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**בית מדרש אור החיים**  
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OUR BELOVED RABBI  
**SOKAVA REBBE**



**RABBI YY JACOBSON  
& RABBI DOVBER PINSON**

INVITE THE ENTIRE COMMUNITY  
(MEN, WOMEN & CHILDREN)

TO A FARBRENGEN

HONORING THE

25TH YARTZEIT OF

**THE LUBAVITCHER REBBE**

ROSH CHODESH TAMUZ

**THURSDAY JULY 4TH**

**7:30 PM**

20 FORSHAY TENT

**MUSIC & HOT FOOD**

**משה אמת  
ותורתו אמת**



**RABBI YY JACOBSON**

**SHABBOS**

8:30<sup>AM</sup> - 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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URGENT CARE

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# RABBI LANKRY DEAR KEHILLA,

## BET PARASHOT KORACH HAFTARAH 5779

The Navi Shmuel was the great grandson of Korach and he was equal in greatness to Moshe Rabainu and Aaron Ha'kohain. This was part of the reason that Korach led his revolt because he knew that he would have an extra-ordinary descendant and therefore he was certain the truth was with him.

In this week's haftarah of we read about the transition from the era of Navi'im to the period of kings. The Jewish people asked to be led by a king and Shmuel complied. He asked everyone to go to a place called Gilgal and there they appointed and anointed King Shul over the nation. Shmuel, in front of Hashem, requests from the nation to make an accounting and clarify that he had never taken anything from anyone. He was totally clean from any wrong doing. Then Shmuel states that he is too old to lead the nation and gives them one final lesson. Shmuel reminded the nation of the disastrous results when they leave Hashem's ways and how only through teshuva they were saved.

It was the time of the harvest when the land needed to remain dry, for if it were to rain it would destroy the crops in the fields. Thunder and lightning started to explode in the sky and the nation went into a panic. They beseeched Shmuel to daven to Hashem to forgive them

for their request of a King. Shmuel prayed to Hashem on behalf of the nation and his tefillos were accepted. The people realized they were wrong and they did teshuva.

There is an incredible lesson to be learnt from Shmuel who behaved completely opposite from Korach. How does one deal with rejection? Korach wanted to be the leader and not just a bystander in the nation. But he was not chosen to be a leader. So he created discord with Moshe and Aaron, Shmuel also was rejected when the nation was not satisfied with Nevayim anymore and wanted a king instead. Though he may have felt bad to be rejected he does not lose his composure. Hashem tells him do not be saddened, it is not you that they are rejecting but me Hashem as they ask for a King and not the King of Kings. Shmuel accepts the will of the people and put himself second.

Menachot 109b Rav Yehoshua ben Perachyah is quoted saying "in the beginning (my youth) whomever will ask me to act in a powerful position I would tie him up and feed him to the lions. But now that I am in a power position, whoever will try to remove me from power I will tie him up and pour boiling water on him". We learn this lesson from King Shaul how at first he did not want royalty but when he started to lose it he was willing to kill David. He did not learn the first lesson that Shmuel taught him when it's time to step down don't fight it, instead do the will of the people and Hashem.

Why the change in punishment from lion feed to boiling water, feed them all to the lions? Or burn them all with boiling water, what is the difference in the message? It could be Rav Yehoshua is suggesting to us what the effect of politics and power are. At first it rips a person apart like a lion does to his prey because a person enters the political world with lofty ambitions only to discover that his hands are tied. This frustration of being unable to do what he hoped to accomplish rips him apart like the prey of a lion. In time he gets better at the game but it is like when someone pours hot water over someone it deforms their image but they are not dead. The advanced politician because of his tied hands predicament, his accomplishments are not like his original lofty agenda. Now he appears to be deformed like the person who was scalded with hot water.

Korach wanted to be in charge of Moshe and believed that Moshe should be his subject; anything less than that would not fulfill his emotional need. What made Shmuel so special was that he was willing to step down and give up his needs for the needs of the people. He was selfless and just wanted to help the nation without taking anything in return.

## SHABBAT SHALOM



Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**

## SHABBOS ZMANIM

**EARLY MINYAN FRIDAY 1:40 & 3:30**

CANDLE LIGHTING	8:14PM
MINCHA TENT	7:00PM
SHKIYA	8:32PM
MINCHA 18 FORSHAY	7:30PM
MINCHA 20 FORSHAY	8:20PM
SHACHRIS VASIKIN - DAF YOMI SHIUR	4:50AM
SHACHRIS	8:00AM
SHACHRIS BUCHRIM MINYAN	8:30AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
PIRKEI AVOS 3	7:30PM
MINCHA DAF YOMI	6:00PM
MINCHA SHALOSH SEUDOS	8:10PM
SHKIYA	8:32PM
MARRIV	9:12PM, 9:17PM

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:10 M 5:11 T 5:12 W 5:12 T 5:13 F 5:14

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:45 M 6:45 T 6:45 W 6:44 T 6:44

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:19 M 8:19 T 8:18 W 8:18 T 8:17

### JULY 07- JULY 12

NEITZ IS 5:30-5:34

PELAG IS 6:57 - 6:56

SHKIA IS 8:31 - 8:29 PM

MAGEN AVRAHAM

8:40 AM - 8:42 AM

GRA- BAAL HATANYA

9:16 AM- 9:18 AM

Summer 2019

**בית מדרש אור חיים**  
BAIS HEDASH OHR CHAIM  
COMMUNITY LEARNING CENTER  
18 FORSHAY ROAD | MONSEY, NEW YORK 10952  
UNDER THE PATRONAGE OF ADELS REIS LUBOWITZ

