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UNDER THE LEADERSHIP OF RABBI AARON LANKRY



OUR BELOVED RABBI
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שבת
מברכים
חודש
שבת

שפע
ברכות
טובות

• MOLED WILL BE
SUNDAY MORNING
13 MINUTES AND
14 CHALAKIM
AFTER 11

• ROSH CHODESH
IS MONDAY

מוצאי שבת
MINYAN 2
HOURS AFTER
SHKIA
18 FORSHAY RD.
6:42



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ערב ראש חודש - יום כפור קטן
Yom Kippur Katan:

יום א' פרשת בא

Sunday January 6

1:30pm - 18 Tent

NEW!! 4:15pm - 18 Tent (30 min. before shkia)



RABBI YY JACOBSON

SHABBOS

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

TUESDAY

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

Shabbos Morning MINYAN STARTING AT 8:00^{AM} 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,

BET PARASHOT VAERIAH

Am Yisrael has gone through a few exiles; four to be exact. There was the Babylonia, Persian-Media, and the Greeks. The Galus of Mitzraim (Egypt) is not included in the other four, explains the Ari Z"l, because it was considered the crown of all the exiles. Galut of Mitzriam was the most difficult and the most evil with the greatest degree of defilement. The Medrash states on the verse והארץ היתה תהו ובהו - the four types of evil refers to the four galit; desolation, emptiness, darkness, and abyss. The first corresponds to Babylonian, emptiness relates to the Persian-Media, darkness is the Greece exile. Abyss refers to the exile we are in now as we don't see the end near. Why is the Galut of Mitzraim consid-

ered worse than all four and is referred to as the crown of all Galit? They all seemed very bad and the exile we are in still hasn't ended while Egypt did end, so how is it the worst exile of all?

The Parasha opens, Hashem said to Moshe "I appeared to Avraham, to Yitzchak and to Yaakov as Keil Shakai and the name of Havaya I did not reveal to them." The name Shin Daled Yud describes the attribute of Hashem that represents the concept of regulate or organize. As Chazal explain, the world was expanding and expanding until Hashem said that it is enough, She'amar le'olamo Di. The name Havaya is the name that represents Truth. Avraham, Yitzchok and Yaakov did not know me by that name as I had promised and not yet fulfilled my word, but now I wish to

fulfill my promise.

When Moshe approached Paroah and asked that he should let the Jewish people bring Korbanot in the desert, Paroah responded. "Who is Havaya (Hashem) that I should listen to his voice to free Israel?" Paroah is clearly stating that this name of truth is nonexistent in this world, which is a world of falsehood. Paroah behaves delusionary, a life of a complete lie. He said I created myself, the Nile is my river. Moshe meets him at the river early in the morning as he relieves himself. Paroah claimed to be a g-d that never needs to use the bathroom. He ate all day in front of people and waited until he went to bathe in the Nile.

The greatest exile is Egypt because it challenged the concept of absolute Truth. All other Avodah Zarah or Avodat Alilim

all agree that there is Hashem but they offer an alternative. Paroah denied the existence of Hashem-Havaya all together. Therefore the objective of geulat mitzraim was to get out of the total lie into a world of truth so that shortly afterwards we can receive the Torah at Sinai and bring Truth to the world. The most important element in any society is truth; if it is lacking everything you build will eventually crumble down. The most valuable lesson there is for our children is to identify the truth and stay away from falsehood. This is the only way to build and grow.

