

Chol Hamoed Pesach | Nissan 17 - 23 | April 25 - May 2



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**Shabbos Zmanim**

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

7:23pm Candle lighting	7:33pm Mincha in tent κ	7:33pm Chabad Mincha	7:41pm Shkiya
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**SHABBOS SHACHRIS MINYANIM:**

5:30am Vasikin, followed by a Daf Yomi Shiur 20↑	8:00am Shachris 2 18 main	9:15am Shachris 3 Tent κ	10:00am Shachris 4 Bais Chabad 20↑	10:30am Shachris 5 18 main
1:28pm Mincha Gedola	6:00pm Mincha 7:45pm Mincha	7:45pm Bais Chabad Mincha	7:49pm Shkiya	8:29pm Maariv 1 8:34pm Maariv 2

Late Maariv Motzei Shabbos Every 15 Minutes!  
9:00 pm – 11:30pm | 18 Main

**Weekday Zmanim**  
*Zmanim for the week of April 28 - May 4*

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	5:58am	8:39am	9:25am	10:35am	12:54pm	6:23pm	7:50pm
Monday	5:57am	8:38am	9:25am	10:34am	12:53pm	6:24pm	7:51pm
Tuesday	5:55am	8:37am	9:24am	10:34am	12:53pm	6:25pm	7:52pm
Wednesday	5:54am	8:37am	9:23am	10:33am	12:53pm	6:26pm	7:53pm
Thursday	5:53am	8:36am	9:22am	10:33am	12:53pm	6:27pm	7:54pm
Friday	5:51am	8:35am	9:22am	10:32am	12:53pm	6:27pm	7:55pm
Shabbos	5:50am	8:34am	9:21am	10:32am	12:53pm	6:28pm	7:57pm

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## Our Homes Are the Epicenter of the Divine Presence

The way we were saved from *makot bechorot* seems barbaric. In order to be saved from the plague, we had to take the blood from the *korban Pesach* and smear it on the top and sides of our door posts. Imagine, your wife just finished cleaning for Pesach and you come home with a lamb. She asks you, "What is the lamb for?" You respond, "We are just going to have a *korban* barbeque." She says "Great, as long as you clean up afterwards, no problem." You tell her "Sure I am going to clean up as soon as I finish smearing all the blood on the doorpost." "What!?! Are you nuts? I just cleaned up?" "Don't worry everyone is doing it..."

Why was it not necessary to do anything in order to be protected from the other *makot*, but for *makat bechorot*, we had to smear the blood of the *korban pesach*? Would the *malach hamavet* otherwise be unaware to pass over that home? The wild animals knew not to invade a Jewish home as did the frogs and lice etc. What was the significance of the smeared blood?

When Hashem created the world, He wanted to have a dwelling place on earth. The location where the Divine presence was to rest was meant to be on each and every person in mankind. However, Adam and Chava sinned with the tree of knowledge, and so that plan was no longer viable. Plan "B" was that all of the Jewish people would be a nation of priests. In order for the Jewish people to receive that privilege we needed to do something special. The *mitzvah* we did was the *korban Pesach*, and by placing the blood on the doorway we made each home into a *Bais Hamikdash*. Just like on the *mizbeach* there was the sprinkling of blood, so too our homes became the epicenter of the Divine presence. This was an enormous opportunity to have our own homes be the *Bais Hamikdash* where the *Shechina* comes and dwells.

When we committed the terrible sin of the golden calf, we lost that privilege too, and we went on to plan "C." That is to build a central *Bais Hamikdash* where everyone goes to bring *korbanos*, and the management privilege was given only to the small sector of *kohanim*.

We lost the *Bais Hamikdash* because of our sins, but one day it will be rebuilt and Hashem will dwell among us again. Once we rectify these sins it will be a different world and it will revert back to plan "A." Each and every one of us will be a chariot upon which Hashem's *Shechina* will rest. We will not need to go anywhere, as the Divine presence will encompass our personal being.

That leaves us with a remaining trillion-dollar question; why will we then still need a *Bais Hamikdash*?

*"It will happen in the end of days: The mountain of the Temple of Hashem will be firmly established as the head of the mountains, and it will be exalted above the hills, and all the nations will stream to it."*

Yeshayah Hanavi is telling us that the purpose of the *Bais Hamikdash* is not for us, but for the nations of the world. We will all be a walking *Bais Hamikdash* like Adam before the sin. You can only imagine how the nations will flock to be a part of us and to serve us, as they recognize our state of purity and holiness. May we all be *zoche*. *Chag sameah*.



## The Taste of Pesach

by Rabbi Daniel Coren

On Pesach night, the child referred to as the *chacham* asks מה העדות והחוקים והמשפטים וכו. This sounds like a basically logical question "what are all these *mitzvos* and customs that we are doing tonight?" However, the answer that we give the *chacham* seems a bit strange. אין מפטירין אחר הפסח אפיקומן which basically means no desert after the *akifoman*. In truth, "*Pesach*" here means the *Korban Pesach*, which I'm sure had a great taste, but today we replace the *Korban Pesach* with a *kzayis* or two of *matzah*. Either way, it seems difficult to understand how the idea of keeping the taste of the *matzah* or the *Korban Pesach* in our mouth is an answer to the *chacham's* question.

Rav Levi Yitzchok z"l gives a beautiful explanation. The *chacham* is perplexed; he sees and experiences a most amazing night, filled with *emuna* and clarity. In fact, the word *pesach*, as Rashi explains, means to skip over. On *Pesach* night, we skip levels all the way up to the highest level of clarity. If so, why do we need to do all these *mitzvos*, especially relating once again the story of *Yetzias Mitzrayim*; certainly the *chacham* knows the story already? The answer is in the *afikoman*. Yes, it's true that tonight is an amazing night of *emuna* and closeness to Hashem, but what about the rest of the year? What about the dark days and nights when our *emuna* is challenged, and things are not so clear? For this, we spend the *sefer* night repeating and reviewing and delving into the *mitzva* of *sippur yetzias Mitzrayim*, so that the lessons will be internalized, and the taste of *matzah* will stay with us the whole year. This is the response we give the *chacham*: don't eat after the *akifoman*. Keep that taste with you for the whole night, and keep the experience of *emuna* with you for the whole year.

I would like to add a similar idea regarding the seventh day of *Pesach*, and also an interesting *halachic* point that really applies throughout the year.

Chazal compare the splitting of the sea to three things. Two are well known, and one of them has mysteriously disappeared from the minds most people. The first two are *parnassa* and *zivugim*, and the third is going to the bathroom. The last one needs explanation.

