

וּבְנֵי-שֵׁהָם
וּבְנֵי מְלָאִים
לְאִפּוֹד וּלְחַשׁוֹן



RABBI YY JACOBSON WILL
BE IN SHUL THIS SHABBOS



NEW MISHNAYOS
SHIUR WITH R'
YITZIE PARISER,
DAILY AT 9:15 AM

LIKUTEI MOHARAN
SHIUR ON TUESDAY
NIGHTS WITH R' YOILI
KLEIN

PARSHA SHIUR WITH
RABBI WEBER ON
TUESDAY NIGHTS IN 20
UPSTAIRS

SHABBOS MEVARCHIM
CHODESH NISSAN
THE MOLED IS
WEDNESDAY
AFTERNOON
4:34 & 13 CHALAKIM



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

GABBAIM
845-200-3720 *1

TO ADVERTISE:
betads@18forshay.com

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

All advertisements in this publication should not be read on shabbos.

Thank you to our Gabbaim Ephrayim Yurowitz and Tzvi Blech

Shabbos Zmanim CANDLE LIGHTING 6:42 PM

EARLY FRIDAY MINCHA: 1:35 PM & every 15 minutes from 1:45 PM until 4:15 PM

FRIDAY NIGHT MINCHA/KABALLAS SHABBOS

18 Main 6:52 PM	20 Upstairs Chabad 6:47 PM	Shkiya 7:00 PM
---------------------------	--------------------------------------	--------------------------

SHABBOS

SHACHRIS	20 Upstairs-Vasikin 6:29 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 6:40 PM	Shkiya 7:01 PM	Tent א Maariv :40 7:41 PM

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

Weekday Zmanim

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.

Services

MIKVA
Open 24 hours. Mikva cards can be purchased at the Sofer truck.

SOFER TRUCK
Open daily Sunday-Thursday, 9:30AM-1PM, 4PM-6PM

MATBIA CARD RELOAD
Accessible 24 hours in 18 Main, Back Room

ATM MACHINE
Accessible 24 hours in 18 Main, Back Room



JOIN THE OHR CHAIM WHATSAPP COMMUNITY!

GET THE SCOOP ON SPECIAL EVENTS,
POPULAR SHIURIM
AND MORE



MAKE A DIFFERENCE—SUPPORT TORAH AND TEFILLAH AT
BAIS MEDRASH OHR CHAIM! DONATE TODAY!

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM





RABBI DANIEL COREN

The Incredible Month of Adar – Preparing for the Final Geulah

The month of Adar this year, תשפ"ו, has been an incredible month. As I am writing this article, the American and Israeli armies are engaged in a major conflict with Iran, and hopefully, the war will be finished very soon.

But this war is not just another war. With the news surrounding the Ayatollah Chumaini מנה שמו and the timing of Purim, there is a striking alignment between the past and the present—between Haman and those who seek, on ושלום, to destroy the Jewish people today.

The threat of destroying all of Israel certainly woke the Jewish people up to *teshuvah*, and one can feel the potential of this coming month of Nissan being the month of *geulah*. Chazal teach:

בניסן נגאלו ובניסן עתידין להיגאל - "In Nissan we were redeemed, and in Nissan we will be redeemed in the future."

In my daily videos, I mentioned several incredible insights from the *Bnei Yissaschar* and other Chassidische *sefarim* that give us perspective on how to view what is happening and what we need to do to ensure that this is the final stage.

THE WAR BETWEEN PURIM AND PESACH

Firstly, in *Maamar* 4 in Chodesh Adar, the *Bnei Yissaschar* reveals that the final war will begin on Purim and end on Erev Pesach. This idea is based on the Zohar.

Furthermore, he explains that there are 720 hours from Purim to Pesach. This is connected to the halachah that thirty days before the *chag* we begin studying the halachos of Pesach.

The number 720 is equal to the numerical value of Amalek three times, and throughout these thirty days, we are knocking down the קומת הסיטרא אחרא, the negative obstruction represented by Amalek.

WHY PURIM WILL REMAIN IN THE FUTURE

This connects to another incredible idea that the *Bnei Yissaschar* relates, which addresses a question my daughter asked.

In school, they mentioned that in the future, all the holidays will cease except Purim. This idea is based on Chazal and is quoted by the Rambam.

But what does this mean? After all, the Rambam himself writes:

התורה הזאת לא תהא מוחלפת - The Torah will never be changed.

The answer is based on the Gemara in *Berachos*, which explains that when Mashiach comes, it is not that we will stop celebrating the holidays. Rather, the miracles of the future redemption will be of such a magnitude that the miracles of *Yetziyas Mitzrayim* will pale in comparison.

Purim, however, will remain prominent because Purim is not primarily about *Yetziyas Mitzrayim* but rather about the ultimate eradication of Amalek, a process that culminates in the times of Mashiach.

COMPLETING HASHEM'S NAME

Amalek's mission is to block the completion of Hashem's Name.

The *Ben Ish Chai*, based on the Arizal, explains that in the future, Hashem's Name will not only be complete but will appear in a different form: from יהוה יהוה יהוה יהוה, as hinted in the verse we say daily in *Aleinu*:

ביום ההוא יהיה ה' אחד ושמו אחד.

There is also a fascinating connection between Adar and Nissan.

In Nissan, the letters of Hashem's Name appear in their proper order, representing complete *chessed*. In Adar, the order is not aligned, representing hiddenness.

Returning to the *Bnei Yissaschar's* idea:

720 hours = 72 × 10. The number 72 corresponds to *chessed*, and multiplying by ten represents the ten *Sefiros*.

This reveals something remarkable. On the one hand, Purim is about hidden miracles and preparation for Pesach. On the other hand, Purim ultimately reaches an even higher level, when Hashem's Name will be fully revealed.

THE MESSAGE OF PARSHAS ZACHOR

This idea connects beautifully with the four *parshiyos*, and this Shabbos, we read the final one that completes the letter ה in Hashem's Name.

As we explained in shul before the *kriyah* of *Parshas Zachor*, there are actually three mitzvos regarding Amalek:

To remember what Amalek did

Not to forget what they did

To erase their name

Amalek attacked us by surprise and "cooled off" the awe that the nations had toward the Jewish people.

The *Sefer HaChinuch* famously writes that women are exempt from the mitzvah of remembering Amalek because they are exempt from war. However, the *Minchas Chinuch* and others question this, since in a *milchemes mitzvah*, even a *kallah* leaves her *chuppah* to participate. See also Rav Ovadia Yosef, who has a lengthy

discussion about these opinions.

