

Parshas Terumah | Shevat 29 - Adar 5 | February 27-March 6

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Shabbos Zmanim

2025 Early Friday Mincha, 18 Main
12:45pm and every 15 minutes until 3:00pm

5:28pm Candle lighting	5:38pm Mincha in tent נ	5:38pm Chabad Mincha	5:46pm Shkiya
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SHABBOS SHACHRIS MINYANIM:

5:51am Vasikin, followed by a Daf Yomi Shiur 20 ↑	8:00am Shachris 2 18 main	9:15am Shachris 3 Tent נ	10:00am Shachris 4 Bais Chabad 20 ↑	10:30am Shachris 5 18 main
2:00pm Pirchei	5:30pm Mincha followed by Shalosh Seudos	5:47pm Shkiya	6:27pm Maariv 1	6:32pm Maariv 2

Late Maariv Motzei Shabbos Every 15 Minutes!
7:00 pm and every 15 minutes until 9:30pm | 18 Main

Weekday Zmanim
Zmanim for the week of Mar 2-8

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

	Neitz	Shma Magen Avraham	Shma Gra	Tefila Gra	Chatzos	Plag	Shkiya
Sunday	6:29am	8:37am	9:18am	10:15am	12:08pm	4:37pm	5:48pm
Monday	6:27am	8:37am	9:17am	10:14am	12:08pm	4:38pm	5:49pm
Tuesday	6:26am	8:36am	9:16am	10:13am	12:08pm	4:39pm	5:50pm
Wednesday	6:24am	8:35am	9:15am	10:13am	12:07pm	4:40pm	5:52pm
Thursday	6:23am	8:34am	9:14am	10:12am	12:07pm	4:41pm	5:53pm
Friday	6:21am	8:33am	9:13am	10:11am	12:07pm	4:42pm	5:54pm
Shabbos	6:19am	8:32am	9:13am	10:11am	12:07pm	4:42pm	5:55pm

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Getting Ready for Purim

by Rabbi Daniel Coren

There is a major discussion regarding when to have the *seudah* of Purim this year.

Firstly, the big challenge of this year, having Purim fall out on a Friday, is that, on the one hand, we have a *mitzva* to have a *seudah* on Purim day (which itself involves a big debate about what is required for the meal and if meat is also included, which can make a difference this year since it's Erev Shabbos - see *Sharai Teshuva Siman* 695). On the other hand, it's *Erev Shabbos*, and that means there are laws about having an unusual meal before Shabbos begins. Generally speaking, the *Shulchan Aruch* doesn't approve of having large meals on Friday, and even if it's a *seudas mitzva*, it should, *lechatchilla*, take place in the morning. As the *poskim* say, Shabbos is *Deorysa*, and the *kavod* and *oneg* that one is supposed to have and experience on Shabbos should be properly protected.

In our daily videos, we discussed four different options. The preferred option is to have the meal Friday morning and finish before *chatzos*. In fact, it's worthy to note that Chacham Ovadya z"l always had his Purim meal in the morning so that he would be able to spend the rest of the day learning. What can be a better time for delving into learning, especially on the day that the Jewish people accepted the Torah again with joy? However, not everyone is able to do this, especially if they need to drive their kids to friends, etc., and whatever other dynamics that are taking place in their home. The second option is to have the meal after midday, after davening *mincha*. The third option is to start later and make sure to finish before Shabbos, *bentch*, and follow the regular order of *Kabalas Shabbos*. The value of even the third option is that you will still be doing everything in order, and, hopefully, you will have left an appetite for the Shabbos meal.

There is a fourth option, which is called פורס מפה ומקדש by the Gemara in *Maseches Pesachim* 102, in which your meal is transformed from a Purim meal into a Shabbos meal. The challenge of this option is that one cannot make a *Borei Pri Hagefen* since they have been drinking wine throughout the meal. Furthermore, there is a dispute between the Rif and the Razah if one makes a new *Hamotzi*; this would also affect whether one should use a *lechem mishnah*. Lastly, it would also be a major question whether one should recite *Al Hanissim* or not at the end of *bentching*. *Lemaseh*, as we explained on the video, it's best to say both *Retzeih* and *Al Hanisim*, and when it comes to *Hamotzi*, to be מהרהר בברכה.

Lemaseh, the *Arizal* didn't approve of this option because it would mean that *maariv* comes after the meal, and doing things out of order isn't ideal *al pi Kabbala*. Nevertheless, I feel that it's important to mention this option because many, whether they plan it or not, will end up with choosing the fourth option.

The main thing that one should keep in mind is: "Why am I doing this? Why am I having a special meal, whether it's Purim or Shabbos?" The simple answer is that Hashem wants me to connect to Him, to be מתענג על השם, to delight in Hashem. Therefore, whatever one is doing should be done in order to do the will of Hashem, and, hence, it will be *Leshem Shamayim* and find favor in the eyes of Hashem.

I think that this last point connects nicely with *Parshas Terumah*. Right in the beginning, Rashi, on the word לִי, explains that the Mishkan has to be done *lishmah*. One can be busy building a home for Hashem and still not be thinking about Hashem but, rather, only about himself and the money that he is giving. How does one make sure he is living *lishma*?

By asking Hashem, "Please let me give You *nachas ruach*."



The Eternal Spark Rabbi Asher Sinclair ohr.edu

"You shall make a table of acacia wood..." (25:23)

They say that into every life, a little rain must fall. Sometimes, however, we might feel this "little rain" as a full-blown downpour, leaving us reeling and searching for answers. But we should know that there is a little candle at the end of the tunnel, a light that can never go out.

In Yiddish, it's called the *pintele Yid* — the Jewish spark. And a spark that can never go out never needs to be more than a spark. For the greatest blaze can be ignited with just one spark.

