

**BET**  
BRINGING EVERYONE TOGETHER



**LAST TIME FOR  
KIDDUSH  
LEVANA  
TUESDAY  
FEBRUARY 19  
@ 10:58 AM**

**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER  
18 FORSHAY ROAD, MONSEY, NEW YORK 10952  
UNDER THE LEADERSHIP OF RABBI AARON LANKRY



  
OUR BELOVED RABBI  
**SOKAVA REBBE**

**ולבני  
אהרן  
תעשה  
כתנת...  
לכבוד  
ולתפארת**  
PAGE 6

**Great News**  
New Minyan Shachris  
Every Sunday Morning 6:15 AM  
18 Forshay Main Beis Medrash

  
**MONSEY**  
URGENT CARE  
77 ROUTE 59, MONSEY, NY 10952  
845-356-CARE

**DAILY DAF YOMI ZMANIM**

- 6:45 - 7:30 AM **R' KLEIN** YIDDISH
- 6:00 - 7:00 AM **R' ZALMAN HELLER**
- 9:00 - 9:50 AM **R' SHEA STERN**
- 8:45 - 9:45 PM **R' YANKY MODEL**



**RABBI YY JACOBSON**  
**SHABBOS**  
NO  
CLASSES  
**TUESDAY**  
9:30 - 10:30 AM SHARP  
20 FORSHAY RD  
FOR WOMEN ONLY

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

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



# RABBI LANKRY DEAR KEHILLA,

## The Kapara on Lashon Hara

"You shall make the Robe of the Ephod entirely of turquoise wool.... You shall make on its hem pomegranates of turquoise, purple, and scarlet wool, on its hem all around, and gold bells between them, all around; a gold bell and a pomegranate, a gold bell and a pomegranate on the hem of the robe, all around."

One of the Vestments of the Kohen Gadol was the Meil, a robe that was adorned with bells and rang whenever the Kohen Gadol walked. The Gemara in Arachin discusses how all of the Kohen Gadol's Vestments atoned for a particular aveiro; the meil atoned for the sin of lashon hara. The Gemara explains that the meil, which made a loud kol (sound) should atone for lashon hara which makes a

loud kol. However, the Gemara brings a seemingly contradictory braissa[2] that says that the ketores (incense) that was used in the Mishkan atones for lashon hara. It answers that there are two different types of lashon hara; the ketores atones for a more 'quiet' form lashon hara, when the speaker hides his true feelings from the subject of his criticism and therefore the 'victim' of the lashon hara has no awareness that someone is criticizing him. In contrast, the lashon hara that is atoned for by the meil is characterized by the speaker making no secret of his true feelings about the victim to the extent that the victim is very likely to be aware of what is being said about him.

The need for two separate ways of atonement for the two separate types of Lashon Hara can be understood as follows. Each form of lashon hara is more detrimental in some way than the

other. Consequently, whilst the meil has the capacity to atone for the damaging aspect of 'loud' lashon hara it cannot atone for the harm caused by quiet lashon hara. Similarly, the ketores can atone for the malignant features of 'quiet' lashon hara but it cannot do so for the areas in which 'loud' lashon hara is more damaging.

The Chofetz Chaim zt"l discusses how speaking lashon hara of the 'quiet' kind can also involve a transgression of the Mitzvo, "do not hate your brother in your heart (loh sisna es achicha bilvavecha)." The simple understanding of this Mitzvo is that one only transgresses it when he keeps his hatred in his heart and does not reveal it to anyone, including the subject of his hatred. However, if he expresses his hatred even in a negative way, he does not transgress 'loh sisna' because he did not keep the hatred in his

heart].

The Chofetz Chaim argues that this is not necessarily the case; a person may hate his fellow and tells others of his hatred, but act towards him in a friendly manner. This, the Chofetz Chaim writes, is also a transgression of keeping hatred in one's heart. He explains that the root of the sin of keeping hatred in one's heart is that the subject of the hatred is unable to protect himself from the person who despises him. Consequently, if the 'hater' hides his true feelings to his fellow he is guilty of loh sisna even if he tells others about his hatred. We see from the Chofetz Chaim the above concept that 'quiet' lashon hara has a particularly devious aspect to it, in that its victim is totally unable to protect himself from the silent bombardments that he is subjected to.



Zmanim by our incredible Gabbi  
**EPHRAYIM YUROWITZ**

## SHABBOS ZMANIM

EARLY MINYAN FRIDAY 12:40 & 2:30

CANDLE LIGHTING	5:12PM
MINCHA TENT	5:22PM
SHKIYA	5:30PM
MINCHA 20 FORSHAY	5:15PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:20AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
DAF YOMI	4:25PM
MINCHA SHALOSH SEUDOS	5:10PM
SHKIYA	5:31PM
MARRIV	6:11PM, 6:16PM, 7:31PM & 7:45PM

## WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:28 M 6:27 T 6:25 W 6:24 T 6:22 F 6:21

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 4:13 M 4:14 T 4:15 W 4:16 T 4:17

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 5:20 M 5:21 T 5:23 W 5:24 T 5:25

FEBRUARY 17 - FEBRUARY 22

NEITZ IS 6:48 - 6:41

PELAG IS 4:25 PM - 4:29 PM

SHKIA IS 5:32 PM - 5:37 PM

MAGEN AVRAHAM

8:54 AM - 8:50 AM

GRA- BAAL HATANYA

9:30 AM - 9:26 AM

Winter  
2018/19



ב"מ  
חובת תשע"ט

## WEEKDAY MINYANIM

שחרית

כ"ד	20 Forshay
6:15AM	18 Forshay
7:00	20 Tent
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7:30	18 Tent
7:45	20
8:00	20 Tent
8:15	18
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10:15	18
10:30	18 Tent
10:45	20
11:00	20 Tent

מנחה ומערב

12 MIN	18
12 MIN	18
AT	18 Tent
10 MIN	20 Tent
20 MIN	18
30 MIN	18 Tent
50 MIN	18

מערב

AT	18
שקיעה	18
10 MIN	18 Tent
30 MIN	18
60 MIN	18
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12:45	18

