

Parshas Tzav | Parshas Parah | Adar 2, 18 - 24 | March 28 - April 3

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*Inside:*

### Only the Humble Can Lead

by Rabbi Yaakov Neuberger

Rabbi Eli Mansour on  
**Making Sacrifices**

Rabbi Berel Wein on  
**"vtzivanu"**

*and more...*



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**Shabbos Zmanim**

2024 Early Friday Mincha, 18 Main  
at מנחה גדולה and every 15 minutes from 1:30pm-5:00pm

<b>7:00pm</b> Candle lighting	<b>7:10pm</b> Mincha in tent א	<b>7:10pm</b> Chabad Mincha	<b>7:18pm</b> Shkiya
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**SHABBOS SHACHRIS MINYANIM:**

<b>6:03am</b> Vasikin, followed by a Daf Yomi Shiur 20↑	<b>8:00am</b> Shachris 2 18 main	<b>9:15am</b> Shachris 3 Tent א	<b>10:00am</b> Shachris 4 Bais Chabad 20↑	<b>10:00am</b> Shachris 5 18 main
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<b>2:00pm</b> Pirchei	<b>7:00pm</b> Mincha followed by Shalosh Seudos	<b>7:19pm</b> Shkiya	<b>7:49pm</b> Maariv 1	<b>8:04pm</b> Maariv 2
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Late Maariv Motzei Shabbos Every 15 Minutes!  
8:45 pm - 11:15pm | 18 Main

**Weekday Zmanim**  
*Zmanim for the week of Mar 31- April 6*

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	6:41am	9:08am	9:50am	10:53am	1:00pm	6:01pm	7:20pm
Monday	6:39am	9:07am	9:49am	10:53am	1:00pm	6:02pm	7:21pm
Tuesday	6:38am	9:06am	9:48am	10:52am	1:00pm	6:03pm	7:22pm
Wednesday	6:36am	9:05am	9:47am	10:51am	12:59pm	6:03pm	7:24pm
Thursday	6:34am	9:04am	9:46am	10:50am	12:59pm	6:04pm	7:25pm
Friday	6:33am	9:03am	9:45am	10:50am	12:59pm	6:05pm	7:26pm
Shabbos	6:31am	9:02am	9:44am	10:49am	12:58pm	6:06pm	7:27pm

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## ADAR – There is still time to take advantage of this special month

What a wonderful month! This is a time in which we need to turn up the volume of happiness! Who doesn't want to be happier? It is also a month in which we read *Parshas Zachor* (last week) and are commanded to remember and hate Amalek. This seems to be a conflicting emotion to evoke in a month reserved for joy. How do we connect these two inconsistent emotions and how do we accomplish this task?

We know that a person who is sad cannot have prophecy. This is because depression comes from a bad place. It is the workings of the *yetzer hara* and is his greatest strategy to cause a person to be estranged from Hashem. It is when we take Hashem out of our lives that we feel overwhelmed, anxious and depressed. For good reason. The world is a complicated place filled with challenges and difficulties. If we were left to our own devices, it would be impossible to cope in this world and survive. It is only with the constant protection of Hashem, and His continuous assistance that we can endure. Indeed, it is only because Hashem constantly sustains us and gives us life that we can remain alive at all. And so, if we don't keep His presence active in our hearts and minds we can feel as if we are going through life alone. No wonder we feel anxious and depressed. It is a frightening existence.

Our vision in this world is cloudy and unclear. Hashem is not visible unless we search for Him. In Egypt Hashem revealed Himself through the great miracles of the plagues. Then when the nation left Mitzrayim they found themselves in danger with the Egyptians pursuing them and the sea in front of them. They cried in terror because they couldn't see Hashem. Yet Hashem wanted them to find Him in hidden circumstances as well. This is what shows true devotion to Hashem. When Nachshon jumped into the sea, he expressed his belief that Hashem was there and would not forsake them. That is what brought forth the greatest miracle of the splitting sea and final demise of their enemies. Adar stands for *Alef-dar*, Hashem (who is *alufo shel olam*- chief of the world) dar – lives with us. We must find Hashem in our lives each day despite the unclarity of our view. When we discover His existence and constant intervention in our lives, our tensions will subside and we will feel true happiness.

Amalek personifies a totally physical world devoid of Hashem. Their ideologies cannot exist with ours. That is why, in the perfected world, they must be eradicated. We must remember what they stand for and hate it. When these philosophies begin to poison our view, happiness eludes us. The month of Adar is a time to internalize that Hashem resides with us constantly. He is all-powerful and He has our backs. If we bring Hashem into our homes, we will create an oasis of tranquility and bliss. Like Esther, let's be skilled at relationships; let us form a trusting and loving relationship with Hashem. We can then experience increased joy and true enduring happiness. Let's take advantage of the time left in the month of Adar bring forth a transformation (*v'nahapoch hu*) in our world.



## The Special Present from the Meshulach

by Rabbi Daniel Coren

The Rebbe from Tosh quotes a powerful statement from the Kamarna in Parshas Vayikra. He writes that the Baal Shem Tov was able to see the *refuos* for all illnesses in the first pasuk of this parsha. This profound statement needs much explanation. What did the Besht see in the words, "Vayikra el Moshe?" The Tosh Rebbe explains the deep meaning of this statement based on the understanding of what is the purpose of korbanos and how they apply to us today when we don't have a Bais Hamikdash.