After the original creation of the world, Hashem creates nothing *ex nihilo*. Rather, every new creation has to have a pre-existing conduit from which it can flow.

In Hebrew, the word *beracha* (blessing) always connotes "increase." A blessing always takes some pre-existing state and infuses it with expansion. Hashem uses a pre-existing vessel and then injects blessing to swell and amplify what is

already present.

In this week's Torah portion, the Torah describes the *shulchan*. The *shulchan*, which was an ornamental table, was the conduit through which material blessing flowed to the Jewish People.

Similarly, when we say the blessings after a meal, Judaism teaches us to leave the bread on the table so that it should be a vessel to receive Hashem's blessings.

Another example of this is when the prophet Elisha helped a penniless woman. He asked her what she had in her home, and she replied that all she had was a small jug of oil. Elisha told her to borrow as many jugs and pots from her neighbors as she could. Then, she was to start pouring from this tiny jug of oil into the first container. Miraculously, that little jug kept on pouring oil until all the borrowed vessels were full.

In our own spiritual lives, we should never despair because there will always be that *pintele Yid*, that eternal spark that will re-ignite our hearts even when we feel to be running on mere fumes.

Three Arks



Rabbi YY Jacobson

The holiest article in the Tabernacle that the Jewish people constructed in the desert was the Ark, which housed the Tablets of the Ten Commandments. In this week's portion (*Terumah*), the Torah commands the Ark to be made of acacia wood and covered within and without with gold.

To fulfill this stipulation, the Jews made three boxes, tucked into each other. The larger visible box was made of pure gold. Inside it, they placed a box of acacia wood. Then, a second golden box was made and put inside the wooden one. Thus, the middle wooden box was covered with gold inside and out.

But why did they need to build three arks in order to fulfill this condition? Why could they not build one ark of wood and plate it inside and out with gold?

Three Layers of the Soul

Gold is an inanimate metal, while wood belongs to the botanic world of growth and development. Yet wood has nothing of the brilliant glitter and splendor of gold. And while wood may be developed into a magnificent structure, it can also – unlike gold – deteriorate and rot.

The spiritual masters teach that the psychological structure of every human being consists of three strata, one "beneath" the other. The deepest, often invisible, stratum is the quintessential soul that may be unknown even to a person himself or herself (even if its impact is present in some form). Then there is the conscious personality - including all of our instinctive thoughts, feelings, moods, and desires. Finally, there is the layer of behavior – the active thoughts, words, and deeds we express and carry out during our daily lives and interactions.

The three arks that the Jewish people constructed three millennia ago in the Sinai Desert represented these three dimensions of the human structure. The most inner ark, made of pure gold and tucked inside the other two arks, reflected the most inner dimension of the soul, which can be defined as "pure gold." This is the Divine, spiritual essence of our identity, displaying a brilliant luster of sacredness, integrity, and love. At the core, you are a "derivative" of infinite oneness, a manifestation of G-d's light in this world.

Just as gold coming from the inorganic world is not subject to real change, so, too, the golden essence of the human soul cannot be altered, tarnished, tainted, or compromised. No matter how much we were abused or we abused ourselves, the core of our consciousness remains a piece of gold. Just as God is indestructible, so are you. In that Divine space, you remain fully intact, full of confidence, fortitude, joy, possibility, love, compassion, and courage.

The middle ark made of wood reflected the more visible conscious personality of the human soul. Just like wood, our feelings and attitudes go through many changes during our lives. We may develop and refine our "wooden" character so that it becomes exquisite and beautiful, or our personality may experience decomposition.

Our "wooden" self may vacillate between extremes. At times,

we may feel idealistic, virtuous, and spiritual, but at other times, we find ourselves consumed by bleak emotions, negative cravings, and dark ambitions. We feel rotten and decayed inside.

Finally, the third and outer ark, conspicuous for all to see, was made of pure gold. This reflected the Torah's blueprint for the most external stratum of the human structure – a person's behavior.

Though we may feel our personalities to be torn inside and, at times, even saturated with gloom and pain, we need not grant them permission to dictate our behavior. We need to remember always that even while our conscious moods may gravitate toward decadence, our essence remains pure gold.

This is Judaism's fundamental code of human behavior. Even while you feel selfish, unholy, and obnoxious inside, your behavior - what you do, how you talk, and how you consciously think - can reflect the beauty and splendor of your innate Godliness and infinite holiness. You can feel your "wood" in all of its nuanced manifestations and then choose the golden path.

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



On What Basis Should I Have Bitachon That It Will Turn Out Good?

In a private audience, Rabbi Nosson Gurary, head *shliach* in Buffalo, N.Y., once asked the Rebbe: "What is the meaning of *bitachon* that it will be good?" Rabbi Gurary elaborated that Chassidus explains that even when things are not good, this is also for your good or hidden good.

[Chassidus in Tanya and other places explains that the nature of Hashem is to do good. Therefore, anything that comes from Him is intrinsically good. Even when things do not look and feel good, and you totally don't understand how this can, even remotely, be called good, know that it is hidden good coming down into this world from a high level of G-dliness, although we do not perceive it and understand it as good.]

So, Rabbi Gurary's question to the Rebbe was that if it is good now, on what basis should I have *bitachon* and expect that it will turn out good or change to good, since in reality, it is already good, just that I don't see it as such?

The Rebbe answered him that *bitachon* does not just mean that you trust and believe in G-d. *Bitachon* means that you trust in Hashem's "*gutskeit*," Hashem's goodness. Since the nature of Hashem is to do good, Hashem will give me good that I understand.

