

# ויקחו אליך פרה אדומה תמימה



RABBI YY JACOBSON WILL  
BE IN SHUL THIS SHABBOS



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## Shabbos Zmanim CANDLE LIGHTING 6:51 P.M.

EARLY FRIDAY MINCHA: 1:30 P.M. & every 15 minutes until 4:30 P.M.

FRIDAY NIGHT MINCHA/KABALLAS SHABBOS

Mincha in 18 Forshay 7:00 P.M.	Chabad Mincha 7:00 P.M.	Shkiya 7:09 P.M.
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SHABBOS SHACHARIS

Vasikin 6:16 A.M.	Ashkenaz 8:00 A.M.	Shacharis Tent Aleph 9:15 A.M.	Minyan in Ohr Chaims "Bais Chabad" 10:00 A.M.	NEW in 18 Forshay 10:30 A.M.
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SHABBOS MINCHA/MAARIV

First Mincha on 1:45 P.M.	Pirchei 2:00 P.M.	Mincha followed by Shalosh Seudos 6:50 P.M.	Shkiya 7:10 P.M.	Maariv :40 7:50 P.M.	Maariv :45 7:55 P.M.
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LATE MAARIV MOTZEI SHABBOS: Every 15 minutes from 8:15 P.M. until 10:45 P.M. | 18 Main

## Weekday Zmanim

SHACHRIS:

Vasikin, from 6:15 A.M. 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 P.M. is every 10 min. | From 11:00 P.M. to 2:00 A.M. every 15 min.

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# RABBI YISRAEL REISMAN



## The Mishkan Itself

The Mishkan itself was in the middle of Klal Yisrael in the Midbar. I would like to mention to you an insight into having a Mishkan and what it does for Klal Yisrael. I remember that at the last *Siyum HaShas*, the Rosh Yeshiva of Lakewood, Rav Malkiel Kotler, spoke and made the following point:

It says that until Avraham Avinu came, no one called Hashem *Adon*, my master. How can this be true? Noach, Sheis, Mesushelach, Sheim, and Aiver; none of them called Hashem *Adon*?

He said that in a country, you may have a king. To people who live far away from the king, a king is an institution. The president is an institution. It is not a human being, it is not a person, there is no personal connection. To someone who lives far away from where the king is, there is an institution called the government, and that's all the king is.

However, someone who lives by the palace, someone who lives right there, even if he doesn't have an intimate connection to the king, but he sees the king come and go, understands that the king is a person, not just an institution.

In relationship to the *Ribbono Shel Olam*, many people see HKB"H as the Creator of the world; there is a Creator. The *Melech ha'Olam*. Sheim, Noach, Mesushelach, and Sheis had all seen that.

Avraham was the first person who called Hashem the *Adon*, the *Baal Habirah*, the *Baal Habas* of my house. Not just the *Baal Hamedinah*, but the *Baal Habayis*. He didn't see HKB"H as a wide-open institution in the world; rather, he had a personal connection to the *Ribbono Shel Olam*. That is what he tried to teach Klal Yisrael. You have a personal connection to the *Borei Olam*.

The Mishkan was made so that everyone could be near the place where the *Shechinah* had a physical manifestation. You can't, *kavayochel*, see the *Ribbono Shel Olam* come and go, but the miracles of the Mishkan, all the things that happened there, the connection, being able to see HKB"H on a personal level, that was what the Mishkan was about. A personal connection. It is no small thing. The *hergesh* is there. At the Kosel today, we have a remnant of that *hergesh*, a remnant of that feeling. We have a *kabbalah* that the *Shechina* doesn't leave from the Kosel.

I once heard that Rav Schiller of Ohr Sameach asked: Why do hearts melt at the Kosel? Because the *yeitzer hora* of *gaiva*, of being a baal shitta, is the *yeitzer hora* of our generation. Hashem says "When I come in contact with a *baal gaiva*, he and I can't exist in the same world. I go away."

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When you come to the Kosel, the *Shechina* doesn't leave, and therefore, the *gaiva* of the person is what has to melt away. A person feels a sense of the *Ribbono Shel Olam*, the *Baal Habirah*. But you have to be in tune to it, you have to sense it. The Mishkan was in the center of Klal Yisrael traveling in the *Midbar* so Klal Yisrael would feel the king is here. The *Melech* is here. He is not only the *Melech* of the world; He is my personal *Melech* as well. A person who feels that personal connection serves HKB"H in a much finer way. For that, we have the uniqueness, the special *makom* that we call the Mishkan, and later, the Bais Hamikdash, that today is the Kosel.