**WEEKDAY MINYANIM**

<b>שחרית</b>	20 Forshay ↑	<b>מונחה ומערב</b>	12 MIN. תשעה עשר	18 Tent
כותיקין	6:15AM	12 MIN. תשעה עשר	18 Tent	
6:30	18 Forshay ↓	10 MIN. תשעה עשר	20 Tent	
6:45	Coming soon	10 MIN. תשעה עשר	20 Small Tent	
7:00	Coming soon	20 MIN. תשעה עשר	18 Tent	
7:15	20 ↓	30 MIN. תשעה עשר	20 Tent	
7:30	18 Tent	40 MIN. תשעה עשר	20 Small Tent	
7:45	20 ↓	50 MIN. תשעה עשר	18 Tent	
8:00	20 Tent			
8:15	18 ↓	<b>מערב</b>		
8:30	20 ↓	AT פלג זר	18 Tent	
8:45	20 ↓	10 MIN. תשעה עשר	20 Tent	
9:00	20 Tent	20 MIN. תשעה עשר	20 Small Tent	
9:15	18 ↓	30 MIN. תשעה עשר	18 Tent	
9:30	18 Tent	40 MIN. תשעה עשר	20 Tent	
9:45	20 ↓	50 MIN. תשעה עשר	20 Small Tent	
10:00	20 Tent	60 MIN. תשעה עשר	18 Tent	
10:15	18 ↓	9:00	18 Tent	
10:30	18 Tent	9:15	18 Tent	
10:45	20 ↓	9:30	18 Tent	
11:00	20 Tent	9:45	18 ↓	
11:15	18 ↓	10:00	18 ↓	
11:30	18 Tent	10:15	18 ↓	
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		11:45	18 ↓	
		12:00	18 ↓	
		12:15	18 ↓	
		12:30	18 ↓	
		12:45	18 ↓	

↑ Upstairs  
↓ Main Floor

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	6:40	PLAG	6:58
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RABBI COREN

## SEEK ME FROM WHERE YOU ARE:

### PARSHA KORACH

Chazal say Korach was a very wise man but his eye misled him and he lost everything. It's noteworthy that the month of Tamuz, as the Bnai Yissaschar explains, is a time to fix the eyes that were damaged by the sin of the meraglim. Let's take a closer look as to what exactly was Korach's mistake and hopefully be inspired to make sure we don't make the same one again.

There is a powerful question that needs to be addressed- - Korach seemed to have a legitimate complaint. The fact that Moshe had been the chosen leader was clear but why should Aron his brother get the job as well? But wait. Korach knew that Moshe wasn't lying and if he claimed that the positions he assumed were divinely ordained then what is Korach complaining about? As we mentioned, there must have been a very deep claim that Korach was making. What was it?

I heard a beautiful explanation from R Noach z"l and found that the premise of his answer is really in Tosfos Maseches Shabbos. 87a

Korach understood that Moshe received his command from Hashem. However his claim was based on a teaching that Chazal bring down in Maseches Makos 10: 'In the way that a person wants to go, he will be lead' --Korach told Moshe: If you were looking for the truth you would not have wanted and requested that Aron your brother should be the Kohen Gadol. Because your heart desired it Hashem gave you exactly what you wanted.

This is an incredible insight for several reasons. First of all it shows us that we can sometimes want something that might not be good for us and Hashem will give it to us. Examples of this can be found in Yerushalmi Baitza and Moed Kattan which informs us that we can daven for the wrong shidduch and actually get it for a

temporary amount of time. In order to be careful that this does not happen we need to ask Hashem to "please help me want what you want; please help me ask for and desire what you desire and want from me." This is actually taught in Pirkai Avos-- make Hashem will your will. The second reason is that Korach was actually doing what we do psychologically when we claim something about someone else and this is exactly the mistake we ourselves are making. Instead of wanting what Hashem wanted Korach was busy thinking how great and wonderful it would be if he were a Kohen Gadol and that was why he was complaining about Moshe making the same mistake.

How beautifully this fits in with the end of the whole conversation between Moshe and Korach where Moshe adds seemingly the strange words, "Ki lo milibi" - this was not from my heart. According to the above, that was exactly the claim of Korach-- that all this was stemming from Moshe's heart and desire and this is what led to Korach's downfall.

This eternal lesson connects beautifully to a personal story that happened to my great uncle, R Yom Tov Lipa Dreisinger, who was a talmid muvhak of the Gelanter Rav, Rav Bucksboim. It was before the war and my great uncle had left Europe with the instructions of his rebbe to become a Rav in the Bronx, New York. As you can imagine, the spiritual differences between the two locations were staggering for my great uncle and he longed to return to Europe. So he wrote a letter to his rebbe and the rebbe sent back a message based on this week's parsha. He told him, "The Baal Haturim mentions three places the word bikush is mentioned. One is here when Korach says bikashtem and then there are two other places-- one in Yirmiyahu and one is Devarim. The first place says "bikashtem osi" and the other "bikashtem osi misham." The rebbe explained beautifully the connection:-Korach was making a very good claim--i.e. I want to seek Hashem as a Kohen Gadol not just a Levi. Hashem sends him a message: You want to seek me? Then seek me from there-- misham means from exactly where I positioned you. This was the timely message the Galanter Rav sent to my great uncle--it seems to me you need to seek me from where you are now, from the Bronx. This is your new position.

Many times we tell ourselves that if we were only rich or married or not married etc we would be a better Jew. This is the wrong way to think. Don't wait for the change of position. Call out from where you are right now this is your job.

Good Shabbos

## A Whimsical Comment On A Famous Mishna

Rabbi Yissocher Frand

**A well-known Mishna in Pirkei Avos [Ethics of the Fathers] says: "Any argument that is for the sake of Heaven will in the end exist (sofo l'hiskayem) and any argument that is not for the sake of Heaven will in the end not exist (ayn sofo l'hiskayem)."**

**Rabbi Yisrael Salanter once said whimsically in homiletic fashion that we see from this Mishna that the worst kind of machlokes that exists is one that is "for the sake of Heaven". Those are the arguments that last forever. When a person argues with his neighbor over whether he is keeping his grass mowed properly or not — and neighbors exchange words over such trivial matters -it is easy to forgive and forget. You called him a slob and he called you a slob, but when Erev Yom Kippur comes, you can say to each other "listen, it is only grass; neighbors should not fight over such things". A machlokes which is not "l'shem shomayim", which is over something menial and trivial, is not destined to last.**

**However, when a person has a machlokes that IS "l'shem Shomayim" – a machlokes over a shul or a school or a Rav or a Rebbe then watch out! I can be magnanimous when it comes to grass and overlook minor behaviors and differences of outlook when it comes to lawn mowing or watering. But I cannot give in on something that is "l'shem Shamayim", matters of holiness!**

**That is what Rav Yisrael Salanter whimsically said the Mishna alludes to. An argument for the sake of Heaven is the worst type of machlokes. It goes on forever! When one "fights for the Truth" there is little room for compromise. When each side has different visions of that "Truth", the dispute is unfortunately destined to go on and on.**



# ASK THE RABBI

This past week (Shelach) an article in our “Ask the Rabbi” column was published, explaining some of the “potential” downsides to wearing techeiles that may be proven not be genuine.

