

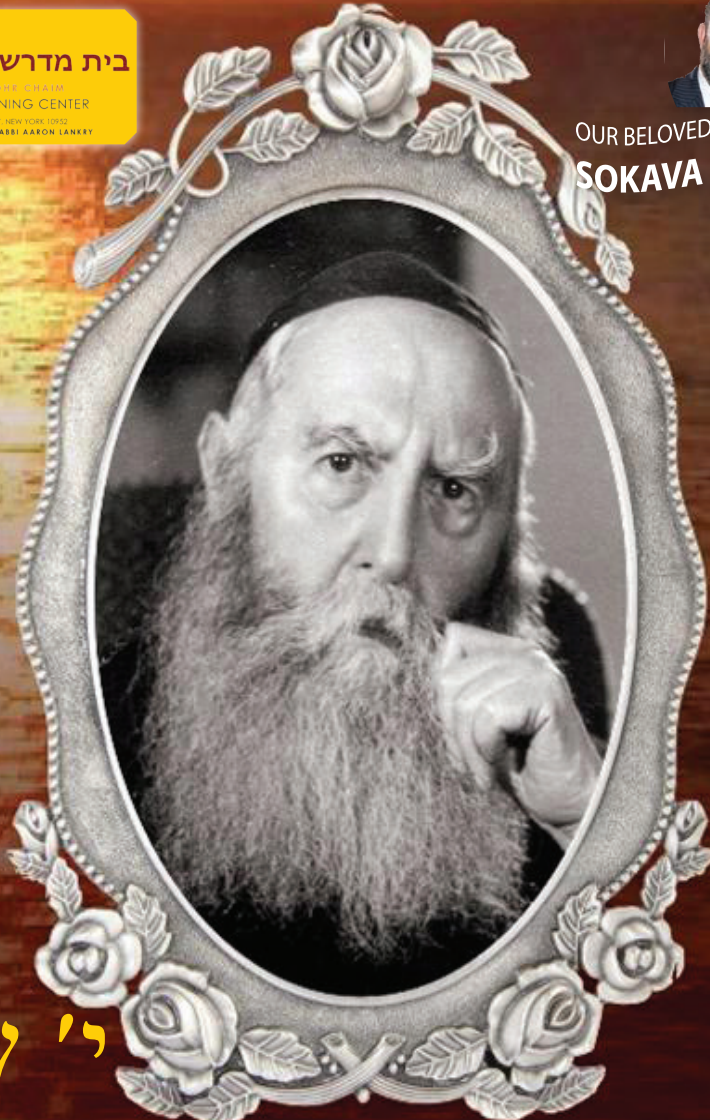
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COMMUNITY LEARNING CENTER  
UNDER THE LEADERSHIP OF RABBI AARON LANKEY



OUR BELOVED RABBI  
SOKAVA REBBE



י' שבט

*Yud Shevat Farbrengen*

**With Rabbi Dovber Pinson & Rabbi YY Jacobson**

IN TRIBUTE TO THE YARTZIET OF THE REBBE RAYATZ  
& THE DAY THE LUBAVITCHER REBBE ASSUMED LEADERSHIP

MUSIC BY BENSIMON & HOT FOOD

TUESDAY, JANUARY 15, 8:00 PM  
20 FORSHAY ROAD, MONSEY, NY



**RABBI YY JACOBSON**

SHABBOS

8:30AM - CHASSIDUS  
AND SERMON BEFORE MUSAF  
OPEN FOR MEN AND FOR WOMEN

TUESDAY

9:30 - 10:30 AM SHARP  
20 FORSHAY RD  
FOR WOMEN ONLY



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Next Week Motzaei Shabbos Parshas Beshalach  
For All Youth Minyan & Avos Ubanim Participants

**MOTZEI SHABBOS LATE MAARIV MINYANIM**  
6:49 & IMMEDIATELY FOLLOWING AVOS  
UBANIM @ 7:45

Shabbos Morning MINYAN STARTING AT 8:00<sup>AM</sup> UPSTAIRS 18 FORSHAY RD. MAIN SHUL ASHKNAZ

WELCOME TO THE NEW AND IMPROVED BET. WE ARE CONSTANTLY STRIVING TO ENHANCE YOUR EXPERIENCE. WE WELCOME YOUR SUGGESTIONS AND COMMENTS.



# RABBI LANKRY DEAR KEHILLA,

## FIGHTING DEPRESSION WITH KINDNESS

The plague of darkness (choshech) is difficult to comprehend. After the first three days, the darkness was so thick the Egyptians could not move and were locked into whatever physical position they were in. The Torah teaches us that they were able to touch the darkness. This is all so hard to comprehend, because in our experience of darkness we can always move a little, slowly feel our way from one room to another. Of course, this was a miracle, yet how can we better understand blackness so deep?

Hashem created a special light prior to the suns creation. It is called Or Haganuz and with it, it would be possible to see from one end of the world to the other, as well as seeing all the hidden secrets of the world. It gives a person such crystal clarity which will bring the individual to levels of bliss and utmost joy. Hashem hid this light for the righteous people in later generations. Conversely, darkness brings one to

confusion and lack of understanding. This brings intense sadness and debilitating hopelessness.

The Plague of Darkness can possibly be similar to a deep depression, where a person does not want to move or do anything. His confusion and hopelessness is so debilitating it requires extreme effort to simply go through the mundane motions of life. A human being can survive almost anything, as long as he sees the end in sight. But depression is so insidious, and it compounds daily, that it's impossible to ever see the end.

The Egyptians saw their world turning upside down with no light at the end. They understood that they were spiraling towards total destruction and had no way to stop it. Their anxiety and despair was so overwhelming that they simply could not move in their gripping darkness.

Regrettably, there are people in our community, friends and family that live today with the plague of Darkness. Engulfed in waves of anxiety, trapped by despair they are lost in their world of confusion

and unable to complete the most mundane chores without immense efforts. How can we help extricate them from their darkness? How can we shed some light in their lives to help them fight this world of dark shadows?

The Torah provides the solution. Immediately following the plague of darkness, Hashem instructs Moshe to "let each man request of his fellow ...silver and gold vessels." Rashi explains the Jews were instructed to ask the Egyptians for silver and gold that was due to them. The Torah continues and says that although the Egyptians gave up their silver and gold, they viewed the Jews favorably! The act of giving fortifies a person with self-worth and therefore will take a person out of a depression. The Egyptians found favor in us because we helped them out of their despair. We were the answer to the great depression. The Malbim states that this message was actually for the Jewish people to borrow vessels from each other as the word "reayhu" refers to a fellow Jew, not an Egyptian. Hashem wanted the Jewish people to lend and

share with one another and this is what the Egyptians saw and "found favor in their eyes" They were strengthened to learn of the quality of giving and began to comprehend its lifesaving abilities to pull one out of depression.