# RABBI DANIEL COREN



## Seeing the Light

The name of this Shabbos certainly seems a bit strange, and in English, it sounds even stranger: "Shabbos Cow." However, based on *Chazal*, there is a powerful message that is being conveyed. Firstly, Rav Nachman and other *tzadikim* relate the connection between Purim and *Parah*. Furthermore, the Malbim explains how this Shabbos got the name *Parah* to the degree that, according to *Tosfos*, the reading of *Parshas Parah* is *d'Oraysa*. The Malbim explains that in truth, the *mitzva d'Oraysa* is the mitzva of remembering the sin of the Golden Calf, which we are commanded to perform every day, as it says "זכור את אשר הקצפת ... Remember that you angered Hashem (when worshiping the Golden Calf)." However, since *Chazal* didn't want to call the Shabbos the Shabbos of the Golden Calf, they chose to call it after the cow. As Rashi explains in *Parshas Chukas*, the mother cow comes to clean up the mess her child, the calf, made. Hence, this Shabbos is really the Shabbos of the Golden Calf; however, we mask this by calling it after its mother, the cow that came to clean up the mess her son made.

*Chazal* say that the Jews were not really fit to commit the sin of the *eigel*; they did so in order to teach the future generations that an entire group of Jews can make a tragic mistake and still do *teshuva*.

On a deeper level, when one falls, the opportunity to get up and reach higher places than before is the core idea of becoming a baal *teshuva*. The *mefarshim* explain that Purim was an aspect of what the *Zohar* says לית נהורא אלא מגוי חשוכא. This means that there are certain spiritual levels and lights that can only be attained after first experiencing deep darkness.

Purim is all about turning on or seeing the light in the darkness. Even the name Purim is based on the *pur*, the lottery that Haman conducted in order to choose a day on which to kill the Jewish people. This lottery ended up turning precisely against him, and to signify this point, the name of the holiday became Purim.

May the light that we gained on Purim connect us to the purification that we can get from *Parshas Parah* and enable us to receive the light of Pesach, together with the *Korban Pesach* in Jerusalem, *bimhera beyameinu*.

SHIUR  
SCHEDULE

SEMICHAS CHAVER SHIUR in R' Coren's  
office every Wednesday at 9:00 P.M.



## The Human Miracle

### Two Creations

At the beginning of *Genesis*, the Hebrew Bible devotes 31 verses to describe how G-d created the entire world. “In the beginning, G-d created the heavens and the earth.” In striking contrast, the Torah portions of these weeks (*Terumah* through *Pekudei*) devote 371 verses to describe how the Jews created the Tabernacle, or Mishkan, in the desert.

This seems profoundly strange.

The universe spans some 176 billion trillion miles and is an awesomely complex structure. After millennia of research, we have not yet scratched the surface of its untold depth and unbound mysteries. We have not even mastered the secrets embedded in a single cell. The Tabernacle, on the other hand, was around 150 feet long and 75 feet wide and was a highly impressive structure, but essentially a small tent; a mini mobile “shtibel.”

Why would the Torah be so expansive about the creation of a humble, albeit splendid, tent in the desert and yet so terse about the creation of the cosmos with all of its infinite depth, majesty, and grandeur? Thirty-one verses for creation of the world and almost half the book of Exodus for the creation of a mobile sanctuary

## Mortality Into Eternity

This strange contrast conveys something profoundly important about the Torah’s perspective on life. For an infinite G-d to create a home for finite man is not a big deal. But for finite man to create a home for an infinite G-d—that is a revolutionary notion. It constitutes the essential revolution of Judaism, that from the fragmented pieces of our hearts we can construct a home for the Divine; that the ordinary stuff of human life can be carved into a dwelling place for the Almighty; that G-d craves to dwell in the space we designate for Him in the barren desert of human consciousness.

The creation of the universe is G-d’s miracle—the miracle of converting (spiritual) energy into matter. The creation of a structure to house the Divine in a desert is man’s miracle—the miracle of converting matter into energy; the wonder of a human being surpassing himself, transcending his finite egocentricity and turning his life into a home for the Divine. That story is deserving of close to 400 verses!

