

Tetzaveh | Adar 1, 13 - 19 | Feb 22 - 28



18FORSHAY.COM

ועשית מזבח
מקטור קטרת
עציו שטים
תעשה אותי



Inside:

Hashem Wants to Hear from Us

by Rabbi Efreim Goldberg

Hashem's Concern for Injustice

Love of Eretz Yisroel

by Rabbi Yisroel Reisman

and more...



RABBI YY JACOBSON
will NOT be in town for Shabbos



קול הנערים **רבי פריד**

-Starts at 7:30

Zmanim by our incredible Gabbaim

Ephrayim Yurowitz
Tzvi Blech



Rabbi Aaron Lankry

Marah D'asra
305-332-3311
alankry@gmail.com

Rabbi Daniel Coren

דומ"צ - מגיד שיעור
914-645-4199
rabbidac@gmail.com

Rabbi Nachum Scheiner

Executive Director
Rosh Kollel, Kollel Boker & Night Kollel
845-587-3462
rabbisheiner@18forshay.com

Sholom Ber Sternberg

Director of Operations
office@18forshay.com

Shmulie Fruchter

Facilities Manager
manager@18forshay.com

Bais Medrash Ohr Chaim

18 Forshay Rd. Monsey NY 10952
info@18forshay.com | 845 587-3462
Shul Website: www.18forshay.com

Shabbos Zmanim

2024 Early Friday Mincha, 18 Main
at מנחה גדולה and every 15 minutes from 12:30pm-3:00pm

5:21pm Candle lighting	5:31pm Mincha in tent א	5:31pm Chabad Mincha	5:39pm Shkiya
---------------------------	----------------------------	-------------------------	------------------

SHABBOS SHACHRIS MINYANIM:

5:59am Vasikin, followed by a Daf Yomi Shiur 20↑	8:00am Shachris 2 18 main	9:15am Shachris 3 Tent א	10:00am Shachris 4 Bais Chabad 20↑	10:00am Shachris 5 18 main
---	------------------------------	-----------------------------	---------------------------------------	-------------------------------

2:00pm Pirchei	5:20pm Mincha followed by Shalosh Seudos	5:40pm Shkiya	6:20pm Maariv 1	6:25pm Maariv 2
-------------------	---	------------------	--------------------	--------------------

Late Maariv Motzei Shabbos Every 15 Minutes!
7:00 pm – 9:30pm | 18 Main

Weekday Zmanim

Zmanim for the week of Feb 25 - Mar 2

Shacharis – 20 min. before Neitz
Mincha & Maariv – 12 min. before Plag and more (see posted times)

	Neitz	Shma Magen Avraham	Shma Gra	Tefila Gra	Chatzos	Plag	Shkiya
Sunday	6:38am	8:42am	9:23am	10:18am	12:09am	4:32pm	5:42pm
Monday	6:36am	8:42am	9:22am	10:18am	12:09am	4:33pm	5:43pm
Tuesday	6:35am	8:41am	9:21am	10:17am	12:09pm	4:34pm	5:44pm
Wednesday	6:33am	8:40am	9:20am	10:17am	12:09pm	4:35pm	5:45pm
Thursday	6:32am	8:39am	9:20am	10:16am	12:08pm	4:36pm	5:46pm
Friday	6:30am	8:38am	9:19am	10:15am	12:08pm	4:37pm	5:47pm
Shabbos	6:29am	8:37am	9:18am	10:15am	12:08pm	4:38pm	5:49pm



Advertise in BET

Readers LOVE the BET and look for it every week!

- High quality paper -- your ad looks great!
- Popular content -- not a cluttered throwaway
- More than 3,000 readers!
- Helps the shul spread more Torah
- 80% cheaper than other Monsey publications

Deadlines
Reservation:
Thursday 12:00 the week before
Ad:
Mon 10:00 week of print

Contact us TODAY
to reserve a spot!
BETads@18forshay.com

BET Editor:
bet@18forshay.com

For all advertisement inquiries please email
betads@18forshay.com



Experienced editor Lots of satisfied clients
Shalom Mashbaum saul.mashbaum@gmail.com

Aliza Estrin | Graphic Designer
alizaestrin@gmail.com | +972 527693588

Join the Ohr Chaim WhatsApp Community!



- Join 1200 of your friends and neighbors
- Get the scoop on special events, popular shiurim and more
- Zmanim announcements keep you in the know
- Plus special shiurim, the BET and more....



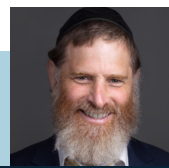
The Kapara on Lashon Hara

"You shall make the robe of the *ephod* entirely of turquoise wool.... You shall make on its hem pomegranates of turquoise, purple, and scarlet wool, on its hem all around, and gold bells between them, all around; a gold bell and a pomegranate, a gold bell and a pomegranate on the hem of the robe, all around."

One of the Vestments of the Kohen Gadol was the *meil*, a robe that was adorned with bells and rang whenever the Kohen Gadol walked. The Gemara in Arachin discusses how all of the Kohen Gadol's vestments atoned for a particular *aveirah*; the *meil* atoned for the sin of *lashon hara*. The Gemara explains that the *meil*, which made a loud *kol* (sound) should atone for *lashon hara* which makes a loud *kol*. However, the Gemara brings a seemingly contradictory *braissa* that says that the *ketores* (incense) that was used in the Mishkan atones for *lashon hara*. It answers that there are two different types of *lashon hara*; the *ketores* atones for a more 'quiet' form *lashon hara*, when the speaker hides his true feelings from the subject of his criticism and therefore the 'victim' of the *lashon hara* has no awareness that someone is criticizing him. In contrast, the *lashon hara* that is atoned for by the *meil* is characterized by the speaker making no secret of his true feelings about the victim to the extent that the victim is very likely to be aware of what is being said about him.

The need for two separate ways of atonement for the two separate types of *Lashon Hara* can be understood as follows. Each form of *lashon hara* is more detrimental in some way than the other. Consequently, whilst the *meil* has the capacity to atone for the damaging aspect of 'loud' *lashon hara* it cannot atone for the harm caused by quiet *lashon hara*. Similarly, the *ketores* can atone for the malignant features of 'quiet' *lashon hara* but it cannot do so for the areas in which 'loud' *lashon hara* is more damaging.

