

THE SAITSKIY FAMILY EDITION



THIS WEEK'S EDITION IS DEDICATED BY THE **MITNICK FAMILY**: MAY THE SWEETNESS OF THE TORAH LEARNED IN THIS PUBLICATION BE A CATALYST FOR HARMONY BETWEEN THE JEWISH PEOPLE, THE COMING OF MOSHIACH AND A ZECUT FOR THE ALIYOT OF **LEAH BAT JOSEPH AND ROCHEL BAT MOSHE**

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PARSHAS VAYAKHEL EDITION – VOLUME 15, ISSUE 9 – ADAR 23RD, 5785/MARCH 22ND, 2025

WEEKLY TORAH QUESTION BY RABBI MOSHE KLEIN: THE TABERNACLE IS NOT JUST A HOLY PLACE IN THIS WORLD

This week's question: *At the start of the Parsha, Moshe tells the Jews to work for six days and the seventh day is Shabbos. The question is what does this have to do with the Building of the Mishkan? Is there some sort of connection between the two?*

Answer: To understand the important question of what the purpose is of mentioning the command to keep Shabbos when it was already mentioned in the *Aseres Hadibros* (Ten Commandments) look no further than **Rashi** himself. Rashi (Shemos 35:2) explains that "*Moshe prefaced [the discussion of the details of] the work of the Mishkan with the warning to keep Shabbos, denoting that it [i.e., the work of the Mishkan] does not supersede/override Shabbos (Mechilta).*" It's interesting to note that the 39 Melachos (forbidden forms of labor) were derived from the Mishkan. The Pasuk teaches us that Shabbos takes priority. This is why Shabbos is mentioned first.

The **Meschech Chochma** asks a powerful question about this. We find that Parshas Terumah and Tetzaveh discuss the building of the Mishkan (Tabernacle) and the Kohen's clothing. Parshas Ki Sisa speaks about the Ketores and using the Anointing Oil and then it also speaks about Shabbos. Last week's Parsha (Shemos 31:13-14) writes: "You must keep My Shabbosim, for this is a sign between Me and you throughout the age; You shall keep the Shabbos, for it is holy for you." The pattern is the same here – Mishkan and Shabbos. The only difference is that in our Parsha, Vayakhel, first Shabbos is discussed, then the Mishkan. The reverse is true for the Terumah and Tetzaveh. Why is the order reversed?

Explains the Meshech Chochmah: We know melachos were done in the Mishkan on Shabbos, such as bringing korbanos as well as lighting fires. It's a Divine decree that we need not understand. At the same time, an explanation can be that Shabbos is here as a testimony that Hashem created the world "yeish m'ain" - from nothing. Creation regenerates through Hashem's Will daily. This, too, is the purpose of the Avodah in the Mishkan. The Mishkan is the place where the Shechinah rests. So, we must bring Karbonos on Shabbos in the Mishkan.

"I'm feeling inadequate, send someone in for me to be superior to."



In other words, Shabbos brings the Shechinah in the aspect of zeman (time) and Mishkan in makom (place). However, after the sin of the Eigel - before the actual building of the Mishkan - one can't build it since the Shechinah has not descended. Before the Eigel and the Jewish people's sin, Hashem said (Shemos 20:21): "*Wherever I allow My Name to be mentioned, I will come to you and bless you.*" So, the Beis Hamikdash or the Mishkan was not required to bring down Hashem's Name. The Schechina was resting on the Jewish people without the outer elements or conduits. The Mishkan was there to do the surface, but the residence of Hashem was inside each individual.

Therefore, with the Shechinah around **the building of the Mishkan would have been permitted since it would have been the same, like bringing a korban which is supposed to be brought on Shabbos**. This is a massive Chiddush (novelty): before the Eigel, when Hashem's Presence was resting on the Jews, the service of the Mishkan would supersede Shabbos. However, after the sin of the Eigel, where the Mishkan needed to be built to bring Hashem's Presence down to this world, the building of the Mishkan no longer trumps Shabbos. We can conclude with a fundamental lesson based on this.