When someone goes to the bathroom, they naturally think that this is nothing more than a natural process. However, when one closely studies the miracles that are associated with the digestive system and being able to excrete all the waste from the food that was processed, he would conclude that if someone actually danced with excitement and amazement after going to the bathroom, he shouldn't be considered crazy. This lesson is learnt from the splitting of the Red Sea. it's clear that the splitting of the sea had to be by the hand of Hashem. The same goes for going to the bathroom! Both things are miraculous. The only difference between them is that one happened only one time in history, and the other happens a few times a day.

The lesson of *Pesach* for the whole year is to realize that even things that we are convinced are perfectly natural are really filled with miracles.

# In the Middle of Pesach



Rabbi YY Jacobson

## Ezekiel's Vision

The *haftorah* of Shabbos Chol Hamoed Pesach, is one of the most poignant prophecies in the Tanach—the first fourteen verses of the 37th chapter of Ezekiel, known as the vision of “the dry bones.”

There is also the vision of the “dry bones” in our own personal lives. Each of us, at some point in our lives, dreamt of grand dreams, yearned to scale great mountains, aspired to accomplish great goals. We pined to live and love to the fullest, to maximize our potentials, to make a real impact on people’s lives, to be ambassadors of love, light, and hope, to challenge ourselves in deep ways.

But as life moves on, sometimes “reality” sets in, the stress of daily life overwhelms us, and the pain and agony accompanying our journeys get the better of us. Our idealism is dulled if not slain, our ambitions repressed, and our vibrancy snuffed out, as we resign to a life of quiet desperation.

Some of us have been hurt so badly, that parts of our brain shut down. Creativity, curiosity, caring, compassion, confidence, calmness, clarity, and courage turned into a daily struggle for survival. We look in the mirror and we see emaciated bones, and an emaciated spirit. We suffer from anxiety, confusion, and dissociation. Depression replaced trust; fear replaced passion. We feel lifeless and numb.

Ezekiel comes and tells us in the name of our loving Creator: “Speak to your dry bones! Tell them, “O, my dear dry bones, can you hear the world of G-d?” No dream ever dies completely; no fire is totally extinguished; no passion can fade completely. Within the dry bones there is still an invisible, potential life force. There are lurking embers. No life experience and no rotten perpetrator can truly snuff out the authentic self, which is a derivative of the consciousness of Infinity. The core self is untethered and unburdened. Speak to it, reach out to it, believe in it, and your dry bones will return to life.

## Song of Songs

The Song of Songs, read by many communities after the Passover seder and on Shabbos Chol Hamoed of Pesach,

movingly describes the spring season when we celebrate Passover:

*My beloved spoke, and said to me: 'Rise up, my love, my beautiful one, and move on. For the winter has past, the rain is over and gone; the flowers appeared on the earth; the time of singing has come, and the voice of the dove is heard in our land; the fig tree put forth her green figs, and the vines in blossom have produced their fragrance. Arise, my love, my beautiful one, and move on. My dove is hidden in the clefts of the rock, in the covert of the cliff, let me see your countenance, let me hear your voice; for your voice is sweet, and your countenance is comely.*

Does this not describe the story of so many? Our passion, our love, our ecstasy has become eclipsed in the clefts of the hard rock; our voices silenced, maybe from a very young age; our faces disguised, perhaps because of the pain and disillusionment we experienced many years ago. We are parched and dry.

Passover comes and tells us that the long winter has past—the rain, the cold, the frostbite is now over. The physical change of the season beacons us to change our psychological seasoning as well. The flowers have begun to blossom; the time of singing has come, and the voice of the dove is heard in our land. “Arise, my love, my beautiful one... show me your face, let me hear your voice,” G-d says. Come out of your hibernation, from the clefts of the rocks. I want to see you, I want to hear you. Your light and love are too precious to be eclipsed any longer. Pesach is the holiday of renewal, from slavery to liberation, from oppression to freedom, from winter’s melancholy to spring renewal. From dry bones – let life emerge.

Come out my love, let me see you. “Let me see your countenance, let me hear your voice; for your voice is sweet, and your countenance is comely.” I have never given up on you; please – G-d begs – do not give up on yourself. Do not allow abuse or neglect in any form to block your light forever.

Womens Shiur **Tuesday** 9:30am (18 Main)  
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)  
**Shabbos:** Friday Night – before Barchu (20 Upstairs)  
Morning 8:40 (20 Upstairs) | After Davening 12:00pm (20 Upstairs)  
*Please Note: Rabbi Jacobson's Shabbos morning shiur will now begin at 8:40 am, followed by the Minyan at 10:00 am.*

## UFARATZTA



*And He will assemble the castaways of israel, and He will gather the dispersed ones of Yehuda from the four corners of the earth – Haftorah, Acharon shel Pesach.*

The Mittlerer Rebbe\* explains that G-d will gather all lost Jews from all corners of the earth by the sounding of the shofar gadol – “*V'haya bayom hahu yiytaka b'shofar gadol.*”

Why is it called *shofar gadol*, not just *shofar*, as by *Matan Torah*?

There are many levels of G-dliness. There are higher levels, as G-d relates to Himself, and lower levels that relate to the

worlds above – *Gan Eden Ha'elyon; Gan Eden Hatachton* – and to this world.

This *shofar* is called *shofar gadol*, because the *shofar* will be sounded by the Almighty Himself towards the end of galus from the highest level of G-dliness – in *Chassidus* terms: by “*atzmus*” the essence of G-d – in order to gather all lost souls. The *neshomos* of many Jews who have no connection to *Yiddishkeit* will pick up this sound, and will yearn to become *baalei teshuva*.

==== *Ateres Rosh, Shaar Rosh Hashanah, Perek 22, first printed in 5581 / 1821.*

\*Second Chabad Rebbe, Admor Dov Ber.

The Rebbe said that the *shofar* is sounding, and there is a big *hisorerus* – an awakening – of many Jews to return. We just must be there for them, to guide them.





Over the yom tov of Pesach, we do not recite *Mizmor l'sodah*, because the *Korban Todah* had *chometz*. After Pesach is over, we once again commence its recital.

The opening phrase of *Mizmor l'sodah* exclaims, "the entire world shall cry out [in thanks] to Hashem." Since the *korban todah* was brought by people who were saved from specific dangers, this call to others seems to be out of place. Rav Chaim Kanievsky zt"l once related the following explanation, based on a story that he witnessed. One morning, in the famous Lederman shul, where Rav Chaim davened for many decades, a man announced after davening that he is making a *l'chaim*. He explained that he had been hit by a truck when crossing a major intersection and he emerged without a scratch. He therefore would like to publicly express his thanks to Hashem for being saved.

