

**PARSHA PERSPECTIVES** RABBI CHAIM NECHAMKIN, KOLLEL ADJUNCT

The final thing Hashem tells Moshe on Har Sinai is to tell the Jews, “Shabbos is a sign between Me and the Bnei Yisrael, that you should know that I am Hashem *mikadishchem* (Who makes you holy)”. What does this mean, and how does Shabbos inform us of this?

The Chofetz Chaim explains that the root *kadosh* of *mikadishchem* is not used in the usual sense of “holy,” rather it’s used meaning “betrothed,” making the meaning of *mikadishchem* as “Who has betrothed you.” Shabbos is a sign of our marriage to Hashem, similar to an engagement ring. Keeping and experiencing Shabbos is a constant reminder of our relationship with Him. He explains that even when a relationship goes through a rough period, as long as the woman is still wearing her ring, everyone knows that they are still together. However, if she stops wearing her ring everyone realizes that the relationship is over. This is why Shabbos is different from all other mitzvos. Someone who publicly transgresses Shabbos is like someone who is serving *avoda zara*. When one starts showing no regard for Shabbos, it is like he is taking off his engagement ring.

Even for those who are meticulous in keeping Shabbos and don’t do any *melacha*, there is still more we can do. If we want to express our love and commitment, we should not just wear our “engagement ring”, but we should also take care of it and treasure it. The *pasuk* at the end of the parsha calls Shabbos “*Shabboson*,” which the Rishonim explain to mean that Shabbos has to be a day of rest from our daily activities, even those which do not involve real *melacha*. The Ritva explains that when we say that activities that are not *Shabbosdik*, or in

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## Food For Thought

RABBI ZEVI FARKAS

The *pasuk* (32:8) says, *Saru maher min haderech*, they strayed quickly from the path that Hashem commanded them. This is referring to the golden calf the Jews made, only 40 days after receiving the Torah on Har Sinai. The Talmud (Shabbos 105b) says that the craft of the *Yetzer Hara*, the evil inclination, is that one day he convinces someone to do something small, and every day he continues this practice, until, eventually he gets a person to serve idols. If the *yetzer hara* normally works in the manner of a little transgression a day, how was he able to get them to descend to such a low level in such a short amount of time?

Rav Chaim Shmuelevitz (1902-1979), Rosh Yeshiva of Mir, answers with a powerful insight. In verse 32:1 it says “*Vayar ha’am ki boshish Moshe laredes min hahar*, and the nation saw that Moshe was delayed in descending from the mountain [at the end of the 40 days]. The Talmud (Shabbos 89a)

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### AMUD-A-WEEK SCHEDULE ARACHIN 3B

Short & Sweet - Rabbi Chaim Bogopulsky

Maggid shiur of the Amud - Rabbi Eliyahu Chaim Goldstone



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ZMANIM CANDLELIGHTING: 5:45 SOF ZMAN KRIAS SHEMA MA: 8:36 GRA: 9:15 AM  
SHABBOS ENDS 6:49 PM RABBEINU TAM: 7:16 PM

## Harmonious Home

RABBI GIDON NITSUN STAN JACOBS CHAIR OF SENIOR KOLLEL LEARNING

A remarkable lesson can be derived from a Mishna in tractate Sotah. After describing the gruesome death of a woman whom the *sotah* waters pronounced guilty, the mishna quotes two statements by Rabbi Yehoshua that seemingly have no connection to the previous discussion. Both statements convey the same message, though we will discuss just the first one. "A woman prefers one measure of prosperity as long as it is accompanied by intimate lightheartedness, to nine measures of material wealth, and abstinence." By juxtaposing the fate of the *sotah* and R' Yehoshua's statements, the mishna conveys that even though the *sotah*'s behavior is unpardonable and inexcusable, her husband may have had a hand in her downfall. A wife whose husband gives her the emotional intimacy she needs, who is secure in the knowledge that her husband loves her, would never have fallen into a situation that ended so tragically. The *sotah* was missing the "intimate lightheartedness" and that is why she fell. Even if a woman is declared innocent by the waters, clearly not all is well with the marriage, as she was suspected, warned, and transgressed her husband's trust and shared a degree of emotional intimacy with another man.

While the above illustration is the most obvious, the lesson can be expanded as well. Spouses affect each other in the most dramatic way. If a spouse does not receive what they need from the other, it can lead to disastrous results. Experts ascribe four main reasons for a break up of a marriage: Incompatibility, bad character traits, spiritual differences, and emotional issues. These issues may exist, but it could be that they were caused partially, or completely, by the other spouse. When a spouse does not provide what the other needs, whether knowingly or inadvertently, it can result in their spouse feeling unstable, insecure, or frustrated, which can lead to bad *middos*, spiritual falls, and even abusive behavior. Before blaming our spouse for their actions, we need to examine our own input and how much we may be responsible for their behavior. This can be extremely helpful for ourselves and our marriage, and maybe even be the catalyst for real healing.