==== At a farbrengen with Rabbi Gurary



Calling One's Father by His Name

~Night Kollel~ ~Kollel Boker~



by Rabbi Nachum Scheiner, Night Kollel & Morning Kollel

In regard to the *mitzvah* of *morah* – showing reverence and esteem to parents – the *Shulchan Aruch* (Y”D 240:2) rules that one can never call a father by his name, even after his death. Instead, he should use the words “*aba mari* – my father, my master.”

Adding A Title

When it comes to a rebbi, the Rama (242:15) writes that one can say his name as long as it is prefaced with an appropriate title. This is also spelled out by Rashi in *Sanhedrin* (100a), where the Gemara is discussing who is an *apikores*. According to one opinion, an *apikores* is one who calls his rebbi by his name. Rashi explains that this means saying his rebbi's name without the title “*rabee u'mori*.”

Does that apply to one's father as well? Rav Akiva Eiger (115a) proves that as long as it is prefaced with a title, one may use the father's name. He proves this from the Gemara in Shabbos, which relates that Rabbi Yosi told a story involving his father Chalafta, calling him “Aba Chalafta.” We see that he was allowed to mention his father's name when prefaced with a title.

The Vilna Gaon concurs that the same leniency applies to a father. He brings a similar proof from the Gemara in *Me'ilah* (17b) that Rav Shimon Ben Yochai referred to his father as “Yochai Aba” (“Yochai, my father”) and other similar *gemaros*.

However, the Maharshal in *Yam Shel Shlomo* disagrees. He explains that there is a fundamental difference between a father and a rebbi. A rebbi can be called by name with a title because a person can have more than one rebbi and needs to clarify which one he is quoting. However, a person only has one father, and it is not necessary to say his name, so, therefore, it is not allowed.

He proves this from the fact that the Rosh, when quoting his rebbi the Maharam, writes “Rabeinu Meir,” adding his name. The Tur, on the other hand, does not write his father's name, Rabbeinu Asher, but uses the acronym “Rosh,” (the “head”), which is an honorific and is allowed.

The *Aruch Hashulchan* points to some of the aforementioned proofs, where we see that it is allowed with a title, even in regard to a father. He also points to the *pasuk* of *hamalach hago'el*, where Yaakov said, “*v'sheim avosai Avraham v'Yitzchok*,” saying the name of his father with a title.

Which Title?

Can a person call his father with the title “*rebbe*” or “*reb*”? This question comes up often, for example, when one is called to the Torah. The *Yad Avraham* (Y”D 242:15) rules that one is

allowed to. He proves this from the Gemara (*Brochos* 5 and 48), which mentions that Rav Aba quoted his father, “This is what Rav Chiya said,” referring to his father by name, with the title of “Rav.”

Although using a father's name should only be with a title attached, there is a scenario where it is preferable not to use lengthy titles. The *Birkei Yosef* (Y”D 240:9) opines that when davening for one's father, more than one title should not be used. When talking to Hashem, all other honorifics should be held to a minimum. He proves this from Shlomo Hamelech, who referred to his father when davening using the title of “*David Avi*.” However, the *Tosfos Chaim*, in his glosses to *Chayei Adam* (67:9), asks on this notion from the *text* of *bentching*, where in regard to parents, there are two expressions of honor used – “*avi mori*.”

If a person has a choice, which title is better to be used for a father, the title of “Aba” or “Rebbi”? The Shelah quotes the Gemara (*Pesachim* 56a) that when Yaakov was giving his last will and testament, he wanted to share with his sons the time of the ultimate redemption, and the *shechinah* left him. He asked them if any of them did not firmly believe in Hashem. They replied with the words of *Shema Yisroel*, meaning to say, “Yisroel (our father)! We all believe that Hashem is One.”

The question is obvious. How could they respond using their father's name? The Shelah answers that since the name Yisroel has the connotation that he rules over others, it is a form of prestige and is not a problem. He concludes that we see from here that if one has a father who is also his rebbi, it is better to use the title of rebbi, which is a greater honor.

In Summary

There is a *machlokes* if one may call one's father by name by adding a title. If one does, it is preferable to use a nicer title, such as “*Reb*” or “*Rav*,” except when davening, when titles should be kept to a minimum.

Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am
• Chavrusa learning - Gemara
Currently: מסכת מועד קטן

NIGHT KOLLEL | 8:15-9:45pm
• Chavrusa learning - Halacha
Currently: הלכות קריאת התורה

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

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Yearning to Give a Whole Shekel

זה יתנו כל העובר על הפקדים מחצית השקל בשקל הקדש, עשרים גרה השקל מחצית השקל תרומה לד'

“This shall they give – everyone who passes through the census – a half *shekel* of the holy *shekel*, the *shekel* is twenty *geira*, half of a *shekel* as a portion to Hashem.” Every man needed to contribute a half *shekel* for the construction and upkeep of the Mishkan. Why specifically a half *shekel*? Why does the *posuk* repeat the words “מחצית השקל”?

The Midrash says that Moshe had great difficulty understanding the concept of the half *shekel* until Hakodosh Boruch Hu showed him a fiery coin emerging from the *Kisai Hakovod*. This Midrash may be referring to the purpose of the half *shekel*. It seems that the half *shekel* reflects Hakodosh Boruch Hu’s desire to promote unity. Individuals alone cannot accomplish their spiritual goals. Realizing that he is only half of a complete whole, he must collaborate with others so that his goals are achieved. Moshe wondered if it would be possible to unite his contentious people. Hakodosh Boruch Hu showed Moshe the fiery coin from beneath the *Kisai Hakovod*, assuring Moshe that while Klal Yisroel’s physical needs varied greatly, their “fiery” *neshamos*, which emanated from beneath the *Kisai Hakovod* like the *shekel*, were united to follow the Torah Hakdasha. (חתם סופר)