The next morning another member of the shul walked in and announced that he too would be making a *l'chaim* after davening. Everyone asked if he had also been in an accident. He answered that although he had not been in any accident, and nothing at all had happened to him, he realized that for 30 years he had crossed this very same intersection, and not once did he get hit. That was all the more reason to publicly express his thanks to Hashem for being safe and sound. The same, said Rav Chaim, can be applied to *Mizmor l'sodah*. There are specific people who bring this *korban*, after being saved from danger. However, all those who hear about the salvation should realize that they must be even more thankful for having been saved from danger in the first place.

**The Essence of Matza – Remembering Slavery at the Time of Freedom:**

There is an apparent paradox in the meaning of the *matza*. On the one hand, *matza* is called "*lechem oni* – the poor man's bread." Indeed, *matza* was the food that the Jews ate during their time as slaves. Being that the Egyptians rushed them to their slave labor, they did not allow them the luxury of letting their bread rise. Yet, we say in the *haggadah* that the *matza* serves to commemorate the redemption, and the fact that the

*Yidden* had to rush out of *Mitzrayim*, not leaving time for the dough to rise. This is why the *matza* is eaten in a reclining position, as a commemoration of the redemption. So, which one is it: is the *matza* a sign of freedom or a sign of bondage?

There are many explanations given on this topic. I would like to share one beautiful idea, which can be found in the *Seporno*. The *pasuk* (in *Parshas Re'ei* – which is in the reading of the last day of Pesach) states: שִׁבַּעַת יָמִים וְתֹאכַל עִלְיוֹ מִצּוֹת לֶחֶם עֲנִי כִּי בְּחֶפְזוֹן יֵצְאֶת מִמֶּרְךָ מִצְרַיִם – For seven days you shall eat poor bread, because you left *Mitzrayim* in a hurry. This *pasuk* also seems to refer to two opposite concepts. The *pasuk* begins with the fact that *matza* is poor bread, symbolic of slavery, and concludes that *matza* is symbolic of freedom, commemorating the rush at the time of the redemption.

The *Seporno* explains that this *pasuk* is telling us that *matza* indeed serves a dual purpose. Yes, the *matza* is a reminder of the redemption, but we do so by eating "poor man's bread," which was baked in a hurry at the time of the redemption. With this, we commemorate how Hashem transformed the Jews' suffering under the Egyptians – eating "poor man's bread" – into the wonderful moment when they rushed out at redemption.

בי"ה

## Chol Hamoed Schedule

### SHACHARIS

TIME	LOCATION	TIME	LOCATION
5:40 am כותיקין	20 Upstairs	9:15 am	Tent ב
		9:30 am	Tent ג
5:40 am כותיקין Sefardi	18 Main - ברכת כהנים	9:45 am	Tent ד
6:15 am	Tent א	10:00 am	Tent א
6:30 am	Tent ג	10:15 am	Tent ב
6:45 am	Tent ד	10:30 am	Tent ג
7:00 am	Tent א	10:45 am	Tent ד
7:15 am	Tent ב	11:00 am	Tent א
7:30 am	Tent ג	11:15 am	Tent ב
7:45 am	Tent ד	11:30 am	Tent ג
8:00 am	Tent א	11:45 am	Tent ד
8:15 am	Tent ב	12:00 pm	Tent א
8:30 am	Tent ג	12:15 pm	Tent ב
8:45 am	Tent ד	12:30 pm	Tent ג
9:00 am	Tent א	12:40 pm	Tent ד

**Rabbi Nachum Scheiner**

**מוהל מומחה**

CELL: **845-499-6354**

# Chol Hamoed Events



## Rabbi Yosef Fried

Will be delivering Shiurim on Inyanei Deyoma

11:30am  
18 Main Bais Medrash  
Back room

Rabbi Fried will be available as a Mashiv at Yeshivas Bein Hazmanim

יום ה' י"ז ניסן  
Thursday, April 25  
Rabbi Yaakov Kapelner

Maggid Shiur DePirka Monsey  
בענין ספירת העומר

יום ו' י"ח ניסן  
Friday, April 26  
Rabbi Daniel Coren

Maggid Shiur BMOC  
בענין שביעי של פסח בהלכה ובאגדה

12:15 - 1:00pm  
18 Forshay - Main Bais Medrash

## אחרון של פסח

The entire Kehilla is invited to join for נעילת החג together with our Rabbanim after Mincha  
18 Main Beis Medrash  
Mincha 7:30

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יום א' פרשת מצורע ו' ניסן  
עד יום ו' פרשת אחרי מות כ"ה ניסן  
April 14 - May 3

Seder 10:00am-1:00pm  
18 Main Bais Medrash  
Breakfast 9:15-10am  
Lunch 1:00pm

Matan Schara Btzida

- Shiurim B'inyanei D'Yoma
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יום ה' פרשת אחרי מות  
כ"ד ניסן - May 2  
12:00pm  
18 Main Bais Medrash

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Zmanim and Shiurim through Chol Hamoed





# Chol Hamoed Schedule

## MINCHA

TIME	LOCATION	TIME	LOCATION
1:28 מנחה גדולה	Tent א	7:05 pm	Tent ב 1
1:45 pm	18 Main	7:10 pm	Tent ב 2
2:00 pm	18 Main	7:15 pm	Tent ג
2:15 pm	18 Main	7:20 pm	Tent ה
2:30 pm	18 Main	7:25 pm	Tent ד
2:45 pm	18 Main	7:30 pm	Tent א
3:00 pm	18 Main	7:35 pm שקיעה מנין	18 Main
3:15 pm	18 Main	7:40 pm	Tent ב
3:30 pm	18 Main	7:45 pm	Tent ג
3:45 pm	18 Main	7:50 pm	Tent ה
4:00 pm	18 Main	7:55 pm	Tent ד
4:15 pm	18 Main	8:00 pm	Tent א
4:30 pm	18 Main	8:05 pm	Tent ב 1
4:45 pm	18 Main	8:10 pm	Tent ב 2
5:00 pm	18 Main	8:15 pm	Tent ג
5:15 pm	18 Main	8:20 pm	Tent ה
5:30 pm	18 Main	8:25 pm	Tent ד
5:45 pm	18 Main	8:30 pm	Tent א
6:00 pm	18 Main	8:35 pm	Tent ב 1
6:10 pm פלג מנין	Tent א	8:40 pm	Tent ב 2
6:15 pm	18 Main	8:45 pm	Tent ג
7:00 pm	Tent א	8:50 pm רבינו תם מנין	18 Main

