

Parshas Tetzaveh/Zachor | Adar 6-12 | March 6-12



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Shabbos Zmanim

2025 Early Friday Mincha, 18 Main
12:45pm and every 15 minutes until 3:00pm

5:36pm Candle lighting	5:46pm Mincha in tent נ	5:46pm Chabad Mincha	5:54pm Shkiya
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SHABBOS SHACHRIS MINYANIM:

5:40am Vasikin, followed by a Daf Yomi Shiur 20 ↑	8:00am Shachris 2 18 main	9:15am Shachris 3 Tent נ	10:00am Shachris 4 Bais Chabad 20 ↑	10:30am Shachris 5 18 main
2:00pm Pirchei	5:35pm Mincha followed by Shalosh Seudos	5:55pm Shkiya	6:35pm Maariv 1	6:40pm Maariv 2

Late Maariv Motzei Shabbos Every 15 Minutes!
7:15 pm and every 15 minutes until 9:45pm | 18 Main

Weekday Zmanim
Zmanim for the week of Mar 9-15

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

	Neitz	Shma Magen Avraham	Shma Gra	Tefila Gra	Chatzos	Plag	Shkiya
Sunday	7:18am	9:31am	10:12am	11:10am	1:07pm	5:43pm	6:56pm
Monday	7:16am	9:30am	10:11am	11:09am	1:06pm	5:44pm	6:57pm
Tuesday	7:15am	9:29am	10:10am	11:09am	1:06pm	5:45pm	6:58pm
Wednesday	7:13am	9:28am	10:09am	11:08am	1:06pm	5:46pm	7:00pm
Thursday	7:11am	9:27am	10:08am	11:07am	1:05pm	5:47pm	7:01pm
Friday	7:10am	9:26am	10:07am	11:06am	1:05pm	5:47pm	7:02pm
Shabbos	7:08am	9:25am	10:06am	11:06am	1:05pm	5:48pm	7:03pm

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The Belt of the Ephod

The *cheishev ha-ephod*, a belt for the *ephod* (apron) to beautify it, was made from the same material as the ephod. The Ben Ish Chai shares a lesson from this *pasuk* to guide parents with the *chinuch* of children. Though, in the simple meaning, the *pasuk* speaks about the requirement of the ornamental belt of the ephod, the Ben Ish Chai presents a homiletical meaning. Children are referred to as a person's clothing; the reason being that they are an external expression of themselves, much like clothing. "The *cheishev* that was upon him" - a person's children, who are his responsibility, "according to his actions, his children will be." If parents wish their children to follow in their ways, they must lead by example.

Once upon a time, there was a traveling doctor who would inform the people in the faraway villages that on a certain date, he would arrive in town to service them. The people would prepare for the arrival of the doctor in a central place, and he would heal them from their illnesses. One day, as he was traveling, a band of robbers jumped him, took away all his money, beat him up, and threw all of his medical supplies into the river. The doctor begged them not to do so because he needed the supplies to save the lives of people. The robbers mocked him and ignored his pleas. After the whole ordeal, the doctor continued to the next town to try to heal the people who were waiting for him. To his disbelief, the first person waiting in line to see him was the head of the band of robbers. The doctor examined the man's child and said to the father, "Yes, I could have healed your child, but only if I had my medical supplies." The father realized that he was responsible for his child remaining sick and unable to be healed, and he cried bitterly at his own foolishness.

There are times that parents may disagree on an important issue in *chinuch*, each insisting that their opinion is the right one. The truth is that they are probably both right to some extent, although one may be more correct. But the debate between them and the argument that will come from it may be more negative than the entire issue at hand. Additionally, if the discussion is about a teacher or a method of education, if they criticize the educator or system of education, the child listening to the dispute will internalize the negative aspect and will not be receptive to the lessons being taught. He cannot respect the system when he heard critical comments about it from his parents. We don't want to be right; we want to be smart. Educators can only succeed with our children if we inspire them to comply and focus on the positive aspects of the educational body. Let's face it - there are no perfect systems anywhere, but there is much good everywhere.

When I was a rav in Aventura, I became aware that there was a person who mocked me to his family and friends. One day, he needed me to talk to his child, who was about to do something stupid and hurtful to himself. I asked the father if in his discussions around the Friday night table, he made disparaging comments about me. Too embarrassed, he could not reply and just sat there dumbfounded. I looked him in the eye and said, "I would love to help you, but you destroyed my authority and threw all my tools into the river."

We want *gedolim* in our world and positive influences in our lives. Let us not destroy them with words of derision that may satisfy our ego but diminish their respect and authority. Though criticizing them may feel good at the moment, long term doing so is a bad investment. We must never take away the tools from our leaders and educators, for we may need them in the future.



Remembering Amalek

by Rabbi Daniel Coren

As we get ready for Purim, we read about Amalek, the arch-enemy of the Jewish people. What exactly are we supposed to remember, and how does it prepare us for the incredible day of Purim? The *mitzva* of *Parshas Zachor* is unique. The *Shulchan Aruch*, based on Tosfos, explains that the *mitzva* of reading in shul with ten people is a *mitzva d'Oraysa*. There is a whole discussion of how reading the Torah, which is usually rabbinical, can actually be Biblical in this case. However, our discussion will focus on the main idea that one who is trying to fulfill this obligation needs to be thinking. It is important to note that the Rama rules that those for whom it's difficult to come to shul or for women, about whom there is a dispute as to whether or not they have the same obligation as men, one can rely on reading the *parsha* of *Zachor* from a regular Chumash at home and fulfill their obligation.

The Ramban discusses the *mitzva* of *zechiras* Amalek and explains the *mitzva* to be very similar to relating the story of Yetzias Mitzrayim. At the end of *Parshas Bo*, the Ramban explains that Hashem doing all the miracles in Mitzrayim demonstrates that He isn't just the Creator of the universe but is also directly involved in every little aspect that goes on in the world - meaning the constant *hashgacha* of Hashem in the world. Similar to the telling of Yetzias Mitzrayim, one is obligated to relate to his children how awful the nation of Amalek is and what it did to the Jewish people after we came out of Egypt.