Why is the Masechta called *Shekalim*? The Torah says to bring a “מחצית השקל”, yet the Mishna does not mention this. Why does the Mishna mention “שקל” and “שקלים” and not what the Torah

tells us, “מחצית השקל”? There is a *remez* here to the coming of Moshiach. When Moshiach comes, each individual will give a complete *shekel*, not a half *shekel*. Why did the Torah command us to bring a half *shekel*? “שקל” in *gematria* of *at bash* (א"ת ב"ש) is 26, which is the same as the *Shem Havayah*. In our *golus*, the *Shem Hashem* is not complete. Therefore, the Torah commands us to give a half *shekel* to atone for our sins, which caused the *Shem Havayah* to be incomplete. When Moshiach will come, the *Shem Havayah* will be complete, and we will bring a complete *shekel*. (30:13) “מחצית השקל בשקל הקדש” – Why does the Torah say “בשקל הקדש”? It is a *remez* to the future, when we will be *zoche* to the ultimate *geulah*, and we will bring a *shekel kodesh*, a complete holy *shekel*. Rabbeinu Hakodosh called it Maseches *Shekalim* as a *remez* to *le’asid lavo*, when Moshiach will come. (מעשה רוקח)

The Torah repeats that the *mitzvah* is currently to give a half *shekel* to stress that it is now that we are to give a half *shekel*. We are lacking; we are in *golus* and are nothing but a half. However, we must yearn for the day when we will be *zoche* to give a whole *shekel*. How are we to accomplish this? The Torah tells us that we are to see ourselves as a half. No individual can bring the *geulah*. Klal Yisroel uniting with true *achdus* in service to Hakodosh Baruch Hu is what will bring the *geulah*.

May we be *zoche* to see the *geulah shleima* speedily in our days and be *zoche* to give a whole *shekel*.

Decisions, Decisions, Decisions

It’s no secret that money brings us the greatest *nisyonos*.

Having very little puts us through almost unbearable hardships on every level, but having a lot of assets can be an even greater *nisayon*.

Really, you may ask?

“Test me, test me,” I hear a lot of you saying. But experience shows that it’s not that easy.

Chazal back me up on this.

There might be a cold wind blowing and some ice on the ground, but let’s learn Pirkei Avos... *marbeh nechasim, marbeh daa’gah*. The more we have, the more anxiety and worry can make our lives miserable - if we let them.

To continue a theme that I started last week, business ethics, let me offer the following *dvar Torah*.

מקשה אמת זרהב סקור

When we make the *menorah*, we are commanded to do it in a way that may seem an artistic impossibility. The *menorah* must be made out of one piece of pure gold. We must hammer out all the designs, the stems, the engravings.

Others ask-

“*Miksha achad*.” I have one *kasha*, there is one question that begs to be answered. “*Zahav*

tahor” – is it possible to have *zahav tahor*?

Is there any way we can keep our money (*zahav*), our actions, *tahor*, totally pure? Or are they tainted by our desires and temptations to advance at any cost?

Real estate, Bitcoin, the stock market, Amazon.

As we said last week, our community has been blessed with gains. May they continue for many years to come in good health. A very successful businessman once asked me to write that the biggest *nisayon* can be giving the appropriate *tzedakah* when, B”H, you have large gains.

The *yetzer harah* can work overtime when the needs of the community (and maybe your own child’s school), come calling.

He added to please tell everyone that the key to success can be to pay your business obligations in a timely manner (if you can), to please be generous to your workers.

Treat them like family, he told me, and you will be very successful.

This man runs a large company that employs many community members. He told me that he was always secretly annoyed that many of his workers would participate in “government programs” despite questionable eligibility.

RABBI BEN ZION SNEH



Until one day when he was negotiating a large deal with a distributor. He was able to secure a hefty discount if he would buy all the goods under a “government discount” even though, at the time of purchase, it wasn’t too clear how many he would, in fact, sell to the government.

Just before closing the deal, he heard himself saying, “Please make sure that I buy these goods under the “government programs (discount).” It was then that he decided to put down the phone after he politely declined the purchase of these items.

In order for us to criticize our fellow man, we must make sure that our actions are indeed pure.

We may never know the *nisyonos* that our neighbors are going through, but rest assured they are great.

It is our job to pass *our own* tests. Tests custom-made for our own lives. Turning the magnifying glass on ourselves rather than others sometimes yields the greatest achievements in our personal growth.

Have a wonderful Shabbos!

A Shidduch for the Maggid

Melave Malka Stories

The Tzaddik Reb Mordechai of Chernobyl, known as the Maggid of Chernobyl, was the son-in-law of Rabbi Aharon of Karlin the Great. From this marriage, he merited to have five sons, all of whom became famous scholars and rabbis.

After his wife passed away, the Maggid did not think about remarrying for a long time.

After a while, the Maggid received a letter from his brother-in-law, the holy Tzaddik, Reb Asher of Stolen (who was the son of Reb Aharon of Karlin), and he reprimanded him for not remarrying. He offered a suggestion that he look into the daughter of the Tzaddik Reb Dovid Leikis, the Maggid of the Russian town of Bar, and one of the prominent students of the Baal Shem Tov. Reb Mordechai felt this was a good suggestion. He called on his coachman to harness the horses and prepare the wagon and traveled himself to meet Reb Dovid in Bar. When he arrived, he told Reb Dovid about the purpose of his visit.

Reb Dovid responded, "I do not agree to the match."

Reb Mordechai asked him, "Please tell me the reason that you refuse my offer. If it's because you feel that she would not receive proper accommodations and clothing according to her status, please know that the Maggid of Chernobyl can amply supply his wife with all her necessities honorably."