מנחה

18

30 min after chatzos

12:30	3:15
1:00	3:30
1:30	3:45
2:00	4:00
2:30	4:15
3:00	4:30

↑ Upstairs  
↓ Main Floor

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

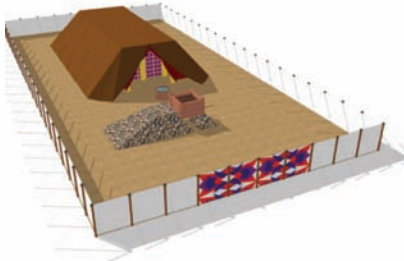
## BLUEBERRY HILL ZMANIM

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

MINCHA 4:05 PLAG 4:23



RABBI COREN



## Building a MISHKAN TODAY

I've heard Rav Noach Z"l say many times that in our daily davening we declare that Hashem gave us Toras Chaim which means that the Torah is our guide for living. (Rav Tzadok Z"l explains Toras Chaim in a similar manner.) What this really means is that no matter what you are learning, whether it's the exciting stories of the brothers' relationship with Yosef or the struggles of Yakov Avinu or if it's the perplexing parshiyos describing the intricate building of the Mishkan, every passuk and every word should be teaching us about our lives today.

If the Mishkan is not even going to be replicated in the future why would Hashem put it into our guide book for life? The answer is that every part of the Mishkan-- from the big beams to the small vavim - hooks-- is there to teach us something about life and if we don't see the lesson right away this is because of our own personal faults. This is precisely what the Yerushulami says on the pasuk "Ki lo davar Reik hu miken - im reik hu mikem" - if you see something empty in the Torah it's based on our own emptiness not the Torah; we have a void in our understanding of the Torah. And as the next verse says, "Ki hu chayechem ubadavar hazeh enichem maminim - it's your life and because of this you are not a believer. I think the Torah is telling us something very powerful. When we look at the Torah we must focus on the message that it is the source of every part of life - our physiological question, our parnassa question, our interpersonal experiences-- everything is in the Torah and when we don't grasp this presumption or believe in it our emunah is gravely affected.

The above teaching made a very strong impression on me the first time I heard it and ever since then I have tried to relate each vort or lesson to the complete description of the Mishkan. If the Torah says to build a Mishkan and as we know from the Alshich and the Nefesh Hachaim that this really means building a sanctuary in our heart, than we need to see that every component in the Mishkan is something vital for our very being; to be worthy of having Hashem dwell within us is the entire purpose of creation.

The building of the Mishkan and everything that went into it is described in this week's parsha, Parshas Tetzaveh. In fact the word Tetzaveh alone clues us into one of the key objectives of the Mishkan. How is this so? Let's take for a moment the vavim - the little hooks that attached the curtains together. What lesson are these hooks teaching us about life? The answer is the following: We have 613 mitzvot and there are many people who fulfill these mitzvot (at least the ones that are applicable). The Gemara in Megila says that even the most 'empty' Jew is filled with mitzvot just like the seeds of a pomegranate. There is a belief that a pomegranate has 613 seeds. I have heard from individuals who actually counted the seeds of 4 pomegranates and reported that each one contained 613 seeds. Other people say they never got even close. Maybe it depends on the person or whether they counted in America or Israel or maybe just as egg sizes have changed so have these fruits.

If a person is filled with mitzvot as we mentioned above, why is he called empty? The answer is that doing 613 mitzvot without a unified goal is empty. These are good Jews but they are missing the true goal of living. When the goal of Dveykus is not serving as the connecting theme of every mitzvah than there is a certain feeling of emptiness. This is something that many people are currently experiencing but are not conscious of it. Hashem gave us all 613 mitzvot through the Torah in order that we reach a special place--i.e. the holy of holies where the Cherubim are looking lovingly at each other. This is what we need to learn from the Mishkan. The hooks are teaching us that everything has to be connected-- even the smallest parts. This is a small example but it is a crucial lesson that we can take from the precise description of the Mishkan.

There is another lesson that I thought about of over Shabbas. Rav Yechezkel Levenstein asks if indeed Hashem's objective in building the Mishkan was to dwell within us then what do we need to do to make this happens? His answer is--have emunah.

I would like to suggest something slightly different. The Gemara in Kiddushin posits the opposite meaning. The one thing that will ensure that Hashem doesn't dwell down here is Gaava--haughtiness. Hashem says when someone is busy with himself He can't dwell within him. We learn from this Gemara that the key for bringing Hashem into us is humility. Therefore the first step is to take out the Chovos Halevavos which was given an Haskama from Hashem (the Bais Yosef had an angel who taught him Torah and he told the Bais Yosef Rav Yosef Karo to learn Chovos Halevavos - so he definitely knows what he is saying). By reading the Shaar Haknia, the gate of humbleness, in Chovos Halevavos you will become a totally different person and you will merit to have Hashem dwell in your heart.

Shabbat shalom



## Did you know...

**That only oil that is extracted from an olive may be used to light the Menorah? One reason is that olive oil burns with a very clear, bright light, more so than any other type of oil. It is also drawn up the wick better than any other oil.**

**The reason why Hashem instructed that the Menorah stand outside the Holy of Holies while the Aron was inside, was to demonstrate that Hashem does not need our light? Rather, Hashem is the source for all light.**

**Hashem commanded that the windows made for the Mishkan should not be made as windows are normally made? When a person makes windows, he makes them narrow on the outside and wider on the inside. This is to cause the light to spread inside the house, providing more light. However, the windows of the Mishkan were built the opposite way. The windows were wide on the outside and narrow on the inside in order to show that the light inside the Mishkan will light up the entire world.**

**The stones used in the Choshen had to be natural uncut gems? They were not allowed to be cut from a larger stone. Ordinarily, stones used for setting are cut, in order that they sparkle and be perfect. These however could not be cut.**

**On each of the stones set in the Choshen there were six letters? These six letters corresponded to the six days of the week.**

**The Urim VTumim consisted of Hashem's name that He used to create the 310 universes? This name is engraved in the stone used to be the foundation of the אבן - world**

**The Urim VTumim was not made by a person? In fact they were not brought as gift by any human. Rather, they were Divine names which were given to Moshe secretly**

## MOSHE'S NAME IS MISSING FROM THE PARSHA



PARSHA SNAPSHOT

LAZER SCHEINER

The Baal HaTurim says that it was because Moshe said *מחניני נא מספרך אשר כתבת* (erase me now from Your book which You have written) in Parshas Ki Sisa. The question remains why Parshas Tetzaveh was chosen to erase his name. HaRav Shaul M'Vilna answers since Moshe said *אשר כתבת*, past tense - therefore it was omitted in Parshas Tetzaveh, the parsha which comes before Ki Sisa. Another reason is that the Gematria of Asher is 501 which is also the Gematria of Tetzaveh.