The Chofetz Chaim zt"l discusses how speaking *lashon hara* of the 'quiet' kind can also involve a transgression of "do not hate your brother in your heart (*loh sisna es achicha bilvavecha*)." The simple understanding of this prohibition is that one only transgresses it when he keeps his hatred in his heart and does not reveal it to anyone, including the subject of his hatred. However, if he expresses his hatred even in a negative way, he does not transgress '*loh sisna*' because he did not keep the hatred in his heart]. The Chofetz Chaim argues that this is not necessarily the case; a person may hate his fellow and tells others of his hatred, but act towards him in a friendly manner. This, the Chofetz Chaim writes, is also a transgression of keeping hatred in one's heart. He explains that the root of the sin of keeping hatred in one's heart is that the subject of the hatred is unable to protect himself from the person who despises him. Consequently, if the 'hater' hides his true feelings to his fellow he is guilty of *loh sisna* even if he tells others about his hatred. We see from the Chofetz Chaim the above concept that 'quiet' *lashon hara* has a particularly devious aspect to it, in that its victim is totally unable to protect himself from the silent bombardments that he is subjected to.



Purim Kattan

by Rabbi Daniel Coren

In the last *siman* in *Shulchan Aruch Orach Chaim* תרצו the Rama and the *Shulchan Aruch* dispute whether Purim Kattan, which this Year comes out on this Friday, is celebrated with a *seudah*. There is another question that we once discussed a few years back when Purim itself came out on Friday: whether one is allowed to make a *seudah* later in the day and then stop the meal with *kiddish* and continue after with what becomes a Shabbos Meal.

Today we will focus on the first question because the second question is complicated and usually leads to questionable situations and not recommended. Rather than have the meal late in the afternoon the better way would be to have the meal in the morning so even if one drank which we will discuss if that is what one should do still they would have enough time to sleep and be ready to greet Shabbos with proper respect.

The Rama *lemaseh paskens* that one should have some form of *Seudah* he doesn't discuss drinking and certainly doesn't not say to get totally drunk. Whether one should drink or not depends on another fascinating discussion which is not discussed in the Rama or the classical *poskim* like the Mishna Berura; however it is discussed by the Ksav Sofer who offered a beautiful explanation regarding this dilemma.

The Ksav Sofer says that the answer is hinted in the last words of the Rama לֵב מְשֵׁתָה תָּמִיד טוֹב which roughly translates as a good hearted person parties all the time. Sounds like a strange way to end off *Shulchan Aruch Orach Chaim* which is the guide to how a God-fearing Jew should run his life. The Ksav Sofer gives a brilliant explanation he says that the parameters of the obligation of *Mishloach Manos* is based on the idea that when someone is happy and is celebrating with food he takes some of the food that he has at his meal and shares it with others. So in essence a good hearted person - לֵב טוֹב will share with others and hence מְשֵׁתָה תָּמִיד He is a person who is obligated. Meaning the Rama was hinting to us that if we are people that are going to be *Machmir* and celebrate with a meal then we should also be sending and sharing food with others. This is a novel idea because you don't usually see anyone sending *Mishloach Manos* on Purim Kattan.

I wanted to offer a different explanation to the words of the Rama (see Sharai Teshuva and others that offer a similar idea and I'm only expanding on their idea) The Rama is hinting to us that whether we eat and especially drink wine it has to always be connected to the beginning of *Orach Chaim* where the Rama himself begins with לֵב טוֹב שְׂוִיתִי הָשֵׁם לִנְגִדִי תָּמִיד I place Hashem in front of me always. Meaning to say when engaged in any activity and especially eating and drinking it has to be clear that it's being done with Hashem in front of me.

The *parsha* discusses the commandment of oil. Oil represents the Jewish people, who rise above everyone else. Oil doesn't mix with water as it rises to the top. In this world we have a special mission to be the light to everyone else. No matter what we are doing — eating, drinking, driving, working, speaking — it has to be with Hashem in front of us and then we can inspire the rest of the world.

Linking the Apron and the Breastplate



Rabbi YY Jacobson

There is an intriguing *mitzvah* (commandment) recorded in this week's Torah portion: "And they shall bind the *choshen* (breastplate) by its rings to the rings of the ephod (apron) ... so that the *choshen* shall not budge from the ephod."

The meaning of these words is this: The *choshen* (breastplate) and the *ephod* (apron) were two of the eight special garments worn by the High Priest (Kohen Gadol) while performing the services in the Tabernacle. The *choshen* was a breastplate set with twelve precious stones, each inscribed with the name of one of the twelve tribes of Israel. It was worn on the breast, over the heart. The *ephod* was an apron-like garment, covering the lower back of the body, from the waist to the ankles, with a belt that tied in the front.

Two gold rings sewn on the *ephod's* belt lined up with two gold rings sewn to the bottom corners of the *choshen*; these were bound together with ribbons of blue wool. It is of vital importance, the Torah stresses, that the two should remain securely fastened at all times that the priestly garments are worn. "The *choshen* shall not budge from the *ephod*."

But why? Why the insistence that the breastplate and apron must be tightly linked at all times? Why bother if they are disconnected or only loosely connected?

A tale of two garments

One answer, presented in the mystical tradition, is deeply moving.

The two garments – the breastplate seated atop the heart and the apron hanging on the lower back – represent the "upper" and "lower" dimensions of life, or the "forward" and "backward" aspects of human existence. The breast-plate represented those individuals whose hearts were aflame with spiritual passion and ecstasy, while the apron symbolized the people who struggled with backward temptations, the crass and lowly impulses and dispositions.

This is not merely a distinction between two types of people; it is rather a distinction between two aspects existing in each of our lives.


Few are the people who can be defined as "breastplates" or "aprons" exclusively. Most of us vacillate between backward and forward tendencies, between lower and higher aspirations. We celebrate moments of light but we must also quarrel with darkness, trauma, addiction, and emotional prisons. At times life is a cruise through a tranquil seabed, yet at other times it consists of navigation through turbulent waves, battle fields and war zones. There are moments we sense our calling, yet at other times we yearn to discover our true selves, we struggle to find our place in the world. Crudeness, superficiality and lowliness may at any moment consume our multi-dimensional personalities.

Hence, the Torah instructs us to tightly link the breastplate to the apron, "so that the *choshen* shall not budge from the *ephod*." We must somehow learn to integrate the two parts of the self, without escaping into either element. Do not retreat, the Torah is saying, into your "higher" self and forget about your "lower" self, for when the lower self resurfaces you might fall hard. On the other hand, do not allow yourself to be swept away by your lower self and ignore your transcendental aspirations, for such a life is likely to leave you deeply thirsty and anxious.

