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Shabbos Zmanim CANDLE LIGHTING 5:45 PM

EARLY FRIDAY MINCHA: 12:40 PM & every 15 minutes from 12:45 PM until 3:30 PM

FRIDAY NIGHT MINCHA/KABALLAS SHABBOS

18 Main 5:36 PM	20 Upstairs Chabad 5:40 PM	Shkiya 5:53 PM
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SHABBOS

SHACHRIS	20 Upstairs-Vasikin 5:41 AM	18 Main-Ashkenaz 8:00 AM	Tent א 9:15 AM	20 Upstairs - Chabad 10:00 AM	in 18 Main 10:30 AM
	MINCHA/MAARIV	Pirchei 2:00 PM	18 Main Mincha 5:35 PM	Shkiya 5:54 PM	Tent א Maariv :40 6:34 PM

LATE MAARIV MOTZEI SHABBOS: 7:15 PM & every 15 minutes until 10:15 PM | 18 Main

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SHACHRIS: VASIKIN

EVERY 15 MIN
from 6:15 AM until a half hour before chatzos

MINCHA: MINCHA GEDOLA

EVERY 15 MIN. until an hour before shkia

EVERY 5 MIN. from an hour before shkia until 60

12 MIN. before plag

12 MIN. before shkia

MAARIV: PLAG

EVERY 5 MIN. from shkia until 72

EVERY 10 MIN. From 72 until 11:00 P.M.

EVERY 15 MIN. From 11:00 .P.M. to 2:00 A.M.

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RABBI DANIEL COREN

Parshas Parah: The Secret of Connection

Parshas Parah is the third of the special *parshiyos*, corresponding to the third letter of Hashem's Name, the letter *vav*. The *vav* is a connector. It joins Heaven and Earth, spiritual and physical, cause and effect.

Nothing could describe *Parshas Parah* more precisely.

On a simple level, the *Parah Adumah* purified Klal Yisrael from *tumas meis* so they could bring the *Korban Pesach*. But Chazal reveal that it is much deeper. As the *Malbim* explains, "*Parah*" is almost a code word. It is really about remembering the *cheit haeigel*, but Hashem did not want to embarrass us openly. So instead of calling it "*Parshas HaEigel*," we call it "*Parshas Parah*."

The mother cleans up the mess of her child.

But what exactly was the depth of the sin of the Golden Calf?

When Klal Yisroel said, "אלה אלוהיך ישראל," they were not necessarily denying Hashem. They were attributing independent power to something else. They wanted a conduit. They wanted connection. But they chose the wrong medium.

The root of the sin was not rebellion — it was misdirected connection.

And therefore, the *tikkun* is the *Parah Adumah*, the ultimate *chok*.

The *Parah* defies logic. It purifies the impure and makes the pure impure. Even within the carefully structured systems of *tumah* and *taharah* that we find throughout Shas — *Taharos*, *Keilim*, and elsewhere — there is order and internal consistency. But *Parah Adumah* stands beyond it all.

Why?

Because the repair for corrupted logic is submission beyond logic.

The *Eigel* said, "We will define how connection works."

The *Parah* says: "Connection works because Hashem says so."

That is pure *emunah*.

זאת התורה אדם כי ימות באהל

In the heart of *Parshas Parah*, we read the powerful words:

"זאת התורה אדם כי ימות באהל."

And Chazal tell us:

אין התורה מתקיימת אלא במי שממית עצמו באהלה של תורה.

Torah only endures in one who is prepared to "kill himself" in its tent.

Why is this *pasuk* placed here, in the context of *Parah Adumah*?

Because *tumas meis* represents disconnection from the Source of Life. Death is separation.

Torah is the opposite. Torah is attachment to

the Source of Life.

Without Torah, we are spiritually lifeless. With Torah, we are connected to eternity.

The *Cheit Haeigel* created spiritual death, a severing of connection.

Parah removes *tumas meis*, restoring connection.

And Torah, learned with total dedication, sustains that connection.

The tent of death becomes the tent of Torah.

Disconnection becomes reconnection.

THE MYSTERY OF THE ARON

This brings us to the Mishkan.

The *Sefer HaChinuch* trembles when discussing the symbolism of the Mishkan and its vessels. Based on the Ramban, he explains that the purpose of the Mishkan was to give us the ultimate good — connection to the Source of all pleasure.

Yet the *Minchas Chinuch* points out something striking: the Rambam does not seem to elaborate on the *Aron* in *Hilchos Beis HaBechirah* the way we might expect. The *Aron* — which sits in the *Kodesh HaKodashim* and contains the *Luchos* — is the very heart of the Mishkan.

The *Yerushalmi* in *Shekalim* tells us that it was hidden before the destruction of the First Beis HaMikdash. And we are left with a mystery: when the third Beis HaMikdash will be built, will we build a new *Aron*? Or will we need to uncover the hidden one?

Rav Dovid Rappaport explains that every vessel is inaugurated through use. But the *Aron* has no tangible "use." Its entire purpose is presence. It cannot simply be replaced. It must be revealed.

And Rav Moshe Katzenelbogen, in the name of the Vilna Gaon, says something even more astonishing: in the times of Mashiach, we will not have the *Aron* at all.

Why?

Because the *Aron* facilitated communication. The *pasuk* says, "ונועדתי לך שם ודברתי אתך." The word *ונועדתי* shares a root with *ידיעה*, the deepest form of connection.

The *Aron* created a meeting point between Heaven and Earth.

But in the future, we will not need an external meeting point. The *Navi* says that a time will come when the knowledge of Hashem will fill the Earth. We will all experience direct connection.

The intermediary will no longer be necessary.

ושכנתי בתוכם

The *Alshich* famously notes that the Torah does not say *ושכנתי בתוכם*, that Hashem will dwell within it, but *בתוכם*, within them.

The Mishkan was never the end goal. It was

a blueprint.

Rav Noach Weinberg would explain that Torah is *Toras Chaim*, instructions for living. The detailed descriptions of the Mishkan are not merely architectural. They are instructional.

