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- Rosh Chodesh Menachem Av Friday July 13. The Moled is Friday morning 6:49 and 8 Chalakim
- Yom Kippur Kotten Thursday July 12 1:39 18 Forshay Tent Womens section will be open
- Special Shiur from Rabbi Heber on the Jewish Calendar See Back Page
- Updated DAILY DAF YOMI Schedule See Back Page

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FOR WOMEN ONLY

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RABBI LANKRY

DEAR KEHILLA,

PIRKEI AVOT CH 1 MISHNA 3

א, ג, אנטוניגוס איש סוכו קיבל משמעון הצדיק. הוא היה אומר, אל תהיו כעבדים המשמשין את הרב, על מנת לקבל פרס, אלא הוּו כעבדים המשמשין את הרב, על מנת שלא לקבל פרס; ויהי מורא שמיים עליכם.

“Antignos of Socho received the tradition from Shimon the Righteous. He would say: Do not be as slaves, who serve their master for the sake of reward. Rather, be as slaves who serve their master not for the sake of reward. And the fear of Heaven should be upon you”.

Points to Ponder:

- 1) (למען ייטב לך ולמען יארכון ימירך) (דברים ה-טז) The Torah tells us clearly many times that keeping the mitzvah will be good for us and it will provide long life. Why would Antignos teach a lesson that would be contrary to the lessons of the Torah?
- 2) The Talmud states in Baba Batra 10b “If one will state, that this coin should go to Tezdaka

so that my son should live, or I should have a portion in the world to come he is considered a complete Tzadik” This seems to also be contrary to our Mishna. Why would Antignos insist on not getting reward?

- 3) The Gemara Sota 14a Rav Simlai asked “why did Moshe Rabbainu want so much to enter the land of Israel? Was it to eat its sweet fruits? We can arrange for a delivery of fruits to be sent to the desert. Rather there are so many Mitzvot that are dependent upon the entry of the land and Moshe wanted to accomplish them. So Hashem said to Moshe I will give you the reward of the Mitzvah as if you did them.” According to Antignos, Moshe should not have wanted reward for the Mitzvot? Yet here Hashem Himself is promoting reward. How can we understand this?
- 4) “Do not be as slaves, who serve their master for the sake of reward.” All slaves do not have an intention to receive reward as he is a slave! He is property of master and works because he has to. What does the message mean?
- 5) The motivation to serve someone without reward must be love for that person. That

is how Rashi explains the Mishna; to serve Hashem with love. The second part of the Mishna, “And the fear of Heaven should be upon you” does not seem to fit. Rashi explains that being there is no reward in this world for a Mitzvah one should do it out of fear. Then reward in the world to come we can receive reward. This is unclear. Are we worshipping Hashem out of love or fear? Is there a reward for the mitzvah, or not? If we are doing both at the same time that is very difficult to have a clear mind with opposite emotions passing through constantly.

6) דברים יא-יג והיה אם שמע תשמעו,,,לאהבה אתה וגו. רש"י שלא תאמר הרי אני לומד בשביל שאהיה שיר בשביל שאקרא רב שאקבל שכר אלא כל מה שנתעשו עשו מאהבה וסוף הכבוד לבא One should not say I will study Torah to be wealthy or to receive the title of rabbi or to receive spiritual reward but all that I do is with love for Hashem. In the end I will receive the honor” Rashi starts off in accordance with Antignos but then he states don't worry you will receive honor in the end. If need to add that will get reward in end then in essence one is still doing it for the reward. What has changed?



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EFRAYIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:40 & 3:30

CANDLE LIGHTING	8:14 ^{PM}
MINCHA ^{TENT}	7:00 ^{PM}
MINCHA/KABALAS SHABBOS ^{18 DOWNSTAIRS}	7:30 ^{PM}
SHKIYA	8:32 ^{PM}
MINCHA ^{20 FORSHAY}	8:15 ^{PM}
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	5:00 ^{AM}
SHACHRIS	8:00 ^{AM}
SHACHRIS ^{YOUTH MINYAN 18 ⬆}	9:15 ^{AM}
SHACHRIS	9:15 ^{AM}
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00 ^{AM}
MINCHA	1:45 ^{PM} & 6:00 ^{PM}
PIRCHEI	2:00 ^{PM}
DAF YOMI	6:20 ^{PM}
PIRKEI AVOS ⁵	7:30 ^{PM}
MINCHA ^{SHALOSH SEUDOS}	8:00 ^{PM}
SHKIYA	8:31 ^{PM}
MARRIV	9:11 ^{PM} & 9:16 ^{PM}

WEEKDAY ZMANIM

SHACHRIS					
20 MINUTES BEFORE NEITZ					
S 5:11	M 5:12	T 5:12	W 5:13	T 5:14	F 5:15
MINCHA & MARIV					
12 MINUTES BEFORE PLAG					
S 6:45	M 6:45	T 6:44	W 6:44	T 6:44	
MINCHA & MARIV					
12 MINUTES BEFORE SHKIA					
S 8:18	M 8:18	T 8:18	W 8:17	T 8:17	

JULY 08 – JULY 13

NEITZ IS 5:31- 5:35
 PELAG IS 6:57 PM – 6:56 PM
 SHKIA IS 8:30 PM – 8:29 PM
 MAGEN AVRAHAM
 8:40 AM – 8:43 AM
 GRA- BAAL HATANYA
 9:16 AM – 9:19 AM

SHABBOS WEATHER

FRIDAY 80° ☁
 SHABBOS DAY 79° ☀

WEEKDAY MINYANIM

שחרית	מנחה ומערב	מנחה ומערב
כותלין 20 Forshay ↑ 6:15AM	על מנחה, 12 MIN שקיעה 18 Tent	על מנחה, 18 Tent
7:00 18 ↓	שקיעה 20 Tent	שקיעה 18 Tent
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	שקיעה 50 Tent	שקיעה 18 Tent

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

MINCHA	6:40	PLAG	6:58
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Balak, Pinchas and the Three Weeks

Last week on Shabbas Kodesh, Hashem downloaded for me a connection between Parshas Balak and the three weeks. I think the idea also connects to Parshas Pinchas and the three weeks.

When Bilaam was riding on his famed female donkey he reached a place that was tzar meaning narrow, a place where there was no room to turn or even move forward. Instead of getting the message and questioning why his faithful donkey wasn't moving, Bilaam foolishly resorted to hitting his donkey with a stick not once but three times. Hashem miraculously enables the donkey to speak whereupon he turns to his master and asks him why he struck him. Chazal point out that the three times is a hint that he is contending with a nation that goes up to the Bais Hamikdash three times a year and whose roots are anchored in the three Avos.