The Rebbe explains that our purpose here is to get as close as possible to Hashem and the idea is to remove the outer obstructions and physical layers that clog our spiritual connection to Him. Last Shabbos Kodesh when I was laining the parsha I felt like I was in the *kishkes* of the korbanos and when I was reading the word, "vehifshis" which means removing the skin of the animal, I realized that this is exactly what the Ramban wants us to think when the actual korban is being brought, that the objective is to see yourself so to speak being skinned and all the *shmootz* being discarded. Perhaps that is why the Torah emphasizes the rinsing of the intestines. We want to remove any residue from our insides. This also fits the words of Chazal that one should see and feel Hashem in his inner body.

The idea connects nicely to this week's parsha which focuses on the Korban Olah which represents total dedication and elevation to Hashem and basically gets totally burnt on the mizbeach.

So how do we do this today? One way according to Chazal is to recite the verses of the korbanos which has the same effect as bringing them. But we can also experience the purpose of korbanos through the sacrifices that we make in life especially when it involves our *midos*. The verse in Tehilim says it all: Zivchai Elokim Ruach Nishbara-- the breaking of one's spirit is a sacrifice to Hashem.

There are times in life when we are challenged with the need to work on ourselves and sacrifice our desires or our negative traits and it's not easy. The key to our success is observing the mitzvah of Pesach which calls into play the mitzvot of Emuna and Bitachon. In as much as we understand that Hashem runs every aspect of our life, when a challenge is sent our way we must tap into the mitzvah of Emunah and grab the opportunity to make ourselves a small Korban to Hashem and thereby get close to Him.

Getting close to Hashem is our life time goal. We will fall and get up many times and may we be B"H zoche especially this coming Pesach to reach the personal and collective redemption from our boundaries and to connect to Hashem in the most intimate and high level possible.

# A Constant Fire Shall Burn Upon the Altar



Rabbi YY Jacobson

“The fire on the altar shall remain aflame on it, it shall not be extinguished; and the Priest shall kindle wood upon it morning after morning... A constant fire shall burn upon the Altar; it shall never go out (Leviticus 6:5-6).”

With these words the Bible describes, in this week’s Torah portion (Tzav), the instruction to continuously maintain a flame on the altar which stood in the Tabernacle (a mobile sanctuary the Jewish people built in the desert to house the Divine presence), and then later in the Holy Temple in Jerusalem. For this purpose, the priest was required to place new firewood on the altar each morning, in order to feed a flame which must never go out.

As the biblical commentators and the Jewish mystics acutely grasped, each mitzvah (commandment) in the Hebrew Bible contained, in addition to its concrete and simple meaning, many symbolisms relating to the inner psyche of the human being. This mitzvah is no exception, and it captures a simple but profound truth about our daily patterns.

“A constant fire shall burn upon the altar” — the altar, in the writings of Jewish mysticism, is symbolic of the human heart, the space in each of us most capable of sacrifice. The heart however needs a continuous fire burning in it. For the human heart to live deeply, for it to feel empathy and experience the depth of life and love, it needs to be on fire, passionate, aflame.

But how? True, there are times when our hearts and souls are inspired and aflame; but often we feel numb and apathetic. How do we maintain the flame in our own inner altar?

There is only one way: “The Priest shall kindle wood upon it morning after morning.” Each and every morning we must place “wood” on our altar, in order to feed its potential flame. Fire cannot exist in a vacuum; the fire in our heart and soul, too, requires “wood” to sustain it.

What is the “wood” that is capable of feeding the soul’s flames each morning? Study, meditation, charity and prayer. They are the morning encounters with the living G-d that allow the fire of the soul to hold on to something and take root into the human psyche.

A delicious piece of cheesecake, reading and answering your e-mail, listening to the news — they don’t do the trick of turning on your soul, your inner depth. They lack the properties to bring out the flame of the soul. In the morning, before you do anything else, you need to engage in labor that will let the flame of your soul emerge. Good Morning Soul must precede Good Morning America. Then you’re set for the day, because as Goethe said, a man sees in the world what he carries in his heart. If your heart is aflame, your world that day will be on fire.

And you must place the wood on your altar each morning, no exceptions. Consistency is the key to a meaningful and inspiring day. There are no shortcuts to inspiration; everything comes with a price. The only job where you start at the top is digging a hole. But life is about climbing mountains, not digging holes. And to climb a mountain, you must begin at the bottom.

# Hashem Knows Best

Zichru Toras Moshe

As a *bachur*, Reb Binyamin Zev Deutsch, the principal of Yeshivas Ponovezh, lived in Hungary. One day, he and another forty-nine *bachurim* were summoned to sign up for the Hungarian army. Their parents put together a large sum of money to bribe a doctor to “find” illnesses in the fifty *bachurim*, so that they wouldn’t be conscripted. The lion’s share of the bribe came from Reb Binyamin Zev’s parents and the parents of one other *bachur*, as they were the wealthy ones and could thus fund it.

The doctor’s documents, attesting to each *bachur’s* “illness,” arrived on the morning they were ordered to present themselves to the army. However, the doctor only sent forty-eight documents, “accidentally” leaving out the letters for Reb Binyamin Zev and the other wealthy *bachur*.

As a result, these two boys had to flee Hungary as quickly as possible. Reb Binyamin Zev remembers not even having time to say goodbye to his family as he promptly packed up, ran to the port, and escaped to Eretz Yisrael.

Reb Binyamin would later say that he considered that day “a dark day, a bad day.” He was jealous of his friends who had been able to remain with their families while he, and his friend, had to escape like thieves. Furthermore, Reb Binyamin was in Eretz Yisrael, alone with no family, which was certainly very difficult for a young *bachur*.