The Gra says that since most years 7 Adar the day of Moshe's yahrtzeit comes out in Parshas Tetzaveh - Hashem who knows what is going to happen left his name out of this Parsha.

In the Sefer Panayach Raza he mentions that since Moshe was originally supposed to be the Kohain Gadol, however he lost this privilege because he said to Hashem at the burning bush *שלח-נא בידי-תשלח* (send, I pray You, by the hand of him whom You will send) therefore in Parshas Tetzaveh which talks about the priestly garments he is not mentioned.

It is said in the name of the Ben Ish Chai that Moshe requested Mochaini Na Misfracha. The word Misfracha can

also read Mesefer Chaf - the 20th Sefer. Since Tetzave is the 20th Parsha therefore Hashem left it out of Tetzave as per Moshe's request.

I do remember hearing that the reason is that Hashem did not want to erase Moshe's name, however since he requested it Hashem kept pushing it off until there was no more pushing it off, and therefore it is not mentioned in Parshas Tetzaveh.

There is a long talk by the Lubavitcher Rebbe zt"l (in which he points out that in a sense Moshe is present even more in this parshah than usual. The very first word, *ואתה*, "and you," expresses his existence even more strongly than the use of his name.

He then goes on to explain what Moshe was trying to accomplish. Moshe was insisting that G-d be willing to re-establish His relationship with the Jewish People on an essential level that transcends Torah, and that if He wouldn't be willing to do so, then Moshe was prepared to forfeit his place in the Torah in favor of retaining his connection with his people. Thus,

Tetzaveh stands as an eternal tribute to Moses. It is the Torah's own testimony to Moses' greatness in relinquishing everything—including his bond with Torah—in order to preserve his bond with his people and restore them to their G-d.

## Relying on Urim VeTumim?



RABBI BERACH STEINFELD

In Shemos, Perek Chof Ches, posuk tes vov, the Torah tells us that the Choshen was made via artisan sewing. In posuk lamed the Torah says that they inserted the Urim VeTumim in the Choshen.

The question arises, how could one pasken based on the Urim VeTumim? The Gemara in Bava Metzuya, daf nun tes, amud bais says that the Torah is not "bashomayim," (in heaven) therefore we don't pasken based on a bas kol.

The Gemara in Temura, daf tes zayin, amud alef says that three thousand halachos were forgotten during the period of mourning for Moshe Rabbeinu. Klal Yisroel turned to Yehoshua and said, "Why don't you ask minhashomayim?" (as the Maharsha explains) Yehoshua responded that the Torah is not in shomayim and therefore we don't pasken based on a bas kol.

There are a number of tirutzim explaining how we could rely on the Urim VeTumim. The first tirutz is that when it comes to a halacha one can't pasken based on the Urim VeTumim. On the other hand, when it comes to figuring out facts of the metziyus of what actually took place or will take place, we are able to ask the Urim VeTumim. A proof to this can be brought from the Gemara in Eiruvim, daf samech daled, amud bais where Rabban Gamliel gave a non-Jew a gift because he was able to see with ruach hakodesh that the goy was not an idol worshipper. From here we see that when it comes to be mevarer the metziyus one may rely on the Urim VeTumim and there is no problem of "Torah is not bashomayim."

Another tirutz can be brought from learning the ins and outs of a din torah. In the same way the baalei dinim in a din torah are able to accept relatives as witnesses, they can also accept the Urim VeTumim as the deciding factor in their din torah. A proof to this can be found in Meseches Meggilah, daf yud daled, amud alef. The Gemara says that Devorah the nevia used to sit outside under a tree so as not to be oveir on yichud while she judged Klal Yisroel. How was she able to judge Klal Yisroel if a woman is not kosher to be a judge? Tosfos and Ritva answer that the baalei denim accepted Devorah as their judge. The same logic was used for the Urim VeTumim.

A third tirutz can be explained as the Even Ezra expounds on the above posuk that the Urim VeTumim did not pasken. The Urim VeTumim revealed the reasoning of the psak to the judges or the neviim, but the psak was rendered via the shofet or navi. The Urim VeTumim only revealed the ta'am of the psak, but the psak still had to be given by the judge or prophet.

The final tirutz is based on the Chassam Sofer who says that when there is a safek, we pasken min hashomayim. Where there is a machlokes we discount the bas kol and do not rely on the Urim VeTumim. In a case where the navi or the shofet have a safek and don't know what to pasken, then we actually do rely on the Urim VeTumim. This will explain why in the times of Ezra and Nechemya they verified from the Urim VeTumim who had yichus and who was not a Kohen. When Moshiach comes Eliyahu Hanavi will reveal who is a true Kohen and a true Yisroel because if we are in doubt then we do rely on the Urim VeTumim.

May we be zocheh to have the Urim VeTumim and have clarity in our learning and psak.



## RABBI NACHUM SCHEINER

ROSH KOLLEL

### WHICH IS THE "REAL" ADAR? PART II

We previously discussed that there is a machlokes if a nonspecific mention of Adar is referring to the 1st or 2nd Adar.

At first glance, it would seem that the underlying question is: which is the regular Adar, and which is the addition? Is the 1st Adar the additional Adar, or the 2nd Adar? However, that conclusion is incorrect, because there are many places where that understanding of the halacha will not follow through.

When it comes to calculating the correct date for a yartzeit, the Mechaber writes that it should be kept in the 2nd Adar, although he ruled for a get that one must be specific for both. Consequently, if one passed away during Adar of a regular year, the yartzeit should be kept in the 2nd Adar. Conversely, the Rama, who follows the Tur - and rules that for a get the regular Adar is the first month - rules that one should either fast in the 2nd Adar or in both Adars.