In a way, the two *mitzvos* are very related, and the two explanations of the Ramban are directly related. When the Jewish people came out of Egypt, the whole world felt the presence of Hashem. As the *psukim* relate in *אז ישיר*, the nations trembled at the splitting of the sea, which was the culmination of Yetzias Mitzrayim. At that point, it was almost like Mashiach's times, when we hope very soon to see the actualization of the words of the navi: *והיה השם למלך על כל הארץ*, the entire world will recognize Hashem as the King. So, too, after the splitting of the sea, the whole world stopped and recognized Hashem. That was true until Amalek attacked the Jewish people. As the *passuk* says, *אשר קרר בדרך*, they cooled you off, they took away the excitement, they took away the consciousness of the Creator and weakened the strong belief in Hashem. Amalek, in numerical value, equals 240, which is also the value of *ספק*, doubt. Amalek created doubt, and taking away even a little from clear *emunah* and *bitachon* in Hashem is detrimental and tragic.

Purim is when we reach the highest level of knowledge and clarity of Hashem's existence. We drink until we don't know the difference between blessed Mordechai and cursed Haman because we understand that good, and even what we perceive as bad, can only be good because it comes from Hashem.

May we merit to reach this level of clarity this coming Shabbos and be ready to receive the special light of Purim.

The Breastplate and the Apron



Rabbi YY Jacobson

There is an intriguing *mitzvah* (commandment) recorded in this week's Torah portion:

"And they shall bind the choshen (breastplate) by its rings to the rings of the ephod (apron) ... so that the choshen shall not budge from the ephod."

The meaning of these words is this: The *choshen* (breastplate) and the *ephod* (apron) were two of the eight special garments worn by the High Priest (Kohein Gadol) while performing the services in the Tabernacle. The *choshen* was a breastplate set with twelve precious stones, each inscribed with the name of one of the twelve tribes of Israel. It was worn on the breast, over the heart. The ephod was an apron-like garment, covering the lower back of the body, from the waist to the ankles, with a belt that tied in the front.

Two gold rings sewn on the *ephod's* belt lined up with two gold rings sewn to the bottom corners of the *choshen*; these were bound together with ribbons of blue wool. It is of vital importance, the Torah stresses, that the two should remain securely fastened at all times that the priestly garments are worn. "The *choshen* shall not budge from the *ephod*."

But why? Why the insistence that the breastplate and apron must be tightly linked at all times? What's wrong if they are disconnected or only loosely connected?

A Tale of Two Garments

One answer presented by the commentators is moving.

The two garments – the breastplate seated atop the heart and the apron hanging on the lower back – represent the "upper" and "lower" dimensions of life or the "forward" and "backward" aspects of human existence. The breast-plate represented those individuals whose hearts were aflame with spiritual passion and ecstasy, while the apron symbolized the people who struggled with backward temptations, the crass and lowly impulses and dispositions.

This is not merely a distinction between two types of people; it is, rather, a distinction between two aspects existing in each of our lives.

Few are the people who can be defined as "breastplates" or "aprons" exclusively. Most of us vacillate between backward and forward tendencies, between lower and higher aspirations. We celebrate moments of light, but we must also quarrel with darkness, trauma, addiction, and emotional prisons. At times, life is a cruise through a tranquil seabed, yet at other times, it consists of navigation through turbulent waves, battlefields, and war zones. There are moments when we sense our calling, yet, at other times, we yearn to discover our true selves, we struggle to find our place in the world. Crudeness, superficiality, and lowliness may, at any moment, consume our multi-dimensional personalities.

Hence, the Torah instructs us to tightly link the breastplate to the apron, "so that the *choshen* shall not budge from the *ephod*." We must learn to integrate the two parts of the self without escaping into either element. Do not retreat, the Torah is saying, into your "higher" self and forget about your "lower" self, for when the lower self resurfaces, you might fall hard. On the other hand, do not allow yourself to be swept away by your lower self and ignore your transcendental aspirations, for such a life is likely to leave you deeply empty, thirsty, and anxious.

You must learn the art of integration. You must come to terms with the truth that the "breastplate" and the "apron" together constitute the very objective of existence, to confront darkness and transform it into light, to create harmony out of the building blocks of diversity.

Womens Shiur **Tuesday** 9:30am (18 Main)
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)
Shabbos: Friday Night – before Barchu (20 Upstairs)
Morning 8:40 (20 Upstairs) | After Davening 12:00pm (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.

UFARATZTA



Trust in Hashem Provides Additional Channels and Vessels for Blessings

"... you write about your general frame of mind and your anxieties. I also understand that your husband has been in a similar mood lately. Needless to say, I am quite surprised at both you and your husband, in view of your background. For the matter of *bitachon* is not an abstract thing, but a real feeling that should fill the mind and heart with the awareness of G-d's proximity and closeness at all times and under all circumstances, in every aspect of one's life. Surely you know the emphasis that Chassidus places on the idea of Divine Providence, which extends to everyone and everything individually, and that it is a benevolent Providence, as G-d is the Essence of Goodness, and that, as a result, every Jew should and is able to serve G-d [*b'simcha u'v'tuv levav*] with joy and gladness of heart. I trust that you will reflect on the points mentioned above, which our Sages of blessed memory

summarized in their well-known statement, "All that the Merciful One does is for the good," and you will strengthen your faith and trust in G-d and rid yourself of the troubling thoughts and anxieties. This very faith and trust will provide the additional channels and vessels [*tzinoros and keilim*] to receive G-d's blessings in all your needs..."

==== Rebbe Responsa #41



The Main Reading of the Megillah Is During the Day

~Night Kollel~ ~Kollel Boker~



by Rabbi Nachum Scheiner, Night Kollel & Morning Kollel

There are four different *mitzvos* that we perform on Purim: reading the *Megillah*, *matanos l'evyonim*, *mishloach manos*, and *seudas Purim*. All of these *mitzvos* must be done during the day of Purim. However, the reading of the *Megillah* is done both at night and during the day.

The source for this is the Gemara in *Megillah* (4a). Rav Yehoshua ben Levi tells us that one must read the *Megillah* both at night and during the day. He quotes the *pasuk* in *Tehillim*: "א-ל-הוּ אֶקְרָא יוֹמָם וְלַיְלָה וְלֹא דִמְתָּה לִי" – My G-d, during the day I called out to You, and You did not answer, and at night, I did not keep quiet." As Rashi explains, this is to recall the dire straits that the Jews found themselves in, crying out day and night. This halacha is also quoted in *Shulchan Aruch* (Siman 687).