Plag: 6:21 pm  
Shkia 7:47 pm  
Rabbeinu Tam: 8:59

# Chol Hamoed Schedule

## MAARIV

TIME	LOCATION	TIME	LOCATION
6:21 pm פלג מנין	Tent א	9:50 pm	Tent א
7:47 pm שקיעה מנין	18 Main 2	10:00 pm	Tent ב
7:50 pm	Tent ב	10:10 pm	Tent א
7:55 pm	Tent ג	10:20 pm	Tent ב
8:00 pm	Tent ה	10:30 pm	Tent א
8:05 pm	Tent ד 1	10:40 pm	Tent ב
8:10 pm	Tent א 2	10:50 pm	Tent א
8:15 pm	Tent ב	11:00 pm	18 Main
8:20 pm	Tent ב	11:15 pm	18 Main
8:25 pm	Tent ג	11:30 pm	18 Main
8:30 pm	Tent ה	11:45 pm	18 Main
8:35 pm	Tent ד 1	12:00 am	18 Main
8:40 pm	Tent א	12:15 am	18 Main
8:45 pm	Tent ב	12:30 am	18 Main
9:00 pm רבינו תם מנין	18 Main	12:45 am	18 Main
9:10 pm	Tent א	1:00 am	18 Main
9:20 pm	Tent ב	1:15 am	18 Main
9:30 pm	Tent א	1:30 am	18 Main
9:40 pm	Tent ב	1:45 am	18 Main
		2:00 am	18 Main
		2:15 am	18 Main
		2:30 am	18 Main

Plag: 6:21 pm  
Shkia 7:47 pm  
Rabbeinu Tam: 8:59

# Acharon Shel Pesach

כ"ב ניסן April 30

Minyan	Time	Locations
Shacharis (Vasikin) Neitz 5:54 am	5:25 am	20 Upstairs
Early Shacharis	8:00 am	18 Main
Sof Zman Krias Shema	8:37/9:24 am	
Shacharis	9:15 am	Tent א
Bais Chabad Yizkor 11:30 am	10:00 am	20 Upstairs
Shacharis	10:30 am	18 Main
Mincha	6:00 pm 7:30 pm	18 Main Tent א
Neilas Hachag	After Mincha	18 Main
Bais Chabad Moshiach Seuda	7:40 pm	20 Upstairs
Shkia 7:52 pm		
Maariv	8:32 pm 8:37 pm	Tent א 18 Main

For late Maariv schedule, please see page 15

# Shvi'i Shel Pesach

כ"א ניסן April 28-29

Minyan	Time	Locations
For early Mincha schedule, please see page 15		
Candle Lighting	7:32 pm	
Mincha followed by Maariv	7:40 pm	Shkia 7:50 pm
Shacharis (Vasikin) Neitz 5:56 am	5:25 am	20 Upstairs
Early Shacharis	8:00 am	18 Main
Sof Zman Krias Shema	8:38/9:24 am	
Shacharis	9:15 am	Tent א
Bais Chabad	10:00 am	20 Upstairs
Shacharis	10:30 am	18 Main
Mincha Gedola	1:28 pm	Tent א
Mincha	6:00 pm 7:40 pm	Tent א Tent א
Bais Chabad	7:40 pm	20 Upstairs
Shkiah	7:51 pm	
Maariv (not before)	8:11 pm	Tent א
Candle Lighting	After 8:41 pm	

## The Mitzriyim Fell Right into the Trap of the Yam Suf

“וַיִּרְדּוּ מִצְרַיִם וַיְבִאוּ אֹחֲרֵיהֶם כָּל סוֹס פָּרַעַה רַכְבוֹ וּפָרָשָׁיו, אֶל תּוֹךְ הַיָּם”  
14:23

“Mitzrayim pursued and came after them – every horse of Paroah, his chariots, and his horsemen – into the midst of the sea.” Klal Yisroel were enslaved in Mitzrayim for 210 years. The ten *makkos* were inflicted upon Mitzrayim, and finally Paroah conceded to let Klal Yisroel leave Mitzrayim. Shortly after Klal Yisroel left, Paroah had a change of heart, and chased after them. Klal Yisroel were heading towards the sea with the Mitzriyim chasing them. Hakodosh Boruch Hu performed a miracle for Klal Yisroel, and the sea split. The Mitzriyim reached the sea and saw that the sea had split, and followed Klal Yisroel into the split sea. While they were there, the sea returned to its natural state, and drowned all of the Mitzriyim along with their horses and chariots. Why did the Mitzriyim chase Klal Yisroel into the split sea? They had already seen all of the plagues in Mitzrayim that had affected the Mitzriyim, yet did not affect Klal Yisroel. Did they not realize the obvious – that the sea had split specifically for Klal Yisroel?

They knew that the whole world would not be inflicted with a flood, but was it not conceivable that just the Mitzriyim would drown?

*Shemos* 2:10 “וַתִּקְרָא שְׁמוֹ מֹשֶׁה וְתַאמַר בִּי מִן הַיָּם מִשִּׁיתָהּ” – “She called his name Moshe, ‘For I drew him from the water’.” How could it be that Basyah chose to name the baby Moshe? By naming him

Moshe, she potentially put her life at risk. People would discover that she saved a baby boy, and possibly defied the decree of the king. What is even more perplexing is that her father, who himself sanctioned the decree, called the boy Moshe. Didn’t Paroah think to question where the name Moshe originated? Where did this baby boy come from? It would seem obvious that Paroah would have deduced that perhaps this is the baby boy who would be the savior of Klal Yisroel. This was all part of the *hashgacha pratit* of Hakodosh Boruch Hu. The name Moshe was used by all, and specifically Paroah, and it never dawned on them that he would be the savior of the Jews. When Moshe returned from Midyan as the savior of Klal Yisroel, Paroah and his advisors were befuddled as to how the notion was never even contemplated that the boy who grew up in the palace, would be the savior of Klal Yisroel. The Ribbono Shel Olam made it as if they were actual animals, without any *da’as*. They never contemplated for a moment that he would be the savior. (עוד יוסף ח’)

Hakodosh Boruch Hu is the supreme Ruler of the world. Hakodosh Boruch Hu showed the world that against Him, there is nothing. There is no intelligence. Were they pursuing Klal Yisroel, or were they journeying to a place when a tremendous *kiddush Hashem* would occur? The whole world saw that it is only Hakodosh Boruch Hu Who controls the world. This also strengthened Klal Yisroel’s *emunah* in Hakodosh Boruch Hu. Pesach is a time for us to strengthen our *emunah* in Hakodosh Boruch Hu. May we be *zoche* to see great miracles with the coming of *Moshiach* בַּמְהֵרָה וּבְיָמֵינוּ!

### Was the Rabbi Confused?

On Shabbos Shuvah, the Rabbi spoke about *hagolas keilim*, *kashering* our utensils in boiling hot water.

On Shabbos Hagadol, he spoke with passion about doing *teshuvah* – repentance.

The Sadigura Rebbe explained, this process works...it’s even recommended. Just think, the Rebbe said. Before Pesach are we thinking of *teshuvah*? *Matzohs*, cleaning, wine.. clothing.. guests.. deadlines.. But *teshuvah*, it’s unfortunately the furthest thing from our minds.