WHEN DOES THE WAR AGAINST AMALEK APPLY?

While preparing the reading, I thought of a possible *chiddush*, and I was happy to see a similar idea in the Ibn Ezra.

The Ibn Ezra explains that the mitzvah of physically erasing Amalek does not apply until we have peace in the Land of Israel. This is based on the *pasuk* והיה בהניח ה' אלוקיך לך מכל מסביב אויביך מסביב.

First, we must have security and rest from our enemies, and only then do we complete the eradication of Amalek. This also seems to align with the opinion of the Rambam.

Until that point, the first two mitzvos certainly apply, to remember and not to forget.

WHAT WAS SO EVIL ABOUT AMALEK?

Why exactly were they so bad?

I saw in the *sefer* לחזון למועד Rav Elchanan Wasserman, that Amalek is described as a מומר להכעיס.

Amalek did not deny the existence of G-d. They knew there was a G-d, but they rebelled against Him deliberately. The Torah describes them as ארוא אלוקים. They were people who simply did not fear consequences.

THE KEY TO THE FINAL REDEMPTION

As we prepare for Pesach and the final redemption, we can focus on the idea of שמים יראת - seeing Hashem as real and recognizing that there are consequences, both positive and negative, eternal ones.

Chazal teach: בזכות נשים צדקניות נגאלו ישראל ומצרים וכן לעתיד לבוא.

In the merit of the righteous women, we were redeemed from Egypt, and in their merit, we will be redeemed in the future.

It was the *emunah* of the women that sustained the Jewish people in Mitzrayim. They never gave up hope — and the same will happen in our time.

THE CONNECTION BETWEEN PURIM AND PESACH

All of this also explains why Purim and Pesach are so deeply connected.

In fact, the miracle of Purim began during Pesach. It is even brought down in halachah that we make a reminder of Purim during the second day meal of Pesach.

May we merit to see the complete *geulah* today.

SHIUR SCHEDULE

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



Time for Bookkeeping

In the beginning of *Parshas Pekudei*, the Torah shifts the story from creating a space for G-d in this world to the realm of bookkeeping. Moshe, at this point, presents a detailed account of all the wealth contributed to him for the construction of the Tabernacle. He reports to the people how many pounds of gold, silver, and copper he received and how exactly they were used in the structure. He gives an account for every last piece of jewelry and metal that came into his hands.

Why? The Midrash relates that some Jews murmured about Moshe stealing some of the money, using charity funds for his own purposes. Thus, Moshe gave a detailed account of the destination of every “dollar” collected in the grandiose “building campaign.”

This is a simple but very telling scene. Moshe, let us recall, is the spiritual giant of history, whom Maimonides defined as the greatest human being to ever walk the Earth. “G-d would speak to Moshe face to face, as a man would speak with his friend,” the Bible says. “Not so my servant Moshe,” G-d thunders at Aaron and Miriam after they had gossiped about him. “In My entire house, he is the trusted one. Mouth to mouth, do I speak to him, in a clear vision and not in riddles; he gazes at the image of G-d. Why do you not fear to speak against My servant Moshe?”

Does a man who speaks to G-d face to face really need to prove that he is not using money for a cruise in the Caribbean, for a new Lexus, or to build his portfolio? The Jews, observing Moshe’s unparalleled devotion and love for them in the most trying of circumstances, knew full well that Moshe was no charlatan. If G-d trusts him, they could trust him too. Even if some Jewish rabble-rousers murmured about Moshe stealing some of the money, we would expect Moshe to ignore them.

“Who do they think they are to question my integrity?” we would expect Moshe to think to himself. “I gave my life for these rebels when G-d wanted to destroy them. After all, it was G-d Himself who appointed me to my present position, against my will. How dare they challenge my honesty?”

These feelings would be understandable. Yet, astonishingly, without even being asked or instructed to do so, Moshe, in total humility, stands up and gives an accounting for every last penny that came into his hands. One of the great *halachic* authorities, Rabbi Yoel Sirkish (1561-1640), known as the “Bach,” derives a law from this episode: Even the most beloved and believable collectors of charity are obliged to give a detailed account to the community of the destination of every cent they collected for charity. Nobody, writes the Bach, could be trusted more than Moshe, the man whom G-d Himself trusted. Yet even he felt compelled to give an accounting of all the contributions.

This is one of the great moral messages of Judaism. When it comes to somebody else’s money, be accountable for every dollar. Don’t cover up, don’t lie, and don’t deceive. You can’t lie to people and then be honest with G-d, with your wife, with your children, with your friends.

We all need and thus appreciate money. Some of us love money. Even spiritual leaders need money and often cherish it deeply. Rabbis are also only human beings. That is not evil. The story turns ugly when we become dishonest with our money. We must learn from Moshe to always be able to give an account for every dollar that comes into our hands.



Enough is Not Always Enough

“The work done was sufficient, and there was some left over.”(36:7)

When Moshe saw that enough materials and labor had been provided for the Mishkan, he called a halt to the contributions. The verse states that “there was enough...there was some left over.” The Ohr Hachaim points out that these two expressions seem to contradict each other. If there was enough, how could there be some left over? Furthermore, why is there a need to mention the surplus? The Ohr Hachaim suggests that in order to prevent those who brought the surplus from being embarrassed by having their donations returned, a miracle occurred, and the surplus was incorporated into the Mishkan and its vessels.

Perhaps an alternative interpretation can be offered. In the *zemiros*, the liturgical poetry recited at the Shabbos meal, we find the phrase “*savanu vehosarnu*,” which means “We have eaten our fill and left over.” It would seem that it is only necessary to attest to the fact that, as required by the mitzvah of *oneg Shabbos*, delighting in the Shabbos, we have eaten our fill. Why is it necessary to say that we have left over?

If there is nothing left over, it is possible that we did not eat our fill. Rather, we finished all that there was and are still not satiated. Having food left over demonstrates that we have indeed eaten our fill.

Similarly, regarding the Mishkan, even though most of the dimensions of the structure and vessels were precise measurements, there were some dimensions that were left up to Bnei Yisroel’s discretion. They were allowed to decide what would be most appropriate. For example, the Torah relates only the height, length, and width of the *kapores*, the Ark cover, but not its thickness. Betzalel determined its thickness based on aesthetic appeal. If the Torah had not recorded that there was a surplus, one could think that there were situations where Betzalel was required to skimp, failing to produce the most aesthetically appealing product possible. Therefore, the Torah records that there was a surplus to teach us that there were sufficient materials to construct the Mishkan and the vessels in the best possible way, and no corners had to be cut.

