



וְסָמַךְ יָדוֹ  
עַל רֹאשׁ  
הָעֵלָה



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' YOILY  
KLEIN

PARSHA SHIUR WITH  
RABBI WEBER ON  
TUESDAY NIGHTS IN 20  
UPSTAIRS

HACHANA L'SHABBOS  
SHIUR WITH RABBI  
SIMCHA BUNIM  
BERGER ON  
WEDNESDAY NIGHTS



# בית מדרש אור חיים

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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 6:50 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 7:00 PM	20 Upstairs Chabad 6:55 PM	Shkiya 7:08 PM
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### SHABBOS

<b>SHACHRIS</b>	20 Upstairs- Vasikin 6:19 AM	18 Main- Ashkenaz 8:00 AM	Tent א 9:15 AM	20 Upstairs - Chabad 10:00 AM	in 18 Main 10:30 AM
<b>MINCHA/MAARIV</b>	Pirchei 2:00 PM	18 Main Mincha 6:50 PM	Shkiya 7:09 PM	Tent א Maariv :40 7:49 PM	18 Main Maariv :50 7:59 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

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בית מדרש אור חיים  
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## Discovering One's Calling

This week's parsha begins with the words *וַיִּקְרָא אֱלֹהִים אֶל מֹשֶׁה* — “And He called to Moshe.” Chazal note that the alef in *וַיִּקְרָא* is written small. Many of the *mefarshim* explain that this reflects Moshe Rabbeinu's humility. According to the Midrash, Moshe did not want to write the full word “וַיִּקְרָא,” which implies a special calling, as it might appear self-aggrandizing. Hashem instructed him to write it, but Moshe minimized the alef, symbolizing his profound *ענוה*.

I would like to suggest a thought that connects this idea to an insight from Rav Yerucham Levovitz and echoed by Rav Moshe Feinstein זצ"ל, that also ties in beautifully with the message of Pesach.

At the end of *Parshas Bamidbar*, the Torah describes Moshe entering the Mishkan:

וּבָא מֹשֶׁה אֶל אֱלֹהִים מִבֵּין שְׁנֵי הַכְּרֻבִים הַקּוֹל מְדַבֵּר אֵלָיו מִבֵּין שְׁנֵי הַכְּרֻבִים

Moshe heard the voice “מְדַבֵּר” to him from between the *Keruvim*. The word is grammatically reflexive — “speaking itself,” so to speak — which requires explanation. Rashi, the Netziv, and others address this unusual formulation.

I would like to share a *hargasha* that may shed light on this.

## DISCOVERING ONE'S CALLING

In modern language, we speak about a person's “calling.” Interestingly, the Gemara in *Bava Kama* teaches that authentic human expressions ultimately originate from Torah concepts.

Rav Yerucham makes a fascinating observation. There is a figure in the Torah who clearly had a Divine calling, yet the Torah never explicitly records Hashem commanding him directly. This person is Betzalel, the builder of the Mishkan.

The Torah states:

רָאָה קְרָאתִי בְּשֵׁם בְּצַלְאֵל... וְאִמְלֵא אוֹתוֹ רֹחַ אֱלֹהִים בְּחָכְמָה וּבְתוּבוֹהָ וּבְעֵדוּת

Hashem filled Betzalel with extraordinary wisdom and talent. Yet we do not find a direct prophetic command telling him, “Build the Mishkan.”

Rav Yerucham explains that this itself was his calling. When Hashem grants a person unique gifts, talents, and wisdom, that itself is the Divine instruction.

Rav Moshe Feinstein expresses a similar

idea.

We see this concept with Moshe himself. In *Parshas Beha'aloscha*, Moshe cries out:

הֲאֵנִי הִרִיתִי אֶת הָעָם הַזֶּה... כִּי תֹאמַר אֵלַי שֶׂאֵהוּ בְּחִיקְךָ

“Did I conceive this people... that You say to me, carry them in your bosom?” But where did Hashem ever explicitly tell Moshe to “carry them in his bosom”?

The answer is that Moshe understood this responsibility from the role he had been given. If Hashem granted him the capacity to lead and care for the people, then that must be his mission.

A person's gifts reveal his calling.

## THE TRUE MEANING OF HUMILITY

This brings us back to the small *alef* of *וַיִּקְרָא*.

Humility is often misunderstood. Many think humility means seeing oneself as nothing. But the *sefarim* explain otherwise. As the *Chovos Halevavos* in *Sha'ar HaKniah* teaches, true humility means recognizing that everything we have is a gift from Hashem.

A humble person does not deny their abilities. Rather, they understand that those abilities were given for a purpose.

Moshe's small alef does not deny the calling. It simply reminds us that the calling comes from Hashem.

## CHAMETZ, MATZAH, AND INNER FREEDOM

This idea also connects to the symbolism of *chametz* and *matzah*.

Chazal tell us in *Maseches Brachos* (17a) that *chametz* represents the *yetzer hara*. The *Zohar* asks: If *chametz* represents the *yetzer hara*, why are we allowed to eat it the rest of the year?

The *Zohar* answers with a *mashal*: Once a person gains mastery over the *yetzer hara*, its energy can actually be redirected for good.

*Chametz* can symbolize ego. Ego can be destructive when it controls us, but when we control it, that same confidence can help us accomplish great things.

*Matzah*, by contrast, represents simplicity and submission. On Pesach, we remove *chametz* to remind ourselves that our abilities are not self-generated.

When we internalize that truth, we achieve real freedom, the freedom to live according to

our true calling.

This is why Pesach is called *מַצְהוֹת*, the time of our freedom.

Freedom is not merely physical liberation. It is the ability to live in alignment with the mission Hashem has given us.

## THE VOICE BETWEEN THE KERUVIM

This brings us back to the voice Moshe heard *מִבֵּין שְׁנֵי הַכְּרֻבִים*.

Chazal teach us that the *Keruvim* represent the bond and love between Hashem and Klal Yisrael. The Divine voice emerging from between them symbolizes that our calling comes from that relationship.

Every Jew is part of this extraordinary nation chosen by Hashem. Pesach is, in a sense, the anniversary of that relationship, the beginning of the journey that led to the covenant at Sinai.