Reb Dovid replied, "This is not the reason I do not agree. The reason is that I can see that my daughter is destined to give birth to five sons, and you are meant to have only three more sons. If this is the case, my daughter will have to remain a widow and marry again to have two more sons. For this reason, I am not interested in this shidduch/match."

The Maggid asked to be given three days' time to contemplate this intricate question. Reb Dovid agreed. After three days, the Maggid returned and announced:

"I have found, thank G-d, a solution. I consulted with the Baal Shem Tov, and he agreed to the shidduch." He then quoted the verse: "Efrayim and Menashe will be for me like Reuven and Shimon" (*Bereishit, Parshat Vayechi* 48:5). This means to say that just as Jacob's two grandchildren, the sons of Joseph, were regarded as Jacob's two sons (they became independent tribes of Israel), so, too, two of our grandchildren will be as our sons in greatness and righteousness. Thus, they will complete the number of five sons!"

Upon hearing this, the Maggid of Bar agreed to the shidduch.

Translated from Sippurei Tzaddikim on Torah by Rabbi Zevin, of blessed memory. The story can be found in Parshat Vayechi # 125. With assistance from Uri Kaploun's translation.

Zera Shimshon

לזכר נשמת רבינו שמשון חיים בן רב נחמן מיכאל זצ"ל בעל הדורע שמשון זיע"א

The Mirror of Creation

You shall make for me a Mikdash and I will dwell amongst them. (25:8)

The words 'amongst them' seem incorrect. The *passuk* should have ended off saying, "and I will dwell in it," referring to the Mishkan that the Jews were to build.

The *Zera Shimshon* explains that the structure of the Mishkan mirrors the body and soul as well as the role of the Jewish people. The Mishna says (Avos 1:2) that the world stands on three pillars, Torah, *avodah*, and *chesed*. The way Hashem created the universe hints to these three concepts. There is the world of angels, the world of planets, and this world. The world of angels corresponds to the pillar of Torah. There is a *beis din* in Heaven, and there is always Torah being studied and discussed there (see *Medrash Rabba, Bereishis* 49:2). The world of planets corresponds to the pillar of *avodah* (*korbanos*). Firstly, every day, there is a renewed obligation to offer two *korbanos*. Secondly, we find that as an 'atonement' for making the moon smaller, Hashem commanded us to bring a *korban* on Rosh Chodesh (*Chullin* 60b). This world corresponds to the concept of *chesed*, as the *passuk* says, (*Tehillim* 89:3), *עולם חסד יבנה*, the world is (re)built with kindness.

Every person's body mirrors this idea, and every individual person is, therefore, appropriately called a small world. The head corresponds to the world of angels and is the part of the body that is involved in Torah study. The vital organs correspond to the world of the planets, which keeps the body functioning. Corresponding to this world, which is a perishable creation, are the organs that allow the body to cleanse itself.

The soul, as well, is made up of three parts. The soul of intellect is the highest level and, therefore, corresponds to the world of the angels. The soul of speech, the next lower level, corresponds to the world of planets. The lowest level is the soul of (animalistic) desires, which corresponds to this world.

The Mishkan, too, mirrors this order. The Kodesh HaKadashim, Holy of Holies, corresponds to the world of angels. It houses the *aron* that has the *keruvim*, angels, on it, which, in turn, holds the Torah. The Ohel Mo'ed houses the *menora* and the *shulchan*. The *menora* has seven branches, corresponding to the seven *kochvei leches* (planets, sun, and moon), and the *shulchan* has twelve loaves of bread, corresponding to the twelve *mazalos*. The *chatzer*, courtyard of the Mishkan, where the *korbanos* are slaughtered, corresponds to this world, which is a world of perishables.

The three kinds of metals donated to Mishkan mirror these three levels as well. Gold represents the highest world. In fact, the Medrash says (*Bereishis Rabba* 16:2) that mankind should not even have been given access to gold. Silver corresponds to the world of planets, as silver is called *כסף*, money, and money is in constant cycle; by one person today and by someone else the next day, similar to the cycle of the planets. Copper is the lowest level and, therefore, corresponds to this world.

This is why the *passuk* says that the Jews should build the Mishkan and Hashem will dwell 'amongst them.' By Hashem dwelling in the Mishkan that was built to mirror the entire creation, He is essentially dwelling in them, in every person who is mirrored by the Mishkan.

The Zera Shimshon, Rav Shimshon Chaim ben Rav Nachman Michael Nachmani, was born in 5467 (1706/1707) into an illustrious family with great Rabbinical lineage. He served as Rav of Modena, Pisa, Sayna and Reggio, Italy. His Seferim were named, Zera Shimshon (al HaTorah) and Taldos Shimshon (Pirkei Avos). He passed away on the 6th of Elul 5539 (1779). His passionate plea and promise regarding learning his Chiddushim:

I implore of you with ten terms of supplication to choose from my Chiddushim (novella) the piece

that finds favor in your eyes, for your learning will sooth my soul etc...

This righteousness will stand by you forever - to eat in this world, and be satiated in the next. In this merit, Hashem will repay you with children, health and sustenance.

...and now my brothers and friends etc. do a true kindness, and with your eyes you will see children and grandchildren surrounding your table, houses filled with all that is good, wealth and honor will not cease from your children...

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Hiddenness Is Not Only Divine

Rabbi Yitzchok Adlerstein

Based on Daas Torah, by Rav Yeruchem Levovitz, Shemos



Make an aron of shitim-wood.

Apparently puzzled (as Bezalel was!) by the directive to make an aron before the *mishkan* that was meant to house it was commanded, Chazal find a powerful lesson about contraction. Iyov, they tell us, had reminded his friends that all their praise of Hashem could not do justice to Him; they merely reflected “the far edges of His ways.” Elihu, one of Iyov’s companions, observed,

“*Sha-dai* – we have not found Him to be of such great strength.” Reading those words should elicit a gasp. They sound blasphemous!