We are meant to become interior designers of our own hearts.

The *Aron* housed the *Luchos*.

The future heart must house the Torah.

The external Mishkan trains us to build the internal Mishkan.

RETURNING TO THE VAV

Now we return to where we began.

The letter *vav*, the connector.

Parshas Parah corresponds to that *vav* because its entire theme is connection restored.

The *Eigel* severed connection.

The *Parah* restores connection.

Torah sustains connection.

The Mishkan models connection.

The *Aron* symbolizes connection.

And in the future, that connection will become fully internal.

Tumah is distance.

Taharah is closeness.

Torah is the bridge.

The sin of the *Eigel* was an attempt to create connection without submission. The *Parah* teaches that true connection comes through surrender, even when we do not understand.

Torah only endures in one who gives himself over completely.

The Mishkan teaches us how to build space for Hashem.

And the future promises a world where that space is within each of us.

OUR AVODAH

We live in unstable times. The world trembles. But perhaps that trembling is meant to awaken us.

Parshas Parah is calling to us:

Purify yourself.

Reconnect.

Submit to the *chok*.

Deepen your Torah commitment.

Build the Mishkan inside.

When we become proper dwellings, *ושכנתי בתוכם* becomes a reality.

May we merit to purify ourselves fully, to strengthen our connection to Torah, to build the inner Mikdash, and to experience the day when the knowledge of Hashem fills the Earth, *במהרה*, בימינו *אמן*.

SHIUR SCHEDULE	SEMICHAS CHAVER SHIUR
	in R' Coren's office every Sunday at 8:00 PM

RABBI YY JACOBSON



Don't Be Afraid to Visit Your Broken Places

In its eulogy for Moses, the Torah chooses this episode of smashing the Tablets as the highlight and climax of Moses' achievements.

In the closing verses of *Deuteronomy*, we read: "Moses, the servant of G-d, died there in the land of Moab... And there arose not since a prophet in Israel like Moses, whom G-d knew face to face; all the signs and wonders which G-d sent to do in the land of Egypt... that mighty hand, those great fear-some deeds, which Moses did before the eyes of all Israel."

What did Moses do "before the eyes of all Israel?" Rashi, in his commentary on Torah, explains, "That his heart emboldened him to break the Tablets before their eyes, as it is written, 'and I broke them before your eyes.' G-d's opinion then concurred with his opinion, as it is written, 'which you broke—I affirm your strength for having broken them.'"

This is shocking. Following all of the grand achievements of Moses, the Torah chooses to conclude its tribute to Moses by alluding to this episode of breaking the Tablets! Granted that Moses was justified in breaking the Tablets, but can this be said to embody his greatest achievement? How about his taking the Jews out of Egypt? Molding them into a people? Splitting the Red Sea? Receiving the Torah from G-d and transmitting it to humanity? Shepherding them for forty years in

a wilderness?

Why does the Torah choose this tragic and devastating episode to capture the zenith of Moses' life and as the theme with which to conclude the entire Torah, all five books of Moses?!

IN THE FRAGMENTS

We must examine this entire episode from a deeper vantage point.

Moses did not break the Tablets because he was angry and lost his control. Rather, the breaking of the Tablets was the beginning of the healing process. Before the Golden Calf was created, the Jews could find G-d within the wholesomeness of the Tablets, within the spiritual wholesomeness of life. Now, after the people had created the Golden Calf, hope was not lost. Now they would find G-d in the shattered pieces of a once beautiful dream.

Moses was teaching the Jewish people the greatest message of Judaism: Truth could be crafted not only from the spiritually perfected life but also from the broken pieces of the corrupt and demoralized human psyche. The broken Tablets, too, possess the light of G-d.

Which is why the Sages tell us that not only the whole Tablets, but also the broken ones, were situated in the holy of holies. This conveyed the message articulated at the very genesis of Judaism: From the broken pieces of life you can create a holy of holies.

G-d, the Sages tell us, affirmed Moses' decision to break the Tablets. G-d told him, "Thank you for breaking them." Because the

broken Tablets, representing the shattered pieces of human existence, have their own story to tell; they contain a light all their own. Truth is found not only in wholesomeness, but also—sometimes primarily—in the broken fragments of the human spirit. There are moments when G-d desires that we connect to Him as wholesome people, with clarity and a sense of fullness. There are yet deeper moments when He desires that we find Him in the shattered experiences of our lives.

We hope and pray to always enjoy the "whole Tablets," but when we encounter the broken ones, we ought not to run from them or become dejected by them. With tenderness, we ought to embrace them and bring them into our "holy of holies," recalling the observation of one of the Rebbes, "There is nothing more whole than a broken heart."

What Moses accomplished by breaking the Tablets was the demonstration of the truth that the stuff we call holiness can be carved out from the very alienation of a person from G-d. From the very turmoil of his or her psychological and spiritual brokenness, a new holiness can be discovered.

It is on this note that the Torah chooses to culminate its tribute to Moses' life. The greatest achievement of Moses was his ability to show humanity how we can take our brokenness and turn it into a holy of holies. There is light and joy to be found in the fragments of sacredness.

SHIUR SCHEDULE

MONDAY & THURSDAY Chassidus Shiur 7:45 AM (18 Main) • **TUESDAY** Womens Shiur 9:30 AM (84 Viola Rd)

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.

UFARATZTA RABBI SHALOM BER MUNITZ



When Chassidim Meet

The Mittler Rebbe* wanted that when two Chassidim meet, they should talk about *Yichuda Ee'lo'ah!*

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Yichuda Ee'lo'ah is how Hashem is perceived and felt by lofty *neshamos* and angels of the higher and more spiritual worlds. They feel how Hashem is truly One, and there is nothing else besides

Him.

The Mittler Rebbe wanted his Chassidim to talk about Hashem as businessmen do when they meet and talk about business.

The Mittler Rebbe explains deep concepts of G-dliness at length in his *Maamorim*.