SHABBAT SHALOM



Zmanim by our incredible Gabbi
EPHRAYIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 12:30 & 2:30

CANDLE LIGHTING	4:23PM
MINCHA TENT	4:33PM
SHKIYA	4:41PM
MINCHA 20 FORSHAY	4:25PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:52AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18+	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
DAF YOMI	3:40PM
MINCHA SHALOSH SEUDOS	4:20PM
SHKIYA	4:42PM
MARRIV	5:22PM & 5:27PM & 6:42PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 7:01 M 7:01 T 7:01 W 7:01 T 7:01 F 7:00

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:32 M 3:33 T 3:34 W 3:34 T 3:35

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:30 M 4:31 T 4:32 W 4:33 T 4:34

JANUARY 6 - JANUARY 11

NEITZ IS 7:21 - 7:20

PELAG IS 3:44 PM - 3:47 PM

SHKIA IS 4:42 PM - 4:46 PM

MAGEN AVRAHAM

9:06 AM - 9:07 AM

GRA- BAAL HATANYA

9:42 AM - 9:43 AM

Winter
2018/19



בס"ד
חובת תשובה

WEEKDAY MINYANIM

שחרית

6:15AM	20 Forshay	12 MIN. מניחה	18 ↓
7:00	18 Forshay	12 MIN. מניחה	18 ↓
7:15	20 Tent	AT קייב	18 Tent
7:30	18 Tent	10 MIN. מניחה	20 Tent New
7:45	20 ↓	20 MIN. מניחה	18 ↓
8:00	20 Tent	30 MIN. מניחה	18 Tent New
8:15	18 ↓	50 MIN. מניחה	18 ↓
8:30	18 Tent		
8:45	20 ↓		
9:00	20 Tent		
9:15	18 ↓		
9:30	18 Tent		
9:45	20 ↓		
10:00	20 Tent		
10:15	18 ↓		
10:30	18 Tent		
10:45	20 ↓		
11:00	20 Tent		

מנחה ומעריב

12 MIN. מניחה	18 ↓
12 MIN. מניחה	18 ↓
AT קייב	18 Tent
10 MIN. מניחה	20 Tent New
20 MIN. מניחה	18 ↓
30 MIN. מניחה	18 Tent New
50 MIN. מניחה	18 ↓

מעריב

AT קייב	18 ↓
שקיעה AT	18 ↓
10 MIN. מניחה	18 Tent
30 MIN. מניחה	18 ↓
60 MIN. מניחה	18 ↓
6:30	18 ↓
9:45	18 ↓
7:00	18 ↓
7:15	18 ↓
7:30	18 ↓
7:45	18 ↓
8:00	18 Tent
8:15	18 Tent
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11:30	18 ↓
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12:00	18 ↓
12:15	18 ↓
12:30	18 ↓
12:45	18 ↓

מנחה

18 ↓ 30 min after chatzot

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 / ohrchai18@gmail.com

BLUEBERRY HILL ZMANIM

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

MINCHA 3:20 PLAG 3:42



RABBI COREN



PARSHAS VAERA: INDIA, SRI LANKA AND THE MONK

One of my favorites, Ohr Hachayim, asks a very powerful question in this week's parsha which is also posed by the Shach al Hatorah. The answer he gives to the question queried below is quite insightful and very much connects to our journey through India and Sri Lanka.

Hashem basically promises (see Rashi) that He will take us out of Mitzrayim and lists the five languages of redemption, the last one being vehevaisi-- I will bring you to the land of Israel. The problem is that this really never happened. Almost all of the people that Hashem was speaking to never made it to the Holy Land. The Shach says that it was fulfilled through gilgulim which parenthetically is one of the core principles of Buddhism that states that a person comes back many times until he doesn't have any more attachment to the physical desires of this world. In Judaism I think we call this perishus (which needs to be elaborated on B"H later).

The Orach Chaim says a whole different answer. Hashem was certainly speaking to all the Jews of that time but if you look carefully He stipulated this in the fourth language of velakachti--and I will take you as a nation and you will know that I'm the one that's taking you out. This indicates that if Klal Yisrael did not gain a deeper awareness that Hashem is controlling all events then the fifth condition would not be fulfilled. This is an amazing insight. Essentially the goal of living is yediya Hashem which means a deep attachment and awareness of Hashem and this was something that Klal Yisrael did not fulfill and we continue to struggle with this challenge until today. This challenge presents a constant goal for us but especially on Pesach night when we relive yetzias Mitzrayim. We go from one cup to the next attaining higher levels of conciseness until

we reach the fifth cup of Eliyahu and hope that we have rectified the mistake of our forefathers.

