

Lech Lecha | Cheshvan 6 - 12 | November 7 - 13



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זאת בריתי אשר תשמרו
ביני ובינכם...



Kol Hanearim with
Rabbi Fried
starts at 6:30pm sharp



RABBI YY JACOBSON
will be in town for Shabbos



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Shabbos Zmanim

2024 Early Friday Mincha, 18 Main
12:30pm and every 15 minutes until 3:00pm

| | | | |
|---------------------------|----------------------------|-------------------------|------------------|
| 4:25pm Candle lighting | 4:35pm Mincha in tent א | 4:35pm Chabad Mincha | 4:43pm Shkiya |
|---------------------------|----------------------------|-------------------------|------------------|

SHABBOS SHACHRIS MINYANIM:

| | | | | |
|---|------------------------------|-----------------------------|--|-------------------------------|
| 5:58am <small>Vasikin, followed by a Daf Yomi Shiur 20 ↑</small> | 8:00am Shachris 2 18 main | 9:15am Shachris 3 Tent א | 10:00am Shachris 4 Bais Chabad 20 ↑ | 10:00am Shachris 5 18 main |
|---|------------------------------|-----------------------------|--|-------------------------------|

| | | | | |
|-------------------|---|------------------|--------------------|--------------------|
| 2:00pm Pirchei | 4:25pm Mincha followed by Shalosh Seudos | 4:42pm Shkiya | 5:22pm Maariv 1 | 5:29pm Maariv 2 |
|-------------------|---|------------------|--------------------|--------------------|

Late Maariv Motzei Shabbos Every 15 Minutes!
6:00 pm and every 15 minutes until 8:15pm | 18 Main

Weekday Zmanim

Zmanim for the week of November 10-16

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

| | Neitz | Shma Magen Abraham | Shma Gra | Tefila Gra | Chatzos | Plag | Shkiya |
|-----------|--------|--------------------|----------|------------|---------|--------|--------|
| Sunday | 6:39am | 8:27am | 9:09am | 9:59am | 11:39am | 3:38pm | 4:41pm |
| Monday | 6:40am | 8:27am | 9:09am | 9:59am | 11:40am | 3:37pm | 4:40pm |
| Tuesday | 6:42am | 8:28am | 9:10am | 10:00am | 11:40am | 3:37pm | 4:39pm |
| Wednesday | 6:43am | 8:28am | 9:11am | 10:00am | 11:40am | 3:36pm | 4:38pm |
| Thursday | 6:44am | 8:29am | 9:11am | 10:01am | 11:40am | 3:35pm | 4:37pm |
| Friday | 6:45am | 8:29am | 9:12am | 10:01am | 11:40am | 3:35pm | 4:36pm |
| Shabbos | 6:46am | 8:30am | 9:13am | 10:02am | 11:40am | 3:34pm | 4:35pm |

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The Month of MarCheshvan

by Rabbi Daniel Coren

As we ushered in last week the new month of MarCheshvan I would like to share a thought about the name of the month. Over the years we would share with the olam three different explanations to the name MarCheshvan it would seem that the letters mar were added to the actual name Cheshvan. One explanation is that because there are no Yomim Tovim in this month it therefore has a certain bitterness hence the addition of Mar which means bitter. Another explanation is that Mar means rain as the Pasuk says in Yeshaya הן גוים במר מדלי the nations are like water in a bucket. According to this explanation, the additional word Mar simply means rain which is quite appropriate for the month that usually ushers in rain.

There is another more scholarly explanation based on the Greek language that the word Marach means 8th and hence it's the translation of the word the eighth month which is Marach Shvan - Marach meaning month and Shvan meaning month. We would like to share a fourth *Pshat* from the *Chidusha Harim* who explains that the word Marach comes from the wording of מרחשן שפתיה which means one's lips are whispering. The idea that after such an incredible month of Tishrei where we are engaged in singing and praises and prayers to Hashem are lips are still feeling the effect and

are whispering the songs and prayers of the high holidays and Sukkos.

This idea can be an inspiration to keep with us the special connection that we developed over Yom Tov. It also can remind us that as we mentioned all the way back at Kol Nidrei that the reason we begin Yom Kippur with the topic of *nedarim* is due to the powerful effect our words have that they can create an object of *kedusha* so to we can create and have an effect on the world with our words much more than with our physical actions.

One example we can connect to in this week's parsha is the power of blessing. We're not even talking about brachos from a *tzaddik* or a *mekubal* but simply every person who blesses another Jew even without him knowing – even if just passing by his large home instead of thinking why did he need such a big house you say with your children this person should be blessed – the outcome is that not only will the other Jew be blessed but the blesser will be blessed too. All his is learnt from one *Passuk* וַאֲבָרַכְךָ מְבֹרָךְ Hashem says to Avraham "I will bless those who bless you" this is an easy source of blessing that we may easily miss.



A Pitch for Mom Rabbi Yochanan Zweig

"...and he pitched his tent..." (12:8)

The verse records that Avraham pitched his tent using the pronominal suffix "hay" instead of "vav" in the Hebrew word "ohalo" – "his tent". This allows the word to be read as "*ohalah*" – "her tent".

The Midrash notes that this teaches us that Avraham honored his wife by pitching her tent first. Why is Avraham's honor of his wife being taught at this particular juncture? Furthermore, why is this message pointed out specifically in reference to pitching her tent? Finally, why does the Torah teach this message in a veiled manner rather than clearly stating "He pitched her tent"?

One of the greatest causes for the proliferation of dysfunctional families in modern times is the neglect of roles within the family unit that are crucial to its well-being. In particular, downplaying the woman's role as a mother has led to devastating consequences for the raising of children. Succumbing to societal pressures, women earn respect in accordance with their business acumen and bread-winning capacity. A woman's ability to achieve success in the outside world has become the only outlet for her sense of self-expression.