RABBI NACHUM SCHEINER



The Matzos in the Oven

We have seen that 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 *ma'im shelanu*. Similarly, we do not use freshly ground flour, which can still be warm, and 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.

And even after the dough finally makes it safely into the oven, the concerns are not yet over. If during the baking, the matzah develops bubbles (known as *nefuchos*) or becomes doubled over (known as *kefulos*), there is a concern that it was not fully baked on the inside, and it may become *chametz*.

If someone pulls out the matzah and is not sure if it is baked through and through, the rule of thumb is that if the matzah is pulled apart and there are no strings, or if it is brown (*karmu panehah*), we can be sure that it is entirely baked. However, if the matzah was pulled out too early, and it was not fully baked, putting it back in the oven can still be a problem. Since it already became hot, if it was not fully baked, it can become *chametz* very quickly.

“BISCUIT” MATZOS

There is a fascinating innovation that was the subject of a major discussion a number of years ago among the *poskim*,

including the Eidah Hachareidis of Yerushalayim.

It is interesting to note that many great rabbis in Yerushalayim, including the Eidah Hachareidis, would use machine matzos that they considered to be top quality in taste, preparation, and *kashrus*.

There were certain machine matzos that were being manufactured in a way that copied the system used for baking biscuits. In order to bake biscuits properly, many varied heat levels are used, starting with low heat and then gradually using stronger heat. The question was: Can this process be used for matzos? On the one hand, it seems to help bake the matzos much more efficiently. But on the other hand, due to the way the heat is applied, there may be an issue of causing the dough to become *chametz* more quickly, before it is actually considered halachically baked in the oven.

IN SUMMARY

If during the baking, the matzah develops bubbles or becomes doubled over, it may not be fully baked on the inside, and it may become *chametz*.

If we are not sure if the matzah was fully baked, the rule of thumb is that if the matzah is pulled apart and there are no strings, or if it is brown, we can be sure that it is entirely baked.

If the matzah was pulled out too early before it was fully baked, putting it back in the oven can be a problem.

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

ADDITIONAL LEARNING PROGRAMS:

Yarchei Kallah / Shuirim on Legal
Holidays - by acclaimed Guest
Speakers

Yeshivas Bein Hazmanim

Yeshivas Kiyumu v'Kiblu/Purim
Shushan Purim

Shovevim Program / Early Friday
morning learning b'retzifus.

Evening Shuirim in Halacha and
Hashkafa by prominent Morei
Horah

Scan to join
Rabbi Scheiner's Weekly
Halacha Whatsapp Group



UFARATZTA RABBI SHALOM BERMUNITZ



The *mashpiah* Michoel Beliner told his friends the dire situation: the doctors gave his son hours to live, and they could not do anything about it. His friends urged him to go to the Tzemach Tzedek. Reb Michoel said, “By the time I get there, it will be too late.”

An elder chossid told him, “The Gemara says never to lose hope in Hashem’s mercy! If you start going, the *Beis Din Shel Ma’alah* will wait for a *limud zechus*.” Reb Michoel went.

“When I came in to see the Rebbe,” Reb Michoel related, “and I handed over the *pidyon* for my son, I was overcome with the thought ‘Who knows what’s doing with my son?’ and began to cry.”

The Rebbe read my note, and he said to me, ‘Don’t cry! TRACHT GUT VET ZEIN GUT.’

“I took these words to heart and did not let any negative thoughts intrude the entire way back. When I got home, I found out that at that moment that I was by the Rebbe, things turned around for my son, and I came home to a live child, Baruch Hashem.”

==== Tzemach Tedek, 3rd Chabad Rebbe

The Rebbe made this saying famous and said that the *zechus* of thinking positively, exercising *bitachon* in Hashem that it will be good, makes things turn out well, something that you can see with your own eyes.

Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354

RABBI YAKOV YOSEF SCHECHTER



The Gates of Gan Eden Are Open PARSHAS HACHODESH – “החודש הזה לכם”

“This month shall be for you.”

This week, we *lain Parshas Hachodesh*, telling us about the new moon, specifically about the first month of the year, the month of Nissan. Why do we *lain Parshas Hachodesh* specifically on *Shabbos Kodosh*, instead of just *laining* it on Rosh Chodesh, no matter what day Rosh Chodesh falls on?

The *Zohar Hakodosh* says that the heart is the “Gan Eden” of a person, and the eyes are the gates of Gan Eden. Just as there is a Gan Eden in the world, there is Gan Eden in a person, and there is a time that is Gan Eden. That time is the month of Nissan, and thus, it is a month of potential great *hisororos*, awakenings, for one to come close to Hashem. It is a time of redemption. One must see to it that he does not allow the evil spirits to enter his heart, his Gan Eden, all year, but specifically in this month, for being that his heart is open, he needs to ensure that harmful beings not enter. Being that it is open and a time of great potential *aliyah*, elevation in *ruchniyos*, all should seek to maximize this time.

The *avodah* of the month of Tishrei is great *הכנעה*, lowering oneself, and seeking *rachmanus* from Hakadosh Baruch Hu. The *avodah* of the month of Nissan is for one to seek to increase his love for Hashem and to elevate his heart and elevate himself in the ways of Hashem. One needs to know his potential and then seek to achieve it. Just as by the month of Tishrei, we need help from Above first, and we have the month of Elul, in which we are given help from Above to perform *avodah*, so too, for the month of Nissan, we need help from Above first, and that comes in the form of the month of Adar. The month of Elul is a time of seriousness and true humility, while the month of Adar is a time of being elevated in joy and in being proud to be in the army of Hashem. Each month helps out the month following it for what it needs.

During the month of Elul, we blow the *shofar* to awaken our hearts to *teshuvah* and to deep humility, to attach ourselves to the thirteen *middos harachamim* so that we can attain a good judgment and *kapparah*. During the month of Adar, we must do things to infuse love into our relationship with Hashem to prepare for the month of Nissan. (שם משמואל)

The month of Nissan is a time that the gates of Gan Eden are opened, although it seems that there are walls around Gan Eden so that strangers cannot just enter. It is a time when goodness reigns, and strangers are unable to enter Gan Eden during this time. Only those who are worthy to enter can enter.