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*Mittler Rebbe: Admor Dov Ber, 2nd Chabad Rebbe

COUNTING DOWN UNTIL

UMAN

202 DAYS



RABBI NACHUM SCHEINER



Keeping the Matzos as Cool as Possible

As we start the march towards Pesach, let us explore one of the important components in baking the matzos. One main concern is that if the dough warms up, it can become chametz more quickly. Therefore, we try to keep the dough as cool as possible and do our utmost to ensure that the dough does not become chametz.

MAYIM SHELANU

This starts with the water being drawn at a specific time of the day to ascertain that the water is not warmed, and it doesn't become chametz earlier than eighteen minutes. This is known as *mayim shelanu*, water that was drawn in the evening and stored overnight.

This is something spelled out in the Gemara in *Pesachim* and codified in *Shulchan Aruch* (455:1): The water should not be drawn during the day, when it is warmed by the sun. Furthermore, the water should not be drawn during the nighttime, when the water also gets warmer. Additionally, the water should not be transported under the sun.

THE FLOUR

The flour also has similar regulations. One should not use freshly ground flour, which can still be warm. It is preferable to wait at least 24-48 hours after the grinding to allow enough time for the flour to cool off. This is especially relevant to those who use *reichayim shel yad*, a hand mill, and are sometimes behind schedule. They should try to finish grinding at least a day or two before they bake the matzos.

Similarly, the *Shulchan Aruch* (453:7) stresses that one should be vigilant with the sacks of flour

that they are not kept in a place that could warm them. This includes not transferring them directly on the body of a donkey, unless there is a saddle or other material to keep away the heat. Similarly, the bags of flour should not be stored on top of each other, thereby warming them.

THE DOUGH

These precautions continue into the next part of the process, when the flour is mixed with the water and is now in danger of becoming chametz. The *Shulchan Aruch* (459:1) writes that the dough should not be outside or even facing a window that is under the sun. If it is a cloudy day, when the sunrays are spread out, any window can be a problem. The Rama writes that the custom is not to do the matzah baking next to any windows just in case it will be a cloudy day, but the bakers won't realize it.

The Rama also adds that one should not transport the dough to the oven in an open area, where the sunlight can warm the dough. However, the *Be'er Heitev* quotes the *Teshuvos Harashbah*, who reports that the system in the Ramban's bakery was that they carried the dough through the street to the oven. He did not seem to have the concern that the sunlight would warm the dough.

IN SUMMARY

We do our utmost to ensure that the dough does not become chametz. This starts with the water being drawn at a specific time of the day to ascertain that the water is not warmed, known as *mayim shelanu*. We do not use freshly ground flour, which can still be warm. The sacks of flour are kept in a cool place. Once the flour is mixed with the water, we keep it away from the sun.

CHOFETZ CHAIM HERITAGE FOUNDATION

The Lady Who Planted Gan Eden

When Rachel lost her mother, her friend Miriam came to be *menachem avel*. She noticed that the back porch of the house was alive with flowers and greenery of all sorts, bursting from pots arranged artistically in every available space.

"What an amazing garden your mother had!" she said to Rachel. "She must have really had a green thumb."

"Oh, she did," Miriam agreed. "She loved planting, and weeding, and feeding, the whole process. It gave her such *simchah*. In the last couple of years, when she got too old to bend down and plant in the ground, she started this potted plant garden on the porch."

Then Miriam recalled one time when her mother hadn't been able to tend to her garden. "About five years ago, she needed surgery," she said. "She was

in rehab for quite a while, and we were all busy with her. No one had time to tend her garden. She was sad about that.

"But, the day I brought her home from rehab, we were greeted by an amazing surprise. All along the walkway, big, bright, beautiful flowers had been planted. The house looked like it was in an enchanted garden.

"And you know who did it? Her next-door neighbor, Yocheved, had bought all those flowers and planted them just to make my mother happy! The whole way home from rehab, my mother had been feeling low. When she saw the flowers, it was like someone switched on a light bulb. My mother's neighbor knew just the right medicine."

Thoughtful *chessed* that gives another person just what they want or need is the real deal. It has the power to turn our world into a little corner of *Gan Eden*.

SHIUR SCHEDULE

KOLLEL BOKER

7:00-8:00AM

Chavrusa learning - Gemara
Currently: מסכת יומא
Friday - Shuirim Beinyonei
Dyoma and relevant topics

NIGHT KOLLEL

8:15-9:45PM

Chavrusa learning - Halacha
Currently: הלכות צדקה

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

Maharal Shiur | 9:15-9:45

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RABBI YAKOV YOSEF SCHECHTER



Gan HaTorah FALLIBILITY IS STRENGTH

וישב משה אל ד' ויאמר, אגא חטא העם הזה חטאה גדלה ויעשו להם אלקי זהב
"Moshe Rabbeinu returned to Hashem and said, 'I implore, Klal Yisroel committed a terrible sin against You and made for themselves a golden calf.'" More specifically, three thousand people in Klal Yisroel, the *eirav rav*, made an *eigel*. Moshe has *Shevet Levi* kill the three thousand, and then he comes to the Ribbono Shel Olam to beg for forgiveness on behalf of Klal Yisroel. Rashi says that Moshe mentioned that the *aveirah* was done with gold as an excuse for Klal Yisroel. The *cheit* was caused by the excessive gold that Klal Yisroel received from the Ribbono Shel Olam.

Why did Moshe mention in his apology to the Ribbono Shel Olam that yes, Klal Yisroel transgressed a חטאה גדולה, a tremendous aveirah? Why didn't he just say that Klal Yisroel transgressed an aveirah, and please forgive them?

How does telling the Ribbono Shel Olam that Klal Yisroel did an *aveirah* help Klal Yisroel obtain *mechilah*? The word that Moshe used for *aveirah* is חטא חטא generally refers to an *aveirah* done by accident, as opposed to פשע or עון, which refer to an *aveirah* done on purpose. Moshe could not argue that Klal Yisroel did not do an *aveirah*; they clearly did. Instead, his argument was that they did not have intentions to do an *aveirah*. ("מהר"י)

Moshe told Hashem that Klal Yisroel transgressed a huge *aveirah*, but what they did was *hevel ur'us ruach*, stupidity. They did not serve any celestial bodies, things that have life in them. They served a god of gold, something that has no life in it.