This is the essence of the Tabernacle story, which occupies almost half the book of Exodus and, on the surface, seems so remote from our present lifestyle: that a human being, with his or her limited tools, through his or her minute and limited deeds, words, and thoughts, can create a home for G-d in his or her daily life; that a frail and vulnerable human being is capable of creating a space in his or her heart for the

living presence of G-d. This is the miracle of Torah.

The Talmud says it succinctly (*Kesuvos* 5a): “The deeds of the good people are greater than the creation of heaven and Earth.”

G-d transformed Divine energy into physical matter; we transform physical matter into Divine energy.

### Half-ness

This explains two enigmatic details about the Tabernacle story: 1) The obsession with details and nuances that seem irrelevant. G-d seems overly concerned with pegs, nails, beams, hooks, sockets, drapes, curtains, and bows. 2) Most of the measurements are half sizes, not whole ones. Why not wholesome measurements?

Yet, this captures the essence of the narrative. Our lives are defined by details, and most of them seem mundane. And we always do things in “half,” never complete, as we are fragmented creatures, and there is always something left to do in order to complete the work. “No man dies with half of his ambitions fulfilled,” states the Midrash. This, then, is the message of the story. Our disjointed and fragmented lives, the many diverse details of our mundane life, can all become a home for the absolute and undefined reality of G-d. Infinite Oneness can pervade our consciousness — and the consciousness of the universe.

SHIUR SCHEDULE

**MONDAY & THURSDAY** Chassidus Shiur 7:45 A.M., (18 Main) • **TUESDAY** Womens Shiur 9:30 A.M., (18 Main)

**SHABBOS** Friday Night – before Barchu (20 Upstairs) • **Morning 8:40 A.M.** (20 Upstairs) | **After Davening 12:00 P.M.** (20 Upstairs)

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

# RABBI SHOLOM BER MUNITZ UFARATZTA



*And Moshe gathered the entire community of Bnei Yisroel and said to them, “These are the things that Hashem commanded to do.”*

Rashi says that this happened the day after Yom Kippur, when Moshe came down from Heaven with the second *luchos*.

*Work may be done for six days...*

The *pasuk* uses the word “*tey’oseh*” – shall be done – as opposed to “*ta’aseh*” – to do. *Chazal* say that work has to be done because Hashem

said that one should work in order to get *parnasah*. But a person’s mind and heart should be focused on Hashem, Torah, and *mitzvos*.

The Rebbe explains that the first thing Moshe Rabeinu said when he came down from the mountain with the second *luchos* was, “*Sheishes yomim TEY’aseh melacha*” – “Six days, work may be done” because this was an atonement for the *cheit ha’egel*.

A person works for *parnasa* because Hashem said that this is the way things should be done.

Yet he must know that his true sustenance comes directly from Hashem. He must not bow his head to the *parnasa* – spiritually speaking – sinking and losing his head for *parnasah*. Rather, he must focus on *kevios itim laTorah, tefillah b’tzibur, tzedaka, and mitzvos* because he must know that his *parnasa* comes from Hashem. This atones for the *cheit ha’egel*.

==== *Hiskashrus. Based on a Talk on Parshas Vayakhel, 1952*

# RABBI NACHUM SCHEINER



## "Watching" the Matzos

As we begin to prepare for the upcoming yom tov of Pesach, I would like to discuss some of the rules and regulations of baking matzos.

### A Special Mitzvah of Shmirah

When it comes to baking matzos, there is a special *mitzvah* of *shmirah* – taking special precaution to oversee the baking and ensure that the dough does not become *chometz*. Although we certainly don't want it to be *chometz*, for that, it would have been sufficient to just check the final product and see if it has any of the signs of *chometz*. This *mitzvah* is a requirement to take action throughout the process to ensure that it does not become *chometz*.

The *Shulchan Aruch Harav* explains that the requirement of *shmirah* is that as soon as there is a possibility of the dough becoming *chometz*, one must take extra care to ensure that it does not become *chometz*. Consequently, as soon as the water is put into the flour, the kneading process commences, and there is a possibility of the dough becoming *chometz*, there is a *mitzvah* to put in extra effort to finish the matzos as quickly as possible.