What caught my eye during the laining was the word tzar. We know that the three weeks are called Bain Hametzarim, falling between the two tzaros of 17 B'tamuz and the 9th of Av. Another translation of the word meitzarim is a narrow passageway. Rashi in Eicha explains that it's like a person that is caught between two walls with no place to go. I think there is a powerful message that emerges from this.

The period during the three weeks has a few limitations that help us feel the impending destruction of the Beit HaMikdash. I say impending because both the Ramchal and the Yerushlami in Yoma explain that every year that the Bais Hamikdash isn't built it's like we destroyed it anew. When we begin the three weeks we need to look at this period of time as an authentic replay of the breach in the wall of Yerushalayim and we now have 21 days to fix the problem before the whole foundation comes tumbling down.

Some examples of the restrictions for this time span are no music and dancing, no haircuts or shaving for Ashkenazim (and for some Sfarim.) Also during this time we don't hold weddings and we try to avoid saying 'shehecheyanu.'

As I pointed out in my WhatsApp videos, halachikly you can find loop holes and hetarim for each halacha and of course there are times when

THE SECOND LOOK

Rabbi Zecharia Wallerstein

Let me tell you a story.

In Flatbush, New York, there used to be a lady who would sit outside the take-out restaurant Chap-a-Nosh throughout the day collecting tzedakah for herself. And sure enough, as people walked into and out of the store, they kindly dropped a quarter or dollar into the cup she was holding.

When I myself would walk by her, I would give her a dollar or so and ask her how she was doing. I knew that I was helping by giving her some money every so often, and I felt good about it.

Sometime ago, it was Friday morning and I arrived a bit earlier than normal. Walking towards the woman, I noticed another girl standing next to her and handing her a cup of coffee and a chocolate danish. I figured that she purchased the coffee and danish from the pizza shop, Jerusalem II, across the street. Yet as I continued to stand

and watch the woman thank the girl for bringing her the food, I began to curiously wonder why she had gone especially out of her way to help this woman. And so, I followed the girl in an attempt to find out. "Can I ask you something? Is this the first time you did this?" Looking back at me, she said, "No, I do it every week." Quite surprised, I continued to pry out of curiosity. "Why don't you just give her money like everyone else?" And then she revealed the true reason behind her actions. "Rabbi Wallerstein, you don't understand. This lady fasts all day. She sits in her chair and refuses to get up herself and buy some food. She is a poor woman and feels that if she will walk across the street, three or four people will walk out of Chap-a-Nosh and she will lose out on making a few dollars. I have seen this and know about it. I therefore go out of my way and buy her food. That is my tzedakah and I know it is helping her." As I walked away from this girl after hearing what she said, I was quite blown away. "What is the difference," I thought to myself, "between me and her? I see a lady

one should be lenient. For example, music for someone who is driving with kids or for those who are worried about falling asleep there is certainly room to be matir. But the trick is not to look for loop holes because then we can just skip the whole three weeks and lose out on the opportunity.

What do we mean by opportunity? When we are in a narrow place and against the wall so to speak these are the times when we can rise to the greatest heights. Those that find themselves in overwhelming situations somehow manage to exhibit unhuman strength to save others or lift things way beyond what they thought they could. Hashem put Bilaam in a narrow place so he could realize that there was something Godly happening there. However Bilaam dismissed each calling and opportunity.

This is the lesson of the three weeks. We are up against the wall; opportunity is calling for us to search for clarity, to appreciate what it means to have the Bais Hamikdash and to realize how we suffer without it. The Arizal is quoted by the Mishna Berura that one should sit on the floor each day and cry for half an hour at Chatzos. This may be stretching things for some people but for at least for 3 minutes we should be able to stop and ask ourselves if we are fixing our ways and are we doing what Hashem wants or what we want. Are we taking advantage of this golden opportunity? The Holy Sefarim writes that the Shabboses of these weeks are the highest Shabboses. The Piskay Teshuvos quotes a beautiful vort on the pasuk, kol rodfeaha hisigua bain hametzarim - all those that are running after Hashem reach him during the three weeks.

Pinchas seized an opportunity that no one else was acting on, not even Moshe. He saw that the name of Hashem was being defiled; he saw that Bilaam was succeeding in using the power of love without any fear of Hashem (see Avodas Avoda from the Tushe Rebbe who explains this point beautifully) and he acted with great zealousness, never forgetting that he is acting to bring peace between the Jewish people and Hashem. So, like the Gemara says in Sanhedrin, on the one hand he acted with kannaus- zealousnes for Hashem but at the same time he was defending the Jewish people. The Zohar tells us that there were 10 miracles that occurred for Pinchas and that is why in this parsha we find the only time his name was written with an extra yud (this topic of yud is discussed at length in Elef Hamagen).

Pinchas was rewarded with an everlasting convenent of peace. Just imagine if Pinchas had not acted as he did, if he would have said it's not for me or Moshe to take control. Why do I need to risk my life? Pinchas was teaching us the lesson that when opportunity presents itself to us, we need to grab it. When things look bleak and difficult that is the best time to rise to the occasion.

Good Shabbos

holding a tzedakah cup and think to myself, 'I feel bad; let me give her some money.' My thought process is, 'I see a cup; here is a dollar bill.' Yet what does this girl see? She sees something entirely different. She sees the person holding the cup. She sees a woman who is cold and hungry and in need of sustenance to make it through the day. Only this girl saw that; I never saw that person." That is what taking a second look means. With the first look, you see a cup and only a cup. With the second look, however, you see a completely different world. All of a sudden, you see a hand connected to the cup and a human being connected to the hand. And then you realize that you are not merely dealing with dollars and cents, but with a person who has feelings and wishes to feel cared for and valued. And then, like this young girl did, you walk across the street and buy a cup of coffee and a danish. That is how we change our world. It is the second look which will merit us seeing the shining face of Mashiach and herald his arrival speedily in our days.



PARSHAS PINCHUS

PARSHA
SNAPSHOT

LAZZER SCHEINER

As a reward for his act of zealousness, Pinchas is appointed as a Kohain. Although a grandson to Aharon, he was not included in the original selection of Kohanim. No other person would ever be so honored

Moshe is told to do battle against the Midianites in retaliation for the incident at Baal Peor. Moshe counts the Bnai Yisroel in preparation for entering Eretz Yisroel. The total number of men over 20 years old, not including the Leviyim, is 601,730; compared to 40 years earlier when it was 603,550. If you include all men, women and children, the total is approx. three million

Moshe divides Israel through a lottery that miraculously matched each tribe to its proper portion. The Leviyim are counted.