Indeed, it was a huge aveirah, but their intentions were not to go against Hashem. Had their intentions been to go against Hashem, they would have served something that they could see had power to it, some sort of life. The sun, one might think, has powers. What powers does a statue have? Their intentions were to somehow to fill a void they felt because they thought that Moshe was not alive. The way that they did it, with a golden calf, was proof positive that it was not intended as a rebellion against Hashem. (אברבנאל)

Moshe Rabbeinu was willing to do everything in his power to help Klal Yisroel obtain *mechilah* from the Ribbono Shel Olam. There is obviously something very important for us to learn from Moshe saying to the Ribbono Shel Olam that Klal Yisroel did a huge *cheit*. **Fallibility is often seen as a weakness, while, in actuality, it is a sign of great strength. Human beings make mistakes. The key in this world is to admit the mistakes, apologize, and learn from the mistakes. This applies to all aspects of our lives, to the Ribbono Shel Olam, to our peers, and to our families.**

Klal Yisroel certainly made a colossal mistake. It may have been that their intentions were good; it may have been because they were not *dan* each other *l'kaf zechus*. Either way, an apology admitting to the *aveirah* and to the gravity of the *aveirah* that was done was necessary.

It is not a coincidence that we lain Parshas Parah this week. The Torah is telling us how to cleanse ourselves of all spiritual impurities. Parshas Parah teaches us how to cleanse ourselves of tumah, and Parshas Ki Sisa teaches us how to cleanse ourselves of aveiros.

RABBI ELIMELECH BIDERMAN



A Mashal about Learning Torah

A father asked one of the *roshei yeshivah* of Tchebin, Reb Avraham Ganichovsky zt"l, to speak with his son and encourage him to study Torah diligently. Reb Avraham told the *bachur* the following *mashal*:

A king, his aide, and three advisors strolled through a forest near the king's palace. The king became thirsty and sent his aide to the palace to get him water. The aide filled a large crystal cup with water and placed it on a diamond-studded wooden tray. Rushing through the forest, the aide tripped, the water spilled, and the tray fell into a pit. The aide returned to the palace and brought another cup of water.

The king quenched his thirst and thanked his aide, but now the king asked his advisors to help him retrieve the tray from the pit. The pit was narrow, and it was impossible to climb inside. One advisor said, "We can widen the pit. That way, we can get inside and retrieve the tray." Another advisor spoke up, "That isn't a good idea. The tray might break while we dig. It is also possible that the tray will fall even deeper into this ditch. Instead, I suggest that we dig another hole next to the original pit. Then we can connect the two pits and retrieve the tray." The third advisor said, "That is a very costly and time-consuming venture. So instead, I recommend that we fill the pit with water. Then, the wooden tray will float, and we can easily take it out."

Reb Avraham Ganichovsky explained to the *bachur* that everyone suffers; it is impossible to go through this world without hardship. There are methods that help overcome distress, but often, these approaches cause more harm than good. (In the *mashal*, this was expressed by widening the pit, which might cause them to lose the tray forever.) And even when the attempts to attain happiness are helpful, the effort is enormous, and it is doubtful whether it is worth the time and effort. (In the *mashal*, this was represented by the counsel to dig another pit and then connect them.) But there is one foolproof way to acquire joy and tranquility in this world: to study Torah. Torah is compared to water (and in the *mashal*, it is compared to pouring water into the pit until the tray comes up). When one is immersed in Torah, nothing will disturb him. His life will always be good.



הרב בן ציון סנה

הרעיון שבמחצית השקל.

היה היה בארץ רחוקה בן מלך מפונק ועצל, אשר חשב שכל דבר מגיע בקלות ובו לי כל יגיעה. המלך, שידע שבנו יירש אותו, היה מודאג ביותר. בנו מעולם לא עבד עבור משהו, ולא ידע שיש לטרוח כדי להשיג דברים.

החליט המלך לשלוח את בנו אל אחד מידידי נעוריו, שהיה איכר חכם ונבון. נסע בן המלך לכפרו של האיכר, והלה קיבלו בסבר פנים יפות. אמר האיכר לבן המלך: 'אתה יכול להביט ולהתבונן בכל מעשיי, אך אסור לך לשאול שום שאלה - וגם אם תשאל לא אענה לך'. מחלון החדר שהאיכר נתן לבן המלך נשקפה חלקת אדמה ובה צמחו דשא ירוק ופרחי בר ססגוניים. אך אז נטל האיכר מכשיר כבד מברזל, קשר אותו לצמד שוורים והחל להרוס את חלקת השדה ולהפוך את האדמה. כל הדשא והפרחים נעקרו ונרמסו, ובן המלך זעק אל האיכר: 'מדוע אתה עושה זאת? למה אתה מקלקל את הגינה היפה?' האיכר לא השיב לשאלה, והמשיך לחרוש את האדמה בשתיקה. בן המלך התמלא כעס על העוול שהאיכר עושה, אך המשיך להתבונן במעשיו. לאחר מכן הלך האיכר אל המחסן, ופתח שק מלא בגרעינים זהובים ונאים למראה. בן המלך נטל בכף ידו כמה גרגירים והשתעשע בהם, אך לתדהמתו הרבה, האיכר נטל את הגרעינים והחל להשליך אותם אל בין רגבי האדמה הבוצית והמלוכלכת. שוב התמלא בן המלך כעס. 'מדוע אתה נוטל גרגירים כה יפים וקוברים אותם באדמה?' תמה - אך האיכר שוב לא השיב, והמשיך בשתיקתו. לאחר כמה ימים הגיע המלך לבקר את בנו בבית האיכר. 'אני רוצה לחזור לארמון', אמר בן המלך. 'האיכר הזה הורס ופוגע בכל דבר יפה'. אך המלך לא שמע לתחנוני בנו, וציווה עליו להישאר בבית האיכר ולהמשיך להתבונן במעשיו. לאחר כמה שבועות, שמח בן המלך לראות כי חלקת השדה הנשקפת מחלון חדרו החלה לגדל מעטה ירוק ומלא יופי.