Rather, Chazal continue, what Elihu meant is that we do not find that He uses His full strength in dealing with human beings who would be overwhelmed by it. He does not deal oppressively against people, asking them to do the impossible. Instead, He relates to them according to the strengths and abilities of each individual.

At Matan Torah, HKBH did not overpower the Bnei Yisrael gathered at the foot of the mountain. “The voice of Hashem is spoken with power.” With power – but not His power. The power of His voice was appropriate to the listener, but hardly an indication of His real strength.

Similarly, add Chazal, when Hashem made known His decision to establish a place for His *Shechinah* on Earth, Moshe was puzzled. The cosmos cannot possibly contain Him. How could a small *mishkan*? “He who sits hidden, He is elevated over all His creatures!” Hashem answered him: “Indeed, ‘in the shade of *Sha-dai* He will dwell.’” He agreed to limit Himself – consistent with the Name *Sha-dai*, or the One who limits Himself by saying *dai/enough* – not only to a *mishkan* but to a single square *amah* upon which the *aron* stood.

What does it mean that His dwelling on Earth is with the Name *Sha-dai*? It means that Hashem reveals Himself with a strict measure. He reveals Himself according to need and according to the preparedness and ability of a person to receive. Nothing more. While His *kavod* fills the Earth, it is not where most of it can be found. The rest remains hidden. All that shows is according to this measure. He restrains Himself – He says *dai/enough* to the rest.

We have said before that descriptions of Hashem’s *middos* are meant to instruct us how to live. What is the takeaway from His selective self-revelation? The Gemara tells us that a rebbi should utilize concise language to teach his students. Rashi says that this is for the benefit of the students, whose memories will have an easier time preserving the lessons. This is certainly true, but not the end of the story. It is even more important for the rebbi! To him, as well, applies the maxim “He who sits hidden is elevated.” He should reveal only as much of his knowledge as is necessary for his students. The rest should remain within.

The rebbi whose words flow on and on without real need is not the elevated one. There is something profoundly wrong about his inability to say “Enough!” And that means that his Torah is not really Torah!

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Haftoras Parshas Shkalim

Rabbi Winkler



The special *haftarah* ordained by Chazal to be read on *Shabbat Shkalim*, the Shabbat of or before Rosh Chodesh Adar, is a selection taken from the twelfth *perek* in Sefer M'lachim Bet in which we read of the fundraising campaign initiated by King Yeho'ash to provide the funds for the much-needed repair of the Beit HaMikdash, a structure that had been built over 100 years earlier.

Interestingly, the *minhag* followed by the Sephardic communities has them begin the *haftarah* some four *psukim* earlier (the final verses of the eleventh *perek*), in which we read of the elimination of the wicked Queen Ataliah from the throne and the subsequent removal of all the idolatry from the Beit HaMikdash, a remnant of the pagan worship that the queen had instituted in the Temple. In explaining why this section was included, Rav Soloveitchik observed that there could be no true "repair" of the physical state of the Sanctuary without first purifying it.

Ashkenazim, on the other hand, chose to focus on the twelfth chapter, which closely relates to the theme of this *Shabbat Shkalim*. As the opening Mishna of *Masechet Shkalim* teaches, public announcements reminding the people of their obligation to donate one-half shekel to the Beit HaMikdash were made starting with Rosh Chodesh Adar. This half-shekel donation was used for the purchase of the daily communal sacrifices, thereby giving each and every Jew a share in each and every public sacrifice. Similarly, the *haftarah* tells us of how King Yeho'ash raised

funds for the Holy Temple and, although the donations were not obligatory nor were they of a set amount as in the *mitzvah* of *machtzit hashekel* (the half-shekel), this story, as explained in *Divrei HaYamim* II (23:9), teaches that, indeed, the funds included "*ish kesef nafshot erko*." That is, these donations shared the same characteristic of the *machtzit hashekel*, also described in today's special Maftir reading as "*ish kofer nafsho*." In this way, as in the half-shekel donations, all of Israel felt that they had a share in the repair and service of the Bet HaMikdash.

This concept helps us understand why the Torah obligates the donation of only one half-shekel and not a full shekel. There are many approaches offered to explain this requirement, but what remains in my mind is the suggestion that the half-shekel donation teaches that, no matter how generous or righteous one may be, he can only be a "half," for no Jew is complete without being part of another. Likewise, even if one gives large sums to charity, he has only accomplished half of the *mitzvah*, for *tzedaka* obligates us to do more than give money. It also requires us to show care, concern, and kindness to one in need.

In this regard, we might suggest that the *haftarah* also ties into the upcoming holiday of Purim, which emphasizes the unity of Am Yisra'el by decreeing the *mitzvot* of *mishlo'ach manot* and *matanot la'evyonim*. The observance of these *mitzvot* should remind us of how the miraculous events of Purim occurred only when all Jews joined Esther in her prayers, gathered as one to fast with her, and united together to defend themselves from the planned annihilation of the common enemy. The lesson of the half-shekel and of Purim seems simple and obvious enough. It is painful to see a need to remind us all of that simple truth. "We are One" is more than a catchy phrase. It is an essential requirement for our very survival and for our identification as part of the family of Avraham.

FOUR GOLDEN CHILDREN Rabbi Wolfe

Based on Be'er Yosef to Exodus 25:18-20

ועשית שנים רבים זהב מקשה תעשה אתם משני קצות הכפרת

You shall make two golden Cherubs; you shall make them beaten out [of a solid piece of gold] from the two sides of the ark lid.