You must learn the art of integration. You must come to terms with the truth that the "breastplate" and the "apron" together constitute the very objective of existence, to confront darkness and transform it into light, to create harmony out of the building blocks of diversity.

Womens Shiur **Tuesday** 9:30am (18 Main)
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)
Shabbos: Friday Night – before Barchu (20 Upstairs)
Morning 9:00 (20 Upstairs) | After Davening 12:00pm (20 Upstairs)

UFARATZTA



Emuna and Bitachon

... We must know that faith and trust [in Hashem] is not something that remains in our thoughts only, rather, it should permeate our entire being.

There is no doubt that you are a *ma'amin* [believer.] The first thing about *emunah* is that Hashem runs the world. So, if he can take care of billions of people, then you can be sure that also, in your personal matters it will be fulfilled what it says in the *Pasuk* [Yeshaya 46,4]: "Ani osi'si va'ani eso va'ani esbol va'amaleit -- I have made you, and I will carry you, I will sustain and rescue you."

==== Igros Kodesh V4, P255.

In our worst times, our government was superior in virtue to any government of the nations of the world. But for us it was not good enough. G-d appointed us not as a nation, but as a holy nation and a kingdom of cohanim (priests). Were we to conduct a government such as those of the best nations today, it would be a disgrace for our people.

— Rabbi Avigdor Miller (*Rejoice, O Youth*)

just so you should know...

WE LOVE CHASSIDIM!





M'she'nichnas Adar Marbin B'simcha

One more interesting point is to discuss the famous ruling of: “M'she'nichnas Adar marbin b'simcha – at the advent of Adar one should add to the rejoicing.” Does that begin in the 1st Adar or the 2nd?

The Yaavetz (*Sheilas Yaavetz* 88) writes that this extra joy only applies in the 2nd Adar. He bases this on the words of Rashi, who explains that the added *simcha* is because it is the days of Purim and Pesach. He explains that Rashi understood that the yom tov of Purim itself would not be enough to warrant the additional *simcha* for the entire month. It is only because there is a double *simcha*, two months that have great *yomim tovim* that are back to back, that give us a reason to raise the bar of the *simcha* level.

This is why we don't find an added *simcha* in any other month of great *yomim tovim* such as Kislev. The Gemara only dictates that we add the level of *simcha* when Adar arrives, because we have two months of holidays back to back. According to this understanding, “M'she'nichnas Adar marbin b'simcha” only applies in the 2nd Adar, which is back to back with Pesach, but not in the 1st Adar.

On the other hand, the Chasam Sofer signs off one of his *teshuvos*, “Rosh Chodesh Adar Alef – when we add *simcha*.” It would seem clear from his words that he was of the opinion that the added *simcha* begins in the first Adar. Indeed, it is told that when Rav Vozner zt”l showed the Chazon Ish this *teshuva*, the Chazon Ish replied that, indeed, the Chasam Sofer was so great that we can even deduce *halachos* from the date he writes for the *teshuva*.

Rosh Chodesh Bentching

When it comes to Rosh Chodesh *bentching*, the Mishna Berura (427:3) writes adds that the correct text depends on the *machlokes* mentioned previously, if the term Adar refers to the 1st Adar or the 2nd Adar. Therefore, for Adar Rishon, according to the Tur and the Rama, it should be sufficient to say Adar. However, he adds that the Acharonim add that you might as well do it right according to all opinions, and one should be specific for both months. The Shaar Efraim adds that one should not say “Adar Rishon,” but rather “Adar Harishon.”

In Conclusion

There is a *machlokes* if one should add to the regular *simcha*, starting in the 1st Adar, or if it is only applicable in the 2nd Adar. When it comes to Rosh Chodesh *bentching*, the best is to be specific for both months, and say Adar Rishon or Adar Harishon and Adar Sheni.

Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354



Aharon's Approach

Hebrew Academy of Cleveland

Now you, bring near to yourself Aharon, your brother. (28:1)

Horav Naftali m'Ropshitz interprets the *pasuk* instructing Moshe *Rabbeinu* to bring Aharon *HaKohen* closer as an admonishment to our quintessential leader to take a lesson from Aharon's approach to relationships with people. Moshe was prone to isolating himself from people. He never knew when Hashem would call on him; thus, he was always prepared. His tent was outside the camp. While he was always available when someone called, he was not as accessible as Aharon *HaKohen*, who was known for his outreach in loving and pursuing peace. As the great conciliator, he was always in the “trenches” with people. Hashem intimated to Moshe: A leader must spend time with his congregation, know what ails them and what they are missing. He must love them, be sensitive, and approachable.

At first glance, this exposition does not seem consistent with the Moshe to whom we were introduced in *Parashas Shemos*. As a young “prince” raised by Pharaoh's daughter, he could have led a refined life of privilege without a care in the world. Yet, he went out and was *nosei b'ol im chaveiro*, carried the yoke with his friend. He joined his brothers who were being persecuted by the Egyptian taskmasters. It seems to me that Moshe's behavior was far from that of an isolationist. One who is reclusive does not leave the comfort of his palace to break his back among his brethren.

A distinction exists, however, between *mesiras nefesh*, self-sacrifice for a fellow, and friendship. Many of us are willing to run out and help the fellow in need – regardless of the demand it will place on our time, money and even health. How many are prepared to “sacrifice” our time and even spiritual advancement to befriend someone who could use a friend, who requires guidance, comfort, or emotional assistance? How many of us are willing to spend time with those Jews – both male and female – who are alone – single fathers, mothers, children, some of whom do not fit into the “mold.” This is what is meant by friendship. When one is isolated, he is unaware.

A young *rav* once told the *Divrei Chaim* that he was unaware of the economic and emotional issues plaguing a certain family. The *Rebbe* told him that he had no business being a *rav*. A *rav* who isolates himself from the community should select another profession.

Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am

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

NIGHT KOLLEL | 8:15-9:45pm

- Chavrusa learning - Halacha
- Currently: הלכות שבת

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

- Daf Yomi | 8:45-9:45pm
- Mishna Yomis | 8:45-9:00pm

• ZERA SHIMSHON SHIUR | 8:15-9:00pm Thursday Nights

ADDITIONAL LEARNING PROGRAMS:

- Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers
- Yeshivas Bein Hazmanim
- Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim
- Shovevim Program / Early Friday morning learning b'retzifus.
- Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah

KNOWING HOW TO GET A TRAIN TICKET: *Bitachon Works*



When one knows that everything is in Hashem's hands, he will know that he can have bitachon and Hashem will help him. This brings us to a true story, told by the Alter of Nevardok zt'l:

A yeshiva bachur had to go home to do the mitzvah of kibud av ve'em, but he didn't have any money to pay for the trip. He decided he would do hishtadlus, and do whatever he can, and Hashem will help him. He walked three days to the closest train station. (That doesn't cost money, only energy.) He arrived at the train station several hours before the train was leaving for his hometown. He sat on a bench, took out his Gemara and began to learn as though he was in yeshiva. He had done his hishtadlus, now all he had to do was to trust in Hashem and pray that he gets home.

Eventually, people started coming to the train station. A Yid approached him and said, "I'm so happy there will be another Yid on the train. Perhaps we can travel together. We can find a corner, so we don't have to be among all the goyim, & we can learn Torah together." The bachur replied, "I would like that very much, but I don't have a ticket." "So go buy one. What are you waiting for?" "The problem is I don't have money to buy a ticket." "So why are you here? You act very foolishly. You shouldn't have walked for 3 long days for nothing." The bachur replied, "I trust that my Father in heaven will help me get on the train. Hashem has His ways. I did my hishtadlus, and the rest Hashem will do." The man laughed at him, and said insulting words. Then he bought a ticket and boarded the train.

The bachur continued learning Torah. He trusted and prayed that Hashem help him get home, to perform the mitzvah of kibud av ve'em. The conductor blew the first whistle. This meant the train will be leaving in 5 minutes. People on the platform began boarding the train, but this bachur remained sitting on the bench. He was calm, because he trusted Hashem will yet help him get onto the train. Then the conductor blew the 2nd whistle. Only 2 minutes left until departure. Suddenly, a Yid came to the station in a hurry, rushing to catch the train. He asked the bachur, "Why aren't you boarding the train?" "I don't have money to buy a ticket." "I'll buy two tickets. One for you and one for me." They boarded the train a moment before the doors closed. The bachur thanked his benefactor immensely, and he thanked Hashem for helping him get onto the train.

The bachur looked around for a place to sit on the packed train, & that's when he saw the Yid whom he had spoken with earlier. The Yid was shocked to see the bachur on the train. The bachur said, "You see, it is good to trust in Hashem. As the Midrash (Shochar Tov, Tehillim 31) states, 'Whoever trusts in My name, I will save him.'" The man replied, "How can you say you acted wisely? If the man wouldn't have come at the last minute, you would be left alone in the train station, without a way to get home." This story was told by the Alter of Novardok zt'l, & it is known that he was the bachur in this story.

— Torah Wellsprings

ב"ה

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER



Weekly THURSDAY NIGHT CHABURA

Enjoy an Inspirational Chabura in an informal atmosphere

ליל שישי

פרשת תצוה

שליט"א רבי Pinchas Mandelbaum

20 Upstairs

10:15 PM



Looking forward to seeing you:

Yudi Steinmetz, Shlomo Becker

לע"נ הבחור יששכר דוב בעריש ז"ל בן ר' שלמה נ"י



BS'D



Come Join

40 WOMEN IN HAFRASHAS CHALLAH

Thursday, March 7th

16 SYCAMORE LANE
MONTEBELLO, NY 10901
8:00 PM

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

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

HOSTED BY:
HENNY KLIPPER & GITTEL FOLLMAN

Dig Deep

שם משמאל – Shemos Rabbah 36 – Parshas Tetzaveh 27:20
“ואתה תצוה” – This is connected to the *posuk* in *Yirmiyah* 11:16 “זית רענן יפה פרי תאר קרא ד' שמך” – “A leafy olive tree, beautiful with shapely fruit – Hashem had called your name.” Just as with the olive, while it is still on the tree, it is selected for extra ripening, and afterward the olive is brought down from the olive tree and is squeezed. After being squeezed, it is brought up to the olive-press, and the olives are placed in a mill, and then ground. Then they are wrapped in ropes, and stones are brought to press down on them. Only after all of this do they bring forth their oil. So it is with Klal Yisroel, that the other nations of the world come and beat them, driving them from place to place. They imprison them and bind them with neck chains; they surround them with soldiers, and only after all of this, they do Teshuva and call out to their G-d. What is the meaning of this Midrash?

The way that olives are created is that within the olives, there is a precious liquid called olive oil. The oil is hidden within it from the start, and all of the refuse around it must be removed in order to get that which is within it. The same is true with Klal Yisroel, that within them is really all good. Unfortunately, at times, there is *p'soles*, refuse, all different types of impurities that surround it. This causes that the only way to obtain that goodness within it is by removing the impurities which

surround it. When the impurities are removed, the true goodness is revealed. This is as the Rambam says at the end of the second perek of *Hilchos Geirushin*, that one can hit a Yid until he says, “רוצה אני” – I want to do the *ratzon Hashem*, for the person is not really being forced to say it, rather hitting him is getting him to say what is deep down hidden in his heart – to do *Ratzon Hashem*. It is all about bringing the person out from the darkness, to bring forth the inner light which is within every Yid.

Shabbos Kodesh is a day when the person is opened. His inside is revealed; thus, Chazal tell us that even an *Am Ha'aretz* has *Yiras Shomayim* on *Shabbos Kodesh*. Every Yid has the ability to dig deep, and to bring forth that illuminating light, to stir his heart, and to bring forth what is truly in his heart. This is why *Shabbos Kodesh* is a day of *Teshuva*, for one does not need the *yissurin* to strip away the refuse, for *Shabbos* itself brings forth that which is hidden within the person.

This is why it says in the *Midrash Tanchumah* in *Parshas Bereishis* 3 that *Kavod Shabbos*, honor for *Shabbos*, is greater than one thousand fasts. The purpose of the fasts is to weaken the baseness, the physicality, that which is not allowing the true heart of the person to come through, and thus allow the true heart to come forth. On *Shabbos Kodesh*, all of the *p'soles* is automatically ripped apart, to allow the true heart of the person to come forth. On *Shabbos Kodesh*, the heart is not incarcerated, but is completely open, and thus it is easier to do *teshuva*.

It's a Lonely Existence

We adults have a hard enough time when we feel ourselves put down from others, when our essence gets shaken from extreme criticism. But where does a young child go when most words that they hear from their parents, their teachers, or anyone else in their world are negative to the core?