שמח בן המלך על המראה המלבב והשקיף על השדה שעות רבות. מיום ליום גדלו הצמחים והתייפו, ועד מהרה הפכו לתבואה בשלה ששיבוליה נעים ברוח הקלה. שמח בן המלך על המראה הנאה הנשקף מחלון, אך בוקר אחד הגיע האיכר ועל כתפו מגל וחרמש, והוא החל לחתוך ולקצור את הצמחים.

'מדוע אתה משחית את השדה?' זעק בן המלך אל האיכר. 'מדוע אתה הורס את הצמחים הנדהרים? מדוע אתה כל הזמן מקלקל ומחבל ביופי הבריאה?' אך האיכר המשיך במלאכתו ולא השיב, ובתום היום ניצבה בשולי השדה ערימת אלומות קשורות היטב ואות למראה.

והנה, למחרת בבוקר, הביא האיכר כמה בהמות והניח לפניהן את האלומות. הבהמות החלו לדרוס ברגליהן את השיבולים, ולהשחית אותן, למגינת לבו של בן המלך. שוב הגיע המלך לביקור, ושוב התלונן בן המלך על האיכר המשחית ומקלקל כל דבר יפה, אך המלך אמר לבנו כי עליו להישאר בבית ידו האיכר, ולהמשיך להתבונן במעשיו.

הגרעינים הפכו לאבקה דקה ולבנה, צחה כשלא וקלה כרוח, אבל אז נטל האיכר מים ושפך את האבקה, והפך אותה לעיסה דביקה ולחה, לתמיהתו הרבה של בן המלך. לאחר כמה שעות תפחה העיסה, ואשתו של האיכר לשה ויצרה ממנה כיכרות של בצק, עגולים ושמנמנים, תאווה לעיניים, שעמדו בשורה נאה על המגש. מראה הכיכרות היה יפה, אבל אז, למרבה הפתעתו של בן המלך, נטל האיכר את הכיכרות הנדהרים והכניס אותם אל תוך התנור הלוהט, שאש דלקה בו. 'מה אתה עושה?' צווח בן המלך. 'מדוע אתה שורף את הכיכרות. אינני יכול יותר להבליג. כל פעם שיש דבר יפה, אתה משחית והורס אותו'. אך לאט לאט החל להתפשט בבית האיכר ריח ניחוח של לחם טרי, ויחד איתו התפשט חיךך על פניו של האיכר. הוא הוציא את הלחם מן התנור, והגיש אותו לשולחן. 'עכשיו ניטול את ידינו ונשב לסעוד את ליבנו', אמר לבן המלך המוקסם, וזה היה האוכל הטעים ביותר שבן המלך אכל בכל ימיו, ולא היה טוב ממנו בכל הארץ.

קשיים רבים עוברים על האדם בעולם הזה, והוא שואל ותמה מדוע ה' עושה זאת, אך אחד מיסודות האמונה הוא להבין שאנו רואים רק חלק קטן מהתמונה, ורק מי שנמצא למעלה ראה את התמונה המלאה, ונוכח לדעת שכל מה שעובר על האדם הכול לטובה. מי שמנסה להבין את הנהגת העולם על פי מה שנראה מכאן, דומה לאותו בן מלך שביקש כל פעם לחזור לארמון. רק מכיוון שהוא נשאר עד הסוף, הוא הבין שכל מה שהאיכר עשה, נועד להכין את הלחם הטעים. וגם אנו, רק כשנגיע לסוף, נזכה לראות ולהבין את כל התמונה השלמה. בפרשת השבוע מצטווים בני ישראל לתרום מחצית השקל. מדוע דווקא מחצית ולא שקל שלם? כדי ללמד אותנו את הרעיון החשוב הזה.

RABBI ASHER YAAKOV SINCLAIR OHR.EDU



The Rest Is Easy

Based on Rabbi Shlomo Yosef Zevin in L'Torah Ul'Moadim

"And on the seventh day, a Shabbos of Shabbosos" (31:15)

There are two kinds of rest.

The first kind of rest is a rest from weariness, a chance to recharge our batteries, to enable us to continue to work. For no one can work indefinitely. Everyone needs a break.

The second kind of rest comes at the end of a project. The last brushstroke of a painting. The final sentence of a novel. The last brick in a new home. Then you take a step back and look at your work. You feel the satisfaction of completion. It's finished. It's done. A time to rest and enjoy the fruits of your labors.

"You shall labor for six days and do all your work."

How can you do all your work in six days? Can you build an entire house in six days?

The Torah teaches us that when Shabbos arrives, even though we're only half-way through a project, we should think of it as though it were completely finished.

In other words, on Shabbos, we should picture ourselves experiencing the rest and satisfaction that comes after a good job well done, not just taking a break.

In a sense, this is what Hashem did when the world was six days old. He looked at the Creation and saw that it was finished. The greatest building project ever, the Heavens and the Earth, were completed.

Our rest on Shabbos is a commemoration of that rest.

This is the essential difference between our Shabbos and the secular idea of a day of rest. The secular concept of a day of rest is a break so that you can return to the week revitalized and refreshed. It's only a break.

Shabbos, on the other hand, is not just pushing the pause button on life. It's the creation of a feeling that everything in one's life is complete. There's nothing left to do except to sit back and enjoy the fruits of one's labor.