The Torah is teaching us the antidote for this insidious malady that has crept into our lives. The verse prior to Avraham pitching Sarah's tent records that Avraham built an altar to Hashem who appeared to him. Rashi comments that this altar was a display of gratitude for being notified by Hashem that he was to become a father. When he left

for Eretz Yisroel, Avraham was promised that a great nation would stem from him. The reiteration of this notion implies that fatherhood was imminent. Since Sarah was Avraham's only wife at the time, he understood that she would be the mother of his children, the source of his continuity. Until that point Avraham and Sarah had equal roles; Avraham proselytized the men and Sarah the women. With the knowledge that she was to become the mother of his children, Avraham's entire focus regarding her changed. Her tent became his tent. The Torah reflects this change by spelling the word which refers to his tent as if it were her tent. Avraham showed Sarah that the most important role she plays and therefore the role for which she deserves the ultimate respect is that of motherhood.

If men want their wives to assume the mantle of motherhood with all of its responsibilities, they must deliver a clear message regarding the degree to which they respect and appreciate the importance and difficulty of that role. Conversely, if a man emphasizes aspects which accentuate his wife's role as a wife, such as looking her best at all times, rather than accentuating her adeptness in caring for the children, he becomes the source of the problem. Every woman is aware that the most strenuous role she will fulfill in life is that of a mother. If a woman does not receive encouragement and acknowledgement from her husband for this undertaking, she will look elsewhere for her self-expression.

This message is driven home by our Patriarch, Avraham. Realizing that Sarah will assume the mantle of motherhood, he shows her that there is nothing more meaningful to him than the role which she is soon to fulfill.

The Call

An Image

When I was a child, I once read a chapter of a diary and it moved me profoundly:



Rabbi YY Jacobson

Rabbi Yosef Yitzchak Schneerson, the sixth Lubavitcher Rebbe (1880-1950) describes in his diary how his father, Rabbi Sholom Dov Ber, the fifth Rebbe of Lubavitch (1870-1920) would review the Torah portion of "*Lech Lecha*" (the third portion of the book of Genesis) each year on Friday afternoon, prior to the Sabbath. (This is an ancient Jewish custom, to review the weekly Torah portion on Fridays). The Rebbe related how when his father would recite the opening words of the portion, "*Lech Lecha Maartzecha*", "two gigantic tears rolled down from his saintly face."

"*Lech Lecha Maartzecha*" are the Hebrew words expressing G-d's instruction to Abraham to "Go from your land, your birthplace and your father's home, to the land that I will show you." Each year, recalling these words, the Rebbe's eyes swelled with tears. But what did he see in this verse that melted his heart? What was it about this message that moved him so profoundly?

Capturing the Drama

This brief instruction to Abraham – the first communication of G-d to the father of Judaism -- captures the essence, mystery and destiny of 4,000 years of Jewish history, a history soaked in so much courage, blood, tears, and triumph. What is Jewishness? What is the ultimate meaning of Jewish existence? What is the calling of the Jew?

It is the response to a call: "Go from your land, your birthplace and your father's home, to the land that I will show you." Go away from yourself and become Mine. Judaism, in its truest meaning, is about creating a paradigm shift – from self-centeredness to G-d-centeredness; from my land to the land which I am shown.

3700 years ago, a lone human being, sophisticated and refined, heard a call. This was not merely an instruction about geography, a demand to relocate homes; it was an invitation to an existential shift. Leave yourself. Step away from your perspective, and begin to see things from My perspective. Stop living according to your habits and inclinations, and begin to live according to My will.

For one who never heard the call, this seems like lunacy. But Abraham and his descendants heard a call, and they could not remain indifferent. To betray it would be akin to a sensitive soul refusing to be moved by a heart-stirring poem or piece of music. When Abraham became aware of the living presence of G-d, there was no turning back. He could deny it all he wanted, but he knew that life without it would be that much more shallow and superficial. To reject the call might have spelled loyalty to the scientific demand for laboratory-type evidence, but would have come at the expense of betraying his deepest layer of self.

Close to 4000 years later, the call still summons us. "Go from your land, your birthplace and your father's home, to the land that I will show you." Step out of yourself and commit to that which G-d desires of you. Allow your life to be linked to rays of truths looming larger than your ego.

Can we hear the call? Do we know how to respond?

UFARATZTA



Chinuch – Two Approaches

Sometimes there is a student that does not behave in class as he should. Although he very much wants and tries to do the right thing, he has not yet succeeded.

One approach of a *mechanech* is to admonish him, telling him that just wanting to be good is not enough if it doesn't lead to change. Even more so, the *mechanech* tells the student, if you really wanted to be an upright student, you would be, because nothing stands in the way of true will.

There is another approach of a *mechanech* that is on a higher level. This *mechanech* will have high regard for the student and his goodwill. He will respect and praise him on his wanting and trying to be where he should be.

The first approach can cause the student to stop wanting and quit working towards becoming a better person, while the second approach encourages the student to keep trying and bring his will to fruition and make it a reality.

==== Based on a Maamar of the Rebbe. Maamarim Melukat

The ideal of man is to be a revelation himself, clearly to recognize himself as a manifestation of God.

-Baal Shem Tov



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.*

WHAT SHOULD BE SERVED AT THE SEUDA AFTER A BRIS?

~Night Kollel~ ~Kollel Boker~



by Rabbi Nachum Scheiner, Night Kollel & Morning Kollel

There is a *machlokes* as to what should be served at the *seudas bris*. Some rule that meat must be served, just like on *Yom Tov*, and others maintain that *milchigs* is also fine.