Motivated by the "shayla – question" of Tzelafchad's daughters regarding their father who died without any sons, the laws of inheritance are discussed. Moshe is told to prepare for his death, and Yehoshua is chosen as his successor.

: The remainder of the Parsha details the various public sacrifices offered throughout the year: daily, Shabbos, Musaf, Rosh Chodesh, and every Yom Tov.

Haftorah

Yeremiah 1:1-2:3.

This week's haftorah is the first of a series of three "haftoros of affliction." These three haftaros are read during the Three Weeks of mourning for Jerusalem, between the fasts of 17 Tammuz and 9 Av.

Yeremiah recounts how Hashem appointed him as prophet -- despite his initial reluctance to accept the task -- and tells of the encouragement Hashem gave him to fulfill his crucial mission.

He then describes two prophetic visions he was shown. The first featured an almond tree branch. Hashem explained to Yeremiah that just like an almond tree is very quick to blossom, so too Hashem will carry out his plan -- to punish the Jews for their sins -- in due haste.

The second vision was that of a boiling pot whose foam was directed northward. Hashem explained that this was an allusion to the afflictions the Jewish people would suffer at the hands of the people from the north of the Holy Land, namely Bavel. Hashem will cause the kingdoms of the north to lay siege to Yerushalayim and Yehudah and He will pass judgment on the Jewish people due to their abandonment of Hashem's ways and their idol worship.

Hashem then encouraged Yeremiah to deliver the prophecy and not to fear the Jewish populace who would certainly not take kindly to such harsh words.

The haftorah ends with a reassuring prophecy to the people: "Go and call out in the ears of Yerushalayim, saying: so said Hashem: 'I remember to you the loving-kindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown. Israel is holy to Hashem, the first of His grain; all who eat him shall be guilty, evil shall befall them, says Hashem.'"



RABBI BERACH
STEINFELD

WHO COMES FIRST?

The Gemara in Eiruvin, daf mem gimmel, amud bais says that Eliyahu Hanavi will come before Mashiach to let us know that the geulah is really close.

The following question is asked by the Kli Chemda concerning the order of the "Harachaman" that are said after a Bris. We say a Harachaman that says, "...should send us His Moshiach," and the next Harachaman says, "... He should send us the Kohen tzedek (Eliyohu Hanavi)." This would seem to say that Moshiach will come before Eliyahu. Is this so? How do we explain the order of the Harachamans?

There are a few ways to explain this. The first is from the Kreisi Upleisi who says that there are two types of geulah. There is a geulah of "Be'itah" (in the proper time) and there is also a geulah of "Achishena" (in a hurry.) When Moshiach comes in the proper time, then the seder is that Eliyahu Hanavi comes to tell us about it first. However, if Moshiach arrives "achishena," in a hurry, then there is no time for Eliyahu to come and be mevasser the geulah. We daven in the Harachaman that Moshiach should come in a hurry and afterward Eliyahu Hanavi will come.

Another explanation from the Kli Chemda is that since Eliyahu Hanavi is at every Bris since he is called the "Malach Habris," there is no need to ask him to come because he is already there. We just use the opportunity to ask for Moshiach. In the event we are not zocheh to Moshiach then, we daven that Eliyahu Hanavi should come and be mevasser the geulah after the Bris.

The Siddur Otzar HaTefillos has a third answer that explains there will be two Mashichim coming; Mashiach ben Yosef and Mashiach ben David. Eliyahu Hanavi will come in between these two Mashichim.

May we be zocheh to see both Eliyahu Hanavi and Moshiach in our day!

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RECITING SH'HECHEY- ANU DURING "THE THREE WEEKS"

What is the halacha in regards to reciting She'hecheyanu during the "The Three Weeks"? This is a question, both for the weekday, as well as Shabbos. This year, for the first Shabbos, which fell on the 17th of Tamuz, the question was multifold: can a person recite She'hecheyanu on this first Shabbos, the 17th of Tamuz?"

In order to answer these various questions we need to step back and first clarify when the rules and regulations of "The Three Weeks" actually begin. Do they begin at night or in the morning of 17 Tamuz?

The Igros Moshe (O"C I:168) was asked if one can make a chasuna on the night of Shiva Asar B'Tamuz. He rules that, if the need arises, one can make a wedding on that night. In a subsequent teshuva (O"C I:168), he adds that's the same applies to taking haircuts on the night of Shiva Asar B'Tamuz: if there is a need it is allowed.

He bases this on a machlokes rishonim if one is supposed to recite Aneinu in Maariv preceding the fast. The Rif and the Ramban rule that one should recite Aneinu in Maariv. The reason is because, in essence, the fast starts at night and it is just a leniency that Chazal gave, allowing a person to abstain from eating starting only at dawn, but the entire 24-hour period is considered a fast day. The Baal Hamaor, however, maintains that one does not recite Aneinu in Maariv, because the fast does not start until the morning.

Rav Moshe writes that the beginning of the mourning period of the three weeks – which takes place from Shiva Asar B'Tamuz until Tisha B'Av – should depend on this question, as to when the fast starts. Thus, according to the Rif and the Ramban that the fast starts at night, the mourning should begin at night, as well. According to the Baal Hamaor, however – that the fast does not start until the morning – the mourning should not begin until the morning, either. Since the rules of mourning during the three weeks are based on minhag, one can rely on the lenient opinion and, if the need arises, one can make a wedding or take a haircut on the night of Shiva Asar B'Tamuz.

Rav Moshe adds that it is possible that even the Rif and the Ramban will agree that the rules of the mourning do not start until the people actually begin to fast, which is in the morning, giving even more room to be lenient.

~Kollel Boker~ HALACHA CORNER

by RABBI NACHUM SCHEINER
ROSH KOLLEL

It is worth pointing out that this ruling of the Igros Moshe will be different than the rules of the "Nine Days," which do start at night, as the Magen Avraham and Mishna Berura spell out.

But, he adds, that is only true in a regular year. If Shiva Asar B'Tamuz falls on Shabbos and is pushed off to Sunday, then the rules of aveilus definitely begin at night.

RECITING SHE'HECHEYANU ON THE FIRST NIGHT

Now we can approach the question regarding the recital of She'hecheyanu on the night preceding Shiva Asar B'Tamuz. Although this is a question relevant for every year, in regards to the night of Shiva Asar B'Tamuz, it is particularly relevant this year, when Shiva Asar B'Tamuz fell on Shabbos. What is the halacha regarding the recital of She'hecheyanu on the Shabbos, which falls on Shiva Asar B'Tamuz?

