



CIRCLE TIME

AT YOUR
Shabbos Table

... FOR A Meaningful and Entertaining SHABBOS WITH YOUR CHILDREN ...

TELL ME A MASHAL >>

A dvar Torah with a story.

THE DREAM JOB

וְכָל הַנָּשִׁים אֲשֶׁר נָשָׂא לִבָּן אֶתְנָהּ בְּחָכְמָה טוֹו אֶת הָעֵצִים
(שמות לה:כו)

*All the women whose heart lifted them up in wisdom,
spun the goats (Shemos 35:26)*

The women and men who worked on the Mishkan had many special skills, like weaving goat hair still attached to the goats. Where did they get these skills? How did their heart “lift them up in wisdom”?

Malky twisted her hands nervously in her lap.

She really wanted this job. It was her dream, something she had longed to do for years. She could really see herself in this position.

The woman waiting next to her shifted in her seat and leafed through the stack of papers she was holding. She had awards, certifications, resumés, letters of recommendation, maybe even a newspaper clipping or two. Malky looked at her own empty lap. How could she compete with an expert like her? She was just a kid with no experience. She looked away.

The clock in the waiting room ticked on. Malky watched it count down the minutes until her interview. She shivered, feeling really nervous.

Just below the clock on the wall, she read the logo again: *True Love Special Care*. Near it was a photo of a child with special needs, grinning with pure joy as he watered a bright

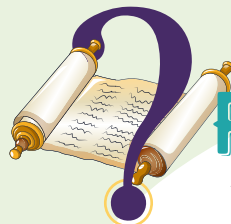


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פרשת ויקהל- שקלים

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PARSHAH RIDDLES

Answers to this week's riddles appear on page 3.

- 1 Can you find three times in the Torah that someone “gathered together a *khal*” of people?
- 2 What four things in the Torah were done “*baboker baboker*”?
- 3 Which three things in the Torah were made from one solid piece of metal?
- 4 Which three items in the Mishkan were a perfect square?
- 5 The word וַיִּתְּנוּ, in *Parashas Shekalim*, is a famous palindrome (spelled the same forward and backward). Who was a palindrome, son of a palindrome? Can you think of a Hebrew palindrome that is 9 letters long?



CHOLENT STORY

A story told in parts, designed to get children to come back to the table for the main course!

Recap: *Reb Moshe of Lelov and a minyan of men are on a ship sailing for Eretz Yisrael when it springs a leak.*

R

eb Moshe's *gabbai* and another member of his *minyan* pushed through the crowd of people heading for the ladders. The people were shouting, pushing and shoving, trying to get up the ladder to the deck above, hoping to escape the rising water. The two *Yidden* rushed toward the source of the seawater flowing into the boat.

They wrenched open the door of the stateroom. Sloshing through the water on the floor, they went inside. A jagged hole about the size of a melon had been torn in the wall of the ship—it must have hit a rock. The hole was below the level of the surface of the sea, and water was flooding the room. Two sailors were working a pump, trying to collect water from the floor and send it up and out of the boat. They pushed frantically on the handle of the pump, but it was no use. The water was rushing in too fast. It was rising quickly on the floor and was now up to their knees.

The ship lurched and began to tilt slowly backward. It was filling with water, and it wouldn't be long before it started going down.

The *gabbai* turned to the other man. "It's a *ma'aseh Satan!*" he exclaimed. "The *samach-mem* doesn't want us to get to Eretz Yisrael!"

"We must tell the rebbe!" the other man said urgently. "He will know what to do!"

The two men hurried back to the hallway and to the rebbe's room. The Lelover Rebbe was sitting in front of a Gemara, his eyes closed and lips moving. The water on the floor soaked his legs.

"Rebbe, Rebbe!" the men burst into the room. "A hole! A leak! Rebbe, the ship is in danger!"

The rebbe was saying *Tehillim*, asking Hashem for *siyata d'Shmaya*. He rose, turned toward the door, and made his way out into the hall. Followed by the *gabbai* and all the members of the *minyan*, who had now joined, the rebbe sloshed through the water toward the room with the hole. The small group entered the room and saw that the sailors had collapsed—they couldn't pump water anymore. Items were floating around the room by now, as the water was approaching waist height.

