

Pekudei | 4 - 10 Adar 2 | March 14 - 20

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Inside:

UFARATZTA:

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Shabbos Zmanim

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

6:45pm Candle lighting	6:55pm Mincha in tent א	6:55pm Chabad Mincha	7:03pm Shkiya
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SHABBOS SHACHRIS MINYANIM:

6:26am 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
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2:00pm Pirchei	6:45pm Mincha followed by Shalosh Seudos	7:04pm Shkiya	7:44pm Maariv 1	7:49pm Maariv 2
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Late Maariv Motzei Shabbos Every 15 Minutes!
8:15 pm – 10:45pm | 18 Main

Weekday Zmanim

Zmanim for the week of Mar 17 - 23

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	7:04am	9:23am	10:04am	11:04am	1:04pm	5:50pm	7:05pm
Monday	7:03am	9:22am	10:03am	11:03am	1:04pm	5:51pm	7:06pm
Tuesday	7:01am	9:21am	10:02am	11:02am	1:04pm	5:52pm	7:07pm
Wednesday	6:59am	9:20am	10:01am	11:02am	1:03pm	5:52pm	7:09pm
Thursday	6:58am	9:19am	10:00am	11:01am	1:03pm	5:53pm	7:10pm
Friday	6:56am	9:18am	9:59am	11:00am	1:03pm	5:54pm	7:11pm
Shabbos	6:54am	9:17am	9:58am	10:59am	1:03pm	5:55pm	7:12pm

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Luxuries and Necessities

The Torah describes, in *Parashiot Teruma* and *Tetzvah*, the building of the *Mishkan* and all the utensils, followed by the laws of Shabbat.

In *Parashat Vayakel Pekudi* the Torah reviews the process and begins with the laws of Shabbat, followed by the building of the *Mishkan* with all the utensils. The Bais Halevi presents a question; why the change in order?

The Bais Halevi gives a parable of a rich man that is marrying off his son. There are many things that are necessary to be purchased, from simple bath towels to expensive jewelry. All is required to start a new home. Every father feels obligated to supply his child with all that he needs when he marries him off though what he purchases first is an indicator of his love for his child. The father that loves his child and has a close relationship with him/her will buy first the expensive luxury items in his joy and anticipation during this time.

For example, he will run out and purchase jewelry that his son may give his kallah as gifts. Or, he may purchase a luxurious wedding gown for his daughter on her special day. Of course, he will purchase the food for the wedding and arrange for the Rabbi to come and officiate but he is more excited and expresses his love through the extravagances. A father that is not so close and loving to his child will first get the necessities for his son to make sure his duty is done. Later, if he has money left over, he will purchase the luxuries.

The Bais Halevy explains, the *Mishkan* represents the luxuries in our relationship with Hashem, and Shabbat the necessities. When a person wishes to obtain a higher level of *Kedusha* he needs the *Mishkan*. But Shabbat is what makes us into a Jew; it's a constant part of our lives. What would we be without Shabbat? Hashem illustrated to us his love and excitement on the onset by building the *Mishkan* first. Later, when the Torah reviews all the laws, we can revert back to the order of Shabbat first because we have already felt Hashem's love and desire for a relationship with us.

Rashi quoting a *Mechilta* states at the beginning of *Parshat Vayakel*, that the reason why the laws of Shabbat precede the building of the *Mishkan* is to teach us and warn us that we cannot violate the Shabbat while building the *Mishkan*.

What is fascinating to note, based on the lesson of the Bais Halevy, is that the greater *Kedusha* is the *Mishkan*. Yet although the *Mishkan* may be able to take us to a higher level, we are still not permitted to violate Shabbat. There are times that we try to make a calculation on how to get ahead in *Kedusha* and we try to justify a little violation because it's for the sake of spiritual growth. The *Parsha* is teaching a lesson that we cannot compromise a spiritual reality for the sake of spiritual advancement. For example, there are those who speak terrible *Lashon Harah* about an establishment and destroy a person's reputation because they presume a *Hashgacha* is not on their highest standards and wish to be more pious.

May we all be *zoche* to true spiritual growth without compromising any *midot tovot* or *ma'asim tovim*. Amen



A Break in the Daled Parshios

by Rabbi Daniel Coren

This Shabbos, because of it being a leap year, is uniquely called *Shabbas Hafsa*. Simply understood, it's a break between *Parshas Shekalim* and *Parshas Zachor*. In truth, Chazal teach us that the *hafsakos*, such as between *parshiyos* in the Torah were given to Moshe Rabbeinu to better analyze the words of the Torah. And certainly for us, this break is crucial to think and analyze the seemingly opposing themes of *Shekalim* and *Zachor*. The reason why I refer to them as opposing is because the giving of shekalim is about giving and unifying, things that are positive, while *Parshas Zachor* is about exciting within us the willingness to go and fight and destroy any remembrance of Amalek, negative activities.

There is an expression that a question of the wise is half the answer; this is certainly true here. Giving *tzdaka* can be referred to the *middah* of *chesed*, and killing Amalek is *midas hagevurah*. That is the reality today, and if a person doesn't properly see the difference, it will be hard to make that change from *chesed* to *gevurah*. When a person isn't conscious of the *middah* that is required to be used at the moment, it can end up hurting them if they don't the right *middah*. And this is in fact what happen to Shaul Hamelech when he seemed to use the wrong *middos* in dealing with Amalek and with the people. Instead of using *midas hagevurah*, he lacked *gevurah* and *yirah*, that are directly connected to each other, and that cost him his kingdom and much more

Many times in life we are faced with a dilemma how to act, which *middah* to tap into. The key is to ask Hashem to help us to make the right choice, because not doing so can have tragic results.

There is one case where one can be certain: if someone uses the *middah* of *vitur* – which means being *mevater* in the interest of making *shalom* – he will not lose out. Doing so is not easy, but the rewards are infinite.