In order to address this question, we need to step back for a moment and understand the rules and regulations of reciting She'hecheyanu during the three weeks.

The Shulchan Aruch writes that one should not recite She'hecheyanu during the Three Weeks. The Gra, on the other hand maintains that one may recite She'hecheyanu. What about the night of Shiva Asar B'Tamuz, can one recite She'hecheyanu?

In the aforementioned teshuva, Rav Moshe rules that on the night of Shiva Asar B'Tamuz, one can recite the brocha. Since the entire notion of not reciting She'hecheyanu is not agreed upon by all, on the first night, which – as explained earlier – may not have the rules of mourning at all, one can definitely be lenient and recite the She'hecheyanu.

Thus, on a year like this, when Shiva Asar B'Tamuz falls on Shabbos, according to Rav Moshe, one would be allowed to recite She'hecheyanu on Friday night. However, on Motzaei Shabbos, which is already the night after Shiva Asar B'Tamuz, one should definitely not recite She'hecheyanu.

What about reciting She'hecheyanu on Shabbos during the Three Weeks? This is a big machlokes and will depend on the reason for not reciting She'hecheyanu during the Three Weeks. Is it because of the aveilus, the mourning, or is it because of the period of punishments and calamity? This will be a topic of a future article, b'ezras Hashem. As always, this shiur is available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

WHAT IS THE MISSION

STATEMENT OF JUDAISM?

"ONE SHEEP YOU SHALL OFFER
IN THE MORNING AND THE
SECOND SHEEP IN THE
AFTERNOON"



BILL GATES AND GM

Bill Gates is spending the day with the chairman of General Motors. "If automotive technology had kept pace with computer technology over the past few decades," boasts Gates, "you would now be driving a V32 instead of a V8, and it would have a top speed of 10,000 miles per hour. Or, you could have an economy car that weighs 30 pounds and gets a thousand miles to a gallon of gas. In either case, the sticker price of a new car would be less than \$50."

"Sure," says the GM chairman. "But would you really want to drive a car that crashes four times a day?"

THE VERSE THAT SAYS IT ALL

A fascinating Midrash credits an isolated verse in this week's Torah portion, Pinchas, with encapsulating the quintessence of Judaism.

The Midrash quotes four opinions as to which biblical verse best sums up the ultimate message of Torah. One sage, by the name of Ben Azzai, believed it was the verse in Genesis: "This is the book of the chronicles of man; on the day that G-d created man He created him in the image of G-d."

Another sage, by the name of Ben Zoma, holds a different verse to be more central to Jewish thought: "Hear O Israel, the Lord is our G-d, the Lord is One."

A third Talmudist, Ben Nanas, chooses this verse: "You shall love your fellow man like yourself." Finally, the fourth sage, Shimon, the son of Pazi, casts his pitch for the epic verse of the Bible. It is culled from the section in this week's portion that deals with the obligation during the time of the Temple to bring each day two lambs as an offering to G-d. "One sheep you shall offer in the morning and the second sheep in the afternoon."

This verse, according to Shimon, the son of Pazi, is the defining verse of Judaism.

The Midrash concludes: "One of the rabbis stood on his feet and declared, 'The verdict follows the opinion of Shimon the son of Pazi!'"

THE BIG QUESTION

Now, there is something in this Midrash that seems really amiss. The first three opinions are logical. The notion that all of Judaism can be traced back to the idea that a human being reflects G-d, makes perfect sense. The same can be said about the concept of a single and universal G-d, or the injunction to love our fellow man like ourselves—these ideas, introduced 3300 years ago by the Hebrew Bible, vividly embody the essential weltanschauung of Judaism and its contribution to human civilization.

But how does the verse "One sheep you shall offer in the morning and the second sheep in the afternoon" represent the core essence of Torah? How can one even begin to compare the message about offering two lambs with the global and noble ideas contained in the other three opinions?

What is even more astonishing is that the final verdict in the Midrash selects this verse about the sheep as the "winner." The biblical verses dealing with love, monotheism and human dignity, the foundations of morality and civilization, did not "make it" in the contest; it is precisely this verse enjoining us to offer a lamb in the morning and a lamb in the afternoon -- that was chosen as the "representative" of the Jewish paradigm!

THE DEPTH OF PERSEVERANCE

One of the most seminal Jewish thinkers in the post-medieval period was Rabbi Judah Loew (1525-1609), who was known as the Maharal of Prague and served as the Chief Rabbi of Prague. In one of his works he offers a rather moving answer to the above query.

What the fourth and last sage, Shimon, the son of Pazi, was suggesting is that the verse that ultimately defines what it means to be a Jew, is the one that speaks of unwavering consistency, "One sheep you shall offer in the morning and the second sheep in the afternoon." Every single morning and every single afternoon you shall make a sacrifice for your Creator.

Of course, the biblical declarations that reveal the philosophical depth of Torah and its grand vision for humanity—monotheism, love, human dignity—are powerful, splendid and revolutionary. But what makes living a Jewish life unique is the unswerving commitment to live and breathe these truths day in, day out, seven days a week, 365 days a year.

One can be moved to tears by the notion of tikkun olam, of healing the world; one can become aflame with a burning passion toward the ideals of human dignity, love and peace. One can be inspired to

make a donation, to give a speech, to shed a tear, to attend a rally or to write an article. But the real and ultimate power of Judaism is that it always inspired its people to cultivate their relationship with G-d on a continuous basis, every day of their lives. Judaism asks the human being to make daily sacrifices for truth, for love, for peace, for G-d. "One sheep you shall offer in the morning and the second sheep in the afternoon."

During exciting days as well as monotonous days, on bright days and bleak days—"One sheep you shall offer in the morning and the second sheep in the afternoon." In the morning, when you awake, you are called to make a sacrifice to G-d. In the afternoon, when your day is winding down, you are called, once again, to sacrifice something of yourself for G-d.

Judaism is not only about a moving Yom Kippur experience or an emotional memorial ceremony; it is something the Jew lives every moment of his life. It is the dedication of ordinary people to construct, through daily ordinary acts, a fragment of heaven on planet earth.

The mission statement of Judaism is that you are always an ambassador of the Divine, an ambassador for love, light and hope. When your sun rises and when your sun sets, you are G-d's agent here on earth to infuse it with meaning, purpose and harmony, creating unity out of chaos, oneness out of fragmentation, light woven from the stuff of darkness. You may be having a good day or a bad day, you may be at peace or in the midst of a struggle, but you are, in the words of the Maharal, an "Eved Hashem," a servant, a messenger of G-d. You are a ray of infinity, working for G-d, and reflecting His oneness in the world you inhabit.