We all know the rule. One negative comment to five positive statements. But we sometimes get the percentages wrong or worse – we give five negative comments or more to one positive word of praise. There is so much pain in this world. We must resolve once and for all to be careful with our words, lest they increase that pain in those we hold most dear.

The *posuk* says that Hashem commanded Aharon and the Kohanim “*hakreiv eilecha*”, bring close the crushed olive oil made for lighting the *menorah*. The *seforim* say these words are a reference to how we should act with our fellow man. Bring him closer, understand his plight, and always try to help.

Rabbi Zilberstein relates a story that happened in London a few years back. A member of the Chareidi community was accosted by a teenager. Demanding his money or his life, the Jewish person decided to take a different tack – he might be a boy who fell out of our community years ago, or maybe not, but in any case – he looked straight at the boy and said “you look like a fine young man, with a great future, lots of potential. Let's sit down, I want to help you. I will help you”

Suddenly the boy calmed down a notch.

“What do you need money for?”

“I want to drink something, not only me – but with my friends.”

RABBI BEN ZION SNEH



The man pulled out a 100-pound sterling note and handed it to the boy.

“Here, take this and enjoy. But remember, I sincerely think that you're a great person, you will be something in this life, goodness shines from your face.”

The boy sheepishly took the note and retreated into the night. It's an amazing story, with an even more amazing ending. The very next day the chareidi man was in shul and recognized a boy going from row to row, looking for someone.

“Sir, I'm so glad I found you here. Here are 50 pounds sterling. I need to return them to you – I did not use the whole 100. I could not keep this money. But just know, you were the first person in my life to respect me. From the day I was born till now I never heard those words – you are good, you will be great; I never heard praise from a parent or a teacher – no one!”

With tears in his eyes, the boy said, “Take this change because you have given me back my soul, and for that I thank you” and then he disappeared.

Remember, “*Chaim ve maves beyad halashon*”, we have the power to give life with our praise or *chas veshalom* extinguish the precious light deep inside those we love. Let us always choose to bring light.

Have a wonderful Shabbos!

Hashem's Concern for Injustice

Rabbi Rafi Wolfe

ואלה הבגדים אשר יעשו חשן ואפוד וגו' לאהרן אחיך וגו' ועשו את-האפוד זהב תכלת וארגמן וגו' ועשית חשן משפט מעשה חשב וגו'

These are the garments that you shall make for Aharon, your brother: The *Choshen* and the *Eiphod*...You shall make the *Eiphod* out of gold, *techeiles*, and *argaman*...You shall make the *Choshen* of Justice, the work of a craftsman...

One of the prominent features of *parshas Tetzaveh* is the focus on the *bigdei kehuna*, the Priestly garments. The *Kohanim* had to wear four special articles of clothing for their Temple service to be accepted. The *Kohen Gadol* had four additional articles of clothing as part of his uniform. The Torah introduces these special garments by first mentioning the *choshen*, an ornate breastplate, and then mentions the *eiphod*, a type of decorative apron. What's interesting is when the Torah proceeds to describe how to make them, it starts with the *eiphod*, and only then discusses the *choshen*. Why is there this switch in the order?

Our Sages ask: why is the topic of Temple offerings juxtaposed to the *bigdei kehuna*? The answer is to teach us that just like Temple offerings provide atonement, so too do the *bigdei kehuna*. The *Choshen* atones for injustice in civil court cases, whereas the *eiphod* atones for idol worship. Now, based on this, we can understand why the Torah starts off mentioning the *choshen* first, and only then the *eiphod*.

Let's consider for a moment, which upsets Hashem, so-to-speak, more? Idol worship? Or injustice in court? One might think that it would be idol worship, as it's a direct affront to Hashem's honor. However, in reality, Hashem cares more about injustice in court. Hashem can forgive His honor, and overlook the idol worship. However, when His children are being wronged, and no one is there to correct it, that's what really bothers Him.

We see this with the contrast between the generation of the Flood, and the story of the Tower of Babel. The Tower of Babel was all about waging war against Hashem. Mankind wanted to be free from G-d's influence. This was the biggest affront to Hashem's honor, yet they were simply punished with dispersion. On the other hand, almost the entirety of mankind was wiped out because violent theft was rampant. We see that human injustice is punished more severely than affronts to Hashem Himself.

To demonstrate this priority in Hashem's eyes, the *choshen mishpat*, the breastplate of justice, which atoned for unjust courts, was mentioned first. Only then was the *eiphod*, which atones for idol worship, mentioned. However, that's from Hashem's perspective. From our perspective, it's the other way around. We care more about Hashem's honor than our own. As such, the actual production of the *bigdei kehuna* focused on Hashem first, and mentioned the *eiphod* before the *choshen*.

Hashem Wants to Hear from Us

Rabbi Efrem Goldberg

Commenting on the *pasuk* "the sounds of the *kohen gadol's* robe were heard as he entered the Mikdash (28:35)" – the *Ba'al Ha'turim* observes that the word *v'nishma* appears in only two other places in the entire Tanach. One is *Bnei Yisrael's* famous proclamation, *naaseh v'nishma* ("We will do and we will hear" – *Shemos* 24:7). The other is a *pasuk* in *Megilas Ester* (1:20) in which *Achashveirosh's* advisor tells him that the royal edict would be sounded (*v'nishma*) throughout his vast empire. What might be the connection between these three *pesukim*?

Rav Shaul Alter shlit"a explained that a person might mistakenly think that the notion of, that God listens to those who approach Him, is reserved for the exceptionally righteous. Some people assume that they are too distant from Hashem, that they are too flawed, that they have strayed too far, for Hashem to have any interest in them. They feel they should not call out to Him because He does not want to hear them. But the truth is that just as *el hakodesh* the *kohen gadol's* sound was heard in the Mikdash, similarly, *v'nishma pitgam hamelech b'chol malchuso* throughout His vast empire.

Tradition teaches that the word *hamelech* in the *Megilla* alludes to Hashem. This *pasuk* indicates to us that the "King's" interest extends throughout His "kingdom." No matter how far a person has wandered, no matter how badly he had stumbled and erred, he is still in Hashem's kingdom, and Hashem wants a relationship with him. Once our ancestors proclaimed *naaseh v'nishma*, their unconditional devotion to Hashem, they secured a position in His kingdom, guaranteeing that He will always listen to them. Anytime we wish to speak to Him, lean on Him, turn to Him for help, or to feel His embrace, He is there waiting for us.