Tosfos adds an interesting point. Although we read the *Megillah* twice, the main reading is the one that we do during the daytime, and we therefore recite the brocha of *She'hecheyanu* again in the morning. *Tosfos* brings a number of proofs to this notion. If we look closely at the *pasuk* quoted, the *pasuk* first describes their crying during the day and only then adds that they also cried at night. This would seem to imply that the main reading is during the day.

Tosfos brings another proof from the fact that the *seudas Purim* must take place during the day. Since the reading of the *Megillah* and the festivities are compared, as the *pasuk* says, "זָכְרִים וְנִעְשִׂים" – done and mentioned," just as the *seuda* must take place during the day, so, too, the main reading of the *Megillah* is during the day.

The Different Levels of Requirement For the Day and For the Night

But what does *Tosfos* mean that the reading during the day is the main *mitzvah*? The *Noda B'Yehuda* (O" C I: 41) explains that there is a fundamental difference between the two requirements. If we take a look in the *Megillah*, we will not find any mention of a requirement to read the *Megillah* twice. In fact, this requirement is not even mentioned in any Mishna. The first one to mention it is Rav Yehoshua ben Levi, based on a *pasuk* in *Tehillim*. This means that although the *mitzvah* to read the *Megillah* during the day is a mandate of Mordechai and Esther, the requirement to read it at night only came as a later enactment, and there is a fundamental

difference between the two.

In general, a *mitzvah* that was introduced by the *Chachamim* is a *Mitzvah Midrabanan* and has different rules and regulations than a scriptural *mitzvah*. However, a *mitzvah* that is mentioned in *Tanach* is known as *Divrei Kaballah*, the words of a *navi*, and is equivalent to a *Mitzvah Min HaTorah* on some level. As Rashi (*Taanis* 15a) points out, whenever we find a *navi* giving a command, that is referred to as "*Kaballah* – received." The *Chidushei Anshei Sheim* adds that this is because the *nevi'im* received their words from Hashem.

The *Maritz Chiyus*, similarly, quotes the *Machzor Vitri*, who explains that this is because the prophets did not make up anything of their own; they received everything they said from Sinai. The *Ya'avetz* points out that this notion is alluded to in the words of the Gemara (*Moed Katan* 5a) that when discussing that a certain principle is *Min HaTorah*, it quotes a *pasuk* in *Navi*. This, says the *Ya'avetz*, is because a *pasuk* in *Navi* can be considered as if it is in the Torah.

In Conclusion

According to many *poskim*, there is a fundamental difference between the nature of the reading during the day and the reading at night. The reading during the day has a more stringent status, equivalent to a *mitzvah* in the Torah, but the night reading does not.

There are numerous *halachic* differences between the status of a *mitzvah Midrabanan* and one that is *Divrei Kaballah*, which is equivalent to a *Mitzvah Min HaTorah*, which we will see next week, *b'ezras Hashem*.

Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am
• Chavrusa learning - Gemara
Currently: מסכת מועד קטן
• Friday - Shuirim Beinyonei Dyoma and relevant topics

NIGHT KOLLEL | 8:15-9:45pm
• Chavrusa learning - Halacha
Currently: הלכות קריאת התורה

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS
• Daf Yomi | 8:45-9:45pm
• Mishna Yomis | 8:45-9:00pm
• ZERA SHIMSHON SHIUR | 8:15-9:00pm
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Rav Tzaddok in *Tzidkas Hatzaddik* 255 (on pages 136-137) says an absolutely incredible *teretz* to an often-asked *kashya*. We know that Mordechai discovered that Bigson v'Seresh were plotting to kill Achashveirosh. He revealed that that was taking place, and Bigson and Seresh were killed. Chazal say that G-d created the *refuah* before the *makkah*, that this would ultimately be the reason why Mordechai finds favor in Achashveirosh's eyes.

Rav Tzaddok asks: Esther was, at that point, already in Achashveirosh's palace, and she was forced to live with him as a wife. Mordechai could not be happy about this, as she was his wife. Had Bigson and Seresh succeeded in killing Achashveirosh, Mordechai would have had a *yeshua* because his wife would come back to him, and all would be good. Not only that, but Achashveirosh was *chayuv misah* because a Ben Noach who lives with a married woman even *b'shogeig* is *chayuv misah*. He asks why Mordechai interfered with Bigson and Seresh's plan to kill Achashveirosh; he should have been happy about it.

Rav Tzaddok gives a *teretz* that only Rav Tzaddok would have the courage to say. He said that Mordechai understood that, in his generation, the need to serve HKB"H was through a *middah* of kindness, of generosity, of positivity. That was the problem with his generation. They all felt very pessimistic, very negative. Seventy years had passed according to their calculation, and the Geulah had not come, and they were pessimistic. That is why they went to Achashveirosh's *seuda*. They felt downtrodden and beat down.

Mordechai said no, you have to be optimistic and positive. Then, there came an opportunity to do a kindness to Achashveirosh. Achashveirosh, who he was angry at for taking his wife. Mordechai understood that to do a positive, generous, kind action to someone to whom he felt no need to be kind was the important tool the Jews needed to serve HKB"H for that generation. He saved Achashveirosh's life out of kindness to Achashveirosh, not because Achashveirosh deserved it but because it was a *middah* that he very much wanted to have.

That is what it means that Hashem created the *refuah* before the *makkah*. Because the *makkah* of Haman and Achashveirosh planning to kill Klal Yisrael had a *refuah*. The *refuah* was having this type of wonderful *middah* of kindness and generosity. That is what Purim is all about. Purim is all about kindness and generosity. After all, isn't that what *matanos l'evyonim*, *mishloach manos*, and the *simcha* of Purim are all about? Therefore, Mordechai understood that positivity was the tool to be successful, and he saved the life of Achashveirosh. That is the *refuah*.

The message of Rav Tzaddok is that Purim is a time to be positive about Yiddishkeit. Mordechai didn't bow to Haman, and he said, "Why are you acting like downtrodden Jews and bowing to this man? On the contrary, don't be downtrodden. Stand up and be proud Yidden. Don't bow to him. Be positive."

Positive about Yiddishkeit, that is what the Yom Tov of Purim is about. Being kind, positive, generous, happy. Being optimistic about Yiddishkeit.