However, soon after the war broke out, and only he and the other *bachur* (from the fifty) survived. Reb Binyamin married and had children and grandchildren, some of them famous Roshei Yeshiva.

This reminds us that even when something seems “bad,” it is good in disguise. With time, *b’ezeras Hashem*, we will understand how, but for the time being we must know and trust it.



UFARATZTA

Let Hashem Owe You Instead of You Owing Hashem

Someone pledged to give money if a certain close relative would be healed from an illness. The Rashab said to him, “give the money before that person is healed, so that Hashem will owe you, instead of waiting until after he is healed, and you owe Hashem.”

The Rebbe Rashab P498

Beis Nisan (1920) Yom hillula of the 5th Chabad Rebbe, Admor Shalom Dov Ber – Rashab.



189 DAYS UNTIL UMAN

Womens Shiur **Tuesday** 9:30am (18 Main)  
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Morning 9:00 (20 Upstairs) | After Davening 12:00pm (20 Upstairs)



# Waiting Until Nightfall to Start the Seder

~Night Kollel~

~Kollel Boker~



by Rabbi Nachum Scheiner, Night Kollel & Morning Kollel

As the preparations for Pesach begin to go into full swing, it is certainly not too early to start to discuss the *halachos* of the Seder, especially if it is regarding how early one can begin the Seder.

*The Shulchan Aruch (472:1) tells us that we should have everything ready to start the Seder, but we should not begin to recite kiddush until it is after nightfall. This is based on the Mishna in Pesachim (99b), that one should not eat on the night of the Seder until it is dark.*

Tosfos there wonders why this is the case. Why is the night of Pesach different than any other night of *yom tov* or Shabbos, when many people make an “early Shabbos,” and make *kiddush* before nightfall?

Tosfos answers that the night of Pesach is, indeed, different. The *pasuk* states: 'ואכלו את הבשר בלילה הזה' – the *korban pesach* has to be eaten at night. Therefore, even if we are *mekabel yom tov* early, the fulfillment of the *mitzvah* of eating the meat of the *korban pesach* must be after nightfall. Tosfos adds that the same will apply to eating the *matza* and *marror* which are interconnected with the eating of the *korban pesach*. Thus, even if one can be *mekabel* the *yom tov* of Pesach early, he can still not fulfill the *mitzvah* of eating *matza* until nightfall.

## Mitzvah of Sippur

However, this only explains why we cannot eat the *matza* early, but we still need to understand why one cannot start the Seder and fulfill the *mitzvah* of *sippur yetzias mitzrayim* before nightfall. That would help get the ball rolling, and save a lot of time.

The Brisker Rav explains that this question is such a good question that it is actually raised in the *haggada* itself. We read in the *haggada*: “יכול מבעוד יום – One may have thought that the *mitzvah* can be fulfilled while it is still day.” What does that mean? Why would one think that the *mitzvah* can be done before Pesach begins? The reason is, says the Brisker Rav, because we are referring to such a case, where one has been *mekabel yom tov* early. Since it is already Pesach, it is logical to think that one can start performing the *mitzvah* of *sippur yetzias mitzrayim*, just as we make an early Shabbos and recite *kiddush*.

The Brisker Rav adds that, in fact the Rambam (*Chometz Umatzah* 7:1) compares the *mitzvah* of *sippur yetzias mitzrayim* and the *mitzvah* of reciting *kiddush* every Friday night. That being the case, just as the Rambam (Shabbos 29:11) writes that

one can recite *kiddush* even before Shabbos has begun, one should be allowed to perform the *mitzvah* of *sippur yetzias mitzrayim* before nightfall.

## SUMMARY

One cannot fulfill the *mitzvos* of the seder before nightfall. The *matza* and *marror* have to be eaten at night, at the time when one can eat the *korban pesach*. We wait until nightfall even to start the *haggada*. The reason for this will be discussed, *b'ezras hashem*, in a future article.

*There are a number of Kuntreisim available – both in English and in Hebrew, including: 1. Baking Matzos 2. Mechiras Chometz 3. Leil Haseder and Daled Kosos*  
Hard copies are available at the shul, or you can send an email to: [Rabbischeiner@18forshay.com](mailto:Rabbischeiner@18forshay.com).

## Rabbi Scheiner

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### NIGHT KOLLEL | 8:15-9:45pm

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## Thank You Hashem

7:12 “אם על תודה יקריבנו” – “If he shall offer it for a thanksgiving offering.” It says in the *Midrash Rabbah* that in the future, when *Moshiach* comes, all *korbonos* will become *Batel*, nullified, except for the *korbon Todah* which will not become *Batel*. What is the meaning of this *Midrash*?

Chasam Sofer in the name of his Rebbe, the Hafla'ah, “כי תזבחו” – “זבח תודה לרצונכם תזבחוהו”. The Gemara in *Brachos* 54a tells us that there are four who need to bring a *korbon todah* – to thank Hakodosh Boruch Hu, for they were in a situation of *tzarah*, and they were saved from it. In truth, one whom Hakodosh Boruch Hu saved from a *tzarah* occurring to him should thank Hakodosh Boruch Hu even more – for he didn't need to go through the *tzarah* – he was saved before the *tzarah* ever happened. However, the masses do not think like this, and they think that it is only if a *tzarah* comes upon them, and they are saved from it, then they should bring a *korbon kodah*. The בר דעת, one who has intellect is to be bring a *korbon todah* with great desire, even without a *tzarah* coming upon him, to thank Hakodosh Boruch Hu for all the miracles and wonders that He constantly does for him at all times, at every moment.