Dear friends, this is the amazing cure we have to pull one out from any plague of darkness they may be experiencing. When our communities become stations of kindness and giving, when we reach out to others, no matter how low we may feel, when we offer various applications of chesed, it will fortify a person with self-worth that will vanquish the darkness. It is part of the master plan of "olam chesed yebanea" a world of chesed will continuously build our lives and our world. Additionally, it will give us, am yisroel, tremendous chen (charm) in the eyes of the other nations.

## GOOD SHABBOS RABBI AARON LANKRY



Zmanim by our incredible Gabbi  
**EPHRAYIM YUROWITZ**

## SHABBOS ZMANIM

**EARLY MINYAN FRIDAY 12:35 & 2:30**

|                                  |                          |
|----------------------------------|--------------------------|
| CANDLE LIGHTING                  | 4:30PM                   |
| MINCHA TENT                      | 4:40PM                   |
| SHKIYA                           | 4:48PM                   |
| MINCHA 20 FORSHAY                | 4:30PM                   |
| SHACHRIS VASIKIN- DAF YOMI SHIUR | 6:52AM                   |
| SHACHRIS                         | 8:00AM                   |
| SHACHRIS YOUTH MINYAN 18+        | 9:15AM                   |
| SHACHRIS                         | 9:15AM                   |
| SHACHRIS 20 FORSHAY BAIS CHABAD  | 9:45AM                   |
| MINCHA                           | 1:45PM                   |
| PIRCHEI                          | 2:00PM                   |
| DAF YOMI                         | 3:40PM                   |
| MINCHA SHALOSH SEUDOS            | 4:30PM                   |
| SHKIYA                           | 4:49PM                   |
| MARRIV                           | 5:29PM & 5:35PM & 6:49PM |

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 7:00 M 6:59 T 6:59 W 6:59 T 6:58 F 6:58

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:38 M 3:39 T 3:40 W 3:41 T 3:42

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:38 M 4:39 T 4:40 W 4:41 T 4:42

### JANUARY 13 - JANUARY 18

NEITZ IS 7:20 - 7:18

PELAG IS 3:50 PM - 3:54 PM

SHKIA IS 4:50 PM - 4:54 PM

MAGEN AVRAHAM

9:07 AM - 9:07 AM

GRA- BAAL HATANYA

9:43 AM - 9:43 AM

Winter  
2018/19



ב"מ  
חובת תשע"ט

## WEEKDAY MINYANIM

### שחרית

|          |              |                 |
|----------|--------------|-----------------|
| כורתיקין | 20 Forshay ↑ | 12 MIN. אורחיים |
| 6:15AM   | 18 Forshay ↓ | 12 MIN. אורחיים |
| 7:00     | 20 Tent      | 12 MIN. אורחיים |
| 7:15     | 18 ↓         | 12 MIN. אורחיים |
| 7:30     | 18 Tent      | 12 MIN. אורחיים |
| 7:45     | 20 ↓         | 12 MIN. אורחיים |
| 8:00     | 20 Tent      | 12 MIN. אורחיים |
| 8:15     | 18 ↓         | 12 MIN. אורחיים |
| 8:30     | 18 Tent      | 12 MIN. אורחיים |
| 8:45     | 20 ↓         | 12 MIN. אורחיים |
| 9:00     | 20 Tent      | 12 MIN. אורחיים |
| 9:15     | 18 ↓         | 12 MIN. אורחיים |
| 9:30     | 18 Tent      | 12 MIN. אורחיים |
| 9:45     | 20 ↓         | 12 MIN. אורחיים |
| 10:00    | 20 Tent      | 12 MIN. אורחיים |
| 10:15    | 18 ↓         | 12 MIN. אורחיים |
| 10:30    | 18 Tent      | 12 MIN. אורחיים |
| 10:45    | 20 ↓         | 12 MIN. אורחיים |
| 11:00    | 20 Tent      | 12 MIN. אורחיים |

### מנחה ומערב

|                 |         |
|-----------------|---------|
| 12 MIN. אורחיים | 18 ↓    |
| 12 MIN. אורחיים | 18 Tent |
| 10 MIN. אורחיים | 20 Tent |
| 10 MIN. אורחיים | 18 ↓    |
| 30 MIN. אורחיים | 18 Tent |
| 50 MIN. אורחיים | 18 ↓    |

### מעריב

Repeat Krias Shma after nightfall

18 ↓

18 Tent

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### מנחה

18 ↓

30 min after chatzos

12:30

3:15

1:00

3:30

1:30

3:45

2:00

4:00

2:30

4:15

3:00

4:30



FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) / [ohrchai18@gmail.com](mailto:ohrchai18@gmail.com)

## BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA 3:30 PLAG 3:48

THE HANHALA & MISPALELIM OF BAIS MEDRASH  
OHR CHAIM EXTEND A HEARTFELT  
MAZAL TOV TO OUR VERY DEAR FRIENDS

# LAZER & HEATHER SCHEINER

AND THE EXTENDED SCHEINER AND SABO FAMILIES

ON THE  
BAR MITZVAH OF THEIR SON

# SHMULIE ב"י

MAY HE BE A SOURCE OF CONTINUED NACHAS  
AND DELIGHT AND MAY HIS TRUE SIMCHAS  
HACHAIM CONTINUE TO INSPIRE ALL THOSE HE TOUCHES.

TO: SHMULIE

אני מאחלים לך שפעל ותהיה לתפארת להוריק שכולם ירוו  
נתת מחך ותמצא חן ושכל טוב בעיני אלוקים ואדם  
ובל אשר תעשה ה' יבליח את דרכיך.



# [S]<sup>2</sup>



RABBI COREN

## PARSHAS BO: HIDDEN MIRACLES

### AND R NOACH WEINBERG Z"l

Last Shabbos I asked a young boy named Shayah a question that I saw from the Chosam Sofer. Why does Hashem say to Moshe, "BO" -- come to Pharaoh? Ostensibly it would have been more correct to say "go to Pharaoh." The young boy answered brilliantly echoing the words of the Chosom Sofer himself. He explained that Pharaoh is almost part of Hashem; he is a manifestation of Hashem's hand and the staff that was used to test the Jewish people. Therefore using the term "go" would imply that Moshe and Pharaoh are separate from Hashem when in essence (as is taught in the mitzvah of Yichud Shmo-- the Ones of Hashem) there is no separation from Hashem; nothing can exist outside of Hashem. Now this is not a simple concept to understand; in fact the Rambam says this is the hardest mitzvah to properly internalize

but sometimes the purest soul is able to pick up the concept clearly.

The above also connects to the monumental words of the Ramban in the end of the Parsha where he states quite precisely that from the great and famous miracles we can comprehend the smaller miracles. Furthermore, one who doesn't believe that Hashem is running every aspect of the world and gives reward and punishment depending on our actions doesn't have a portion in the Torah of Moshe. True belief is living with the understanding that nothing happens randomly and nothing is outside of Hashem. The person who strikes us or insults us, the person who smiles at us or does us favors might not have elected to do so if it wasn't a preordained act, despite the fact that he seemingly had the freedom of choice.