The Ark of the Covenant is a well-known part of the *Mishkan*, the Tabernacle. It contained the tablets of the Ten Commandments and represents the Torah as a whole. It signified the bond between the Jewish people and Hashem, forged by the acceptance of the Torah. On top of the lid of the Ark stood two golden angels, known as *Keruvim*, or Cherubs. There is a lot written on the significance of these *Keruvim*, what their purpose was, and what they represented. The Torah says explicitly that Hashem's voice to Moshe emanated from the point between the two *Keruvim*. They were tremendously important to the

prophecy that Moshe transmitted to the Jewish people.

Chazal tell us that the word *Keruvim* is related to the word כרביא, "like children." This teaches us that the *Keruvim* had the faces of children. The Book of Kings also teaches us that when King Shlomo built the Temple, in addition to the Ark and its two *Keruvim*, he made two more *Keruvim*. These were much taller and stood on the floor, as opposed to being part of the lid of the Ark. Both of these details, the *Keruvim* having the faces of children and Shlomo making two slightly different ones, must have a deeper significance.

In addition to representing the Torah, the Ark represented Hashem's relationship with the Jews, as well as their daily religious activities. *Chazal* tell us that one of the *Keruvim* represented the Jews, and the other represented Hashem. When the relationship between the two was doing well, the *Keruvim* faced each other.

Playing Volleyball *with* Hurtful Words

Chana Margulies Chabad.org

The softly sung *niggunim* lifted the mood of a windy, bone-chilling evening. Our home was warmed by the students having their weekly *farbrengen*. All was normal; words of Torah were being shared and Israeli junk food was served.

I was in the other room – getting some work done or trying to – when I heard one of the boys in charge say to the other, “You’re never around.” He didn’t miss a beat. He threw right back, “What are you talking about; you are the one who is always slacking off!”

The boys grabbed their Bamba snacks. The one who had thrown the first emotional punch said, “Why don’t we keep insulting each other until we make the other person feel worse than ourselves to numb how badly we feel?”

The sobering reality was uncovered; the inner dimension of this fight was to cover up the shame that they both felt about the rocky past week. The still air turned into deep melodies as the squabble was averted. But I couldn’t focus on my work. I was busy contemplating how, when we unveil our inner dimensions, our behavior is no longer such a mystery to us.

Our generation is prepared to know our inner depths and allow these depths to transform our lives from the inside out. When we heal things on a deep level, the surface-level dysfunction melts away.

A week passed, and blame was being thrown across the room between my husband and me about an unpaid bill and whose fault or responsibility it was. It was a toxic shame cocktail of perfect triggers, money and blame.

I didn’t want to deal with the shame, which made my stomach do somersaults. It was easier to throw the ball of shame over to my husband. He didn’t want it either, and so we played blame volleyball – back and forth, and back and forth.

I won the argument. Me being a seasoned pro, he didn’t really stand a chance.

The room turned in slow motion. I remembered the interaction at the *farbrengen*. As Ariel took on the blame, I realized that my shame didn’t lift. I was left with an emotional hangover.

What if I could hold my own emotions instead of throwing them on someone else? What if other people didn’t need to

feel bad inside just because I do?

To love another like I love myself. Just as having blame and shame thrown on me isn’t something I want, even when technically, it is my fault, then why would I do that to someone else?

I justify it in the name of educating them or providing constructive criticism to help them improve. But really, I just don’t want to feel my feelings, so I surf them over the net.

Can I be brave enough to love someone as I love myself? To keep the ball of shame in my court, and feel and process what needs to be felt instead of ducking or serving it right back?

The key for me is remembering that the other person feeling bad doesn’t lift the shame. In fact, it digs it in deeper.

Shame lives in the shadows. It thrives on secrecy. Having its own moment in the sun to be felt sounds terrifying, and yet running from it is more painful than feeling it. Witnessing the sensations it creates and the healing it brings gives birth to new wellsprings of creativity and strength.

I uncrossed my arms and untucked my knees from my chest, turned to Ariel, and said, “We both feel bad about the situation. Let’s feel our individual discomfort together instead of trying to put all the bad feelings onto one of us.”

I know that doesn’t sound terribly romantic. Basically, I offered: “Let’s feel bad together.” But giving myself and my husband space to process our raw emotions felt like a new kind of love. It didn’t create exciting romance or passionate apologies, but that’s not exactly the lifestyle I’m going for. I don’t need the drama or the emotional hangover. I want to be emotionally responsible.

When we were both able to process our own embarrassment about the situation, the practical issue was smoothly solved.

When I operate on the surface level without looking deeper within, I am living on autopilot, and my internal settings aren’t always the kindest. But when I go in and heal what needs to be healed, I no longer need to play volleyball with my emotions.

It is said that what a *farbrengen* can accomplish, even the angel Michael cannot accomplish.

When the relationship was failing, the *Keruvim* miraculously moved to face away from each other.

While the Jews were in the wilderness, they didn’t have to work for their livelihood. All of their sustenance was provided directly by Hashem. Their food came from the *mann* and their water from the miraculous well. They were like children who rely on their parents for sustenance. This allowed the Jews to concentrate solely on their devotion and worship of Hashem. This is why the *Keruvim* on the lid of the Ark had the faces of children and were part of the lid itself. It was to represent the Jews’ unwavering relationship with Hashem, Who provided all of their needs like they were children.

This is unlike the Jews during the generation of King Shlomo. By then, they had firmly settled in the land of Israel. They were no longer being fed miraculous food from heaven; they had to work hard for their sustenance. At the same time, they had to maintain their devotion to

Hashem, keeping their focus on the relationship and not getting distracted by their labor. This was represented by the tall *Keruvim* on the ground. At that period, the Jews were more like adults, taking care of their own needs. They had the freedom to veer from their objective or to stay on course. However, these *Keruvim* still had the faces of children. This was to inform the Jews that even though they were now working for their sustenance, they shouldn’t make that the focus of their lives. Torah and *mitzvos* should still be their objective. They also shouldn’t think that their efforts were the exclusive source of their sustenance. They should remember that everything still comes from Hashem, and despite their newfound independence, they are still like children being sustained by their parents.