This is what the words mean, “לרצונכם תזבחוהו” – that one should bring a *Korbon Todah* with *ratzon* – with joy for everything Hakodosh Boruch Hu does for him – without having a *Tzarah*.

The Torah doesn't mention the *korbon todah* in *parshas Vayikra* – because the masses think that the *korbon Todah* only comes with a *tzarah*, *chas v'sholom*. Thus, it is mentioned here in *parshas Tzav*, when the Torah is speaking about the *halachos* of the *kohanim*, for the *kohanim* know what the *korbon todah* is really meant to be for – it is to thank Hakodosh Boruch Hu for the miracles and wonders He performs every day.

After we are told of the four who were in a *tzarah* and were saved, and need to bring a *korbon todah*, it says, “מי חכם וישמר אלה” – “ויתבוננו חסדי ד” – telling us that even after someone had one of these *tzoros*, and was saved from it, the wise man will recognize that in truth, he should have been giving thanks to Hakodosh Boruch Hu even without this – just for being, “ויתבוננו חסדי ד” – for contemplating the *chessed* of Hashem –recognizing all that He does for us constantly.

This is what the *Midrash* is telling us, that *le'asid lavo*, all *korbonos* will become *batel* except for the *korbon todah*, for *Klal Yisroel* will no longer sin, nor will they need to request things, though they will need to thank Hakodosh Boruch Hu. One may have thought, that if one will still need to bring a *korbon todah le'asid lavo*, that means that *chas v'sholom* there will still be *tzarah*. To this it is answered that all *tefilos* will become *batel* as well, for one will not need to ask for things. There will not be *tzarah*, and there will only be goodness. As we say, “ושמחתים בבית תפילתי” – there will only be joy in *tefilah* – it will not be crying out with requests, rather it will all be thanks to Hakodosh Boruch Hu.

## Hashgocha Pratis around the World

RABBI BEN ZION SNEH



R' Moshe Wolfson was in Singapore trying to close on the biggest deal of his life. He had navigated his company through many ups and downs, but had invested two years of time and money in this venture.

The last step had arrived. The other side was ready to sign. The enigmatic head of the Singapore company was finally making himself known in a public meeting. This was no small matter. The president of this huge holding company was known to be the richest man at that time in Singapore.

On the way up to the top floor in this huge skyscraper, the lead agent in the deal asked R' Moshe to please remove his *yarmulke*. “Just put it during the meeting in your pocket.” R' Moshe would hear of no such thing. He was not willing to compromise his identity for any amount of money. His Singaporean team was ashen faced when he emphatically stated again. “I will not remove my *yarmulke*!”

Making their way into the huge ornate conference room, faces were crestfallen. Months, perhaps years, had been spent negotiating the fine points of this business partnership. They were sure that the venture was as good as called off... Just a little *yarmulke*... why won't he remove it for a few minutes?

Suddenly everyone stood up in awe. The President and wealthiest person on the island entered the room, He sat down on his chair, ornately designed and surely worth tens of thousands of dollars. After a few moments of looking around at the room, He looked straight at Moshe and asked him. “Please take a glass of water and make a *bracha*!” Moshe complied, somewhat baffled, but he

made a loud *shehakol*, to which the president made an equally loud *amein*!

The participants, who numbered over 100 people in the room, were in shock! The next question from the president startled Moshe and the others even more! “Did you go to the synagogue here this morning?”

Moshe answered in the affirmative.

Did you happen to notice that most of the attendees are *Ashkenazi* but they use a *Sephardi* prayer book?”

He proceeded to mention a few more things about the *shul* that proved he was familiar with the community.

“I am sure you are all wondering” the president announced to all. “When I was a young boy both of my parents were killed and I was adopted by a Jewish couple. I never converted to Judaism, but they raised me in a most caring way. I went to the synagogue many times with my adoptive father and my love for the family and for all the Jewish people has grown secretly in my heart over the years. When I saw your *yarmulke* my memories were reignited!

“Blessed be you, your people and your holy and transcendent customs!”

They proceeded to consummate the deal that many had thought would be lost – but R' Moshe knew better! In the turbulent world we live in, one must hide and protect his family if there is imminent danger... but if the circumstances permit, pride and principles will always help us succeed.

## Only the Humble Can Lead

Rabbi Yaakov Neuberger

It had been planned for close to a year. The position, its requirements, and all of its detailed protocols had been studied and reviewed numerous times. Yet when the *mishkan* was fully ready and Aharon was about to begin his *mishkan* service, he resisted. Apparently, Aharon was so emotionally unready that Hashem himself had to intercede. According to Rashi (8:2) Moshe is told, "find the words to convince him and persuade him." This conversation, though cryptic and vague, is obviously important enough to be recorded and become part of what we transmit from generation to generation.

Through various *midrashim* (*Toras Kohanim*, *Shemini*; Rashi 9:7) we can piece together the realities of the moment, the fears that were addressed, and the ideas that gave Aharon *chizuk* and courage. As Aharon was about to launch his *kehuna* career, he was overwhelmed with memories of the *eigel hazohov*. According to one record, as he looked at the *mizbeach* its square protruding corners morphed, in his mind, into the horns of a bull, like an *eigel hazohov* nightmare. We can only imagine how diminished and tortured Aharon must have felt. How could he now lead his people in the holiest of places? How could he, plagued with these memories, assume the highest tier of spiritual leadership with the sin of the *eigel*? Such is the heart, humility and self-awareness of genuine spiritual leadership.