Reb Moshe approached the hole in the side of the boat. Still murmuring *Tehillim*, he reached into his pocket and pulled out a large handkerchief. Wordlessly, he placed the thin, white cloth over the hole.

As soon as the cloth touched the hole, the water stopped. Powerful as the jet of salty seawater had been, it turned off like a faucet.

The sailors looked up. "What? What happened?" They stared at the hole in the boat, now with a white cloth lying smoothly over it. Not a drop leaked into the boat. Their eyes turned to the old rabbi and back to the hole. Rabbi, hole; their eyes darted back and forth, widened in shock.

The *minyan* of men turned to leave the room. The rebbe headed straight for his Gemara, like nothing had happened, and all the men followed.

The *gabbai* was the last to leave. He stopped at the door and turned to look at the men. He pointed at the water on the floor.

"Pump it out," he said.

TO BE CONTINUED...

2



HIGHLIGHTS FROM THE MIDRASH

Where did the *Nesi'im* get the precious stones used for the *Avnei Shoham* and *Avnei Milu'im*?

- *Targum Yonasan* says the stones were in the Pishon River, and they evaporated into rainclouds. The clouds brought them to the desert, where they fell.

- *Midrash Rabbah* and the Gemara (*Yoma* 75a) say that the jewels fell with the *mann*, and the *Nesi'im* collected them and saved them.

- Maharam MiRottenberg writes that the jewels fell with the *Mabul* and were passed down to Bnei Yisrael.

- *Midrash Chemdas Yamim* records that the jewels were carried into the Yam Suf with the rivers that flow into the sea, and they were spit out by the waves as the *Yidden* passed through.

- Chasam Sofer explains that the stones were considered a donation by the *Nesi'im*, even according to the opinion that they fell with the *mann*, because the *Nesi'im* had to give up some of their share of edible *mann* to make space for the jewels.



PARSHAH RHYME

Review the main points of the parshah with younger children, while challenging your family to complete the rhymes (use the "grammen" tune). Answers on the side!

L

1. Moshe gathered all of us,
2. Told us all to keep _____.

L

3. Six days a week your work will be done,
4. If you spend the seventh with the Holy _____.

H

5. A special day meant to inspire.
6. And in your homes don't light a _____.

Chorus

L

7. All the supplies a Mishkan can need,
8. Klal Yisrael brought it all _____.

L

9. Men and women all brought a lot,
10. While the *Nesi'im* waited to see what was _____.

H

11. But Moshe announced, "That's it, enough!"
12. Klal Yisrael are bringing too much _____"

Chorus

L

13. With hearts filled with wisdom and love
14. Directed by Betzalel and _____.

L

15. Special expert and skilled teams
16. Made the walls, curtains and _____.

H

17. They even knew, the *parshah* notes,
18. How to weave hair on the backs of _____.

Chorus

L

19. They made all kinds of beautiful things,
20. Such as the *Aron*, with its poles and _____.

L

21. The Mishkan and its roof over their head,
22. The *Shulchan* with its special *Panim*-_____.

H

23. *Mizbe'ach*, *Kiyor*, and of course Menorah,
24. According to the instructions we read in the _____.

Answers: 2. Shabbos 4. One 6. fire 8. indeed 10. not 12. stuff 14. Ahaliav 16. beams 18. goats 20. rings 22. bread 24. Torah

RIDDLE ANSWERS:

1. In the beginning of this week's *parshah*, Moshe gathers the *khal* together.
Korach gathered a rebellious congregation against Moshe and Aharon (*Bamidbar* 16:19).
In *Parshas Chukas*, Moshe and Aharon gather together the *khal* to witness water coming out of the rock (*Bamidbar* 20:10)
2. In this week's *parshah*, Bnei Yisrael bring donations for the Mishkan "every morning" (*baboker baboker*) (*Shemos* 36:3).
In *Parshas Beshalach*, the *mann* is collected *baboker baboker* (*Shemos* 16:21).
In *Parshas Tetzaveh*, Aharon is instructed to burn *Ketores* every morning (*Shemos* 30:7).
In *Parshas Tzav*, the Torah describes how Aharon kept a fire burning on the *Mizbe'ach* every morning (*Vayikra* 6:5).
3. The *Keruvim*, *Kapores* and Menorah were all made of one piece of gold.
4. The silver *chatzotzros* were made of one piece of silver. The two *Mizbechos* and the *Choshen* were perfect squares.
5. דוד בן ישי; ולנשתשכלו

You may be surprised to find something familiar in every haftorah.