The Jewish people were trying to reach atonement after sinning with the Golden Calf and Hashem's Presence left us. The nation had to build the Mishkan to bring the Schechina back. The **Ba'al Hatanya** writes that every Jew has tremendous G-dliness inside us. →

As such, it's incumbent on us to understand: Moshe asked Hashem to forgive the Jewish people and bring the nation back to a connection with Hashem. To some extent, that's what happened, but we needed to build the Mishkan for that to happen. When the Divine Presence did come back, It returned to rest on us, making our *neshamos* (soul) elevated above the nations of the world who don't have the same connection with Him.

The practical takeaway is that we need to remember that the Shechina is a reality. When one keeps this in their consciousness, they behave differently than the average person on the street. Take, for example, the way people drive – look at how some people deal with and express frustration on the road, yelling with rage. Would we respond the same way when we recall that the Divine Presence seeks a place within us?

When some goyim get drunk, they act like the animal part of a human is at the controls. A Jew who drinks, on Purim or otherwise, drinks to elevate their state and reveal the hidden part, for the Schechinah to shine. We need to look at ourselves as elevated beings, so we won't talk or dress a certain way (people pay money today to look low-class). If one truly felt this high level and were in touch with their soul, they would speak and dress in a refined way. With this awareness of our soul and the Shechinah residing within us, can transform our existence in this world.

This week's question: What is the whole concept of anointing (taking oil to put) on the Keilim (vessels) as the Pasuk (Shemos 40:9) says: "You shall take the anointing oil and anoint the Mishkan and everything within it." There is even a whole recipe to it and it's used when appointing a melech (king). What is the significance of this practice?

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**SUGAR RUSH ON THE 613 MITZVOS BY R'ELI REIT
MITZVAH # 155 – KIDDUSH ON SHABBOS**

We are required to sanctify Shabbos by saying words that express the greatness of Shabbos and its separation from other days. As the Pasuk (Shemos 20:8) says in the *Aseres Hadibros*, "Remember the Shabbos day to sanctify it". This Kiddush (sanctification) must be said at the beginning of Shabbos and according to some, also at the end of Shabbos (Havdalah).

Others hold that Havdalah at the end of Shabbos is only Rabbinical. The chachamim decreed that it must be recited over a cup of wine. Bide'eved, it can be recited over a cup of any drink that is called "*chamar medina*," the drink of the country, whereas Kiddush must be recited on wine (or challah if one had no wine/grape juice).

At the end of this week's parsha we find a transformative **Rashi**. On the words "*with the mirrors of those who produced legions*" (Shemos 38:8), Rashi comments that the daughters of Israel had in their possession mirrors which they would look into when they would beautify themselves. Also, they did not hold back from bringing them as a contribution to the Mishkan. Moshe Rabbeinu rejected these mirrors because he thought they were used for the Yetzer Harah. Hashem told him to "*Accept them because these are dearest to me of all. For by means of them the women produced many legions of children in Egypt.*"

Rashi explains that they would go out and bring food and drink to their exhausted husbands and have uplifting conversations by the means of these mirrors. This quality time kept the connection between husband and wife fresh and alive, although they were enduring unbearable oppression and suffering under harsh slavery. According to **Rabbi Samson Rafael Hirsch**, ZT"l, they are called the Mirrors of Legions because the copper mirrors were not melted down. The kiyor was constructed in such a way that the forms of the mirrors were unchanged and were clearly recognizable. They were so precious to Hashem that He commanded that they remain in their original state and whenever the Kohanim used the kiyor, they saw the mirrors.

This is how precious the relationship between husband and wife is to Hashem. The intentions of the women in Klal Yisroel were pure. When the women beautified themselves, they had the tremendous Mitzvah of Shalom Bayis in mind and sought to build Klal Yisroel. This might have seemed purely physical to Moshe, but Hashem told him that the mirrors were "dearest of all." We see from this the importance of both husbands and wives paying attention to their appearance. Taking the physical and transforming it to become spiritual is one way we can reach *Shleimus* (perfection) with our spouses. Also, spending quality time together can ensure a couple creates an unbreakable bond and with the right intentions, this becomes dear to Hashem.

When we spend quality time together it brings holiness into our homes. Quality time works best when there are no distractions, all devices are shut off and conversation reflects our daily experiences. Talking about to-do lists and errands is not considered spending quality time. Quality time does not have to last more than five to ten uninterrupted minutes, as long as it happens on a daily basis.