Moshe, following Divine instruction does not give up, declaring the words that have inspired many, לך נוצרת - for this you were chosen." Simply put, Moshe argues, "this is your purpose in life". Who turns down that kind of clarity? Would we not all want to have prophecy tell us our purpose and destiny in life? Interestingly, Mordechai's charge to the hesitant Esther, "מי יודע אם לעת כזאת הגעת למלכות" seems to be largely another way of saying נוצרת לך.

Yet, another way to read Moshe's argument has been suggested by several commentators, including Rav Zadok of Lublin. They read Moshe's encouragement as being, "for this humility, for this uncertainty, that is why you were chosen to be *kohein gadol*."

In addition to the sublime spirituality of Aharon and the profound dedication to every individual Jew, perhaps it was his ability to understand failure that prepared him for a life throughout which he would represent his people before Hashem. Possibly, his keen feelings of having disappointed all that is precious in life will help Aharon greet and raise every Jew who approaches him, even one approaching with the attendant guilt and remorse of a sin offering.

Looking for the updated version of Moshe's words to Aharon, I recall the manner in which Rav Yisroel Salanter compellingly responded to his close student, Rav Yitzchak Blazer. The teacher, impressed with the communal impact his student could have and the leadership he could offer, dispatched him to lead the Jews of St. Petersburg and become the chief rabbi of this capital city. Rav Yitzchak, untested and only twenty-five at the time, resisted and explained that he was afraid given his youth and the cosmopolitan nature of the community. To which Rav Yisroel is reported to have responded, "and whom shall I send, someone who is not afraid?"

## Cleaning Up

Rabbi Yisroel Riesman

There is a beautiful Chasam Sofer on the beginning of the *Parshah* that discusses the *Terumas Hadeshen*. Rashi says *Tzav* means *ziruz*. The Chasam Sofer, who was a *posek*, looks at it like a *halacha* and says in the *Bais Hamikdash* there was a *goral* for who would do the *avodah*. *Terumas Hadeshen* was different in that whoever ran up would get the *z'chus*. He goes on to explain why an *avodah* that seems to be the least significant like taking ash off the *mizbaiach* and the fact that not the whole *avodah* was done in *Bigdei Kehuna* is the one that has a *Zirus* that is a part of it.

He is *makdim* by explaining that Avraham Avinu introduced *Shacharis*, Yitzchak Avinu introduced *Minchah* and Yaakov Avinu introduced *Maariv*. Yaakov is also considered the chosen of the *Avos*. Yet we find that *Maariv* is a *rishus*.

The Chovos Halevavos brings from *Maseches Yevamos* 109. The Gemara says someone who is only going to keep the Torah, meaning only what he is obligated to do, is missing the whole message of being someone who does *Ratzon Hashem*. The *nekuda* is that there has to be something more. From this the Chasam Sofer explains that the burning of the *aivarim* overnight in the *Bais Hamikdash* was not an *avodah*, no one had to do anything. However, the *kohanim* who weren't even required to be there as they could have gone to sleep, would make sure that the meat was turned over with pitchforks, in order that it would be burned thru and thru. The whole night was an opportunity to do something that they were not obligated to do. That has a special *chavivus* because they went beyond their obligation. So in the morning the *deshen* (ash) is taken away, that the Torah is saying, should be done *b'derech z'rizus*.

*Maariv* is a *rishus*, as it is *k'neged* the *aivarim* that were burned overnight. It is a *klal gadol*, that you can never show love by doing something you must do. You have to do something that is above what you must or have to do.

With this we can explain something else. It says that when the *Terumas Hadeshen* was taken to the side of the *mizbaiach* and dropped down, it miraculously disappeared into the floor of the *Mishkan* or the *Bais Hamikdash*. This is a *Nais* that seems to be purposeless. Yet we see that it occurred in the *Bayis Sheini* when a lot of the other miracles had stopped.

If *Terumas Hadeshen* is performed to show *ahava*, to show love, Hakadosh Baruch Hu reciprocated. Those ashes that came with this *avoda* of love, became part of the floor of the *Mishkan* and part of the floor of the *Bais Hamikdash* and became *kodesh*. That miracle was also something that was not needed *mitzad* the *Ribbono Shel Olam* from *Klal Yisrael*, but nevertheless this accepting of the ashes shows the love that Hakadosh Baruch Hu was *mekabeil* this small offering of *Terumas Hadeshen*, and that is where the *chashivus* comes from.

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# Making Sacrifices

Rabbi Eli Mansour



Parashat Tzav continues the Torah's discussion which began in the previous *Parasha*, *Parashat Vayikra*, outlining the basic laws that apply to the various types of sacrifices.

One of the voluntary sacrifices which one could choose to offer was the *mincha* – an offering of grain. Whereas other sacrifices were animals or birds, the *mincha* consisted of just some flour with oil. Our Sages explain that this offering would be brought by the poor, who could not afford an animal sacrifice.

The Hatam Sofer (Rav Moshe Sofer of Pressburg, 1762-1839) cited his teacher, the Hafla'a (Rav Pinchas Horowitz of Frankfurt, 1731-1805), as raising the question of why the Rabbis assumed that the poor would choose to offer specifically a *mincha* sacrifice. After all, there was another option for a sacrifice which seems to have been cheaper – a bird. A small bird, the Hafla'a said, would cost less than flour. Why, then, did the poor bring a *mincha*, rather than a bird offering?