HAFTORAH: YOU KNOW NAVI

BACKGROUND

Queen Asalyah (daughter of a king of Yisrael and wife of a king of Yehudah) consolidated power in the land by murdering all descendants of Dovid Hamelech. Yehoyada, the *kohen gadol*, saved one last Davidic descendant from her clutches — her own grandson, Yehoash, who was merely an infant. Yehoash and his nanny were hidden in the attic of the *Kodesh Kadashim* for six years. On his seventh birthday, repairs needed to be made to the room and he could no longer be hidden. He was taken out and crowned king. The people rallied behind him and Asalyah was put to death.

SUMMARY

Sephardim begin with the crowning of Yehoash and execution of Asalyah. Ashkenazim begin with the new king's reforms: restoration of the *avodah* and repair of the Beis Hamikdash.

Asalyah had stopped the *avodah* and filled the land with Baal-worship. Yehoash destroyed all the *avodah zarah* (but missed the *bamos*—private altars and their priests) and restored the *avodah*. But the Beis Hamikdash had suffered greatly under Asalyah and was in desperate need of repairs. The problem: how to finance it?

Yehoash first set up a system of forced donations, i.e., taxes. He made the *kohanim* personally liable to fund the repairs and told them to collect the money from the people. He also redirected the yearly half-*shekel* donations (and all other donations) to the repair funds. But the plan failed.

Twenty-three years later, the money still had not been raised and the repairs had not been done. No one wanted to donate to the cause, because the *kohanim* were liable for it anyway. And the *kohanim* were not motivated to collect, because forced collections for the Beis Hamikdash were *assur*. Yehoash had failed to consult with Yehoyada on that.

A second system was instituted, whereby a large *pushka* was set up in the Beis Hamikdash. Donations were completely voluntary and the box was filled every day. The repairs were quickly completed.

CONNECTION TO PARASHAS SHEKALIM

The haftorah discusses the collection of funds for the public interest of the Beis Hamikdash, which is what *Parshas Shekalim* is about. It also refers specifically to the collection of the *shekalim*.

CONNECTION TO PARASHAS VAYAKHEL

The *parshah* also speaks of collections to fund construction of the Mikdash. The haftorah shows that appealing to man's goodness and generosity works better than forced contributions. The *parshah* speaks of the inspired generosity of the people to supply building materials for the Mishkan, and how asking for donations produced more than what was required, by a lot.

YOU KNOW NAVI

The term *bedek habayis*, which is a colloquial expression for any work, material, or funding needed to keep a shul, *beis midrash* (or the Beis Hamikdash) operating, is first found in this haftorah. It is also the name of the *sefer* devoted to questioning the Rashba's *Toras Habayis* (see last week's *You Know Navi*).

>> CONTINUED FROM PAGE 1

sunflower. The picture and logo summed up how Malky felt about the job.

Suddenly, the door to the inner office opened, and a woman walked out. The middle-aged woman next to Malky stood, reshuffled her papers, and headed for the open door. She entered and closed it firmly behind her.

Malky waited some more.

Finally, after what seemed like an interminable wait, the woman came out. She did not look happy. Malky's heart fluttered as she stepped into the office of Mrs. Sunnenshine, manager of True Love. As soon as she settled in a chair across from Mrs. Sunnenshine's desk, she was greeted pleasantly.

"Do you have a resumé?" Mrs. Sunnenshine asked.

"No. But I'm sure I can be a great help to your staff as a teacher's assistant."

"Do you have any experience in the field of special education?"

"No. But I used to help my neighbor care for her special-needs child."

"Do you have a degree?"

"No."

"Certification?"

"No."

"ABA, or something similar?"

"No."

"Are you trained in special education?"

"No."

"Letters of recommendation?"

"No."

Mrs. Sunnenshine leaned across the desk and looked piercingly at Malky. "If you don't have any of those things, Malky, why do you think you will be successful in this field? It can be very challenging."

Malky hesitated and looked at the floor. "I know, but it's so rewarding!" she finally burst out. "When you care for a child, particularly one with special needs, there's nothing like it! I love them so much! Their shy smiles, the light in their eyes, the knowledge that I can help one of Hashem's precious gems..." Malky trailed off, groping for the words to express all that filled her heart. "I have no training or experience. But I know I can be helpful, I just know it! When I took my neighbor's child for walks around the neighborhood...there's nothing as amazing as that!" She ended, out of breath, afraid she sounded lame. She looked at Mrs. Sunnenshine for some indication that she understood.