Although it is not easy to carve out quality time, creating a routine makes it so much easier. Indeed, it requires much discipline, but the dividends are worth the effort. May Hashem bless our efforts with success and may our homes shine with the light of Shalom Bayis!

Rabbi Greenfield, MS MFT, is the author of the Torah marriage toolbox course. Create more Shalom Bayis in your home by visiting Torahmarriage.com or email rabbigreenfield@gmail.com

VAYAKHEL – PERSONAL GEULA (REDEMPTION)

There are not many Rashi's in this week's Parsha, but there is one that is filled with pathos when you can feel the pain of the person. When the Jews were donating to the Mishkan - their gold, silver, and copper – the women donated their little copper mirrors.

Rashi (Shemos 38:8) explains *that the women owned mirrors, which they would look into when they adorned themselves. Even these [mirrors] they did not hold back from bringing as a contribution toward the Mishkan, but Moshe rejected them because they were made for temptation [i.e., to inspire lustful thoughts]. Hashem said to Moshe, 'Accept [them], for these are more precious to Me than anything because through them the women set up many legions [i.e., through the children they gave birth to] in Egypt.' When their husbands were weary from back-breaking labor, they [the women] would go and bring them food and drink and give them to eat. Then the women would take the mirrors, and each one would see herself with her husband in the mirror, and entice him with words.*

Being a pregnant slave is no fun, but the Jewish women in Mitzrayim saw being the painful state they were in at the time. This is why the Gemara (Sotah 11b) states that “in the merit of the righteous women our ancestors were redeemed from Egypt”. While everyone else around them saw the destruction and exile, the women saw the Geulah (Redemption).



The women knew that the redemption was imminent, and the women remarked, “who would be saved if there aren't any children around?” So, they sacrificed to have these children while they were working, because they were living in the geulah. That's why their mirrors were used to make the *kiyor* (washbasin), where all the water was brought in case a woman was unfaithful.

This was to remind the women about the faithful women in Mitzrayim and to incorporate and internalize this message into their lives. All of us should try to have that fidelity, honesty, and ability to envision the redemption and be true to our mission. It's no trick to do something when you believe in when it's easy. Rather, as one friend commented during Shiva, “When it's dark, is when you can see the stars.”

Let us ponder and inculcate this lesson well.

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VAYAKHEL – ENJOYING SHABBOS

The Parsha begins with some short introductory remarks about Shabbos. The Pasuk tells us “For six days, *Melacha (work)* gets done and the seventh is *Kodesh (holy)* for you”. Let’s focus this week on the distinction between the six workdays and Shabbos and how the week sets the stage for Shabbos. **Rav Shimshon Pincus**, ZT”L (Shabbos Malkesa 86) quotes a sharp line from **Rav Aharon Karliner**: “If you don’t take a nap on Erev Shabbos, then your Friday night Seudah is just supper.” Rav Pincus writes that this is hinted to in a different Pasuk about Shabbos (Shemos 20:8), from the second *Aseres HaDibros*: “Guard the Shabbos day to make it holy”.

Hashem is letting us know that the way to make Shabbos a day of Kodesh, you have to treat as a Shomer would. A night watchman, or really anyone who has an important event coming up that night will prepare as conscientiously as possible. You need to be wide awake and fully present. It may not always be practical for everyone to take a nap every Friday, but the point is clear. Shabbos will start when it starts whether we are ready for it or not. To truly have it be transformed into the Yom Kadosh it is meant to be requires preparation. (See Insights on Pg. 6 for more).

Delighting in the Shabbos

The Navi tells us in Yeshaya (preamble to Kiddush) that we are to be *Mis’aneg* - take delight- in the Shabbos. The approach generally suggested for people is as follows:

During the week, prioritize nourishing oneself with the most nutritious options. This is the “work” that you do; building your body’s vigor and immunity by fueling it with the best options. Foods that are delightful but not as supportive to health should be saved for Shabbos. Even then, they should satisfy the following:

- “I should really find it enjoyable. No, I mean REALLY enjoyable.”
- It should be part of, not in excess of, my general food plan. If, during the week I would snack on a protein bar, then the *kokosh* cake should be instead of that. If I normally eat grilled chicken, on Shabbos I can swap in some Schnitzel or liver. But only if I will really enjoy it.”
- Eat mindfully and savor it. Avoid mindless *fressing* and “grazing”. Weekdays: “Hashem, I eat this food to nourish myself and give me the strength to serve you!” Shabbos: “Hashem, thank you for giving me this delightful Shabbos and inviting me to partake of this enjoyment!”