This re-experiencing also takes place during these weeks of shoveim when we read the parshiyos of yetzias Mitzrayim and relive the trials suffered in Mitzrayim while trying to free ourselves of our physical and spiritual limitations and gain greater daas and awareness of Hashem.

During our special journey to India and especially to Sri Lanka we spoke to many natives and spent close to an hour speaking to a 73 year old monk who has been working on himself for 60 years. Each conversation we had with a monk or a Hindu or a man practicing some other form of Hinduism provided us with the



clarity of what avodah zarah is along with the realization that many times the 'devotees' don't really believe that there isn't one supreme G-D. The Rambam describes the origin of avodah zarah as a confusion of the Hashem's servants and His creations where humans focus too much on the servants of the created and eventually end up believing it's the actual source.

One of the most amazing discoveries for me was when one of the monks we spoke to clarified that monks don't actually worship any power. They don't believe in G-D and they explain why by asking that if there were a G-D there would not be so much suffering. That statement was bewildering and I jumped on the opportunity to share with him an idea. I asked him to think about the fact that maybe there is a G-D but aside from the physical, we also have souls and souls don't react to suffering in the same way the body does.

What's really interesting is that this is of course the biggest question that every human struggles with and it is what Moshe Rabbeinu

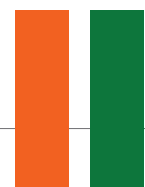
at the end of the parsha poses to Hashem. Additionally, Moshe later on in parshas Ki Sisa asks Hashem, "Hareini na es kevodecha"—show me please your Glory-- and Hashem answers him ופני לא יראו which the Chassam Sofer beautifully explains: the reason why people suffer will really only be understood in retrospect when Hashem reveals himself.

What is also very interesting is that the 'originator' meaning Mr Buddha himself lived around 2600 years ago. When he was 18 he went into the forest and meditated until he reached clarity of reality which is the meaning of the word Buddha on which all his teachings are based. It consists basically of 8 principles which are actually fascinating because they all connect to Judaism in some way.

As the monk explained, when someone brings an offering for example an apple to the temple it's done in respect to the Buddha teachings. They are not sacrificing anything or praying because there is nothing Buddha can do for them. They are simply respecting the Buddha's teachings and feeding the monks who live based on these food donations. In fact, and this will totally shock you, the cause of Buddha's death was when a devotee brought a pig as a donation. It caused Buddha to have diarrhea and he died from it (not surprising based on the usual diet of vegetables rice and curry.) (See also Yerushalmi Terumos that shows this concept. When one eats something that the soul detests it can kill him.)

May we be zoche to clarity and find the true daas.

GOOD SHABBOS



PARSHA
SNAPSHOT

LAZER SCHEINER

After the first plague of blood, Moshe Rabbeinu warned Pharaoh that if he continue to refuse Moshe's request to let the Jewish people leave Egypt, then there would be a new plague: "And the river will swarm with frogs; they will rise up and go into your homes, your bedrooms; onto your beds; and in the homes of your servants and your people; and into your ovens and your kneading bowls." After Pharaoh's refusal, the frogs did indeed swarm all over Egypt, including into the ovens of the Egyptians.

The Gemara tells us that many years after the plague of frogs three great men used the frogs as a lesson in Avodas Hashem.

Chanania, Mishael and Azariah were three Jewish heroes who defied the order of the Babylonian ruler Nebuchadnetzar to bow to the statue he had erected even though it meant being cast into a fiery furnace. "We shall not serve your god nor bow to the golden statue which you have erected," they boldly declared before being thrown to a flaming death from which they were miraculously saved (Daniel 3:18).

Where did they learn such devotion?