A great story is told of a family whose upstairs neighbor decided to do construction right above them. This meant that for months, workers would have to go through their apartment in order to work in the apartment above, and the work would start early in the morning and end late at night. Despite all the challenges, the family accepted the need to be patient. The family above was extremely impressed with their downstairs neighbors, and especially with their daughter, who needed a *shidduch*. It so happened that the family above had an eligible boy who was also in *shidduchim*, and the two families became *mechutanim*.

Two Creations



Rabbi YY Jacobson

At the beginning of Genesis, the Hebrew Bible devotes 31 verses to describe how G-d created the entire world. "In the beginning, G-d created the heavens and the earth." In striking contrast, the Torah portions of these weeks (*Terumah* through *Pekudei*) devote 371 verses to describe how the Jews created the Tabernacle, or Mishkan, in the desert.

This seems profoundly strange.

The universe spans some 176 trillion billion miles, and is an awesomely complex structure. After millennia of research, we have not yet scratched the surface of its untold depth and unbound mysteries. We have not even mastered the secrets embedded in a single cell. The Tabernacle, on the other hand, was around 150 feet long and 75 feet wide, and was a highly impressive structure, but essentially a small tent; a mini mobile "shtible."

Why would the Torah be so expansive about the creation of a humble albeit splendid tent in the desert and yet so terse about the creation of the cosmos with all of its infinite depth, majesty, and grandeur? 31 verses for creation of the world, and almost half the book of Exodus for the creation of a mobile sanctuary!

Mortality into Eternity

This strange contrast conveys something profoundly important about the Torah's perspective on life. For an infinite G-d to create a home for finite man is not a big deal. But for a finite man to create a home for an infinite G-d—that is a revolutionary notion. It constitutes the essential revolution of Judaism that from the fragmented pieces of our hearts we can construct a home for the Divine; that the ordinary stuff of human life can be carved into a dwelling place for the Almighty; that G-d craves to dwell in the space we designate for Him in the barren desert of human consciousness.

The creation of the universe is G-d's miracle—the miracle of converting (spiritual) energy into matter. The creation of a structure to house the Divine in a desert is man's miracle – the miracle of converting matter into energy; the wonder of a human being surpassing himself, transcending his finite egocentricity and

turning his life into a home for the Divine – that story is deserving of close to 400 verses!

This is the essence of the Tabernacle story, which occupies almost half the book of Exodus and on the surface seems so remote from our present lifestyle: that a human being, with his or her limited tools, through his or her minute and limited deeds, words, and thoughts, can create a home for G-d in his or her daily life; that a frail and vulnerable human being is capable of creating a space in his or her heart for the living presence of G-d. This is the miracle of Torah.

The Talmud says it succinctly (*Kesuvos* 5a): "The deeds the good people are greater than the creation of heaven and earth."

G-d transformed Divine energy into physical matter; we transform physical matter into Divine energy.

Half-Ness

This explains two enigmatic details about the Tabernacle story: 1) The obsession with details and nuances that seem irrelevant. G-d seems overly concerned with pegs, nails, beams, hooks, sockets, drapes, curtains, and bows. 2) Most of the measurements are half sizes, not whole ones. Why not whole measurements?

Yet this captures the essence of the narrative. Our lives are defined by details, and most of them seem mundane. And we always do things in "half," never complete, as we are fragmented creatures and there is always something left to do in order to complete the work. "No man dies with half of his ambitions fulfilled," states the Midrash. This, then, is the message of the story: our disjointed and fragmented lives, the many diverse details of our mundane life, can all become a home for the absolute and undefined reality of G-d. Infinite Oneness can pervade our consciousness – and the consciousness of the universe.

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

TORAH and SCIENCE

By the Grace of G-d Greetings and Blessings:

I received your letter of April 24th, in which you write about the apparent contradiction between the latest scientific attempts to penetrate outer space, especially reaching the moon, which seems to you to contradict the statement in the Torah, "The Heavens belong to G-d and the earth He gave to the children of man."

Actually, there is no contradiction at all, if you consider the term "earth" not in the narrow sense referring only to our globe, but in its proper sense, as meant in this verse, which includes also the atmosphere and the whole physical universe, with which mankind is concerned and directly affected by. We must not confuse the terms Heaven and the planets. The stars, planets, moon, etc. are not called Heaven, since Heaven

is something spiritual, whereas those planets are physical and belong in the physical universe.

The fact that G-d created the heavenly bodies to serve our world, and to give light, warmth, and energy to it, and placed them in the firmament of the sky at a certain distance from our earth, does not preclude man's attempt to learn all about them. Similarly, when the Torah states that G-d placed the moon in the sky so as to give light on earth, this does not exclude the possibility of man's landing on it at some future time. The meaning of the verse "the Heavens belong to G-d, etc." is in the sense that while G-d is everywhere, including the Heavens, man was placed in the physical universe and is part of it, and therefore, must make the most of it, as long as there is life on this earth. There is nothing in actual scientific experiments and accomplishments that contradict the Torah, nor is there such a possibility since the Torah is Truth...

==== Iyar 22 / 1961. Chabad.org



As we discussed, there are two basic reasons for the *mitzvah* of *mishloach manos*: to provide food for the seuda, or to add to friendship. We discussed some *nafka minos*:

- 1) If the receiver says “no thank you”
- 2) If the receiver does not know who sent it
- 3) If it makes a difference who the receiver is

Here are a some more practical differences between the two reasons:

4) Having the Purim Seuda Together

The Gemara (*Megillah* 7b) tells the story of two Amoraim who were quite poor, and the only way they were able to fulfill the *mitzvah* of *mishloach manos* was by swapping food, with each one giving whatever they had to the other. Rashi explains that this meant that one year they would eat together in one home, and the following year they would switch and eat in the other home.

The Beis Yosef quotes this Rashi and wonders what eating the following year will help for this year’s *mitzvah*, if the one who is a guest didn’t give any *mishloach manos* this year. The Bach answers that since the point is to add to the closeness, the mere fact that they ate and enjoyed each other’s company is a fulfillment of the *mitzvah*, even without actually giving anything in return.