The Shulchan Aruch tells us that one cannot eat a big meal on Friday, so that one will have an appetite for the Shabbos meal, unless it is a *seudas mitzvah*, such as a *seudas bris*. The Magen Avraham quotes the *Levush* who writes that one is allowed to eat at a *seudas bris* on Friday, even if that will cause him not to be able to eat the Shabbos meal.

He then quotes the *Shelah*, who writes that his rebbi, the Maharash of Lublin, was once a *sandak* at a *bris* that took place on Friday, but did not want to eat at the *seuda*, since there was a *minyana* there without him. The *Maharash* adds that one will only fulfill the *mitzvah* of celebrating at the *seudas bris* by eating meat. However, the *Shelah* there seems to hold that eating meat is not required, and the *seudas bris* can be celebrated with dairy as well.

The *Yaavetz* also rules that one must eat meat to fulfill the *simcha* at the *seuda* of a *bris*, just as we find that the *mitzvah* of *simchas Yom Tov* is fulfilled by eating meat.

Rabbeinu Ephraim, one of the early commentators on the Torah, finds an allusion to having meat at a *bris* from a *pasuk* in *parshas Re'ah* (12:20): "תאכל בשר – you shall consume meat." The word בשר stands for: ראש חודש, שבת, ברית – the times that one is meant to have meat at the meal, which is an allusion to the meat eaten at the *seuda* after a *bris*.

In *Darkei Chaim V'Shalom*, the Munkatcher Rebbe, writes about the importance of serving meat at a *seuda* after a *bris*, if possible, and one who makes a nice *seuda* is praiseworthy. In some ways, he writes, there is no other *seudas mitzvah* that can be compared to the inherent sanctity there is at a *seudas bris*. Weddings are made by non-Jews as well, but a *bris* is exclusive to us. He ends off decrying those who try to get away with just serving some cake and drinks, instead of serving a full *seuda*. He adds that many of the descendants of such a child have gone astray.

The *Sheim M'Shmuel* also discusses this concept that a *seudas bris* is something exclusive to the Jewish people. With this idea he explains why the *brocha* "שהכל ברא לבוודו" – everything He created is for His honor" is only recited at a wedding and not at a *bris*. Weddings are made by non-Jews as well, and we have to declare that our wedding is to bring glory to Hashem. A *bris*, on the other hand, is inherently done for Hashem and there is no reason to make such a declaration.

The *Shiniver Rav* adds that eating meat at a *seuda* after a *bris* is a

segula for the spiritual growth of the baby. He goes so far as to say that when seeing a child, he can tell from his spiritual state if they served meat at his *bris*! The *Divrei Yoel* was also careful to have meat served at a *seuda* after a *bris*.

POULTRY OR FISH

The *Maharsham* points out that if we the *mitzvah* is to show *simcha*, one should be required to have beef, and not bird meat or fish. Indeed, the *Shevet Halevi* points to the words of the *Leket Yosher*, who states that since on *Purim* there is a requirement to have *simcha*, one must have meat from an animal for the *Purim seuda*, not bird meat or fish. However, the *Shevet Halevi* adds that we find in some instances that poultry, such as chicken, or fish may suffice for the requirement of *simcha*. According to this opinion, if one serves lox, he may also fulfill the *mitzvah* of *simcha*.

The *sefer Zocher Habris* writes that due to the poverty in Tzefas, the custom there was that only fish should be served at a *bris*. Although meat would be better, they allowed fish in these circumstances. The *Chasam Sofer* takes this even further and sanctions the minhag of those who served only *milchigs*, due to the conditions of extreme poverty in his city.

The *sefer Zocher Habris* adds that even if there is no requirement to have meat at the *seuda* of a *bris* – since the requirement to eat meat may only apply when there is a *Beis Hamikdash* and *karbanos* – one should still be sure to drink wine at the *seuda*, since that is clearly a fulfillment of *simcha*, even today.

SUMMARY

There is a *machlokes* if one must have meat, or if poultry or fish is sufficient. Some say that *milchigs* is also fine. One should not be stingy about making a proper *seuda*.

Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am

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

NIGHT KOLLEL | 8:15-9:45pm

- Chavrusa learning - Halacha
- Currently: הלכות קידוש

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

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

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

ADDITIONAL LEARNING PROGRAMS:

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Rabbi Nachum Scheiner

מוהל מומחה

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Monsey Ny, 10952

SHACHARIS

| TIME | LOCATION |
|----------------|--------------------------|
| כתיקין | 20 Upstairs |
| כתיקין Sefardi | 18 Main - Birkas Kohanim |
| 6:15 | Tent א |
| 6:30 | Tent ג |
| 6:45 | Tent ד |
| 7:00 | Tent א |
| 7:15 | Tent ב |
| 7:30 | Tent ג |
| 7:45 | Tent ד |
| 8:00 | Tent א |
| 8:15 | Tent ב |
| 8:30 | Tent ג |
| 8:45 | Tent ד |
| 9:00 | Tent א |
| 9:15 | Tent ב |
| 9:30 | Tent ג |
| 9:45 | Tent ד |
| 10:00 | Tent א |
| 10:15 | Tent ב |
| 10:30 | Tent ג |
| 10:45 | Tent ד |
| 11:00 | Tent א |
| 11:15 | Tent ב |
| 11:30 | Tent ג |