Not appreciating, the passion of those that wear Techeiles, the article may not have emphasized strongly enough that it was not published to give a halachic opinion but rather as an informational piece. If this caused offense we apologize.

There are any number of sites and presentations offered which support those that wear Techeiles and to that we say Ashreichem Yisroel.

A few comments were received which denigrated the information printed and

took us to task for not identifying who the “Rabbi” of the column is.

Every item is sourced and these sources are not published due to space constraints. This information is available upon request. If there are specific errors or if you have a confutation article that you wish published we would be happy to do so as long it is written in a less then stropy manner.

We use various Rabbi’s opinions which are culled from various sources and not local to our Bais Midrash. The names are not published specifically to avoid disparagement of the sources when there may be a disagreement.

As this week’s parsha deals with the aftershocks of machlokes, the lesson is learned :and we apologize for our lack of sensitivity.

## MONEY IN DER ERD



In Bamidbar, Perek Tes Zayin, posuk lamed bais, the posuk tells us that the earth opened its mouth and swallowed Korach and his people and their houses.

There is well known rule in the gemara in Kesubos, daf lamed zayin, amud alef that says that when a person is deserving of two punishments, death and a requirement to pay money, we say that the person is only punished with the death sentence and is exempt from paying the money. This is so since a person can only be punished with one thing for one aveirah. If this is so, why were the houses and all the money of Korach and his following also swallowed up in the earth?

There are a number of answers to this question. The first answer is based on a gemara in Sanhedrin, daf nun daled, amud alef which says that if a person sins with an animal, both the person and the animal are killed. This is despite the fact that the animal cannot be held responsible. However, since the animal can always be pointed to and referred as the reason why the person was punished, the animal therefore needs to die in order to preserve the dignity of the sinner. Korach and his people became baalei gaaveh because they were rich. Hashem did not want people pointing to the money and showing that that was the reason for Korach’s death. Therefore, the money had to be destroyed as well.

There is another answer that is based on the gemara in Sanhedrin, daf kuf yud that says that Korach was not from the people that were swallowed into the ground. He was also not from the people who were burned with the Ketores. Rather, he died in a mageifa later. The reason he was not part of the first two groups was because he never received a warning. Initially, he was only punished by having his money swallowed up. Subsequently, when he and the rest of the Yidden complained to Moshe that he killed the Bnei Yisroel, he was sentenced to death via mageifa. This was a new punishment for a different aveira. According to the other opinion in the gemara that Korach was both swallowed up in the ground and also burned, how can we understand why he received two punishments? The Shem MiShmuel explains that the burning was just like the burning of Nadav and Avihu; the bodies stayed intact while a fire entered the nostrils and removed the neshama. This was therefore not considered two punishments, but rather that the neshama exited via sreifa and the guf was swallowed up by the ground.

The third answer is based on the Sforno. If a person loses money on the street, and a poor person picks it up, the owner is mekayem the mitzvah of tzedaka despite him not having any intention of giving tzedaka. Hashem did not want Korach to have this inadvertent zchus of giving money to a poor person, therefore his money was destroyed.

The Meshech Chochma gives another reason stating that Korach’s money had the halacha of a “ir hanidachas” which is a city in which all its inhabitants served avodazora. The halacha was that everything in an “ir hanidachas” gets burned since it is a din of tashmishi Avoda Zora.

It is mind-boggling what machlokes causes. May we all be zoche to keep the peace.

Weekday Minyanim



New Daily Minyan

Starting Sunday June 23

Nusech Edut Hamizrach (Sefardi)

Led by Rabbi Tidhar Cohen

7:45am - שחרית

8:10am - ברכת כהנים

20 Upstairs

For more info and to find out about new minyanim starting soon  
ohrchai18@gmail.com // www.18forshay.com



## RABBI NACHUM SCHEINER

ROSH KOLLEL

### MEZUZAH REQUIREMENTS

I would like to discuss in further detail some of the prerequisites that we mentioned from the Rambam to require a mezuzah.

### A "RESPECTFUL ROOM"

The Gemara states clearly that a mezuzah is only required for a room that is used for respectful activities, as opposed to a bathroom, a bathhouse, or a tannery, which will not require a mezuzah.

This is brought P'halachah by the Rambam as well as the Shulchan Aruch. Although, technically it is a room, however, it is not considered respectful for a mezuzah to be put in such a room. Additionally, as the poskim point out, it is not only exempt from a mezuzah, but one would not be allowed to put up a mezuzah even if he wants to.

The Shach explains that even if one were to put the mezuzah on the outside of the door or even cover the mezuzah, that will not suffice; the room is inherently exempt and it is not proper respect for the mezuzah to be hanging in such a place.

The Ritva adds even a bigger chidush. If one were to set aside a room to be used as a bathroom, even if it was never used, it still does not require a mezuzah. In general, the rule of thumb is: hazmana lav milsa, the mere establishing of a room for a certain purpose does not have halachic ramifications. For example, as far as davening in that room (or at least next to that room) is concerned, there would be no problem. However, since this room is designated for non-respectable purposes, it is exempt from the mitzvah.

### SIZE OF THE ROOM

As we mentioned previously, one of the prerequisites for a room to be required to have a mezuzah is that it have a minimum size. The room must be at least 4 by 4 amos, which is, according to the opinion of Rav Chaim Na'eh, approximately 6 by 6 feet and according to the opinion of the Chazon Ish, approximately 8 by 8 feet. Therefore, as long as a room meets the minimum requirement, even if it is relatively small, it requires a mezuzah, with a brocha.

Hence, a walk-in closet of this size will require a mezuzah. However, the minimum amount must be



actual area of walking space. Consequently, if the actual closet is the minimum size, but it has built-in cabinets, it would not require a mezuzah. But, if a big chunk of the room is allocated for hanging space or for storage, one should put up a mezuzah without a brocha. Since this area can technically be used, there is a halachic uncertainty whether it is counted as part of the shiur.

If a room is not 6 by 6 feet (or according to the Chazon Ish, 8 by 8 feet), but is shaped like a rectangle and if we measure the area, it does have 36 (or according to the Chazon Ish, 64) square feet, it is subject to a halachic dispute if it qualifies and one should put up a mezuzah without a brocha.