The Hatam Sofer answered this question by suggesting that the Rabbis referred to somebody who was so poor that he could not afford to purchase anything. His only access to food was the collection of "*leket*," "*shicheha*" and "*pe'a*" – the various portions of fields which landowners were required to leave for the poor. The Torah commands that those who have agricultural fields must leave a corner of the field during the harvest for the poor, and must also leave behind the stalks that fell or were forgotten during the harvest. This allowed a way for the needy, who could not even afford to buy food, to sustain themselves and their families. The *mincha* offering, the Hatam Sofer explained, would be brought by this kind of a pauper – somebody who did not even have enough money for food, and relied on the portions of agricultural lands left behind for the needy. The only sacrifice he could bring was from grain, because his only access to food was from the stalks left behind during the harvest.

For this reason, the Hatam Sofer adds, our Sages speak of the

poor person who offers a *mincha* sacrifice as offering his "soul" to G-d. This person cannot even afford food for himself and his family, and yet he takes a portion of the gain he receives from charity as a gift to Hashem. This is true sacrifice.

What Hashem wants from us, primarily, is "*mesirut nefesh*" – self-sacrifice, that we sacrifice our own convenience and comfort to serve Him. This is a difficult concept for many of us in today's day and age, when we live generally comfortable lives. We are accustomed to comfort and convenience, and are not used to making difficult sacrifices. But true devotion to G-d is expressed through sacrifice, by doing things that are difficult and foregoing on things that we like and desire.

The Arizal (Rav Yitzchak Luria of Safed, 1534-1572) taught that towards the beginning of the *Amida* prayer, when one recites the words, "*lema'an shemo be'ahaba*," one should commit himself to sacrifice for G-d. He should think at that moment that he pledges to make some sacrifice for the sake of G-d that day. The explanation is simple. In the *Amida* prayer, we ask G-d for many important things that we need and wish for – wisdom, health, livelihood, and so on. Etiquette dictates that if we are asking Him for many things, we should commit ourselves to do something for Him, as well. And what He wants from us, first and foremost, is "*mesirut nefesh*," that we make sacrifices for His sake.

We must not limit our religious observance to those things which are easy, that fit neatly into our schedule and our budget and do not demand all that much. The *mincha* offering, which our tradition views as the most precious of all sacrifices, teaches us the importance of serving Hashem even when this entails difficult sacrifices, rather than doing *mitzvot* only when they are easy and convenient.

## End the Galus Chofetz Chaim Heritage Foundation

We live in very difficult times. How great is our yearning for the coming of *Mashiach* and the rebuilding of the *Beis HaMikdash*, when our nation's suffering will end! The question is: What can we do to make this happen?

A lot, says the Chofetz Chaim, for it is within our power to end this galus.

The Gemara teaches that the primary sin that led to the destruction of the Second *Beis HaMikdash* was *sinas chinam*, baseless hatred among Jews. The Chofetz Chaim says that hatred alone would not have caused the *churban*. The Gemara must be referring to hatred and the *lashon hara* that it brought about. And, if the sin of *lashon hara* brought us into galus, surely it has the power to keep us there.

Furthermore, says the Chofetz Chaim, it was following an episode involving *lashon hara* that Hashem decreed exile upon His beloved people.

The Torah states that when the *meraglim* (spies) returned from their mission in Eretz Yisrael with a slanderous report, the Jews were punished by having to remain in the Wilderness for forty years. The Gemara teaches that they were punished in another way as well:

R' Yochanan said: This day [when they returned with their report] was Erev Tishah B'Av [and the people cried that night after hearing the report]. HaKadosh Baruch Hu said: 'You wept

for no reason. I will establish this night for you as a time of weeping for all generations.'"

Thus, because of the spies' *lashon hara*, the destruction of the *Beis HaMikdash*, and our nation's exile, were decreed.

The Chofetz Chaim makes another important point, which we will now elaborate on.

Receiving a blessing from a *tzaddik* is something very special. A *tzaddik's* words have great power in Heaven, and therefore his blessings are eagerly sought.

Far greater than a *tzaddik's* blessing is a blessing received directly from Hashem. No one would intentionally do something that might cause him to squander such a blessing – or so it would seem.

The Torah states: "Cursed is the one who attacks his neighbor in secrecy." This refers to one who "attacks" his neighbor secretly by speaking *lashon hara* about him. Says the Chofetz Chaim, "How can the *berachos* of HaKadosh Baruch Hu, which we yearn for, come to rest upon us when, to our misfortune, we are in the habit of committing this sin?"

So the next time you are tempted to speak *lashon hara*, think to yourself, "Hashem loves me and wants to shower me with *berachah*, and I certainly want to receive His *berachah*. I had better guard my tongue – there is too much at stake."



## Tzivanu Applies Today

Rabbi Berel Wein

The basis for observance of *mitzvos* and ritual lies in the word *tzav*. The Torah does not present us with many options when it comes to observing God's explicit commandments. Before the performance of a *mitzvah*, we are to recite a blessing that clearly states *vtzivanu* – that we have been commanded and instructed to perform this *mitzvah*. We naturally retain our free will as to whether we wish to perform the *mitzvah* or not.

But we are to understand that the ultimate reason for the performance of the *mitzvah* is not because we deem it to be pleasant or worthy or any other rational human explanation for its performance. We observe and perform the *mitzvah* ultimately and perhaps solely because God has commanded us to do so and we committed ourselves at Sinai that we will do what we are instructed to do.

Now all of this flies in the face of contemporary wisdom, custom and mores. We live in a time when the right to do what I want to do supersedes all instructions and guidance – parental, school or just plain good old common good sense. This contradiction in values and worldview lies at the heart of much of the divisions that exist within the Jewish world.

Our generation is permanently stuck in the teenage years; it resents anyone telling it what to do. And since this feeling is part of the general package of free will that the Lord has endowed us with, it is difficult in the extreme to understand *vtzivanu* in the absence of training, habit, intensive Jewish education and historical perspective.