To truly instill the above lesson we need to open up the Chovos Halevavos and study daily the eternal words of the fourth gate called the Gate of Bitachon. Studying and reviewing and internalizing the seven steps of Bitachon is the key to incorporating the above lessons and making them real.

One of the great teachers of the Jewish people from the past century was Reb Noach Z"l. If there ever was a person who lived and breathed Bitachon it was him. He was the first one I knew who

broke down the seven steps into a language which could be applied to our lives. The seven steps is our key to living with Hashem and I end this article with a loose translation that is explained beautifully by another great giant of the past century, Rav Avigdor Miller Z"l in his translation of the Duties of the Heart which is a must for every home to have.

Hashem wants us to know that 1 He loves us; 2 He is aware of everything that goes on in our lives; 3 He can do anything; 4 He knows what is best for us; 5 He has been there for us from the time we were in our mother's womb; 6 He is exclusively taking care of us; 7 His kindness is constant even when we don't deserve it.

Keep these dear precious words with you all the time.

## GOOD SHABBAS

[S]<sup>2</sup>

WE WOULD BE HONORED TO HAVE YOU JOIN  
US FOR THE BAR MITZVAH OF OUR DEAR SON

### SHMULIE

SHABBOS PARSHAS BO, JANUARY 12, 2019  
OHR CHAIM, 18 FORSHAY ROAD, MONSEY, NY  
KIDDUSH FOLLOWING DAVENING

LAZER AND HEATHER SCHEINER

## THE REWARDS OF TEFILLIN

The Shulchan Aruch (Orach Haim 37:1), in discussing the laws of Tefillin, emphasizes the special importance of this Mitzvah, writing that those who wear Tefillin are promised great reward. A number of sources teach that proper observance of this Mitzvah earns a person long life, as well as good health. The Tefillin Shel Rosh is situated near the brain, and the Tefillin Shel Yad is worn near the heart – the body’s two life-sustaining organs. Hence, if one properly observes this Mitzvah, he is rewarded with life and health.



Besides emphasizing the great rewards earned for observing this Mitzvah, our sources also warn of the punishments which could befall those who neglect this Mitzvah. The Shulchan Aruch writes, based on the Talmud, that one who does not wear Tefillin is classified under the category of “Posh’eh Yisrael Be’gufan” – “Jews who sin with their bodies” – who are liable to severe punishments in the afterlife. Different views exist in explaining to whom this refers. Some claim that this refers only to those who do not wear Tefillin because they ridicule and look disdainfully upon the Mitzvah and do not afford it any significance. Others, however, maintain that even those who neglect the Mitzvah of Tefillin for other reasons, such as laziness or indifference, fall under the category of “Posh’eh Yisrael Be’gufan.” The Kaf Ha’Chaim (Rabbi Yaakov Chaim Sofer) writes that this applies even to those who eat foods at night that may cause indigestion the next day to an extent that they are not allowed to wear Tefillin (wearing Tefillin requires

complete bodily cleanliness).

Due to the unique importance of this Mitzvah and the gravity of its neglect, the Mordechai (Rav Mordechai Hakohen Ashkenazi) ) writes that one must ensure to purchase Tefillin from a G-d-fearing, trustworthy Sofer. One should also make a point of acquiring the highest quality Tefillin, and not look for “bargains,” so that he can fulfill this Mitzvah at the highest possible standard.

Furthermore, the Mishna Berura warns that wearing Tefillin improperly is no different than not wearing them at all. One must therefore ensure that his Tefillin Shel Yad is positioned on the muscle of the upper arm, and that the Tefillin Shel Rosh does not drop below the hairline. (If a person had lost hair, he must wear his Tefillin behind the point where the hairline had been.) One who does not wear the Tefillin in the proper position is considered to have not worn them at all, and may be considered “Posh’eh Yisrael Be’gufan.”

Finally, the Kaf Ha’Chaim notes that the blessings and rewards promised to those who wear Tefillin are contingent upon one’s proper conduct while wearing Tefillin. Specifically, while one wears Tefillin he must not engage in any kind of idle chatter or frivolous conversation. He must instead keep his mind focused on matters of Torah and prayer and maintain a respectful, serious demeanor the entire time he wears the Tefillin, and he will then be worthy of the many rewards this great Mitzvah offers.

## SHEHECHEYANU FOR KORBAN PESACH

In Shemos, Perek Yud Bais the Torah tells us that we have a mitzvah to bring a Korban Pesach on Erev Pesach. Was the bracha of shehecheyanu recited when they brought the Korban Pesach since it is a mitzvah that occurs infrequently?

The Nesiv Chaim in siman taf lamed bais says that they did not say the bracha of shehecheyanu while shechting the Korban Pesach. They relied on the shehecheyanu that would be said on the night of Pesach during Kiddush. This is similar to the fact that we don’t make a bracha of shehecheyanu while building the sukka, but rather we say the bracha of shehecheyanu during Kiddush when we also have the building of the sukka in mind.

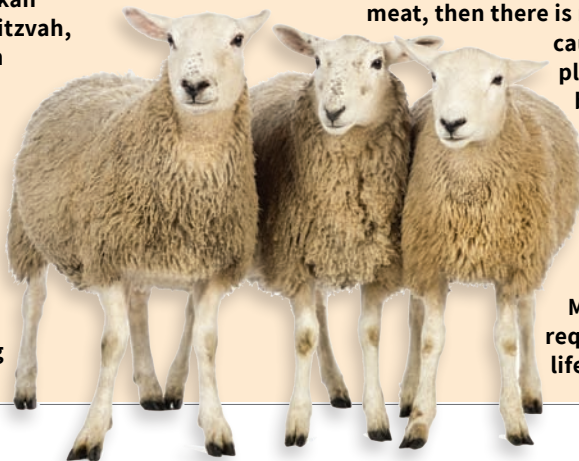
The Shailos Utshuvos Shevet Halevi in chelek gimmel, siman samech heh questions the above comparison. We don’t make a bracha of shehecheyanu on the building of the sukka because that act is actually a hechshermitzvah, a preparation for the mitzvah of eating in the sukka. We therefore rely on the shehecheyanu on the mitzvah of eating in the sukka itself, which includes the preparation for the building of the sukka as well. A similar scenario would be concerning saying shehecheyanu while searching for chametz. We do not say shehecheyanu while we check for chametz since it is only a hechsher mitzvah; the actual mitzvah is not having chametz in your domain

on Pesach, so we are yotze with the shehecheyanu we say as we usher in the Yom Tov during Kiddush. In contrast, when it comes to shechitas Pesach where the Rishonim count the shechita and the achilas Pesach as two separate mitzvos, we should be required to say shehecheyanu on the shechita and then at night when we eat the Pesach we could either rely on the original shehecheyanu on the shechita or rely on the shehecheyanu we say for the Yom Tov itself. The bottom line is that since the shechitas Pesach is a mitzvah on its own and comes infrequently; we need to say a shehecheyanu.