Once again this seems to depend on the above two reasons. If the reason is to provide food for the meal, since he has not given anything, he is not *yotzei*. However, if the reason is to add to closeness and unity, since they ate a joyous meal together, the *mitzvah* was fulfilled.

5) Food That Can Be Used at the Seuda

Does one need to give food that is needed for the Purim *seuda*, or is nosh also an option? This should also depend on the above reasons. If the purpose of the *mitzvah* is to provide food for the meal, it would have to be food that can be used for the meal. However, if the reason is to add to closeness and unity, any food would also be an option.

WHEN ONE GIVES TO HIS FRIEND’S FAMILY

There is one more case worth discussing. Someone went to deliver *mishloach manos* to his friend, and he wasn’t home, so he gave it to one of the other family members, and his friend did not find out about the delivery until after Purim. Is the *mitzvah* fulfilled in that case?

The *Aruch Hashulchan* rules that he has not fulfilled the *mitzvah* of *mishloach manos* in this case. This would be true according to both reasons. Whether the reason is to have food to eat at the *seuda*, or to friendship, since the recipient did not know about it, this was not accomplished, and there was no *mitzvah* done.

However, Rav Moshe Shternbuch takes issue with this ruling and writes that he has indeed fulfilled the *mitzvah* of giving *mishloach manos* in this case, according to both reasons. We can assume that the one giving meant to include the family of his friend. Since they did know about the food received, they had food for the seuda, and the friendship of the family was strengthened.

SUMMARY

There are 2 basic reasons for the *mitzvah* of *mishloach manos*: to provide food for the *seuda*, or to add to the friendship. These are some *nafka minos*:

- 1) If the receiver says “no thank you”
- 2) If the receiver does not know who sent it
- 3) If it makes a difference who the receiver is
- 4) Having the Purim *seuda* together
- 5) If it must be food that can be used at the *seuda*

If someone gave it to another family member, and his friend did not find out about the delivery until after Purim, there is a *machlokes* if the *mitzvah* was fulfilled.

Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am

- Chavrusa learning - Gemara
- Currently: מסכת פסחים, פרק ערבי פסחים
- 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

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Discovering Hashem's Wisdom: How is it Possible?

Rabbi Avigdor Miller

One doesn't need to be a great scholar or scientist to easily see the great wisdom of Hashem.

Even superficially it is easy to see the great wisdom in the design of our world so that all people can be aware of the presence of the Great Designer Who planned all this with the intent of creating a place on this earth for mankind to live.

— Ohr Avigdor Shaar Habechinah

Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354



MAARIV

TIME	LOCATION	TIME	LOCATION	TIME	LOCATION
*7:00 pm	Tent ג2	8:50 pm	Tent ב2	12:00 am	18 Main
*7:05 pm	Tent ד	**8:20 pm	Tent א	12:15 am	18 Main
*7:10 pm	Tent א	**8:30 pm	Tent ב	12:30 am	18 Main
*7:15 pm	Tent ב1	**8:40 pm	Tent א	12:45 am	18 Main
*7:20 pm	Tent ב2	**8:50 pm	Tent ב	1:00 am	18 Main
*7:25 pm	Tent ג1	**9:00 pm	Tent א	1:15 am	18 Main
*7:30 pm	Tent ג2	9:10 pm	Tent ב	1:30 am	18 Main
*7:35 pm	Tent ד	9:20 pm	Tent א	1:45 am	18 Main
7:40 pm	Tent א	9:30 pm	Tent ב	2:00 am	18 Main
7:45 pm	Tent ב1	9:40 pm	Tent א		
7:50 pm	Tent ב2	9:45 pm	18 Main		
7:55 pm	Tent ג1	9:50 pm	Tent ב		
8:00 pm	Tent ג2	10:00 pm	Tent א		
8:05 pm	Tent ד	10:10 pm	Tent ב		
8:10 pm	Tent א	10:20 pm	Tent א		
8:15 pm	Tent ב1	10:30 pm	Tent ב		
8:20 pm	Tent ב2	10:40 pm	Tent א		
8:25 pm	Tent ג1	10:50 pm	Tent ב		
8:30 pm	Tent ג2	11:00 pm	18 Main		
8:35 pm	Tent ד	11:15 pm	18 Main		
8:40 pm	Tent א	11:30 pm	18 Main		
8:45 pm	18 Main	11:45 pm	18 Main		

*Subject to change based on שקיעה

** This minyan occurs only when it's after רבינו תם

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MINCHA

TIME	LOCATION	TIME	LOCATION
1:30 pm	18 Main	7:05 pm	Tent ב1
מנחה גדולה	Tent א	7:10 pm	Tent ב2
1:45 pm	18 Main	7:15 pm	Tent ג1
2:00 pm	18 Main	7:20 pm	Tent ג2
2:15 pm	18 Main	7:25 pm	Tent ד
2:30 pm	18 Main	7:30 pm	Tent א **
2:45 pm	18 Main	7:35 pm	Tent ב1
3:00 pm	18 Main	7:40 pm	Tent ב2
3:15 pm	18 Main	7:45 pm	Tent ג1
3:30 pm	18 Main	7:50 pm	Tent ג2
3:45 pm	18 Main	7:55 pm	Tent ד
4:00 pm	18 Main	8:00 pm	Tent א **
4:15 pm	18 Main	*8:05 pm	Tent ב1
4:30 pm	18 Main	*8:10 pm	Tent ב2
4:45 pm	18 Main	*8:15 pm	Tent ג1
5:00 pm	18 Main	*8:20 pm	Tent ג2
5:15 pm	18 Main	*8:25 pm	Tent ד
5:30 pm	18 Main	*8:30 pm	Tent א **
5:45 pm	18 Main	*8:35 pm	Tent ב1
6:00 pm	18 Main		
6:15 pm	18 Main		
6:30 pm	Tent א		
6:35 pm	Tent ב1		
6:40 pm	Tent ב2		
6:45 pm	Tent ג1		
6:50 pm	Tent ג2		
6:55 pm	Tent ד		
7:00 pm	Tent א **		

Please note Tent ב and ג will be split into 1 & 2

12 mins before Plag Mincha in Tent א

12 mins before שקיעה / רבינו תם in Tent א

*Subject to change based on רבינו תם.