But that love is not only national — it is also personal.

Each individual has been given unique gifts, talents, and opportunities. Those gifts are not accidental. They are the echo of the voice calling from between the *Keruvim*.

## THE MESSAGE OF PESACH

As we approach the incredible night of Pesach, we should ask ourselves two questions:

As a nation, what is our collective calling?

And as individuals, what gifts has Hashem given us, and how can we use them?

When we recognize both — our national mission and our personal mission — we experience the deepest form of freedom.

May we merit to hear our calling, fulfill it, and celebrate this Pesach both as individuals and as a nation.

SHIUR  
SCHEDULE

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



## Don't Be Afraid to Make Mistakes

The weekly Torah portion of *Vayikra* (and much of the book of *Vayikra, Leviticus*) is about sacrifices, and though these laws have been inoperative for almost 2,000 years since the destruction of the Temple, the moral principles they embody and the messages they contain are meaningful and inspiring.

The Torah in this portion describes the various kinds of sin offering brought in the case of inadvertent wrongdoing (*shegagah*). Four different cases are considered: the anointed priest (high priest), the community (represented by the Sanhedrin or supreme court), the prince (*nasi*, leader, king), and an ordinary individual. Because their roles in the community were different, so too was the form of their atonement.

In each of the above situations, the Torah raises the possibility of sin, with one glaring exception. In three cases, the law is introduced by the Hebrew word “im,” “if.” It is possible that a high priest, the community, or an individual may err.

### THE HERMIT

If you are a hermit, if you don't do anything, you will never be criticized, nor will you make mistakes. Inaction, by definition, does not lend itself to error. Action always lends itself to error. When you do things, you will be scrutinized and criticized; someone will always have what to say, and you are prone to error. So although we have a place in our hearts for the four individuals who never sinned, because they remained aloof; although we pay tribute to spiritual saints who

don't hurt a fly and remain immaculate, and we ought to learn from them and be inspired by them, nonetheless, we remind ourselves of those individuals who were even greater than the sinless saints—because they did “sin,” because they did commit errors. They went out and made a radical difference in people's lives; they sought to change the world.

I recall standing one Shabbos afternoon in a synagogue in the Old City of Jerusalem. A man approached the great sage Rabbi Adin Even Yisroel (Steinsaltz) and asked him if he had any regrets in life. Rabbi Adin responded: I made many mistakes, and I regret them. But I regret far more all those things I never tried to do out of fear of making a mistake...

Or as Les Brown put it: “Most people fail in life not because they aim too high and miss, but because they aim too low and hit.”

### MARRIAGE & PARENTING

Consider marriage and parenting. If you choose to remain single, you will never have an argument in your home, never experience strife and discord, and nobody will ever accuse you of being “insensitive, selfish, careless, irresponsible, narcissistic, and ‘out for lunch.’” If you decide not to have children, no one will accuse you of being a horrible parent, a controlling mother, ruining the lives of your children, crippling them emotionally, and sending them into therapy for decades.

Yet we were created not to be perfect. Angels and souls in heaven are perfect. We were created to jump into the circus of life, make mistakes and learn from them, get entangled in the thicket of life, and then come out stronger.

But there is one condition. We need not

be perfect, but we must be accountable.

That is the reason for the strange Jewish custom that, after the breaking of the glass at the end of the marriage ceremony, everyone screams, “Mazal Tov!” What's the mazal tov? A nice glass was broken, after all.

There is a moving message here that we are conveying to the new bride. “You see your groom? Now he's perfect. He's handsome, flawless, and impeccable. He is the dream of your life. But sooner or later, he will begin breaking things... You know what you do when he begins breaking things? Say Mazal Tov! Mazal tov that I am married to a real human being who is imperfect.

This is how Judaism understood the concept of sin—as an opportunity for rebirth. Much of *Vayikra* revolves around this theme of sin and atonement. It is as though G-d is telling us: I know you are human. Humans are not perfect. I made you that way. And I love you anyway. In fact, that's why I love you—because you are not perfect. I already had perfection before I created you. What I want from creation is an imperfect world that strives to improve, filled with human beings who fail, get up, and move ahead. By being imperfect but persevering nevertheless, you have fulfilled the purpose of your creation. You have achieved the one thing that I can't do without you—you have brought the perfect G-d into an imperfect world.

Failing at our mission is itself a part of the mission, as long as we can rise up and continue moving, with the newly discovered wisdom from our failures.

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 BERMUNITZ



## Lamp Lighters

The Rashab\* said about the *talmidim* in Yeshivas Tomchei Temimim that he founded in 5657/1897: “They are lamp lighters!\*\* and wherever they will be – *Un zein velen zey zein uber di gantze velt* – the time will come, that they will be over the entire world\*\*\* – they will light up people's souls [with the light of Torah and the warmth of Yiddishkeit].

=== Said by the Rashab in the city of Lubawitz-Lubavitch

\*Admor Shalom Dov Ber, 5th Chabad leader

\*\* In the 1800s, the streets were lit up by lamps of oil or gas. The lamp lighter's job was to go around with a long torch and light these lamps.

\*\*\* I heard this from Rabbi Yosef Weinberg z"l, who was present when the Rashab said it. Rabbi Weinberg added that this was an open *nevuah*, as who would have thought that the *talmidim* of a small Russian *shtetl* called Lubawitz would one day be all over the globe?

*Beis Nissan 5780/1920: Yom hillulah of the Rashab*





**Gan HaTorah**

**ADULTS SHOULD TRY TO BE LIKE CHILDREN**

ויקר" אל משה, וידבר ד' אליו מאהל מועד לאמר

"Hashem called to Moshe, and Hashem spoke to Moshe from the *Ohel Moed* saying." He wanted Moshe to give over to Klal Yisroel the *halachos of korbonos*. The *aleph* in the word "ויקרא" is small. Why?

There is a small *aleph* in the word "ויקרא" because of the great *anivus* of Moshe Rabbeinu. Moshe asked the Ribbono Shel Olam, "Why does my name need to be in the beginning of *Toras Kohanim*?" Hashem answered him, "What should I do?" If the *posuk* would say "*Vayikar Elokim el Moshe*," to obscure Moshe's greatness, that would be considered a degrading *lashon*. *Bamidbar* 23:4 "ויקר אלקים אל בלעם" – This is a *lashon* of happenstance, implying that Bilam was not being called by the Ribbono Shel Olam because he was important.

