the Torim, the Kohen who would go in to take out the Machatzis Hashekel he was not allowed to wear clothing that had a hem on the clothing. Why? Because you can hide coins and put it in the hem. (לא יאכל אדם על יד שנייה). Not even a shoe because he might put coins in his shoes. (לא יאכל אדם על יד שנייה). Imagine, he can open up his Tefillin and stick a coin in there. Why can’t he go in like that, we are really afraid that he is going to steal?

The Mishnah says no, we are not afraid that the Kohen will steal. We are afraid (אין חפץ ננקט אפיין) that maybe he will become poor during the coming year (אלא שאדק יאכל אדם על יד שנייה) and people will say (משוער שהנקט אפיין) you know why he became poor? Because he must have stolen money from the Lishcha. Or (אלא שאדק יאכל אדם על יד שנייה) maybe he will get wealthy (אלא שאדק יאכל אדם על יד שנייה) and people will say (משוער שהנקט אפיין) that he must have stolen coins. This is a lesson in the mentality of the masses. The masses when they want to accuse somebody will say that if he becomes poor this is because he took a coin from the Shekalim, so he stole something and Min Hashamayim his punishment is becoming poor. If he becomes rich they will say this is why he became wealthy.

The Mishna says and this is the point that Rav Pam wanted to make, (קריסף שבטה לא sesso ואפראת קדורה). A person has to be careful even if unreasonable people are going to accuse him, he has to be clean as it says Bamidbar 32:22 (Ղրիսթոս կենդան Ապրարան) a Posuk in Matos. (Ղրիսթոս կենդան Ապրարան). You have to be clean, (Մարդում ոմիսեքրի) You have to keep the Mitzvos, you have to be careful not to do Aveiros plus (Մարդում ոմիսեքրի). It is not enough from the Ribono Shel Olam you need also to be a Naki Klapei Klal Yisrael. This idea that a person always has to be careful is something that Rav Pam would often stress.

He quoted a Teshuvas Chasam Sofer Siman Nun Tes an incredible Teshuva in Cheilek Vav of Teshuvas Chasam Sofer. The Chasam Sofer is writing to a Talmid and he writes to the Talmid that I can see from your letter that you are not being careful in (Գրիսֆին կենդան) He writes and I quote (כָּלָה שֶׁיֵּדַע אֶת הַמַּכָּר, יִפְקֵד אֶת הַמַּכָּר, יַפְּקֵד אֶת הַמַּכָּר). The Chasam Sofer writes that my whole life I had Tzar and I was worried that I should be able to keep this Posuk. (יְחוֹר אֶפֶשׁ לָצֵאת יֵד שֶׁיִּפְקֵד אֶת הַמַּכָּר, יִפְקֵד אֶת הַמַּכָּר, יַפְּקֵד אֶת הַמַּכָּר). It is much easier to do what G-d
There is a special Segula in the idea that a person prepares for Pesach, whether exhaustion in preparing, that exhaustion, that preparation is a Segula for Hatzlacha in a person’s house. It is an incredible thing. He says the Hatzlacha of Tircha, of sweat, of person works hard for Pesach and he is exhausted, that exhaustion kills the Mazikim, the negative influences in his life, in his home. Someone who is stressed wants than to stay clean in the eyes of people. (ותנו של חותם軍א) V’onshei Yoser Kasha Me’od. And in heaven it is a much stricter thing.

Then he says something incredible. He says (אינני כדי להזכיר אבותינו הקדושים) ואינני כדי להזכיר אבותינו הקדושים He told him for this that people will accuse you of things, you are enough a Talmid Chochom. He mentioned that once the Chofetz Chaim was traveling with his son and he told his son you have to be careful, a Talmid Chochom has to be careful from He mentioned that once the Chofetz Chaim was traveling with his son and he told his son you have to be careful, a Talmid Chochom has to be careful from. His son said Aber Tatte Ich Bin Nisht a Talmid Chochom, me I am not a Talmid Chochom. His father told him for a Chillul Hashem it is Genukt a Talmid Chochom. He told him for this that people will accuse you of things, you are enough a Talmid Chochom. People are quick to condemn Bnei Torah. People themselves don’t learn so they feel inferior, so what do they do they get up and find fault in those who sit and learn. (ועונותלשנים ועונותלשנים).

Rav Pam would tell us that Yeshiva’leit especially have to be careful about. Even in front of unreasonable people you got to be careful as they are quick to start up and say that is what Yeshiva’leit do. He mentioned that once the Chofetz Chaim was traveling with his son and he told his son you have to be careful, a Talmid Chochom has to be careful from. (וראה של חותם軍א) ראה של חותם Army stands up when they see the flag. They do not sit and learn. They get up and find fault in those who sit and learn. (ויתר 쉽 אמנים). He mentioned that once the Chofetz Chaim was traveling with his son and he told his son you have to be careful, a Talmid Chochom has to be careful from. His son said Aber Tatte Ich Bin Nisht a Talmid Chochom, me I am not a Talmid Chochom. His father told him for a Chillul Hashem it is Genukt a Talmid Chochom. He told him for this that people will accuse you of things, you are enough a Talmid Chochom. People are quick to condemn Bnei Torah. People themselves don’t learn so they feel inferior, so what do they do they get up and find fault in those who sit and learn. (ועונותלשנים ועונותלשנים).