Shabbos Kodosh is a day that the evil spirits have no control over. Just like the month of Nissan is special in this way, every *Shabbos Kodosh* is special. We *lain Parshas Hachodesh* specifically on *Shabbos Kodosh* so that we should know that we are *zoche* to the same concept of Chodesh Nissan every single *Shabbos Kodosh*. The month of Nissan represents *hischadshus*, newness. It is a time when one can reinvent himself. We can make ourselves into better people, better *ovdei* Hashem.

May we be *zoche* to utilize this time properly and strengthen ourselves in all areas of *avodas Hashem*.

RABBI YISRAEL REISMAN



The Lechem HaPanim and the Mishkan

What does the *lechem hapanim* have to do with setting up the Mishkan? I must add that I found a *teretz* to an old *kasha*, and I am sure that I asked this many years ago.

Why is the *lechem hapanim*, the bread that was on the *Shulchan*, mentioned at all in *Parshas Vayakhel-Pekudai*, even though it has nothing to do with the setting up in the Mishkan?

You may say, well, it says *shemen lamaor*, the lighting of the Menorah, of putting in the oil, is one of the items donated. It is known in the name of the Brisker Rav that the Menorah is only the Menorah when it is lit, and therefore, when they built the Menorah, they had to light it. Maybe the same thing with the *Shulchan*. The *Shulchan* is only a *Shulchan* when it has *lechem hapanim*, and that is why they had to make the *lechem hapanim* as part of the building of the *Shulchan*.

That is incorrect, because the whole point is that it says donate *shemen lamaor* in the list of donations in *Parshas Terumah*, so we know that lighting is part of the building of the Mishkan. But it doesn't mention flour that it should mention *lechem hapanim* as part of the *avodah*. *Tzorech iyun gadol*.

And then, last night, I opened up the *Sefer Hak'sav V'hakabalah* (page 455 on 39:36), to the end of this week's *parsha*, and I see that he answers the question. He says that this is a normal thing. When we mention the *lechem hapanim*, we don't need the bread at all; we mean the *keilim* of the *lechem hapanim*. After all, this is a list of *keilim*, a list of things that were made, and when it says *lechem hapanim*, it means the various *keilim*, like the mixer to mix the dough, the forms to place them in the oven, whatever was needed for the *lechem hapanim*. Just as we find by the *Mizbaich* that things like the shovels are part of the building of the Mishkan, *kemo kain*, the same exact thing here, the utensils needed for making the *lechem hapanim* are part of the *lechem hapanim*.

COUNTING DOWN UNTIL

UMAN

195 DAYS





הרב בן ציון סנה

פרשת ויק"פ

לא תבערו אש בכל מושבותיכם ביום השבת.

בעלי המוסר דרשו בפשוק זה שהאש עולה על אש הכעס המתגבגב בלבנו ביום השבת וכבר מערב שתל אש הכעס בווער כדי שלא נרויח את יום השבת. ולכן צריכים לעשות כל ההשתדלויות לא להיכשל.

מי שישם זאת הלכה למעשה בצורה מפעימה ומעוררת השתאות, היה הרב הגאון רבי שבתי פרנקל זצ"ל. מעשה שהיה כך היה:

רבי שבתי היה אוד מצל מאש התופת הנאצית, איש רם משכמו ומעלה, תם וישר שעשה מלאכת ה' באמונה. משאת חיו היתה הוציא לאור את ספרי הי"ד החזקה של הרמב"ם במהדורה חדשה ומפארת, נקיה מכל שגיאה וטעות ומסוננת מכל רבב. למען מטרה קדושה זו השליך נפשו מנגד להשיג את המהדורות הראשונות של הספרים ולהתחקות אחר כתביו המקוריים של הרמב"ם, והקדיש שנים ארוכות להשלימם בצורה הטובה והמפוארת ביותר. באחד הימים, לבש משרדו של רבי שבתי אווירת חג. באותו בקר באו לסימנים חדשים ארוכים של עמל ויגיעה. כתב יד עתיק ונדיר של אחד מתלמידי הרמב"ם נמצא במצרים, ובתוכם של שרים, שגרירים, חברי פרלמנט וראשי ממשלה במדינות שונות, הצליח רבי שבתי לרכוש את כתב היד המיוחד מהשלטונות המצריים ותמורת סכום עתק.

הקלף העתיק והנדיר היה מונח על שלחנו, ועוזרו נקרא אליו כדי לבחון עמו את כתב היד. כשכוס קפה בידו, נכנס העוזר לחדר, כשהוא נרגש לחזות בעיניו בכתב היד שכה יחלו להשיג אותו. מרוב התלהבות, נתקל העוזר באחת מרגלי השלחן, וכוס הקפה נשפכה על השלחן, הישר על הקלף העתיק ויקר המציאות. היה זה ענין של שניה עד שהבינו השנים כי כתב היד העתיק, סכומי הכסף האדירים, ההשקעה והמאמצים חובקי העולם – הכל ירד לטמיון. הקלף התפורר, ואי אפשר היה לעשות דבר לתקנו.

העוזר שלא ידע את נפשו מרב צער ופחד, השפיל את עיניו, וקפא במקומו. מרב מבוכה ואשמה לא העז כלל לזוז, ונותר כן דומם כשמבטו נעוץ ברצפה. רבי שבתי יצא מן החדר, וכעבר שתי דקות חזר ובידו... ספל קפה. הוא הניח את הספל לפני העוזר ואמר לו: "כמדומני שכוס הקפה שלך נשפכה. קח ושתה!" דומה שכל מילה נוספת מיתרת. כמה עוצמה גלומה במעשה זה של רבי שבתי! כמה גדלות נפש! כמה כבישת הכעס ועבודת המידות דרושות בשביל כך!

מי יודע, אולי מעשה זה מצטרף לשלל זכיותיו הגדולות של רבי שבתי, שבעטיו זיכו אותו משמים להחדיר את ספרי הרמב"ם ולגרום איתם מהפכה של ממש בעולם התורה.

פעם נכנס אברך לחדרו של מרן היסטייפלער זצ"ל, והתלונן בפניו על כך שאינו מצליח להתגבר על עצמו במידת הכעס. "אני עובד קשה על עצמי שלא לכעוס ואיני מצליח" – אמר בכאב.

בתחלה הגיב היסטייפלער בתמיהה: "אתה יהודי מאמין, הלא כן? אם היית יהודי מאמין באמת, לא היית מגיע כלל למידת הכעס, משום שהיית יודע בברור שלא פלוני הכעיס אותך, לא אשתך, לא השכן, ולא שום אדם – הכל מסובב מלמעלה!"