There are many more interesting rules and regulations pertaining to walk-in closets, which I hope to discuss in the future.

Offices and homes: for the most part, offices have the same regulations as a home. A room that is used for dressing and undressing (e.g. some exam rooms), will not require a mezuzah. A waiting area, where people sit and read or do other activities would require a mezuzah.

Sliding doors, e.g. to a deck, often have one half that is immobile. That is not halachically considered a

part of the door and one should therefore put a mezuzah at the end of the part that opens, even though, technically, it is in the middle of the door.

The porch or deck is also a subject of its own, as to which direction is the entrance and which side to put the mezuzah and I hope to elaborate on this topic in a future article.

An emergency exit door, which is only used to exit and not ever used as an entrance, does not require a mezuzah at all. The mezuzah is only required when it is on the entrance to a room or house, and an exit has no requirement at all.

If a door is not used, even if it is blocked with heavy boxes or the like, it is still required to have a mezuzah. The only way to remove the requirement would be by nailing it shut, which thereby it will no longer be considered a door.

### In summary,

A room designated for non-respectable purposes, is exempt from the mitzvah. A room must be four by four amos to be required to have a mezuzah. Offices – for the most part – have the same regulations as a home.

A door that is immobile is not halachically considered a part of the door. An emergency exit door, which is only used to exit and not ever used as an entrance, does not require a mezuzah at all. If a door is not used, even if it is blocked with heavy boxes or the like, it is still required to have a mezuzah.

  
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# STORIES OF THE REBBE

## Saturday Night Melody



people around him who heard the exchange, especially when the man told them that he hadn't come seeking a blessing or a segula for anything in particular. Nevertheless, he of course immediately went to follow the Rebbe's directives; washing his hands, eating a slice of bread and other edibles.

Ten days or so later, during one of the nights of the Sukkot festival, a number of Chabad Chasidim were sitting and farbrengen in the large sukkah on the patio of 770 Eastern Parkway, the Rebbe's synagogue and Lubavitch World Headquarters. They were startled when the Jew from Boro Park burst in and shouted in high emotion, "L'Chaim! L'Chaim, my Jewish brothers and L'Chaim to the holy Rebbe. This is truly a Baal Shem Tov story - so amazing!"

He was clearly both shaken and excited. After he calmed down somewhat, he reviewed for them his unusual encounter with the Rebbe two Saturday nights previously, and then continued.

"At 4 a.m. this morning, my son set out for Monsey by car with his wife and children. On the way, a large freight truck crashed into them and their car was totally destroyed. Miraculously, and by "miraculously" I mean there is absolutely no possible explanation according to natural law, no one was seriously injured. In fact, nobody was hurt at all. All the policemen at the scene and all the passersby said they had never seen such a miracle.

"And that's not all," he went on with great excitement, "From the force of the crash all of their belongings were crushed. When they came back home I noticed that among the crushed things was a siddur, totally unusable and illegible, except that one page had torn loose and was dangling out - the page on which was printed the Melaveh Malka song, "**Don't be afraid, my servant Yaakov!**"

### Amazing End to Story of Apostate Who Spoke With The Lubavitcher Rebbe

One of the most famous clips from the dollar distribution of the Lubavitcher Rebbe showed an apostate Jew trying to give the Rebbe a book which he had written. This year he was rediscovered, but you won't believe how.

Amazing End to Story of Apostate Who Spoke With The Lubavitcher Rebbe

It was at the weekly ceremony of distribution of dollars by the Lubavitcher Rebbe O.B.M. Thousands of people from all over the world, both Jews and gentiles, flocked to the famous house in Brooklyn to

receive a dollar and a blessing from the Rebbe.

On this occasion a man approached the Rebbe and said: "I'm a Christian. I'm from a Jewish family but I became a Christian at age 29. I'm a Catholic today and I write these books".

The Rebbe characteristically did not request to remove the apostate, but he responded "If a person is born a Jew- he is a Jew for his entire life. He cannot change that. He can only make his life more complicated and more miserable."

The renegade Jew retorted to the Rebbe by saying: "My life is not miserable today". The Rebbe answered: "If somebody thinks that his sickness is something healthy, it's a sign that his condition is severe and he requires a cure and immediate treatment".

The Rebbe added: "I'm speaking about your big sin, that you converted- ostensibly- from being a Jew." The apostate started to apologize: "My parents never took me to a synagogue, ever", but the Rebbe did not concede the point. "There's no reason for someone healthy to become sick just because his parents want it that way". The apostate was left speechless.

The Rebbe blessed him that he should merit to "be a Jew in public and announce to all those around you that it was a big mistake (to convert) but Hashem has such mercy that he forgives even the biggest sins that people commit".

After blessing him the Rebbe told him not to get involved in arguments with people because he was born a Jew and would always be one. He added that he should act like a Jew publicly and "all those around you- especially your family- you have the ability to bring them back to Jewish observance by declaring that even one who has sinned grievously has the power from Hashem to recover from his deep sickness".

The apostate asked the Rebbe if he could give him a copy of his book, and to his surprise the Rebbe agreed, explaining that in this way he would have one less book to give out and in this way he might prevent another Jew from mistakenly accepting his ideas. Immediately afterwards the Rebbe threw the book to the side.

The amazing conclusion to this story came this past summer: In a summer camp for Chabad Yeshiva students in Lugano, the boys found this same Jew, adorned in Talit and Tefillin, studying Torah. Thus the blessing of the Rebbe was fulfilled- he indeed merited to act like a Jew in public.

In many Chassidic circles, the Rebbe "firen tish", that is, he enlarges his Mitzvah Meal table on Shabbat night and day, Saturday nights, Festivals, and special occasions to allow his followers and others interested to participate with him. Throughout the meal, the Rebbe distributes some of the leftover ("sharayim") food from the different courses to his eager chasidim. These occasions are nearly always full meals, which require the washing of one's hands in order to eat bread, at least by the Rebbe.

Not so in Chabad. Although the Lubavitcher Rebbe led Shabbat and festival "farbrengen" get-togethers quite frequently, these took place in his synagogue and were primarily teaching occasions. He frowned on the idea of the Chasidim eating his leftovers. A bit of cake and more than a bit of wine and vodka were present, but almost never did the Rebbe wash for bread. The exceptions were at the end of festivals when the Rebbe would declare a meal in order to extend the holy occasion. These took place towards the completion of Rosh Hashana, Simchat Torah, Passover, & Shavuot.