In addition, when it comes to calculating the date for a bar mitzvah, the Rama (55:10) rules that the bar mitzvah should be in the 2nd Adar. In other words, if a boy was born during Adar of a regular year, if the year of the bar mitzvah is a leap year, the boy will turn bar mitzvah in the 2nd Adar. This would seemingly imply that the 2nd Adar is the main one, a contradiction to his position in how to write a get.

The Biur Hagra (O"C 568:7) explains that the question of nedarim

and shtaros is different. They depend on the way the term Adar is used by people, not what it is in essence. The Chasam Sofer (Shu"t Chasam Sofer O"C 163) also elaborates on this point. When a person promises to do something, his intention is based on the how the term Adar is used. On the other hand, when it comes to deciding when is the real Adar, from a halachic standpoint, that may be a different story. For that the ruling may be different, and can possibly be the 2nd or, possibly even both.

#### ***M'she'nichnas Adar Marbin B'simcha***

One more interesting point is to discuss the famous ruling of: "M'she'nichnas Adar Marbin B'simcha - at the advent of Adar one should add to the rejoicing." Does that begin in the 1st Adar or the 2nd?

The Yaavetz (Sheilas Yaavetz 88) posits that it only applies in the 2nd Adar. He bases this on the words of Rashi, who explains that the added simcha is because of the double simcha of Purim and Pesach. He explains that Rashi understood that the yom tov of Purim itself would not be enough to warrant the additional simcha in the entire month. It is only because there are two months with great yomim tovim that are back to back, that we are required to raise the simcha level. That is why we only find this added element of simcha in Adar and Nisan, not in any other month of great yamim tovim. Consequently, it will only apply in the 2nd Adar, which is back to back with Pesach, but not in the 1st Adar.

On the other hand, the Chasam

Sofer signs off one of his teshuvos, "Rosh Chodesh Adar Alef - when we add simcha." It would seem clear from his words that he was of the opinion that the added simcha begins in the first Adar. Indeed, it is told that when Rav Vozner zt"l showed the Chazon Ish this teshuva, the Chazon Ish replied that, when it comes to the Chasam Sofer, one can even deduce halachos from the date of the teshuva.

#### ***In conclusion***

There is a fundamental difference between how the term Adar is used in people's expressions and deciding when the real Adar is, from a halachic standpoint. The halachic ruling on what the main Adar may be different, and can possibly be the 2nd or, possibly even both.

There is a machlokes if one should add to the normal simcha, starting in the 1st Adar, or if it is only applicable in the 2nd Adar.

**RABBI NACHUM SCHEINER**  
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RABBI YY JACOBSON

## A TALE OF TWO POTS

### Dealing with the Tension of the Human Personality

Linking the apron and the breastplate

There is an intriguing mitzvah recorded in this week's Torah portion: "And they shall bind the choshen (breastplate) by its rings to the rings of the ephod (apron) ... so that the choshen shall not budge from the ephod[1]."

The meaning of these words is this: The choshen (breastplate) and the ephod (apron) were two of the eight special garments worn by the High Priest (Kohen Gadol) while performing the services in the Tabernacle. The choshen was a breastplate set with twelve precious stones, each inscribed with the name of one of the twelve tribes of Israel. It was worn on the breast, over the heart. The ephod was an apron-like garment, covering the lower back of the body, from the waist to the ankles, with a belt that tied in the front[2].

Two gold rings sewn on the ephod's belt lined up with two gold rings sewn to the bottom corners of the choshen; these were bound together with ribbons of blue wool. It is of vital importance, the Torah stresses, that the two should remain securely fastened at all times that the priestly garments are worn. "The choshen shall not budge from the ephod."

But why? Why the insistence that the breastplate and apron must be tightly linked at all times? Why bother if they are disconnected or only loosely connected?

### A TALE OF TWO GARMENTS

The answer, presented in the mystical tradition, is deeply moving.

The two garments – the breastplate seated atop the heart and the apron hanging on the lower back – represent the "upper" and "lower" dimensions of life, or the "forward" and "backward" aspects of human existence. The breast-plate represented those individuals whose hearts were aflame with spiritual passion and ecstasy, while the apron symbolized the people who struggled with backward temptations, the crass and lowly impulses and dispositions[3].

This is not merely a distinction between two types of people; it is rather a distinction between two aspects existing in each of our lives.

Few are the people who can be defined as "breast-plates" or "aprons" exclusively. Most of us vacillate between backward and forward tendencies, between lower and higher aspirations. We celebrate moments of light but we must also quarrel with darkness. At

times life is a cruise through a tranquil seabed, yet at other times it consists of navigation through turbulent waves, battle fields and war zones. There are moments we sense our calling, yet at other times we yearn to discover our true selves, we struggle to find our place in the world. Crudeness, superficiality and lowliness may at any moment consume our multi-dimensional personalities.

Hence, the Torah instructs us to tightly link the breastplate to the apron, "so that the choshen shall not budge from the ephod." We must somehow learn to integrate the two parts of the self, without escaping into either element. Do not retreat, the Torah is saying, into your "higher" self and forget about your "lower" self, for when the lower self re-surfaces you might fall hard. On the other hand, do not allow yourself to be swept away by your lower self and ignore your transcendental aspirations, for such a life is likely to leave you deeply thirsty and anxious.

You must learn the art of integration. You must come to terms with the truth that the "breastplate" and the "apron" together constitute the very objective of existence, to confront darkness and transform it into light, to create harmony out of the building blocks of diversity.

### DO YOU HAVE HOLES IN YOUR LIFE?

A story is told about an elderly Chinese woman who owned two large pots. Each hung on the ends of a pole, which she carried every day on her shoulders to fill with water from the stream located at the end of the village. One of the pots was complete and always delivered a full portion of water; the other pot was cracked and arrived home each day only half full.

Of course, the complete pot was proud of its accomplishments. It felt really good about itself. The poor cracked pot, on the other hand, was ashamed of its own imperfections; it was miserable that it could only do half of what it had been made to do.