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MINCHA

12 mins before Plag
in Tent א
12 mins before שקיעה
in 18 Main

| TIME | LOCATION | TIME | LOCATION |
|------------|------------|-----------|------------|
| מנחה גדולה | 18 Main | 5:00 pm | Tent א |
| 12:30 pm | 18 Main | 5:05 pm | Tent ב one |
| 12:45 pm | 18 Main | 5:10 pm | Tent ב two |
| 1:00 pm | 18 Main | 5:15 pm | Tent ג |
| 1:15 pm | 18 Main | 5:20 pm | Tent ה |
| 1:30 pm | 18 Main | 5:25 pm | Tent ד |
| 1:45 pm | 18 Main | 5:30 pm | Tent א |
| 2:00 pm | 18 Main | 5:35 pm | Tent ב one |
| 2:15 pm | 18 Main | * 5:40 pm | Tent ב two |
| 2:30 pm | 18 Main | * 5:45 pm | Tent ג |
| 2:45 pm | 18 Main | * 5:50 pm | Tent ה |
| 3:00 pm | 18 Main | * 5:55 pm | Tent ד |
| 3:15 pm | 18 Main | * 6:00 pm | Tent א |
| 3:30 pm | 18 Main | * 6:05 pm | Tent ב one |
| 3:45 pm | 18 Main | * 6:10 pm | Tent ב two |
| 4:00 pm | Tent א | * 6:15 pm | Tent ג |
| 4:05 pm | Tent ב one | * 6:20 pm | Tent ה |
| 4:10 pm | Tent ב two | * 6:25 pm | Tent ד |
| 4:15 pm | Tent ג | | |
| 4:20 pm | Tent ה | | |
| 4:25 pm | Tent ד | | |
| 4:30 pm | Tent א | | |
| 4:35 pm | Tent ב one | | |
| 4:40 pm | Tent ב two | | |
| 4:45 pm | Tent ג | | |
| 4:50 pm | Tent ה | | |
| 4:55 pm | Tent ד | | |

* Subject to change based on רבינו תם

Please note Tent ב will be split into 1 & 2

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MAARIV

| TIME | LOCATION | TIME | LOCATION |
|-----------|------------|----------|----------|
| * 4:30 pm | Tent ה | 8:30 pm | Tent א |
| * 4:35 pm | Tent ד | 8:40 pm | Tent ב |
| * 4:40 pm | Tent א | 8:50 pm | Tent א |
| * 4:45 pm | Tent ב one | 9:00 pm | Tent ב |
| * 4:50 pm | Tent ב two | 9:10 pm | Tent א |
| * 4:55 pm | Tent ג | 9:20 pm | Tent ב |
| * 5:00 pm | Tent ה | 9:30 pm | Tent א |
| * 5:05 pm | Tent ד | 9:40 pm | Tent ב |
| * 5:10 pm | Tent א | 9:45 pm | 18 Main |
| 5:15 pm | Tent ב one | 9:50 pm | Tent א |
| 5:20 pm | Tent ב two | 10:00 pm | Tent ב |
| 5:25 pm | Tent ג | 10:10 pm | Tent א |
| 5:30 pm | Tent ה | 10:20 pm | Tent ב |
| 5:35 pm | Tent ד | 10:30 pm | Tent א |
| 5:40 pm | Tent א | 10:40 pm | Tent ב |
| 5:45 pm | Tent ב one | 10:50 pm | Tent א |
| 5:50 pm | Tent ב two | 11:00 pm | 18 Main |
| 5:55 pm | Tent ג | 11:15 pm | 18 Main |
| 6:00 pm | Tent ה | 11:30 pm | 18 Main |
| 6:05 pm | Tent ד | 11:45 pm | 18 Main |
| 6:30 pm | Tent א | 12:00 am | 18 Main |
| 6:40 pm | Tent ב | 12:15 am | 18 Main |
| 6:50 pm | Tent א | 12:30 am | 18 Main |
| 7:00 pm | Tent ב | 12:45 am | 18 Main |
| 7:10 pm | Tent א | 1:00 am | 18 Main |
| 7:20 pm | Tent ב | 1:15 am | 18 Main |
| 7:30 pm | Tent א | 1:30 am | 18 Main |
| 7:40 pm | Tent ב | 1:45 am | 18 Main |
| 7:50 pm | Tent א | 2:00 am | 18 Main |
| 8:00 pm | Tent ב | | |
| 8:10 pm | Tent א | | |
| 8:20 pm | Tent ב | | |

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Who Wouldn't Want to Leave?

“ויאמר ד' אל אברהם לך מארצך וממולדתך ומבית אביך אל הארץ אשר אראך”

– “אשר אראך”

One of the ten *Nisyonos* that Avrohom Avinu had was to leave his homeland. *Meforshim* ask, what was the test of Avrohom leaving his hometown, for why wouldn't he have wanted to leave the house of his father, which was full of *Avodah Zara*? Why wouldn't he want to leave a place where he was being persecuted, as we know he was thrown into a fire, and go to *Eretz Yisroel*?

Chazal tell us in many places the concept that the greater *Kedusha* and potential *Kedusha*, the greater the potential for *Tumah*. *Eretz Yisroel* has a great *Kedusha*, and therefore it also has the potential for greater *Tumah*. The battle against the *Yetzer Hara* is greater in *Eretz Yisroel*, than in *Chutz La'aretz*.

There is a known story of a great *Tzaddik* who lived in *Chutz La'aretz*, and wanted to migrate to *Eretz Yisroel*. However, he feared that the *Yetzer Hara* would be stronger in *Eretz Yisroel*, and perhaps he would not be able to defeat him there. He therefore made a deal with the Satan that when he emigrated to *Eretz Yisroel*, the Satan would not come along with him. The Satan agreed, and guaranteed that he would remain in *Chutz La'aretz*. When the *Tzaddik* arrived in *Eretz Yisroel*, he saw that the Satan had come with him. The *Tzaddik* was bewildered how the Satan could be there, when he had given a guarantee. The Satan explained that the guarantee that the *Tzaddik* had received was from one of the messengers of the Satan. The Satan remains in *Eretz Yisroel*, while for the rest of the world he

sends messengers. It was a messenger who gave a guarantee that he would not enter *Eretz Yisroel* with the *Tzaddik*. It was true – for the messenger remained in *Chutz La'aretz*, but now in *Eretz Yisroel* the *Tzaddik* would have to contend with the Satan himself.