"We learned a lesson from the frogs of the second plague in Egypt," they said. "HaShem had commanded the frogs to enter the Egyptian ovens. These creatures did not earn reward or punishment, yet, even so, they obeyed G-d's command without hesitation. We Jews, whom HaShem has commanded so many times in the Holy Torah not to serve idols, are certainly duty-bound to go into fire, if necessary, to sanctify G-d's name

Chanania, Mishael and Azariah learnt from the example of the frogs who went into the ovens in Egypt, that they too should be prepared to be thrown into a fire. They reasoned that the frogs who were not commanded in the Mitzvo of Kiddush HaShem (sanctification of G-d's name), nonetheless were willing to go into a burning oven for the sake of sanctifying G-d's name. All the more so (kal v'chomer), they, who, as human beings, were commanded in the Mitzvo of Kiddush HaShem, should be willing to be thrown into the fire.

The Ballei Mussar question this logic. The three men's reasoning was based on the fact that the frogs were not commanded to die for the sake of Kiddush HaShem, while they were commanded to do so. However, Moshe's informing of Pharaoh that the frogs would enter their ovens constituted a command for the frogs; accordingly the frogs were commanded to go into the ovens. That being the case, how could Chanania, Mishael and Azariah learn from the frogs that they should allow themselves to be thrown into a fire?!

They explain, that while HaShem did command the frogs to go into the ovens, He did not restrict the command to ovens – the bedrooms, beds, and kneading bowls were included in the list of the places where the frogs could go to. Therefore, each frog had the choice as to where they would go – he could conceivably decide that he would choose the more comfortable option of going to the bed or kneading bowl and in doing so comply with the command of HaShem. Nonetheless, many frogs did indeed choose to risk their lives in order to ensure that HaShem's command was fulfilled. Since each individual frog was not commanded to go into the fire and yet many of them still did so, Chanania, Mishael and Azariah learnt that all the more so they should be prepared to be thrown into a fire.

The lesson to be learned is indeed one that applied even today, It is very easy to shift the responsibility of a mitzvah to someone else. Let someone else help the needy, let someone else pick up the trash on the floor of the Beis Medrash etc. The lesson of the frogs is that the opportunity to do the will of HaShem is such that one should rush to the head of the line and not wait in the back with the stragglers.

KIDDUSH HASHEM

RABBI BERACH
STEINFELD

In Shemos, Perek Zayin the Torah tells us about the frogs that attacked Mitzrayim. The frogs went everywhere; they even entered the ovens and the dough of the Mitzrim. The Gemara in Pesachim, daf nun gimmel, amud bais says that Chananya, Mishoel, and Azarya learned from these frogs and had themselves thrown into a fire rather than bow down to the

statue Nevuchadnetzar. They said, if frogs who don't have da'as did this ultimate act of sacrifice, we humans who have da'as have to be mekadash shem shomayim, even at the cost of one's life.

If a child under the age of thirteen is presented with a situation where he needs to be mekadash shem shomayim, is he required to do so? Would he be exempt from this mitzvah since he is not yet required to do mitzvos?

In the sefer Chikrei Lev, Yoreh Deah, siman kuf mem heh on siman shin ayin gimel discusses this very question and says that even a child would be required to be moser nefesh. If a child would ask a Rov, the Rov would tell him to be moser nefesh. The chiddush is that despite the fact that a child is not commanded in the mitzvah of Kiddush Hashem, he would still need to be moser nefesh and not be oiver on one of the three big aveiros. The Chikrei Lev brings a proof from the Gemara in Gittin, daf nun zayin, amud bais where the Gemara discusses the story of Chana and her seven sons who were all killed when they refused to bow down to avodazora. The midrash in Eiciha says that one of the children was so young that he was still nursing at the time of his death.