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PARSHAS PINCHAS

THE GIFTS OF PEACE

הנני נותן לו את בריתי שלום (כה, יב)

"Behold I have given Pinchas the gift of peace, as a covenant for his generations from now till eternity."

After witnessing a rebellious act - an unconscionable display of outward contempt for everything that is holy and pure, from one of the leaders of Israel, no less... Pinchas takes matters into his own hands literally and halts the display of impropriety by spearing the participants. For this he is given the promise of peace and all the goodness that flows through it.

This series of events is really an interesting study in contrasts- violence brings a gift of peace. But perhaps on a metaphysical level it does make sense. By bringing purity to the world that Hashem has created, we calm things down from a temporary state of restlessness. We can see this in our own world. Less arguments in a house make it easier to live in.. less fighting in society makes it more G-dly.

But what exactly is the gift of peace, is it a covenant for generations.. And what are the real gains in it for us?

"לא מצא הקב"ה כלי מחזיק ברכה לישראל אלא השלום"

The Mishna explains the above maxim. "Peace amongst ourselves is not only beloved and desired by Hashem, it is THE vehicle by which He blesses us with all we need."

Let's think about this a minute.. Truthfully, is it possible for us to go without arguing.. without taking sides and fighting amongst ourselves for any significant length of time? Or do we thrive on one-upping each other and can we sometimes be stubborn to the point of no return, engaging in the art of character assassination way too often?

Most importantly, we must ask ourselves- is peace just the absence of fighting or is the real definition of peace, true closeness, love and concern for one another?

And if we do achieve real peace.. What is our reward..what blessings can we expect?

The parable is told of a family whose grown siblings were all gifted businessmen. And no wonder.. the father and patriarch of the clan himself, was beyond successful..accumulating tremendous wealth in his lifetime. The children all had competitive natures, but their behavior went way beyond normal competition. They quarreled constantly, trying to outdo each other, with the express intention of "getting ahead" in order to show their father how capable they were, and gain his approval and respect. Nothing stood in

their way if it would show their father how expert they were, but yet, their assets did not grow as much as they wanted them to.

A wise man pointed out the folly of their ways.

"Your fathers wealth is enormous, it is epic-capable of supporting all of you and your future generations. Yet by fighting with each other, you are all depriving him of the only thing that gives him joy. If you cease your competitive strife and cruel competitiveness and come together in love, all your needs will be taken care of. You can have everything you desire."

So too, we, children of our Father in heaven, must realize that more than anything else, Hashem wants us to live in harmony with each other. If we make it a point to relate to everyone we deal with with respect and love..instead of arguing, fighting and being condescending to one another, if we make sure to be honest in business, even when it appears as if we might "lose" in the process - our Father will make sure that we get all we need.

Hashem controls all the blessings in the world. Let us show our Father that we truly love His children so we may taste all the gifts of peace.

GOOD SHABBOS AND HAVE A PEACEFUL WEEK!

פרשת פנחס

"יפקד ה' אלקי הרוחת לכל בשר איש על העדה" וגו'
וכתב רש"י ז"ל "כיון ששמע משה שאמר לו המקום תן נחלת צלפחד לבנותיו אמר הגיעה שעה שאתבע צרכי שיירשו בני את גדולתי, אמר לו הקב"ה לא כך עלתה במחשבה לפני כדאי הוא יהושע ליטול שכר שמושו שלא מש מתוך האהל. וזהו שאמר שלמה "נוצר תאנה יאכל פריה" עכ"ל

בספרים מבואר שדרגתו של יהושע היה בדרגות אצל התלמידים אצל משה רבינו חמישים, ואף על פי כן היה הממשיך של משה רבינו והוא הנהיג את כלל ישראל וזה היה שכרו שלא מש מתוך האהל, שהוא שימש את משה רבינו מעל כל התלמידים וזה היה שכרו, וכן בירושלמי מן הוריות יט ע"א מבואר שהיה ליהושע מעלה גבוה שהיה יוגע בתורה אפילו יותר ממשה רבינו וע"כ הקדים זקנים לנשיאים עייש.
בבא בתרא עה ע"א "ונתתה מהודך עליו" ולא

כל הודך, זקנים שבאותו הדור אמרו פני משה כפני חמה פני יהושע כפני לבנה אוי לה לאותה בושא אוי לה לאותה כלימה ע"כ. והעיר מו"ר הגר"צ חשין שליט"א על מה קאי שאומר אותה בושא, שמשמע שקאי על משהו מהעבר? וביאר שעל אף שהיה יהושע בדרגה החמישים מתלמידי משה רבינו לא מש לרגע את רבו, ולא התבייש ועבד קשה להבין כל ענין על בוריו, אבל חביריו שהיו כשרוניים יותר אז בשו וסמי-כו כל כשרונותם, ואזי אמרו ז"ל אוי לה לאותה בושא שהולך על אז כשהיו יכולים להשקיע עוד ועוד ולגדול עוד ועוד ואז הוא עלה לגדלות, והם בשו ממנו.

הגדלות נובע אך ורק במה שמקבל מרבו ומש-מש להבין ולהשכיל ולדעת את התורה את הנקודה האחרונה, שמחה נובע מסורת התורה על ידי מה שמשקיע ביתר שאת להעמיק בתורה הקדושה בכך ישיג דעת תורה!! וזה היה שכרו של יהושע שקיבל את הנהגת הדור מזה שלא מש מהבית מדרש עד כדי שהתעלה מעל שאר תלמידי משה רבינו.

אצל גדולי הדורות מכל החוגים המנהיגים וראשי הישיבות והמשפיעים היו רק אלו שיינקו מרבים כל חייהם כפשוטו, מה שמקובלנו שהגר' ברוך בער ליבוביץ צוק"ל היה אדוק לרבו הגר"ח זיע"א בין בתורה בין בהנהגה בין בהשקפה הכל היה מסור בדיקדוק עד צורת השירה (שידוע שהגר"ב היה בעל מנגן גדול) וכן כל תורתו צימצם את כשרונותיו לקבל דרך הלימוד מרבו, והיה תולה תילים תילים של הבנות בסוגיות החמורות בש"ס על פי כמה מילים שהגדיר הגר"ח יסוד הסוגיא והיה דן בהם וחוקר בהם והעביר זאת לתלמידיו, ומפורסם שהגר"ב היה רוקד בשמחת תורה כשהוא מחזיק את ספר רבו "חידושי רבינו חיים הלוי על הרמב"ם" שזה היה ממש תורה מסיני כי-דוע, וכך היה תמיד מדור דור מהרב לתלמיד, וזה התחיל משה קיבל תורה מסיני ומסורה ליהושע, ובשכר זה זכה להנהיג הדור.