**If רבינו תם or שקיעה are at this time the minyan will be in עזרת נשים

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SHACHARIS

TIME	LOCATION
כותיקין - 20 Mins before neitz	20 Upstairs
כותיקין Sefardi - 20 Mins before neitz	18 Main - Birkas Kohanim
6:15	Tent א
6:30	Tent ג
6:45	Tent ד
7:00	Tent א
7:15	Tent ב
7:30	Tent ג
7:45	Tent ד
8:00	Tent א
8:15	Tent ב
8:30	Tent ג
8:45	Tent ד
9:00	Tent א
9:15	Tent ב
9:30	Tent ג
9:45	Tent ד
10:00	Tent א
10:15	Tent ב
10:30	Tent ג
10:45	Tent ד
11:00	Tent א
11:15	Tent ב
11:30	Tent ג
11:45	Tent ד
12:00	Tent א
12:15	Tent ב
12:30	Tent ג
Minyan before Chatzos	Tent א

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Be a Ben Torah and a Ba'al Chesed – but Not a Ba'al Mitzvos

“ולא יכל משה לבוא אל אהל מועד כי שכן עליו הענן, וכבוד ד' מלא את המשכן” 40:35

“Moshe could not enter the *Ohel Moed*, for the cloud rested upon it, and the glory of Hashem filled the *Mishkan*.” What is the significance of the Torah telling us that Moshe could not enter the *Ohel Moed*?

The Midrash Hagadol says that Moshe was able to go into the *Ohel Moed*, through the cloud, yet chose not to. If so, why does the *Posuk* use the words, “לא יכל” – which means that he was not able to?

When one completely accustoms himself to act in a certain way, it becomes part of his nature. So much so, that if he then tries to go against that nature, he is not able to. Moshe Rabbeinu accustomed himself to have complete honor for the *Shechinah*, and to humble himself, to the extent that as the words say, “He was not able to go in,” for that would have been a lack of *Kavod* for the *Shechinah*.

With this understanding, we can explain the words that we have a *Minhag* to say at a *Bris Milah* – “כשם שנכנס לברית כן” – “Just as he entered the *Bris*, so should he enter Torah, Chuppah, and good deeds (Shabbos 137b)”. Just as one enters the *Bris Milah* without reservations,

for he is a baby, and does it completely *Lishmah*, so too one should do these without any reservations. The question is – why do we say, “מעשים טובים” – “good deeds”, as opposed to saying *Mitzvos*? Before one has a *Bris Milah*, and after one has a *Bris Milah*, he is a different person – he is called a *Mahul*, and entered into the *Bris* with Hakodosh Boruch Hu and *Klal Yisroel*. Before one marries, and after he marries, he is a different person – before marriage, he is only considered a half person, and marriage completes him. Before Torah and after Torah, one is a different person – for one who truly learns Torah, makes the Torah his, he as well becomes a part of the Torah. Before good deeds and after good deeds, one is a different person – the one who always does good deeds becomes a *Ba'al Chesed* – it becomes who he is. We say that just as this boy just became a different person, he became a *Mahul*, so too he should become a different person through Torah, *Chuppah*, and *Ma'asim Tovim*. *Mitzvos* are different. One must do *Mitzvos* each time anew – with a new freshness, as opposed to *Ma'asim Tovim* that are to become the very essence of the person.

The Torah is extolling the true greatness of Moshe Rabbeinu. Moshe Rabbeinu had achieved the highest level a human being could achieve in *Ruchniyos*. The *Shechinah* rested upon him. Nonetheless, Moshe still remained humble. He was the leader of *Klal Yisroel* par excellence, yet remained humble. May we be *Zoche* to have the *Shechinah* reside with us once again, with the coming of Moshiach, במהרה בימינו אמן!

Seeing The Big Picture

Rashi explains why the opening verse in this week's Parsha contains the word *mishkan* twice. Rashi tells us, it is because we must know that in the future, two *Batei Mikdash*, will be destroyed because of our sins.

But, is this really the place to bring up such a subject?

Klal Yisroel are starry-eyed newlyweds, a lifetime of hope and devotion ahead, why the austere hint of a checkered future at this time?

The *Baal Elef HaMagen* explains by way of a parable.

R' Reuven needed to visit Africa. It was the late 1800's, and the area was mostly uncharted territory.

He feared losing any valuables to bandits along the way. Instructing his family to help him prepare for the journey, they were to make sure that nothing of any worth was packed along with his luggage, only essentials. Imagine his surprise when at the first rest stop after entering the continent, he noticed a valuable diamond ring that his family had neglected to remove from his suitcases. Hiding the gem in a carefully concealed place in his carry bag, he went onward.

The trip was successful, but mere days before

his return, he contracted a dangerous disease common to the desert climate.

Terrribly sick, he was unable to secure a trustworthy doctor to cure him from this disease, for lack of funds. It was then that he remembered the diamond ring that had been “mistakenly” packed.

Using this ring for its value, he pawned it safely in order to employ the services of the finest doctor.

Recovering slowly but surely, he was eventually well enough to earn enough money to redeem the ring and head back home again.

In King David's instruction to Assaf, the conductor was instructed to call the psalm of the Temple's destruction a *mizmor*, a song of joy. The Talmud asks, wouldn't it be more appropriate to call it a *kinah*, a mournful dirge?

The answer given helps us shift our perspective from one of gloom and doom to eternal gratefulness.

Assaf was encouraged to sing *shira*, to rejoice that Hashem's anger was only vented on the wood and stones of the *Bais Hamikdash* and not on the Jewish people themselves, who though exiled, will one day return to their

RABBI BEN ZION SNEH



former glory.