**Moshe asked the Ribbono Shel Olam if he could at least make a sign for the future generations that he did not want the term *vayikra* used by his name because he did not want any *kavod*. Hashem answered him that he should make the *aleph* small as a sign.** (רא"ש)

*Medrash Eichah* – "אמר רבי יהודה בא וראה כמה חביבין תינוקות לפני" – The main reason that the Ribbono Shel Olam rests His *Shechinah* in this world is because of the *tinokos shel bais rabbon* who learn Torah. *Sukkah* 5b – R' Avahu said that *kruv* refers to a child. This signifies that it was in the *zechus* of the *tinokos* that the Ribbono Shel Olam's *Shechinah* came down. This is why the *aleph* is small in the word "ויקרא" in the beginning of *Sefer Vayikra*.

**The beginning of *Sefer Vayikra* is where Moshe first encounters the *Shechinah* from between the *keruvim*. The *aleph* comes from a *lashon* of חכמה, which means to teach wisdom. The wisdom is that in the *zechus* of the *tinokos shel bais rabbon* (which is signified by the small *aleph*), Klal Yisroel is *zoche* that the *Shechinah* came down from *Shamayim* to dwell amongst Klal Yisroel. (Perhaps this is a reason that when *tinokos* start learning the Torah Hakdoshah, they start with *Parshas Vayikra*.)** (באר יוסף)

The small *aleph* represents what *Sefer Vayikra* is all about. Klal Yisroel will bring *korbonos* to the Ribbono Shel Olam. Why bring *korbonos*? ***Korbonos* are supposed to cause the one bringing them to reflect on his *aveiros* and realize that the *korbon* is instead of him.** The *davening* and learning of *tinokos* is what brought about the *Geulah* and what the Ribbono Shel Olam is looking for. Why the *tinokos*?

**When children ask their parents or teachers a question, they often are ready to accept the answers as the absolute truth. The child realizes that the adult knows much more than him. Adults, on the other hand, are not as quick to accept things. They start going through everything they know and come up with various reasons to disprove what they are told. The message of the small *aleph* is that adults must try to be like children in that sense. Accept everything from the Ribbono Shel Olam as a child does.** This is the way to have our *korbonos* accepted by the Ribbono Shel Olam.

מן הבהמה מן הבקר ומן הצאן תקריבו את קרבנכם (א, ג).

פסוק זה תיאר באופן נפלא רבי יוסף חיים, בעל ה"בן איש חי", על פי משל:

בעיר אחת חי רב גדול בתורה. תלמידים רבים היו מצטופפים בבית מדרשו ומבקשים תורה מפיו, והרב לא מנע מהם ובמשך שעות ארוכות הרביץ בהם תורה ודעת. יום אחד אמר הרב לתלמידיו כי ברצונו לצאת יחד עימם לטייל בשוק.

תמהו התלמידים על כך ואף שטחו בפניו את תמיהתם, אולם הרב נותר איתן בדעתו. כאשר הגיעו אל השוק ראו סבלים חזקים הנושאים משאות כבדים בדרכם לחנויות השוק. ראו את הסבלים הללו, אמר הרב, מוסר גדול יש ללמוד מהם! הם נושאים משא כבד עד שקומתם נכפפת מחמתו. אין הם משגיחים בחום או בקור, את עבודתם הם מבצעים. כך הם עמלים כל היום כולו בכל יום. גם אנו, אמר הרב, אל לנו להתחשב במאמץ, בחום או בקור. אל לנו להתרפות מעמל התורה אף לא לרגע אחד ומשום סיבה שהיא!

לאחר מכן המשיכו הרב ותלמידיו והגיעו אל בית מסחר. הסוחר היה שקוע ראשו ורובו בספרי חשבונותיו. על השולחן שלפניו היתה מונחת צלחת אוכל, אולם הוא לא נגע בה כלל אלא היה טרוד בחישובים ובמספרים. אבא, פנה אליו בנו של הסוחר, האוכל כבר קר... מדוע אינך אוכל? מזה שלוש שעות, ענה הסוחר, אני מתייגע למצוא היכן יש טעות בחשבונות החנות כי חסרים לי סך של שני זהובים...

רואים אתם? אמר הרב לתלמידיו. סוחר זה נעשה עבד לממונו. הוא נותר בלא אכילה ובלא שתיה והוא מכופף את ראשו שלוש שעות כדי למצוא טעות של שני זהובים!...

אף אנו, אמר הרב, כאשר אנו מתייגעים בהבנת הסוגיה עלינו לשקוע בכך בכל מאודנו עד שלא נבחין בכלל באוכל או במשקה, ובלבד שיבוא הדבר על הסברו הראוי והנכון! זהו עמל התורה!

המשיכו הרב ותלמידיו והבחינו בקבוצת ילדים המשתובבים במשחקם. היו בהם שקפצו בשלולית מים והיו שהתפלשו בעפר והיו שצחקו ורצו ללא כל סיבה נראית לעין.

ראו את הילדים הללו, אמר הרב, עושים הם מה שליבם חפץ ואין הם מתביישים כלל מפני המלעיגים עליהם. אף אנו, אמר הרב, כאשר אנו עוסקים בתורה ובמצוות כחפצנו, אל לנו להתבייש מפני המלעיגים עלינו! זהו גם הנמשל אמר ה"בן איש חי" נאמר בפסוק: "מן הבהמה מן הבקר ומן הצאן", רמז לשלוש קבוצות הללו: "מן הבהמה" הסבלים הנושאים משאות כבדים כבהמת משא. "מן הבקר" הסוחר המבקר ובודק תמיד את ספרי חשבונותיו. "ומן הצאן" הם הילדים הצעירים העושים מה שליבם חפץ. מכל אלה "תקריבו את קרבנכם" תלמדו מוסר ותתקרבו לעבודת ה'!