You shall make garments of sanctity for Aharon your brother, for glory and splendor. (28:2)

The Kohanim were attired in special vestments that were resplendent in their beauty, as befitting the spiritual mentors of Klal Yisrael, individuals who served in the Sanctuary and represented the nation. They also represented the glory of their mission and the One before Whom they served. The Kohanim were the agents of the Jewish People who served Hashem on their behalf. Halachah teaches that the *bigdei kehunah*, priestly vestments, were paid for by public funds. The *Kedushas HaLevi* explains that since the Kohein represents the nation, it is only proper that his garments be supplied by the *kahal*, congregation, that he serves. When he wears these garments, he is reminded of the generosity of those who sponsored them, which increases his feelings of love and concern for their welfare. Acknowledging his responsibility will be his source of inspiration to execute his duties to the fullest extent, thereby earning Hashem's forgiveness for the sins of the people.

Furthermore, as cited by Harav Avraham Pam, zt"l (quoted by Rabbi Sholom Smith in "Rav Pam on the Parsha"), the *brachah*, blessing, recited by the Kohanim prior to blessing the people is... *v'tzivanu l'vareich es amo Yisrael b'ahavah*, "and commanded us to bless His People with love." The Kohanim have an obligation to bless the people with love. [This does not refer to a demonstration of love but, rather, to real emotions of love, to care, to feel for them.] The *Zohar HaKadosh (Parashas Naso)* contends that a Kohein who has feelings of animosity toward the congregation may not bless them because he does not carry out his obligation lovingly.

The Rosh Yeshivah understands the symbolism of the *bigdei kehunah* being purchased through the medium of public funds as a means to impress upon the Kohein that, as the representative of the people, he must carry out his duties in a manner that will fulfill the expectations of the people. While this idea applies initially to the Kohanim, it does not apply to them exclusively. Any person who carries the lofty mantle of *klal* worker must always remember that his *achrayos*, responsibility, is first and foremost to the community to which he has devoted himself. They have entrusted him with a task; they rely on him. He may not let them down.

Oskim b'tzarchei tzibur, those who involve themselves with the needs of the community, must do so *b'emunah*, with integrity and devotion. It is not about them – it is about the community that they serve. Furthermore, as the Rosh Yeshivah observes, *b'emunah* also means that they believe in their work and its ultimate success. (I think it goes without saying that one who does not believe in his work will not succeed.) Often, the needs of the community are vital, but not glamorous or long-range, and the chances for full success are minimal. One must not allow the limited chance of success and lack of accolades to cloud his vision of achievement. One who believes in his efforts will ultimately realize his goal. It might take time, great effort, and, possibly, *bizyonos*, episodes of disgrace, but if it is worth it to him, and he believes it will be with Hashem's blessing, it will happen.

Just so you should know...



The Inner Meaning of the Four Parshiyos

There are profound matters hidden in the Four *Parshiyos*. These four Shabbosos of the year are exceedingly holy days. Why do we *lain* these four *parshiyos* from the Torah instead of performing the actual *mitzvah*? What good does laining the *parshah* do to fulfill the *mitzvah*? Specifically, *Parshas Zachor*, which, according to most, is a *Mitzvah D'oraisa*, and *Parshas Parah*, which according to some, is a *Mitzvah D'oraisa*?

The שלום explains that the purpose of all the *mitzvos* of the Torah, the *taryag mitzvos*, is to create a connection between a Yid and Hakadosh Baruch Hu. Every time a Yid performs a *mitzvah*, it brings him closer to Hakadosh Baruch Hu. The same is true with the four *parshiyos*, as they are meant to bring one closer to Hakadosh Baruch Hu. The *neschama* of the *mitzvos* of the Torah is eternal, and even when Klal Yisroel are unable to perform those *mitzvos*, they can never be nullified. The core of the *mitzvah*, the root of the *mitzvah*, is always there, and Klal Yisroel can connect to it through the *laining* of the *parshiyos*.

The purpose of *Parshas Zachor*, regarding the eradication of Amalek, is to bring *d'veikus* to Hakadosh Baruch Hu. Amalek is the shores, the root, of *klipos*, evil spiritual powers in the world. All of the evil in the world comes from it. The *posuk* says, "מלחמה לד' בעמלק מדור דור", that the Name of Hashem, and the *kisai*, the Throne, of Hashem, will not be complete until all traces of Amalek are wiped out, for as long as there is even a remnant of Amalek remaining in the world, Hashem's

Name and *kisai* are not complete. Included in this idea is that a Yid cannot come to a complete *d'veikus* to Hashem as long as Amalek is in the world. As long as there is Amalek in the world, מדור דור, for all future generations, the *klipah* of Amalek holds back the proper *d'veikus* that one should have to Hakadosh Baruch Hu. Fighting Amalek is a battle for Hashem, a battle to come close to Hashem. The fulfillment of the *mitzvah* of *mechiyas* Amalek will bring the world to its purpose, that a Yid is connected to Hashem.

Every day of the year, there is a *mitzvah* to remember what Amalek did to us, and once a year, there is a *mitzvah* to *lain* *Parshas Zachor*. The פנימיות, the core of the *mitzvah*, that we have every day is that one must work on eradicating the evil within himself. We must hate evil and seek to eradicate it so that we can have true *d'veikus* to Hakadosh Baruch Hu. Once a year, we renew our commitment to this. We read *Parshas Zachor* aloud from the Torah, and we make a firm determination that we will truly seek to root out all evil in the world so that we can be *zoche* to true *d'veikus* to Hashem. Repairing a part of the *neschama* cannot be done on a weekday but must be done on Shabbos Kodesh. The Zohar Hakadosh tells us that Shabbos is the day of the *neschama*. Shabbos was given to repair our *neschamos*; thus, these four *parshiyos* are specifically *lained* on Shabbos Kodesh, for that is the day one can be *zoche* to repair his *neschama* through *mitzvos*. Shabbos is the day of the *neschama* – a day for us to connect to Hakadosh Baruch Hu.

The Secret of Life

ויקחו אליך שמן זית דרך כתיבת למאור

Hashem says: Bring me your broken heart, your deepest darkest desires, and I will make them whole (lit. crushed and beaten oil shines the brightest).