Similarly, although Reuven's careful plans were not adhered to, potential tragedy was averted by what seemed to be a misguided moment, and this “mistake” saved his very life.

Ultimately, there are no mistakes.

Everything that occurs is for our ultimate good

The events of the last five months have been terribly tragic, and so very hard for us to bear – the deaths, the hatred, the fear and the search for meaning. The only way we can possibly get through this difficult period of our history is to remember that Hakadosh Baruch Hu, our loving Father, wants only the best for us. Every single thing that happens to us, no matter how disturbing it appears, is uniquely designed to not only save us from harm, but carries with it an unlimited bundle of goodness and love.

With this realization, the more blessed our lives will be. It is the only way we can view the events that are shaking our world.

Have a beautiful Shabbos!

Written by R' Avrohom Hillel Reich based on a lesson and story by Harav Ben Tziyon Sneh Shlita

The Foreshadowed Clock

Rabbi Rafi Wolfe

“A cloud [will be] upon the *Mishkan* by day, and a pillar of fire [will be on it] by night, in sight of all the People of Israel, for all of their journeys.”

The last verse of the book of Exodus concludes all the hard work that went into the *Mishkan*. The purpose of such a structure was to have G-d's Presence on Earth. It was to be a place where Hashem was palpable, as much as could be possible in this physical world. A representation of Hashem appeared upon the *Mishkan* in the form of a cloud. It appeared after the erection of the *Mishkan*, to show the Jewish people that their construction efforts had paid off. The verse also describes that at night the cloud was replaced by a pillar of fire. However, the verse describes it in the future tense: a pillar of fire **will be** on it by night. Why isn't it written in the present tense, as that was the reality for the Jews at that time? Further, why does the verse say that this fire was for the Jews' journeys? It should have said: “for all their encampments”.

What was the purpose of the cloud by day, and fire by night? One opinion is for certain cases of spiritual impurity. Sometimes a person's impurity is so severe that it takes a set number of days until they are ready to go to the *mikveh*. For example, a person who contracts *tzaraas*, a leprosy-like skin ailment, requires waiting seven days towards the end of their purification process. Afterwards, they go to the *mikveh*. As well, a *zav* or *zavah*, who contracted a spiritually impure bodily discharge, also must wait seven days towards the end of their purification process. Hashem provided these twice-daily signs of the cloud and fire for the Jewish people for those who needed to could count their seven days of purification.

Rashi at the beginning of *parshas Ki Sisa* is bothered that two censuses of the Jewish people, taken in two different years, were exactly the same. How could this be? From his answer, it is clear that he held that no one died during their entire first year post-Exodus. This is because when the Torah was given at Mount Sinai, the Jews were released from the curse of death, and were healed of all their blemishes. They remained in this lofty state until they later complained inexcusably after leaving Mount Sinai.

What this means then is that during their entire time encamped at Mount Sinai, there was no need for the distinguishing signs to inform the people if it was night or day. There was no one afflicted with blemishes, so there was no pillar of fire in the evening. It was only when they began their first journey and started complaining that it became necessary, as they lost their lofty status. Some people became afflicted with blemishes and became spiritually impure. They needed to count seven days to finish their purification process. Hashem therefore made them a sign and alternated between a cloud on the *Mishkan* by day and a pillar of fire by night. The last verse of *Shemos* is thus speaking about the future, as it wasn't relevant for the Jews at that time. They still had some time until they left Mount Sinai.

Based on Chasam Sofer Al HaTorah to Exodus 40:38

Just so you should know...

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ענינים פרטיים שונים

בשמירת שבת
הרב חיים קנייבסקי זצ"ל

בת שכוססת ציפורניה בפה, ורגילה כל כך עד שגם בשבת עושה כן לרוב רגילותה, מה העצה? תתחייב שכל כסיסה בשבת תתן לצדקה 50 שקל ואז כבר תימנע מזה.

אמרתי, שמעתי שבחור בא לפני החזו"א וכסס את ציפורניו בפיו, והיה יום חול, אמר לו החזו"א אתה מחלל שבת, והביע תמיהה, הרי היום יום חול, אמר לו - אם אתה עושה כך אי אפשר שלא תעשה כן גם בשבת, ולכן גם בחול תפסיק מהנהוג הזה. זה מעשה נכון.

תלמיד חכם שאל ביום שבת: הערב אי"ה אני נוסע לחו"ל, שמעתי בשם ר' יוסף שטיגל שבשבת רצה להיפרד מהחזו"א לפני נסיעה בלילה במוצש"ק לירושלים, אמר לו החזו"א בשבת לא נפרדים (שבת גיזעגטמען זאך ניט). ואני שואל מכל מקום האם ברכה על הצלחה לנסיעה למצווה אפשר בשבת, ושיחול על זה ברכת השבת? זה בכלל דברי חול.

ביום שבת, רבנו דיבר אתי בעניין הצעת שידוך, וסיפר, כי הוי עובדא שדיבר עם החזו"ן איש על שידוך בשבת ואמר לו החזו"ן איש: וכי מדברים על כך בשבת?! וענה רבנו לחזו"א הרי מפורש שמותר. וצווה החזו"א להביא את המ"ב, ועיין, ואחרי שעיין אמר: נדבר במוצאי שבת, ולא הבנתי. עד שמצאתי כי ב'שער הציון' כותב שאם אפשר אחרי שבת אין לדבר בשבת, אבל עתה לעניינינו כיון שבמוצאי שבת אני יוצא [לצפת] לכן דיברתי אתך על ענין השידוך כעת בשבת.

היה פעם משלחת בבית מרחן הקהילות יעקב מאברכים, שהיות ובב"ב יש ב' צפירות בע"ש והיו מכשולים בעקבות שהתאחרו בהדלקת נרות, הם בקשו שתצא קריאה מקה"י שאנ"ש ידליקו בצפירה א' אמר להם: זו הצעה יפה אבל אני רוצה שתהיה משלחת מנשי האברכים ולא מאברכים.