## Yeshivas Bein Hazmanim

ישיבת בין הזמנים

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

יום ד' פרשת צו ז' ניסן  
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Wednesday, March 25 - Monday, April 13

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10:00 AM - 1:00 PM

18 Main Bais Medrash

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שליט"א **Rabbi Yosef Fried**

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11:30 AM

18 Main Bais Medrash, Back Room

Rabbi Fried will be  
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Yeshivas Bein Hazmanim

## Pre-Pesach Shiurim

יום ה' פרשת צו - Thursday, March 26

שליט"א **R' Don Blumberg**

Rosh Hakollel Kolell Yisroel V'Shimshon of the West Side

בענין החג

12:00  
PM

יום א' י"א ניסן - Sunday, March 29

שליט"א **R Matisyahu Yehuda Weldon**

מעבדות לחירות:

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יום ב' י"ב ניסן - Monday, March 30

שליט"א **R' Shimon Schreiber**

Rav Bais Michtav Sofer Binyamin

הידורים בסדר אפיית מצה

יום ג' י"ג ניסן - Tuesday, March 31

שליט"א **Rabbi Moshe Jofen**

Rosh Yeshiva Bais Yosef Nevardok of Monsey

בענין סיפור יציאת מצרים

12:15-1:00 PM  
18 Main Beis Medrash

## Chol Hamoed

יום ג' ערב שביעי של פסח

Tuesday, April 7

שליט"א **Rabbi Daniel Coren**

Dayan of Bais Medrash Ohr Chaim

בענין שירת הים, שביעי של פסח

12:15 - 1:00 PM  
18 Forshay - Main Bais Medrash



## RABBI DANIEL STEIN

### Preparing for Pesach

At the beginning of *Parshas Vayikra*, Hashem called out to Moshe before their conversation inside the *Ohel Moed*. Rashi explains that even though Hashem revealed Himself to the prophets of the other nations abruptly and without warning in a manner described as “and Hashem happened to meet Balaam” (*Bamidbar* 23:4), Hashem called to Moshe prior to speaking with him as an expression of personal affection.

The *Sfas Emes* explains further that Hashem announced His meeting with Moshe beforehand in order to give Moshe time to properly prepare himself for their encounter.

Rav Tzadok Hakohen (*Pri Tzaddik*) derives from here that in order for any spiritual experience to be meaningful and leave a lasting impact upon us, we must first ready ourselves sufficiently beforehand. Only if we make a concerted effort to appreciate the value and significance of what is about to occur can we internalize and assimilate the message and lesson that is being conveyed.

Whenever we experience a moment of genuine spiritual inspiration, if we are unprepared for it in advance, its effectiveness will be muted, and its ability to serve as a catalyst for real change will invariably be diminished. At the time of *Kriyas Yam Suf*, the people present pointed at Hashem and unequivocally declared, “This is my G-d, and I will glorify Him” (*Shemos* 15:2). The *Yalkut Shimoni* (Section 244) comments that even the maidservants

at *Kriyas Yam Suf* were granted a more intense divine revelation than that experienced by both Yechezkel and Yishayahu. Nonetheless, despite this awesome and overwhelming event, the maidservants did not become prophetesses; they remained maidservants.

Rav Chaim Shmuelevitz (*Sichas Mussar*) suggests that this was because the maidservants entered into the moment unprepared. They invested nothing in advance, and therefore, they received nothing in return. The degree to which a spiritual experience impacts upon us is directly dependent and contingent upon the amount of effort that we expended preparing for it beforehand.

The Gemara (*Gittin* 77a) states that the three days prior to Shabbos, from Wednesday to Friday, are attributed to the following Shabbos, and the three days following Shabbos, from Sunday to Tuesday, are related to the previous Shabbos. The *Shem Mishmuel* explains that the holiness of Shabbos continues for an additional three days precisely because we invested three days beforehand. Since we prepared for three days in advance of Shabbos, the impact of the Shabbos can be felt for an additional three days after Shabbos, corresponding exactly to the measure of effort we invested beforehand. For this reason as well, the Gemara in *Gittin* claims that the influence of *Yom Tov* lasts for a period of thirty days following the conclusion of *Yom Tov*. This, too, is a function of the requirement mentioned in the Gemara (*Pesachim* 6a) to prepare before

Pesach for a period of thirty days. Since we prepared for a period of thirty days before *Yom Tov*, the influence of the *Yom Tov* also continues for an additional thirty days.

However, according to some *Rishonim* (see *Biur Halachah* 429:1), the obligation to prepare for thirty days prior to *Yom Tov* is limited to the *Yom Tov* of Pesach. This is supported by the Gemara (*Megillah* 32a), which implies that on every other *Yom Tov*, it is sufficient to review the laws of that particular *Yom Tov* on the day of the *Yom Tov* itself. Pragmatically, the *Yom Tov* of Pesach might demand extra preparation since it encompasses so many intricate and complicated laws. However, perhaps the *Yom Tov* of Pesach needs a greater investment of time beforehand since the impact of Pesach must endure well beyond the conclusion of the *Yom Tov*. It is during the *Yom Tov* of Pesach that we must cultivate and reify our foundation of *emunah* and *bitachon* that will sustain us throughout the coming year. Therefore, in order to create this effect, we must prepare well in advance of Pesach as well.

If we invest properly in preparing for Pesach, may the themes of Pesach define our home and our lives throughout the coming year, and may we be *zoche* to a *refuah* and a redemption as individuals and as a community, culminating with the ultimate *geulah be'meheirah be'yameinu*.

## RABBI DAVID SILVERBERG

### The Poor and the Poorest

The Ibn Ezra (*Vayikra* 5:7) discusses the *korban oleh v'yoreid*, the sin-offering required to atone for certain transgressions, which applies differently to people in different financial situations. A financially secure individual brings a sheep or a goat, a needy person brings two birds, and a destitute person brings a grain offering. The two birds brought by those in the middle category are offered as two separate sacrifices: one as a *chatat* (sin-offering), and the other as an *olah* (burnt offering).

The Ibn Ezra cited a source explaining that the second offering is required to atone for the angry thoughts and feelings that the disadvantaged individual likely has over his difficult condition. People enduring financial hardship often complain and express resentment towards G-d, and thus, when a poor person is required to bring a *korban oleh v'yoreid*, a sec-

ond sacrifice is added to atone for his resentful thoughts.