When we fail and fall victim to the whims and desires of the moment, there is a little voice inside of us that whispers, "You have failed...messed up, there may be no hope for you if you keep this up."

In the above verse from our parsha, R' Levi Yitzchok of Berditchev reveals one of the heavenly secrets, as taught by the Baal Shem Tov.

Man was meant to fail. In fact, when we fail and come back, it is more dear to G-d than if we were constant - a dry and bland observance. A true growing person must experience failure in order to succeed.

The *yeitzer hara* tells us to give up, but we must, as R' Levi Yitzchok says, stand up to him and say the following:

If I have a desire and passion for earthly and transient things, how much more so am I able to have a strong desire for *ruchnius*. I do not have to give up my passion but merely change it, little by little, to a strong desire for spirituality.

RABBI BEN ZION SNEH



The fact that I am a passionate person proves that I can be observant, not that I have to, *chas veshalom*, give up observance.

Perhaps this is the secret behind our celebration of Purim. We take our mundane desires (eating, drinking, and joking with one another) to an extreme as we change them into holy acts of devotion.

This secret is revealed in the name of the holiest day of the year, Yom Kippurim, which literally translates as a day in the year that is holy because it is compared to Purim.

We are all broken this year as we recover and recuperate from the ongoing battles in Eretz Yisroel and the return of the hostages.

This Purim, keep in mind that we must show our love to each and every Jew, especially those who are not the same as we are. Many of them are broken souls in need of some warmth. Let's not let them down; rather, bring them up!

Good Shabbos and a Freilichin Purim!

בס"ד

זמנים לקריאת פרשת זכור

Krias Parshas Zachor Shabbos, March 8

Parshas Tetzaveh

Shacharis	Not Before	Location
Vasikin (Neitz 6:21)	6:50	20 Upstairs
8:00	8:50	18 Main
9:15	10:40	Tent א
11:00	12:30	20 Upstairs
11:00	12:30pm	18 Main

3

בס"ד
Spring 2025

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SHACHARIS

TIME	LOCATION
כתיקין	20 Upstairs
כתיקין Sefardi	18 Main - Birkas Kohanim
6:15 am	Tent א
6:30	Tent ג
6:45	Tent ד
7:00	Tent א
7:15	Tent ב
7:30	Tent ג
7:45	Tent ד
8:00	Tent א
8:15	Tent ב
8:30	Tent ג
8:45	Tent ד
9:00	Tent א
9:15	Tent ב
9:30	Tent ג
9:45	Tent ד
10:00	Tent א
10:15	Tent ב
10:30	Tent ג
10:45	Tent ד
11:00	Tent א
11:15	Tent ב
11:30	Tent ג
11:45	Tent ד
12:00	Tent א
12:15	Tent ב
12:30	Tent ג

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MINCHA

12 mins before Plag
12 mins before שקיעה
12 mins before חשיכה
in Tent א

TIME	LOCATION	TIME	LOCATION
מנחה גדולה	18 Main	7:10 pm	Tent ב two
1:45 pm	18 Main	7:15 pm	Tent ג
2:00 pm	18 Main	7:20 pm	Tent ה
2:15 pm	18 Main	7:25 pm	Tent ד
2:30 pm	18 Main	7:30 pm	Tent א
2:45 pm	18 Main	7:35 pm	Tent ב one
3:00 pm	18 Main	7:40 pm	Tent ב two
3:15 pm	18 Main	7:45 pm	Tent ג
3:30 pm	18 Main	7:50 pm	Tent ה
3:45 pm	18 Main	7:55 pm	Tent ד
4:00 pm	18 Main	8:00 pm	Tent א
4:15 pm	18 Main	* 8:05 pm	Tent ב one
4:30 pm	18 Main	* 8:10 pm	Tent ב two
4:45 pm	18 Main	* 8:15 pm	Tent ג
5:00 pm	18 Main	* 8:20 pm	Tent ה
5:15 pm	18 Main	* 8:25 pm	Tent ד
5:30 pm	18 Main	* 8:30 pm	Tent א
5:45 pm	18 Main	* 8:35 pm	Tent ב one
6:00 pm	18 Main	* 8:40 pm	Tent ב one
6:15 pm	18 Main	* 8:45 pm	Tent ג
6:30 pm	Tent א	* 8:50 pm	Tent ה
6:35 pm	Tent ב one	* 8:55 pm	Tent ד
6:40 pm	Tent ב two		
6:45 pm	Tent ג		
6:50 pm	Tent ה		
6:55 pm	Tent ד		
7:00 pm	Tent א		
7:05 pm	Tent ב one		

* Subject to change based on OR רבינו
Please note Tent 3 will be split into 1 & 2

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בס"ד
Spring 2025

בית מדרש אור חיים
COMMUNITY LEARNING CENTER

MAARIV

TIME	LOCATION	TIME	LOCATION
* 7:00 pm	Tent ה	9:10 pm	Tent א
* 7:05 pm	Tent ד	9:20 pm	Tent ב
* 7:10 pm	Tent א	9:30 pm	Tent א
* 7:15 pm	Tent ב one	9:40 pm	Tent ב
* 7:20 pm	Tent ב two	9:45 pm	18 Main
* 7:25 pm	Tent ג	9:50 pm	Tent א
* 7:30 pm	Tent ה	10:00 pm	Tent ב
* 7:35 pm	Tent ד	10:10 pm	Tent א
* 7:40 pm	Tent א	10:20 pm	Tent ב
* 7:45 pm	Tent ב one	10:30 pm	Tent א
* 7:50 pm	Tent ב two	10:40 pm	Tent ב
* 7:55 pm	Tent ג	10:50 pm	Tent א
8:00 pm	Tent ה	11:00 pm	18 Main
8:05 pm	Tent ד	11:15 pm	18 Main
8:10 pm	Tent א	11:30 pm	18 Main
8:15 pm	Tent ב one	11:45 pm	18 Main
8:20 pm	Tent ב two	12:00 am	18 Main
8:25 pm	Tent ג	12:15 am	18 Main
8:30 pm	Tent ה	12:30 am	18 Main
8:35 pm	Tent ד	12:45 am	18 Main
8:40 pm	Tent א	1:00 am	18 Main
8:45 pm	Tent ב one	1:15 am	18 Main
8:50 pm	Tent ב two	1:30 am	18 Main
8:55 pm	Tent ג	1:45 am	18 Main
9:00 pm	Tent ה	2:00 am	18 Main
9:05 pm	Tent ד		

* Subject to change based on שקיעה

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Rabbi Yitzchok Adlerstein

Based on Meshech Chochmah, Shemos 27:20

You [Moshe] shall command the Bnei Yisrael that they shall take for you pure, pressed oil for illumination...

