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 BE IN SHUL THIS SHABBOS



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בית מדרש אור חיים

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

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

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

Sholom Ber Sternberg
DIRECTOR OF OPERATIONS
office@18forshay.com

GABBAIM
845-200-3720 *1

TO ADVERTISE:
betads@18forshay.com

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

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tion should not be read on shabbos.

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Shabbos Zmanim

CANDLE LIGHTING 6:59 PM

EARLY FRIDAY MINCHA: 1:30 PM & every 15 minutes until 4:30 PM

FRIDAY NIGHT MINCHA/KABALLAS SHABBOS

Mincha in 18 Main	20 Upstairs - Chabad Mincha	Shkiya
7:09 PM	7:09 PM	7:17 PM

SHABBOS SHACHRIS

20 Upstairs- Vasikin	18 Main- Ashkenaz	Tent 'x Shacharis	20 Upstairs - Chabad	NEW in 18 Main
6:05 AM	8:00 AM	9:15 AM	10:00 AM	10:30 AM

SHABBOS MINCHA/MAARIV

18 Main- First Min- cha on Shabbos	Pirchei	Tent 'x -Mincha followed by Shalosh Seudos	Shkiya	Tent 'x Maariv :40	20 Upstairs - Chabad Maariv
1:45 PM	2:00 PM	7:00 PM	7:18 PM	7:58 PM	8:03 PM

LATE MAARIV MOTZEI SHABBOS: Every 15 minutes from 8:30 PM until 11:00 PM | 18 Main

Weekday Zmanim

SHACHRIS:

Vasikin, from 6:15 AM every 15 min until a half hour before chatzos

MINCHA:

From mincha gedola until a half hour before shkia is every 15 min. | From a half hour before shkia until 60 is every 5 min. | 12 min. before plag and 12 min before shkia

MAARIV:

Plag | From shkia until 72 every 5 min. | From 72 until 11:00 PM is every 10 min. | From 11:00 PM to 2:00 AM every 15 min.

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RABBI DANIEL COREN



A Renewed Creation

As we prepare for *Parshas HaChodesh*, which is really a preparation for Pesach, and in truth, the first three *parshiyos*, *Shkalim*, *Zachor*, and *Parah*, are also preparations for Pesach, there is another *mitzva* that is linked to Nissan, and that is *Birkas Hallanos*. Let's try to understand how everything connects.

The *Chassidishe sefarim* tell us that the four *parshiyos* are *k'neged* Hashem's Name of Yud Kay Vav Kay. The *Bnai Yissachar* explains that when we reach *Rosh Chodesh Nissan*, the four-letter name of Hashem is in perfect order; this represents the ultimate *Midas Harachamim*. Our goal for Pesach night is *emunah* in Hashem, to know Hashem's Name, to trust in Him, to feel close to Him, to feel that we were chosen by Him, to be His nation.

The month of Nissan, starting with *Shabbos HaChodesh*, is a chance to refresh and become literally a *lev chadash* and *briya chadasha*. The *Chozeh* of Lublin says that even the most spiritually clogged person can renew his heart on *Shabbos HaChodesh*. The concept of *hischadshus* is obviously connected to the word *chodesh*. This is not just the first month of the year; it is the beginning of a new season, both physically and spiritually.

When one analyzes the special *bracha* on the fruit trees made in *Chodesh Nissan*, one realizes that the *bracha* isn't so much on the specific tree, as we see clearly from the words of the *bracha*. The *bracha* focuses on the fact that Hashem didn't omit anything from His beautiful world, His beautiful creation. The *bracha* brings into focus for us that these are days of renewal, both physically and spiritually. This is also why there is such a strong connection between trees and *Kabbalah*. The *Kav Hayashar* relates that in Nissan, the souls in the trees become rectified, and in fact, the righteous souls *daven* on our behalf; otherwise, we would be in trouble.

May we be *zoche* to really renew ourselves both physically and spiritually in the month of Nissan.

Good Shabbos and Good Chodesh Nissan!

SHIUR SCHEDULE

SEMICHAS CHAVER SHIUR in R' Coren's office every Wednesday at 9:00 PM

RABBI AARON LANKRY



Necessities and Luxuries

In *Parashat Teruma* and *Tetzaveh*, the Torah describes the building of the Mishkan and all the utensils, followed by the laws of Shabbat. In *Parashat Vayakhel* and *Pekudai*, the Torah reviews the process and begins with the laws of Shabbat, followed by the building of the Mishkan with all the utensils.