The Bais Yosef in his Sefer Bedek HaBayis in Yoreh deah, siman kuf nun zayin brings a story about a Rov who killed a bunch of children in his community during the time of Shmad in order to avoid having them become goyim. There was another Rov at the time that argued with this Rov and called him a "rotzeach." The whole machlokes between these Rabbanim in this case was because it was not guaranteed that they would make these children goyim, it was only a safek. The argument therefore was whether one should kill a child even on a safek. In the case of a vadai, there would be no argument and they would both hold that one has to even be moser nefesh a child in order not to be oever on the three big aveiros.

The Achronim bring a raya from the Rambam that even a child is required to be moser nefesh. The Rambam in Yesodei HaTorah, perek heh, halacha alef says that all of "Beis Yisroel" is commanded to do "Kiddush Hashem." The fact that the Rambam uses the term "Beis Yisroel" teaches us that even k'tanim, children, are required to do Kiddush Hashem.

The Shevet Halevi in chelek bais, siman yud tes explains that a koton is required to do Kiddush Hashem, but if he does not do Kiddush Hashem he is not punished. The reasoning is that since the Torah usually patters a person when he is an "ones," in the case of Kiddush Hashem the Torah does not patten an "ones" and one needs to give up his life for this Mitzvah. Therefore, it stands to reason that a child, despite not having daas, is required to do this mitzvah.

We learn all this from the frogs in Mitzrayim who were mikadesh shem shomayim without having any da'as. How much more so should a person with da'as know how to behave! The famous words of Rav Shach come to mind. "It is easier to die "al Kiddush Hashem" than to live "al Kiddush Hashem."

May we be zocheh to live and be mekadash shem shomayim with every step we take.



~Kollet Boker~

RABBI NACHUM SCHEINER

ROSH KOLLEL

THE MITZVAH OF SHNAYIM MIKRO - WHAT IT IS ALL ABOUT

SOURCE

The Gemara in Brochos (8a) tells us: "לעולם ישלים" אדם פרשיותיו עם הצבור שנים מקרא ואחד תרגום, שכל המשלים פרשיותיו עם הצבור מאריכין לו ימיו ושנותיו - One should complete the parsha along with the community, reading the pasuk two times and the targum once. The Gemara adds that one who does so will merit longevity. The commentators point out that the Gemara is telling us that one should not think that he will be losing out on precious time that he would have spent on other things. This should not be a concern, because to the contrary, one will only gain, and have a longer life from spending time on this mitzvah.

The Baal Haturim, in the beginning of Parshas Shimos, writes that this is alluded to in the very first words of the parsha. The acronym of the words "ואלה שמות" אדם אשר לומד הסדר שנים מקרא ואחד תרגום, בקול: "בני ישראל" spells: "One who learns the portion of the week, by reading the pasuk two times and the targum once, with a pleasant voice, will merit to live a long life." The Levush has a slightly different acronym from the words בני ישראל שמות בני ישראל. He writes that it spells: וחייב אדם לקרות הפרשה שנים מקרא ואחד תרגום, וזה חייבים כל בני ישראל - "All Jews are required to study the portion of the week, by reading the pasuk two times and the targum once."

REQUIREMENT OR RECOMMENDATION?

From the simple reading of the Gemara, we do not see that this is a chiyuv, something that one must do. The Gemara just states: "yashlim," which sounds like something that you should do, but not necessarily a mandate. Even the Tur uses the expression yizaheir, which means to be careful about it, but does not spell out that it is required. However, the Rambam and the Shulchan Aruch do spell out clearly that it is, in fact, a bona fide requirement.

Many poskim write emphatically about the importance of this mitzvah, equating it with any other mitzvah d'rabanan, such as lighting the menorah on Chanuka. Rav Moshe Feinstein zt"l, - in a haskama to the sefer v'eleh shimos, a sefer on the importance of this

mitzvah - writes quite strongly that it is a full-fledged chiyuv dirabanan, and all are required to do it.

In Teshuvos V'hanhagos (1:544), Rav Moshe Shternbuch quotes the Brisker Rav, was quite outspoken about its importance, and that even one who is busy learning, must find time for this mitzvah.