We read last week about the chief keilim of the Mishkan. They included a menorah and a shulchan. The Mishkan served as a model for other central places of avodah, including both Batei Mikdosh. Thus, both of them also contained a shulchan and a menorah.

At least, the second one did. Shlomo's, however, had multiple menorahs and multiple shulchanos. This begs for an explanation. If increasing the number was such a good idea, why did we revert to the single menorah model for the second Bais Hamikdosh?

An answer may begin with our pasuk. Why do the people take the oil specifically for Moshe, as implied by the words "for you"? The mitzvah was not given only to him. Why is its purpose or benefit linked to him? We might find an answer in the position of the Ibn Ezra regarding the times at which HKBH spoke to Moshe.

We are aware of the limitation that Chazal put on Hashem's availability to Moshe. This experience, they say, was a daytime phenomenon. Hashem did not speak to Moshe at night. The Ibn Ezra, however, does not see this as linked to the time of day so much as to the presence of light. When the night is well-illuminated through lamps, Hashem would speak to Moshe as surely as He did during ordinary daylight hours. For Moshe, then, the light of the menorah had great meaning and purpose, which was not shared by anyone else. Man's mind is clearer when he is surrounded by light, which puts him in a better, more joyous mood. Simchah is a precondition to any kind of prophecy. Thus, the menorah's light enabled him to engage in direct conversation with HKBH during the times when natural light was unavailable.

After the death of Moshe, the menorah's light served no direct purpose as a provider of physical illumination – not to Hashem, and not to anyone else. Rather, Chazal tell us that it offered testimony to the rest of the world that the Divine Presence was comfortably resting with the Jewish people. When G-d cherished them, the ner maaravi burned the entire day, after the other lamps had already gone out. This was a powerful statement by Hashem that He resided, as it were, with His people.

Assuming that after the death of Moshe, the menorah's function became entirely bound up with representing the kavod of the Shechinah, we can understand Shlomo's decision, at least according to the opinion that both the extra menoros and shulchanos were fully functional. The Mishkan's dimensions were 10x30x10 amos, for a total of 3,000 cubic amos. Shlomo's heichal, however, was 20x60x30, or 36,000 cubic amos, twelve times the volume of the Mishkan. If one menorah sufficed for the much smaller structure, twelve would be needed to represent the kavod of the much greater space filled by the Divine Presence!

In fact, Shlomo did not bring the number to twelve. He added ten of his own, to yield a total of only eleven. He did this to retain symmetry. The ten he added formed two groups of five; each group was placed to one side or another of Moshe's menorah. Had Shlomo insisted on full proportionality, he would have been forced to place five on one side and six on the other, leaving the arrangement unbalanced.

In the avodah of the shulchan, we find that the Torah insists that it be "opposite" the menorah. From this, Shlomo understood the link between menorah and shulchan. It followed that each additional menorah that Shlomo provided had to be associated with an additional shulchan.

All of this calculation was canceled by the destruction of Shlomo's Beis Hamikdosh. The second bayis would not have the open display of Divine Presence of the first. There would be no need for extra menoros or extra shulchanos. Thus, the configuration reverted to the essential design dictated by the original Mishkan.



War is Not the Norm

Rabbi Yissocher Frand



The pasuk says, "For a seven-day period he shall don them—he who serves in his stead from among his sons, who shall enter the Tent of Meeting to serve in the Sanctuary." [Shemos 29:30] Rashi explains this pasuk to mean that the son of the previous Kohein Gadol has the right to become Kohein Gadol after his father (provided he is worthy of serving in the position). The pasuk concludes with the words "Asher yavo el Ohel Moed l'shaves b'Kodesh" (who shall enter the Tent of Meeting to serve in the Sanctuary).

The Talmud [Yoma 72b] says, "I might think that the son of the Kohein Anointed for War (Mashuach Milchama) will succeed his father in the same way that the son of a Kohein Gadol succeeds his father..." The Gemara teaches, however, that this is not the case. The Gemara learns this exclusion from the very pasuk we just quoted: Only one who is "fit to enter the Tent of Meeting to serve in the Sanctuary" succeeds his father, but one who does not enter into the Tent of Meeting (because he is out on the battlefield) is not fit to serve in place of his father.

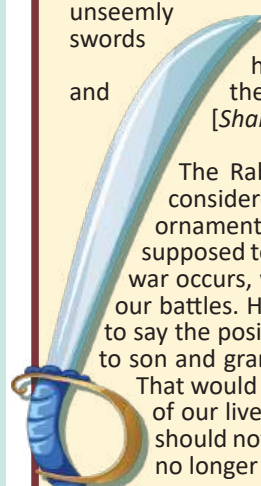
Why is this so? If the High Priesthood passes from father to son, why shouldn't the office of Mashuach Milchama also pass from father to son? It is true that the Gemara derives this rule from a pasuk, but what is the rationale?

I heard an explanation in the name of Rav Avraham Yitzchak HaKohen Kook, zt"l, regarding why we do not pass down the office of the Kohein Anointed for War through inheritance. Rav Kook explains that inheritance is all about continuity. It passes from father to son, from son to grandson, from grandson to great-grandson. It is about "hemshech" (continuity). This is appropriate for Kehuna Gedola. The Gemara says it is also appropriate for rabbinic leadership. Ideally, Rabbanus should go from father to son. Ideally, the position of being head of a Talmudic academy (rosh yeshiva) should go from father to son, if the son is worthy of the position. Continuity.

However, there is one area of Jewish life where continuity is not appropriate. On the contrary, we do not want to emphasize continuity. That area is the area of war. War is not supposed to be a permanent function of Jewish life. War is an exception to the rule. It is an anomaly. We do not want it to happen. There should not be a need for a Kohein Anointed for War. Linking inheritance with the role of Kohein Mashuach Milchama is saying that we view war as part of the eternal continuity of Jewish existence. We do not want that.