The Shevet Halevi was asked a question in Chelek Tes, siman kuf yud yud gimmel based on what we pasken in Yoreh Deah, siman chof ches, seif koton gimel concerning a shochet who shechts for the first time. The shochet makes a bracha of shehecheyanu on the kisui hadam, (the covering of the blood) but not on the shechita because when one shechts, the animal is hurting so we don’t say shehecheyanu during the shechita. The question then is, how could we say a shehecheyanu when we shecht the Korban Pesach when we are causing pain to the animal?

The Shevet Halevi answers that there is a difference between these two scenarios. When one shechts an animal because he wants to eat meat, then there is no place for him to say shehecheyanu since he is causing the animal pain in order to have his own pleasures fulfilled. On the other hand, when one brings the Korban Pesach, he is shechting the korban because Hashem told him to and not for his own personal pleasure. In such a case one could say shehecheyanu despite the fact that the animal is in pain since that is what Hashem commanded us to do.

May we be zocheh soon to bring korbanos and be required to say shehecheyanu for shechita in our lifetime.



PARSHA SNAPSHOT

LAZER SCHEINER



RABBI BERACH STEINFELD



~Kollet Boker~

## RABBI NACHUM SCHEINER

ROSH KOLLEL

### THE MITZVAH OF SHNAYIM MIKRO - HOW AND WHEN TO DO IT

We previously discussed that the mitzvah of shnayim mikra is a bona fide requirement, and the reason is to help a person understand the parsha. We will now discuss some of the halachic details of this mitzvah, such as how to do it and when is the opportune time.

#### HOW TO DO IT

The term used by the Gemara and the Shulchan Aruch is to complete the Parsha, which sounds like one should read the entire parsha at one time. The Mishna Berura writes that there are two basic options in the poskim: to read each pasuk twice and then the targum of that pasuk, or to read from a "parsha," which means from one paragraph - either psucha or stuma until the next.

According to the second opinion - that one reads from a psucha or stuma - there is a question as to the correct way to read a pasuk that has a psucha in the middle of the pasuk. Many poskim rule that one should actually stop in the middle of the pasuk. Others maintain that one should not stop in the middle of a pasuk, rather one should finish the pasuk.

Most poskim write that the correct way is to read the pasuk or parsha twice and then the targum, not to do targum first. This is how the Mishna Berura rules. He does add, in Shaar Hatzion, that if one read the targum after reading the chumash only once it is also good. This was in fact, the custom of the Chazon Ish. He explained that since the targum is here to explain the pasuk, this way, the second time reading the pasuk will be with an understanding of the pasuk.

#### WHEN TO DO IT

When is the earliest time that one is allowed to start? Tosfos points out that although in regards to some halachos the beginning of the week is still connected to the previous week, here the expression "im hatzibur - along with community" means the whole week. Since we start leining the next parsha at Shabbos mincha, it is considered along with everyone. This ruling of Tosfos is quoted in Shulchan Aruch. But it interesting that Tosfos writes that the entire week is allowed, which sounds like

starting on Sunday. The Shulchan Aruch also writes that one can start on Sunday. However, the Mishna Berura writes that it really means from Shabbos afternoon, since that is when they start leining the next parsha.

#### WHEN IS THE BEST TIME?

Although, as mentioned one can start in the beginning of the week, there is a discussion as to the most opportune time to do this mitzvah:

The Magen Avraham quotes the Arizal, who writes that the best is to do the whole thing on Friday. According to some that means on Friday morning, and according to others it means Friday afternoon.

He also quotes others that say that one should start on Friday, but one can finish by Shabbos morning.

The Gra would do a little bit each day - either until a psucha or stuma, or until the end of the topic.

#### WHEN SHOULD ONE TRY TO FINISH?

Tosfos quotes a Midrash that Rabbi told his children not to eat bread on Shabbos - which is referring to the seuda by day - until one has finished shnayim mikra. But the poskim add that this is only lichatchila, the correct way, but one should not push off the meal past chatzos because he has not yet finished shnayim mikra.

#### UNTIL WHEN CAN ONE STILL BE MAAVIR SEDRA?

If one missed this deadline, until when can he still finish?

#### THERE ARE THREE SHITOS:

Shabbos Mincha - when we start the next parsha.

The end of Tuesday - which for some halachos is still connected to the previous week.

Simchas Torah - when we finish the entire Torah.

#### SUMMARY

Shnayim Mikra is a real chiyuv and the reason for this mitzvah is to get a proper understanding of the entire Torah. There are different ways how to do it, either

pasuk by pasuk or each section. Most say to read the chumash twice and then the targum.



**RABBI NACHUM SCHEINER**  
MONSEY, NY

מוהל מומחה  
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[Moהל@18forshay.com](mailto:Moהל@18forshay.com)



RABBI YY JACOBSON

## WHY DO YOU NEED TO CONTROL ME??

# “LET MY PEOPLE GO!”

BUT CAN THEY LET THEMSELVES GO?



## WHO IS FREE?

The answer to this question is profoundly simple and moving, and is vital to the understanding of liberty in the biblical imagination.

Before Pharaoh can liberate the Jewish slaves, they must be ready to become free. You can take a man out of slavery, but it may prove more challenging to take slavery out of a man. Externally, you may be free; internally you may still be enslaved.

What is the first and foremost symptom of being free? That you learn to confer freedom on others.

The dictator, the control freak, or the abusive spouse or parent, does not know how to give others freedom. He (or she) feels compelled to force others into the mold that he has created for them. Uncomfortable in his own skin, he is afraid that someone will overshadow him, expose his weaknesses, usurp his position or make him feel extra in this world. Outwardly he attempts to appear powerful, but inwardly his power is a symptom of inner misery and confinement.

Only when one learns to embrace others, not for whom he would like them to be, but for whom they are, then can he begin to embrace himself, not for whom he wishes he was, but for whom he is. When we free those around us, we are freeing ourselves. By accepting them, we learn to accept ourselves.

Who is powerful? He who empowers. Who is free? He who can free others. Who is a leader? He who creates other leaders.

“Nearly all men can stand adversity, but if you want to test a man's character, give him power,” Abraham Lincoln said. Ask yourself, do you know how to celebrate the soaring success of your loved ones and constituents? Do you encourage them to spread their wings and maximize their potentials? Can you allow others to shine?

Pharaoh may set you free physically. But former slaves can become present tyrants. People who were abused often become abusers themselves. It is what they know about life; it is the paradigm they were raised with. They grew up in abuse and slavery, so they continue the cycle with others. The first Mitzvah the Jews had to hear from Moshe before even he can go the Pharaoh to let them go free was: One day you will be free. Remember that freedom is a gift; use it to free others.

## THREE BOYS

Those three boys are in the schoolyard bragging of how great their fathers are.

The first one says: "Well, my father runs the fastest. He can fire an arrow, and start to run, I tell you, he gets there before the arrow".

The second one says: "Ha! You think that's fast! My father is a hunter. He can shoot his gun and be there before the bullet".