### "Watching" the Matzos – When Does It Start?

The *Shulchan Aruch* spells out that the time of the requirement of *shmirah* is preferably from the time of *ketzira* – harvest – or at least from the time of *techinah* – the grinding. However, in a case of extreme necessity, it will suffice if one does *shmirah* from the time of *lishah*, when the flour comes into contact with water, which is when it will become *chometz* unless we take the proper precautions to ensure that it does not.

Can I buy flour from the local grocery? Based on what we have seen, it should

be allowed. However, since today's flour is usually bleached, which can make it become *chometz*, this is not an option.

### Shmirah From the Time of the Harvest

The reason why it is preferable to start watching from the time of the harvest is because of the possibility that the grain can come into contact with water, and that may cause it to become *chometz*. The *Biur Halachah* recommends following the opinion of the *Pri Chadash* and the Vilna Gaon, who were extremely strict in requiring *shmirah* from the time of the harvest.

### Shmirah From the Time of Grinding

The reason for requiring *shmirah* from the time of grinding is because they would use a watermill, and since the grain came into close proximity with water, one should take extra precaution to ensure that there is no contact with water, which can cause the grain to become *chometz*. The *Mishna Brurah* points out that if one is using a windmill or grinding by hand, this would not be an issue, and there would be no need – according to this opinion – to start *shmirah* from that time.

### "Watching" the Matzos Through a Non-Jew

The *Shulchan Aruch* states that a non-Jew cannot be used to do the "watching." He is not qualified for properly watching the dough from becoming *chometz*. There is a dispute in the *poskim* if a non-Jew can do the kneading and baking with a Jew watching (*omed al gabav*). The *Mishnah Berurah* explains that the opinions that allow it do so because the non-Jew will follow the instructions of the Jew. Another reason given is that even if the non-Jew is doing the work, the Jew, who is standing there, can be the one who is vigilant that it does not become

*chometz*. This is because the requirement is to do *shmirah*, and that can be accomplished by the Jew standing on the side.

The *Minchas Chinuch* explains that the reason for the opinion that does not allow a Jew to watch from the side is because it is almost impossible to properly watch something that is in someone else's hands. He marshals many proofs to this concept.

### Harvest Done By Non-Jews

But if we are careful to have *shmirah* from the time of the harvest, should we require the harvest to be done only by Jews?

The Chasam Sofer explains that there is a fundamental difference between the *shmirah* that is needed after the harvest and the *shmirah* required after the kneading. Once the kneading begins, the clock starts to tick, and the one working with the dough must do everything in his power to ensure that it does not become *chometz*. That, he says, is something that cannot be accomplished by a bystander. However, after the harvest, the *shmirah* is just that no water comes into contact with the grain, and that can be accomplished by a bystander.

### In Summary

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, or from the time of grinding, or, at the very least, from the time when the flour comes into contact with water.

A non-Jew cannot be used to do the "watching," but some *poskim* allow a non-Jew to do the kneading and baking with a Jew watching. But the harvest can be done by a non-Jew, with a Jew overseeing it.

## SHIUR SCHEDULE

### 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 | 8:45-9:45 P.M.  
Mishna Yomis | 8:45-9:00 P.M.  
Zera Shimshon Shiur | 8:15-9:00 P.M.  
Thursday Nights

### ADDITIONAL LEARNING PROGRAMS:

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# RABBI YAKOV YOSEF SCHECHTER



## Gan HaTorah

### Hashem Wants to Give, More Than We Want to Receive

Rashi in *Bamidbar* 19:22, explains the *Parah Adumah* with a *mashul* of a child of a maidservant who sullied the palace of the king. The king will say, let the mother come and clean up the refuse. So too, with Klal Yisroel, who sinned with the calf (the *eigel*), the mother (the *parah*) should come and clean up the mess of the child. This *mashul* is somewhat difficult to understand, for what does the palace of the king have to do with anything – just to say that the mother will come and clean the child? We also need to understand why by *Parah Adumah*, one who is *tamei* becomes *tahor* from it, while one who was *tahor* becomes *tamei*.

The דור דעה, the Generation of Knowing, certainly did not think that an animal or anything else for that matter, was a g-d. They certainly knew that there was only One G-d above. Rather, they were

only seeking leadership down here. While they believed in Hakodosh Boruch Hu, they erred greatly by thinking that He does not run the world, for it is beneath His dignity. They sought an *eigel*, for they wanted leadership in this world, being that it was beneath the dignity of Hakodosh Boruch Hu to do so Himself.