אחר כך, בראותו את מצוקת האברך שבאמת ובתמים בקש תיקון לנפשו, יעץ לו היסטייפלער: "השתמש בשעון", כלומר, לדחות את הכעס לדקות ספורות. "השעון עוזר הרבה לעבודת השם", הפטיר.

שח אחד מנכדיו של מרן עמוד ההוראה הגרי"ש אלישיב זצ"ל, שהוא זוכר כיצד סבו נתקל פעם במשהו תוך כדי הליכה כשכוס זכוכית בידו. הרב מעד, והכוס נפלה על הרצפה, מתנפצת לרסיסים בקול רעש גדול.

הנכד תאר כי המחזה היה נראה ממש כלקוח מעולם אחר. הרבנית נגשה ללא שום סימני כעס ועצבות, בלא אנחה, בלא לעשות כלל 'עסקי' מכל הענין; היא פשוט התכופפה, אספה את השברים והניחה באשפה, כאילו דבר לא קרה. הרי הכל משמים.

RABBI EFREM GOLDBERG



The Work of Shabbos

"Work shall be done for six days, 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 וביום השביעי indicates that this *pasuk* could be read מלאכתך ששת ימים תעשה, and also on the seventh. Of course, *melachah* 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 to work, our utensils may continue working. (Beis Shammai disagrees and requires that one's utensils rest on Shabbos.) This interpretation of וביום השביעי מלאכתך indicates 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 Harishon 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* ויכל אלוקים ביום השביעי, "G-d 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.

Shkiya: 7:06 pm

7:06



יום כיפור קטן

ערב ר"ח ניסן

יום ד' פרשת ויקרא 18 March Wednesday

1:35 pm	Tent ב
1:35 pm - ויחל	Tent ד
2:00 pm	Tent ג
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
6:00 pm	20 Upstairs
6:30 pm	Tent ב ²
7:00 pm	20 Upstairs
7:30 pm	Tent ב ²

Join our WhatsApp chat! BMOCC Community

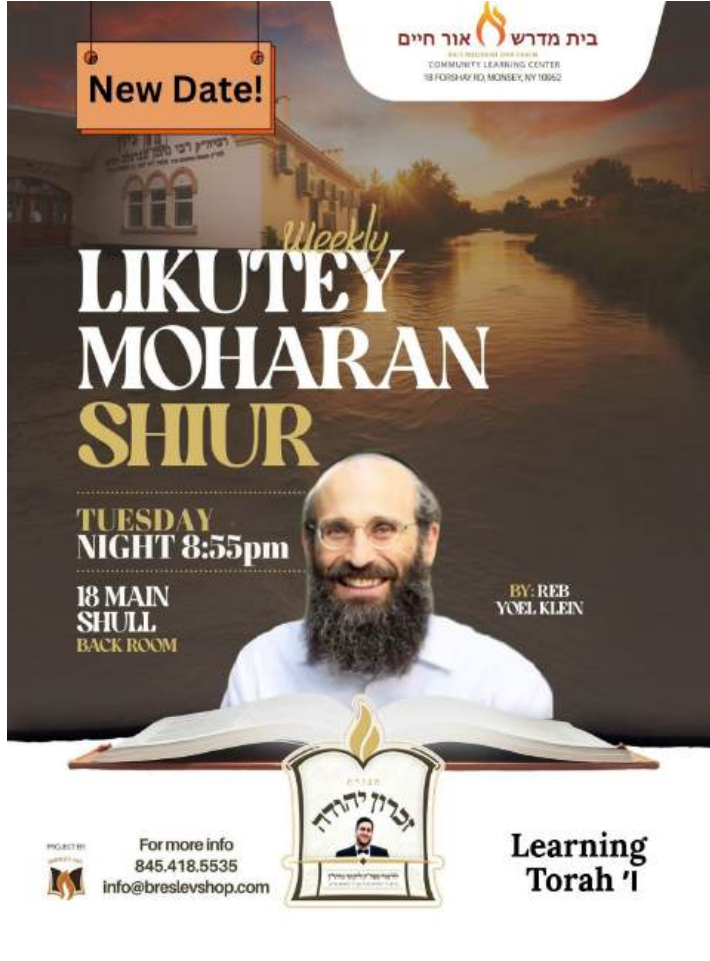


עזרת נשים will be open



Bais Medrash Ohr Chaim extends its heartfelt Mazel Tov to Rabbi & Mrs. Simcha Bunim Berger upon the aufruf and wedding of his son, Chezky

שיזכו לבנות בית נאמן בישראל, מתוך שמחה, נחת, וברכות לרוב



New Date!

Weekly **LIKUTEY MOHARAN SHIUR**

TUESDAY NIGHT 8:55pm

18 MAIN SHULL BACK ROOM

BY: REB YOEL KLEIN

For more info 845.418.5535 info@breslevshop.com

Learning Torah 'ו



Bais Medrash Ohr Chaim

NEW DAILY MISHNAYOS

סדר נשים

SCAN HERE TO JOIN THE WHATSAPP GROUP

ONE PEREK A DAY WITH REB YITZIE PARISER STARTING FRIDAY MARCH 13TH

18 UPSTAIRS SHIUR CONFERENCE ROOM 9:15 AM

Purim 2026 around the shul



RABBI SHALOM ROSNER



The Team and the Individual

Parshat Vayakhel and *Pekudei* are, as happens very often, read together this year. It is somewhat ironic then that the words seem to have diametrically opposed connotations. *Vayakhel* refers to assembling, coming together as a community, while *Pekudei* relates to the counting of each person, highlighting the significance of the individual.

HAKHEL ET HAEIDA

In *Parshat Chukat*, Moshe is instructed “*Hakhel et ha'eidah*,” to gather the people. *Eidah* typically has a derogatory connotation, as it did in connection with “*Korach v'adato*.” It is a gathering of individuals who do not necessarily have a deep connection. They may have a common goal, but they are not deeply connected. Perhaps that is why Hashem directed Moshe in *Parshat Chukat* to instill in the nation a more intimate connection as they were about to enter Eretz Yisrael. They were not a group of individuals with a mere common destination, but a nation with a common identity. When Moshe is commanded in our *parsha* to gather the people, the phrase “*vayakhel et kol adat Bnei Yisrael*” is used to highlight the deep connection that should be created among the nation as they learn *hilchos Shabbat* and begin to partake in the building of the Mishkan.

PEKUDEI

The word “*pekudei*” stems from the root “*pekod*,” which means to count. When individuals are counted, it portrays their self-worth. Chazal tell us that Hashem counts us to depict His love for us. Someone who adores riches constantly counts their assets. It highlights the value of each item.