The Bais Halevi presents a question: Why the change in order? The Bais Halevi gives a parable of a rich man who is marrying off his son. There are many things that must be purchased, from simple bath towels to expensive jewelry. All is required to start a new home. Every father feels obligated to supply his child with all that he needs when he marries him off, though what he purchases first is an indicator of his love for his child. The father who loves his child and has a close relationship with them will first buy the expensive luxury items in his joy and anticipation during this time. For example, he will run out and purchase jewelry that his son may give his kallah as gifts. Or, he may purchase a luxurious wedding gown for his daughter to be beautiful on her special day. Of course, he will purchase the food for the wedding and arrange for the rabbi to come and officiate, but he is more excited and expresses his love through the extravagances. A father who is not so close and loving with his child will first get the necessities for them to make sure his duty is done. Later, if he has extra time and money, he will purchase the luxuries.

The Bais Halevi explains that the Mishkan represents the luxuries in our relationship with Hashem, and Shabbat represents the necessities. When a person wishes to obtain a higher level of *kedusha*, he needs the Mishkan. But Shabbat is what makes us into a Jew; it's a constant part of our lives. What would we be without Shabbat?

Hashem illustrated to us His love and excitement on the onset by building the Mishkan first. Later, when the Torah reviews all the laws, we can revert back to the order of Shabbat first because we have already felt Hashem's love and desire for a relationship with us. Rashi, quoting a *Mechilta*, states at the beginning of *Parshat Vayakhel* that the reason why the laws of Shabbat precede the building of the Mishkan is to teach us and warn us that we cannot violate the Shabbat while building the Mishkan.

What is fascinating to note, based on the lesson of the Bais Halevi, is that the Mishkan is the greater *kedusha*. Yet, although the Mishkan may be able to take us to a higher level, we are still not permitted to violate Shabbat. There are times that we try to make a calculation on how to get ahead in *kedusha*, and we try to justify a little violation because it's for the sake of spiritual growth.

The *parsha* is teaching a lesson that we cannot compromise a spiritual reality for the sake of spiritual advancement. For example, there are those who speak terrible *lashon hara* about an establishment and destroy a person's reputation because they presume a *hashgacha* is not on their highest standards and wish to be more pious.

May we all be *zoche* to true spiritual growth without compromising any *midot tovo*t or *ma'asim tovim*.

COUNTING DOWN UNTIL
UMAN
 187 DAYS



TWO SANCTUARIES

Although *Vayakhel* and *Pekudei* seem to be mere repetitions of the previous *parshiyos* of *Terumah* and *Tetzaveh*, the truth of the matter is that the Torah is not repeating itself at all; it is discussing two distinct sanctuaries: a Heavenly model and a terrestrial edifice.

The first two portions outline the structure and composition of the Sanctuary as it was transmitted from G-d to Moses. This was a conceptual, celestial Tabernacle. It was a Heavenly blueprint, a Divine map for a home to be built in the future.

In His instructions to Moses on how to construct the Sanctuary in *parshas Terumah*, G-d says, "You shall erect the Tabernacle according to its laws, as you have been shown on the mountain." In other words, on the summit of Mount Sinai, Moses was shown an image, a vision, of the home in which G-d desired to dwell. This image was, obviously, ethereal and sublime; it was a home created in Heaven by G-d himself and presented to one of the most spiritual men in history, Moses.

Plato would describe it as "the ideal tabernacle," the one that can be conceived only in our minds.

In contrast to this first celestial Sanctuary come the last two portions of Exodus, *Vayakhel* and *Pekudei*, in which Moses descends from the glory of Sinai and presents

the people of Israel with a mission of fashioning a physical home for G-d in a sandy desert. Here, the Jewish people are called upon to translate a transcendental vision of a spiritual home into a physical structure comprised of mundane cedar and gold, which are, by their very definition, limited and flawed.

This second Sanctuary that the Jews built may have resembled, in every detail, the spiritual model described several chapters earlier, but in its very essence, it was a completely different Sanctuary. One was "built" by an infinite and absolute G-d; the other by mortals of flesh and blood. One consisted entirely of nebulous spirit, the other of gross matter. One was designed in Heaven, the other on Earth. One was perfect, the other was flawed.