The *Chasam Sofer* in *Parshas Chayei Sarah* says that “כנען” is *Roshei Taivos* for, “כנור נעים עם נבל” – this teaches us that while *Eretz Yisroel* is a beautiful pleasant place, “a pleasant harp,” it also comes along with the “נבל” – the Satan. Now we can understand what the *Nisoyon* was for Avrohom Avinu. He had already conquered the *Yetzer Hara*, the messengers of the *Yetzer Hara*, in *Chutz La'aretz*. If he were to go to *Eretz Yisroel*, he would need to start a new, more intense battle with the Satan himself. (ברך משה)

Avrohom Avinu could have told *Hakodosh Boruch Hu* that he would certainly like to go, and maybe would do so some time in the future, but he was not prepared now. That was not Avrohom's response. He understood that everything *Hakodosh Boruch Hu* does is for good, and that his *Avodah* was to leave at that moment. Obviously, there were places where Avrohom had to be in order to bring forth more *Kedusha*. Certainly, one must seek to raise his level of *Kedusha*, but he must be well prepared to do so. By Avrohom not asking any questions, and showing his complete *Emunah* in *Hakodosh Boruch Hu*, that was what gave him the power to overcome any potential pitfalls of going to the holy Land of *Eretz Yisroel*. May we be *Zoche* to be returned to our Land, the holy Land of *Eretz Yisroel*, *במהרה בימינו אמן*!

Who Am I?!

R' Zishe of Anipoli famously said: “When I reach heaven after 120 years, they will not ask me why I wasn't Avrohom Avinu or Moshe Rabbeinu, but I will be asked-why I was not R' Zishe? Why did I not fulfill the role I was given, to the fullest?”

The process of finding out who we are and developing our unique talents requires much strength and the ability to break unhealthy peer pressure. This strength, says R' Shimshon Raphael Hirsch, one of our greatest thinkers, was given over to Avrohom Avinu: “Lech Lecha. Journey deep inside yourself.” Hashem says, “everyone is responsible for their own relationship with the Creator.”

Although the community dictates the norms (be in the box) we all have the obligation to develop our talents. We must encourage our children's individuality by listening carefully to the song of their spirit. We must not get lost in the forest of our communities so much that we cannot find beauty in the growth of our own individual trees.

In addition, we are witness to a phenomenon that has historically led us down a thorny path. Measuring our success by the yardstick of secular society, financial success at all costs, has become our goal. Ethics are forced to take a back seat to monetary gain. This is definitely not the heritage passed down to us through the ages.

RABBI BEN ZION SNEH



We have a clarion call to develop compassion for one another, hence we should aspire to be impeccably honest in our dealings. Growing older and more mature we must also develop emotional maturity and build each other up rather than belittle those who may not meet our “standards”.

Remember life is not a joke. Relationships with our family and spouse are the most important relationships we have. We must act each day with this truth as our guide. It is apparent that our values are not consistent with the values of the world around us. This year has taught us that more than anything else, as the war rages on and anti-Semitism grows more each day.

From the very beginning, being apart from the rest of the world has given us the strength to cultivate strong family bonds and a solid sense of who we are. Every one of us has been given special gifts from Hashem, each one of us has a song to sing. We must use those gifts to make this world a little bit better each day and never be afraid to sing our song out loud!

Lech Lecha, Hashem implores Avrohom and us as well - dig deeply until you find out who you were meant to be and what you were meant to accomplish!

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

ABARBANEL ON THE PARSHA

Rabbi Pinchas Kasnett, ohr.edu

Avram, who is childless, is afraid that his servant Eliezer will inherit him. G-d assures him, however, that "That one will not inherit you. Only he who will come forth from within you shall inherit you. And He took him outside and said, 'Gaze now towards the heavens and count the stars if you are able to count them'. And He said to him, 'So shall your offspring be'. And he trusted in G-d and he reckoned it to him as righteousness." (Bereishet 15:1-3)

Abarbanel finds numerous difficulties with these verses. Why does the Torah tell us that only in this instance Avram trusted in G-d? There were numerous other occasions where G-d made promises to Avram. What is meant by "and he reckoned it to him as righteousness"? Is this G-d speaking in reference to Avram, or vice-versa? Finally, what is meant by "righteousness"?

Abarbanel answers that Avram's trusting G-d is a reference not just to this promise but to all previous promises as well. Avram refers to these promises as an example of G-d demonstrating righteousness towards Avram, in that he is deserving of them, having followed G-d's directive by leaving Ur Kasdim years earlier. The expression "and he trusted in G-d" can also refer to the future, meaning that Avram's progeny will also trust in G-d. When G-d tells Avram to count the stars, he is referring primarily not to the number of progeny, but rather to special characteristics that will set them apart from all other nations.

Generally speaking, the nation — and particularly its prophets, scholars and righteous leaders — will be compared to the magnificent stars themselves. This is expressed clearly in the Book of Daniel (12:3): "The wise will shine like the radiance of the firmament, and those who teach righteousness to the multitudes will shine like the stars, for ever and ever."

Just as the enormous number of stars cannot be counted,

so too the nation of Israel will multiply to the extent that it will be impossible to enumerate. Thus the nation of Israel is compared to the stars both qualitatively and quantitatively. Abarbanel states that there are an enormous number of stars not visible to the naked eye, a fact not subscribed to by the rest of world when he wrote his commentary in the early 1500's, long before the invention of the telescope.