ושבו הלכו למרחן אבי עזרי זצ"ל ובקשוהו כהנ"ל. ואמר: זו הצעה יפה אבל אני רוצה שיהיו משלחת מנשי אברכים ולא מאברכים, ע"כ. דעת תורה היא אחת.

סיפר רבנו, החזו"ן איש לא רצה שידעו כי הוא מחמיר ביו"ט שני, [אפשר כי סבר שאחרים אינם צריכים להחמיר] ופעם אחת היה ברית אצל משפחת ז'ק בקומחיות, והחזו"א ביקש מצורטקוב שיביא לו מפה, ומדד אם יש י"ב מילין, ומדד בקו אווריר ובסוף נמצא שהיה י"ב מיל ומדד כי רוב פוסקים סבירא להו שזה דרבנן. א"כ למה ה' צריך מפה, אם נסע אף שיש י"ב מילין, כנראה חזר בו, ומתחילה חשב להחמיר כהנ"ל דס"ל שזה מהת', וחזר בו.



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What Are You Counting?

Rabbi Eli Mansour

Parashat Pekudeh begins with the accounting prepared by Moshe of the gold, silver and copper that Benei Yisrael donated to the *Mishkan*. The Torah here specifies the amounts that were given, and what they were used for. This section begins with the words, "*Eleh Fekudeh Ha'Mishkan*" – literally, "These are the countings of the *Mishkan*..."

The *Or Ha'haim Ha'kadosh* (Rav Haim Ben-Attar, 1696-1743) notes that the first word in this verse is "*Eleh*" ("These"), and not "*Ve'eleh*" – "And these." In other contexts, the Rabbis teach that when the Torah writes "*Eleh*," without adding the "*Vav*" to connect the verse with the preceding verses, the Torah intends "*Li'fsol et Ha'rishonim*" – to exclude the previous verses. Meaning, the word "*Eleh*," as opposed to "*Ve'eleh*," implies exclusion, that the matter discussed in this context differs from that which is discussed elsewhere.

Accordingly, the *Or Ha'haim* writes, the phrase "*Eleh Fekudeh Ha'Mishkan*" serves to exclude all other counting. Only the counting of the materials donated for the *Mishkan* has value and importance; the counting of everything else is unimportant. When people count their money and material assets, the *Or Ha'haim* writes, this is not a significant counting, because our material possessions are only temporary. The *Or Ha'haim* notes that the word "*Mammon*" (money) means "*Ma Ata Moneh?*" – "What are you counting?" The word itself speaks of the transient nature of wealth, how money does not remain with us, such that it does not truly deserve to be counted. Similarly, the Aramaic word for money is "*zuz*," which means "move," as money is always moving from one person to the next. There is something futile about counting our money, because it will not remain with us forever.

If we are going to count something, we should be counting that which we "donate" to the "*Mishkan*" – the *mitzvot* that we perform, the Torah that we learn, and the charity that we give. These spiritual assets remain with us for all eternity, and so they are truly worthy of being counted. Our most important possessions are not the money we've earned and physical possessions that we've amassed, but rather our spiritual possessions – all the good that we do, which is everlasting, and thus the only true, valuable "assets" that we own.

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**A person's actions
have the power to
influence the heart.
When one acts in
a positive way, the
desire to do the right
thing will develop
automatically.**

-Sefer Hachinuch



Pekudei has sometimes been called “The Accountant’s *Parsha*”, because that is how it begins, with the audited accounts of the money and materials donated to the Sanctuary. It is the Torah’s way of teaching us the need for financial transparency. But beneath the sometimes dry surface lie two extraordinary stories, one told in last week’s *parsha*, the other the week before, teaching us something deep about Jewish nature that is still true today.

The first has to do with the Sanctuary itself. God told Moses to ask people to make contributions. Some brought gold, some silver, some copper. Some gave wool or linen or animal-skins. Others contributed acacia wood, oil, spices, or incense. Some gave precious stones for the High Priest’s breastplate. What was remarkable was the willingness with which they gave:

The people continued to bring freewill offerings morning after morning. So all the skilled workers who were doing all the work on the Sanctuary left what they were doing and said to Moses, “The people are bringing more than enough for doing the work the Lord commanded to be done.”

So Moses gave an order and they sent this word throughout the camp: “No man or woman is to make anything else as an offering for the Sanctuary.” Ex. 36:3-7

And so the people were restrained from bringing more, because what they already had was more than enough to do all the work. They brought too much. Moses had to tell them to stop. That is not the Israelites as we have become accustomed to seeing them, argumentative, quarrelsome, ungrateful. This is a people that longs to give.

One *parsha* earlier we read a very different story. The people were anxious. Moses had been up the mountain for a long time. Was he still alive? Had some accident happened to him? If so, how would they receive the Divine word telling them what to do and where to go? Hence their demand for a Calf – essentially an oracle, an object through which Divine instruction could be heard.

Aaron, according to the most favored explanation, realized that he could not stop the people directly by refusing their request, so he adopted a stalling maneuver. He did something with the intention of slowing them down, trusting that if the work could

be delayed, Moses would reappear. This is what he said:

Aaron answered them, “Take off the gold earrings that your wives, your sons, and your daughters are wearing, and bring them to me.” Ex. 32:2

According to the Midrash, he thought this would create arguments within families and the project would be delayed. Instead, immediately thereafter, without a pause, we read: *So all the people took off their earrings and brought them to Aaron. Ex. 32:3*

Again the same generosity. Now, these two projects could not be less alike. One, the Tabernacle, was holy. The other, the Calf, was close to being an idol. Building the Tabernacle was a supreme mitzvah; making the Calf was a terrible sin. Yet their response was the same in both cases. Hence this comment of the Sages: *One cannot understand the nature of this people. If they are appealed to for a Calf, they give. If appealed to for the Tabernacle, they give. Yerushalmi Shekalim 1, 45.*

The common factor was generosity. Jews may not always make the right choices in what they give to, but they give.