A mistake, he notes. Pesach is a time of *chesed*, *ahava*, love. Hashem, years ago set the tone for this part of the calendar – demonstrating His unfailing love for us by taking us out of *Mitzrayim* even though we were less than worthy.

Let’s look at some of the differences between love and fear.

Our Rabbis tell us that *teshuvah* from *ahava*, from love, is a higher level of repentance. When we do *teshuvah* prompted by our love for Hashem – all of our sins magically become *mitzvos*. Whereas the *teshuvah* we do on Rosh Hashana, in Tishrei, a time of *din*, of *yirah*, turns our sins into “*shegagos*,” unintentional sins..a decidedly lower level.

The Rabbi knew what he was doing. By turning the Heavenly wheels, he was urging his congregation to bring some introspection

RABBI BEN ZION SNEH



into the holiday of Pesach, that is a more appropriate time to do *teshuvah*, for our sins of the past will turn into *mitzvos*.

Whereas on Shabbos Shuva, when he spoke of *kashering* the pots – he was encouraging his congregation

to set their eyes on Pesach, a time of love and closeness to our Creator. Just know, he hinted, that our repentance can be muddled by anger and fear (boiling water). Our davening is certainly not complete if it is mired in a place that can only result in our sins remaining sins (albeit only unintentional, *shegagos*) even if our heartfelt *teshuvah* is accepted.

We can cry out to Hashem “Please save us,” and we do – but our sins remain sins...

On Rosh Hashana, we symbolically throw our sins into the water (*tashlich*). Water symbolizes *chesed*.. We wash them down. But our *teshuvah* is not complete, the Rebbe says, until Pesach, when we use the *mayim shelanu* – waters that “rested” – to bake our *Matzo*. It is then that we get a chance to clean our “sins” with the mystical waters of *chesed*, and we reap the benefits of *teshuvah* from love – our *aveiros* finally turning into shining *mitzvos*.

May Hashem reveal His closeness and love for us this year as He did in *Mitzrayim* and take us out of this long and painful *golus*.

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





Rabbi Yechezkel Landau was the chief Rabbi of Prague. At the time, a Hebrew teacher who had a daughter to marry off also lived in Prague. Unfortunately, he couldn't afford the wedding expenses and dowry for his daughter. So, with his wife's blessings, he went to seek his fortune in another city. There, a wealthy man hired him to teach his children. For three years the teacher saved every penny he earned, until finally before Pesach he had enough to make a wedding for his daughter.

Wanting to save the travel expenses back to Prague, the teacher found a wine merchant who was transporting a large shipment of wine to Prague for Pesach. In exchange for a ride back to Prague, the teacher offered to act as a *mashgiah* for the wine, so that the Rabbi of Prague would give the merchant the kosher for Pesach certificate. The wine merchant agreed.

When Friday came they stopped off at an inn to spend Shabbat. The teacher had a serious problem. "Where will I hide my money over Shabbat," he thought. He decided to hide the money between the barrels of wine. After Shabbat, he went out to the wagon and looked for the money. It was gone! Rethinking his terrible situation, he realized that the only one who might have seen him put the money away was the wine merchant. He approached the merchant and said, "I left my wallet containing all of my savings between the wine barrels before Shabbat. Now it is all gone. Did you perhaps take it?"

"How dare you accuse me of stealing!" the wine merchant roared. Realizing that arguing with the merchant will accomplish nothing, the teacher let the matter rest until he arrived in Prague.

As soon as he came to Prague, the teacher ran to Rabbi Yechezkel Landau and told him the whole story. Rabbi Yechezkel calmed him down and told him that with G-d's help, he hoped to solve the problem.

"I want you to wait in the next room," Rabbi Landau told him. "The wine merchant will surely be here soon to ask me for the kosher for Pesach certificate so that he can sell his wine in Prague. Then I shall see what I can do."

Shortly afterwards, the wine merchant came to Rabbi Landau. He told the Rabbi, "This year my wine is especially kosher. It has been supervised by one of your former students. As always, I would like

to get your Kosher for Pesach certificate."

"This year I can't give you the certificate," said Rabbi Landau to the wine merchant. "The teacher was here and told me that the money which he hid between the wine barrels before Shabbat was stolen."

"Rabbi, are you suspecting me of being a thief?" the merchant protested.

"Of course not," answered Rabbi Landau, "but that's exactly the problem! If you didn't take the money, then obviously there must have been someone else snooping around the wine barrels without any supervision. In that case, I cannot be sure that the wine is still kosher."

The merchant turned white. He had invested everything in this wine business, and without the Rabbi's certification, he would be ruined. "Rabbi," the merchant said embarrassedly, "I confess. I took the money! No one else had access to the wine but me and the teacher. I will return his money immediately."

"It's not so simple," answered Rabbi Landau. "How can I be sure that you are not just saying this so that you shouldn't lose the business?"

The merchant begged the Rabbi to believe him. "I will do anything to repent."

"In that case," Rabbi Landau told him, "I will give you the certificate only on the condition that in addition to paying back the teacher's money, you will also share the profits of this year's sale with him. This way, you will compensate him for all the aggravation you caused."

The merchant agreed. Rabbi Landau then called the teacher from the next room and gave him the good news. The teacher not only received his lost money, but also did very well as a partner with the wine merchant.

– Rabbi David Bibi's Shabbat Shalom from Cyberspace.

## The Splitting of the Sea Rabbi Jonathan Sacks z"l

In the splitting of the Red Sea, we have one of the most fascinating features of the way the Torah tells its stories. Here is the key passage:

***Then Moses stretched out his hand over the sea, and the Lord drove the sea back with a strong east wind all night, turning it into dry land and dividing the water. So the Israelites walked through the sea on dry land. To their right and left, the water was like a wall.***

Ex. 14:21-22

The passage can be read two ways. The first is that what happened was a suspension of the laws of nature. It was a supernatural event. The waters stood, literally, like two walls.

The second is that what happened was miraculous, but not because the laws of nature were suspended. On the contrary, the exposure of dry land at a particular point in the Red Sea was a natural outcome of the strong east wind. What made it miraculous is that it happened just there, just then, when the Israelites seemed

trapped, unable to go forward because of the sea, unable to turn back because of the Egyptian army pursuing them.

There is a significant difference between these two interpretations. The first appeals to our sense of wonder. How extraordinary that the laws of nature should be suspended to allow an escaping people to go free. It is a story to appeal to the imagination of a child.

But the naturalistic explanation is wondrous at another level entirely. Here, the Torah is using the device of irony. What made the Egyptians of the time of Rameses so formidable was the fact that they possessed the latest and most powerful form of military technology, the horse-drawn chariot. It made them unbeatable in battle, and fearsome.