These meals would continue into the night, as would Shabbat Day farbrengens in the winter, after which the Rebbe would recite havdalah, and thousands (no exaggeration!) of Lubavitchers, members of other Chasidic groups, and non-chasidim, from all over the Greater New York area, some driving for hours, would arrive in the Crown Heights district of Brooklyn to file by the Rebbe for a bit of havdalah wine that the Rebbe would pour into the person's cup.

A Saturday night farbrengen, however, was especially rare (except in 5738, after the Rebbe's major heart attack, when he needed a microphone in order to speak publicly). And for the Rebbe to wash in public for "Malaveh Malka" ["Escorting the Queen"... the official Saturday night mitzvah meal], was virtually unheard of.

Nevertheless, there was one Saturday night when the Rebbe did wash publicly and ate bread. This took place on Vav Tishrei 5735 (September 21, 1974) on the occasion of his mother's twelfth yearzeit.

At the end of the meal, the Rebbe gave everyone who approached him a bit of wine, this time from "the cup of blessing" upon which the concluding prayer for the meal was recited.

One such visitor, a Jew from the relatively near-by Boro Park section of Brooklyn, was quite surprised when the Rebbe called him back after he had received his wine.

"Did you participate in the farbrengen and did you wash your hands for Malaveh Malka?" The Rebbe asked him.

"No," answered the Jew wonderingly, and added that he had just arrived a few minutes before. He had come for the "cup of blessing."

"So, go wash now," instructed the Rebbe, "and eat something for Melaveh Malka."

"After all," added the Rebbe, "It is a mitzvah to eat the Malaveh Malka meal, and a segula (propitious thing) for protection and success. As it says on the popular traditional Saturday night song '**Do not be afraid, my servant Yaakov.**'"

The man was quite taken by surprise, as were the

# Everything is in the Torah

Submitted by Mr. M

Once, Rabbi Yitzchak-Meir of Zinkov spent Shabbat in the town of Kamenitz, Belarus. The normally quiet town overflowed with visitors, from chasidim of great stature to simple townsfolk. All wanted to see the great rabbi and hear his wise words.

During the morning Shabbat meal, Rabbi Yitzchak Meir asked for a copy of *Avodat Yisrael*, by Rabbi Yisrael Hopstein, known as the Maggid (Preacher) of Kozhnitz.

“Very few know of the secrets this book contains,” he remarked to the gathered crowd. “In general, the true greatness of the *Maggid* has sadly gone unnoticed by the public.”

Seeing that the book had not yet made its way through the packed throng, the Maggid continued, “My father [Rabbi Avraham Yehoshua Heschel of Apta] once instructed me to spend the Shabbat of Parshat Devarim in the Maggid’s presence in Kozhnitz.

“An incredible miracle, brought about by the holy Maggid, happened during my stay there.”

The crowd of chasidim leaned forward and strained their ears to catch every last word. After all, who doesn’t love a story?

“It had been ten years since Yaakov Baruch and his wife stood under the *chupah*, and they had still not been blessed with a child. Yaakov Baruch managed to mask his depression behind a face that radiated happiness. But it was a façade. Inside, he was a broken man. Leah, on the other hand, didn’t even attempt to appear self-possessed, living as a downtrodden shell of her former self. Her blank eyes reflected the agony that gripped her heart.

“One day, Leah’s close friend told her, ‘I’m surprised that you still haven’t done anything about your situation, preferring instead to mope all day with folded hands.’

“Leah turned to her friend. ‘What else could I possibly do? I’ve been to doctors, attempted countless *segulot* (propitious behaviors), and my *Tehillim* (Psalms-saying) has long been drenched with my tears.’

“‘You have to visit the Maggid of Kozhnitz,’ her friend said gently but firmly. ‘Many have already seen wonders through his blessings.’

“When Yaakov Baruch returned home later that day, he found his wife’s face glowing with joy.

“‘What’s all this about?’ he asked cautiously.

“‘Soon, with G-d’s help, we’ll have a child!’ she exclaimed enthusiastically. ‘I will travel to Kozhnitz and ask the Maggid for a blessing. I will not leave his house without his promise of children.’

“‘OK then,’ Yaakov Baruch said, his skepticism undetected by his wife.

“For weeks, Leah determinedly traveled the roads leading to Kozhnitz. Upon reaching her destination, she didn’t stop to rest from her difficult journey and instead made her way directly to

the Maggid’s house. Striding up to the assistant, she described her woes and demanded to be let inside the Maggid’s room.

“Ever patient and respectful, the *gabbai* (assistant) listened to her story and appreciated her determination in traveling to Kozhnitz.

‘Listen to what I have to say,’ the *gabbai* said once she finished speaking. ‘Tomorrow is Friday. In the hours before Shabbat, the Maggid reads the Torah along with the commentary of *Onkelos*. I suggest that you take advantage of this opportune moment. Quietly come into his study and remain until he finishes reading. Then you can approach him with whatever you need, and we’ll see what happens.’

“To prepare herself for the long-awaited visit, Leah rented a room at the local inn and spent the night reading *Tehillim* (Psalms), splattering the worn pages with her tears until she lay down to rest. At the earliest hint of sunlight, Leah rose, prayed and returned to her *Tehillim*.



“Around noon, Leah walked over to the Maggid’s house and stood outside his study. Inside, the Maggid was bending over a Torah scroll, as was his custom. Surrounded by his disciples, the Maggid read the text with a fiery passion. Without warning or a knock, the study door swung open and the woman was quietly ushered inside by the assistant. The Maggid remained fixated on his

reading and didn’t hear the arrival of this new guest.

“After finishing the last verse, the Maggid lowered himself into a chair and requested to see the visitor. Leah presented herself silently.

“‘Is your name *Leah bat* (“daughter of”) *Zissel*?’

“‘Yes,’ she said, somewhat surprised. She had never mentioned her name to anyone in Kozhnitz, much less the Maggid.

“‘You come here because you seek G-d’s blessing of children?’

“‘Yes,’ replied Leah breathlessly. ‘That is my prayer and request.’