In the biography on Rav Baruch Ber Leibowitz - Harav Hadomeh Lmalach - it is recorded how the students would gather around and listen as Rav Baruch Ber read the parsha on Erev Shabbos, with a pleasant voice. When asked if there is any heter for those who are lax in this mitzvah, he responded that he does not know of any allowance (except for the "heter of Rav Huna, an allusion to the Gemara that when one does an aveira numerous times, it feels to the person like something that is allowed...).

The Shevet Halevi (8:46) also writes emphatically how throughout the generations it was something that everyone was vigilant in each week. Ha also points out that the Rambam doesn't just quote the words of the Gemara, as he often does, but rather makes the point of writing that it is a full-fledged chiyuv.

REASON

What is the reason for this mitzvah? Many rishonim explain that the idea behind this mitzvah is to become fluent in the entire Torah. Although we read the Torah publicly - known as krias hatorah - if one also studies the parsha himself, along with the targum, which explains each pasuk, that will help a person to know and be able to keep the entire Torah.

The Aruch Hashulchan adds that this is a fulfillment of the tefillah that we recite every morning before krias shma. We ask Hashem: "lishmoah, lilmod - to hear and to learn." Lishmoah is accomplished with leining, when we hear the words of the Torah. In addition, we have the mitzvah of shnayim mikra, which is when we learn the parsha. He adds that it is better to do it before leining, which will help a person understand the parsha better, as hears the leining.

In conclusion, the mitzvah of shnayim mikra is a bona fide requirement, and the reason is to help a person understand the parsha. In a future article, we will, bezras Hashem, discuss some of the many halachic details of this mitzvah, such as how to do it and when is the opportune time.



בית מדרש אור חיים

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~Night Kollet~

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Maariv 9:45

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RABBI YY JACOBSON

BETWEEN MEN AND WOMEN

IN MOSHE' LIFE, THE WOMAN NEEDED TO LEAD

AUNTS AND NEPHEWS

"Amram took Yocheved his aunt as a wife, and she bore him Aaron and Moshe."

This is the story recorded in this week's Torah portion, Vaeira Amram, in other words, married his father's sister. Both Amram's father (Kehoth) and his wife (Yocheved) were daughters of Levi, the third son of the Jacob-Leah dynasty

Now, as we know, the marriage of an aunt and a nephew would, in time, become prohibited for the Jewish people and would be defined in the Bible as an immoral and un-G-dly union. An uncle may marry his niece but an aunt cannot marry her nephew. So why would Amram and Yocheved, two of the great people of Israel at the time, enter into a relationship that would later become forbidden for eternity for all of their offspring?

True, during that time, prior to the giving of the Torah, this type of marriage was not considered "illegal." Still, Amram and Yocheved were fully aware that this union would one day become forbidden and that their grandparents observed the Commandments even before they were officially presented to the people of Israel. Why, then, would they subject themselves to a problematic relationship?

The enigma deepens considering the fact that it was this marriage that gave rise to little Moshe, the messenger who would transmit G-d's law to Israel, including the instruction against marrying one's aunt. Yet Moshe himself is born precisely from such a relationship! How do we understand the fact the giver of the Torah was the child of a marriage forbidden in the Torah?

GIVE AND TAKE

To understand this, we must first attempt to comprehend why the Torah permits the marriage of an uncle with his niece while prohibiting the union of an aunt with her nephew?

One of the answers to this question has to do with some of the physical, psychological and mystical differences between the masculine and feminine genders.

Jewish mysticism teaches that a woman's uniqueness lies in her ability to accept and internalize, while a man's fulfillment lies in his ability to project and bestow.

This is expressed, of course, in the physical structures of their bodies and in the nature of their physical union, where the man protrudes and projects while the woman accepts and internalizes. But the biological differences reflect their psychological and spiritual structures as well.