The Stan Jacobs Chair of Senior Kollel Learning is dedicated in loving memory of Mr. Stan Jacobs a"h

## What Would You Say?

RABBI ELIYAHU CHAIM GOLDSTONE



**Q.** Behind every successful business, there is a good accountant. The secret to Shemesh Technology's success was its CFO, Shmeil. One day he noticed a strange discrepancy between the amounts the clients paid and the amount that was actually deposited in the bank. Try as he might, he could not figure out why all the money wasn't showing up in the bank account. A short time later there was a knock on his office door. Two police officers stood there, "You are under arrest for embezzlement!" they announced. They immediately handcuffed him and took him to the police station. There they explained that every client paid a small monthly fee for some strange charge. This money was sent by a command initiated from his computer and forwarded to an unmarked account in Swaziland. A short time later he was sent to a small holding cell. Twenty-four hours later a detective led him from his cell to a small room. "Do you know what this is?" he asked, displaying a small black box. "No," replied Shmeil. "This box was found inside your computer. It allows remote access through radio signals. If someone has the receiver he can control your computer. This is how the money was redirected. You have been vindicated and are free to go, just not too far. We may have more questions." Shmeil was ecstatic. He immediately called his Rav to share the good news and to ask a question. "Was I obligated to put a Mezuzah on my jail cell?" What do you say?

### Correction to the previous question:

Although the Chazon Ish does suggest that it would be permissible to redirect the rocket, he appears to question this assertion at the end of the paragraph. He concludes that he is uncertain. One should speak to an authorized Rabbi before redirecting rockets.

Have an answer? Email [goldstone@stlkollel.com](mailto:goldstone@stlkollel.com)

# Kasha Korner

RABBI CHEZKY FREUND



**With Purim behind us, I noticed I was seeing a lot of copycats and doubles. What specific aveiros in the Torah are there regarding not copying something?**

LAST WEEK'S KASHA:

**Q.** What is mentioned in this week's parsha that is also mentioned in the Megila and in Maftir Yonah?

**A:** Tarshish. In Parshas Titzaveh it is mentioned as the name of one of the stones of the breastplate, in Megillas Esther it's the name of one of Achashveirosh's advisors, and in Maftir Yonah it is the name of a city.

**Congratulations:** Joshua, Yehuda, Naftali, Shimmy, RZF, and the Granik Family!!

(P.S. A head and heart are also mentioned in all three places, and the word "robe" also appears in all three places according to the Artscroll translation)

Got an answer? Email [cfreund@stlkollel.com](mailto:cfreund@stlkollel.com)

## Food For Thought

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explains that one shouldn't read the word *bosheish*, delayed, but rather as *ba'u sheish*, the six hours have arrived. The Satan made it dark as if it was night and put an image of a coffin in the sky. The Jews were convinced that the 40 days were over and clearly Moshe had passed on. As soon as they saw this, they had tremendous fear and fell into a depression, feeling hopeless without their great leader.

Rabbi Chaim Shmuelevitz explains that we see from here an extra dimension of power the Satan has when it comes to people who are depressed. More often than not when a person feels down and feels like giving up, it is actually the Satan convincing him that he's not worthy of serving G-d. In reality, the verse states *sheva yipol tzadik vekam*, a righteous person falls seven times and gets back up. The commentaries explain that the verse can also be read as *sheva yipol, tzadik? vekam!* - Who is a righteous man? Someone, who even after falling seven times, still gets up!

## PARSHA PERSPECTIVES

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the spirit of Shabbos, are forbidden *m'dirabbanan*, according to the rabbinic laws, this does not mean that the concept of "Shabbosdik" is not prohibited from the Torah. If it would only be *m'dirabbanan*, one could spend the entire Shabbos buying, selling, transporting, counting, and measuring and still be keeping Shabbos on a Torah level. This could not be the case, as this would not be Shabbos, it would be just like another weekday. Rather, the Torah says that one must make Shabbos "Shabbosdik," and the Rabbis explained that certain activities are included in this concept. But this is just a starting point. Each one of us has different things that to us are not "Shabbosdik," depending on our personal sensitivities.

To show our appreciation of our ring, "more precious than diamonds," we need to think about what we can do to make Shabbos a more special and spiritual time. Through this complete keeping of Shabbos, by refraining from all prohibited work, as well as things not in the spirit of Shabbos, as well as treating it like the special time that it is, we will express our commitment to our relationship with Hashem.



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## Short Story

### The Gadlus of a Jew

A talmid was once enlisted to drive Rav Moshe Feinstein and Rav Yaakov Kamenetsky. Rav Moshe and Rav Yaakov stopped to talk for a minute outside the car before getting in. Later, they were asked what they discussed while standing outside the car. They explained that they were trying to figure out who would be dropped off first. When they realized it would be Rav Moshe, they decided that Rav Yaakov should sit in the front and Rav Moshe in the back. They did this because they were concerned that if Rav Yaakov sat in the back, the driver would look like a chauffeur after Rav Moshe was dropped off, and this would not be proper for a Jew, who is deserving of great honor.

## Pictures from the week



Some Wash U. students  
join Rabbi Farkas for  
Purim Mesiba/break-fast  
Purim night



Rabbi Bin-Nun delivering  
a shiur on Sunday - The  
Great Drinking Debate

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