Klal Yisroel made a grave error, for Hakodosh Boruch Hu is *mashgiach* over all, from the horns of rams to the eggs of lice. Nothing is hidden from Hakodosh Boruch Hu, and He alone gives sustenance to all. Hakodosh Boruch Hu's desire to give to His creations is more than the creations want to receive that goodness. The Gemara in *Pesachim* 112a says, יותר ממה שהעגל רוצה לינק, הפרה "יותר ממה שהעגל רוצה לינק, הפרה" "More than the calf wants to nurse from the cow, the cow wants to nurse the calf." *Chazal* are telling us that although at times, when the cow wants to nurse the calf, the calf will kick or gore the mother, the mother cow will strengthen herself and not be deterred. She will do all that she can to ensure that she nurses the calf, for that is what is good for it. A mother having compassion for her child

also applies to animals.

Hakodosh Boruch Hu also seeks to give to His creations more than they want from Him. When they sin, they are withholding that goodness from coming down. Nonetheless, Hakodosh Boruch Hu continues to seek to do good with them and give them goodness. Hakodosh Boruch Hu commanded us to bring a *Parah Adumah* because Klal Yisroel sinned with a calf and said that Hakodosh Boruch Hu is not *mashgiach* over this world below. By doing so, they sullied the palace of Hashem. The *Midrash Tanchuma* tells us that initially, Hakodosh Boruch Hu wanted to rest His *Shechina* in this world, for the main purpose of the creation of the world was for man, in which case, this world would have been the palace for Hashem. Klal Yisroel sullied it by making a statement as if to say that He is not *mashgiach* here. Therefore, Klal Yisroel were to bring a *Parah Adumah*, as the cow wants to give more than the calf wants to receive. Hakodosh Boruch Hu wants to give, more than we want to receive.

# RABBI BENZION SNEH



## The Duality of Fire

With fire, we can cook, sweeten, and transmute, creating culinary delights for the most discerning palate. But fire can destroy. Wildfires left unchecked or worse, unstoppable, can burn through our neighborhoods with reckless abandon, destroying lives and property.

But the deepest, most pernicious flames are the flames of anger, impatience, and insult.

They cut hard and fast, leaving scars for life, changing our homes and our lives in the most hurtful way we can imagine.

“לא תבערו אש בכל מושבותיכם ביום השבת”

*Don't light a flame in your homes on the Sabbath.*

The *Shla"h HaKodesh* tells us that there is more than meets the eye in this *pasuk*.

The temptation to miss the boat, to get upset about religious and social matters, has no greater testing grounds than Erev Shabbos and, unfortunately, Shabbos day. Homes can be destroyed, and young children and wives can be the (not so) silent victims of this horrible behavior.

We are certainly not angels, and even the best of us can lose our temper sometimes.

But amazingly, the *Tiferes Shlomo* suggests that if we need to do *teshuvah* on how we have acted towards our children, having thoughts of remorse, *charata*, during *Krias Shema* on Shabbos can clear the slate.

These unusual words from a *Hasidic* master of the 1800s make us feel uneasy.

But whom are we fooling? This problem has been challenging us for millennia.

To aspire to greatness, we must rethink our inner triggers and commit to change, and with Divine help, we surely will grow.

Many times, we may fall into the trap of getting extremely upset when things don't work out religiously for us. When our family or someone in shul does or says something that we feel blocks our observance of a *mitzvah* or a *minhag*.

It could be a member of our family on Friday, *erev Shabbos Kodesh*, or a person in shul who, in our eyes, doesn't daven the proper words or *nusach* for the *amud*.

If we keep our eyes focused on the goal, which is coming closer to Hashem, we will definitely have an easier time remaining calm, which is surely Hashem's will, in this and every situation.

## RABBI BEREL WEIN



### The Mishkan and Shabbat

One of the main questions raised by the commentators to this week's parsha is why the Torah again discusses the prohibitions of the Sabbath. The Torah has done so in the previous *parshiyot* of Shemot, so one might question this seemingly unwarranted repetition. In their comments, I feel one of the ideas presented to be especially relevant to our world. We do not find that at the time of Creation, the Torah sanctified any given place or location on the face of the Earth. The entire idea of the uniqueness of the Land of Israel does not appear in the Torah until the time of our father Abraham. And there, it appears as a promise of a homeland to Abraham's descendants without any mention of holiness or sanctification.