I once met a fellow who had grown up in a *chassidische* family but then left religious observance entirely. He ended up getting in trouble with the law. The night before the verdict would be announced, he told me that he felt like praying, asking Hashem for a favorable outcome, but he couldn't do it. "Why would He want to hear from me now?" he asked. "I haven't spoken to Him or have had anything to do with Him in many years. Why would He listen to me?" I explained to him that one day, he will be a father, and he will see that there is nothing a child could do that would make his parents not want to hear from them. Even if a child leaves his parents and has no contact with them for years, when he eventually picks up the phone and calls, they would not hesitate to answer the call, and they would be overjoyed to hear from him.

The same is true of Hashem. Ever since the pronouncement of *naaseh v'nishma*, there is nothing we can do that would make Hashem not want to hear from us. Wherever we are, *b'chol malchuso* whatever condition we are in, *v'nishma kolo* – Hashem lovingly and compassionately hears our prayers.





One of the main garments that the High Priest of Israel donned was the jewel-bestudded breastplate – *choshen* - that he wore upon his chest. This breastplate contained twelve precious jewels of different colors and on each of the stones was engraved the name of one of the tribes of Israel.

In addition to these stones there were two large elongated diamond stones that were embedded in the shoulder straps of the apron – *eiphod* – that the High Priest wore. Engraved on those shoulder strap stones were the names of the Patriarchs of Israel and a reference to all of the tribes of Israel. Thus all of the twenty-two letters of the Hebrew alphabet were to be found on these stones in the breastplate and on the shoulder straps.

This allowed these stones and their engraved letters to serve as the *urim v'tumim* – the means of prophecy by which important national issues could be decided with Divine help and intervention. Though the letters of the answer shone on the stones, the ability to string the letters together correctly and coherently into the necessary words and message depended upon the prophets of Israel who “read” the *urim v'tumim* accurately.

This was symbolic of the symbiotic relationship, so to speak, of God and the Jewish people in pursuit of the national and spiritual goals of Israel. Only by this interaction of Heaven and humans could the message of the *urim v'tumim* have any constructive meaning. Heaven alone never completely determines our future. We must also work and strive, interpret and analyze, study and act in order to see our future realized successfully.

In the pocket of the *choshen* there was inserted a piece of

parchment with the ineffable name of the Lord written upon it. This was the engine that powered the miracle of the *urim v'tumim*. Without its presence the *choshen* was a lifeless collection of jeweled stones. This significance is part of Jewish tradition.

Beauty and expensive value are only relevant when they are somehow inspired and created for a lofty purpose of spirit and service. King Solomon wisely said that “if the Lord builds not the city then those that have constructed it have toiled in vain.”

In Second Temple times, the *choshen* was present on the breast of the High Priest. But the *urim v'tumim* was no longer in effective operation. The human element of service and dedication was already lacking. There were no longer prophets present amongst Israel and the *choshen* therefore was merely an ornament, part of the uniform of the High Priest but no longer a Godly guide to the future and a source of instruction to the people of Israel.

Because of this, the great men and rabbinic leaders of Second Temple times in the Land of Israel recognized early on that this Temple was ultimately doomed to be destroyed. The necessary interplay of Heaven and earth, of God and His creatures were no longer present. In such an environment, no matter how beautiful the structure or how handsome the jewels may have been, the whiff of eternity upon which all Jewish life is based was absent. It is our task to somehow restore the very same *urim v'tumim* in our personal and national lives.

Dress Up Rabbi Tzvi Abramoff

Shloompzy Shapiro came down from his room on his way to shacharis. “Oy gevall!” his mother cried, “let me fix you up a bit”. First, she took off his glasses and cleaned off the peanut butter that was stuck to the right lens.

Then she wet a towel and started from the top down. When she finished, she said “I think I can figure out what you ate yesterday for all three meals. There was a cornflake from breakfast stuck to your pants. The ketchup-y noodle behind your ear must be from lunch. And dinner seems to have been meatballs with soup on the side.

“Oy Shloompzy, what are we going to do with you?” she said, as she tried tucking his shirt into his pants. “How can you stand like this in front of the King of Kings?! You need to respect yourself and what you are doing, and the first step is to be put together.”



The Torah teaches us that the Kohanim and, even more so, the Kohen Gadol, need to be dressed almost royally. The begadim of a kohen need to fit him perfectly. And all the begadim must be put together in an orderly fashion, as we can see from the halachos of fastening the *choshen* to the *eifod*, so that it shouldn't sway back and forth.

This is a very important lesson for a Yid to learn, and especially a boy or bachur learning in Yeshiva. We need to realize that we represent the Torah, and it's important to dress up to the task!

הערות הרב חיים קנייבסקי זצ"ל על פרשת תצוה



וַנִּתֵּן אֶל חֹשֶׁן הַמִּשְׁפָּט אֶת הָאוּרִים וְאֶת הַתְּמִימִים (כ"ח, ל')

כתב הרמב"ן, כשהכהן היה שואל באורים ותומים, היו האותיות שבחושן מאירות אך לא לפי סדר של תיבה. ולכן הכהן היה נצרך לשם הקודש שנקרא 'תומים' - ואז ברוח הקודש, הוא יידע לצרף את האותיות לתשובה הנכונה. שלא יטעה ויגיד, על פי אותם אותיות, מילה אחרת.

וחביב על רבינו לחזור על מה שראה בספר 'פנינים משולחן הגר"א'.

בספר שמואל (א', י"ג-ט"ו), מובא על חנה שבאה להתפלל במשכן ה', ועלי הכהן ראה אותה מדברת על ליבה, רק שפתייה נעות וקולה לא ישמע, חשב אותה לשכורה. ענתה לו חנה ואמרה

לֹא אֲדַנִּי, אֲשֶׁה קִשְׁת רֹחַ אֲנֹכִי וְאֶשְׁפָּךְ אֶת נִפְשִׁי לִפְנֵי הַשֵּׁם וַיִּזַן וְשִׁכַּר לֹא שָׁתִיתִי

ובגמרא (ברכות ל"א ב') מבואר, שאמרה לו, לא אדון אתה בדבר הזה, ולא רוח הקודש שורה עליך, שאתה חושדני בדבר הזה, ולא דנת אותי לכך זכות.

ותמוה, וכי מה שייך רוח הקודש לענין לדון לכף זכות, וכי מי שאין לו רוח הקודש לא דן לזכות?

עוד קשה, כיצד חשד אותה לשיכורה וכי לא הכיר אותה, הלא היתה משבע הנביאות שהיו לישראל (מגילה י"ד א').