In our personal lives, these two Sanctuaries reflect the two lives most of us must deal with throughout our years. Each of us owns his or her Heavenly "Sanctuary," envisioned atop a summit of spiritual and psychological serenity and representing a vision and dream for a life and marriage aglow with love, passion, and endless joy. This is the ideal home, the ideal family, the ideal marriage. Then we have our Earthly Sanctuary, a life often filled with trials, challenges, battles, and setbacks, and yet one in which we attempt to create a space

for G-d amidst a tumultuous heart and a stressful life.

G-D'S CHOICE

Astonishingly, we are told that it was only in the second Sanctuary that the Divine Presence came to reside. He wished to express His truth and eternity within the physical abode created by mortal and fragmented human beings on barren soil, not in the spiritual Sanctuary on top of Mount Sinai.

On the surface, the Sanctuary in Heaven is far more beautiful and perfect than the Sanctuary on Earth. The truth is, however, that beauty and depth exist in our attempt to introduce a spark of idealism in a spiritual wasteland that a palace built in Heaven can never duplicate.

When G-d sees a physical human being filled with struggle and anxiety stretching out his hand to help a person in need or engaging in a *mitzvah*, G-d turns to the billions of angels filling the Heavens and says, "Have you ever seen anything more beautiful than that?"

(This essay is based on an address delivered by the Lubavitcher Rebbe, Shabbas Vayakhel-Pekudei 5718, March 15, 1958.)

SHIUR SCHEDULE

MONDAY & THURSDAY Chassidus Shiur 7:45 AM^(18 Main) • **TUESDAY** Womens Shiur 9:30 AM^(18 Main)

SHABBOS Friday Night – before Barchu ^(20 Upstairs) • **Morning 8:40 AM** ^(20 Upstairs) | **After Davening 12:00 PM** ^(20 Upstairs)

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

RABBI SHOLOM BER MUNITZ UFARATZTA



Make No Mistake About the Power of Tehillim

Though Rebbitzin Chaya Mushka, the wife of the Tzemach Tzedek*, would recite a lot of *Tehillim*, she would do so with many mistakes. When one of her sons pointed this out to her, she asked her husband whether perhaps she should stop saying *Tehillim*. The Rebbe advised her to continue and then called for his son and admonished him, saying that it was her *Tehillim* that had protected him at the Rabbinic Conference in Petersburg in 1843**. The government, enraged by his views, had placed the Reb-

be under house arrest twenty-two times, and it was her *Tehillim* that had saved him from a more serious punishment.

On another occasion, when a libel was plotted against the Tzemach Tzedek, he asked his wife to recite *Tehillim* for him.

==== The Weekly Farbrengen #810

* Admor Menachem Mendel Schneerson, the third Chabad Rebbe

** The conference was about the government, with the Maskilim movement behind it, mixing into the education of rabbanim and yeshivos. They wanted the Tzemach Tzedek, together with other rab-

banim, to sign off on their demands, meddling in Jewish education. The Tzemach Tzedek was adamantly against this and did not give in to their demands.

The Rashab said that the Tzemach Tzedek held the reciting of *Tehillim* by his wife, Rebbitzin Chaya Mushka, in high regard.

==== Toras Shalom p. 81 – Talks of the Rashab

Beis Nissan. Yom Hillula of the Rashab – Admor Sholom Ber, Fifth Chabad Rebbe. 5621-5680/1860-1920



“WATCHING” THE MATZOS – LISHMAH

We have seen that when baking *matzos*, there is a special *mitzvah* to ensure that the dough does not become *chometz*. This should preferably be from the time of harvest, from the time of grinding, or, at the very least, from the time when the flour comes into contact with water. In addition, the Gemara and the Shulchan Aruch tell us one must do this watching “*lishmah*,” specifically for the matzos of Pesach.

There is a question if one needs to have in mind specifically for the *matzos* of the *leil haseider* or if it is sufficient to have in mind that it should be for Pesach. The *Shulchan Aruch Harav* and the Chazon Ish maintain that having in mind that it should be for Pesach is sufficient. However, the *Mishnah Berurah* quotes the *Pri Megadim*, who requires having in mind specifically for the *matzos* of the seder night.