Holiness only appears regarding a place and location in the story of our father Jacob and his heavenly dream at Beit El. Already in the first section of the Bible, in the story of Creation itself, we read that the Lord sanctified time. "Therefore, did the Lord bless the seventh day and sanctify it." Time is the holiest of all factors in human life. It is the one thing that, since Creation, has been blessed, sanctified, and made very special. It is no wonder that the holiness of the Sabbath is emphasized in the Torah. In human behavior and thought, time is as important as wealth or location or the accomplishment of any human deeds. The Torah comes to warn us not to succumb to such a viewpoint or behavior pattern.

The holy Tabernacle, according to most commentators, was ordered and built after Israel sinned in the desert by worshipping the Golden Calf. These commentators saw this Tabernacle as an accommodation, so to speak, of Heaven to the human condition. People somehow require a tangible place of worship, a holiness of space and locality, something solid that can represent to them the invisible and eternal. The Tabernacle, in a sense, came to replace the necessity for a golden calf created by human beings.

The Lord gave Israel detailed instructions of how this Tabernacle and its artifacts should be constructed and designed. Even though holiness of space, location, and of actual structure is necessary for human service of God, it must be done solely under God's conditions. There can be many designs to build a golden calf. To build a Tabernacle to God, there can only be one ordained holy design and plan. Even when building a Tabernacle according to God's plan, the Jewish people were instructed and inspired to remember that holiness of time is always greater than holiness of place and structure.

The Sabbath, which has accompanied us from the time of Creation, takes precedence over all else except human life itself. The Tabernacle and its succeeding Temples were all temporary and subject to the events of time. Even the holy Land of Israel disappeared from Jewish history for millennia. But the Sabbath never stopped accompanying the Jews wherever they lived and under whatever circumstances. And this is why this lesson is drummed into us in the narrative of the Torah. How pertinent this lesson is in our time and in our environment.

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# ZICHRU TORAS MOSHE

## An Everlasting Visit

When Reb Chatzkel Abramsky had tzedakah matters to take care of, he always took care of them on his own. Even if it was just a matter of delivering a check to the local post office — something a child could have done — he'd do it himself.

Seeing his rebbi exert himself time after time, his gabbai asked him why he felt he had to personally make the effort. "You're already getting older, and personally delivering tzedakah money isn't so easy for you any longer. Why don't you let me carry out some of the tasks?"

Reb Chatzkel replied with a story that he had seen written up when he was still in Vilna. The Vilna Gaon himself requested that it be documented, and the story that appears in the Vilna

journal goes like this:

The wife of the Vilna Gaon made an agreement with her friend that whichever of them would leave the world first would come to the other and share what is transpiring in the World to Come. Their agreement was confirmed.

The friend was nifters first, and shortly afterward, she did appear to her friend in a dream, as agreed. In the dream, the friend told the Vilna Gaon's wife that she was not supposed to reveal what transpires in Shamayim, but since she had given her word, she was allowed to come and reveal one thing.

She reminded the Vilna Gaon's wife of an incident that had taken place many years prior. "When we were going from house to house to raise funds for almanos, we noticed a

philanthropist woman walking across the street. While we both tried catching her attention, you merely called out to her, while I raised my hand as well. You should know that for the simple act of raising my hand, new dimensions of schar were added to my Olam Haba. The addition granted to me because of my small act put me on a higher level, worlds apart. You cannot imagine how one act of chessed placed me in a new realm. That is all I can disclose, but take this lesson and learn how Hashem assesses every move you make."

After that, the dream ended.

The next morning, when the Vilna Gaon heard the dream, he instructed that the story with all its details be documented in the records of Vilna. Its lesson is so profound that it must live on.

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בס"ד

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### ערב ר"ח ניסן

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1:30 pm	Tent 'ב
1:30 pm - <span style="color: red;">יחל</span>	Tent 'ד
2:00 pm	Tent 'ה
2:30 pm	Tent 'ב
3:00 pm	20 Upstairs
3:30 pm	Tent 'ב
4:00 pm	20 Upstairs
4:30 pm	Tent 'ב
5:00 pm	20 Upstairs
5:30 pm	Tent 'ב
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6:30 pm	Tent 'ב
7:00 pm	20 Upstairs
7:30 pm	Tent 'ב <sup>2</sup>

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# RABBI ZVI SOBOLOFSKY



## The Fire of Anger

In *Parshas Vayakhel*, the Torah singles out the prohibition of lighting a fire on Shabbos from amongst all of the thirty-nine *melachos*. Not kindling a flame is so essential to Shabbos observance that Shabbos begins with the lighting of candles and concludes with *havdala* being accompanied by a *bracha* recited over the creation of fire. In addition to the prohibition of literally creating a fire, *Chazal* speak of a different kind of flame that may also not be lit on Shabbos. *Chazal* include the fire of anger in this Shabbos prohibition. Although not acceptable even during the week, there is a dimension of anger that is diametrically opposed to Shabbos.