HARMONIZE BOTH QUALITIES

What is more important: a team mentality where every individual belongs to a larger community, or is it more essential to stress the unique capabilities of each individual? The Lubavitcher Rebbe (Gutnick Chumash) suggests that the ideal is in fact to harmonize these two opposing qualities. Perhaps that is what the Torah is hinting at when we read these two *parshiyot* together. How are we to combine these two opposing qualities?

First, when it comes to *tefillah*, by davening in a *minyan*, in a group, our *tefillot* are better heard. Yet *Pekudei* represents the individual who should have the proper *kavanah* and who has the ability to insert personal requests and prayers.

Second, the way in which we view the world. On the one hand, *Vayakhel* directs us to minimize the details of existence by understanding that G-d is supreme, while *Pekudei* leads us to appreciate every little creation.

Third, *Vayakhel* teaches us that no matter how low a person may fall, he is always a part of a greater community. *Pekudei* reminds us that no matter the difficult challenges one may encounter, they retain their unique G-d-given talents and *shlichut* that no one else possesses.

May we be able to achieve the proper balance between *Vayakhel* and *Pekudei*. Being a part of the community without sacrificing the individuality of each member of the community. That requires each of us to work hard in order to maximize our personal potential and to recognize and encourage others to capitalize on their unique capabilities for the benefit of the *kehillah*.

RABBI PINCHAS KASNETT OHR.EDU



The Importance of the Study of the Tabernacle

THE ABARBANEL ON THE PARSHA

In *Parshas Pekudei*, the Torah repeats the narrative of the design, construction, and setting up of the Tabernacle. The Abarbanel questions the necessity of repeating these details. The Torah relates that “Moshe saw the entire work, and behold, they had done as G-d had commanded... And Moshe blessed them.” Rather than ending here, the narrative goes on to describe everything once again in detail. Abarbanel answers that the artisans who did the work did not show the completed components to Moshe as each was completed. Moshe, in turn, did not go out to continually inspect what they had produced, but rather, viewed their work only after it was totally finished. The Torah, therefore, describes their work in detail to demonstrate that they did exactly as commanded, even though it would have been expected for them to forget a few details or deviate slightly. The Abarbanel states that this is testimony to both their wisdom and zeal to serve G-d to the best of their abilities. It is for this reason that Moshe blesses them for their accomplishment.

Secondly, the Abarbanel questions the discrepancy between the order of the initial commands and the order in which the various components were finally put into place. In both cases, everything was actually done exactly as commanded. This is why each time a component is put into place, the verse ends with the words “...as G-d commanded Moshe,” a phrase that could have been inserted once at the end of the narrative. This is a clear indication that these actions, even though they did not follow the order in which they were first presented, were carried out in the exact order that G-d intended. By changing the order, G-d is communicating that for each of the components of the Tabernacle, there are different degrees of importance based on different levels of symbolic meaning.

Since this *parsha* concludes the Torah's detailed description of the Tabernacle, it is worth briefly noting the Abarbanel's summary of the importance of studying the Tabernacle in detail, even though it is no longer in existence. This type of study provides insight into the Divine wisdom, which enhances our spiritual growth and understanding. This concept is communicated in Moshe's final charge to the nation, “You shall observe the works of this covenant so that you will succeed in all that you do.” The Abarbanel explains that “observe” refers to study, while “success” actually refers to the acquisition of a sharpened understanding. In essence, even though action is the ultimate goal, the sharpened understanding and spiritual growth that result from intensive study remain in place even if the action is not relevant at the present time. Additionally, on a deeper level, the Abarbanel points out that the construction and components of the Tabernacle correspond to the various steps in the creation of the universe itself and to its ongoing nature after G-d stopped the creative process with the creation of the Shabbat.

The Princes

The Nesiim/Princes brought the Shoham stones and the stones for the settings for the Ephod and the Choshen. (35:27)

The *Chizkuni* teaches that when the *Nesiim* left Egypt, they chose to include precious stones among their requests of the Egyptians. They knew that there would be a Sanctuary and that the *kohanim* would administer the service under the leadership of a *kohen gadol*. They were aware that the *kohen gadol* would wear special priestly vestments, among which would be the *Ephod* and *Choshen*, two articles that would have the names of the tribes inscribed on them *I'zikaron*, for a remembrance. They would be the ones to contribute the stones on behalf of the tribes that they represented. The Midrash observes that the spelling of the word *Nesiim* lacks two *yuds*. The defective spelling implies a subtle rebuke of the *Nesiim* for being lax in not bringing their gifts when everyone else had contributed. They assumed that the tally of the nation's contribution would come up short, allowing them to contribute the shortfall. Apparently, they erred, and, as a result, their laxity was considered indolent, lead-

ing to the missing two *yuds* in their name. According to *Chizkuni*, however, this was their plan from the very beginning. They wanted to contribute the precious stones.

Horav Moshe Tzvi Neriyah zt"l understands their failing differently. He feels that the *Nesiim* underestimated the Jewish People, not realizing that their zeal and passion were intrinsic to the Mishkan experience and that they were so great that they would not waste a moment in contributing whatever was needed.

The *Nesiim* were unaware of the potential of the Jew. Rav Neriyah compares this to an unintelligent farmer whose appreciation of the excellent quality and fertile nature of his land is nonexistent. Thus, rather than sow high-quality produce, he wastes his land by sowing food for animals.

A *nasi* is one who elevates. *Nesius* is derived from the word *naso*, to raise up. The function of a leader is to elevate those who are in his charge. A *nasi* leads, elevates, encourages, and reveals potential, both physical and spiritual. A *nasi* brings out the best in his tribe. In order to bring out the best, one must be acutely aware of each and every member's potential. To write someone off or bunch him together with others is to demean his potential.

Wherein lay the error in judgment of the *Nesiim*? Perhaps their issue was in regard to the people's sincerity in giving. They had just committed an egregious sin in which they gave gold in order to create a replacement for Moshe Rabbeinu. The sin of the Golden Calf was fresh in their minds; certainly, an opportunity to atone for their sin with the creation of the Mishkan would go a long way in assuaging their guilt. Veritably, they had no problem giving, but why were they giving? Was it out of guilt or remorse, an attempt to feel good? When it involves guilt, each person has the opportunity to rationalize. Some might feel remorseful, while others might feel justified in their actions. They might not feel that they "owe" as much as others who had greater participation. The *Nesiim* kept all of this in mind and decided that the people were so fractious in their feelings of guilt that they would come up short. So they decided to wait, to make up the shortfall. They were wrong because they had misjudged the people. These were good people who had erred, and when the opportunity for atonement emerged, they took the initiative. A leader must know the potential of each and every one of his charges and endeavor to elevate it to its maximum.