MAARIV

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

* Subject to change based on שקיעה

** Subject to change based on ר"ת

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MINCHA

12 mins before Plog in Tent א
12 mins before שקיעה in 18 Main
12 mins before 20:00 in 18 Main

TIME	LOCATION	TIME	LOCATION
מנחה גדולה	18 Main	6:55 pm	Tent ד
1:45 pm	18 Main	7:00 pm	Tent א
2:00 pm	18 Main	7:05 pm	Tent ב one
2:15 pm	18 Main	7:10 pm	Tent ב two
2:30 pm	18 Main	7:15 pm	Tent ג
2:45 pm	18 Main	7:20 pm	20 Upstairs
3:00 pm	18 Main	7:25 pm	Tent ד
3:15 pm	18 Main	7:30 pm	Tent א
3:30 pm	18 Main	7:35 pm	Tent ב one
3:45 pm	18 Main	7:40 pm	Tent ב two
4:00 pm	18 Main	7:45 pm	Tent ג
4:15 pm	18 Main	7:50 pm	20 Upstairs
4:30 pm	18 Main	7:55 pm	Tent ד
4:45 pm	18 Main	* 8:00 pm	Tent א
5:00 pm	18 Main	* 8:05 pm	Tent ב one
5:15 pm	18 Main	* 8:10 pm	Tent ב two
5:30 pm	18 Main	* 8:15 pm	Tent ג
5:45 pm	18 Main	* 8:20 pm	20 Upstairs
6:00 pm	18 Main	* 8:25 pm	Tent ד
6:15 pm	18 Main	* 8:30 pm	Tent א
6:30 pm	Tent א	* 8:35 pm	Tent ב one
6:35 pm	Tent ב one	* 8:40 pm	Tent ב two
6:40 pm	Tent ב two	* 8:45 pm	Tent ג
6:45 pm	Tent ג	* 8:50 pm	20 Upstairs
6:50 pm	20 Upstairs	* 8:55 pm	Tent ד
		* 9:00 pm	Tent א

* Subject to change based on שקיעה

Please note Tent 1 will be split into 1 & 2

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SHACHARIS

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

8"ח

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RABBI SHRAGA FREEDMAN



Rav Asher Arieli Sharing an Umbrella

To succeed in our mission of *kiddush Hashem*, it's important to connect the importance of *middos* with *limud haTorah*.

The Gemara in *Avodah Zarah* (17b) states clearly that one who engages in Torah alone but neglects *chessed* is like one who has no G-d:

"כל העוסק בתורה בלבד דומה כמי שאין לו אלה."

The Maharsha explains that this is because *chessed* lies at the heart of Hashem's *middos*, and our role is to follow in His ways — "והלכת בדרכיו."

A *rosh chaburah* from the Mir Yeshiva was recently riding in a taxi when the driver, who didn't appear overtly religious, asked him, "Do you know a Rav Arieli from the Mir?"

"Yes, I do," the *rosh chaburah* replied.

The driver nodded and said, "He played a major role in my family's life."

He went on to share the story.

His son, a talented and capable soldier, was finishing his service in the Israeli army. The army wanted him to stay on in an advanced position, and he also had the option to attend university and pursue any career path he wanted.

One day, this young man was in Yerushalayim to take care of some personal matters. As it began to pour, he took shelter near a building on Rechov Shmuel HaNavi, not far from the Mir Yeshiva. That building happened to be where Rav Asher Arieli gives his Hebrew shiur twice a week.

The soldier, curious and with nothing else to do, stepped inside and began listening to the shiur. He was instantly captivated. It was the first Torah shiur he had ever heard, and he stood there, completely absorbed, for the entire duration.

When the shiur ended, he was still standing motionless, processing the profound experience. Rav Asher Arieli exited the building and noticed the soldier standing there. In his characteristic humility and kindness, Rav Asher instinctively offered to share his umbrella with the young man.

They began walking together, and the soldier struck up a conversation, discussing the shiur, asking questions, and engaging in Torah. That conversation and that shiur changed his life.

The taxi driver finished his story with pride: "Today, my son is an *avreich* in the Mir Yeshiva, learning in the Bais Shalom building.

"This is the formula that creates the most powerful *kiddush Hashem*: Torah and *middos tovos*. A shiur and the simple kindness of sharing an umbrella—it was that combination that changed a life forever.

ZERA SHIMSHON

The Reward is Great

חרות על הלוחות (לב' טז)
Engraved on the Luchos

From the word חרות, the Midrash learns (*Shemos Rabba* 32:1) that the Jewish people were freed from the Angel of Death. This is learned from the word חרות, which can also be read as חירות, free.

With this introduction, the *Zera Shimshon* explains the following Mishna (*Avos* 2:17). Rav Tarfon says: The day is short. The workload is great. The workers are lazy. The reward is great. The Master is demanding. The *Zera Shimshon* explains that each statement of Rav Tarfon can only come after the one that preceded it.

When the Jews accepted the Torah, they were freed from the Angel of Death. However, by sinning with the Golden Calf, the Angel of Death, which is also the *yetzer hara*, returned to them. The Gemara in *Nedarim* says (22b) that had the Jewish people not sinned with the Golden Calf, they would have only received the five books of the Torah along with *Sefer Yehoshua*. Had that been the case, their days would have been 'longer' since they would not have had so much Torah to learn, in addition to the fact that they would not have died. Now that they sinned, the days became short since they eventually would die. As well, the workload became great, since after the sin, the Jewish people were given a much larger amount of Torah. Hence, the day is short, and the workload is great.

The size of the Torah is one of the *yetzer hara's* tools to make a person neglect his duties. This Midrash says (*Shir Hashirim Rabba* 5:11) that when a person sees the size of *Shabbos* (24 *perakim*), *Nezikin* (30 *perakim*, encompassing *Baba Kama*, *Metzia*, and *Basara*) and *Keilim* (30 *perakim*), he says to himself, "How will I ever learn (all of the) Torah?" Due to this, he allows himself to be lazy. Hence, the workers are lazy.

For this reason, the Mishna continues that the reward is great. Since the *yetzer hara* is so strong, the reward has to be great.