After six years of what it perceived to be bitter failure, the humbled broken pot finally opened its heart to the woman at the stream. "I hate myself," the cracked pot cried, "I am so useless and valueless. What purpose does my existence have when each day I leak out half of my water? I am such a loser!"

The old woman smiled and said, "Did you notice that there are flowers on your side of the path, but not on the other pot's side? I have always known about your flaw, so I planted flower seeds on your side of the path. Every day while we walk back from the stream, you have the opportunity to water them.

"For six years I have been able to pick these beautiful flowers to decorate our home. Without you being just the way you are, we would have never created this beauty together." (This essay is based on an address by the Lubavitcher Rebbe, Adar 21, 5748, March 10, 1988)

## ולבני אהרן תעשה כתנת... לכבוד ולתפארת

*And for the children of Aharon you shall make tunics... for glory and splendor (Shemot 28:40)*

### AN INCREDIBLE MIRACLE EXPLAINED

On March 21, 2009, the crowded Lev HaMifratz mall in Chaifa, a three-story mall with one hundred shops and twenty-three theaters was spared from collapsing. A white Subaru car had been parked next to a support pillar when someone noticed smoke exuding from the trunk. The Israeli police were immediately notified and came to the scene prepared for the worst. Cautiously opening the trunk of the car, they were aghast to find a large bomb weighing close to one hundred pounds. Diffusing it at once, they were able to avoid what would have been a major tragedy. Had that bomb blown up right next to the support pillars, the entire mall would have collapsed onto itself, taking along with it hundreds of lives. But a miracle happened and disaster was averted.

The summer following this incident, a woman from my community visited Israel and met with Rebbetzin Kanievsky a"h. To her astonishment, she was told by Rebbetzin Kanievsky the following story revealing the true reason the bombs didn't go off:

There was a non-religious girl from a non-religious family living in Chaifa who was ill with



## TWO PATHS TO THE LIGHT

"ואתה תצוה... ויקחו אליך שמן זית זך כתיב למאור להעלות נר תמיד".  
המגיד הירושלמי רבי שלום שבדרון זצ"ל הסביר על הגמרא במסכת ברכות - סג: אומרת: "הסכת ושמע ישראל" - כתתו עצמכם על דברי תורה

In a poetically symbolic statement, Hashem commands Moshe Rabbeinu to take well beaten olive oil (first press) for the menorah in the Beis Hamikdash, because it shines the brightest. Rav Shalom Schwadron explains- the olives represent our Torah study. We are commanded to learn Torah with such passion that the light we generate shines brightly- bright enough to influence others.

Many Chassidic Rebbes reached out to try and influence their less observant brethren. While others concentrated on their personal avodah- but aimed for the same target, to help others come closer to Hashem.

The Kotzker Rebbe was one Rebbe who rarely ventured out of his Bais Medrash to mekarev others. If someone came to him, of course he

would try to bring them close, but he never engaged in outreach.

When asked why he followed this path he replied with a parable. Three men were condemned to serve out a term of imprisonment in a small dark pit. Two of the men were educated inspectors. The third was uneducated and unsophisticated.

Each day food was lowered to the men. But it was so dark that it was nearly impossible to see the food. The smarter men had figured out how to locate the meals and eat them, while the simple man could not manage. One of the inspectors had pity on the man and helped him each day to feed himself. It was a long and arduous process. After a week or two of helping the man eat, he turned to his fellow inspector who remained silent each day as he struggled to feed their mutual roommate.

"You see how hard I work, day in and day out-helping this man to eat, but still you have not helped me out at all."

The inspector replied- " This simple man has not yet learned to feed himself and I doubt he ever will. You struggle, he struggles.. But everyday it's the same tortuous job for the both of you.

The darkness is overwhelming.. I cannot bear to follow that path. I have a better idea. While you have been struggling, I have been trying to bore a hole in the wall of this pit. Every day I get

deeper and deeper into the ground. Soon I will reach the light.. and all of us will benefit.

When the light breaks through the wall we will all be able to feed ourselves.

The light represents our Torah learning, the Kotzker continued. This light will bring every Jew closer to our Father in Heaven. And there you have it- two paths to the light.

Two different heartfelt approaches.

In our generation we need actively help those who have fallen away from observance, but not lose sight of the power of our own private Limud Hatorah. Together these two approaches can bring much success Bez'H.

מגילה טז:] : "ליהודים הייתה אורה ושמחה וששון ויקר" - אורה זו תורה!

As our sages remind us.. The holiday of Purim reinstates joy and light to our people. Torah and Chesed led the way to a brighter reality.

This year, as the month of Adar begins, may the light of our Torah learning and our heartfelt concern for each other cast a shining glow on the entire Jewish nation, inspiring every Jewish person to new heights!

Good Shabbos!

## פרשת תצוה

### בענין שמן המנורה ומהות לימוד התורה



ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך כתיב למאור להעלות נר תמיד

ואקדים לבאר ענין

אחד, במגילה (ג:) הש"ס

מחלקת בין תלמוד תורה דיחיד וכבוד תורה דיחיד, שתלמוד תורה דיחיד מבטלים לקריאת מגילה אבל להספיד תלמיד חכם שזה משום כבוד התורה דיחיד לא מבטל לקריאת מגילה עייש, וחשבתי להעיר שהרי הכבוד התורה שיש בתלמיד חכם זה נובע מתורתו, ואם את התורה של היחיד היא מתבטלת לקריאת מגילה אם כך מאי שנא כבוד התורה שלא מבטלים עליו קריאת המגילה שהרי היא נובעת מזה גופא.

והנראה בזה, בהקדם מה שהקשו העולם ע"ד רש"י סוכה (כה). שלוחי מצוה שכתב כגון לפדות שבויים או הולך ללמוד תורה, שדינם

שפטורים מהסוכה, וקשה והא תלמוד תורה גופא מתבטלת לכל מצוה עוברת שאי אפשר לעשותה ע"י אחרים, וא"כ מ"ש שלוחי מצוה מלימוד תורה בעצמה ?