The Chida, in his *Pnei David*, raises the obvious question of why, according to this explanation cited by Ibn Ezra, the additional sacrifice is required only in the middle case, when the individual can afford birds but not an animal. As we saw, there is also a third category, those who cannot even afford birds, whom the Torah allows to earn atonement through a simple grain offering. Why are these very needy individuals not required to offer a second sacrifice to atone for their feelings of grievance?

The Chida explains, very simply, that for people in this condition, facing severe hardship, such feelings are understandable. Atonement is needed for the times when we complain about relatively common and tolerable difficulties. If a person is struggling and cannot afford what most others can afford, this should not cause bitterness and anger. But in

the case of a person enduring actual deprivation, these emotions are excusable. G-d does not demand atonement for such a person's thoughts of bitterness because he truly suffers, so these thoughts are natural and understandable.

The Chida's comments perhaps remind us that while on the one hand, we are expected to strive for, and demand from ourselves, very high standards, at the same time, we must recognize and accept our human limitations. A delicate balance must be maintained between high ambitions and realism. G-d, who created us as frail, limited creatures, recognizes our constraints and the pressures we face. We, too, must recognize our limitations and strive to achieve as much as we can without being discouraged by our inability to achieve more than that.

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### Happiness and Meaning

The American Declaration of Independence speaks of the inalienable rights of life, liberty, and the pursuit of happiness. There have been hundreds of books written on happiness and how to achieve it. Yet there is something more fundamental still to the sense of a life well-lived, namely, *meaning*. The two seem similar. It's easy to suppose that people who find meaning are happy, and people who are happy have found meaning. But the two are not the same, nor do they always overlap.

Happiness is largely a matter of satisfying needs and wants. Meaning, by contrast, is about a sense of purpose in life, especially by making positive contributions to the lives of others. Happiness is largely about how you feel in the present. Meaning is about how you judge your life as a whole: past, present, and future. Happiness is associated with *taking*, meaning with *giving*. Individuals who suffer stress, worry, or anxiety are not happy, but they may be living lives rich with meaning. Past misfortunes reduce present happiness, but people often connect such moments with the discovery of meaning. Happiness is not unique to humans. Animals also experience contentment when their wants and needs are satisfied. But meaning is a distinctively human phenomenon. There can be happiness without meaning, and there can be meaning in the absence of happiness, even in the midst of darkness and pain. The pursuit of meaning is about the search for something larger than the self.

No one did more to bring the question of meaning to our attention than the late Viktor Frankl. In the three years he spent in Auschwitz, Frankl survived and helped others survive by inspiring them to discover a purpose in life, even in the midst of hell on Earth. It was there that he formulated the ideas he later turned into a new type of psychotherapy based on what he called "man's search for meaning." His book of that title, written in the course of nine days in 1946, has sold more than ten million copies throughout the world and ranks as one of the most influential works of the twentieth century.

Frankl knew that in the camps, those who lost the will to live died. He tells of how he helped two individuals find a reason to survive. One, a woman, had a child waiting for her in another country. Another had written the first volumes of a series of travel books, and there were others yet to write. Both, therefore, had a reason to live.

"Life is a task," he used to say, and added, "The religious man differs from the apparently irreligious man only by experiencing his existence not simply as a task, but as a mission." He or she is aware of being summoned, called, by a Source. "For thousands of years, that source has been called G-d."

That is the significance of the word that gives our *parsha*, and the third book of the Torah, its name: *Vayikra*, "And He called." Why does the word *Vayikra* appear here, at the beginning of the third and central book of the Torah? Because the book of *Vayikra* is about sacrifices, and a vocation is about sacrifices. *We are willing to make sacrifices when we feel they are part of the mission we are called upon to do.*

From the perspective of eternity, we may sometimes be overwhelmed by a sense of our own insignificance. We are no more than a wave in the ocean, a grain of sand on the seashore, dust on the surface of infinity. *Yet we are here because G-d wanted us to be, because there is a task He wants us to perform.* The search for meaning is the quest for this task.

Each of us is unique. Even genetically identical twins are different. There are things only we can do, we who are what we are, in this time, this place, and these circumstances. For each of us, G-d has a task: work to perform, a kindness to show, a gift to give, love to share, loneliness to ease, pain to heal, or broken lives to help mend. Determining what that task is, hearing *Vayikra*, G-d's call, is one of the great spiritual challenges for each of us.



### Is It All Just About Impressions?

Consider the following scenario:

Yaakov Goldstein attends a business event where he is introduced to a non-Jewish woman. She extends her hand, and Yaakov, with polite firmness, declines the handshake. (Note: There are different views on this halacha; one should consult their own rav.)

The woman is deeply insulted, and several onlookers are taken aback by what they perceive as a lack of social grace. Did Yaakov's actions constitute a *kiddush Hashem* or a *chillul Hashem*?

Many mistakenly believe that a *kiddush Hashem* occurs when our actions impress others and earn their admiration, while anything that creates a negative impression constitutes a *chillul Hashem*. But this understanding is fundamentally flawed.

If public approval were the defining factor, then a skilled Jewish athlete or a successful Jewish businessman would be creating a *kiddush Hashem* simply through their achievements, since the secular world values such accomplishments.

But *kiddush Hashem* is not about winning the world's praise. True *kiddush Hashem* happens when a person reflects the *ratzon Hashem*.

It means standing as an ambassador of truth, even when that truth is unpopular. If this means refraining from shaking hands with the opposite gender, avoiding social settings that compromise our values, or making other principled choices, then those actions remain a *kiddush Hashem*, even if others disapprove.

We often reference the famous *mashal* comparing Klal Yisrael to the captain and crew of a ship, with the nations of the world as its passengers. The crew must treat the passengers with respect and care, but if the passengers try to persuade them to change course, the crew cannot comply.

So, too, with us. The world may pressure us to veer from our mission, but giving in would mean failing in our purpose.

*Kiddush Hashem* means upholding our principles — the Torah's principles — no matter how challenging, regardless of opposition, and without being swayed by public opinion.