Another explanation is that the Gemara says (*Baba Metzia* 83b) that if one hires workers, if the practice in that area is that the workers do not get up early and stay at work late, then the employer cannot force the workers to do different than the normal practice. The Gemara asks, isn't this obvious? The Gemara answers that the case is that the workers were given extra money. One may have thought that due to the extra pay, it is understood that the employer is doing so in order to have the workers come earlier and leave later. On this Gemara says that no, the extra money is so that the workers due a superior job.

Tosfos explains that this whole discussion is only if the workers were hired without any specifications. Even though the employer gave them extra money, it does not enable him to force the workers to do different than the practice of the area. If, however, they were originally hired on condition that they come early, etc., obviously, that condition obligates them to do so.

This is what the Mishna means when it says that the reward is great and the Master is demanding. Hashem is demanding, meaning He wants His workers to get up early and leave late, and that is clear beforehand. That is why He pays well. Once we are told that Hashem is demanding, we understand that the 'good pay' is for dedication.

SHIUR
SCHEDULE

ZERA SHIMSHON SHIUR
BY RABBI SIMCHA BUNIM BURGER
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RABBI ZEV LEFF



The Thirteen Attributes

Following G-d's promise not to destroy the Jewish people after the sin of the Golden Calf, Moses requested that G-d make known to him the qualities of Divine Mercy. In response, G-d showed Moses a prophetic vision, in which He was wrapped in a *tallit* as a communal prayer leader, while reciting the Thirteen Attributes of Divine Mercy (*Rosh Hashana* 17b). G-d informed Moses that whenever the Jewish people sin in the future, they should recite the Thirteen Attributes, and He will forgive them. Moses subsequently employed the Thirteen Attributes during the second and third 40-day periods on Mount Sinai, which culminated with the atonement on Yom Kippur.

Rabbi Yehudah, in the Talmud, adds that a covenant exists concerning these Thirteen Attributes, guaranteeing their effectiveness forever.

The Brisker Rav explains that all the mercy that the Jewish people would require until the final redemption was, as it were, deposited into an account at that time, to be withdrawn when necessary. Today, writes Rabbeinu Bachaye, we are without the Holy Temple, without a High Priest, and without the sacrifices to aid in atoning for our sins. All that is left is the ability to invoke these Thirteen Attributes of Divine Mercy in our prayers. Though we do not understand the true nature of these terms, and we lack the perception of how they affect the Heavenly realms, still, they remain the key with which to open the gates of mercy in every generation for both the community and the individual.

There is a dispute as to how the Thirteen Attributes work. According to some commentators (*Tzror Hamor*, *Reishis Chochmah*, and *Alshich*), the mere recitation of these attributes is not enough. One must accompany their recitation with action by emulating these attributes in their relationships with their fellow man. (Rabbi Moses Cordovero, in the first chapter of *Tomer Devorah*, gives guidance as to how to integrate these attributes into one's interpersonal relationships.) For this reason, says the *Ma'or Vashemesh*, these Divine attributes are only recited in a *minyán*. It is difficult for any one individual to embody and apply all of these attributes in their personal life. However, among a congregation, all of the attributes can be found.

The prophetic vision of G-d wrapped in a *tallit* relates to this need to emulate His Attributes by reminding us of our obligation to perform all the mitzvot. The *tallit* hints at the fact that one must clothe oneself in these attributes and not merely recite them.

Ibn Ezra asks why we wear a large *tallit* only during prayer (while otherwise, we wear a small fringed garment underneath our shirt). Would it not be more logical to wear a reminder of G-d's mitzvot when engaged in our mundane pursuits? The wearing of a *tallit* addresses the danger that one will mistakenly think that the words of prayer are enough to effect Divine Mercy. The *tallit* reminds us that lip service alone is not effective. One must live and fulfill that which his prayers represent.

RABBI ZVI SOBOLOFSKY



The Mishkan and Parah Adumah: Tikkunim for the Eigel

As the second half of *Sefer Shemot* focuses primarily on the construction of the Mishkan, the tragic *eigel* tale sticks out, seemingly unrelated to its neighboring *perakim*. Rashi, however (*Shemos* 31:18), sees a response to the *chet haeigel* in the Tabernacle construction, explaining that the Mishkan helped Israel achieve a *kapparah* for their sin. Interestingly, in *Bamidbar* (19:2), Rashi understands the mitzvah of the *parah adumah* as fulfilling a similar function. How did these two apparently different mitzvot serve as a *kapparah* for the same *cheit*?

If we are to understand how a mitzvah can serve as a *kapparah*, we must comprehend the sin for which it atones. What was Israel's motivation in creating the Golden Calf? In his *Kuzari*, Rabbi Yehuda haLevi explains that the Bnei Yisrael had no initial intent to worship *avodah zarah*. Rather, they sought a this-worldly manifestation of G-d's presence. This desire, not intrinsically wrong, was satisfied by the *binyan haMishkan*. What differentiated the *eigel* from the Mishkan?

The answer can be found in the last several *pesukim* of *Sefer Shemot*. Concerning every act involved in the *binyan haMishkan*, the Torah takes pains to assure us that it was performed "*ka'asher tziva Hashem es Moshe*." The emphasis of this recurring phrase contains the simple yet fundamental difference between the *eigel* and the Mishkan. Both were intended to serve as vehicles with which to relate to the Divine, yet one became *avodah zarah*, and the other became the dwelling place of the *Shekhina*. The Mishkan was built because Hashem had commanded it; each detail was adhered to precisely as G-d had instructed. Only in such a manner can a physical entity serve as a *makom* for the *hashra'as haShekhina*. A plan devised by man without the Almighty's specific instruction will ultimately result in *avodah zarah*. The lesson to be learned after the *eigel* incident was that G-d's presence would rest in Israel only if His specific commanded methods of attaining this goal were adhered to. As such, the Mishkan was the ultimate *kapparah* for the *chet ha'eigel*. Klal Yisrael would ultimately merit an Earthly manifestation of Hashem's glory, but only "*ka'asher tziva Hashem es Moshe*."