This intention of *lishmah* is only a requirement for the *matzos* of the *leil haseider*. However, the *Mishnah Berurah* writes that Klal Yisroel go beyond the letter of the law and have in mind *lishmah* for the *matzos* of the entire Pesach.

SCRIPTURAL OR RABBINICAL REQUIREMENT?

Since the Gemara quotes a *pasuk* for this requirement, it would seem to be a Scriptural requirement to have in mind *lishmah*. This is, indeed, the opinion of the

Levush and the *Pri Chodosh*. However, the *Bach* and the *Chok Yaakov* assert that it is only a rabbinical mandate (and the *pasuk* is only an *asmachta* – an allusion).

The *Biur Halachah* discusses this at length and concludes that it is indeed a Scriptural requirement. Consequently, he rules that one should not allow a thirteen-year-old to take part in baking *matzos*.

This is because we can only assume that a thirteen-year-old is *halachically* a *bar-mitzvah* (i.e., that he has the additional *simanim* required to be considered a *bar-mitzvah*) for something that is only a rabbinical requirement. Since *lishmah* is a Scriptural requirement, one should not rely on a thirteen-year-old.

RULES AND REGULATIONS OF LISHMAH

The *Biur Halachah* quotes the *Pri Megadim* that it is better to verbalize the intention of “*lishmah*,” but having it in mind is also sufficient.

Additionally, it is not necessary to express the intention for each *matzah*; it is enough to pronounce the intention at the beginning of the work.

AUTOMATIC LISHMAH

The *Biur Halachah* discusses a question of the *Acharonim* as to why we do not assume that there is an automatic *lishmah*, as we say in regard to *korbanos*. The rule

is that even if one did not have the proper intention as he offered the *korban*, it is still valid because it is assumed to be brought *lishmah*. The *Biur Halachah* quotes the *Ritva*, who applies this concept of automatic *lishmah* at least to the kneading and baking, since it is obviously being done for Pesach. However, he explains that the other *Rishonim* did not concur because they understand that this concept is only applicable to *korbanos*. Once the person was *makdish* (sanctified) the *korban*, all further actions are considered a continuation of that sanctification, and the *lishmah* aspect remains. However, with regard to *matzah*, there is no sanctification, and therefore, automatic *lishmah* does not apply.

A CHILD ROLLING THE DOUGH

An interesting case is recorded in which a child was found rolling the dough in the *matza* bakery, and the question arose as to the *kashrus* of those *matzos*. There were *rabbonim* who allowed the use of the *matzos* because although a child cannot be used in the key actions of the preparation, the rolling of the dough is not an essential component and will not invalidate the *matzos*. However, the *Mishnah Berurah* seems to rule otherwise, requiring all actions to be performed by someone who is a *bar-mitzvah*.

SHIUR SCHEDULE

KOLLEL BOKER

7:00-8:00AM

Chavrusa learning - Gemara
Currently: מסכת מועד קטן
Friday - Shuirim Bein-

yonei 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 | 8:45-9:45 PM
Mishna Yomis | 8:45-9:00 PM
Zera Shimshon Shiur | 8:15-9:00 PM
Thursday Nights

ADDITIONAL LEARNING PROGRAMS:

Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers
Yeshivas Bein Hazmanim
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RABBI ELI MANSOUR



Counting the Things That Matter

Parashat Pekudeh begins with the accounting prepared by Moshe of the gold, silver, and copper that Bnai Yisrael donated to the Mishkan. The Torah here specifies the amounts that were given and what they were used for. This section begins with the words “These are the countings of the Mishkan...”

The *Ohr Hachayim Ha'kadosh* (Rav Haim Ben-Attar, 1696-1743) notes that the first word in this verse is “*Eleh*” (“These”), and not “*Ve'eleh*” (“And these”). In other contexts, the Rabbis teach that when the Torah writes “*eleh*,” without adding the “*vav*” to connect the verse with the preceding verses, the Torah intends “*Li'fsol et ha'ris-honim*” – to exclude the previous verses. Meaning, the word “*eleh*,” as opposed to

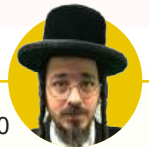
“*ve'eleh*,” implies exclusion, that the matter discussed in this context differs from that which is discussed elsewhere.