The third one listens to the other two and shakes his head. He then says: "You two know nothing about fast. My father is a civil servant. He stops working at 4:30 and he is home by 3:45"

## THE FIRST COMMANDMENT

The Biblical account of the Jewish Exodus from Egypt has been one of the most inspiring stories for the oppressed, enslaved and downtrodden throughout history. From the American Revolution, to the slaves of the American South, to Martin Luther King's Let Freedom Ring, the narrative of the Exodus provided countless peoples with the courage to hope for a better future, and to act on the dream.

Moshe's first visit to Pharaoh demanding liberty for his people only brought more misery to the Hebrew slaves; the Egyptian monarch increased their torture. The Hebrews now would not listen any longer to the promise of redemption. Now let us pay heed to this seemingly strange verse in Exodus, in the Torah portion of Va'eira:

**So G-d spoke to Moshe and to Aaron, and He commanded them to the children of Israel, and to Pharaoh the king of Egypt, to let the children of Israel out of the land of Egypt.**

G-d is charging Moshe with two directives: Command the people of Israel and then command Pharaoh the king. However, the verse is ambiguous: What did G-d command Moshe to instruct the people? The message for Pharaoh is clear: Let the children of Israel out of Egypt. But what is it that Moshe is supposed to command the people themselves?

The Jerusalem Talmud says something profoundly enigmatic:

**G-d instructed Moshe to command to the**

**Jewish people the laws of freeing slaves.**

The Talmud is referring to a law recorded later in Exodus: If a Jew sells himself as a slave, the owner must let him go after six years. He is forbidden to hold on to the slave for longer. This was the law Moshe was to share with the Israelites while they were in Egyptian bondage.

## THE BASIS FOR THE COMMENTARY

The Talmud bases this novel and seemingly unfounded interpretation on a fascinating narrative in the book of Jeremiah:

*Then the word of the Lord came to Jeremiah from the Lord, saying: So says the Lord G-d of Israel; I made a covenant with your fathers on the day that I brought them forth out of the land of Egypt, out of the house of slaves, saying: "At the end of seven years you shall let go every man his brother Jew who has been sold to you, and when he has served you for six years you shall let him go free from you."*

The question is, where do we find a covenant made by G-d with the Jewish people when they left Egypt to free their slaves? In a brilliant speculation, the Talmud suggests that this is the meaning of the above enigmatic verse, "G-d spoke to Moshe and to Aaron, and He commanded them to the children of Israel, and to Pharaoh the king of Egypt, to let the children of Israel out of the land of Egypt." The commandment to the children of Israel was to set free their slaves.

Yet this seems like a cruel joke. The Children of Israel at this point were crushed and tormented slave themselves, subjugated by a genocidal despot and a tyrannical regime, enduring horrific torture. Yet at this point in time G-d wants Moshe to command them about the laws relevant to the aristocrat, the feudal lord, the slave-owner?!

What is more, as the Torah puts it: "G-d commanded them to the children of Israel, and to Pharaoh the king of Egypt to let the children of Israel out of the land of Egypt." It seems like the two instructions—the one to the Israelites and the one to the Egyptian king—are linked. And furthermore: the commandment to the Israelites preceded the commandment to Pharaoh. But what does the commandment to the Jewish that they free their slaves one day in the future have to do with the mission to Pharaoh to set the Hebrews free from bondage?



# You Can Bank On It וישאלו איש מאת רעהו ואשה מאת רעותה כלי כסף וכלי זהב

In fulfillment of an age old promise to Avrohom Avinu, a promise which guaranteed that the children of Israel would not only eventually be freed from slavery- they would leave Egypt, all independently wealthy.  
In fulfillment of this prophecy, they were now told to borrow gold and silver items from their neighbors.

For whatever reason, mystical or practical- the money had to come in this fashion. But make no mistake about it. G-d does not forsake His people.

Although we need no proofs- we all have our personal stories of money that came into our hands just in time to pay an expense, an incredible story involving Heavenly payback happened to the son of a friend of mine in Eretz Yisroel recently.

We are promised by the One who created and runs the world that there are three instances whereby we may spend without fear of loss.

One is charity- Hashem urges us to please "test Him, as it were- and see if we don't gain immensely from giving to those who are in need.

The second is yeshiva tuition- there is much to be said on this matter, but let's leave it for another article.

And the third is Shabbos (and Yomtov) expenses.. In fact Hashem says, "you may go out and borrow to celebrate the Sabbath- I will pay every penny back."

Hold onto your seat.....

Yosef was engaged to be married and money was tight.

He and his friends wanted to go to the holy city of Meron for Shabbos and they agreed to split the meal and lodging expenses equally between them.

Barely making the daily expenses for yeshiva life- Yosef had no choice but to follow the dictum of the sages and borrow his share of the weekend from a fellow student.

The Shabbos was uplifting, incredible... beyond words. But then came Motzei Shabbos and Yosef was left without any way to pay this

extra expense.

After assuring his friend that somehow, someway the money (his share was 388.60 shekels) would be found, he headed back down to Yerushalayim.. Not as confident as he was when the loan was taken on Erev Shabbos but still hopeful.

When he reached the apartment he shared with his friends- there was a surprise waiting for him.

In a nicely wrapped package was a birthday gift from his future in-laws.

A beautiful wallet was inside the small box.

Inside the wallet was a gift of some money. His future wife's parents had chosen to give him one piece of every currency that was minted in Israel. All the shekel notes.. And all the coins.. One of each bill and one of each coin.

After adding them up- Yosef smiled and looked upwards to the heavens.

The money totaled 388.60 shekels.

## Good Shabbos!

כסומא ההולך באפילה.

הרב מבריסק אמר שההבדל בינו לבין אביו הגר"ח זיע"א, כי אביו היה רואה מפעולה שעושים עכשיו מה שיוולד מזה לעוד ארבעים וחמישים שנה, אבל אני, אמר הרב מבריסק על עצמו, רואה רק לעכשיו, אבל לעכשיו אני רואה טוב.

זהו כוחה של ראייה וזהו כוחה של העיניים, זהו חוש רוחני, וזהו טמון כח הזכרון של רוחניות, כמו שכתב בליקו"מ (קמא תורה קי') כל מי שזך וישר פעלו ושכלו רוחני יכול לתפוס כל התורה כולה, שכח זכרונו זהו כלי רוחני, ממילא תלוי בכח העיניים שאזי יראה ראייה רוחנית, וממילא זהו שמניחים התפילין שזהו זכר ליציאת מצרים, שזהו אות לגילוי השם 'אלוקים' בבריאה, כמו שכתב הגר"ז בדברי הרמב"ן שכתב שסיבת מה שמניחים המזוזה על פתחי הבתים הוא משום זכר ליציאת מצרים, ודבר תמוה הוא זה, שהרי אין רמז ליציאת מצרים בפרשיות במזוזה, ואלא שאומרים שמע ישראל ה' אלוהינו ה' אחד, וזה מבטא גילוי זה של האלוהים בכל הבריאה מה שהתגלה במצרים ודו"ק.