RABBI DONIEL STAUM

An Unusual Siyum

At the *Siyum HaShas* in March 2005, Rabbi Yissochar Frand related a story about a Jewish boxer who was very far removed from Judaism. Although the boxer's son didn't even have a bar mitzvah, the boxer became interested in his roots and eventually ended up in a yeshiva, studying with great diligence. When he came home each night, he continued to engage in his studies, reviewing what he had learned that day.

The boxer's elderly father, who lived with him, spent his evenings glued to the television and couldn't fathom what could be so stimulating about the ancient texts his son so diligently studied. Eventually, the father's

curiosity overcame him, and he asked his son to teach him some Talmud. The son dismissed the request, explaining to his father that if he didn't even know Hebrew, he certainly couldn't understand a page of difficult Aramaic. The father pressed his son to at least teach him one *daf* (page) of the Talmud. After a great deal of pestering, the son finally relented. They began the long and arduous project of studying one page. Line by line, they continued, explaining, reviewing, forgetting, and plodding forward, until, after a full year, they completed an entire page.

The father was ecstatic and wanted to make a *siyum* to celebrate their accomplishment. The son explained that in order to make a bona fide *siyum*, one must com-

plete an entire tractate of Talmud, not just one page. But the father was insistent. The son finally agreed to ask Rabbi Moshe Feinstein zt"l if they were permitted to make a *siyum*. Rabbi Feinstein ruled that under the circumstances, it was permissible to make a *siyum*.

The *siyum* was arranged for a few nights later. As they were about to recite the *siyum*, Rabbi Feinstein himself walked in to participate in the celebration. That night, after the *siyum*, the father died in his sleep. Eulogizing the man, Rabbi Feinstein quoted the Talmud that states that some people acquire their portion in the World to Come through just one deed. He then added, "This man acquired his portion in the World to Come through just one page."





Mitzvot Le'Dorot and Hora'ot Sha'ah

In this week's Torah portions, we learn that the Jews constructed the Mishkan and prepared the *bigdei kehunah*. Although in both cases the Jews followed the directions they had been given, the Torah stresses at every stage in the preparation of the *bigdei kehunah* that the work was done "*ka'asher tzivah Hashem et Moshe*," "just as Hashem commanded Moshe" (see Ramban 37:8, 38:22). Why would the Torah stress the fact that the Jews obeyed their orders only regarding the *bigdei kehunah*? Why not include this phrase by the construction of the Mishkan as well?

To answer this question, R. Velvel Soloveichick explained that the verb "*tzivah*" is a halachic term. Whenever it appears in the Torah, it denotes the presence of a *mitzvah le'dorot* (an obligation that is binding throughout the generations), as opposed to a *hora'at sha'ah* (an obligation that was binding only for a limited time). This distinction between perpetual mitzvot and temporary obligations was noted by *tana'im* in the *Sifra* and was quoted by Rashi (*Vayikra* 6:1); the Rambam also adopted this as a criterion for inclusion in his *Sefer haMitzvot* (*Shoresh* 3). For this reason, the Torah only used the phrase "*ka'asher tzivah Hashem et Moshe*" regarding the *bigdei kehunah*, whose specifications would never change. It would be inappropriate for the Torah to use the term "*tzivah*" when referring to the details of the Mishkan, whose boards and curtains would later be superseded by

the stones of the Beit Hamikdash.

The distinction between *mitzvot le'dorot* and *hora'ot sha'ah* should not be limited to the realm of biblical exegesis. It is relevant today as well, particularly in the area of "*ma'aseh rav*" (attempting to determine current policy based on the practices and recorded opinions of our Rabbeim). Developing a *p'sak* requires careful analysis of a given case's details, so that the recorded *p'sak* of a *rav* may not be applicable to other cases in which the details are different. Sometimes, even the actions of a *rav* must be considered *hora'ot sha'ah*, and therefore inapplicable to the world today.

The great care that must be exercised when drawing conclusions from the actions of a *rav* is stressed by the Talmud itself. The Talmud (*Chullin* 6b) relates that when Rabbi Meir heard that R. Meir ate fruit grown in the town of Beit She'an without taking *t'rumot u'ma'asrot*, Rabbi followed this "*ma'aseh rav*" and ruled that Beit She'an should not be considered part of the Land of Israel (produce grown outside Israel does not require tithing). But he only lent such weight to R. Meir's reported actions because they were attested to by R. Yehoshua ben Zeruz, a Torah scholar in his own right and brother-in-law of R. Meir. Rabbi was sure that R. Yehoshua ben Zeruz would have understood properly what he had seen R. Meir practice, so he relied on R. Yehoshua's reports in determining the halachah. If R. Meir's actions had been reported by a person of lesser stature, Rabbi would have had to be concerned that important details of the situation had been overlooked or that R. Meir's ac-

tions could only be considered a *hora'at sha'ah*.

The distinction between *mitzvot le'dorot* and *hora'ot sha'ah* is not the only one recognized by halachah; we must also distinguish between mitzvot possessing different levels of holiness. When a yom tov falls on a Sunday, for example, we recite the blessing "*ha'mavdil bein kodesh le'kodesh*" to distinguish between the higher holiness of Shabbat and the lower holiness of the arriving yom tov.

In fact, there is a hierarchy of importance that encompasses all the mitzvot and distinguishes between different levels of holiness among them. Just as we must know which mitzvot were given *le'dorot* and which were only intended *le'sha'ah*, so too, we must know today which mitzvot have priority over others, which are the rule, and which are the exceptions to the rule.

It is clear that words and ideas take on new meanings when set forth in different arrangements. The philosopher Blaise Pascal, for example, wrote that although each of his individual ideas may have appeared in the writings of earlier philosophers, the arrangement in which he presented them created his unique philosophy (*Thoughts* 1:22). Similarly, although all poets use words from the dictionary, no one would argue that therefore all poems mean the same thing. The same is true of mitzvot. To interfere with the hierarchy of mitzvot is to change the mitzvot themselves and to depart from the established values of Judaism.

MISHMERET SHALOM

A Salesperson Who Acted Impatiently

Question: I went to an exclusive women's wear shop to buy a certain dress, but they didn't have it in my size in the color I wanted. The salesperson suggested I pay in advance and order the dress, and that's what I did. A few days later, on a very stormy day, they called to tell me the dress had arrived. When I said I'd come by later in the week, the salesperson snapped at me. She said the dress is getting in their way, and if I don't come immediately, she'll put it on the shelf, even though I'd paid for it already.