How does anger contradict Shabbos? *Chazal* teach us that public Shabbos desecration is tantamount to idolatry. How so? Rashi explains that just as idolatry negates the truth of Hashem's existence, so too, *chillul Shabbos* negates Hashem as the Creator of the world. *Chazal* equate one who gets angry with one who serves idols because in a state of anger, a person makes himself into an *avodah zarah*. *Chillul Shabbos* and anger share the same attitudinal effect of being akin to *avodah zarah*. On Shabbos, therefore, one has to be especially careful not to become angry and thereby demonstrate his worship of himself.

*Chazal* instituted the *mitzvah* to light candles before Shabbos to enhance *shalom bayis*. Sitting in darkness inevitably leads to tension, which will result in anger, thereby desecrating the essence of Shabbos, as explained above. The *Gemara* tells us that the Satan dances on Friday afternoon. It is a time when people may become tense as the last moments of Shabbos preparations occur, and therefore, the *yetzer harah* of anger is present to potentially undermine Shabbos even as we prepare for it.

The Mishna in Shabbos teaches us that one should instruct the members of one's household to complete the Shabbos preparations culminating with a reminder to light the Shabbos candles. Not surprisingly, we are instructed to give these instructions in a gentle tone. To insist on lighting Shabbos candles in an angry tone would undermine the *shalom bayis* the candles are coming to usher in. Such a tone of voice would enable the Satan to dance as proper Shabbos observance would give way to anger and, ultimately, a subtle form of idolatry.

As we begin and end our Shabbos from our Shabbos candles to our *havdala* candle, it is fitting for us to focus on the power of fire in our lives. We can use this gift to bring light and warmth to those around us or become consumed with the fire of anger and dispute. May we learn the lesson of *shalom bayis* that our candles are teaching and keep the Satan of anger far away from us.

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# RABBI EFREM GOLDBERG



## The Work of Shabbos

“For six days, work shall be done, and the seventh day shall be sacred for you.” (35:2)

The Talmud Yerushalmi (35:2) notes that the letter ו' at the beginning of the phrase וּבְיוֹם הַשְּׁבִיעִי indicates that this pasuk could be read, “Work should be done for six days, and also on the seventh.” Of course, *melacha* is forbidden on Shabbos. But this reading of the *pasuk* serves as the source for Beis Hillel’s ruling that one’s utensils may continue working on Shabbos. Thus, for example, we can have an urn keeping our water hot and an air conditioner cooling the home throughout Shabbos. Although we are forbidden from working, our utensils may continue working. (Beis Shammai disagrees and requires שביתת כלים – that one’s utensils rest on Shabbos.) This is the idea that work should be done for six days, and also on the seventh – that work may be done on Shabbos by one’s possessions.

Rav Yosef Sorotzkin, in *Meged Yosef*, adds further insight into the implication of the letter ו' in this *pasuk* and the notion that work is to be done even on Shabbos. He explains that Shabbos, like the weekdays, is a time for work – but a different kind of work. The “rest” of Shabbos is not defined by the absence of activity; it is not about lying in bed the entire day. The “rest” that we are to experience on Shabbos is actually work – the work of *ruchniyus*, involving ourselves in spiritual pursuits.

Rav Sorotzkin draws two proofs to this perspective. First, he points to the fact that Adam Ha’rishon experienced his first Shabbos shortly after he was created. He came into existence on Friday, and right away, he was given Shabbos. He did not work for six days to deserve a day of rest; his day of rest came right after he was created. This proves that Shabbos is also a day of work and not a day of cessation from work.

Secondly, Rashi, commenting on the *pasuk* “And God completed His work on the seventh day” (*Bereishis* 2:2), writes: “What was the world missing? Rest. When Shabbos came, rest came.” Rashi writes clearly that the rest of Shabbos is a new creation. It is not simply the absence of activity; it is a kind of work.