Just as the heavenly bodies do not move by themselves, but are directed by a separate mover, i.e. G-d, so too the Jewish nation exists and moves forward through history according to G-d's command. Just like all the heavenly bodies conform strictly to G-d's direction, so too will Avram's progeny be led to the fulfillment of G-d's ultimate plan for the Jewish People. This is indicated by Yosef's famous dream in which his father, mother and brothers are compared to the sun, moon and stars whose movements are directed by G-d.

Just as the heavenly bodies by virtue of their very existence proclaim the glory and honor of G-d, so too the nation of Israel was uniquely blessed to do the same. The verse in Psalms (115:16) states: "The heavens are to G-d, and the earth was given to man." This means that the heavenly bodies were created to proclaim G-d's praises, and the earth was given to mankind that it should do the same. But not everyone is capable of doing so. The unique, spiritual essence of the Jewish nation allows it to overcome negative temptations, and as a result G-d has granted it eternal blessing through its adherence to Torah, which sings the praises of G-d just like the heavenly bodies.

Just as the heavenly bodies in their movement sometimes ascend and cast their light, and sometimes descend and are no longer visible, so too the nation of Israel will undergo periods of spiritual ascent and success, and periods of descent into baseness and spiritual failure.

MAXING THE MOXY

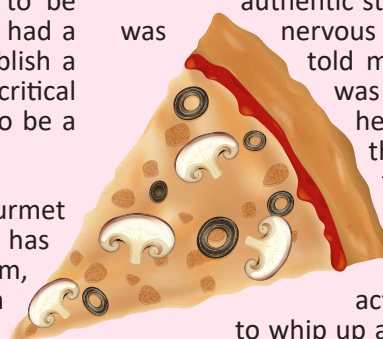
Rabbi Asher Sinclair

"Go for yourself" (12:1)

One of the dominant genes of the Sinclair family is auto-didacticism. Hashem has blessed us that we seem to be able to 'just pick things up' as we go along. I never had a photography lesson in my life but I was able to publish a book of fine art black and white photographs to some critical acclaim. (Mind you it's just as well I didn't choose to be a brain surgeon.)

One of my sons also has this ability. He opened a gourmet pizza shop called "La Piedra" here in Jerusalem, which has been featured in the national media and, Baruch Hashem, is packed out most nights. Someone asked him where in Italy he had apprenticed. I believe his greatest Italian learning experience was a guided tour of the Leaning

Tower of Pisa. He never had a formal lesson in cuisine in his life. He has a natural talent. He did a lot of research online and his commitment was total. He ended up importing an authentic stone oven from Italy. I asked him if he was nervous in the beginning about succeeding. He told me there was one moment where he was really scared. Just before he opened, he had everything in place — the oven, the menu, the logo, the décor — and then he suddenly realized he had put a dangerous amount of his own money and a lot of someone else's money into something he didn't actually know he could do. It's one thing to whip up a great pizza in your mother's kitchen, and another to actually run a restaurant, one of the hardest



Learning from Avraham Avinu

Rabbi Mordechai Willig

"*Harimosi* - I lifted my hand to Hashem...if I will take anything of yours, so you will not say 'I made Avram rich'" (Bereishis 14:22,23).

Rashi explains that Avram's lifting of his hand signifies that he was taking an oath. The *Meshech Chochma* offers an alternative explanation of Avram's actions, namely that Avram lifted his hand, which signified the strength he used in the war, to Hashem to demonstrate that he attributed his victory to Hashem and not to his wisdom or his strength. As such, the spoils of war are not Avram's, and he therefore refused to take anything.

"You may say in your heart, 'My strength and the might of my hand made me all this wealth (*chayil*).' Then you must remember Hashem and that it is He Who gives you strength to make wealth" (Devarim 8:17,18). The Ramban links "*chayil*" to military victory. We must realize that victory is Hashem's doing, and therefore even mightier nations and fortified cities can be conquered (9:1-3). Moreover, miraculous sustenance in the desert came from Hashem (8:15,16) and the wealth made with our strength when we entered *Eretz Yisrael* also came from Hashem, "Who gives you strength."

A similar idea is expressed by the Ramban (*Shemos* 13:16) who says, "from the great open miracles, a person acknowledges the hidden miracles which are the fundamentals of the entire Torah...that all our matters and happenings are miracles, not nature and the way of the world...but all by Divine decree." Just as redemption is miraculous, so is sustenance - a natural occurrence - miraculous, as it says: "Hashem saved us from our enemies, and gives nourishment to all" (*Tehilim* 136:24,25) (*Bereishis Raba* 20:9). The change of tense is instructive - from past miracles we learn that present sustenance is from Hashem

Whose kindness endures forever. Similarly, the *Medrash* cites an additional juxtaposition: Hashem Who shepherds me, His angel redeems me (*Bereishis* 48:15,16). *Parnassa*, sustenance, is greater than redemption, and even greater than the splitting of the sea (*Tehilim* 136:13).

Avram made the spoils of this war into a song, as the Torah says after the sea split, "the G-d of our father (Avraham) and I will exalt Him" (*Shemos* 15:2). The *Medrash (Bereishis Raba* 43:9) links Moshe's "*Aromimenhu*" with Avraham's "*harimosi*" - just as we sang after the open miracle of *kriyas Yam Suf*, so Avraham attributed his victory to Hashem Whose Divine Providence vanquished kings, for which he sang and praised Hashem (*Meshech Chochma*).

In a remarkable interpretation, the *Malbim* (14:23) translates Avram's words "*v'lo tomar*", not as "you will not say", but "she [it] will not say." The third person feminine form refers to the aforementioned hand of Avram. If I will accept the spoils, as if my hand won the war and made wealth, my hand will tell me 'I made Avram rich', as it says 'my strength and the might of my hand made me wealth.' How can my hand say that she [it] made me rich if Hashem did all this and not my weak hand?