What happens at the sea is poetic justice of the most exquisite kind. There is only one circumstance in which a group of people traveling by foot can escape a highly trained army of charioteers, namely when the route passes through a muddy seabed. The

# THE PRIMARY MIRACLE

Rabbi Eli Mansour



*Parashat Beshalach* describes what is likely the most famous miracle told in the Torah – the miracle of *Kri'at Yam Suf*, the splitting of the Sea of Reeds. Pharaoh's army had trapped Bnei Yisrael against the sea, and G-d miraculously split the sea to allow Bnei Yisrael to cross. The Egyptians continued chasing Bnei Yisrael into the sea, whereupon G-d sent the waters on them, drowning the entire army.

*Ha'ketav Ve'ha'kabbala* (Rav Yaakov Mecklenberg, 1785-1865) offers a unique insight into how the miracle of *kri'at Yam Suf* unfolded, understanding this event much differently than the way it is commonly understood. He begins by noting that the Torah speaks of Bnei Yisrael going into the sea with the words, "*Va'ayvo'u Bnei Yisrael be'toch ha'yam*" – "Bnei Yisrael came into the middle of the sea" (14:22). *Ha'ketav Ve'ha'kabbala* observes that generally, the act of going into the sea is referred to not with the verb "B.A." – "come," but rather with the verb "Y.R.D." – "descend." For example, a verse in Tehillim (107:23) speaks of "*Yoredei ha'yam ba'oniyot*" – "Those who go down into the sea in boats." Why does the Torah use the verb "*Va'yavo'u*" – "came" – in reference to Bnei Yisrael's going into the sea after the waters split?

To answer this question, *Ha'ketav Ve'ha'kabbala* explains that the splitting of the waters was not the primary miracle that occurred at this event. Rather, G-d lifted the ocean floor, such that it was flush with the seashore. The water, which would normally be displaced and thrown onto the shores around the ocean, instead split into two "walls" that floated on top of the elevated ocean floor, on either side. Additionally, G-d dried the ocean floor so that it was smooth and paved, allowing Bnei Yisrael to easily travel across to the other side.

This explains why the Torah uses the word "*Va'yabo'u*" to describe Bnei Yisrael's advancing into the sea. Normally, the verb "Y.R.D." is used, because the ocean is, of course, much lower than the shore, such that going into the sea entails a descent of sorts. But at *Kri'at Yam Suf*, the ocean floor was lifted, such that Bnei Yisrael did not have to descend. This was, in fact, a crucial part of the miracle. If G-d had merely split the waters, Bnei Yisrael would have needed to walk along a steep depression down into the ocean floor. This would have been exceedingly difficult. And so instead, G-d raised the ocean floor, splitting the water in the process, so Bnei Yisrael had a flat, smooth surface along which they traveled.

On this basis, *Ha'ketav Ve'ha'kabbala* explains Bnei Yisrael's description of the miracle in the *Shirat Ha'yam* – the song of praise which they sang after the miracle: "*kaf'u tehomot b'lev yam*" (commonly translated as, "The depths froze in the heart of the sea" – 15:8). Based on several verses throughout Tanach, *Ha'ketav Ve'ha'kabbala* posits that the word "*kaf'u*" means "floated." And he cites the verse in the Book of Mishlei (30:19), "*Derech oniya be'lev yam*" – that ships sail "in the heart of the sea," showing that the phrase "*be'lev yam*" refers to the surface of the ocean. Hence, the verse "*kaf'u tehomot be'lev yam*" means that the ocean waters "floated" on top of the sea's surface, which was elevated to the height of the shore. The real miracle of *Kri'at Yam Suf*, then, was not just the splitting of the water – but the elevation of the ocean floor, which created a flat, smooth surface for Bnei Yisrael to travel on so they could easily escape the Egyptian army.

people can walk across, but the chariot wheels get stuck in the mud. The Egyptian army can neither advance nor retreat. The wind drops. The water returns. The powerful are now powerless, while the powerless have made their way to freedom.

In *Bereishit Rabbah*, it is indicated that the division of the sea was, as it were, programmed into Creation from the outset. It was less a suspension of nature than an event written into nature from the beginning, to be triggered at the appropriate moment in the unfolding of history.

**Rabbi Jonathan said: The Holy One, blessed be He, made a condition with the sea [at the beginning of creation], that it should split asunder for the Israelites. That is the meaning of "the sea went back to its full flow" – [read not le-eitano but letenao], "the condition" that God had earlier stipulated.**

*Bereishit Rabbah* 5:5

A miracle is not necessarily something that suspends natural law. It is, rather, an event for which there may be a natural explanation, but which – happening when, where, and how it did – evokes wonder, such that even the most hardened sceptic senses that God has intervened in history. The weak are saved; those in danger, delivered. More significant still is the moral message such an

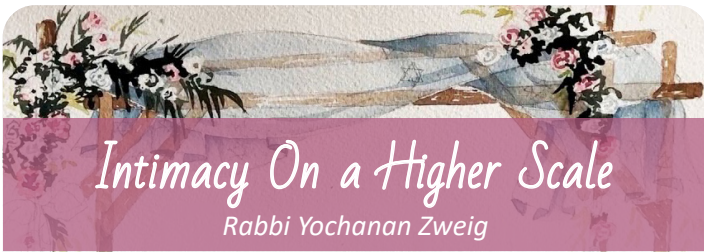
event conveys: that hubris is punished by nemesis; that the proud are humbled and the humble given pride; that there is justice in history, often hidden, but sometimes gloriously revealed.

The division of the Red Sea is described in the Torah so that it can be read at two quite different levels. One as a supernatural miracle, the other as a moral tale about the limits of technology when it comes to the real strength of nations. That to me is what is most striking. It is a text quite deliberately written so that our understanding of it can deepen as we mature, and we are no longer so interested in the mechanics of miracles, and more interested in how freedom is won or lost.

To be clear, it's good to know how the division of the sea happened, but there remains a depth to the biblical story that can never be exhausted by computer simulations and other historical or scientific evidence, but rather depends instead on being sensitive to its deliberate and delicate ambiguity.

Just as *ruach*, a physical wind, can part waters and expose land beneath, so too *ruach*, the human spirit, can expose a deeper meaning beneath the surface of a story.





## Intimacy On a Higher Scale

Rabbi Yochanan Zweig

*Shir Hashirim* verbally expresses the intimacy of the relationship between Bnei Yisroel and Hashem. Shabbos is the setting that fosters this relationship. The three meals and *tefilos* of Shabbos correspond to the three stages of marriage – *kiddushin*, *nissuin*, and *yichud*. During *Ma'ariv* we proclaim “*Atoh kidashtah*” – “You have sanctified us” reflecting the *kiddushin* stage of the marriage. The Torah-ordained obligation of *kiddush* is also recited at this juncture. The Shabbos morning *tefilah* “*yismach Moshe*” – “Moshe rejoiced” reflects the celebratory nature of the *nissu'in*, and is punctuated with the festive meal of the day. *Mincha* is the time corresponding to the *yichud* as is reflected in the prayer “*Atoh echod veshimcho echod umi ke'amcho Yisroel goy echod ba'aretz*” – “You are One and Your name is One, who can be compared to Your unique nation Israel”. This prayer describes Hashem's unity and His unique relationship with Bnei Yisroel who are eternally bound to Him.