Rav Pam mentioned a Maisch of a person who had a Din Torah that he swore and then paid. People said what? If he is going to pay anyway then why should he swear? He explained, he said look if I am just going to pay people are going to say he is a thief who is afraid of a Shevua so he paid. Therefore, he said let me better swear and then pay so that no one should accuse me of really being a thief and backing out only over the Shevua.

At any rate this is a lesson of. It is very hard especially in this day and age where people are quick and everyone is smarter. Everyone has the internet so they know everything about what is going on in the world and they know better. The Bnei Torah have to be very careful from.

2 – A Pre-Pesach Thought

I want to talk Davka about Pre-Pesach. Pesach we will get to another week but what about Pre-Pesach. I would like to quote to you from the Kav Hayashar in Perek Tzaddik. (ויתר של חותם Army stands up when they see the flag. They do not sit and learn. They get up and find fault in those who sit and learn. (ויתר שקופים). All the effort, the Tircha, the bother that a person puts into preparing for Pesach and he is exhausted (“ואין כדי להזכיר אבותינו הקדושים). Someone who is stressed wants than to stay clean in the eyes of people. (וראה של חותם Army stands up when they see the flag. They do not sit and learn. They get up and find fault in those who sit and learn. (ויתר שקופים). He was there when they made it and (וראה של חותם Army stands up when they see the flag. They do not sit and learn. They get up and find fault in those who sit and learn. (ויתר שקופים). It seems that the Tircha, the doing for the Mitzvah especially on Pesach is very special. The Taz in S’if Kotton Beis brings from the Arizal. When you prepare for Pesach and the Matzos sweat yourself up, (וראה של חותם Army stands up when they see the flag. They do not sit and learn. They get up and find fault in those who sit and learn. (ויתר שקופים). He will have the ability to destroy the Klipos, the negative influences in his own life. There is a special Segula, there is a special Zechus in the idea that a person prepares for Pesach, whether
it is the Matzos or the preparation or the cleaning, whatever it was. There is a special Zechus in that, a Zechus of protection that a person has. As a matter of fact people are more Matriach for Pesach then for any other Mitzvah. If you think about it the Tircha, the effort, the difficulty, the challenge whatever takes place for Pesach takes much more effort than anything else.

The Radvaz was asked in Teshuva in Cheilek Gimmel Teshuva Tuf Kuf Mem Vav why is it this way that the preparation for Pesach is so much more than for all year round and the Torah obligates us to go after every little bit of Chometz.

He answers Ki Chometz B’pesach Remez L’yeter Hora Hu Sar She’b’isa. That to rid oneself from the Yeitzer Hora that is preparing for Pesach. It comes through the Tircha, that will be a Zechus for a person in the coming year that he is Matriach, that he bothers, that he sweats, that he is stressed, all of that is a Zechus.

The Radvaz that is a Sefardik Gadol who says it. The Arizal, the Shulchan Aruch, the Kav Hayashar. The Netziv (a Litvishe) in Hameik Davar in Pirush on Chumash in Parshas Bo 12:17 explains the Posuk B’ofen Nifla. Listen to what he says. (תרוכתא אא תרכזא) A Mitzvah that has a tremendous amount of Tircha, a Tircha Meruba needs a lot of Shemira. It doesn’t say U’shmartem Es Halulav. You have to be Netzivim (a Litvishe) in Hameik Davar in Pirush on Chumash in Parshas Bo 12:17 explains the Posuk (יָשָׁרְתוֹ יֵאָה חָוִית בְּנָשָׁר בְּנָשָׁר יִשְׂרָאֵל). Why?

I should add that the Rokeach a Talmid of Rav Yehuda Hachasid brings from a Yerushalmi that it is Assur to complain about the Tirchos of Pesach. Listen to this. (ר혖 מיהו המיה לך לאמר) What is the Rasha complaining about? The Yerushalmi explains what the Rasha is saying. Why are you working so hard for Pesach? That is what the Rasha is complaining about. Imagine!

Assur L’hislonen Al Tirchas HaPesach says the Rokeach. You are not allowed to complain about preparation. The Chok Yaakov in Siman Taf Tzaddik Tes writes Lo Ra’isi Nohagin L’hizaheir Bazeh. People do complain. What I am telling you is the Tircha, the preparation, the effort has its own special Chashivus, has its own special place. It is meaningful to be Matriach in preparation for Pesach.

Those of you who are going to hotels, you don’t have to be Matriach. You will lock up your house. Some of you go to hotels that are paid for hotels. Some of you go to hotels that are called Daddy or Mommy or in-laws. Don’t lose the opportunity. Go to someone who needs help and help them clean the house. Help them clean the car. He doesn’t want you cleaning his house and poking your nose in everything. Tell him I am not cleaning for Pesach and I want to do some cleaning. Let me take your car and clean out your car for you. Let me take your garage and clean out your garage for you. It is a Bain Adam L’chaveiro Mitzvah and it is a Zechus. A tremendous Zechus (יזכר והייתה). To destroy Mazikim in a person’s life. You want Segulos, this is a Segulah. It is a Shemirah against Chometz and Matzah. The Tircha, the stress. Do it and make it happen. A wonderful Hachana for Pesach and a Gutten Shabbos to one and all!