VAYAKHEL - DON'T DELAY DOING MITZVOS

When we have an opportunity to do a Mitzvah, we should rush and do it right away. We learn this from this week's Parsha, Vayakhel, when the Jewish people were commanded by Moshe Rabbeinu to bring donations for the Mishkan (Tabernacle). **Rabbeinu Bachye** points out that if one pays close attention, the Pasuk says they went to get donations, and the following Pasuk already says that they came back, indicating their immediacy in doing the Mitzvah.

We see this idea in the Gemara (Berachos 6b) which states that one should always run to do Mitzvos, even on Shabbos when running is not otherwise permitted. We also see in the Pirkei Avos (Ethics of the Forefathers) that one should be swift as an eagle and fast as a deer to do the Will of Hashem. We know that the Torah is more important than all the gold and silver of the world. Why is it that when it comes to making a few dollars, people rush, but people don't rush to do Mitzvos or learn Torah? Yet, we see that opportunities abound to do Mitzvos.

Hashem wished to give the Jews much merit; therefore, He gave them the Torah and many Mitzvos, as it is written: “*Rabbi Chananya Ben Akashya said: ‘Hashem desired - for the sake of his Jewish people's righteousness - He will make the Torah great and glorious.’*” Unfortunately, sometimes people don't feel in the mood to do Mitzvos. What Chizuk (inspiration) can we give ourselves to serve as motivation to do Mitzvos more expediently and passionately? First, there is the idea of “the way a person wants to go, he is led.”

If there is an interest, Hashem will assist that person. Yet, the **Chinuch** writes “after our actions are our hearts.” At times we don't feel like doing something, but after we do it, we develop an excitement/passion to do it. As such, let us mobilize ourselves to simply do Mitzvos in this way and reap the rewards!

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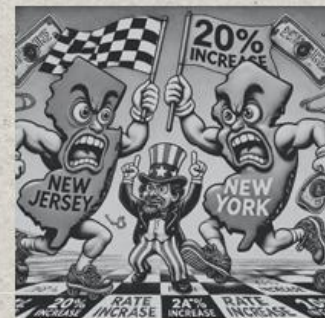


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*Summary: We are discussing how to honor Hashem properly, and now the **Ramchal** discusses how to honor Hashem's holiest day.*

*The Ramchal writes: **Therefore, the early sages occupied themselves in the preparation of the Shabbos, each sage according to his own way: "Rabbi Abahu used to sit on an ivory stool and fan the fire. Rav Safra would roast the head of an animal. Raba salted fish. Rav Huna would light the lamp. Rav Papa plaited the wicks. Rav Chisda cut beets. Rabbah and Rav Yoseph chopped wood. Rav Nachman bar Yitzchak carried things in and out, saying: 'If Rav Ammi and Rav Assi visited me, would I not carry thus for them?'" (Shabbat 119a). (Mesilas Yesharim, Chapter 19)***

The more we prepare for any Mitzvah, the more long-term benefit it gives us, and Shabbos is no different. The more time, work, and effort we invest in preparing for Shabbos, the greater the benefits that we will reap from the Shabbos experience. This concept can be easily seen in the structure of the week. The three days leading up to Shabbos - Wednesday, Thursday, and Friday - are intended as the period of preparation for Shabbos; and the three days after Shabbos - Sunday, Monday, and Tuesday - carry the sanctity of the prior Shabbos that extends into the workweek. Revealingly, the impact of Shabbos lasts for the same number of days as the number of days spent preparing.

The calculation is simple: the more we put into Shabbos, the more we get out of Shabbos. The Gemara teaches that the righteous men of the earlier generations would spend an entire hour preparing for prayer and then devoted another hour to reflection after praying. The amount they invested in their prayers was the same amount of inspiration they received from the prayer experience. Accordingly, **Rabbeinu Bachye** writes in his Torah commentary (Bereishis 18:6) that one should prepare for Shabbos the way he would prepare for the arrival of the greatest sage of the generation.