רבינו האור שמח מיישב ע"פ לשון תוס' כתובות יז. שמבואר שמה שתלמוד תורה מתבטל להוצאת המת היינו בלימוד גרידא אבל לשמש תורה (היינו ללמוד איך ללמוד) בזה לא אמרינן שזה מתבטל להוצאת המת עייש, והנה לפי"ז כתב האור"ש שזה נפשט ברש"י שהלך בדרך ללמוד מרבו היינו לשמש את רבו.

עוד מהלך שמקובל בבית המדרש ליישב ע"פ דברי הגר"א בפאה (פרק א' משנה א') שבמצות תלמוד תורה יש שני מצות ביום ובליילה, וכן כתב שכל מילה של תורה היינו מצוה בפני עצמה ממש, וממילא רצו ליישב בזה שבלימוד התורה שלומד בעצמו ובא מצוה לידו, ממילא בין המילים יכול להפסיק שהמצווה הבא עדיין לא בא לידו ואותו הרגע יכול ללך לקיים המצוה, אבל בהולך ללמוד היינו מעשה אחת ולכן ההולך ללמוד לא פוסק. [ אולם יש להסתפק בזה טובא ]

ולפי"ז יש לומר שהחילוק בין תלמוד תורה דיחיד וכבוד התורה דיחיד, שתלמוד תורה דיחיד בין כל מילה יכול להפסיק שהיינו שכל מילה היינו מצוה בפני עצמו, אבל כבוד

התורה היינו כל תורתו יחד בזה הוא חמור טפי שנעשה לחתיבה אחת של תורה.

יש להעיר מהו שדווקא משה רבינו נצטוו במצות לקחת שמן למנורה לצוות את כלל ישראל? והנה משה רבינו היה המוסר התורה, והתורה הועברה דרכו ולכך משה רבינו היה צריך להיות הענו הגדול שעל פני האדמה, שבכך התורה ניתנה ללא כל גשם ואנוכיות כלל וכלל, שדרך משה ניתן התורה, עד כדי שנקרא תורת משה, והרחבנו במ"א, אבל לעניינינו יש לומר שכיון שמה היה מוסר התורה, חלק מזה היה גם ללמד איך להחזיק התורה ואיך להשיג התורה, שזהו חלק מלימוד חכמת התורה יש גם המעלה של לדעת איך ללמוד וכן השקפת התורה ודרך התורה.

ממילא ידוע שהמנורה היא מקור לאור התורה כמו"ש ב"ב כה: הרוצה שיחכים ידרים שהמנורה בדרום, וכן בהוריות י. הרגיל בשמן זית טוב לזכרון, אזי במנורה והשמן יש את סגולת אופן הבנת התורה ולימודה, לכל דווקא משה רבינו נצטוו לצוות בזה.

שבת שלום

דוד יהודה פיירסטון

As a widow with four young children, life was difficult. Repeatedly needing to make requests of the local grocery market for credit, the family just barely managed. But then another problem arose. The house they lived in began to leak. The roof and walls were suffering in consequence and it was certainly time to make some major repairs. It could no longer be postponed.

Calling a plumber to inspect the house and provide an estimate price of the job, the mother waited anxiously. After a short while of walking throughout the house, the plumber returned with the job description. It would take a few days to fix the house in entirety and cost a hefty price. The plumber reassured her that his price was the most reasonable there was, but even so, it was much too expensive for her at the moment. "I don't have the money right now," the mother said, "but I will make you a deal. By the time you finish the job, I will see to it that you have all the money. I will borrow if necessary." Listening to the woman's arrangement, the plumber agreed to take the job.

Beginning the work, the plumber noticed the four orphans in the house. He could not help but imagine what life must be like for this poor widow and her children. As he continued to work, his heart went out for her in pity. He convinced himself that he would not take any money from the family. "But what should I do?" he thought to himself. "I already told her the price; I cannot renege on my word now." But then he came up with a brilliant idea. After finishing the job, the plumber approached the mother with the bill. But little did



he intend for her to pay a penny. "I have something to tell you," he said. "I looked into the matter and discovered that there is an approved special program from

the city hall. Since you are a widow, you are entitled to receive help from the government. Just sign here and I will get paid. And don't worry, I will make more money in this way than had you paid me. You don't have to pay anything. Go enjoy your house."

Hearing such great news, the mother and her children were beside themselves. "You mean I don't have to pay anything?" "That's right," repeated the plumber. The children too were shocked. They were worried how their mother was ever going to pay the bill. But now, all their worries turned into smiles.

Twenty years later... this plumber's small company had grown to become a large corpo-

ration. Being hired for a big project, he headed to Petach Tikvah to a building warehouse where all sorts of plumbing and housing supplies were stocked. Figuring out all the materials needed for the project, he made a list of all the items and gave it to the warehouse workers. He intended to receive an estimate of how much everything would cost, whereupon consider if there were any cheaper prices. "Okay," they said, "we will look over your order and call you back with the prices."

The next day as the plumber awoke, a huge business truck pulled up to his house. "Suri and Avi Plumbing Supply" was emblazoned on the outside of the truck. Not remembering that he had ordered anything, he quickly headed outside. "What is this?" he asked the driver. "I am delivering a shipment of plumbing supplies." "You must have the wrong address," said the plumber, "I didn't order anything." "It says right here you that you did," explained the driver as he pointed to a piece of paper. Look, it says that you paid in full and that I am supposed to make the delivery today." "I never made an order!" insisted the plumber. "I told the store to give me an estimate price of how much it would cost. I was comparing prices. I didn't put in a final order nor did I pay a penny!" "I am very sorry sir," said the driver, "but I have a long day ahead of me, and I am only making the delivery. If you have any problems, go down to the office and speak to the owners."

Frustrated, the plumber raced to the office. Entering inside, he headed straight to the secretary's desk. "Excuse me," he said, "but I just had a shipment of plumbing supplies delivered to my house. The problem is that I didn't order anything and I didn't pay for it either. Can you please confirm this?"

Looking up the plumber's information, the secretary said, "It seems as if everything has been taken care of. It says that you paid in full and the delivery is supposed to be made today." "I don't understand," impatiently exclaimed the plumber. "I did not make any order!" Standing there dumbfounded, the plumber could see that he was not getting anywhere.