Mrs. Sunnenshine looked off into the distance for a while. When she turned back to Malky, there were tears in her eyes. "You start tomorrow at nine o'clock," she said.

When our heart "lifts us up"—pushes us to accomplish that which we love and care for—Hashem makes sure we have the talent and skill we need.

HALACHAH

Hot Plates

לא תִבְעֶרוּ אֶשׁ בְּכֹל מִשְׁבֵּתֵיכֶם בְּיוֹם הַשַּׁבָּת
(שמות לה:ג)

What are some halachos regarding keeping food warm on Shabbos on an electric hot plate ("plata") on Shabbos?

Is it permitted to place food on a hot plate on Shabbos?

It depends on what kind of food you want to warm, whether it is cooked or raw, hot or cold, and what kind of hot plate you are using.

My hot plate has a knob to adjust its temperature.

A hot plate like this is very similar to a stove. There are two main concerns: You may forget it is Shabbos and adjust the temperature setting, and placing food on it looks like cooking. Food should therefore not be placed on this hot plate on Shabbos unless: 1. The knob is covered. 2. The surface is covered with an overturned pan (not a flat cookie sheet).

In the unlikely event that the hot plate doesn't get hot enough to cook even on its highest setting, it would be permissible to place dry, cooked food on it if it is covered with a flat cookie sheet or a few layers of foil.

It is even problematic to place fully cooked food directly on an adjustable hot plate BEFORE Shabbos. It still must have its knob covered and the surface must be covered with a cookie sheet or a few layers of foil.

What about a hot plate that is not adjustable?

There is no concern that you will adjust the temperature, but it is still forbidden to do something that appears like cooking. The following principles apply (in all cases, the hot plate should be covered with a few layers of foil or a cookie sheet):

If the hot plate never gets hot enough to actually cook, you can put dry, fully cooked food on it on Shabbos. There is no appearance of *bishul*.

If it gets really hot, some *poskim* still allow you to put food on it, because no one actually cooks on a hot plate. It's like cooking on a radiator (Rav Ovadiah Yosef; Rav Moshe Feinstein, as quoted by many of his *talmidim*).

Many *poskim* forbid putting food directly on it (*Tzitz Eliezer*; Rav Moshe Feinstein, as quoted by his children). According to most *poskim*, placing food on an overturned pot or pan would be okay. Rav Elyashiv did not allow this either.

What if the food is not dry?

Liquids or sauces that flow, or foods with a considerable amount of moisture on them, may only be placed on the hot plate (subject to the conditions above) if they are still hot. Ashkenazim define "hot" in this context as hot enough to be considered a warm drink, while Sephardim require it to be *yad soledes bo* (at least 113°F).

Any congealed sauce that will melt when put

on the hot plate is problematic for a different reason and should not be placed on any heat source. If the melted liquid is mixed into food, and not separate, this is okay.

I forgot that it is assur and put fully cooked food straight onto the hot plate on Shabbos. Can I eat it now?

Yes. Since there are *Rishonim* that hold it is permitted in the first place, if you did it accidentally, the warmed food may be eaten, even on Shabbos.

May I put food on the hot plate when it is off, if it is set (from before Shabbos) on a timer to turn on during Shabbos?

Placing food on a hot plate that will be turned on automatically is a question of *grama*, indirectly causing a *melachah* to occur, which the Rema rules is forbidden except in cases of great need. Regarding this particular question, Rav Ovadiah Yosef rules that it is permitted in all circumstances, and some Sephardic communities follow that *psak*. The *Shemiras Shabbos K'hilchasah* rules that this is no better than placing food on a hot plate while it is on. Most Ashkenazim, and some Sephardic communities, follow that *psak*.



THE LAST WORD

A one-liner worth remembering

"PEOPLE OFTEN AVOID MAKING DECISIONS OUT OF FEAR OF MAKING A MISTAKE. ACTUALLY THE FAILURE TO MAKE DECISIONS IS ONE OF LIFE'S BIGGEST MISTAKES."

- Rabbi Noach Weinberg ztz"l



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