דוד יהודה
יורה דעה

THE PAIR OF TZITZIT

Rabbi Paysach Krohn

It was July of 2011 (7 years ago exactly) when the life of eight-year-old Leiby Kletzky was tragically brought to an end. Shocking the Jewish world, it brought heartrending tears to every Jewish man, woman and child.

I remembering hearing about the unfortunate news, and wondering what I should do next. I did not personally know the Kletzky family and vacillated if I should make my way to their house in Brooklyn to pay a shiva call. But then I realized that we were not simply dealing with a private loss in this case; this was a collective loss for all of the Jewish people. And so, I decided to go.

Upon reaching the Kletzky home, I was amazed to see throngs of people standing in line outside. Security guards were helping facilitate people into and out of the home. It was only after a while that I finally stepped foot into the Kletzky home and walked over to Nachman Kletzky, father of Leiby. Extending my heartfelt condolences, I softly said, “May Hashem comfort you amongst the mourners of Tzion and Jerusalem.”

As I was about to turn around, Nachman looked at me. “I know you,” he said. “My son, Leiby, used to watch your videos on Tisha B’av. Sit down; I want to talk to you.”

That was the last thing I was expecting. But, of course, I gently took a seat.

After talking for a short while, he said to me, “Can you please go speak to my wife and daughters? They need chizuk (support and encouragement). Leiby was our only son. I will ask everyone else to leave the room so you can spend some private time talking to them.”

Following Nachman’s lead, I began speaking to his wife and four daughters. After doing so for quite some time, I wished them my condolences and left. But that was not the last time I would see the Kletzky family. As time continued, I went on to become particularly close with Nachman. And on one occasion, he related to me what had occurred just a mere two hours after I left their home during the shiva:

A woman had come to see Mrs. Kletzky. “Mrs. Kletzky,” she said, “I want to thank you.” Wondering what she had done for this lady she never met before, she was told, “I have a nine-year-old boy who just a few weeks ago started acting defiantly. Stopping to wear his tzitzit, no matter what my husband and I tried, he wouldn’t budge. We bought him gifts and offered incentives, but that didn’t accomplish anything. Whatever we did, either good or bad, was to no avail. He wouldn’t wear his tzitzit to school nor to summer camp.

“One morning, however, he came downstairs wearing his

tzitzit. “Why are you wearing your tzitzit?” I asked. “I am so happy to see that!” “I am wearing them as a merit that they find Leiby,” he said.

“For the next two days, my son wore his tzitzit. And then, the ominous day arrived and we heard the news. When that happened, I wasn’t sure how my son would react. Maybe, he would tear off his tzitzit in anger and resentment. And so, I waited to see what the next morning would bring.

“As I stood by the stairs early the next morning, I looked up in anticipation to see what my son would do. And then he came out of his room...wearing tzitzit. And Baruch Hashem, he has been wearing them ever since. “I therefore want to thank you, Mrs. Kletzky. It is only because of your son, Leiby, that my son was motivated to begin wearing his tzitzit again.”

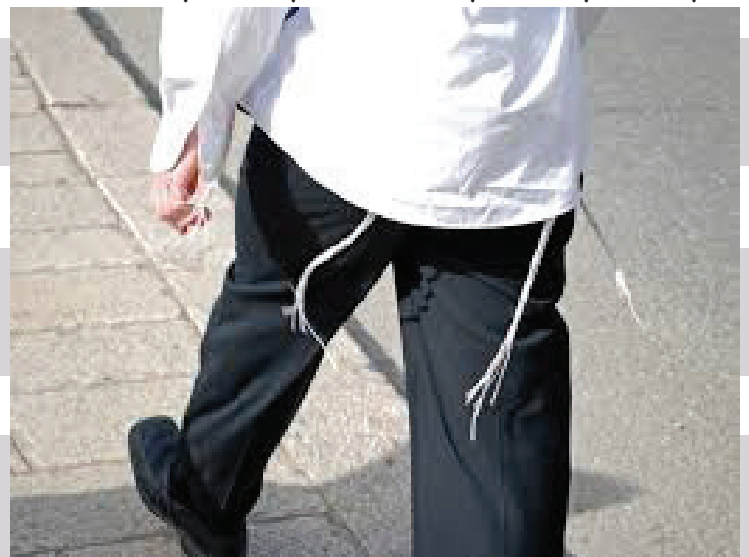
But that is not the end of the story.

“Three weeks after this incident,” Nachman continued to tell me, “I called the mother who had visited our home and told us the story of her disobedient son. I said to her, ‘If you wouldn’t mind, could you and your son come to my house? My family would like to see you.’” Agreeing to make the trip, the mother and her son headed to our home.

As the young boy walked inside with his mother, I gently gave him a kiss. “This is not a kiss from me,” I said, “it is a kiss from my son, Leiby.” I then sat the boy down at the table and told him, “I just want you to know how proud we are of you. We heard that you started putting on tzitzit as a zechut (merit) that my son be found. It means so much to us.”

And then Nachman Kletzky took out a pair of Leiby’s tzitzit and handed it to the boy. “These are yours now. Wear them every day as a zechut for Leiby.”

Every morning to this very day, this boy wears this pair of tzitzit. And before he puts them on, he says, “L’zecher nishmat Leiby Kletzky” (in memory of Leiby Kletzky).



RIVERS CAN'T WASH THE LOVE AWAY

We should aspire to have a passionate love for G-d, that's what divine service is all about

Rabbanit Chagit Amayev

In our generation we are tested in ways unprecedented in history. I speak of the reality when just going out into the street you will encounter immodesty and be bombarded with advertisements that in previous generations would have offended our sensibilities. Unfortunately we've become accustomed to this sad reality.

So in this reality, where we and our children are exposed to every bad thing, our sole place of refuge is our house. We mustn't allow foreign influences to penetrate the fortress of our homes in any way, shape or form!

If we tell ourselves "Surely we leave the street outside and we don't bring impurity into our homes" you should know that it may not be so. First of all many people have internet and don't filter it properly. But on a more refined level there's almost no home that doesn't have some umbrella, school bag, notebook or pencil case with a picture of some little princess even a cartoon that's not modest according to our standard. Or alternately, some robot or violent looking gun toting image of someone who if he were alive you'd never invite him into your house!