***Rav Ephraim Wachsman** related that once the **Skulener Rebbe** fell ill and sought a blessing from the **Satmar Rebbe**. However, as he lived a distance from the Satmar Rebbe's home, his students felt that it would be unwise for him to pay a visit in his frail condition. As it turned out, through the workings of Divine Providence, the Skulener Rebbe had to schedule an appointment with a doctor whose office was near the Satmar Rebbe's home. When his car arrived at the doctor's building, the driver realized that there was still an hour until the appointment, and there was plenty of time to bring the Rebbe to the Satmar Rav's home for a blessing.*

The Skulener Rebbe had fallen asleep in the car and woke up when they arrived at the Satmar Rebbe's home. His driver informed him that they were at the Satmar Rebbe's home and he could now receive the blessing he wanted before his doctor's appointment. Much to the driver's surprise, the Skulener Rebbe refused. He said he could not meet with such a great tzaddik without proper preparation. He would have to prepare himself before experiencing the sanctity of such a person, and he refused to go see the Satmar Rebbe on a minute's notice.

Beholding kedushah requires preparation. Shabbos, the holiest day of the week, thus requires a great deal of preparation for it to be experienced the right way. With conveniences galore available today in terms of takeout food and the ability to go away (and at times, there is a place for it), personally preparing for Shabbos as the examples of the Sages show us. They could have had students/attendants do the tasks for them, but that would take away their appreciation of the holy day. Investing on a personal level can help us appreciate and gain the most out of it. *More next week, B'H.*

"Moshe gathered the congregation of the Bnei Yisrael and said to them: These are the things that Hashem has commanded to do" (Shemos 35:1) What is the connection between the end of last week's parsha, which describes the glow of Moshe's face, with the laws of Shabbos that are at the beginning of this week's parsha? The **Ba'al HaTurim** explains that the shine of a person's face on Shabbos is different than on weekdays. The holiness has a physical effect on a person and causes him to appear brighter.

Why does the Torah mention that Moshe gathered the people to teach them about Shabbos? The Baal HaTurim says that this alludes to the fact that people are supposed to gather on Shabbos to learn Torah and hear a lecture from a Torah scholar. It is important that we spend the extra time afforded to us by the day of rest to study Hashem's Torah, especially as a community.

"Six days work may be done, but on the seventh day you shall have sanctity, a day of complete rest to Hashem; whoever performs work thereon shall be put to death" (Shemos 35:2)

Why does the Torah describe the work that one does during the week in passive voice, saying that "six days work shall be done"? The **Ohr HaChaim** says that this indicates that we are not even allowed to have a gentile work for us on Shabbos. Work may be done during the week, either by us or by others on our behalf, but all of this is prohibited on Shabbos, even if we are not doing the work ourselves. Another explanation for this phrase is that it teaches us the proper Torah perspective for how to view our efforts at making a living. We do not do the work, but it is really Hashem who enables the work to be done so that we should have what we need. Without the help of Hashem, our efforts would be insufficient. The only reason why they succeed is because the work is done for us by Hashem.

"You shall not kindle fire in any of your dwelling places on the Shabbos day" (Shemos 35:3)

Why does the Torah specify not to make a fire on Shabbos? The **Da'as Zekainim** answers that lighting a fire does not really look like work. That might lead a person to believe that he can light a fire on Shabbos in order to use it for more intensive work after Shabbos is over. That is why the Torah stresses that even the simple act of lighting a fire is not allowed on Shabbos. Another reason why fire is singled out may be because it is one of the basic necessities of life and it has multiple usages, for heat, cooking, and light, so it is one of the challenges of Shabbos observance.

We see that this specific aspect of forbidden work is still difficult for many people in modern times, especially with regard to the prohibition against electricity and smoking, things that people can take for granted as a part of everyday life. Another such prohibited activity on Shabbos that is an integral part of life is carrying, which may be why it is the first subject of Maseches Shabbos, the tractate of Mishnah that discusses the laws of keeping Shabbos.