"Listen," said the secretary, "why don't you go upstairs to the owners. Maybe they can help you." Walking up the stairs, he hoped that this attempt would finally sort out everything. As he opened the door, he saw two men comfortably seated in an office. "Hi, how can we help you?" the men asked. "I just had delivered to my house a large shipment of plumbing supplies which I didn't order. There must be a mistake. I asked to receive prices on your materials. Why did you deliver it already?"

Looking back at the man, one of the owners spoke up. "Don't worry sir, everything is alright. We have a special arrangement with city hall. Everything has already been paid for." Standing there confused, the owner continued, "Do you remember us? We were those little kids whose mother you helped twenty years ago. For twenty years we have been looking everywhere for you! Yesterday, when you showed up in the store, my brother and I recognized you right away. We have been waiting for this day for a long time. As soon as we heard you inquiring about prices, we immediately told our workers to send you everything free of charge.

This is our way of paying you back. You took care of us and we will take care of you."



*Sometimes we think that the small gestures in life have little impact and only make their imprint for the short term. The truth, however, is quite the opposite. Those little decisions to help another and think of them in their moment of plight*

*reverberate for years. And then the day finally arrives when we ourselves could use a favor. And who comes to our side? That little deed we thought so little of years before. That little act of kindness pops up and says, "Do you remember me? I've been waiting so long for this moment!" And when that happens, all we can do is smile and remind ourselves that nothing we do in life goes unremembered.*



# Kiruv Krovim Initiative

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## RESERVE THE DATE

**RABBI DOVID ORLOFSKY**  
FRIDAY 2/22 PARSHAS KI-SISA

**RABBI JOEY ROSENFELD**  
FRIDAY 3/1 PARSHAS VAYAKHEL

continued from pg. 6

excruciating stomach pains. Going from doctor to doctor, she finally was told of the tragic news she never wished to hear: she had a tremendous stomach tumor that had metastasized. It was inoperable; there was nothing the doctors could do for her. All she was told to do was go home and live out the next couple of weeks she had left.

She and her parents pleaded and cried with the doctors to do something, but they persisted in telling them that it was hopeless. Finally, after much effort, they agreed to attempt surgery. But, they reminded the girl and her family, nothing was going to positively result from the procedure. The doctors warned her that she might not even survive the surgery. And given her circumstances, an inexperienced surgeon would perform the operation. The doctors figured that she was a lost cause anyway, and it would be good practice for a new doctor.

Returning home, she began thinking to herself, "G-d, during the times the Temple stood, a person could bring an offering and draw closer to You. But today, there is no Temple, no Kohen, no sacrifices and no Altar. But I want to bring something to You as a sacrifice." She then decided that she was going to bring an offering. Making a fire in her backyard, she took all of her immodest clothing and threw them into the fire. "This is my offering to You Hashem," she said, "please accept it." She burned every stitch of clothing she had. All that was left was her modest nightgown. And wearing that nightgown, she headed to the hospital the next day for surgery.

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Bringing her into surgery, they opened her up and couldn't believe what they saw. There was a giant tumor, but it had not metastasized. They were mistaken. It was very big, but it was operable and could be removed. Taking out the tumor, the tests showed that it was benign. After sewing her up, she was given a clean bill of health. And in a few days, she healthily returned back home.

She immediately called all of her friends and told them of the great miracle Hashem had done for her. She felt that it was in the merit of getting rid of her clothing and bringing her offering that she was given life. Upon hearing of her inspiring story, her non-religious friends came to her house and also decided to bring an offering. And in her backyard, they made another fire, and likewise threw all their immodest clothing into it. Now, they all needed to buy new clothing.

And so, the next day on March 21st, where did they go? To the Chaifa mall. There, where that car with nearly one hundred pounds of explosives was parked, these girls went on a search to find new clothing.

Now, why didn't the mall blow up? We may never know for certain, but as Rebbetzin Kanievsky felt, it was in the merit of this girl and her friends.

These girls who sacrificed their clothing prevented thousands of other lives from going up to Heaven as sacrifices themselves. Such is the type of blessing living a life of holiness and modesty can bring to the world.



**TO LOVE IS ALSO NOT TO JUDGE**

*From my father's sichos: It is a magnificent gift of G-d to merit an innate sense - a "feel" - for doing kindness to another, to derive deep pleasure from it.*

*This can develop to the point that one cherishes the other more than oneself. He may find many explanations as to why he deserves his own tribulations, G-d forbid, but to do so with regard to another's suffering - is absolutely impossible.*

===Hayom Yom 5 of Adar I. The Previous Rebbe, the RaYatz, quoting his father, the Rebbe RaShaB.



What TIMING !! This PARSHA which coincidentally falls out in the month of ADAR ,has 9 x's the word VE'HAYA of which the

CHAZAL say is a term of SIMCHA + this PARSHA has 7 words that have the same letters as SIMCHA ( in one form or another ). Of course this PARSHA is all about

the MISHKAN ( eventually the BAIS HAMIKDOSH ) of which the POSUK refers it as the ME'SOHS KOL HA'ARETZ i.e. the HAPPIEST place of the world !! So let's get on the bandwagon & get prepared for PURIM & of course our BA'YIS HA'SHLISHI bim'hairah ve'ya'mainu !! Call me to help get you onto the bandwagon !! 845 . 558 . 4027



Why doesn't Map Quest start their directions on #5? I'm pretty sure I know how to get out of my own neighborhood... I hate it when I miss a call by the last ring (tello? tello?) but when I immediately call back, it rings nine times and then goes to voicemail. What'd you do after I didn't answer? Drop the phone and run away?

**Roast Beef Recipe**

One day a little girl was watching her mom make a roast beef. She cut off the ends, wrapped it in string, seasoned it and set it in the roasting pan. The little girl asked her mom why she cut off the ends of the roast. Mom replied, after some thought, that it was the way that her mother had done it. That night grandma came to dinner and the little girl and her mom went to her and asked why she had cut the end off of the roast before cooking. After some thought grandma replied, that was the way her mother had done it. Now great grandmother was quite old and in a nursing home. But the little girl went with her mom and grandma to see her and again asked the question. Grandma looked at them a bit

annoyed and said, "So it would + in the pan, of course."