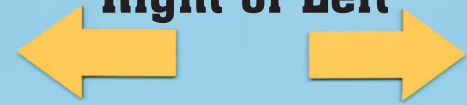
It should be obvious that people would wish to follow good, proven, beneficial instructions. But that certainly is not the case with human nature. Millions of people engage in harmful activities that have been conclusively proven medically to be life shortening.

Over the long run of Jewish history all of the groupings that have rejected the idea of *vtzivanu* have eventually disappeared from the Jewish scene. History is always unforgiving as to human foibles and grievous errors. Yet just as anti-Jewish hatred resurrects itself in all generations no matter that history records what a terrible toll it always takes on the haters, so too does the *vtzivanu* rejecters constantly reappear amongst us in different guises and with ever more populist names.

The rejecters are “progressive,” “democratic,” “peace and love people.” The only problem is that they are wrong and ultimately harmful to themselves and to the Jewish people as a whole. Again, all of Jewish history and experience shows how truly wrong they are. The Lord does not allow Himself, so to speak, to be second guessed and His commandments to be improved upon. The prophet Malachi states the matter quite succinctly: “I, the Lord, have not changed and you, the children of Israel have not been exterminated.”

Since the Lord has not changed and the Jewish people are still around to serve as His special people, the *vtzivanu* imperative still applies. That is why the very existence of this parsha of *Tzav* is of such vital importance.

## Right or Left



Hebrew Academy of Cleveland

*Aharon and his sons carried out all the matters that Hashem had commanded through Moshe. (8:36)*

Rashi explains that the Torah is recording their praise in that they swerved neither to the right nor to the left. They followed the straight course as dictated to them by Moshe Rabbeinu. They had much to do, many *mitzvos* with a multitude of details. Nonetheless, whatever Moshe instructed them, they did. The *Sifra* adds that, despite their being commanded by a contemporary, they executed the commandments as if Hashem Himself had spoken to them. While we would expect Aharon and certainly his sons to perform the service, the inherent joy they manifested was to their credit, for it showed supreme selflessness. Others might have had feelings of resentment – not Aharon HaKohen, an individual who, despite being older than Moshe, deferred to him in every way.

The Chida, z”l, focuses on the words *Lo hitu yamin u’s’e’mol*, “They did not veer to the right or to the left.” He explains that, at the onset of the *Shivas Yimei Milluim*, seven days of Inauguration (of the Mishkan), Aharon HaKohen and his sons were all dressed in their *Bigdei Kehunah*, Priestly vestments, in preparation for the big moment when they would commence the *avodah*, service. They were anointed with the *shemen hamishchah*, anointing oil. The excitement and awe of what they were about to do was obviously overwhelming. Then, at the last moment, they were notified that it was not happening; they were not performing the *avodah* – just yet. Moshe Rabbeinu was the only one who performed the *avodah* all seven days. Despite the fact that they were not included in this (commencement) service, they had not been told to leave. They were in a holding pattern. They sat on the “bench”, waiting obediently, prepared for the moment when they would be called up.

This is what Rashi teaches us when he says that they veered neither to the right nor to the left. They did not turn to the “right,” toward the *Mishkan* to perform the *avodah* for which they had anxiously been waiting; nor did they turn to the “left,” toward the outside of the *Mishkan* – leaving and returning home. They sat patiently, obediently, respectfully, as commanded. They restrained their emotions and waited. This is why they were praised.

When things do not go as we had planned, do we just sit there respectfully – or do we complain and leave? Aharon taught us to follow the command. Hashem said to don the *begadim* and proceed toward the *mizbayach*, Altar. Aharon was then instructed to halt and wait. How long? He would be informed. Since he was not told to leave, he waited – without complaints. The Torah found this worthy of mention. Self-discipline determines the difference between a leader and everyone else.



The scene is some two hundred years ago in the large Chassidic Shul of the Holy Rabbi Yisroel of Ruzin. The Chassidim were preparing for their morning prayers when a stranger burst in frantically, grabbed the first man he encountered and whispered short of breath from running, "D-d-d... did they pray yet? Are they finished?"

Before the Chassid could answer, the stranger wiped the sweat from his brow and continued, "I have YorTzite for my father! YorTzite today!! Did they davin yet??"

A few of the other Chassidim approached the man and calmed him down. The fellow didn't have a covering on his head and clearly was not religious at all, he, and it was obvious that he would never have stepped foot in the place if not for his conscience bothering him.

He said his name was Yanush and he didn't believe in any of the Torah but he wanted to say Kaddish for his father who had been a religious man. Someone put a Yarmulke on Yanush's head. Someone else approached him with Tefillin which he tried to refuse, unsuccessfully. Then someone brought him a prayer book and showed him where the 'Kaddish' prayer was, another draped a Talit on his shoulders and the prayers began.

At first he just wanted to forget the whole crazy thing and leave but something kept him there, maybe it was guilt or some other psychological thing, but on the other hand, maybe it was the soul of his father.

The Chassidim were patient with him and waited silently at each of his bumbling, time consuming attempts to say the Kaddish prayer. But finally, when the services were over he removed the Tefillin and Tallit said 'Thank you' and started for the door. But they stopped him.

"Hey!" they exclaimed, "You have to buy 'Kibbud'!!" Poor Yanush was stuck, he had no choice but to agree. He was planning to give a donation anyway but the place made him uneasy, it was too Jewish. "I'll just buy this stuff and get out of here." He comforted himself.