You may ask yourself: "What's the big deal it's only a drawing? Even the best houses have things like this?" About this the Chafetz Chaim says that if the parents are enthusiastic about serving G-d and are full of passion about it and they watch vigilantly not to let stumbling blocks into their homes then they will merit that their children will also serve G-d with a passion and warmth. Obviously passion has to be lived and genuine and you can't force someone to be passionate about something. Parents must work with intelligence and sensitivity and always seek the advice of their rabbi. But if parents are lukewarm in serving G-d then their children will be even cooler to the point that everything else out there is attractive to them.

In our weekly portion, Parshat Pinchas we find an example of true love for G-d and deep passion to do his will. Understandably Pinchas' generation is far different than ours but extreme as he seems, G-d testifies about him: "Pinchas the son of Elazar the son of Aaron the Priest dispelled my wrath from upon the children of Israel, when he was zealous for me among them and I didn't destroy the children of Israel in my wrath. Therefore tell him I will give him my covenant of peace." (Numbers 25)

In the Song of Songs there's a verse that says; "If you will arouse or awaken the love until you desire." So if we're not passionate about serving G-d with love then perhaps we're not there yet. When someone is truly in love he doesn't look for clever excuses why he missed his appointments and didn't meet his true love, rather he pays attention to every detail of what his loved one wants. He wants to fulfill the desire of his loved one without fault and he wants to learn how to do this and hopes for closeness with his loved one. If he does so than of its own accord he will be fulfilling the verse: "Many waters can't extinguish the love and rivers cannot wash it away."

Shabbat Shalom

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UFARATZTA

OVERWHELMED? LIVE IN THE MOMENT

After a time of working in Springfield, I came to feel overwhelmed. I was doing programs on college campuses three times a week, conducting a seminar for couples once a week, plus teaching every day, all this while raising my children.

When I confided my difficulties to the Rebbe, he told me to take a break. He recommended that I choose one of my projects and put the others on hold for a few months. He also told me to give my full concentration to whatever task I was doing – that is, I should never be doing one thing while thinking

about the other things I need to do next. If I live in the moment, I won't become so overwhelmed, he pointed out. Additionally, he told me to study chasidic teachings about the role of Divine Providence in one's life, as well as Chovos HaLevavos, the 11th century classic by Rabbeinu Bachya, especially the chapter called "Shaar Habetochon."

I took his advice very much to heart, just as I took everything he said very much to heart. I set up a class to study Chovos HaLevavos with other women, and I learned to live in the moment as he suggested, and that helped me not feel so overwhelmed. And this advice really has kept me going ever since.

====Mrs. Pearl Lebovic\My Story



YEHUDA GRODKO

It's one of the greatest experiences of a person's life – yet it never gets old. Constantly renewing itself without failure. No matter who you are or where you live, we all experience childhood. Within us all, there are experiences we cherish and miss.

I remember the first time it dawned upon me that I was no longer the child I perceived myself as. I was playing hide-and-seek with my brother and saw a broom closet in which I always hid. But when I opened it and tried to fit in, I realized I would never be able to hide in that spot again. At that moment

I was flooded with emotion. I wished I could just

go in there one more time, close it behind me, and wait for someone to come and find me.

I once heard Rabbi YY mention how we say, "the good old days." They were old; they were not always good. If it's old, it becomes good simply because it's not here and what's not here becomes good in our imagination. You can talk about it with nostalgia, and someone told him once, "even today's nostalgia is not what it used to be like!"

Until recently one mystery I was plagued with as a child has remained unsolved: A couple of nights ago I was on my front lawn when I noticed something twinkling – and no, it was not the tooth fairy. I took a step closer, and realized the blinking light was emanating from a life-source about the size of a grain of barley. There in front of me, hovering about 4 feet in mid-air

was a lone firefly.

It is a magical moment when one sees these small beetles glowing like fairies. (I wouldn't be surprised if this magical insect was Disney's inspiration for Tinker Bell). This wonderful creation of Hashem begs for explanation: WHY do they glow?

The light in beetles (fireflies) was originally thought to be used for warning purposes, but now its primary purpose is thought to be used in mate selection. (You thought you were the only one who tried to look good.) They have a variety of ways to communicate with mates in courtships: steady glows, flashing, and the use of different levels of light.

I guess now we know where Morse code comes from...

THINK ABOUT IT,
YEHUDA GRODKO

JOKES

Word Usage

Husband: "Oh the weather is lovely today. Shall we go out for a quick jog?"

-Wife: "Hahaha, I love the way you pronounce 'Shall we go out for pizza!'"

Fly Swatter

I asked my daughter if she'd seen my newspaper. She told me that newspapers are old school. She said that people use tablets nowadays and handed me her iPad. The fly didn't stand a chance.

Neighbors

I've always thought my neighbors were wonderful people. But then they put a password on their Wi-Fi.

Here Comes the Judge

Judge: "Where were you born, Sir?"

Man: "In the United States."

Judge: "OK, and which part?"

Man: "My entire body."

The Judge asks the defendant, "When is your birthday Mr McKenzie?"

-"February 20th, Your Honor."

-"And what year?"

-"Every year, Your Honor."

Think About It

"I went to the doctor and he said, 'You've got hypochondria.' I said, 'Not that also.'"

So I'm at the Wailing Wall, standing there, like a fool, with my harpoon."

FBI

A rancher was minding his own business when an FBI agent comes up to him and says, "We got a tip that you may be growing illegal drugs on the premises. Do you mind if I take a look around?"

The old rancher replies, "That's fine, you shouldn't go over there though." As he points at one of his fields.

The FBI agent snaps at him, "I am a federal agent! I can go wherever I want!" With this he pulls out his badge and shoves it into the rancher's face.

The rancher shrugs this off and continues with his daily chores. About 15 minutes later he hears a loud scream from the field he pointed out earlier. Suddenly he sees the FBI agent sprinting towards him with a massive bull on his heels. The rancher rushes to the fence and yells "Your badge! Show him your badge!"

Universal Pastime

Two men, Tom and Joe, have loved baseball more than anything their entire lives. One day Tom says to Joe, "If you die before me, promise me you'll come back and tell me if there is baseball in Heaven."

Joe agrees and makes Tom promise the same thing. About a week later Tom dies.

One night Joe wakes up to somebody calling his name. Scared, he asks, "Who's there?"