One of the most fulfilling experiences for many a woman is the silent but powerful moment of welcoming and taking in another person's soul. Women, more than men, naturally crave and cherish the experience of a genuine relationship. The Talmud, written around 1,700 years ago, states that women instinctively feel an inner void that compels them to seek a relationship that fills that emptiness. While men often deceive themselves that they are complete in and of themselves, many a woman needs no more than a moment's call to become fully emotionally present to embrace the loving or aching heart of another human being.

A man's primary satisfaction lies in his power to give, to bestow and to project, while a woman experiences deep joy and serenity in her ability to be there and take it in. Man often feels the urge to change a situation and rectify a problem, while women see the experience of "receiving" as an end in and of itself.

This does not mean to say that a woman does not cherish the opportunity to influence, give and transform. Yet women accomplish these objectives by internalizing rather than by overwhelming; through silence more than through noise; by being rather than by projecting. The Kabbalah states that the souls of most men originate within G-d as a creator, while the souls of most women stem from G-d as an essential being. For man to feel fulfilled he must create, transform, rectify; for woman to be fulfilled she must be.

RESPECTING THE DIFFERENCE

The solution to this conflict of nature lies not in denying that there is a difference, but rather in each party knowing that there is a difference, and respecting the space and individual nature of the other person. This is the deeper, mystical reason for the Torah's prohibition against the marriage of an aunt with her nephew. A marriage between an aunt and a nephew, which would by nature and instinct place the husband in the role of recipient and his wife in the position of the projector and giver (she is the aunt and he is the nephew), may hinder the full expression

of both the wife and her husband. A man must be allowed to project and give, while a woman must be allowed to "be there," to accept and internalize.

HOW TO BECOME A TEACHER

This is true about most marriages. Yet our teacher Moshe needed to come from a very different type of relationship—a relationship in which the recipient (represented by the woman) will be the giver (the aunt), and the projector (represented by the man) will become the recipient (the nephew). Why? Because Moshe was chosen to become the "Man of G-d," the messenger who would, for the first time in human history, share with the Jewish people and the world the Divine perspective on life and reality, the G-dly blueprint for life embodied by the Torah. Moshe served as the ultimate teacher, mentor and leader, sharing the eternal truths of morality and G-dliness with an otherwise directionless universe, giving human history the dignity of having a moral and Divine purpose. What is primary quality that made Moshe who he was? His complete humility and absence of ego in the presence of truth.

The main characteristic required to become a conduit for G-d's word is surrendering the ego. In Moshe's transmission of Torah from G-d to the Jewish people, a fundamental change was required: The "woman" needed to assume the role of leadership and seniority over the "man." The "woman" needed to be the aunt, and the "man" the nephew. The prerequisite for becoming a conduit for Torah and Divine wisdom lies not in one's ability to project and give, but rather in one's power to accept and receive and internalize.

This is true for every teacher of Divine truth. A rabbi who sees his primary role as a teacher rather than a student—a student of truth and a recipient of ideas and feelings that transcend him—is not qualified as a rabbi. If I wish to be a teacher of Torah, I must acknowledge that I do not own this wisdom. I am merely a humble recipient who craves to learn from everybody and from everything the truths of life, of G-d, of justice. Moshe, the ultimate teacher and leader of all time, needed to be born from a marriage in which the recipient reigned supreme.



PARSHAS VAEIRAH

Finding the Greatness Within

In a world of externality, impatience and instant gratification, a world where we can walk blindly through our days without realizing what is truly important - there are some questions that every single one of us would love to have answers for.

These questions form the blueprint of our very soul.

What am I here for? What is my tafkid in life? What exactly was I sent here to do?

ההערפ ינעמשי קיאו מייתפש לרע ינאו...

Moshe Rabbeinu could not accept what Hashem was telling him to do. How could he, with his speech impediment, possibly impress Pharaoh enough to convince him to let the Israelites free.