The Mishna states, "A man should not go out on Shabbos (into the public domain) with his sword. Rav Eliezer says that it is considered an ornament (and he may go out into the public domain wearing it). The Rabbis (disagree with Rav Eliezer and say it is not an ornament) but, rather, it is something that is unseemly (a g'nai), as it is written: 'They shall beat their swords into plowshares and their spears into pruning hooks; nation will not lift sword against nation and they will no longer study warfare' [Yeshaya 2:4]." [Shabbos 63a]

The Rabbis reject the idea that a sword should be considered an ornament. A weapon should be an ornament? This is not what we live for! This is not supposed to be a function of our lives! It is true that when war occurs, we need to fight the war and be successful in our battles. However, to make it a permanent institution—to say the position of Masuach Milchama should pass down to son and grandson—that would send the wrong message. That would send the message that war needs to be a part of our lives. That is not the case. Our goal is that nation should not lift sword against nation and that they should no longer study warfare.



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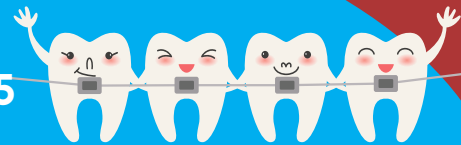
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The "Death" of Relinquishing Our Unique Role

Rabbi Efrem Goldberg



The *Ba'al HaTurim* at the beginning of *Parshas Tetzaveh* makes the famous observation that Moshe Rabbeinu's name does not appear in this *parsha*, making it the only *parsha* since Moshe's birth from which his name is omitted. The Vilna Gaon noted that this *parsha* is always read around the time of 7 Adar, the day of Moshe's *yahrtzeit*, and thus, the omission of his name signifies his passing at this time of year. The question remains, however, as to the connection between *Parshas Tetzaveh* and Moshe's *yahrtzeit*. Why would there be an allusion specifically in this *parsha* to Moshe's eventual passing?

Rav Soloveitchik offered a fascinating insight, explaining that this *parsha* tells about the designation of Aharon and his sons as the kohanim. *Parshas Tetzaveh* presents the guidelines for the *bigdei kehuna*, the special garments worn by the kohanim, and outlines the formal procedure whereby Aharon and his son were consecrated for their role. Chazal teach that Moshe Rabbeinu was to have assumed the position of kohein. When God appeared to Moshe at the burning bush and assigned him the mission to confront Pharaoh and demand that he release Bnai Yisrael, Moshe initially refused. He argued with God, giving various reasons why he felt he could not accept this mission. Finally, the Torah writes, God became angry with Moshe, and He said, "Behold, your brother, Aharon the Levi, I know that he will assuredly speak" (*Shemos* 4:14). The Gemara (*Zevachim* 102a) explains this *pasuk* to mean that God, in His anger, punished Moshe and named Aharon the kohein gadol instead of Moshe. Aharon is referred to here as הלווי because he was originally intended to have been the Levi, with Moshe serving as kohein, but because Moshe repeatedly refused to accept the mission assigned to him, Moshe forfeited the role of

kohein and remained only a Levi instead.

Rav Soloveitchik explained that this is the significance of the omission of Moshe's name from *Parshas Tetzaveh*, the *parsha* that tells of his brother's appointment as kohein gadol. Moshe is "erased" from this *parsha* to allude that he was "erased" from the priesthood which was to have been his but was taken from him and given to Aharon.

This *parsha* is associated with 7 Adar, Rav Soloveitchik explained, because it, in a sense, marks the beginning of Moshe's "death." This *parsha* tells of the role that Moshe was to have played but did not, and, in this sense, this *parsha* is about Moshe's "death." When a person fails to fulfill the mission for which he was destined, this marks the beginning of his demise.

We all have a mission to accomplish, a role for which we were brought into this world. We wake up each morning and proclaim רבה אמונתך, that God believes in us, as evidenced by the very fact that we are here. And this is how we must approach every day of our lives – in pursuit of the fulfillment of our mission. If we flee from our mission and purpose, if we decide to sit back comfortably and let somebody else take on the project, sit on the committee, or assume the responsibility for a task that needs to get done, then this is the beginning of our "demise." We are betraying our purpose, the reason why we are here.

We are truly "alive" when we live with vigor, when we passionately and ambitiously pursue the unique mission for which Hashem brought us here.

THE URIM V'TUMIM

Rabbi Berel Wein



One of the main garments that the High Priest of Israel donned was the jewel-studded breastplate – *choshen* - that he wore upon his chest. This breastplate contained twelve precious jewels of different colors, and on each of the stones was engraved the name of one of the tribes of Israel.

In addition to these stones, there were two large, elongated diamond stones embedded in the shoulder straps of the apron – *eiphod* – that the High Priest wore. Engraved on those shoulder strap stones were the names of the Patriarchs of Israel and a reference to all of the tribes of Israel. Thus, all of the twenty-two letters of the Hebrew alphabet were to be found on these stones in the breastplate and on the shoulder straps.

This allowed these stones and their engraved letters to serve as the *urim v'tumim* – the means of prophecy by which important national issues could be decided with Divine help and intervention. Though the letters of the answer shone on the stones, the ability to string the letters together correctly and coherently into the necessary words and messages depended upon the prophets of Israel who "read" the *urim v'tumim* accurately.

This was symbolic of the symbiotic relationship, so to speak, of God and the Jewish people in pursuit of the national and spiritual goals of Israel. Only by this interaction of Heaven and humans could the message of the *urim v'tumim* have any constructive meaning. Heaven alone never completely determines our future. We must also work and strive, interpret and analyze, study and act in order to see our future realized successfully.

A piece of parchment with the ineffable name of the Lord written upon it was inserted in the pocket of the *choshen*. This was the engine that powered the miracle of the *urim v'tumim*. Without its presence, the *choshen* was a lifeless collection of jeweled stones. This significance is part of Jewish tradition.

Beauty and expensive value are only relevant when they are somehow inspired and created for a lofty purpose of spirit and service. King Solomon wisely said that "If the Lord builds not the city, those who have constructed it have toiled in vain."

In Second Temple times, the *choshen* was present on the breast of the High Priest. But the *urim v'tumim* was no longer in effective operation. The human element of service and dedication was already lacking. There were no longer prophets present amongst Israel, and the *choshen*, therefore, was merely an ornament, part of the uniform of the High Priest but no longer a Godly guide to the future and source of instruction to the people of Israel.