Suddenly Tom appears and says, "Hi Joe. I'm coming here from Heaven. I've got some good news and some bad news. I'll give you the good news first, there is baseball in heaven!"

Joe gets very excited, but then he asks, "What's the bad news?"

Tom looks at him grimly and says, "I looked at the lineup and you're pitching tomorrow."

Bourbon & Milk

There once was a 94-year-old rabbi in the 1890's in a small shtetel in Poland whose worn-out body began to surrender to the ravages of time. The shtetel doctor prescribed a shot of whiskey three times a day, to relax him.

The holy Rabbi not to be lured into worldly pleasures declined. But the doctor heard that the rabbi loved milk. So he instructed the rabbi's wife to spike his milk with bourbon three times a day.

Eventually, the elderly rabbi approached his final hour. As several of the townsfolk gathered around him at his bedside, the townsfolk asked if there were any words of wisdom the rabbi wanted to leave to the people in the town. "Oh, yes," he replied. "Never sell that cow!"



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~Night Kolloel~

RABBI NACHUM SCHEINER

Tzitzis and shaatnez

The Gemara in Yevamos (4a) tells us the source for the rule of asef docheh lo saasei – that a positive command can push away a negative command – is from the juxtaposition (smichus) of the issur of kilayim and the mitzvah of tzitzis. The Gemara quotes the pasuk in Parshas Ki Seitzei (22:11-12) “לא תלבש שעטנז צמר ופשתים יחדו. גדלים תעשה לך על” – Do not wear shaatnez, wool and linen together. Put strings [of tzitzis] on the four corners of your garments.” The juxtaposition of these two mitzvos teaches us that for the sake of fulfilling the mitzvah of tzitzis one can even wear shaatnez. This is based on the pasuk in Tehilim: “קמויכם לעד לעולם עשׂים באמת וישר”. The Gemara adds that although not all agree about learning halachos from the drasha of smichim in the rest of the Torah, when it comes to Sefer Devarim all agree that it is a valid drasha.

Tosfos, however, asks that maybe we should learn out the opposite, that even when wearing tzitzis one must abide by the rules of kilayim, and not wear wool and linen together. Tosfos answers that if it would be forbidden, it would be unnecessary to put the two next to each other to tell us that, since it is obvious that one must keep the Torah. It must be that the Torah was coming to tell us that this is an exception to the rule, and for the sake of performing the mitzvah of tzitzis one can even wear wool and linen, if necessary.

The Gemara, there (Yevamos 4b), continues to explain the case where the issur of shaatnez is waived in order to perform the mitzvah of tzitzis. If the garment is made out of wool then one can just put on tzitzis strings that are made from wool. However, if one has a linen garment, then linen tzitzis strings would not suffice. This is because in addition to white strings, there is a mitzvah to put in strings of techeiles and, as the Gemara there, as well as Rashi in Parshas Teruma, explain, the definition of techeiles is wool material that is dyed with techeiles. Thus, in order to fulfill the mitzvah of techeiles on this garment one would need to

use wool, meaning that the only way to fulfill the mitzvah on this garment is by using wool and linen, which is a violation of the issur of shaatnez.

Chachamim said not to wear tzitzis with shaatnez

Thus far we have explained that the Torah allowed wearing shaatnez in a garment of linen, in order to fulfill the mitzvah of techeiles, which requires having wool. However, the Gemara tells us that the Chachamim came along and said that one should not wear such a garment. Although the Torah did allow it, the Gemara tells us that Chachamim have a license in certain cases to tell us to hold back and not perform certain mitzvos because of various concerns. This is, called b'sheiv v'al taaseh, without doing an action against the Torah. For example, why we do not shake lulav or blow shofar on Shabbos. Although Scripturally speaking it is allowed, the Chachamim were concerned that one may come to carry and therefore decreed that one should not fulfill the mitzvah when Rosh Hashana or Sukos fall on Shabbos.

There are three different reasons given by Chazal as to why they felt that one should not wear tzitzis which contains shaatnez, which will be discussed, b'ezras Hashem, in a future article.

COMMUNITY KOLLEL NEWS:

The Night Kolloel is finishing the halachos of shaatnez and is now doing a chazara on these intricate halachos until the end of the zman.

The Night Kolloel would like to wish a hearty mazal tov to our dear members, Ahron Baruch and Shoshana Kohn, on the engagement of their son Yitzchok this past week. May the choson and kallah be zocheh to build a Ba'is Ne'eman B'yisroel!

I gave a shiur this past Friday on the timely topic of “The Three Weeks – When Does it Start?” This topic is especially relevant this year, when Shiva Asar B'Tamuz falls on Shabbos and is pushed off to Sunday and there are different opinions as to when rules and regulations of “The Three Weeks” start. See “Halacha Corner” for more details.

Ohr Chaim Community Learning Center, in conjunction with our Yarchei Kallah, hosted a Legal Holiday Shiur, which took place on Wednesday morning, July 4th, at 9:15AM. The guest speaker was Rabbi Yisroel Reisman, Rabbi of Agudas Yisrael of Madison and Rosh Yeshiva Torah Vadaas. He discussed Piskei Halacha for summer and vacation, which including some important and relevant shaalos, such as:

- Can I buy coffee at a gas station?
- How far can I walk out of the colony on Shabbos?
- Can my daughter take a ride at night?
- Eating outside on Shabbos- What do I have to know?

The Kolloel Boker is pleased to present a shiur by Rabbi Dovid Heber, Rav, Kahal Yisroel Tzemach Tzedek of Baltimore Kashrus Administrator Star-k Kosher, on the topic: “Understanding the Ins and Outs of the Jewish Calendar,” inc: When Rosh Hashana & Rosh Chodesh Occur, Leap Years and Other Calendar Tidbits. The shiur will take place on Friday, July 13th from 7:00-8:00am.

As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

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When Rosh Hashana & Rosh Chodesh Occur, Leap Years and Other Calendar Tidbits

Friday July 13th

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7:00-8:00am

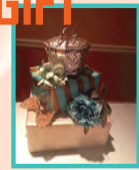
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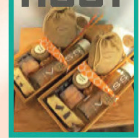
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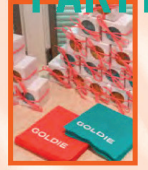
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Rabbi Shai Stern / Rabbi Meir Eisenstat

18 Upstairs - Office

6:30-7:30am (Yiddish)

Rabbi Yitzchok Y. Klein

18 Main floor back room

9:00-10:00am

Rav Daniel Coren

18 Upstairs - Office

8:45-9:45pm

Rabbi Yanky Model

18 Main Bais Medrash

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