“‘If so, your salvation has already been spoken of in this week’s Torah portion, in which we read how Moses chides the people of Israel for being afraid to enter the Promised Land. “Your little ones, whom you said ‘*laboz* [for prey] will be,’ it is them I [G-d] will bring in...the Land...”<sup>1</sup>

1 I changed the translation to be more literal – see Koren Bible.

2 The author’s original was “*wish a blessing*, but I could not resist the prey-pray correspondence.

“‘The Hebrew word “for prey” is *laboz*, which is also an acronym for *Leah Bat Zissel*. This enables us to read the verse as follows. “Your little ones, for whom you said *laboz*, that you pray<sup>2</sup> for *Leah ben Zissel* to have, will be—G-d will grant your request.”\*

“Leah’s eyes welled with tears of happiness. She retraced her footsteps and left the room, head still buzzing with the Maggid’s promise.

“And it goes without saying that Leah and Yaakov Baruch were blessed with a child.”

As Rabbi Yitzchak Meir finished his story, a hand emerged from the crowd and placed the book on the table. Picking it up, Rabbi Yitzchak Meir remarked, “Now that you have an inkling of the Maggid’s greatness, allow me to read a short passage from inside his book—true G-dly wisdom!”

Source: Translated and adapted by Asharon Baltazar

A blue and white advertisement for a computer IT service. At the top, it says "SHIMON FRIED" in large white letters, with "Computer IT and low voltage" underneath. Below this, there are three icons with corresponding text: a computer monitor for "Computer &amp; laptop upgrade and repair", a network diagram for "Computer Networking, servers &amp; workstations", and a camera for "Low voltage, wiring, camera systems, door access". At the bottom, it says "Techno Service LLC", "Phone 845-499-8087", and "Email shimon8087@gmail.com". On the right side of the ad, there is a photograph of a server rack with various cables plugged in.



RABBI YY JACOBSON

## PSYCHOLOGY OR POTTERY?

Rabbi Yosef-Yitzchak  
Jacobson tells:

She was an American, a typical Jewish Baby Boomer from a strongly Jewish but non-ob-servant home. Spiritual by nature, she became somewhat of a hippie in the Sixties. She wandered around the world until she landed in New York, where she would study.

An acquaintance mentioned Crown Heights, Brooklyn. "You really ought to see the Lubavitcher Rebbe there. He's something else."

She accepted that it might be worthwhile, and soon she was invited to 770, Chabad headquarters, on an auspicious occasion.

The Rebbe was about to give a *sicha*, a talk, to women and girls [in February 1973-YT]. Afterwards, he would remain in his place while each woman who had a question or wanted a blessing would be allowed to ascend the dais and have a few personal moments with the Rebbe.

This woman decided to go up to the Rebbe. "I'd like you to know," she began, "that I'm not here because I believe in you or in any of this stuff. I don't believe any of the miracle stories. In fact, this seems like a cult."

The Rebbe listened in good humor and smiled before responding. "Tell me, why then did you come?"

She described her university studies, then posed a question. "I'm majoring in psychology. My parents want me to stay in school but frankly, I'd rather go to the Far East and study pottery. What do you think I should do?"

The Rebbe responded. "I think both options are wonderful and interesting. Pottery and psychology are both worthy vocations. And I can't tell you that one is better than the other.

"But I have a third idea." His eyes sparkled. "Why don't you devote some time to get to know yourself? To discover what it means to be human and Jewish?"

She appreciated the Rebbe's response. She liked his not being offended by her comments, and being totally open to her and her needs. She respected the fact that the Rebbe offered a highly perceptive response - as she was a deep seeker, and an idealist.

Some time later, it was suggested to her that she attend the summer program in Bais Chana, the Chabad women's institute in Minnesota.

She scheduled a private audience with the Rebbe. When she entered his office, this time with more reverence, she asked the Rebbe if he thought she should go to Bais Chana to learn more about her Jewishness?

The Rebbe smiled. "You are asking me what I think?" He said. "Well, certainly you know what I think! Of course I think you should go to Bais Chana."

She drove that summer to St. Paul from her home in Pittsburgh, and the rest is history. But the real message: here was someone flat out, in the Rebbe's face, saying she believes in nothing. She was ostensibly being disrespectful to the entire movement to which he devoted his life. Certainly, the Rebbe had every reason to "educate" her - to scold her and put her in her place.

But then, what would have been achieved? He might have educated her, but he would not have mekarved her - brought her closer to Torah Judaism. The Rebbe wanted to give her the gift of her self - the gift of embracing her own soul, her own identity, so he spoke a language that related to her.

Rabbi Jacobson finished the story by saying: "I know this story well for this woman is my mother in law, Mrs. Rochel Shlomo."



## TIME IS PRECIOUS PEOPLE ARE EVEN MORE PRECIOUS

*In the summer of 1960 the Rebbe went to visit Camp Gan Yisroel in the Catskills. On the way back to Brooklyn the trip took much longer than expected.*

*2 years later when he was invited to come again, the Rebbe said he still did not recoup the time he lost on the trip back.*

*The Rebbe's time was precious. \* When the Rebbe gave you his time, it was borrowed from learning or avodas hak'lal. Yet, when he spoke to you it felt like he had all the time in the world for you because you are the most important thing in Hashem's world.*

*This is something we can take with us and emulate starting with our spouses and children, that no matter how important and busy you are, when you are communicating with someone you love or any person, be "present" in the moment, giving them you fullest attention.*

====

*\* The following is based on the answer from one of the Rebbe's secretaries to someone who asked how much sleep the Rebbe got:*

*In the earlier years of his leadership, the Rebbe would come to his office between 8 and 11 o'clock. On a regular day, he would leave at around one in the morning, and on days when there were private audiences - Yechidus-, he would leave much later, at times at five or six in the morning.*

*When the Rebbe would leave, he would usually take home with him some letters and drafts of his talks. The talks were submitted to the Rebbe for review before being published. The Rebbe would add scholarly notes and make hundreds of edits on these drafts of talks. By the next morning, the Rebbe would bring everything back with him, with responses and edits for the secretariat to send out.*

*After the Rebbe's heart attack Shemini Atzeres 1977, the Rebbe's office became a mini hospital and he slept there until Rosh Chodesh Kislev.*

*The Rebbe's aides remained there that entire month too, 24 hours a day. At that time, we realized that the Rebbe did not sleep for any long period of time. I remember that if the Rebbe went to sleep at 10 p.m., at 11:30 he was back up at his desk studying or responding to individuals' letters or attending to other tasks. Later on, the Rebbe would sleep for another hour or so.*

*Before going to sleep, the Rebbe would always prepare what he would be doing when he woke up, whether it was a scholarly book that he would study or letters that he would respond to when he woke up.*

*The Rebbe's father-in-law, the RaYYatz, the sixth Chabad Rebbe, said about the Rebbe, "At 4 a.m. he is never sleeping; either he did not go to sleep, or he already woke up."*

*Yom Habohir Gimel Tamuz*





## PIRKEI AVOS BEYOND SPACE... BEYOND TIME

### FIVE MINUTES OF FAME

הוא היה אומר, אל תהי בז לכל אדם, ואל תהי מפליג לכל דבר, שאין לך אדם שאין לו שעה ואין לך דבר שאין לו מקום.