גוש שבת  
דוד יהודה פיירסטון

שעצם עיניו אזי יזכה לראות ביופיו של מלך, אולם כתב בספר 'זהב משבא' (פ' יוחי) שהביאור הוא שזה מציאות שבכדי לראות את השכינה מוכרחים עינים זכות, כי רק כך זוכה לראות פני השכינה, וזה שמתפללים 'ותחזינה עינינו בשוכך לציון ברחמים' שאין זה רק תפילה שיבא המשיח, כי מה ענין תפילה במסויים על העינים שיחזו, אלא הפשט שזה תפילה מיוחדת שכשישוב השכינה לעיר קדשנו ניזכה לראותו בעינים, שללא עינים טהורות יהיו אלו כמו ביציאת מצרים שלא ראו כל העולם על אף שכולם שמעו חוץ מיתרו, וזהו התפילה שנוכה לראות בעינים של תורה.

וכח ראייה זו נובע מכוחה של תורה, כדכתיב 'תורת ה' תמימה מאירת עינים' ומבואר שמבלי התורה עינינו חשוכות הן, ורק תורת ה' מאירת עינים והופכת אותם לעינים של תורה, כמו שרואים בהוריות ב. שהסנהדרין נקראים עיני העדה, כי הם היו במדרגה הגדולה של תורה בעם ישראל.

וזהו שמתפללים 'והאר עינינו בתורתך' שזה דבר פלא מה קשר ראייה לתורה, ואי בהבנה מיירי הרי אמרנו 'ותן בלבנו להבין ולהשכיל' אלא הפשט שזה תפלה מיוחדת לזכות להארת עינינו בתורה, ואורה של תורה שתיהיה ראיתנו ברורה בראיה של תורה, כי מבלי ראייה של תורה הי ממש

## פרשת בא



הרמב"ן הקדוש בסוף הפרשה ביסוד מצוות תפילין וכן מצוות רבות, הם משרשי האמונה, וכתב וז"ל: 'ואמר לזכרון בין עיניך שיונחו במקום הזכרון בין העינים, שהוא ראשית המוח והוא תחילת הזכרון, מעמד הצורות אחרי הפרדן מלפניו. והם מקיפים את כל הראש ברצועתיהם. והקשר שהוא על אחרית המוח המשמר לזכירה עכ"ד והרי מדבריו מבואר שביסוד מצוות תפילין שהיא יסוד האמונה, ובה יש את זכרון המופתים ביציאת מצרים, ובכך להניח במקום הזכרון שהיא בין העינים.

והנה מקום הזכרון הוא בין העינים, והיינו שקשורים העינים לעצם מציאות הזכרון, ובספר מחזה עינים איתא הרמז מפרשת קריאת שמע, 'ולא תתורו אחרי לבבכם ואחרי עינים וכו' למען תזכרו' ששמירת העינים הוא מעלה בזכרון, ואבאה.

והנה בישיעה (פרק לג' פסוק טו-יז) "עוצם עיני וכו' מלך ביופיו תחזינה עיניך" בפשטות זה בגדר שכר מפני

## Steady Hands

### A story of the Lubavitcher Rebbe

An elderly Jew with a large black Yarmulke once appeared at the Chabad counter in Ben Gurion Airport in Israel. When he was asked if he would like a cup of coffee gratis, he answered that he would, but only if it was full to the brim.

The perplexed chasidim standing behind the counter did as he said; they filled the cup, with his constant encouragement, to the point that the slightest quiver would cause it to spill. Then to their amazement the old fellow lifted the cup without spilling a drop and drank it.

When he finished he smiled proudly and said, "I did that to show you how great your Rebbe is!"

"I'm not a Chabad chasid," he explained "My name is Rabbi Baker and years ago I was the Rabbi of a large *shul* in New York City. We had a *mikva* for women and everything. But then, like so many *shuls* in the U.S.A, the older people either died or moved away and the neighborhood filled with gentiles. The board of directors of the *shul* began hinting that they would like to sell out and make a nice profit, but I strongly opposed it.

"First of all, it is forbidden to sell a Synagogue and, not only that, men kept coming to *shul* and women kept using the *mikva*. Furthermore, an interesting thing was happening. The lady that was in charge of the *mikva* told me that almost every evening **the Lubavitcher Rebbe**, Rabbi Schneerson, would call her up, ask her how she was feeling and encourage her work.

"This continued for several months. Then, one evening while I was in the middle of teaching a class in Talmud in the *shul*, she burst into the room and shouted almost hysterically that someone had put a large lock on the *mikva* door.

"I understood that it must have been the directors trying to discourage women from coming but I didn't know what to do. I am not the strongest of people and I held myself to be an honorable Rabbi.. certainly not one to go

fighting battles.

"Well, I don't know how I did it but I ran to my car, somehow found a metal saw (to this day I don't know how it got there) ran to the lock and began sawing away in public. A bunch of people even stopped to look but I didn't care. About a half hour later the door was open and the women were able to enter.

"The next day the *mikva* lady told me that the Rebbe called her the previous night after the incident, and when she told him what I had done, he said, 'Blessed be the hands that sawed off that lock.'