*Kiddushin* effectuates a greater change in the woman than in the man, for it becomes prohibited for her to marry other men. Therefore, in the first stage of the Shabbos we recite in the *tefilah* “*veyanuchu vah*” referring to the Shabbos in the feminine form, for the Shabbos reflects the transformation that is occurring within the relationship. *Shacharis* is the *nissu'in*, which affects the man to a greater degree for he becomes financially responsible for his wife. This transformation is reflected in the *tefilah* by reciting “*veyanuchu vo*”; the Shabbos is referred to in the masculine form. Shabbos afternoon is the *yichud*, the union of husband and wife. We recite “*veyanuchu vam*” referring to the Shabbos in the plural form for the relationship has entered the stage whereby both parties are affected equally for they have become one.

The three songs – *Az Yashir*, *Haazinu*, and *Shir HaShirim* – reflect the three stages of marriage. “*Az Yashir*” is the *kiddushin*, for it was composed at the splitting of the Red Sea, the onset of our journey through the desert which the *Navi Yimiyahu* describes as the beginning of the marriage: “*zacharti lach...ahavas kelulosaiyich lechteich acharai bamidbar*” – “I remember the love of your bridal days; how you followed Me through the desert.” *Ha'azinu* is recited before the imminent entrance into Eretz Yisroel. The Midrash compares Moshe's lamentation that he could not lead Bnei Yisroel into Eretz Yisroel to the distress of a father unable to see his daughter entering the *chupah* (*nissu'in*).

*Shir Hashirim* contains both of the previous aspects, i.e. *kiddushin* and *nissu'in*, but it also contains the song sung by both parties, Bnei Yisroel and Hashem, in unison. It is this third level of song that describes the intimacy of the relationship which prompts Chazal to make the statement that while all the songs are Holy, *Shir Hashirim* is the Holy of Holies.

## One Person, One Heart

*Bnei Yisrael raised their eyes and behold! – Egypt was journeying after them. (14:10)*

Klal Yisrael saw the united Egyptian Army coming after them. The word *nosea*, traveling, is written in the singular, rather than in the plural form, *nosim*. Rashi explains that the Egyptians came after the Jews *b'lev echad k'ish echad*, “with one heart, like one person.” In a similar exposition in Parshas Yisro, Rashi comments concerning Klal Yisrael's coming to Har Sinai. *Vayichan sham Yisrael*, “and Yisrael camped there” (*Shemos* 9:2). *Vayichan* is singular, as opposed to *vayachanu*, which would be the proper plural conjugation form. Rashi expounds, *k'ish echad b'lev echad*, as one person with one heart. Notably, concerning Klal Yisrael's description of their unity, Rashi places *ish*, person (*echad*), prior to *lev*, heart; unlike, concerning the Egyptians, it was the heart first, *b'lev echad*, followed by *ish echad*, one person. Is there a difference in these types of unity?

In a well-known exposition, Horav Yitzchak Hutner, z”l, explains that Egyptian unity is based upon a common cause, not a common attribute. The Egyptians have only one characteristic in common with one another: their hatred of the Jews. This is what unified them. Otherwise, they were each self-serving, lacking any allegiance to one another. Thus, they were *b'lev echad*, one unified heart/cause, which made them into *ish echad*.

The Jewish People are different. They are *k'ish echad*, all compared to varied components of one body. All aspects of the body work together as *lev echad*. Their *lev echad* is the result of being an *ish echad*. The Jews, by definition, are one unit bound by their collective body. When one organ of the body is in pain, the entire body suffers. Klal Yisrael does not require a common cause to unite us. We are one unit, because we are all components of one body – Klal Yisrael.

We derive an important principle with regard to unity from here. One type of unity is synthesis unity, which is a composite of varied forms, people, elements to form an amalgamated front, position, stand. While this works under most conditions, the individuals involved are committed to a common goal – not to one another. In a symbiotic unity, a blending, a cooperative relationship exists between two persons or groups, whereby the two focus on unity among themselves in such a manner that the two become one.

We have as of late been plagued by movements who have positioned themselves with a common goal to undermine traditional Orthodoxy, to modernize *halachah* by transforming it to state-of-art status. The individuals involved each have his/her own personal agenda, but are united by a common goal. Such unity is like the Egyptian unity which was a synthesis of variant persons united under a common banner. Such unity, because it involves various personalities and egos, each devoted to no one other than him/herself, will not endure. Unity must be symbiotic, whereby everyone not only works for a common goal and under a common banner, but each individual component abnegates him/herself to focus first on self-unity before addressing the issues.

— Hebrew Academy of Cleveland





# In What Merit?

Rabbi Elimelech Biderman

Rebbe Michel of Zlotchev zt'l teaches: When one serves Hashem according to his nature, Hashem leads him according to the rules of nature. But when one goes beyond his nature, Hashem reciprocates and performs miracles for him beyond the limitations of nature. When the *Yidden* were at the seashore, they served Hashem with *mesirus nefesh*, beyond their nature, making them worthy of *kriyas Yam Suf*.

The *Gemara* (*Sotah* 36:) states, "When Yisrael were at the shore of the *Yam Suf*, a debate among the *shevatim* emerged. One *shevet* said, 'I will be first to go into the sea,' another tribe said, 'I will go first.' While this debate was taking place, Binyamin's tribe stepped forward and jumped into the sea. Therefore, Binyamin merited that the *Shechinah* resided in his portion [in the *Beis HaMikdash*]."

Other *Midrashim* say that *Nachshon ben Aminadov* was the first to jump into the *Yam Suf*. When the water reached his nostrils, he shouted, "Save me, Hashem, for the waters have reached the soul," and the sea split.

Either way, the sea split in the merit of *mesirus nefesh* because when we serve Hashem beyond nature, with *mesirus nefesh*, Hashem performs miracles for us beyond the rules of nature.

*Rashi* (*Shemos* 12:6) writes that for the Jewish nation to leave *Mitzrayim*, they needed *mitzvos*, so Hashem gave them the *mitzvos* of *korban Pesach* and *bris milah*. The *Avnei Nezer* asks why a *mitzvah* wasn't required to merit *kriyas Yam Suf*. He answers that the Jewish nation served Hashem with *mesirus nefesh*, and when there is *mesirus nefesh*, no other merit is needed.