The Tanna warns us, begs us- be respectful of everything and everyone.

For everyone's time here is Divinely ordained and every single thought, passion and event is both brimming with the pnimius of Torah and replete with G-ds presence.

Act accordingly.

The New York Time is a newspaper whose prominence runs world wide. Numbered amongst its readership are perhaps millions of assimilated Jews.

One day an up and coming Orthodox Jewish advertising executive had an idea. The bottom two lines on the front page of the Times was available ad space for only 2000 dollars. Imagine if every friday, the new

York Times, the most influential newspaper in the world, would publish the words " Jewish women the time for candle lighting this Friday night is.. (e.g. 7:38 pm.)

He secured a sponsor, a wealthy businessman who would pay for each weeks message.

Every week those most unlikely words in a most unlikely space would bring a sense of Jewish pride and the spark of potential observance into the hearts of so many of their unaffiliated readership.

For five years the benefactor was able to fulfill his pledge and pay for the costly ad. But then forced to limit his funding to many charitable projects, the ad ceased to run.

Fast forward to January 1rst, 2000, the Times was publishing their millennial edition. The first section would include a front page that was originally published on january 1rst 1900. On page 13 there would be a copy of what they envisioned the front page of the NYTimes would look like on January 1rst 2100!

When the commemorative edition hit the stands, the readers could see on the bottom of page 13- the words which graced the Times pages for 5 years.

"Jewish women the time for candle lighting this week is 4:59."

Ok, we know that liberalism and religion are (in this century at least) an unlikely and uncomfortable pair. It goes without saying that Mr Ochs Salzburger, the Protestant publisher of the Times was forced to respond to the multiple inquiries as to why he thought that this "arcane" practice would still be in existence in the year 2100!

Mr Salzburger published the following words, in what many considered to be a huge sanctification of G-ds name, a Kid-dush Hashem.

He wrote-

"We do not know what will happen in 2100. It is impossible to predict the future, but one thing we can be certain of is that in 2100, Jewish women will light Shabbat candles."

As a postscript to this story, a curious reader looked up the date of January 1rst 2100 and sure enough it was a Friday!

As the mishna tells us, every moment is laden with kedusha, every person a sanctification of his Creator.

We could call it a heavenly wink!

Good Shabbos!

בעצם בעצם העשייה וקיום מצות ציצית מצד עצמותו של המצוה כל מצות ה' מחמת זה שכוונת המצוה היא בחפצא של המצוה גופא.

וממילא הפשט שהכופר בציצית כופר בכל התורה כולה, לא שזה פרט בזה אלא שזה כל מה שזה, שעצם עשייתה היא עשייה של כל התורה כולה, וזה שהגר"א שהיה על ערש דיו החזיק לציצית ובכה שבעלמא דאתי לא שייך לקיים מצוה כל כך קלה, הפשט שבוזה שקיים ציצית קיים כל התריג מצד עצם המעשה מצוה גופא.

וכתב בזה ר' הערשל זיע"א בספר חנוכת התורה שזהו שאמר משה על תפן אל מנחתו, והיינו שקרי על הקטורת, וכתב בפרשת נשא, "כף אחת עשרה זהב מלאה קטרת והיינו שהמילה דקטרת גימ' תריג והיינו שזהו הריצוי של הקטרת ולכך כיון שכפר קרח בתריג מצות לכל לא קיבל ריצוי בקטרת שהן תריג עייש.

אין זה מקומי אבל זהו מקום שאין איש, מצינו קושי שיש מאלו שלא מתייחסים למצוה של ציצית בחשיבות, והבה נתבונן יש כאן מצוה קלה שכלולה מכל מצות ה' חייבים לחזק ולתחזק ולהמם לבבות צעירי הצאן למען ישמעו ויראו ולמען ידעו דורותיכם יש ערבות בכלל ישראל שנוכח באמת.

דוד יהודה פירסטון

סוכבד קרה



בפרשתינו מתגלה שקרה כבר בעיקר והקשה על בגד שכולו תכלת אי חייב בציצית והיינו ציצית עם הקשרים שעולה לתריג, וידוע מה שמובא בפוסקים ה' ציצית שכתוב בפרשת ציצית "זכרתם את כל מצות ה'" שיש בציצית גופא התריג מצות וכל הכופר בזה כופר בכל התורה כולה.

וכן ידוע מהב"ח סי' ה' סק"ז דהא ציצית סוכה ותפילין כתיב בהם בעצם הדין בקיומם למען תזכרו, והיה לך לאות, ולמען ידעו, יורה כי עיקר המצוה וקיומה תלויה בכונתה שיכיוון בשעת הקיום המצוה, משא"כ שאר מצות שיוצא על אף שלא כיון בהם כלל, כי אם שעושה המצוה מצד עצם זה שה' ציוהו לעשותם, ע"כ. ודברי הבה צריכים עיון והבנה בפשט, שהרי כל מצוה זה המעשה שציוהו ה' וכאן בציצית נצטוונו חוץ מהמעשה היבש יש מצד עצם המצוה לכוון לשם סיבת ותכלית המצוה, וע"כ בזה גופא שהמצוה היא למען תזכרו את כל מצות ה' יוצא שזהו דין בעצם חפצא של המצוה, ולעיקובא, וזה שכלול במעשה המצוה זכרון של כל המצות בעצם העשייה, ולא שציצית והקשרים סתם עולים לתריג, אלא שזה

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JOKES

**A SURGEON ON SAFARI**

A famous surgeon went on a safari in Africa. When he came back, his colleagues asked him how it had been. "Oh, it was very disappointing," he said. "I didn't kill a thing. I'd have been better off staying here in the hospital."