Because of this, the great men and rabbinic leaders of Second Temple times in the Land of Israel recognized early on that this Temple was ultimately doomed to be destroyed. The necessary interplay of Heaven and earth, of God and His creatures, was no longer present. In such an environment, no matter how beautiful the structure or how handsome the jewels may have been, the whiff of eternity upon which all Jewish life is based was absent. It is our task to somehow restore the very same *urim v'tumim* in our personal and national lives.



Concealing Good Deeds

Rabbi Meilich Biderman

This week's *parashah* discusses the clothes of the kohein gadol and the *me'il*, which had pomegranates and bells along its hem. According to Rashi, they were successive: a pomegranate, a bell, a pomegranate, a bell, etc. The Ramban, however, says that only the pomegranates hung off the hem. The bells were inserted inside the pomegranates. As the Ramban writes, "the pomegranates were hollow.... and the bells were hidden inside them..."

The Chasam Sofer (*Pekudei*) writes that both explanations are correct. The bells and pomegranates hung successively on the *me'il* (as Rashi taught) but also as the Ramban taught because each pomegranate had a bell inside it. So, according to the Chasam Sofer, there were two types of bells. Some bells hung directly off the *me'il*'s hem, and some bells were inserted in the pomegranates.

The Chasam Sofer writes, "If I weren't afraid to say it, I would say that both explanations [Rashi's and the Ramban's] are the words of the living G-d [both explanations are simultaneously true]. A bell was sewn on the *me'il*, and after it, a pomegranate with a bell inside. This was the pattern on the *me'il*."

What do these two types of bells signify?

The Chasam Sofer answers, "The Gemara says that the *me'il* atoned for *lashon hara*. I think that it isn't only *lashon hara* [that the *me'il* atoned for], but also for one's pride about the good that he does. [He boasts] 'I did these good deeds,' [because] this is just like *lashon hara*... The bells atoned for *lashon hara*, and the bells within the pomegranates atoned for those filled with mitzvos like a pomegranate who announced their good deeds in public."

It isn't proper to publicize one's good deeds. They should remain concealed and private between you and Hashem. The Chasam Sofer considers revealing one's good deeds to be like *lashon hara*.

Tzedakah is an exception to the rule. Sometimes, it is permissible, and even advisable, to publicize the *tzedakah* one gives. The Rashba writes, "Someone who donated an item to *tzedakah* and wants his name to be on it so that it will be eternally remembered, we don't prevent him. On the contrary, it is proper to do so. This is the way of *chachamim* and the custom of the righteous, to reward those who do mitzvos." (*Teshuvos HaRashba*, quoted in *Darkei Moshe*, *Yorah Dei'ah*, 247:1) The Rema, in *Shulchan Aruch* (*Yorah Dei'ah* 249:13) also states, "One shouldn't brag about *tzedakah* that he gave. If he brags, not only does he lose his reward, but he is also punished from Above. Nevertheless, when one dedicates something for *tzedakah*, he may write his name on it so his name will be remembered, and it is proper to do so." The Chasam Sofer explains that this is alluded to in the *pasuk* (*Tehillim* 112:9) לאביונים פזר נתן, "He distributes [money] to the poor." פזר is *roshei teivos* for פעמון זהב ורימון, "a gold bell and a pomegranate." The bell rings from within the pomegranate, representing someone who is publicizing the *tzedakah* that he gave, but nevertheless, ועדיקתו עומדת לעד, "his *tzedakah* remains forever." The publicity doesn't ruin it.



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JOKES

One erev Shabbos, Berel the butcher rushes into shul, looking frantic. He spots the rov and says, "Rebbi! I have an urgent shailah! A customer just brought back a chicken, saying he found a small tear in the lung. I need to know—is it kosher or treif?"

The rov strokes his beard and says, "Hmm... a serious question indeed! Tell me, Berel, where is the chicken now?"

Berel shuffles uncomfortably. "Well... my wife already cooked it."

The rov raises an eyebrow. "Ah. And where is it now?"

Berel clears his throat. "We... we ate it."

The rov sighs. "So why are you asking me now?"

Berel shrugs. "I just need to know whether I should bentsch or say Vidui."

Ancestry

"My ancestry goes back all the way to Alexander the Great," said Christine. She then turned to Miriam and asked, "How far back does your family go?"

"I don't know," replied Miriam, "all of our records were lost in the flood."

Government Snow

During a terrible storm, all the highway signs were covered with snow. The following spring, the state decided to raise all the signs twelve inches at a cost of six million dollars. "That's an outrageous price!" said a local farmer. "But I guess we're lucky the state handled it instead of the federal government."

"Why is that?"

"Because knowing the federal government, they'd decide to lower the highways!"

-There was a king once who was 12 inches tall. Terrible king, great ruler.

-My grandfather always said when one door closes, another one opens. Smart man, but a horrible cabinet maker.

-People are usually shocked when they find out I'm not a very good electrician.

-I once got stuck in an elevator. Now I take steps to avoid them.

How Mad?

Two cows are standing in a field, and cow one says, "I'm really concerned about this mad cow disease going around. Do you know anything about it?"

Cow Two: "Not really, why?"

Cow One: "Seriously? It's all everyone's talking about!! It makes you crazy. It's right in the name, how does that not bother you?!"

Cow Two: "I guess I just don't worry about things like that."

Cow One: "WHAT?!"

Cow Two: "Yup. Doesn't apply to me, anyhow."

Cow One: "Why not?"

Cow Two: "I'm an attack helicopter."

Free Service

A barber gave a rabbi a haircut one day. The rabbi tried to pay for the haircut, but the barber refused, saying, "I cannot accept money from you, for you are a good man - you do the Lord's work."

The next morning, the barber found a dozen Bibles at the door to his shop.

A policeman came to the barber for a haircut, and again, the barber refused payment, saying, "I cannot accept money from you, for you are a good man - you protect the public."

The next morning, the barber found a dozen doughnuts at the door to his shop.

A lawyer came to the barber for a haircut, and again the barber refused payment, saying, "I cannot accept money from you, for you are a good man - you serve the justice system." The next morning, the barber found a dozen more lawyers waiting for a haircut.





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