With this understanding of the root of the *chet haeigel*, the *parah adumah's* role in the *kapparah* is equally apparent. The red heifer could be called the "*chok* par excellence." As a *chok*, it reinforces to us the message that our *avodat Hashem* must be dictated by G-d. We cannot rationalize the meaning of a *chok*, yet we perform it nonetheless. This is the antithesis of the mistake that led to the *eigel*. Rather than relying on our human perception of what is spiritually appropriate, we subjugate ourselves totally to the *retzon Hashem*, and only in this manner will we attain *hashra'as haShekhina*. Furthermore, the *parah adumah* serves not merely as an atonement for the *eigel* but as a prerequisite for entering the Mishkan. Only when these mitzvot work in tandem, when we learn from both that *avodas Hashem* is dictated by "*ka'asher tziva Hashem es Moshe*," can the *chet haeigel* be eradicated.

The concept of the Mishkan being the ultimate expression of "*ka'asher tziva Hashem es Moshe*" was endangered by Nadav and Avihu offering *ketores* "*asher lo tziva osam*," which they were not commanded to offer. A dedication of the Mishkan that did not follow G-d's precise instructions would undermine its entire message. Such actions were therefore punished severely.

May we be *zoche* to learn the message of the Mishkan and the *parah adumah*, and may we live our lives "*ka'asher tziva Hashem es Moshe*."

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JOKES

What do you give to a sick lemon?

Lemon aid!

What did the almond say to the walnut?

Let's be friends because we are both nuts.

A mom texts, "Hi, Son! What do IDK, LY, & TTYL mean?"

He texts back, "I Don't Know, Love You, & Talk To You Later."

The mom texts him, "It's okay, don't worry about it. I'll ask your sister. Love you, too."

A man and his wife went on a camping trip. After a good meal, they bunked down for the night and went to sleep. Some hours later, the wife awoke and nudged her husband. "Look up at the sky and tell me what you see."

He replied, "I see millions upon millions of stars."

"So, what does that tell you?" asked his wife.

He pondered for a minute. "Astronomically, it tells me that there are millions of galaxies and potentially billions of planets. I can see that Hashem is all-powerful and that we are small and insignificant. Meteorologically, I think that we will have a beautiful day tomorrow. What does it tell you?"

She was silent for a minute and then spoke. "It tells me someone has stolen our tent!"

A teenager lost a contact lens while playing basketball in his driveway. After a brief, fruitless search, he gave up. His mother took up the cause and, within minutes, found the lens.

"How did you do that?" he asked.

"We weren't looking for the same thing," she explained. "You were looking for a small piece of plastic. I was looking for \$150."



Brought to you by Uncle Benji, author of *Laughter is the best medicine: Kosher and Jewish jokes for the whole family*, volumes one and two, and *Jewish Joke Book for Kids*, volumes one and two, available on Amazon.

RABBI ELI MANSOUR



The Sanctity of Every Jew

The Torah in *Parashat Ki-Tisa* reiterates the command to observe Shabbat, explaining that Shabbat makes us realize "*Ki ani Hashem mekadishchem*," "that I am the G-d Who makes you sacred" (31:13). Somehow, the institution of Shabbat demonstrates that Hashem has made us a sacred nation. In what way does Shabbat show us our sanctity?

The *Or HaChaim* (Rav Haim Ben-Attar, 1696-1743) explains by making a simple calculation. Rashi writes that the Torah reiterates the mitzvah of Shabbat in this context, immediately following the commands regarding the construction of the Mishkan, to teach that the work to build the Mishkan is suspended on Shabbat. As vitally important as the Mishkan is, and as much as Bnai Yisrael were to work on this project with zeal and energy, the Shabbat restrictions override the construction of the Mishkan, so the work came to a halt when Shabbat began. The Mishkan is exceedingly sacred, but the day of Shabbat is even more sacred than the Mishkan. And yet, although Shabbat is exceptionally sacred, holier even than the Mishkan, there is something even more sacred than Shabbat: a Jew. As we know, the Shabbat prohibitions are overridden for the sake of saving the life of even a single Jew, regardless of who he or she is. When any Jew's life is potentially threatened, we may – and must – violate Shabbat to protect that Jew.

It emerges, then, that the Mishkan is very sacred, but Shabbat is even more sacred than the Mishkan, and a Jew is even more sacred than Shabbat.

This, the *Or HaChaim* writes, is the meaning of the phrase, "*La'da'at Ki Ani Hashem Mekadishchem*," which establishes that Shabbat observance demonstrates that Hashem has made us sacred. After commanding Bnai Yisrael to build the Mishkan, G-d reminds us that as holy as the Mishkan is, every Jew is considerably holier than the Mishkan, as evidenced by the fact that Shabbat overrides the construction of the Mishkan, and the life of a single Jew overrides the prohibitions of Shabbat.

There was a Hassidic rebbe who had the practice during weddings to spread his arms and bow on the dance floor as the men were dancing. When he was asked about this seemingly peculiar practice, he explained that he was not bowing, but rather immersing. Every Jew is sacred, and when Jews assemble together, they create an entity so pristine and pure that it resembles a *mikvah*, which brings purity. And so on the dance floor, this rebbe would "immerse" to attain purity from this sacred entity.

Every time we see a Jew, we must recognize that we are beholding *kedushah*, that we are in the presence of something more sacred than the Bet Ha'mikdash and more sacred than Shabbat. While we might be very different from this Jew, and we might have strong disagreements with them or may even have reason to be upset with them, nevertheless, we must appreciate the holiness within this individual and within each and every one of our fellow Jews. Recognizing the *kedushah* of every Jew can help us transcend our differences and disagreements and live together in peace and harmony, as G-d wants us to.

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Join us for an open and courageous conversation with Nechama Meyer, who will share her personal journey and the lessons learned through years of abuse, an international legal battle, and the long fight for justice. Malka Leifer is now serving a prison sentence.

Nechama will speak about what it took to get there - and what our community must understand and do better moving forward.

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- Recognizing abuse by female perpetrators
- How communities can better support survivors
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