Every aspect of the *Mishkan* contained tremendous wisdom. There are several *parshiyos* devoted to the description and construction of the *Mishkan*. It can seem tedious, unnecessary, and irrelevant. However, every detail contained incredible lessons for our everyday lives. We need only look for them.



Shekalim - The Art of Counting

Rabbi Yaakov Neuburger

Apparently concerned that we would not properly observe the mitzvah of the national census, Hashem did not simply describe the half shekel by which every Jew would be counted. Rather, as *Rashi* points out, Hashem actually showed Moshe the very coin as He said, "Zeh yitnu - This is the [half shekel that every Jew] shall contribute." (*Ki Sisa*, 30:13) That coin, Rabbi Meir tells us, was made of fire and was brought forth from no less sacred a place than from under the *Kisei Hakavod*, the throne of the A-mighty. (*Rashi*, ad loc.) Why did Hashem express such anxiety about this mitzvah? Surely Moshe could picture a half shekel on his own with due description. After all, it is unlike the menorah that, understandably, needed virtual visible support to help Moshe guide those who would hammer out its flowers, bulbs, cups, angles, and curves. In this matter, it would seem that each Jew would respond to Moshe's call with the appropriate half shekel even if Moshe had never seen the shekel of fire.

Perhaps the "coin of fire" vision came to impress upon Moshe and future leaders that every census of any sort is fraught with danger. Indeed, counting any people and certainly the "*Mamleches Kohanim*" was nothing less than playing with fire. We all know fire to be the most destructive of natural forces when it is not contained and allowed to consume indiscriminately all that it meets. We are also equally aware of the creative and purifying powers of controlled fires that provide energy, heat, and a host of modern materials. Similarly, counting people into aggregates can easily communicate disinterest in one's individual strengths and the personal passion that may accompany them. Being impressed with numbers may train us to overlook that which defies quantification, the "*chelek eloka mima'al*" that Hashem invested in each and every one of us. Letting one know that the community counts on their contribution - be it the financial contribution of only a half shekel, a brief visit to someone in need, or a probing question in a *shiur* - shapes lives that are confident in their ability to affect the common good. Moreover, it will forge a community that capitalizes on the strength of all its members. In this regard, I often think of the feeling that a bar mitzvah-age boy must have when he is the tenth man in a *minyan*, and certainly in a town where that does not come easily. The child quickly learns that simply being in the right place can make a difference and will hopefully build on that in the future. So it was with the half shekel count that would bring every Jew to a private moment with *Moshe Rabbeinu* and *Aharon Hakohen*, making sure that this count would raise the self-image of every Jew.

The power of this kind of census is taught to us through the phrase "*Ki sisa*" which translates "when you count" but literally means "when you raise up." That is why the *Medrash* portrays Hashem directing Moshe to study this *parsha* in order to find in it the eternal protection of our distinctiveness.

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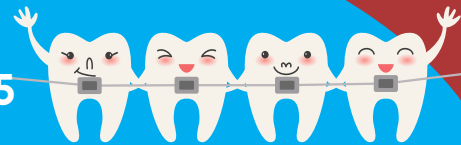
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JOKES

El Al Service

Rivkah, a little old lady, gets on an El Al flight to Israel. She's carrying a bag, a purse, and a little dog in a box. She sits down and puts the box on the seat next to her. A stewardess approaches Rivkah and says, "Madam, I'm sorry, but you can't keep the dog here. I'll have to take it and put it in baggage."

Rivkah agrees. What else can she do?

During the flight, the stewardess looks in on the little dog, and oy gevalt, the dog is dead. She informs the pilot, who notifies the Tel Aviv airport, who tells the director, who decides that they will get another dog to replace this one. The little old lady will never know. When the plane lands and Rivkah goes to the baggage hall to claim her box, they bring her a box with a new dog, an exact replica of her old dog.

"This is not my dog," Rivkah exclaims.

"Why, yes it is," the captain tells her. "See, it has the same markings."

"This is not my dog," Rivkah insists.

"How do you know this isn't your dog?" asks the captain.

"My dog is dead! I was bringing it here to be buried!"

Business Expenses

Yossy owned a small deli in Queens. One day, an IRS agent knocked on his door and questioned him about his recent tax return. Yossy had reported a net profit of \$50,000 for the year, and he wanted to know all about it.

"It's like this," said Yossy. "I work like a maniac all year round, and all of my family help me out whenever

they can. My deli is closed only on Saturday and Yom Tov. That's how I made \$50,000."

"It's not your income that bothers us," said the taxman.

"It's the business travel deductions of \$80,000 that worry us. You entered on the tax return that you and your wife made fifteen business trips to Israel."

"Oh," said Yossy, smiling. "I forgot to tell you that we also deliver."

Fishing for a Laugh

What did the fish say when he posted bail? "I'm off the hook!"

Why don't fish like basketball? Cause they're afraid of the net.

Which fish can perform operations? A Sturgeon!

What do you call a fish with a tie? soFISHticated

What do you get when you cross a banker with a fish? A loan shark!

What do sea monsters eat? Fish and ships

How do fish always know how much they weigh? Because they have their own scales.

What is the difference between a piano and a fish? You can tune a piano, but you cannot tuna fish.

What party game do fish like to play? Salmon Says

Why are fish such intelligent creatures? Because they swim in schools!

If you think of a better fish pun, let minnow.



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