Someone ran to the store and returned just moments later with all the delicacies Yanush paid him back and turned to the exit. "No, NO!!" they all cried out. Someone grabbed his arm and another led him to the tables they had pushed together. "You must stay! For the sake of your father at least make a 'LeChiam.'" They pulled up chairs, sat down around the table and forced Yanush to sit with them.

But Yanush had had enough. He wanted out and he wanted it NOW! He angrily pushed his seat back and abruptly stood up. Suddenly the door of the Rebbe's study opened, a hush fell over the room and everyone stood at attention. It was the holy Rebbe of Ruzin in person! Even Yanush was surprised. He'd never imagined a human being could be so.... so real and holy!

"Why the commotion?" The Rebbe motioned with his hand.

No one answered they were paralyzed with awe.

"Ahh! Kibbud!" Said the Rebbe as he glanced at the food on the table. "Yor-Tzite for your father?" He looked Yanush deeply in the eyes.

The Rebbe pulled up a seat, sat at the table, and motioned

for them all to follow.

"Here" Said the Rebbe as he filled a small shot glass with vodka and offered it to Yanush who was just sitting down.. "Make a blessing and say 'L'Chaim'!"

Yanush looked around, all eyes were on him. The surprise was wearing off, 'what am I doing here?' he thought to himself. 'This is insane and I'm leaving'. He reached out, took the glass, looked around again briefly and with a smirk on his face, silently tilted his head back, opened his mouth and downed the vodka in one gulp.

"L'Chaim U'L'movet!!" he said loudly as he looked challengingly at the Chassidim, the vodka began taking effect and his smile widened. "Oy Oy!" yelled the Rebbe holding his head in his hands! "Oy! What have you done to your father?! What have you done!!?"

This unexpected outburst sobered Yanush up, the Rebbe was really serious. He again looked Yanush deeply in the eyes. "What have you done!!?" Yanush started to really feel afraid, although he didn't know of what.

"Listen to me my friend! I knew your father. His name was Shlomo, right? Well, when he died several years ago his soul rose to the heavenly court and stood trial. It was decided that because he had a bad son like you and it was partially his fault he had return to this world; a gilgul.

"His soul descended and was incarnated in a grain of wheat. Yes, a grain of wheat. That grain waited in the field until it was finally harvested. Then it was bundled and shipped to a large distillery where it was put in a huge vat until it fermented. Then it was distilled, aged, bottled and finally distributed.

"That bottle found its way to our local grocery store and finally this morning it was purchased and is now sitting here on our table before us.

"Yanush! Your father's soul was in that glass of vodka I just gave you. If you would have just made that blessing you would have rectified it. But you didn't. You wrecked the entire process! What have you done to your father?!"

Yanush's head was spinning. The story was ridiculous, insane, crazy but when the Rebbe told it, it was clearly true.

He sat speechless, his eyes filled with tears and he began trembling uncontrollably. "What can I do? Is there any way to...?" he whispered.

"Yes" answered the Rebbe. "But it means changing your life to become the Jew your father wants you to be." Yanush just nodded in agreement.

— *Yeshiva Ohr Tmimim*





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# JOKES

## A Classy Lady

Esther Fishbein's husband, Morty, had a few good seasons at work and finally the Fishbeins moved to a fancy shmancy neighborhood. Being just a butcher's daughter from Brooklyn, Esther was hardly sophisticated, but she was desperate to fit in with her wealthy, high class neighbors.

Now that they could afford it, she was determined to become a real lady. She had her home decorated by the most exclusive designer and paid a fortune for genuine antique furniture. She took speech lessons to lose her Brooklyn accent. For a year, she went to finishing school to learn proper manners and behavior. Finally, Esther decides it's time to show off her new sophistication. But what would be the best way to prove to her fancy neighbors that she was, indeed, one of them? After all, she could hardly invite them to play Mah Jahnng. One of her instructors suggests she host a formal tea. She could hire a few musicians to play chamber music, and have an English butler serve the tea with little sandwiches. Esther could just picture it! A real swanky affair! So, she sends out printed announcements and invites the ladies to her home.

The day of the party arrives. Her home looks magnificent. The butler is serving. The chamber music is playing. Things are going very well. Esther is fitting right in. In fact, she's the life of the party.

One of the ladies remarks, "Oh! I do so love Beethoven! And Mozart! Don't you just love Mozart?" she asks Esther.

Esther is caught a little off guard. "Oh. Sure. Mozart. I love Mozart. In fact, I just ran into him last week on the A train out to Coney Island..."

Suddenly, conversations stop. The room becomes deathly quiet. The guests quickly make their excuses and leave one by, one until Esther is alone with Morty.

Morty says, "I can't believe you did that, Esther! Three million dollars I spend on this house. Six thousand dollars I spend for you to go to finishing school! New clothes! Musicians! A butler! And you ruin it all by saying something like that? How could you be so stupid!? ... Everybody KNOWS that the A train doesn't go to Coney Island!!!"



## Happy Birthday

A couple phoned a neighbor to extend birthday greetings. They dialed the number and then sang "Happy Birthday" to him. But when they finished their off-key rendition, they discovered that they had dialed the wrong number.

"Don't let it bother you," said a strange but amused voice. "You folks need all the practice you can get."

## What are the Odds?

I might wake up and go running. I also may wake up and win the lottery. The odds are about the same.

## Long Wait

A customer sent a large order to a distributor.

The distributor noticed that the previous bill hadn't been paid so they sent a message: "We can't ship your new order until you pay for the last one."

The next day the reply came: "Please cancel the order. We can't wait that long."

HA HA

Expert: a man who makes three correct guesses consecutively.

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