In the twelfth century, Moses Maimonides wrote:

We are obligated to be more scrupulous in fulfilling the commandment of tzedakah than any other positive commandment because tzedakah is the sign of the righteous person, a descendant of Abraham our father, as it is said, “For I know him, that he will command his children . . . to do tzedakah” . . . If someone is cruel and does not show mercy, there are sufficient grounds to suspect his lineage, since cruelty is found only among the other nations . . . Whoever refuses to give charity is called Belial, the same term which is applied to idol worshippers. Laws of Gifts to the Poor, 10:1-3

Maimonides is here saying more than that Jews give charity. He is saying that a charitable disposition is written into Jewish genes, part of our inherited DNA. It is one of the signs of being a child of Abraham, so much so that if someone does not give charity there are “grounds to suspect his lineage.” Whether this is nature or nurture or both, to be Jewish is to give.

So it was in the time of Moses. So it is today. In virtually every country in which Jews live, their charitable giving is out of all proportion to their numbers. In Judaism, to live is to give.

A Single Unit *Rabbi Tzvi Abramoff*

“Do you know how to ride a bike?” Zalman asked his friend Dovy.

“Well, I can’t really do it myself,” answered Dovy.

“You mean you need training wheels?” asked Zalman.

“No, of course not,” said Dovy.

“So what do you mean you can’t ride yourself?” persisted Zalman.

“Well, my legs do the pushing, while my feet hold onto the pedals. My hands do the steering and my eyes are the ones that keep an eye on the road. Even my ears need to help, to hear if there’s any traffic behind me. And, don’t forget, my shoulders are what let me lean heavily on the handlebars.”

“What are you talking about?!” exclaimed Zalman, exasperated. “All of your body parts are just part of you. That’s called riding a bike by yourself!”

Similarly, the Ohr Hachaim Hakadosh explains the *passuk* in this week’s *parsha*, (יעשו בני ישראל ככל אשר צוה ה' את משה (לכ, עשו) (כך עשו) that even though no single person donated and built everything for the Mishkan, since Klal Yisrael, as a single unit, built it together, it’s considered as if each person did everything himself.

He adds that this is also the case with the 613 *mitzvos* of the Torah. It’s not possible for one person to fulfill all of them. Some are meant for *kohanim*, some for the king, etc. But we can all be considered to have fulfilled it all via each other. This, he says, is a reason why we have to love every Jew like ourselves – because we’re all working for each other. We’re all a single unit! Like the different limbs of one body!





Bringing Plans to Fruition *Rabbi Shalom Rosner*

As we review last week's *parsha* of Vayakhel and this week's *parsha* of Pekudei, the content seems very familiar. They are not only reminiscent of what we read in the *parshiyos* of *Teruma* and *Tetzaveh*, in fact, many *pesukim* seem to be repeated verbatim. We know that there is not one single unnecessary letter in the Torah. Yet, the details of the *aron*, *shulchan*, *mizbe'ach*, the *bigdei kehuna* are all repeated again in these *parshiyos*. Why was it not sufficient for the Torah to just state in one *pasuk*, that *Bnei Yisrael* built the *Mishkan* as instructed? We find in other context that entire areas of *halacha* are learned out from one *pasuk*, or even an extra letter, and yet here, we have an inordinate amount of seemingly "extra" *pesukim*.

Rav Pam suggests that the repetition in our *parshiyos* is to teach us a crucial lesson about fulfilling our potential. There is one hidden but major difference between *Teruma Tetzaveh* and *Vayakhel Pekudei*. The switch from "*Ta'asoo*" to "*Vaya'asoo*", the command to do it, and the fulfillment itself. How often in life do we have plans, dreams, and projects, and yet we are unable to bring them to fruition. We undertake certain new year's resolutions, committing ourselves to do something different this year and unfortunately, are unable to fulfill them. We may have the right intention, but to bring our plan to fruition is not always so simple. And even if we do end up completing the project, does it always go as planned, down to the last detail, nut and bolt?

That's the *chiddush* in the repetition. *Bnei Yisrael* fulfilled their task. The *Mishkan* was built exactly in accordance with Hashem's directive to Moshe. It is not something to be taken for granted. Not always is a task completed in accordance with its initial expectations. By repeating the details, it is testament to *Am Yisrael* for completing the *Mishkan*, exactly in accordance with its original plan.

One additional point to help us in this area. When Dovid Hamelech *originally* asks Nasan Hanavi if he could build the *Mikdash* (*Shmuel Beis Perek 7*), he responds "sure, go right ahead." Only after being told that night in a dream that it was to be Shlomo, did Nasan run back to Dovid and retract the permission. Rashi (*Shmuel 2 7:4*) asks why did Nasan have to run in the middle of the night to go tell Dovid? Just talk to him in shul after *schachris*? Rashi answers that that would be too late, Dovid was a "*mahir*," someone who, when he had a plan, wasted no time carrying it out. He was probably on the phone all night, with contractors, builders, suppliers. Nasan had to go stop him immediately, or else the planning would have all been finished by the morning! This is the key to fulfilling plans. Act with alacrity and focus as soon as we have the idea, and then follow through to the best of our abilities.

May we be *zoche* to not only undertake to initiate positive ideas, acts or changes in our lives, but to be able implement our plans and achieve our goals!

The Holy Mirrors *Rabbi Yissochar Frand*

Toward the end of the *parsha*, the verse reads [38:8] "He made the Laver of copper and its base of copper, from the mirrors of the legions (*hatzov'os*) who massed at the entrance of the Tent of Meeting." The *kior* was the basin in which the Kohanim washed their hands and feet every day at the entrance to the Tent of Meeting. Moshe constructed the *kior* from the 'mirrors of the legions.'

Rash"i here relates a fascinating tradition from the Sages as to the nature of these mirrors: The women of the Jewish people donated their copper mirrors to the building fund of the Tabernacle. Moshe was hesitant to accept this gift. He felt that the object that the women stood in front of to fix their hair and to put on their lipstick was, perhaps, not appropriate to use in the *Mishkan*. He was about to reject them because he considered them 'made for the evil inclination.'