In an age of unprecedented prosperity in the American Orthodox Jewish community, we dare not forget, as Hashem warned us, that our success comes from Hashem. If we forget this, we can forget Hashem entirely, not only in thought, but in deed (*Or Hachaim, Devraim* 8:18). We must reinforce our faith in Divine Providence to avoid the path that leads from wealth to nonobservance and assimilation. The deeds of the patriarchs are a sign for their descendants (*Tanchuma Lech Lecha*, 9). Let us all learn the critical and timeless lesson from our founding father.

and most precarious livelihoods known to man. He said he'd never been so scared in his life. When he opened, business was slow at first. But that didn't bother him because at that point he knew he could do the job, although just before he opened he was 'sweating.'

The unknown is terrifying. As former US defense secretary Donald Rumsfeld once put it, "There are known knowns; there are things we know we know. We also know there are known unknowns; that is to say, we know there are some things we do not know. But there are also unknown unknowns — the things we don't know that we don't know." An "unknown unknown" is the scariest part of any project. And, yet, without the *mox*y, or "*chutzpah*" as we call it in Hebrew/Yiddish, to move out of our comfort zone, we would achieve very little.

If unknown unknowns are scary in the physical world, how much more frightening are they in the realm of the soul. To think we could really be better and holier people is a

daunting prospect. The *Ba'alei Mussar* (masters of ethical development) teach us that a person can never know the level beyond the very next step up the spiritual ladder. Only when that next step is taken is the one that is after that one revealed.

Avraham Avinu is called "*Halvri*" (root of the word 'Hebrew'), meaning "the one who crossed over." Abraham rejected idolatry at a time when idolatry was as self-evident to his world as the laws of physics are to ours. He stepped outside conventional wisdom to the extent that he became a social pariah, derided as 'mule' espousing a barren cosmology that would lead nowhere.

The first words in this week's Torah portion, *Lech Lecha*, are usually translated as "Go for yourself." But they can also be translated as "Go to yourself." The essential life-journey is to break the barriers of the limits we place on ourselves and realize that our true life's work lies in facing the "unknown unknown" of the soul.

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The Core Idea

Rabbi Jonathan Sacks, z"l



Why Avraham? That is the first question we must ask. He is the key figure in the story of our faith, the father of our nation, the hero of monotheism, important not only to Jews but to Christians and Muslims also. Yet there seems to be nothing in the Torah's description of his early life to give us a hint as to why he was singled out to be the founder of our faith.

This is very strange. The Torah leaves us in no doubt as to why God chose Noah: "Noah was a righteous man, blameless in his generations; Noah walked with God." It also gives us a clear indication as to why God chose Moshe. We see him as a young man, both in Egypt and Midian, intervening whenever he saw injustice. These were obviously extraordinary people. There is no such suggestion in the case of Avraham. So the Sages, commentators and philosophers, through the ages were forced to speculate, to fill in the glaring gap in the narrative, offering their own suggestions as to what made Avraham different.

There are two primary explanations. The first is Avraham the Iconoclast, the Breaker of Idols. Avraham's father Terach was an idol worshiper. According to the Midrash, he made and sold idols. One day Avraham smashed all the idols, leaving the stick he used in the hand of the biggest idol. When his father queried who had broken his gods, Avraham blamed the biggest idol. "Are you making fun of me?" demanded his father. "Idols cannot do anything." "In that case," asked the young Avraham, "why do you worship them?"

Avraham was the first person to challenge the idols of the age and Jews, believers or otherwise, have often been iconoclasts (willing to confront accepted beliefs). Some of the most revolutionary thinkers – certainly in the modern age – have been Jews. They had the courage to challenge the accepted wisdom, think new thoughts and see the world in new ways. It is as if, deep in our cultural intellectual DNA, we had internalized what the Sages said about Avraham ha-Ivri, "the Hebrew," that it meant he was on one side and all the rest of the world on the other.

The second view is set out by Rambam in the Mishnah Torah: Avraham the Philosopher. In an age when people had lost their way and fallen into idolatry, one person stood against the trend, the young Avraham who, when still a child, asked: "How is it possible that this planet should continuously be in motion and have no mover? Rambam notes that "He had no teacher, no one to instruct him ... until he attained the way of truth and knew that there is One God ... When Avraham was forty years old he recognized his Creator." According to this, Avraham was the first person to think his way through to God as the force that moves the sun and all the stars.

What was unique about Avraham according to both these approaches is that he saw the world differently from everyone else, and had the courage to ask the questions, find the truth, and live his life accordingly.

פרשה געדאנקען

דורך ר' יוסף רובינשטיין

בענטשן מיט השגות, פארקערט נישט

ואַבְרָהָהּ מְבָרְכִיךָ וּמְקַלְלֶךָ אָאָר וּגו'. (יב, ג)

מערקט אן א טויש אין גאנג פון די אָפּמאַך, אנהייבן הויבט זי אָן: 'איך וועל בענטשן די וואס בענטשן דיר', און לאזט אויס 'און די שעלטערס וועל איך שעלטן', לכאורה וואלט מער געפֿאַסט צו שרייבן דעם זעלבן סדר הלשון אין ביידע פעלער; אדער 'איך וועל בענטשן דייע בענטשער און שעלטן דייע שעלטער', אדער פארקערט, 'דייע בענטשער וועל איך בענטשן און דייע שעלטער וועל איך שעלטן'?