**ELEPHANT'S MEMORY**

A man goes to Africa on a safari. While there, he comes upon an elephant in great pain, with a giant thorn in its foot. The man very carefully approaches the elephant, and gingerly removes the thorn from its foot.

The elephant begins to walk away, then turns and stares at the man for a full minute, locking eyes with him.

The elephant then continues on its way.

"I wonder if I ever see that elephant again if it will remember me?" the man muses to himself. It is a few years later, and the man is at a circus back in the States.

He notices that one of the elephants keeps looking at him, almost like it KNOWS him. The man wonders, "Could this be that elephant I helped so long ago?"

He decides to get a closer look. With the elephant still giving him the stare down, the man moves in closer, getting right up in front of the elephant. They lock eyes. A knowing look

seems to cross the elephant's face. It reaches down... picks the man up carefully with its trunk... lifts him high in the air... throws him crashing to the ground! Turns out it wasn't that elephant.

**A BIG-GAME HUNTER'S SAFARI**

A big-game hunter went on safari with his wife and mother-in-law. One evening, while still deep in the jungle, the wife awoke to find her mother gone. Rushing to her husband, she insisted on them both trying to find her mother. The hunter picked up his rifle, put on his hat, and start-

ed to look for her. In a clearing not far from the camp, they came upon a chilling sight: the mother-in-law was backed up against a thick, impenetrable bush, and a large lion stood facing her. The wife cried, "What are we going to do?" "Nothing," said the hunter husband. "The lion got himself into this mess; let him get himself out of it."

*Did I tell you my safari joke?*  
Never mind... it's irrelephant

"I had a job drilling holes for water - it was well... boring"  
"I took out a loan to pay for an exorcism. If I don't pay it back, I'm going to get repossessed"



# ~Night Kolloel~

## RABBI NACHUM SCHEINER

### DOES BUTTER NEED TO BE CHOLOV YISROEL

We have already discussed the various issues with cholov akum and cholov stam. There is however, among the milk products, one notable exception. Butter manufactured by a non-Jew was not included in this issur. The reason for this is as follows. Butter is one milk product that cannot be produced from non-kosher milk, since it does not curdle and thicken when churned. Therefore there is no possibility that a non-Jew would add any non-kosher milk because it cannot turn into butter. Consequently, chazal did not deem it necessary to include butter in the issur of cholov akum.

However, later on, in the times of the Gaonim (a little over a thousand years ago), there were Gaonim who saw that the circumstances perhaps changed. It seems that there was a situation of non-Jews who sold various milk products. When they saw that some of the milk was not so fresh, they would mix in some amount of non-kosher milk into milk that was used for making butter, even though that could cause the butter to be inferior. Based on this concern, they felt that all butter produced by a non-Jew should not be allowed. However, this was not mandated as a final psak and the minhag varies from place to place. When it comes to minhagim, the rule of thumb is that one must follow his family tradition. Therefore, if ones family's tradition is to be strict on non-Jewish butter, then he must keep that tradition. Additionally, even if one's own family tradition is to allow butter, if he lives in a community that is stringent, he must follow the custom of his community.

There is one more important factor, which is specifically an issue in today's industry. Nowadays, no product on the market is ever as simple as it may seem. There are

many ingredients added such as flavorings and preservatives. Therefore, even if one would use butter produced by a non-Jew, he must make sure that it has proper kosher certification. Additionally, there is a possibility of other milk derivatives (such as whey or lactic acid) being added, which are definitely included in the issur of cholov akum. It is therefore certainly recommended for one who is careful to only consume cholov yisroel milk, to use only cholov yisroel butter as well.

In conclusion, butter is different than other milk products, and was not included in the issur of cholov Yisroel. However, there is a minhag that many follow – going back to the times of the Geonim – to be strict with butter as well. And in today's industry, one must definitely be sure that it does have kosher certification.

### COMMUNITY KOLLEL NEWS:

There is a new minyan at 20 Forshay, with the Sefardic nusach, including birchas kohanim! So, in case you are looking for an extra dose of blessing, it is available right here, in our shul, every morning!

In addition, the shul has started an additional Daily plag minyan, which is based on the 2nd plag. We actually discussed this topic at length – davening with the plag – in our series of early Shabbos shiurim, which are available on the shul's website.

On Wednesday, the Night Kolloel hosted Rabbi Ron Yitzchok Eisenman, Rav, Congregation Ahavas Israel, Passaic, NJ, who gave a shiur on the topic of segulos, and whether one is allowed to have in mind when putting up a mezuzah, that he is doing it for a shmira, or should one be thinking about the mitzvah, and leave the rest to Hashem.

I gave a shiur at the Kolloel Boker, this past Wednesday on the topic: "Shaving

in Halachah: the arguments of the oisrim and mateirim." As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com.

To receive updates of upcoming shiurim, or to access any of Ohr Chaim's previous shiurim, please send a request to Secretary@18forshay.com, or follow the prompts on the website to get a link to the shiurim, or to enroll in our WhatsApp group for shiurim.

The Kolloel Boker would like to wish a hearty mazal tov to our dear member, Yehuda Gradko, on the occasion of his wedding to Leilee Boehm. The Night Kolloel would also like to wish a hearty mazal tov to our dear member, Eli Neiman, on his wedding to Racheli Wolf. May they both merit building a bayis ne'eman b'yisroel and may we continue to share simchos!

The Night Kolloel would like to wish a hearty mazal tov to our members, Avrumi and Elisheva Rand, on the birth of a baby girl, wishing them lots of nachas!

Wishing you a Wonderful Shabbos and a Chodesh Tov,

**RABBI NACHUM SCHEINER**

**Rabbi Shlomo Yosef Jundef, a mesivta rebbe with many years of one on one learning experience, will be available over the summer. For information call 845-263-7462.**



בס"ד

# ~Night Kollel~

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

is pleased to present a shiur by

**Rabbi Yosef Veiner**

Rav Kehillas Shaar Hashamayim of Wesley Hills

**Topic:**

בענין חוקות הגוי

How different are we?

How different should we be?

Wednesday July 10<sup>th</sup>

יום ד' פרשת חקת

8:45-9:45pm

Maariv 9:45

18 Forshay – Main Floor Bais Medrash

Just so you should know...

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