"That is what I wanted to show you," the elderly Rabbi concluded. "Today I am over ninety one years old, yet you see that my hands are steady as a youth's. Clearly it is because of the Rebbe's blessing."

~~~~~

*Adapted by Yerachmiel Tilles from the rendition of Rabbi Tuvia Bolton.*



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בְּלֵה

RABBI DANIEL  
KALISH  
DECEMBER 25 2018  
YARCHEI KALLAH



RABBI AVRAHAM KAHAN  
JEFFRY FEINSTEIN  
JANUARY 1<sup>st</sup> 2019  
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# WE CANNOT TOLERATE A CHILLUL HASHEM - EVEN FOR A MINUTE Or Parking Spots and Makkos Bechoros

Rabbi Yissocher Frand

The Torah teaches, "And Moshe said: 'So Said Hashem - At about midnight I shall go out in the midst of Egypt...'" [Shmos 11:4]. Rashi comments on the strange prefix "K'chatzos laylah" [at ABOUT midnight]. Of course, the Almighty has the ability to be meticulously precise. Why then was the time of the Firstborn Plague approximated? Rashi explains that Hashem had in fact been precise in his message to Moshe, telling Moshe that the plague would strike at EXACTLY midnight. However, Moshe modified the message so that the Egyptian astrologers who would not be able to pinpoint the moment should not think (if midnight - according to their calculation - passed without any plague) that Moshe was a liar.

In past years, we have asked the following question: Moshe Rabbeinu already had a perfect record predicting specific supernatural plagues during a period extending back over 12 months in time. He has never been wrong. So why is there concern that if when the tenth plague occurs, the astrologers may think that it occurred two minutes earlier or later than the designated time? That certainly would not give them any basis for labeling Moshe a faker or liar!

In past years we have explained that it in fact would have given them the basis for labeling Moshe a liar, for that is the corrosive nature of "leitzanus" [scoffing]. The power of cynicism is to undermine obvious truths and incontrovertible facts with skepticism - sowing seeds of doubt.

This year, I came across a different approach to this question from Rav Elya Meir Bloch. According to Rav Bloch's approach, we are not worried about the cynics. Rather, we are worried about the Honor of Heaven (Kavod Shamayim). If the Almighty promises to be there at midnight and people

are looking at their watches and thinking "He is not here yet" - that is a disgrace to the Name of Heaven (Chillul HaShem). Albeit very temporary - perhaps lasting for no more than a minute - such a Chillul HaShem is unacceptable and must be avoided, even if it requires modifying the precise language of G-d's message to Moshe.

Let us picture the following analogy: A person is falsely accused in the morning edition of the newspaper. Even if there is a retraction in the next morning's paper, that does not rectify the problem. The accused will not let the editors go to press with the regular afternoon edition of the paper based on the assurance - "Don't worry, we will clear up the errors in the story in tomorrow morning's edition." He wants the retraction printed - not only in the afternoon paper - but if there will be an additional morning edition; he wants his name cleared by the final edition.

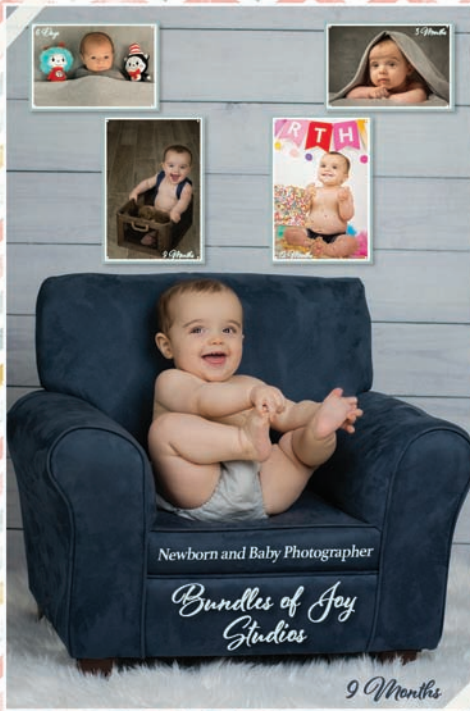
So stringent is the Honor of Heaven and so dangerous is a desecration of G-d's Name for even a moment that Moshe Rabbeinu could not tolerate such a possibility.

I recently overheard the following comment in the Baltimore JCC: "I respect Jews who go to shul. But when Park Heights Avenue has one lane blocked with snow and people double-park in a way that blocks the other lane so that they can go daven, that causes me to lose respect. Is going to shul so important that one can block the street, endanger their car, and endanger other people?"

We - the so called "ultra-orthodox" or whatever new name they may use to describe recognizably Torah-observant Jews - are always on view. We live in a fish bowl. Everybody is always looking. Sometimes their staring is legitimate and sometimes it is not legitimate. It may be fair it may not be fair to be held to a "higher standard". But such is the life of a religious Jew today. We must be particularly cognizant of the possibility of causing a Chillul HaShem. Let us take our cue from Moshe, who changed the wording of G-d's command to avoid a potential Chillul HaShem that may have lasted for less than a minute! We must think twice - sometimes three times - before we act.

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## NAMING

...and on your question on what name to call the new born boy –may he live. Many times we heard from my father in law the Rebbe\*, that in this matter you don't mix in and however the parents will agree to the name, it should be for many years...

====Igrot Kodesh vol. 5 page 82.

\*RaYYatz, 6th Chabad Rebbe

Yud shvat: Yom hillula of the 6th Chabad Rebbe – Admur Yoseph Yitzchok, the RaYYatz. A year later, Yud shvat 1951, the Rebbe filled his place as the 7th Chabad Rebbe.



## DR. SIMCHA

In this weeks PARSHA ,

> Perek 12 Posuk 2 it says

> "Hachodesh Ha'zeh La'chem

> Rosh Chodoshim".

> The numerical value of the first letters of each of these words total 248.

> There are 248 limbs in our body.

> HASHEM is sending us a message "RENEW Your-

selves" ( rejuvenate ).

> One of the definitions of SIMCHA is having the experience of something NEW , FRESH & RENEWAL !!

> View this Shabbos as a NEW one , your FIRST one ever !!

> Let me help you to get a NEW start in life.

> Avi Weinberg 845 558 4027

## MAZAL TOV TO

SHALOM BER AND DEVORAH MUNITZ

on the birth of a granddaughter on Rosh Chodesh Shevat

## MAZEL TOV TO:

YEHUDIS & SIMON DOUEK & ZAIDY AND GRANMA.

SIMCHOS MIT SIMCHA

## Hashem is Here Ben Rose

Hashem tells Moshe "Bo El Pharoh" which translates as "Come to Pharoh". Shouldn't he have said "Go to Pharoh"?

This teaches us an important lesson. Wherever we are and whatever we

face we should never feel like we need Hashem to come with us. That is because the place that we are going no matter how vacant it seems or how far removed it appears from Hashem's presence, nevertheless he is already there. In good times and bad. Both in school, at home and in shul, Hashem is there, waiting. Even in your boss's office. Wherever you are and wherever you go the Shechina is there. You know the song... "Hashem is here Hashem is there Hashem is truly everywhere.....".

Even in the lowest place of all, the palace of King Pharoh, Hashem says to Moshe, "Come to Pharoh's palace." I'll be there for you!!

## JOKES

### cross talk

Rabbi Rabinovitz went in to beg his board of directors to buy a new synagogue chandelier. Arguing and pleading for over an hour, he eventually sat down believing he had failed.

Suddenly, the president of the board said, "Why are we wasting time talking?" "First of all, a chandelier, why, we haven't got anyone who could even spell it. Second, we haven't got anyone who could even play it. And lastly, what we really need in the shul is more light!"

### the proposal

Shlomo and Hetty, an elderly widow and widower, had been dating for about three years when Shlomo finally decided to ask Hetty to marry him. She immediately said "yes".

The next morning when he awoke, Shlomo couldn't remember what her answer was! "Was she happy? I think so. Wait, no, she looked at me funny..."

After about an hour of trying to remember, but to no avail, he got on the telephone and gave Hetty a call. Embarrassed, he admitted that he didn't remember her answer to his proposal.

"Oh", Hetty said, "I'm so glad you called. I remembered saying 'yes' to someone, but I couldn't remember who it was."

### look to the future

Rabbi Herzl was visiting Mrs Gold, an elderly member of his congregation. Rabbi Herzl said, "You know, my dear Mrs Gold, that you are getting on in years and although I pray to the almighty that he will grant you many more years in good health, you really should now be thinking more of the hereafter."