G-d overruled Moshe. G-d said, "there is nothing more dear to Me than those mirrors; for with those mirrors the women were able to establish masses of legions in Egypt".

When the husbands were out slaving away at the pyramids, they had no drive, no ambition, and no hope for the future. The women went and beautified themselves for their husbands in front of these mirrors and engaged their husbands in relations. As a result of that, there were masses of the Jewish nation.

"Therefore," G-d said, "there is nothing more important to Me. Take those mirrors and make them part of the *kior*."

Rav Samson Raphael Hirsch writes that it is particularly fitting and proper that they used these mirrors specifically for the *kior*. The *kior* was that vessel which was used to "sanctify their hands

and feet." On a symbolic level, the idea of sanctifying one's hands and feet means the sanctification of one's actions. A person has the ability to infuse with holiness that which his hands and feet produce.

The Catholic religion insists that the sensual side of a person is inherently bad. It is a product of the 'Original Sin.' The Torah says "No! This is not true."

There is no aspect of a human being that cannot be elevated, that cannot be infused with holiness. Eating can be for the sake of Heaven. Marital relations can be for the sake of Heaven. Everything can be holy. It depends what we make of it.

This is represented by the vessel which accomplishes "sanctification of hands and feet." It teaches that one can in fact make holy every single act of one's life — one's work, one's play, one's eating, and one's marital life. Everything can be infused with holiness.

The mirrors of those women represented that beautiful moment in Jewish history when women made themselves attractive and enticed their husbands entirely for the sake of Heaven. It is the sensual side of human beings on the highest level. So, G-d said, take those mirrors and put them in the vessel which teaches for all generations that it is possible to infuse every and any part of one's life with a higher level of sanctity.



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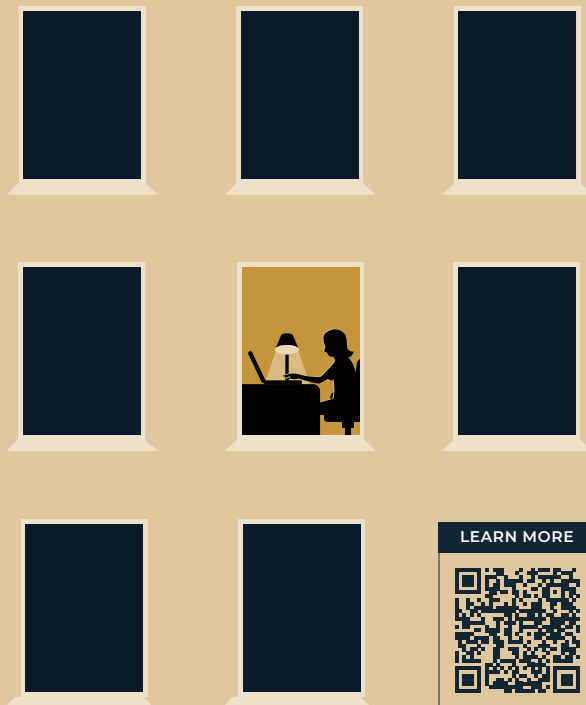
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JOKES

Short Ones

We thought it was our ability to live that made us human, but it turns out it was actually our ability to select each image containing a boat.

My co-worker said to me today: "You shouldn't eat red meat!"

I said: "My grandfather lived to be 100 years old."

He said: "Did he eat red meat?"

I said: "No, he minded his own business."

Recycling yard

Recently, I brought my six-year-old granddaughter, Channie, with me on my trip to the recycling yard to dispose of a lawnmower and some other metal. There, we wandered around among the hundreds of cars that were waiting to be crushed. Most of them were missing parts, which had been removed for reuse in other cars.

Channie said to me, "Abba?"

"Yes, Channie," I replied.

"I'm not buying my first car here."

Great Cheese

The customer in the Israeli pizza shop in Brooklyn was so pleased with his order that he told the worker who made it "Your pizza was great. I just spent a month in Israel, and yours is better than any I ever had over there."

"Naturally," the worker said. "Over there, they use domestic cheese. Ours is imported!"

Shloimie on Vacation

Shloimie decided that instead of going away on a vacation he would stay at home and just relax — a "staycation." And Shloimie was really taking his mandate seriously by doing as little as possible.

Shloimie ignored his wife Miriam's not-so-subtle hints about completing certain jobs around the house, but he didn't realize how much this bothered her until the clothes dryer refused to work, the iron shorted, and the sewing machine motor burned out in the middle of a seam. The final straw came when Miriam plugged in the vacuum cleaner and nothing happened.

She looked so stricken that Shloimie offered some

consolation.

"That's okay, honey," Shloimie said. "You still have me."

Miriam looked up at me with tears in her eyes. "Yes," she wailed, "but you don't work either!"



Math Dad

How do mathematicians scold their children?

"If I've told you n times, I've told you n+1 times..."

A Clean Sweep

Moishe Goldberg, owner of Moishe's Kosher Grocer, decided to do his friend Herb a favor and hire his grandson David, fresh out of college, to work in the grocery store. David reported for his first day of work and Moishe greeted him with a warm handshake and a smile, gave him a broom and said, "Your first job will be to sweep out the store."

"But I'm a college graduate," David replied indignantly.

"Oh, I'm sorry. I didn't know that," said Moishe. "Here, give me the broom — I'll show you how."

Old-timers' Conversation

"Do you love me more than you love sleep?"

"I can't answer now. It's time for my nap!"

Wrong Number

Caller: *sighs* "Well, I'm glad somebody decided to answer the phone over there. I've been trying to get through to you all day, but all I get is a busy signal!"

Me: "Ma'am, the phone has barely rung here all day. Are you sure you were calling the right number?"

Caller: "What? Of COURSE I was! I've been calling the number on this invoice you sent me last week."

Me: "I see. Do you mind reading the phone number to me?"

Caller: "It's 914-366... Oh, wait a minute. That's MY number. Well, no wonder I kept getting a busy signal. I've been calling myself all day long!"



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