**Career Path**

An older couple had a son, who was still living with them. The parents were a little worried, as the son was still unable to decide about his career path, so they decided to do a small test. They took a ten-dollar bill, a Bible, and a bottle of shnaps, and put them on the front hall table. Then they hid, hoping he would think they weren't at home. The father told the mother, "If he takes the money, he will be a businessman; if he takes the Bible, he will be a Rabbi; but if he takes the bottle of shnaps, I'm afraid our son will be a shikkur." So the parents took their place in the nearby closet and waited nervously, peeping through the keyhole they saw their son arrive home. He saw the note they had left, saying they'd be home later. Then, he took the 10-dollar bill, looked at it against the light, and slid it in his pocket. After that, he took the Bible, icked through it, and took it also. Finally, he grabbed the bottle, opened it, and took an appreciative sniff to be assured of the quality, then he left for his room carrying all the three

items. The father slapped his forehead, and said, "Oy Vey! It's even worse than I ever imagined..." "What do you mean?" his wife inquired. "He's gonna be a politician," the father replied.

**Parking Meter**

Billy-Bob walks into a bar and says, "Bartender, one round for everyone, on me!" The bartender says, "Well, seems you're in a really good mood to-night, hm?" Billy-Bob says, "Oh, you can bet on it! I just got hired by the city to go around and remove all the money from parking meters. I start on Monday!" The bartender congratulates him and proceeds to pour the round. Monday evening arrives. Billy-Bob comes back into the bar and says, "Bartender, two rounds for everyone, on me!" The bartender says, "Well now! If you're so happy just over having this new job, I can just imagine how happy you'll be when you get your paycheck!" Billy-Bob looks at the bartender with a wondrous look on his face, pulls out a handful of quarters from his pocket, and says, "You mean they'll PAY me too?"



# ~Night Kollel~

## RABBI NACHUM SCHEINER

### BAKING BREAD WITH MILK OR MEAT INGREDIENTS

The Gemara in Pesachim (30a) tells us that it is forbidden to make milchiga or fleishiga dough, and if one did, the bread made from the dough cannot be eaten. As Rashi there explains, this is to ensure that one should not come to mistakenly eat the milchiga bread together with fleishigs, or the fleishiga bread with milchigs. This halacha is codified in Shulchan Aruch (Y”D 97:1)

### CASES THAT ARE ALLOWED

There are two basic heterim, cases where one would be permitted to make milchiga or fleishiga bread. The Gemara (Pesachim 36a) relates that Rav Yehoshua allowed baking bread with milk, if it was like a tura. There are two basic ways to understand this allowance:

### RASHI – A SMALL ROLL

Rashi understands the Gemara to mean that it is allowed if made small. He explains that if it is made in a small quantity, the person will eat it right away and there is no concern of his forgetting its non-parve status. The Aruch Hashulchan clarifies that this all depends on the specific situation. If one has a large family, one may be permitted to bake a large quantity of challis, as long as you expect it to be eaten immediately.

The poskim point out that based on this understanding, if one plans to bake and freeze it, to be eaten at a later time, it would indeed be a problem.

To translate this into practical terms, the simple reading of Rashi would imply that it is only permitted if one will immediately consume the entire bread. That is also the implication of the Shul-

chan Aruch. However, the Pri Megadim quotes the Toras Chatas, who writes that as long as it will be eaten on that day – when it is not likely for one to forget the non-parve status – will it be allowed.

The Beis Yosef seemingly takes this notion a step further and allows bread to be baked for the entire Shabbos, which seems to imply that it is allowed if it will be consumed within 24 hours. This is indeed how the poskim rule. Both the Chavas Daas and the Aruch Hashulchan allow the baking if it will be consumed within 24 hours.

### RAMBAM – A DIFFERENT SHAPE

The Rambam understands that the Gemara means that it is allowed if it is made in a shape of an ox. The mere fact that one can see that it has a different-than-usual shape can serve as a reminder that the bread is different, and ensure that one not eat it as basar b'cholov. According to this reasoning, there will be no limit on the quantity. Any amount is allowed as long as it is shaped differently, since even if eaten at a later time, the person will remember that it not parve.

But this will only work if people are aware of the change. Therefore, the Pischei Teshuva writes, it will only help if one is baking for one's own family, and they will see that it is different than usual. On the other hand, under normal circumstances, since the consumers won't realize that it is shaped differently than the norm, it will not be allowed.

However, if the distinct shape is something that is clear even to a consumer, then one can bake milchiga bread even for others, since they are also aware. This is in fact what the Eida Hachreidis does; they make their milchiga berekas (knishes) in a distinct triangle shape, which everyone realizes is not the norm. The

OU also makes pizza dough in the shape of triangle, which everyone realizes is michigs since it is meant for baking pizza.

### HALACHICALLY SPEAKING

The Mechaber in Shulchan Aruch tells us that each one of these heterim are enough and either baking a small quantity, or making them in a distinct shape is sufficient to for the baking to be allowed. The Rama there concurs with this, as the Pri Megadim and Aruch Hashulchan point out. The Rama adds that is why we allow baking fleishiga bread for Shabbos, or milchiga bread for the yom tov of Shavuot, because it is made in small quantities and in a distinct shape, so either heter will apply.

### COMMUNITY KOLLEL NEWS:

#### *Last call for the Shovavim Learning Program:*

The wonderful 8-week Shovavim Program – which has a learning initiative from 4AM-7AM, on Friday mornings – is almost over. Being that this year is a leap year, these great days continued for an additional two weeks – Teruma and Tetzaveh. So, catch your last chance to come and join – on the last Friday morning of the program, Feb. 15, and be a part of this grand Kiddush Hashem.

As we come to the culmination of these eight weeks, the esteemed Forshay Rebbe, Rabbi Chaim Leibish Rottenberg Shlita, will be speaking this Friday morning, at 6:30AM, about the great heights one can reach in these auspicious days, and how to keep the momentum going throughout the year.

Wishing You a Wonderful Shabbos,  
Rabbi Nachum Scheiner



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