Properly observing Shabbos takes work. It means running a Shabbos table with meaningful conversations, *zemiros*, and *divrei* Torah. It means making time for learning. It means investing effort in our relationships. We should not be approaching Shabbos as a day off, as a time to sleep. Shabbos is a day when we are to do the kind of work that we do not always have the opportunity to do amid the pressures of the weekdays.

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## JOKES

### **Psychologists at Work**

Two psychotherapists pass each other in the hallway. The first says to the second, "Hello!"  
The second smiles back nervously and half nods his head. When he is comfortably out of earshot, he mumbles, "I wonder what that was all about?"

How many psychotherapists does it take to change a lightbulb?  
Just one, so long as the light bulb wants to change.  
Just one, but it'll need nine more sessions.

What do psychiatrists say to each other when they meet?  
"You're fine, how am I?"

"Doctor, I feel as though nobody understands me."  
"What do you mean by that?"

Marty paid his way through college as a waiter in a restaurant.  
"What's the usual tip?" asked a customer.  
"Well," said Marty, "this is my first day, but the other guys said that if I got five dollars out of you, I'd be doing great."  
"Is that so?" growled the customer. "In that case, here's twenty dollars."  
"Thanks. I'll put it in my college fund," Marty said.  
"By the way, what are you studying?" asked the customer.  
"Applied psychology."

I told my psychiatrist that everyone hates me. He said I was being ridiculous – everyone hasn't met me yet.

## RABBI YISSOCHER FRAND



### Religion of Deeds

In Parshas Vayakhel, the Torah mentions the laws of Shabbos: "Six days you shall do work, but the seventh day shall be holy for you, a day of complete rest for G-d..." [Shemos 35:2]

The 39 categories of labor that are prohibited on Shabbos are derived from the labors that were needed in the Mishkan. Rav Samson Raphael Hirsch explains that the 39 categories of work represent man's mastery over the physical world. Therefore, by resting on Shabbos, I am making the statement that there is a greater Master over this physical world than myself.

If by working six days, I proclaim my mastery over the physical world, then by resting on the seventh day, I am saying, "But there is a greater Master over the physical world, and that is HaShem [G-d]." Therefore, observing the Shabbos is giving testimony that we believe in HaShem's creation of the world.

This works well for 38 of the 39 categories of work. However, there is one type of forbidden work that does not seem to fit in with this philosophical framework. The prohibition of carrying does not seem to show mastery over anything. The object remains the same as it was before. One has not shown mastery over anything by transporting an object between a private domain and a public domain or within a public domain. Carrying seems to be the exception to the rule.

The prophet Yirmiyahu seems to confirm this [Yirmiyahu 17:19-27] by repeatedly distinguishing between "performing labor" and "carrying burdens out of your houses" when bemoaning the lack of Shabbos observance in Yerushalayim [Jerusalem].

If the 38 labors represent man's mastery over the world, what is the philosophical implication of the labor of carrying?

Rav Hirsch says that "carrying" represents social interaction — taking from the private domain into the community and taking from the community into the private domain. This is the social interaction of human beings.

The sum total of all human social interactions can be called "history." When I refrain from carrying on Shabbos, I am making the statement that not only is G-d Master over the physical world, but G-d is Master over social interaction. G-d is Master over history.

This is what Yirmiyahu told the Jews of Yerushalayim:  
"If you refrain from carrying..."  
(Meaning: If you recognize G-d's mastery over history...)  
"...then, I will make My Divine Providence (Hashgocha Protis) felt, and Yerushalayim will have fame and glory."  
"However, if you refuse to listen to Me, and you do carry on Shabbos..."  
(Meaning: If you refuse to acknowledge G-d's place in history), the result will be that I will remove myself from history, and (Rachmana l'tzlan) Yerushalayim will be destroyed."

This, says Rav Samson Raphael Hirsch, is what we say in the Shabbos Kiddush. Shabbos is "in commemoration of the Exodus from Egypt," and it is "in commemoration of the Act of Creation." By abstaining from 38 types of labor, we acknowledge that Shabbos is in commemoration of the Act of Creation. By refraining from carrying (the 39th category of labor), we acknowledge the Exodus from Egypt, which represents the Hand of HaShem in the history of human beings.



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