# RABBI YITZCHOK ZILBERSTEIN

## The Rosh Yeshivah Said Kaddish

“You must break it into pieces” (*Vayikra* 2:6). The Rishonim explain that the reason the *minchah*-offering is crumbled into pieces is that we are obligated to minimize the embarrassment of the pauper who brings it. The pauper cannot afford to bring an animal as a *korban*, and he is likely to feel uncomfortable that he cannot bring a more substantial offering. The Torah, therefore, commanded that his offering be crumbled into small pieces to make it seem substantial and more respectable.

From here, we learn that when a pauper approaches us for *tzedakah*, we have to be creative and resourceful in finding ways to give him *tzedakah* in a fashion that will not embarrass him.

I heard the following story from Rav Menachem Tzvi Berlin, rosh yeshivah of Yeshiva Rabbeinu Chaim Ozer. The incident took place many years ago, when Rav Menachem Tzvi was learning in the Chevron Yeshivah.

Rav Aharon Yonah Piontek was a *talmid*

chacham who lived in the city of Petach Tikvah. In his later years, he moved to Yerushalayim and would daven in the Chevron Yeshivah. The students of the yeshivah saw that Rav Aharon Yonah was destitute, and they thought of a novel idea to provide him with income.

The custom in the Chevron Yeshivah was that the Rabbis' *Kaddish* was recited as a merit for the souls of people who had donated money to the yeshivah. A metalworker who davened in the yeshivah used to recite this *Kaddish*, and he received a stipend of 2.5 liras for doing so.

At that time, the metalworker passed away, and the “job” of reciting the Rabbis' *Kaddish* became available. The *yeshivah* students approached the *rosh yeshivah*, Rav Yechezkel Sama, and suggested that this job be given to Rav Aharon Yonah so that he would have money with which to support himself. They were sure that the rosh yeshivah would agree to their idea immediately, and they were therefore surprised to hear that he was opposed to it. He explained that when people donate money to the *yeshivah*, they do so with the intention that he, the *rosh yeshivah*, say

*Kaddish* for them after their passing.

Now that the metalworker had passed away, Rav Yechezkel said that he no longer wished to pay someone to say the Rabbis' . Instead, he told his students that from then on, he intended to say it himself.

Rav Yechezkel began to say the Rabbis' *Kaddish* every day. One week passed, and another, and another, until the students of the yeshivah were sure that this practice was permanent. After reciting *Kaddish* for 30 days, however, Rav Yechezkel approached the students who had suggested that Rav Aharon Yonah be the one to recite the Rabbis' *Kaddish*. “It is true that the donors want the rosh yeshivah to say the *Kaddish* personally,” he said, “but I have a solution. I will appoint Rav Aharon Yonah as the rosh yeshivah with regard to *Kaddish*.”

This was Rav Yechezkel's clever way of giving Rav Aharon Yonah the job of saying *Kaddish* in a dignified manner, without making him feel that he was being given a glorified form of charity or being assigned a task that a metalworker could likewise do.



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## RABBI YITZCHAK ADLERSTEIN



### At the Dawn's Early Light BASED ON MESHECH CHOCHMAH, VAYIKRA 3:2

*Slaughter it at the opening of the Tent of Meeting.*

The Gemara finds in this expression a requirement for the validity of a *korban shelamim*—it must be slaughtered only after the doors of the *Ohel Moed* have been opened. (Understandably so. Twice in the next few sections, the Torah speaks of slaughter “in front of” the *Ohel Moed*. The anomalous reference to the “opening” sustains a legal position that the slaughter of the *shelamim* can only take place when the animal stands before the unobstructed entranceway of the *Ohel* and not just in front of it.) Similar phraseology indicates that the sprinkling of the blood of the *olah* also requires that the doors of the *Ohel* be open.

Now, one part of the *avodah* of animal *korbanos* certainly does not require that the doors be open. The burning of the specified limbs of the *korban* takes place even at night, after the closing of the doors. Putting it all together, we can say that the initial steps of the offering of an animal must take place by day; the conclusion of the *avodah* can follow even by night.

Why would this be?

One of the themes of *korbanos* that sits a bit beneath the surface is that the *avodah* must serve the full Essence of Hashem. Were it not for this requirement, people

might subdivide their understanding of Divinity and aim at one or other of the different elements, attributes, or Names that our imperfect human minds use to grasp what we really cannot, or, worse yet, to any force subsidiary to Him. The Torah therefore insists that the beginning of sacrificial *avodah* take place during the daytime period, whose light speaks of illumination and relative clarity about the nature of Divinity, so that it is oriented at the full reality of Hashem. Once the *avodah* begins on the correct path, all steps that follow are drawn after the initial steps. The concluding burning of the limbs on the altar is therefore permitted at night.

We can easily show that the daytime hours are associated with a clearer, fuller revelation of Hashem's Self. Hashem spoke to Moshe only by day. In fact, in his time atop Mt. Sinai, Moshe knew how to differentiate between day and night this way. When Hashem spoke with him, he knew it was daytime below; when he had to study alone, he knew it was night. (For this reason, the Gemara speaks of the *Shechinah* standing opposite Torah scholars who study at night.) Since the study of Torah is elsewhere likened to the *avodah*, we might make the mistake of taking the comparison too far and see learning at night as the equivalent of the burning of the limbs, i.e., a lesser form of *avodah*, divorced from the greater revelation of Hashem by day. Therefore, the Gemara makes a point of stating that Torah study

is different from animal *avodah*.

“*Arise, cry out at night...opposite the Face of Hashem.*” Learning Torah at night brings the fuller revelation of Hashem's Presence, which is elsewhere associated only with daytime.

We might look at Chazal's praise of “evening” Torah study in a different manner. They might refer to the conditions of learning, rather than a time period. They perhaps reserve their praise for learning that takes place occluded from public scrutiny and accolades, privately and modestly, often under difficult circumstances, shrouded, as it were, in darkness.

It is not just the *tzniyus* and the dedication involved in such learning that make it so special. When we learn for a given purpose, e.g., to achieve honor, become an authority, or even become better people, there is a disconnect between the activity of learning and the achieving of the purpose, which comes only after some time. We therefore do not feel the full sweetness of the learning until we near the goal. Those who learn “at night,” under trying circumstances and away from public adulation, do so because they have no goal and purpose other than bonding with Torah itself! Their reward is instantaneous with their learning. They connect with Hashem and taste the pleasantness of Divine Torah!