איין וועג דאס צו ערקלערן, איז מיט וואס חז"ל אנטפלעקן אונז: 'מחשבה טובה הקב"ה מצרף למעשה, מחשבה רעה אין הקב"ה מצרף למעשה', שרייבט דער כלי יקר, אז אט די מידה פון הקב"ה איז מרומז דא אין פסוק: וַאֲבָרַכְהָ אִיךְ וּוְעַל פְּרִיעַר בְּעִנְטִשׁוֹן נֶאֱחָד אֵיידער מְבָרְכִיךָ, דער וואס גרייט זיך דיר בענטשן, דען שוין אויפן רצון איז ער ראוי געבענטשט צו ווערן. ביים שעלטן אבער, איז נאר אויב וּמְקַלְלֶךָ בפועל, דאן אָאָר. (כלי יקר) רבי משה לייב שחור זצ"ל קלערט מיט א מער פראקטישע צוגאנג: ס'איז ידוע אז די ברכה וואס אן עושר טוט בענטשן איז אויף א פיל גרעסערע פארנעם ווי די ברכה פונעם ארעמאן, דען דער עושר פארמאגט ברייטערע השגות ווי דער עני. ווידער ביי קללות, איז דער ארעמאן די מומחה, וויבאלד ער האט שוין אויף די אייגענע הויט פיל צרות וקללות בייגעוואוינט.

דערפאר זאגט אים דער רבש"ע: ואברהם מברכיך די וואס קלערן דיר צו בענטשן, וועל איך זיי שוין פון פריער באגליקן מיט כל טוב, אזוי ארום וועלן זייער באגריפן פארגרעסערט ווערן איידער זיי טוען דיר בענטשן, דאגעגן ומקללך אאר, דער וואס האט בדעה דיר צו שעלטן, וועל איך צו-ווארטן ביז זיי שעלטן דיר און ערשט דערנאך וועל איך זיי צייגן וואס קללות מיינט...

(הובא בספר כרם חמד)

"A humble person realizes that nothing is owed to him, and therefore, he feels satisfied with what he has. Such a person does not raise his sights to receive what is above him. He constantly has peace of mind and feels the joy of life."

~ R' Chaim Meir Hagar zt"l
(Vizhnitzer Rebbe)

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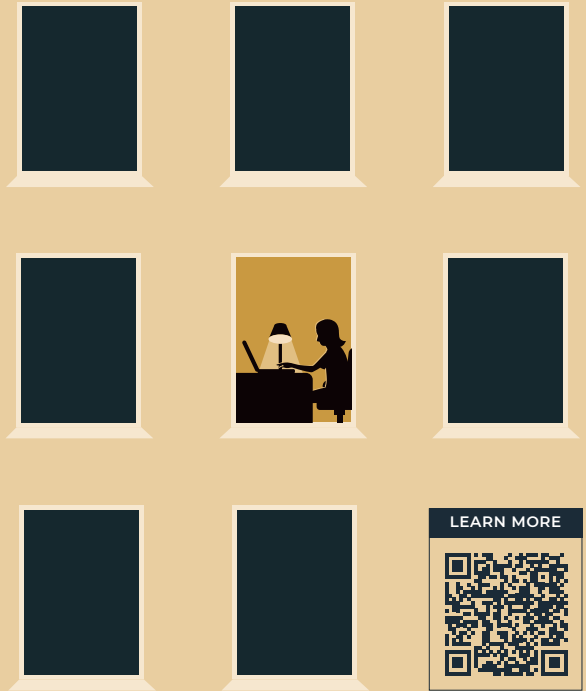
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JOKES

President

It's been said that anyone can become president of the United States. Jefferson did it. Nixon did it. Truman did it. Apparently any Tom, Dick, and Harry can be president!

Rearrange the Letters

How would you rearrange the letters in the words "new door" to make one word?

Note: There is only one correct answer.

Answer: One Word

Figure it out

An antelope and a lion entered a diner and took a booth near the window. When the waiter approached, the antelope said, "I'll have a bowl of hay and a side order of radishes."

"And what would your friend have?"

"Nothing," replied the antelope.

The waiter persisted, "Isn't he hungry?"

"Hey, if he were hungry," said the antelope, "would I be sitting here?"

Never Married

A friend asked a gentleman why he never married. He replied, "Well, I guess I just never met the right woman... I guess I've been looking for the perfect girl."

"Oh, come on now," said the friend, "Surely you have met at least one girl that you wanted to marry."

"Yes, there was a girl... once. I guess she was the one perfect girl; the only perfect girl I really ever met. She was just the right everything... I really mean that she was the perfect girl for me."

"Well, why didn't you marry her," asked the friend.

"It turns out that she was looking for the perfect man."

Short ones

The books all say that barracuda rarely eat people, but very few barracuda can read.

Cigarette sales would drop to zero overnight if the warning said, "CIGARETTES CONTAIN FAT."

My problem with chess was that all my pieces wanted to end the game as soon as possible.

What I need is a search engine that, no matter what I type in, comes back with GO BACK TO WORK.

What do you call a deer with no eyes? No eye deer.

Aging

Maybe it's true that life begins at fifty, but everything else starts to wear out, fall out, or spread out.

There are three signs of old age. The first is your loss of memory, the other two I forget.

Middle age is when work is a lot less fun – and fun is a lot more work.

Middle age is when you have stopped growing at both ends, and have begun to grow in the middle.

A man has reached middle age when he is cautioned to slow down by his doctor instead of by the police.

You know you're into middle age when you realize that caution is the only thing you care to exercise.

The aging process could be slowed down if it had to work its way through Congress.

You're getting old when getting lucky means you find your car in the parking lot.

You're getting old when you're sitting in a rocker and you can't get it started.

It's hard to be nostalgic when you can't remember anything.

You know you're getting old when you stop buying green bananas.



BRAIN TEASERS

1

I have keys but no locks. I have space but no room. You can enter, but you can't go outside. What am I?

2

What has a heart that doesn't beat?

3

What is always in front of you but can't be seen?



Answers: 1. A keyboard 2. An artichoke 3. The future

Advertisements should not be read on Shabbos

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