She didn't soften up even when I threatened to call the shop owner, whom I know well and who I know cares very much that her customers are treated nicely. Am I allowed to call her?

Answer: It's important to recall the exact words the salesperson said to the customer in that phone call. If she said she can put aside the dress just for that day, and if the customer doesn't come, she'll put the dress on the rack, pinning on it a note that it's sold and allowing other customers to try it on, then she can't be blamed.

But if the conversation was precisely as

written in the question, the questioner may speak to the store owner and tell her it's important to set aside a special place in the shop for pre-ordered, prepaid-for dresses, so as to avoid a situation in which the buyer must come the same day the garment arrives, regardless of the weather. She can then share what happened to her with the salesperson, adding that apparently, the shop doesn't have a special assigned place for garments that were pre-ordered and prepaid for.



Come Join
40 WOMEN IN
HAFRASHAS CHALLAH

Thursday, March 19th

1 CELIA COURT, SUFFERN, NY 10901
8:00 PM

PLEASE RSVP AT 845-377-6558 OR
MONSEYCHALLAHBAKE@GMAIL.COM

BRING YOUR OWN DOUGH OR TEXT 845-377- 6558
IF YOU WOULD LIKE TO PURCHASE DOUGH FOR \$25
PLEASE BRING CASH

HOSTED BY:
HEATHER SCHEINER, GITTEL FOLLMAN, HENNY KLIPPER

35⁺ Years

OF SERVING THE COMMUNITY

- ◇ WILLS & TRUSTS
- ◇ ELDER LAW
- ◇ PROBATE
- ◇ TRUST ADMINISTRATION
- ◇ HALACHIC WILLS
- ◇ TAX PLANNING
- ◇ MEDICAID PLANNING
- ◇ ESTATE PLANNING
- ◇ SPECIAL NEEDS PLANNING
- ◇ ASSET PROTECTION PLANNING

RAMAPOST.COM



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

Haas & Zaltz, LLP

845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM
365 ROUTE 59, SUITE 231 AIRMONT, NY 10952

LEAH SCHEINER
nutritionist



845 499 7768
leah.scheiner@gmail.com
6 Rose Garden Way
Monsey Ny, 10952

NUTRITION+
health

Leah's Lifestyle offers individual
and group based nutrition and
weight loss coaching to women
in the monsey area.

JOKES

Doesn't expecting the unexpected make the unexpected expected?

There are two rules in life:
1. Never give out all the information.

The only person who listens to both sides of an argument is the next-door neighbor.

A man was reading an article out loud to his wife. "Did you know that women use about 30,000 words a day, whereas men only use 15,000 words?"

She replies, "The reason has to be because a woman has to say everything twice."
He turns to her and asks, "What?"

A kindergarten teacher was observing her classroom of children while they were drawing. She would occasionally walk around to see each child's work. As she got to one little girl who was working diligently, she asked what the drawing was. The girl replied, "I'm drawing Hashem."
The teacher paused and said, "But no one knows what Hashem looks like."
Without missing a beat or looking up from her drawing, the girl replied, "They will in a minute."



Brought to you by Uncle Benjy, 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.

ZERA SHIMSHON

True Love

The Medrash (*Rabbah* 49:1) in this week's *parsha* says the following (*Shir HaShirim* 8:7): מים רבים לא יכילו לכבות את האהבה, 'Many waters cannot extinguish the love (that exists between the Jewish people and Hashem), nor rivers wash it away.' On this, the Medrash says, 'many waters' refer to the tribulations that the Jewish people have gone through and will go through throughout the various exiles. The 'rivers' refer to the various kingdoms that the Jewish people suffered through.

The *Zera Shimshon* explains this Medrash by first asking: What is the Medrash coming to say; what lesson is the Medrash trying to teach us? The love that exists between Hashem and His nation is of a spiritual and non-tangible nature, so how would it even be possible for the nations of the world to extinguish this love? If the Medrash was coming to explain this *passuk* to mean that the nations will not be able to destroy the Jewish people, it would be understandable, since the Medrash comes to tell us that no matter what, the Jewish people will never be destroyed. However, being that the Medrash is discussing the love that exists between Hashem and the Jewish people, what is the Medrash coming to rule out?

The *Zera Shimshon* explains that the bond of love that exists between Hashem and His nation is dependent on the Torah. This is seen from the *passuk* that says (*Tehillim* 87:2), 'Hashem loves the gates of Zion.' The Gemara (*Brachos* 8a) explains this *passuk* to mean that Hashem loves the gates that are noted with the study of halachah, the places of Torah study and service of Hashem.

As well, the Medrash (*Yalkut Toldos* 115) says that as long as the voice is the voice of Yaakov, meaning that the Jewish people are studying Torah, the hands of Eisav cannot dominate over them. This implies that the fire of love between Hashem and us is dependent on our study of Torah.

With this, the *Zera Shimshon* explains the aforementioned Medrash. Even if the nations of the world would come together, they would not be able to stop the Jewish people from learning Torah, which consequently strengthens the love between the Jewish people and Hashem.

This is because even if the nations of the world decreed that the Jewish people had to stop learning, they would continue to learn the Oral Torah. On top of that, they could learn in a way that the nations of the world would not even understand that they were discussing Torah. The Gemara illustrates this in *Pesachim* (112a). When R' Akiva was jailed for teaching Torah, he still managed to teach R' Shimon Bar Yochai five halachos that did not sound like Torah at all, when in reality, they were. The only reason why R' Akiva was jailed was that he gathered masses to teach them Torah without hiding what he was doing. In fact, on his way to be killed, he arranged the calendar for the following three years (see *Sanhedrin* 12a).

In other words, the Medrash is saying that Hashem will always enable the Jewish people to learn Torah, regardless of the circumstances that they find themselves in, and therefore, the love that exists between Hashem and His nation will never be extinguished.

SHIUR
SCHEDULE

ZERA SHIMSHON SHIUR
BY RABBI SIMCHA BUNIM BURGER
THURSDAY 8:15 PM - 9:15 PM (20 Upstairs)
Please scan to join Zera Shimshon Whatsapp Group



Want to really taste Shabbos? **THE REAL TOAMEHA**

*Weekly Inspirational Videos
by Rabbi Daniel Coren*



SCAN HERE >



**Join the
Whatsapp group
to receive the
videos**