## RABBI OZER ALPORT



### The Wrong Suitcase

The *Darkei Mussar* writes that of the thousands of parables developed by the legendary Dubno Maggid, there were three that the Kotzker Rebbe declared were said with Divine inspiration. One of those three was used to explain the verse from this week's *haftorah*, *Isaiah* 43:22.

A businessman once returned home from his travels and hired one of the porters at the train station to carry his luggage to his home. Upon arriving at the man's house, the porter put down the bags and approached the man to receive his payment. The traveler took one look at the boy and informed him

that he had mistakenly brought the wrong suitcases.

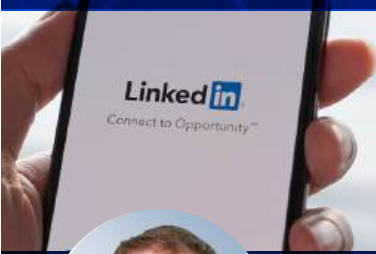
The surprised porter questioned how the businessman could make this claim with such certainty when he hadn't even seen the bags, which were still outside. The man explained that it was clear from the boy's appearance that he had sweated and exerted tremendous effort to transport the luggage. As the bags that belonged to the businessman were filled with lightweight items that wouldn't have required such exertion, it must be that the porter mistakenly brought the wrong suitcases.

Similarly, *Isaiah* related that G-d told the Jewish people, “*V'lo oti karata Yaakov,*”

“You haven't called Me in your performance of mitzvot.” The Ohr HaChaim HaKadosh writes (*Bamidbar* 23:21) that the study of Torah and the performance of mitzvot should be enjoyable and invigorate a person. *Isaiah* teaches elsewhere (40:31), “*V'kovei Hashem yachalifu koach,*” those who look to and trust in G-d will be constantly strengthened and refreshed. Just as the businessman informed the porter of his error, the prophet chastises the Jews that they must not be learning and doing mitzvot for G-d's sake. The proof of this claim is that instead of feeling renewed and energized, “*Ki yagata bi Yisrael,*” “You grew weary of Me.”

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### The Place Where G-d's Voice Can Be Heard

G-d calls out to Moshe from the inner sanctuary of the Mishkan. Yet, as Rashi points out to us, the sound of G-d's voice, so to speak, was loud and strong. However, it was limited to the area within the Mishkan. Those who were outside of that sanctuary heard nothing. The message imparted here is a clear and simple one. Not everyone hears G-d's voice, nor can it be heard everywhere.

There was a long period of time in English and American society when those who entered the clergy were said to have responded to a "calling." In our jaded, materialistic, dysfunctional world of today, a "calling" is something to be mocked at as being naïve and impractical. Yet the Torah emphasizes here that Moshe responded to such a "calling" and that, in fact, this became the name and title of one of the five books of Moshe.

Leading and teaching the Jewish people can certainly be viewed as a profession and a career. But if that is all it is, then it is deficient in its spiritual potential and its ultimate chance of success. Unless one hears, so to speak, the voice of G-d calling one to public service and Torah teaching, the soul of the matter will always be compromised.

Moshe is able to be the incomparable Moshe that he is because he hears the Lord calling out to him, even if no one else apparently does so as well. All his life, he responds to that call and remains faithful to the task and challenge that leading the Jewish people poses for him.

The Midrash teaches us that Moshe first heard the voice of G-d, so to speak, at the encounter at the burning bush. There, the Lord called out to him in the voice and tone of his father Amram, and Moshe was able to hear it without being overwhelmed. Much later in Jewish history, the Lord told the prophet Eliyahu that he could hear His call in the still, small voice that reverberates within our consciences.

G-d is heard, so to speak, in the voice of our ancestors, of Jewish tradition, and family bonds. Many Jews today are completely unaware of their own family heritage and certainly of the greater heritage of Israel as a whole. And very few of us are strong enough psychologically and spiritually to hearken to our inner voice, still and small as it is.

So we wander through life seeking direction and guidance, and we turn to others to help us find ourselves. First, we should look inward for the G-dly GPS implanted within us. That is our Mishkan, the place where G-d's voice can be heard. Searching for it elsewhere, in the voices of strangers, outside of our Mishkan, will be frustrating and fruitless. Since the voice of G-d, no matter how powerful and strong it may be, is still described as being a small voice, it is obvious that one must pay attention and strain to hear it. This effort always characterized Moshe's life, the loyal servant of G-d, who was attuned to hear the calling that guided him, and through him, all of Israel and humankind as well.

### The Rosh Yeshivah Said Kaddish

"You must break it into pieces" (*Vayikra* 2:6). The *Rishonim* explain that the reason the *minchah*-offering is crumbled into pieces is that we are obligated to minimize the embarrassment of the pauper who brings it. The pauper cannot afford to bring an animal as a *korban*, and he is likely to feel uncomfortable that he cannot bring a more substantial offering. The Torah, therefore, commanded that his offering be crumbled into small pieces to make it seem substantial and more respectable.

From here, we learn that when a pauper approaches us for *tzedakah*, we have to be creative and resourceful in finding ways to give him *tzedakah* in a fashion that will not embarrass him.

I heard the following story from Rav Menachem Tzvi Berlin, *rosh yeshivah* of Yeshiva Rabbeinu Chaim Ozer. The incident took place many years ago, when Rav Menachem Tzvi was learning in the Chevron Yeshivah.

Rav Aharon Yonah Piontek was a *talmid chacham* who lived in the city of Petach Tikvah. In his later years, he moved to Yerushalayim and would daven in the Chevron Yeshivah. The students of the yeshivah saw that Rav Aharon Yonah was destitute, and they thought of a novel idea to provide him with income.

The custom in the Chevron Yeshivah was that the Rabbis' *Kaddish* was recited as a merit for the souls of people who had donated money to the yeshivah. A metalworker who davened in the yeshivah used to recite this *Kaddish*, and he received a stipend of 2.5 liras for doing so.