Accordingly, the *Ohr Hachayim* writes, the phrase “*Eleh pekudeh ha'Mishkan*” serves to exclude all other counting. Only the counting of the materials donated for the *Mishkan* has value and importance; the counting of everything else is unimportant. When people count their money and material assets, the *Ohr Hachayim* writes, that is not a significant counting because our material possessions are only temporary. The *Ohr Hachayim* notes that the word “*mamon*” (money) means “*Ma ata moneh*” – “What are you counting?” The word itself speaks of the transient nature of wealth, how money does not remain with us, such that it does not truly deserve to be counted. Similarly, the Aramaic word for money

is “*zuz*,” which means “move,” as money is always moving from one person to the next. There is something futile about counting our money because it will not remain with us forever.

If we are going to count something, we should be counting that which we “donate” to the “*Mishkan*” – the *mitzvot* that we perform, the Torah that we learn, and the charity that we give. These spiritual assets remain with us for all eternity, so they are truly worthy of being counted. Our most important possessions are not the money we've earned and physical possessions that we've amassed but, rather, our spiritual possessions – all the good that we do, which is everlasting, and thus, the only true, valuable “assets” that we own.

RABBI BEN ZION SNEH



Miracles for the Taking

ומן התכלת והארגמן ותולעת השני עשו
בגדי שרד”

The beautiful clothes of the Kohen Gadol all had a special power, a *segulah*, to effect change and save from harm.

The miraculous quality of the clothing, according to our tradition, has been mystically passed over to the leaders of our time, the special *tzadikim* in every generation.

Reuven couldn't bear staying in this room of sorrow. His young child had taken ill with high fevers and was seemingly struggling to breathe his last breath. It was already three o'clock in the morning, and the famed Dr. Krauss of Cracow had been at the boy's side for nearly four hours, with no help in sight. Reuven's son's painful moans pierced his heart as he opened the door.

The dark cold air of the Polish night stung his face, but he walked on.

The lights of the city's houses were dark, except for that of R' Shimon Sofer, the *rav* of Cracow. The *Hissorerus HaTeshuvah*, famed grandson of the holy Chasam Sofer, was up learning, the candlelight burning in his study.

Reuven entered and proceeded to pour his heart out to the sympathetic shepherd of his people.

“Please take my scarf,” the *Rav* said, “and wrap it around your son's neck, and with Hashem's help, you will see a *yeshua*. But I have two conditions. One, please return it be-

fore dawn, and the second, you must not tell anyone this story.”

Reuven was back at his house in what seemed like mere moments and proceeded to wrap the scarf around his son's neck.

Within minutes, the fever subsided, and his breathing returned to normal. The danger had passed, the doctor informed him in amazement!

By dawn, Reuven was back at the Grand Rabbi's door.

The eternally grateful bearer of good news thanked the *rav*, his face filled with hot tears.

“I did not do anything,” said Harav Shimon Sofer.

“It was the *koach HaTorah*, all the Torah learned while wearing this scarf throughout the years, that healed your son.”

Curious as to the reason behind the two requests, he asked the *Rav*. The *Rav* answered, “I asked for it back right away because I only have one scarf, and I needed it.”

“As to why I asked you to keep it a secret: Since I am responsible for the big city here, my obligations run from early morning to late at night. The only chance that I have to actually learn is in the wee hours of the morning. If word gets out that I see people at three o'clock, I might have no time to learn at all. Then, how will my scarf heal anyone?”

And now for an updated story of the power of a *tzaddik's* holy clothing that took place

right here in Monsey about 20 years ago:

Every year, on Purim night, I had a gathering in my house of friends and co-workers. One of my workmates was the erstwhile *gabai* of the Holy Rimnitzer, and he brought the Rebbe's white *bekeshe* to the *mesiba*.

Late that night, I called up a friend of mine who had long since fallen far away from observance, asking him to come to the get-together. Even though he had always refused my invitations, for some reason, he agreed to step out on this cold evening and made the trip to my house.

When he settled in, feeling obviously different from the other *Yidden* there, someone asked him jokingly to try on the Rebbe's *bekeshe*.

To our surprise, he agreed. Everyone watched as his face glowed with pride and holiness, looking as if he were in a generational haze.

Something life-changing had taken place in the room when he put on that *bekeshe*.