אלא מבאר הגר"א על פי הרמב"ן הנ"ל:

בוודאי עלי ידע שצדקת היא, וכשראה אותה מתפללת בלא קול, התפלא ושאל באורים ותומים, והאירו האותיות ה' כ' ש' ר'

והוא צירפן למילה 'שפָּרָה', ולכן גער בה 'עַד מֵתִי תִשְׁתַּפְּרִין ...

ענתה לו חנה, לא אדון אתה דבר הזה, ואין לך רוח הקודש לצרף את האותיות כראוי, כי הצירוף הנכון הוא 'שפָּרָה', כלומר, אישה עקרה אנכי המתפללת על בנים, כְּשִׁפְרָה אֲמֵנוּ, ולמה לא דנת אותי לכף זכות?

The Best Tikkun

The story is told of a young widow who entered the study of R' Shlomo Zalman Auerbach zt"l in an obviously distraught state of mind. In addition to the loneliness and pain she experienced since the passing of her husband, a sense of urgency seemed to be all about her. She had recurring pangs of guilt: she wanted to do something spiritual to memorialize her dear husband. Perhaps, she suggested, she should establish a free loan fund or contribute books to the Yeshiva library. Or perhaps there was an act of spiritual self-improvement that she should perform. She continued on and on for some time,

occasionally letting out small sighs and sobs as she continued to talk about her husband's untimely passing and the *tikkun* - upliftment - she felt she should do on his behalf.

R' Shlomo Zalman, in his unique and inimitable way, waited patiently until she finished and then instructed her to listen to his advice very carefully. "I understand your need to do something spiritual as a *tikkun* for your husband's soul. This is my advice to you. Go out and buy some toys for your children, take them to the park and

enjoy life with them. All this is a wonderful thing you can do for your late husband."

The woman, however, could not understand the meaning of the *Rov's* advice and once again, insisted that she would feel much better if there was something that she could do to memorialize her husband.

R' Shlomo Zalman shook off her suggestion and began to explain. 'The *Torah* instructs the *Kohen Gadol* to wear a *מעיל* - a four cornered blue-wool garment adorned with an array of gold bells and small pomegranates, when he enters the *mishkan*. If, however, he dares enter the sanctuary without that bell adorned garment, he is subject to a decree of untimely death. The bells teach us all a great lesson. Upon entering the Holy of Holies, the *Kohen's* thoughts may become so focused on attaining the high level of spirituality that he may forget simple courtesy. Our Sages explain that the *Torah* is teaching a moral lesson: one should announce himself before entering any room. The search for spirituality can never supersede simple etiquette."

R' Shlomo Zalman continued after a moment. "Forget the quest for the great spiritual *tikkun* and help your children rejoice in life. That will bring the greatest *tikkun* for your husband!"

Torah Tavlin

THE PRIESTLY GARMENTS · ABARBANEL ON THE PARSHA

Rabbi Pinchas Kasnett

This Parsha deals primarily with the special garments worn by the High Priest and the regular priests during their service in the Tabernacle. Abarbanel offers several interpretations of the symbolism of these garments. One of those interpretations is as follows:

Four of the garments were worn only by the High Priest and were considered to have greater importance: the breastplate, the apron, the robe and the head plate. The other less important garments were the turban, the sash, the trousers and the tunic. The four special garments worn by the High Priest were worn opposite the four main components of the body: the head, the heart, the digestive area and the reproductive area. The head plate signifies that all of his thoughts should be directed to G-d. The breastplate over his heart indicates that all of his prayers should be for the benefit of the entire nation, which is why twelve precious stones corresponding to the nation's twelve tribes were set in it. The apron encircled his abdomen, indicating that he should eat and digest only those foods that G-d permits. Finally, the robe covering the reproductive organs indicates that our desires must be constrained by the dictates of the Torah, both publicly and privately. The golden bells attached to the bottom of the robe remind us that we cannot hide our private behaviors. Everything eventually becomes known within the community of Israel.

These four garments also correspond to the four types of service that the High Priest performed. The garments of the head correspond to the inner sanctuary, or Holy of Holies, which the High Priest entered only on Yom Kippur. Here the intellect is represented by the Ark and the Tablets of the Law. The second service was the lighting of the Menorah, or candelabra, which was in the inner courtyard just outside the Holy of Holies. The breastplate with its twelve precious stones corresponded to

the Menorah since the letters engraved on the stones would prophetically light up in response to questions that the High Priest would ask of G-d. The third service was the arranging of the loaves of bread on the table, which naturally corresponds to the apron covering the digestive tract. The fourth service was the lighting of the incense on the golden altar. Just as the smoke from the altar announced the presence of the incense, likewise the bells on the hem of the robe announced the presence of the High Priest.

The four garments of the regular priests were much simpler. Rather than employing the gold, silver, precious stones and expensive colorful fabrics of the High Priest's garments, these garments were made of simple linen and were much easier to make. They also corresponded to less religiously significant parts of the body: the skin, the bones, the flesh and the sinews. Finally, although the four specialized garments worn by the High Priest were indicative of his preeminence among the people, the fact that he also wore the four simple garments indicated that he still retained his humility and remained connected to the other priests as one of them. Furthermore, in times of need he was expected to perform all of the duties of the regular priests and on Yom Kippur, when he was serving on behalf of the entire nation. He further demonstrated his humility and connection to all the people by wearing only the four simple white linen garments.



ohr.edu

Advertisements should not be read on Shabbos

WE TAKE THE TIME TO UNDERSTAND YOUR BUSINESS.

Lument. More than a loan.