SHORT STORY OF THE WEEK

BY YONI SCHWARTZ

Some time ago in Florida, a Rav told the following story before his congregation: In the Yeshiva of Radin, a boy was caught smoking on Shabbos. He was about to be kicked out, however, before the Rabbeim did anything, they brought him to the **Chofetz Chaim**, ZT”L. The Rabbeim saw him stand outside the Chofetz Chaim’s house, enter, stay for a few minutes and when he left his face was white like a ghost with his knees shaking. From that day forth he never broke Shabbos again. Mysteriously, nobody knew what the Chofetz Chaim said to him. After his lecture, an old man with a wrinkled face and grey hair approached the Rav and said, “I was that boy.” Bursting with curiosity, the Rav asked what happened behind those closed doors.

The man responded, “I approached his house, terrified having to face the *gadol hador* after what I did. The doors opened. I entered and was shocked by his home’s simplicity. He was a very short man, only reaching my shoulders. He slowly approached me, grabbed my hands in his and began whispering something over and over again. Then he began crying. His whispering grew louder and louder. “Shabbos, Shabbos, Shabbos,” I heard him say.

Then, one of his tears dropped on my hand. At that point, I lost it and began crying together with him. As we were crying, he kept on repeating “Shabbos, Shabbos.” Each time he repeated it, it felt piercing, like my soul was being purged in boiling water from its impurities. We cried with each other for a few minutes after which I left a new person... and I assure you, I never smoked on Shabbos again.”

Comment: *In this week’s Parsha, Vayakhel, we learn how keeping Shabbos overrode the Mishkan’s construction. The Mishkan is Hashem’s sanctuary in space; Shabbos is His Sanctuary in time. It’s as if Hashem is telling us, “Even when you’re in exile and don’t have a sanctuary in space, you still have Shabbos, My sanctuary in time. Cherish it, for it’s the one day we have together.”*

SPLENDID QUOTE OF THE WEEK

BY RABBI MENACHEM LOMNER

“Everything in our bodies is perfect except for what Hashem left for us to perfect.”

The workers of the *Mishkan* (Tabernacle) were told that the hooks that were to hold the segments of the roof-fabrics must be perfectly aligned so the parts will be seamless. We know that the *Mishkan* represents our bodies and *Neshama* (soul). Or bodies, too, are seamless and perfect beyond comprehension. The **Midrash Tanchuma** brings down that a non-Jew asked Rabbi Akiva why we make the *Bris Milah* if Hashem already made everything perfect. The answer is that Hashem expects us to perfect ourselves physically and morally. This is part of the perfect design in this world. May we merit to dedicate our lives to trying to reach perfection.

HALACHA DISCUSSION BY RABBI DOVID OSTROFF

PESACH-RELATED QUESTIONS

May I sleep on Shabbos to be awake for the seder?

One may go to sleep on Shabbos with the specific intention of being awake for the seder. However, one should not tell anyone that one is sleeping for that purpose.

If it is assur to say it should be assur to do?

The *issur* of doing something for after Shabbos is called *hachanah* (preparation). *Hachanah* is only *assur* when expressed for that purpose or is visible that it is done for after Shabbos. In this case, sleeping on Shabbos afternoon is not noticeable that it is for after Shabbos, because one often sleeps on Shabbos afternoon. Sleeping on Shabbos for after Shabbos will be *assur* when verbally expressed that it is one's intention.

May I not instruct children to sleep to be awake for the seder?

When *hachanah* is for a *Mitzvah*, one may verbally express the fact, when it cannot be done otherwise. In other words, if one can convince children to sleep without expressing the reason, one should. However, if the children will not sleep unless told that it is for the seder, one may do so because it is for a *Mitzvah*.

Is one permitted to shower on Yom Tov (it's three days)?

Being this is a sensitive matter, one should ask one's Rav. The guidelines are as follows: The **Shulchan Aruch** permits to heat water on *Yom Tov* to wash face, hands, and legs, but not one's entire body. The distinction being that everyone washes hands, face and legs every day, whereas most people do not wash the entire body every day. This is called *אינו שווה לכל נפש*.

Nowadays, however, there are places and people that wash their entire body every day, which would permit heating water (in the permitted manner) towards that purpose. Another consideration is that the **Mishna Berura** writes that one may wash one's entire body one limb at a time, which would satisfy most people. Ordinarily, the custom is not to wash one's entire body even in cold or lukewarm water, but when one is uncomfortable and sweaty or it is an extremely hot day, one may wash in cold or lukewarm water. *As stated, a Rav should be asked.*

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