The Tzemech Tzedek of Lubavitz zt'l referred to *Shvi'i shel Pesach* (the day we read the *Shirah*) as *Rosh Hashanah* for *mesirus nefesh*."

Chazal tell us, "Even a maidservant at the *Yam Suf* saw greater revelations than the *Navi Yechezkel ben Buzi*." This teaches us the power of serving Hashem with *mesirus nefesh*. In a moment, a *mesirus nefesh Yid* is elevated from the lowest to the highest levels.

*Mesirus nefesh* doesn't necessarily mean one risks his life to do Hashem's will. Instead, *Mesirus nefesh* means to go out of one's comfort zone and to serve Hashem in ways he never did before.

But how does one reach the level of serving Hashem outside his comfort zone? It all begins with *ratzon* (desire). When you genuinely want to do Hashem's will, you will do so, even when it is difficult.

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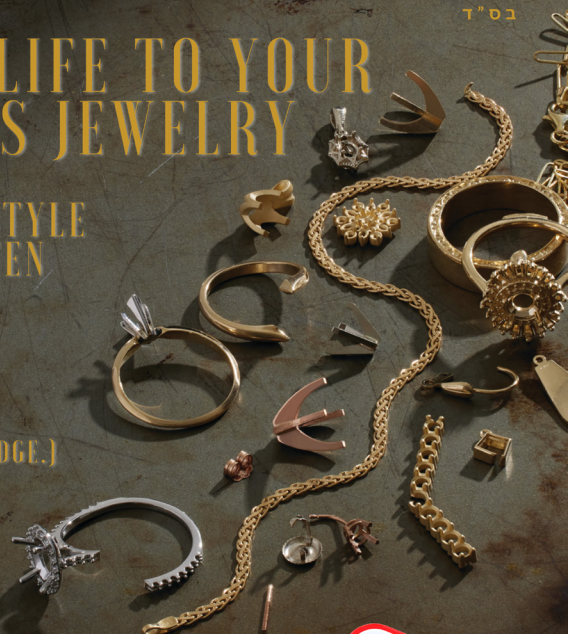
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# JOKES

## Just a Warning

On a street, where the speed is limited to 30 mph the police stop a driver.

"Not only have you been driving too fast, you've been passing cars where it is not allowed. Your lights don't work, your tires all completely worn out. This is surely going to cost you a lot. What's your name?"

"Schratheewisizeski Vocgefastilongchinic."

"Well, I'll let you go this time, but don't do it again."

## A Great Job

Sruli came home to his wife Chani and said, "Guess what? I've found a great job. A 10 a.m. start, 2 p.m. finish, no overtime, paid vacations, and it pays \$1000 a week!"

"That's great," Chani said.

"Yeah, I thought so too," he agreed. "You start Monday."

## Bigger house

Realizing that their home just wasn't big enough with the new baby in the house, little Moishie's parents discussed moving to a bigger one.

Little Moishie sat patiently listening to his parents, then piped in, "It's no use. The baby will just follow us there anyway."

## Important Document

A young executive was leaving the office late one evening when he found the CEO standing in front of a shredder with a piece of paper in his hand.

"Listen," said the CEO, "this is a very sensitive and important document here, and my secretary has gone for the night. Can you make this thing work?"

"Certainly," said the young executive.

He turned the machine on, inserted the paper, and pressed the start button.

"Excellent, excellent!" said the CEO as his paper disappeared inside the machine. "I just need one copy."

## Monopoly Question

Growing up as a kid, I learned all about capitalism through the board game Monopoly. I mean, what better way to teach a young mind the way our economy functions. I loved this game and still do.

Only now, as an adult I have some questions that remain unanswered.

For instance, if I have all this money and own all this real estate... why am I still driving around in a thimble?

## Want to Go Hi-Tech?

This guy is at the airport waiting for his flight which leaves at 6:00 but he has forgotten his watch, so he looks for someone to ask the time. He spots this guy walking past carrying two suitcases and sporting this fabulous hi-tech watch, so he asks him for the time. The guy replies, "Sure. Which country?" Our fella asks, "How many countries have you got?" to which the reply is "All the countries in the world!"

"Wow! That's a pretty cool watch you've got there."

"That's nothing. This watch also has a GPS facility, fax, e-mail and can even receive NTSC television channels and display them on its miniature active color pixel LCD screen!"

"Boy, that's incredible. I wish I had a watch like that one... You wouldn't consider selling it by any chance?"

"Well, actually the novelty has worn off by now, so for \$500, if you want it, it's yours!"

Our watchless traveler can hardly whip out his check book fast enough, and hands over a check for \$500.

The seller takes off the watch and gives it to him. "Congratulations, here is your new hi-tech watch!"

As the new owner starts walking away, the seller calls him back, points to the two suitcases, and says "Hey, you forgot to take the batteries!"

## Words a day

Meyer: "This article says women use about 30,000 words a day, whereas men only use 15,000 words."

Shoshana: "That's probably because a woman has to say everything twice."

Meyer: "What?"

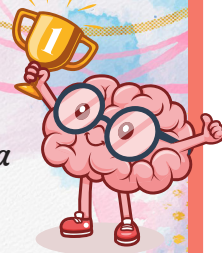


# BRAIN TEASERS

## The river crossing

A farmer is travelling with a fox, a goose, and a bag of beans. During his journey, he comes across a river with a boat to cross it.

The farmer can only fit one thing in the boat with him at a time. If left alone together, the fox will eat the goose or the goose will eat the beans. How does the farmer get everything across the river safely?



The farmer brings the goose across the river first (if he leaves the goose alone, it will either eat the beans or be eaten by the fox). The farmer brings either the fox or the beans across and leaves the other one alone. Now the farmer has two items on the other side of the river, including the goose. If he leaves the goose again, the same problem will occur. So, the farmer must bring the goose back to other side. The farmer brings the other item back (either the fox or the beans) and leaves the goose alone again. The fox and the beans are now on the other side of the river. The farmer returns and brings the goose across the river again.

Answer:

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# Pesach Simplified

Smoked Black Angus Ribeye 6 X 2" Steaks

Smoked 19 Hour Pepper Crust Brisket 4lb

Smoked Pulled Brisket 2lb

Smoked Tongue - Pecan Wood Infused

Smoked Minute - Cherry Wood Infused

Smoked French Roast - Coffee & Chili Rub Approx 4 lb

3 Bone Flanken Rosemary Wine Reduction

5 Bone Flanken Rosemary Wine Reduction

Braised Boneless Short Rib Flanken

Pepper Crust Skirt Steak 2 Strips Cut Into Thirds

Braised Boneless Spare Ribs

Braised Cheek 5 Cheeks

Sous Vide Minute

Beef Jerky 1/2 lb

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