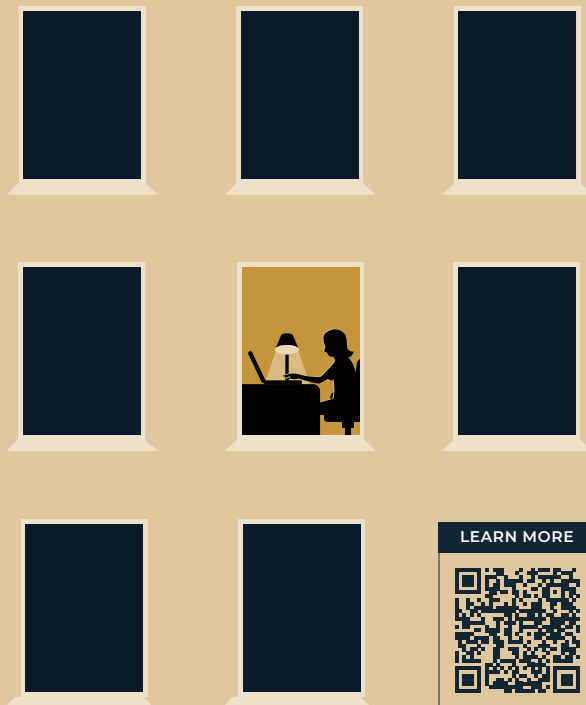
JEFFREY BERGER
DIRECTOR
jeffrey.berger@lument.com
216.470.5533



DISCOVER ALL WE CAN OFFER AT LUMENT.COM

FANNIE MAE | FREDDIE MAC | FHA | BRIDGE | MEZZANINE | PREFERRED EQUITY | M&A

Lument is a subsidiary of ORIX Corporation USA. *Securities, Investment Banking and Advisory Services provided through Lument Securities, LLC, Member FINRA/SIPC. Investment advisory services are provided by Lument Investment Management, LLC, registered as an investment adviser with the U.S. Securities and Exchange Commission.



GIVE LIFE TO YOUR WIFE'S JEWELRY

OUT OF STYLE
FORGOTTEN
BROKEN
UGLY
OLD

(WE DON'T JUDGE.)

SAVE MONEY
REPAIR & RECYCLE

MAKE THE RIGHT CHOICE...
CHOOSE MOTEK JEWELRY!

845.213.6087



LEADING KITCHEN CABINETRY



5 Remsen Ave. suite 3, Monsey NY 10952
845.533.4141 | monseykitchens@gmail.com

8452136087 | www.motek.com

rfdesign 19/19/2004432

Advertisements should not be read on Shabbos

Three is a crowd,
We make
sure they
eat well.

We have a full **catering menu** from meat to Sushi to sides to kugel and chulent, The food your guests will be looking forward to!

Order by phone or online

FAMILIES | PARTIES | YESHIVOS



481 RT 306, MONSEY
845.354.7600



WWW.KCWESLEY.COM
WE DELIVER

Planning an event, leave the catering to us

BRISSIM
PIDYON HABEN
REUNION
OFFICE PARTY
CORPORATE EVENTS



Satisfying customers since 2008



Bagel Dlox
CAFÉ & CATERING



Download
curbngo



421 RT 59 MONSEY - BAGELDLOX.COM - 845.356.4700

35+ Years

OF SERVING THE COMMUNITY

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



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

Haas & Zaltz, LLP

845.425.3900

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

JOKES

Crew team

Yeshiva University decided to field a crew team. Unfortunately, they lost race after race. They practiced for hours every day, but never managed to come in any better than dead last.

The Rosh Yeshiva finally decided to send Yankel to spy on the Harvard team. So Yankel shlepped off to Cambridge and hid in the bull rushes off the Charles River, from where he carefully watched the Harvard team as they practiced.

Yankel finally returned to Yeshiva. "I have figured out their secret," he announced.

"They have eight guys rowing and only one guy shouting."

In the West

One morning Brezhnev (the Soviet communist leader) looked out the Kremlin window and saw the sun. "Sun," he said, "Who is the best man in all the world." "You are! You are!" said the sun.

At noon, Brezhnev again looked out the Kremlin window, saw the sun, and asked "Who is the best man in all the world." "You are! You are!" said the sun.

At sunset, Brezhnev again looked out the Kremlin window, saw the sun and asked again, "Who is the best man in all the world."

"Well, it sure isn't you," said the sun, "you see, I'm in the West now and you can't catch me."

The Businesswoman

An old Jewish lady sold pretzels on a street corner for 50 cents each. Every day a young well-dressed man would leave his office building at lunch time, and as he passed the pretzel stand, he would leave her two quarters, but he never took a pretzel.

This went on for more than two years. The two of them never spoke. One day, as the young man passed the old lady's stand and left his two quarters as usual, the pretzel lady spoke to him.

"Sir, I appreciate your business.

You are a very good customer, but I have to tell you that the pretzel price has gone up to 60 cents."



The Smuggler

Tony comes up to the Mexican border on his bicycle. He's got two large bags over his shoulders. Joe, the border guard, stops him and says, "What's in the bags?"

"Sand," answers Tony.

Joe says, "We'll just see about that. Get off the bike." Joe takes the bags and rips them apart; he empties them out and finds nothing in them but sand. He detains Tony overnight and has the sand analyzed, only to discover that there is nothing but pure sand in the bags.

Joe releases Tony, puts the sand into new bags, hefts them onto the man's shoulders, and lets him cross the border.

The next day, the same thing happens. Joe asks, "What have you got?"

"Sand," says Tony.

Joe does his thorough examination and discovers that the bags contain nothing but sand. He gives the sand back to Tony, and Tony crosses the border on his bicycle.

This sequence of events is repeated every day for three years. Then Joe runs across Tony one day in a cantina in Mexico.

"Hey, buddy," says Joe, "I retired. I know you are smuggling something. It's driving me crazy. It's all I think about ... I can't sleep. Just between you and me, what are you smuggling?"

Tony sips his beer and says, "bicycles."

HA HA

A two-year-old is kind of like having a blender, but you don't have a top for it.

Advertisements should not be read on Shabbos

Purim 23 - featuring the perfect crowd pleaser

ESTD 2019
MEATWORKS
EAT ART

347.661.9989 | MOE@MEATWORKS.COM | @MEATWORKS

Advertisements should not be
read on Shabbos



now is
their time!

TO SLIDE & CLIMB



When the sun sets on their childhood, be secure in the knowledge that their fond memories won't fade with their tan. Having an Amish made, custom swingset as a fixture in their childhood, will provide hours of safe play and an eternity of warm memories.

**BACKYARD
KINGDOM**

customize yours today!

888.950.0033

info@backyardkingdom.com
backyardkingdom.com

swingsets · pergolas · sheds · gazebos

**R' AVRAHAM NEUBERGER'S SHOAVIM SHIUR -
TECHNOLOGY AND SHMIRAS EINAYIM**

**LECHAIM FOR YAAKOV COHEN FROM R BERGER CHABURA ON HIS
ENGAGEMENT, MAZEL TOV!**



JUNIOR WITH R' DAVID GURWITZ



SHOAVIM LEARNING AT OHR CHAIM



RAV AVRAHAM KATZ, MISHENICHNAS ADAR



**SHARE YOUR PIX
WITH BET!**



<https://bit.ly/betpictures>
or pictures@18forshay.com