It didn't surprise me when my friend came back to full observance, becoming a member of the frum community again after being on the outside for close to 40 years!

Never underestimate the power of that which clothes our holy *neshama*!

Written by R' Avrohom Hillel Reich based on a lesson and story by Harav Ben Zion Sneh

RABBI YAKOV YOSEF SCHECHTER



PARSHAS HACHODESH – A TIME OF RENEWAL

2:04 “ביום החודש הראשון באחד לחודש תקים את משכן אהל מועד”

“On the day of the first month, on the first of the month, you shall set up the Mishkan of the Ohel Moed.” The *posuk* is redundant as it says, “On the day of the first new moon,” and then says, “On the first of the month,” which is the same thing. Why is the *posuk* redundant? What is the significance in what we call *Parshas Hachodesh*?

What is the significance of the new moon in *Yiddishkeit*? *Rosh Chodesh*, the beginning of the month – the new moon – is not a day of marking the cosmic astronomical event. Rather, through the natural phenomenon, it presents us with a model and exhorts us to establish and observe “new moons,” renewals, in human society, in our own lives. Upon the establishment of משכן אהל מועד, the dwelling place of the Tent of Appointed Meeting, Hashem’s Glory will begin to dwell on Earth in the midst of the people of Yisroel, and thereby, will begin Klal Yisroel’s מועד, the conjunction of Klal Yisroel with its “Sun,” its illumination by the light of Hashem. This will take place on the day of the first new moon – on the day of that new moon, which is the beginning of the Jewish year. This was the new moon that first brought the message of constant renewal to Klal Yisroel. (This was while Klal Yisroel were still in Mitzrayim, about to leave, as they left in the month of Nisan). Through Klal Yisroel, the message was to be conveyed to all of mankind. The new moon of the arising of the nation was also the new moon of the dwelling of the Shechinah, the fulfillment of the promise “ושכנתו בתוכם” – that Hakodosh Boruch Hu would dwell amongst Klal Yisroel, by which alone the national redemption reached its completion. (ר' שמשון רפאל הירש)

The first month, the month of Nisan, represents the renewal of Klal Yisroel. The first day of this month represents the first day of the Mishkan, the first day of a direct connection to Hakodosh Boruch Hu. Klal Yisroel were still in Mitzrayim; they were soon going to leave, and the first day of the month of Nisan came – the day that represented a colossal change for Klal Yisroel. They were going to leave Mitzrayim and were going to become the nation of Hashem. The *Shechina* rested in the Holy of Holies, for that was where the *Luchos* were, the *Torah Hakdosha*, which was the connection between Hakodosh Boruch Hu and Klal Yisroel. It was “hidden” away, for one is supposed to learn Torah in private, not seek *kovod* for it, and that Torah will spread throughout the world.

There is a focus on the first; we must begin somewhere. We must seek to constantly elevate ourselves in *ruchniyos* and come closer to Hakodosh Boruch Hu. *Parshas Hachodesh* represents the renewal, the first, as we must always look for that renewal, a time that we must restrengthen ourselves in our *avodas Hashem* and attach ourselves the *Torah Hakdosha*. May we be *zoche* to have a true renewal, of being truly connected to the Ribbono Shel Olam.

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RABBI ELIMELECH BIDERMAN



TWO STORIES ABOUT JEALOUSY

A very wealthy person sent his two sons to a distant land, and occasionally, he would send them gifts or money. Once, the father sent only one jacket, and he didn't say which son it was for. When such matters occurred, the brothers generally found an amicable way to choose which brother would get the item. The other brother was *mevater*. But this time, a costly diamond was in the jacket's pocket, and each brother claimed that the jacket was sent specifically for him. It turned into a major fight. Their loud voices were heard outside the home, and neighbors came in to offer their opinions.

After this went on for some time, someone came in and asked what the commotion was all about. They told him about the jacket, the precious diamond in its pocket, and the uncertainty of whom the father intended to send the gift. The person replied, "It isn't hard to figure out who their father intended it for. Just see which brother fits into the jacket."

The thin brother put on the jacket, and it fit him perfectly. The heavysset brother didn't even try to put it on. He admitted that their father intended to send the gift to his brother.