Mrs Gold replied, "Thank you, Rabbi, but I am always thinking about the hereafter."

Rabbi Herzl was rather surprised with this response. "Really?" he said.

"Oh yes, Rabbi, every time I go upstairs, I say to myself, 'what am I here after?' and

every time I go into my kitchen, I say to myself, 'what am I here after?' I do it all the time now."

### the israeli archaeologist

An archaeologist was digging in the Negev Desert in Israel and came upon a casket containing a mummy, a rather rare occurrence in Israel, to say the least. After examining it, he called Abe, the curator of the Israel museum in Jerusalem.

"I've just discovered a 2,000 year old mummy of a man who died of heart failure!" the excited scientist exclaimed.

Abe replied, "Bring him in. We'll check it out."

A week later, the amazed Abe called the archaeologist. "You were right about both the mummy's age and cause of death. How in the world did you know?"

"Easy. There was a piece of paper in his hand that said, '10,000 Shekels on Goliath'."



# ~Night Kollel~

## RABBI NACHUM SCHEINER

### WAITING BETWEEN MEAT AND MILK

I would like to share some highlights of the shiur that I recently gave at the night kollel, on the topic of waiting between meat and milk.

The Gemara (Chulin 105a) states that, after a dairy meal, one does not need to wait at all, and can immediately partake of meat. On the other hand, after eating meat, one must wait until the next meal to eat dairy. Tosfos understands this to mean literally: as long as a new meal starts, by clearing the table and benching, no waiting is necessary and one can immediately partake of dairy. The Shach adds that, according to this opinion of Tosfos, it does not to be benching; any brocha achrona will be the same.

The Rambam (Maachalos Asuros 9:28), however, has a much more strict approach. He understands the Gemara to mean that one must wait the normal amount of time which is between meals. Since the normal break between meals was approximately six hours, it is as if the Gemara was saying that one must wait six hours before partaking of dairy.

The Shulchan Aruch (89:1) writes that one must wait six hours. The Chamudei Daniel (Taaruves 2:15) also rules that one cannot eat dairy before the full six hours. This is how many recent poskim ruled – including Rav Elyashiv, Shevet Halevi and Mishne Halachos.

### WAITING LESS THAN SIX HOURS

The Rambam, however, adds that the amount of time is kimo sheish – about six hours. In other words, it would not need to be a full six hours. Many other Rishonim – including the Rashba, the Meiri, and the Kol Bo – also use a similar expression.

Based on this, there are poskim who allow eating dairy after close to six hours. Rav Ahron Kotler ruled that as long as five and half hours passed – which is most of the sixth hour – that is sufficient. In the Lakewood Yeshiva, indeed, they follow this ruling and will serve a dairy supper, a mere five and a half hours after the fleishigs was served by lunch.

The Divrei Yatziv (7:69) writes, that the minhag in Sanz was, in case of necessity, one

can have dairy after five hours. He explains that this is based on the aforementioned opinions that it does not need to be exactly six hours. He also quotes the Pri Chadash that in the winter people would eat earlier and therefore even four hours is enough. The difference between them is that Rav Ahron Kotler allowed it even lichatchila, but the Divrei Yatziv's allowance is only in case of necessity.

There are also other opinions. The Rama (89:1) writes that the custom is to wait just one hour. This is in fact the custom in Holland. This is based on the words of the Zohar (Mishpatim), which writes that one who eats meat and milk within one hour or in one meal will have a picture of a goat on his face for forty days.

However, the Rama ends off that some wait six hours, and that is, indeed, the correct practice. The Shach (s"k 8) quotes the Maharshal who writes that anyone who has a reiach hatorah (a Torah spirit) should wait six hours. The Taz (s"k 2) also writes strongly that one should wait six hours. There is also another minhag, that of the Yekkes, those who are from the German Kehillos, who wait three hours. There is a source for this in the sefer Issur V'heter.

Summary: We follow the Rambam who rules that one must wait the amount of time that there is between meals. But, there are many different opinions as to how long that is: one hour, three hours, five hours, five and a half hours, and finally, the most famous – six hours.

### COMMUNITY KOLLEL NEWS:

I gave a shiur this past Wednesday night, on the topic: "Eating fleishigs after milchigs – requirements and accepted Minhag," which will be discussed, b'ezras Hashem, in a future article.

Ohr Chaim Community Learning Center – in conjunction with our Yarchei Kallah – hosted a fascinating Legal Holiday Program on Tuesday, January 1. The program started with Rabbi Avraham Kahan, Rav of Kehilas New City, and Dayan, Vaad Hadin V'horaah, who spoke on the topic: "How to set up your assets to comply with Halacha." This was followed by another presentation, given by

Jeffrey Feinstein, Financial Advisor for Lenox Advisors. He discussed: "Asset Management: What you need to know about Life Insurance and Charitable Giving." This was followed by a Q&A Session.

The overflow crowd was treated to a virtual walk-through of these fundamental but intricate topics. Some examples of the questions discussed were: Has your will been set up to conform to Halacha? Will your partnership agreement hold up in Beis Din? What is the proper way to give tzedaka? Many life insurance brokers and accountants who were there walked away amazed at the phenomenal knowledge gained in how to give Torah-true financial advice. This do-not-miss shiur is still available on the shul's website, 18Forshay.com and on MP3 in the shul.

Wishing You a Wonderful Shabbos,

**RABBI NACHUM SCHEINER**



### FROM THE SEFAS EMES

#### Yahrtzeit EREV SHABBOS 5 Shevat

Q) Why didn't Pharaoh let them leave, why did Hashem have to make him force us out?

A) The Heiliger Sfas Emes says that Hashem didnt want to liberate them just from exile, but from every vestige of Egyptian Influence. By having Pharaoh Drive them out, he ensured than any connection between Klal Yisrael and the Egyptians would be severed. This would allow the Jews to be spiritually unencumbered and so they would be able to reach the spiritual heights necessary for receiving the torah and entering the land of Israel. Had Pharaoh freed them willingly, they would have remained morally debted to him and spiritually tied to Egypt, unable to be truly free



18 FORSHAY ROAD | MONSEY, NY 10952

# Night Kollel

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

Schmooze Given by:

## הגאון הרב יצחק דוד לאפיון שליט"א

ראש ישיבת מקדש מלך, מזקני בעלי מוסר

Topic:

### בענין תורה ונשמתה

## Thursday Jan 17

י"א שבט יום ה' פרשת בשלח

9:10pm

Maariv 9:45

18 Forshay – Main Floor Bais Medrash

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT

Rabbi Nachum Scheiner | 845.372.6618 | ohrchaimmonsey@gmail.com



Just so you should know...



## 261 DAYS UNTIL UMAN

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker, please email us at [betsuggestions@gmail.com](mailto:betsuggestions@gmail.com)

FOR ALL SHUL RELATED QUESTIONS PLEASE EMAIL [RABBI NACHUM SCHEINER ohrchaim18@gmail.com](mailto:RABBI NACHUM SCHEINER ohrchaim18@gmail.com) OR CALL 845-372-6618

נס"ד



18 FORSHAY ROAD | MONSEY, NY 10952

## שובבי"ם PROJECT

### תשע"ט

# כולל זכרון אפרים

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סדר לימוד שעות רצופות

בערבי שבתות שובבי"ם ת"ת לפנות בוקר

## בבית מדרש אור חיים

18 Forshay Road - 20 Tent

סדר הכולל:

משעה 4:00 עד 7:00

## מתן שכרה בצדה

יחלק בכל שבוע

שחרית בשעה 7:05 - הודו 7:15

פת שחרית אחר התפלה

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