At that time, the metalworker passed away, and the "job" of reciting the Rabbis' *Kaddish* became available. The yeshivah students approached the *rosh yeshivah*, Rav Yechezkel Sama, and suggested that this job be given to Rav Aharon Yonah so that he would have money with which to support himself. They were sure that the *rosh yeshivah* would agree to their idea immediately, and they were therefore surprised to hear that he was opposed to it. He explained that when people donate money to the yeshivah, they do so with the intention that he, the *rosh yeshivah*, say *Kaddish* for them after their passing.

Now that the metalworker had passed away, Rav Yechezkel said that he no longer wished to pay someone to say the Rabbis' *Kaddish*. Instead, he told his students that from then on, he intended to say it himself.

Rav Yechezkel began to say the Rabbis' *Kaddish* every day. One week passed, and another, and another, until the students of the yeshivah were sure that this practice was permanent. After reciting *Kaddish* for 30 days, however, Rav Yechezkel approached the students who had suggested that Rav Aharon Yonah be the one to recite the Rabbis' *Kaddish*. "It is true that the donors want the *rosh yeshivah* to say the *Kaddish* personally," he said, "but I have a solution. I will appoint Rav Aharon Yonah as the *rosh yeshivah* with regard to *Kaddish*."

This was Rav Yechezkel's clever way of giving Rav Aharon Yonah the job of saying *Kaddish* in a dignified manner, without making him feel that he was being given a glorified form of charity or being assigned a task that a metalworker could likewise do.



## JOKES

Isaac and Hetty were planning a holiday. As usual, they ended up arguing.

"It's 'Hawaii,' I'm telling you," Hetty said.

"Oy vay, I never knew someone so stubborn. 'Hawaii' is how it's pronounced," Isaac said.

And so it went on all the way till they got there. As soon as they got off the plane, Isaac asked a porter, "Now that we're on the island, you can settle an argument between my wife and me? Is this 'Hawaii' or 'Havaii'?"

"This is Havaii," replied the porter.

"Ha!" Isaac said, turning to Hetty, "See, didn't I tell you never to argue with me? I'm always right."

Just before they began to walk away, Isaac gave the porter a hearty "Thank you."

"You're Velcome."

Yechiel was standing over his new son's crib, staring intently.

He didn't know that his wife, Sarah, was standing in the doorway watching him. She saw a mixture of emotions cross his face: awe, skepticism, admiration, and wonder.

Finally, he tiptoed out of the room.

"Incredible, isn't it?" Sarah asked gently.

"It sure is," Yechiel replied. "I never saw a crib built so solidly. But I'm still not sure it was worth five hundred dollars."

Doesn't expecting the unexpected make the unexpected expected?

I'm great at multitasking. I can waste time, be unproductive, and procrastinate all at once.

I wanted to make a mint, so I became a candy-maker.



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

### Without Wisdom

*And Hashem called to Moshe (1:1)*

The Medrash (*Rabba* 1:15) says any *talmid chacham* who does not possess wisdom and understanding is less significant than a dead animal. This is seen by the fact that even Moshe Rabbeinu, who was the master of all prophets and the father of all the wise people, did not enter the Mishkan until Hashem called him.

The *Zera Shimshon* asks a number of questions on this Medrash.

How can it be that a dead animal can be superior to a human being? All the more so, better than a *talmid chacham*?

2) As well, how is this concept seen from the fact that Moshe Rabbeinu did not enter the Mishkan without being called?

3) Also, how indeed is it possible that a *talmid chacham* does not possess wisdom?

The *Zera Shimshon* explains this Medrash as follows.

The Gemara (*Sanhedrin* 92b) says that it is forbidden to have mercy on anyone who does not possess wisdom.

The Maharsha explains this Gemara to mean that a person 'who does not possess wisdom' means someone who thinks that he can survive on his own wisdom and does not need to pray for Hashem's assistance. This is why it is forbidden to have mercy on such a person. Of course, we must have mercy on everyone, especially on someone who is lacking in any way. However, a person who lives thinking that he is in charge and he does not have to come on to Hashem lacks wisdom by his own choice, and that is why the Gemara says one may not have mercy on him.

Why would a *talmid chacham*, who undoubtedly knows that everything is under Hashem's control, lack wisdom? The Maharsha explains this to mean that he does not pray to Hashem for assistance because he relies on his own merits and does not feel that he has to pray for what he needs. Therefore, when the Gemara speaks about a *talmid chacham* who does not have wisdom, it does not mean that he does not literally possess actual wisdom, but rather as explained above.

It is for this reason that the Gemara says that a dead animal is better than a *talmid chacham* without wisdom.

This is based on the explanation of the *Iyun Yaakov* (*Shabbos* 108a) that, in reality, a dead animal should be allowed to be eaten. However, Hashem forbade it in the Torah so that it can be given to the dogs as a reward for the fact that they heeded Hashem's command not to bark when the Jewish people left Egypt.

Thus, a dead animal shows how Hashem takes care of all his creations, since carcasses are fed to the dogs for the above-mentioned reason. Therefore, the carcass of the dead animal is better than a *talmid chacham* who does not show that he needs to come on to Hashem, Who takes care of all of His creations.

Moshe Rabbeinu is a proof of this as well, since he did not rely on his many merits to enter the Mishkan. Rather, he waited until he was called by Hashem. This shows that no matter how great a *tzaddik* a person is, he should not rely on his merits. Rather, he should be the opposite of the *talmid chacham* who does not possess 'wisdom' and who relies on his merits and doesn't pray for his needs.

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



**Rabbi YY Jacobson שליט"א**

**שבת הגדול דרשה**  
**Shabbos Hagadol Drasha**

**פרשת צו**  
**י' ניסן March 28**

**5:45 PM**  
*followed by Mincha*

**Tent א**

For men, women and children



# PRE-PESACH SERVICES

More info in our Pesach Brochure

- ✓ Sheimos
- ✓ Challah Burning
- ✓ Mechiras Chametz
- ✓ Hagalas Keilim
- ✓ Chametz Drop-Off
- ✓ Shatnez Testing
- ✓ Barber
- ✓ Matzah
- ✓ Keilim Mikvah
- ✓ Sreifas Chametz
- ✓ Siyum Bechorim  
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