The *nimshal* is that sometimes we see wealth by others, and we think that it should be ours. But it wasn't intended for you. It doesn't suit you. And, therefore, there is no reason to be jealous.

A woman from a wealthy family married a kollel *yungerman*. She understood that this would mean she would need to live on a much lower budget than what she was accustomed to. When they had a baby, she wanted to buy the most expensive baby carriage, but she knew this wasn't in their kollel-family budget. She didn't have the heart to buy the simplest brand of carriages, so she allowed herself to buy a level above the lowest.

As she was in the store making this purchase, another couple also bought a carriage for their newborn baby, and they went straight to the most expensive carriages. They didn't even look at the cheaper models. When the kollel woman saw this, she couldn't help feeling jealous. She wished she would be in that section, too.

She then watched as they quickly moved on to the cribs section. Once again, the couple only looked at the most expensive models. The kollel woman watched from a distance with jealousy. She wished this was her portion.

But then, the husband asked his wife, "Will there be room in the baby's room for both this crib and the respirator?" When the kollel woman heard this, her jealousy vanished in a moment. Although she bought a simple carriage, Baruch Hashem, she had a healthy child. She realized that there is no reason to be jealous of others because it could be that she has the better portion.

Reb Yankele Galinsky zt'l said that this is hinted at in the words *לא תחמוד... וכל אשר לרעך*. The final words, *וכל אשר לרעך*, mean that when you are jealous of your fellow man, think about receiving the entire package, everything your fellow man has, the good and the bad, and then, it is likely that you won't want his portion.

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ZERA SHIMSHON

The Mishkan and Creation

The *Yalkut* says (*Melachim* 184) that although the Mishkan was completed on the twenty-fifth of Kisleiv, Hashem postponed its inauguration until the month in which Yitzchak Avinu was born.

The *Zera Shimshon* asks what significance there is in the fact that the Mishkan was completed on the twenty-fifth of Kisleiv. As well, why did Hashem want the inauguration to be specifically during the month in which Yitzchak Avinu was born?

The *Zera Shimshon* answers by quoting *Rabbeinu Bechaya*, who quotes a Midrash that says that the entire Mishkan mirrored the creation of Heaven and Earth. The Midrash goes on to show how this is. Hashem created luminaries to light up the sky; the Mishkan had the *Menorah*. Hashem created birds; the Mishkan had the *Keruvim*, and so on. (See the lengthy list in *Rabbeinu Bechaya*.)

Elsewhere, *Rabbeinu Bechaya* writes (*Tetzaveh*) that on the stones that were on the Choshen, there were a total of seventy-two letters corresponding to the seventy-two letters in the name of Hashem. The number seventy-two also appears in the creation of the world. This is because the

world was only created during the daytime hours; six days times twelve hours is seventy-two. The number seventy-two in the creation of the world implies that the existence of this world is through the letters of Hashem's name of seventy-two letters.

The *Zera Shimshon* then shows that the building of the Mishkan, which mirrored the creation of the world, was built in seventy-two days.

On Yom Kippur, Moshe Rabbeinu came down from Har Sinai and commanded the Jewish people about the building of the Mishkan. From Yom Kippur until the end of Tishrei there are twenty days. The month of Cheshvan is twenty-nine days. Add the twenty-five days until the twenty-fifth of Kisleiv, and the total is seventy-four days. However, two of these do not go into the count of building days since the *passuk* says that it took two days for all the necessary materials to be collected (*Shemos* 36:3, *Shemos Rabba* 41:2). And even though they did not build the Mishkan on Shabbos, the *Zera Shimshon* suggests that they learned all the relevant *halachos* of how the Mishkan had to be built so that they would be ready for the coming week's building.

This, explains the *Zera Shimshon*, is

the significance of the Mishkan being completed on the twenty-fifth of Kisleiv, seventy-two days of building, since it shows how the Mishkan corresponds to the world not only by what it holds inside it but even by the duration of time that it took to build it, which, in turn, hints to the seventy-two letters in Hashem's name.

However, even though the Mishkan was completed on the twenty-fifth of Kisleiv, Hashem, in His mercy, only had it inaugurated during the month in which Yitzchak Avinu was born.

The *Zera Shimshon* explains this based on the Gemara (*Shabbos* 89b) that says how when the Jewish people's sins reached an intolerable level, Hashem asked Avraham, Yitzchak, and Yaakov what He should do. Avraham and Yaakov said that the Jewish people were liable to death. Only Yitzchak stood up to advocate on behalf of the Jewish people.

Therefore, Hashem had the Mishkan inaugurated specifically in the month in which Yitzchak was born since, eventually, the Jews would sin, and due to Yitzchak Avinu's argument, the Jews would not be destroyed; rather, Hashem would destroy the Mishkan (*Beis Hamikdash*) instead.

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JOKES

Mothers

Sam was 75 years old and had a medical problem that needed complicated surgery. Because his son Jacob was a renowned surgeon, Sam insisted that Jacob perform the operation. On the day of his surgery, as he lay on the operating table waiting for the anesthetic, Sam asked to speak to his son.

"Yes, Dad, what is it?"

"Don't be nervous, Jacob. Do your best, and if you need a little incentive, just remember that if it doesn't go well, if Heaven forbid, something should happen to me, your mother is going to come and live with you and your wife."

The School Play

Yossi comes home from school and tells his mother that he has been given a part in the school play. "Wonderful," says the mother, "What part is it?" Yossi says, "I play the part of the Jewish husband!" The mother scowls and says, "Go back and tell your teacher you want a speaking part!!"

Ten Years Bad Luck

A funeral service is being held in a synagogue for a woman who has just passed away. At the end of the service, the pallbearers are carrying the casket out, when they accidentally bump into a wall, jarring the casket.

They hear a faint moan. They open the casket and find that the woman is actually alive.

She lives for ten more years and then dies. A ceremony is again held at the same synagogue, and at the end of the ceremony, the pallbearers are again carrying the casket. As they are walking out, the husband cries, "Watch out for the wall!"

Clinic's Name

Two elderly couples were enjoying friendly conversation when one of the men asked the other, "Fred, how was the memory clinic you went to last month?"

"Outstanding," Fred replied. "They taught us all the latest psychological techniques - visualization, association. It made a huge difference for me."

"That's great! What was the name of the clinic?"

Fred went blank. He thought and thought but couldn't remember. Then a smile broke across his face, and he asked, "What do you call that red flower with the long stem and thorns?"

"You mean a rose?"

"Yes, that's it!" He turned to his wife. "Rose, what was the name of that clinic?"

RABBI JONATHAN SACKS



Living and Giving

This week's *parsha* could almost be mistaken for a mathematics lesson in school. It begins with calculations of all the money and materials that were donated by the people to make the Sanctuary. But if you look past all the sums and numbers, there is a deep message here that follows on from two extraordinary stories. One is told in last week's *parsha*, the other the week before. Together, these teach us something deep about Jewish nature that is still true today.

The first incident is when G-d told Moshe to ask the people to contribute materials to the building of the Sanctuary. They brought gold, silver, and copper. They also brought wool, linen, animal skins, acacia wood, oil, spices, and incense. Some even gave precious stones for the High Priest's breastplate. What was remarkable was how willing the people were to give. In fact, they brought so much that Moshe had to tell them to stop!

We often see the Israelites argue and complain, but here, we see a people with a deep wish to give.

In a previous *parsha*, we read a very different story. Moshe had been up on the mountain for a long time, and the people had become worried. Was he still alive? If not, how would they receive the Divine word telling them what to do and where to go? So, they asked Aharon to make them a golden calf to be an "oracle," an object through which G-d could speak to them.

Aharon, according to many commentators, realized that he could not stop the people by simply refusing, so he tried to slow them down instead. He asked them to bring him their precious jewelry. According to the Midrash, he thought this would create arguments within families, and the project would be delayed.

Instead, immediately thereafter, without a pause, we read: "So all the people took off their earrings and brought them to Aharon." (*Exodus* 32:3) Here, again, is the same generosity we saw with the Tabernacle.

These two projects could not be less alike. One, the Tabernacle, was holy. The other, the making of the Golden Calf, was close to creating an idol. Building the Tabernacle was a supreme *mitzvah*; making the calf was a terrible sin. Yet the people's response was the same in both cases.

That is why the Sages said: "One cannot understand the nature of this people. If they are asked to give for a calf, they give. If they are asked to give for the Tabernacle, they give!"

The common factor was the people's characteristic of generosity. Jews may not always make the right choices in what they give to, but they *give*.

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