The claim was a real one. But we often fail to realize that every person has a role to play and their mission can transcend time, overcoming any disability they may have.

The following true story offers a glimpse into the

world of chesed that is being built, brick by brick, neshama by neshama.

R' Moshe looked carefully down the hallway of his large community shul. He was not mistaken. There was a boy about 7- 8 years old carefully looking at and inscribing names from the shuls bulletin board onto small scraps of paper.

Wishing to learn more, he approached the boy.

"May I ask what you are doing?" thinking to himself.. Does he need an apartment, a job... something?

" I am copying down the names of all the sick people I can find- I then put them away into my pocket."

What do you do with them?

"Well", answered the boy, "I have a very bad stutter and when I speak, the kids in my class.. they make fun of me.. and it hurts."

"I see."

"My Rebbe just taught us that when someone insults you and you remain silent, without answering them back- Hashem gives you the power to bless anyone with whatever they need"

So, I decided, instead of feeling sorry for myself- let me try and help someone. Whenever someone makes fun of me- I pull out the name of a sick

person and I daven for them."

This is an amazing story and a lesson for us all.

No matter what our situation is, we can and must shine- giving off our light to help others. Everyone has a role to play, a mission to accomplish. Everyone was put here for a reason. When we focus on helping others instead of solely focusing on our own needs and our own pain, a feeling of responsibility takes root.

This newfound responsibility then opens the door to simcha.

It's a fact of life- when you help others even though you yourself are in a bad situation you bring simcha not only to the person you are helping...but an amazing thing happens - feelings of goodness start to blossom inside of you overflowing to those around you- bringing you out of your own depths of despair.

So think of whose day you can brighten today and remember chesed starts at home.

Good Shabbos!

If You Are Connected, YOU ARE DISCONNECTED

Ari Waldman |

A teacher comes home before supper time; her husband is sitting by the computer. After supper she sits down with her work marking essays her pupils wrote that day. When reading the last one she burst into tears.

Her husband noticed and asked, "Why are you crying, what happened?" His wife replied, "Yesterday I gave the children an assignment to write an essay. The topic of the essay was, "What Would You Like to be in This Modern World?" "Okay, that's a good topic for an essay, but why are you crying?" asked the husband.

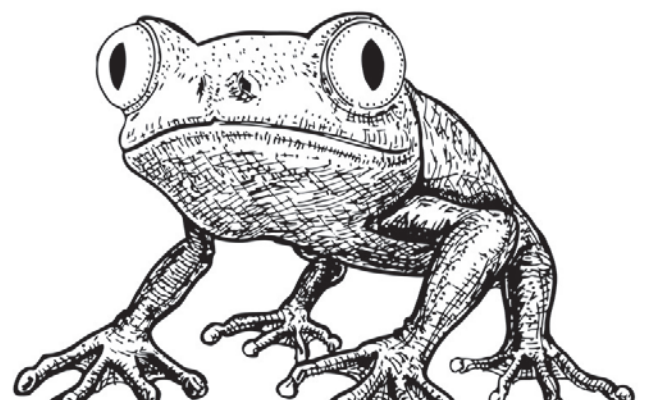
The wife said: "Here, let me read to you what a pupil wrote." "I would like turn into a smartphone. My parents love their smartphones so much and are so busy with them that they forget I exist at times. My father comes home from work tired and he turns to his smartphone and not to me. If my parents have important work they will still answer their smartphones on the first ring, but I can cry and beg for a long time to help me when I need them before they notice. They are busy surfing on their smartphones. That's why I want to turn into a smartphone!"

The husband's feelings for this boy were aroused. He asked his wife, "and who is this student?" She answered, "He is our son".

A story about smartphones

WHY DO YOU KEEP HITTING THE FROG

Rabbi Yissocher Frand



The pasuk says “And Aharon stretched his arm over the water of Egypt and the frog ascended and it covered the land of Egypt” [Shmos 8:2]. Rashi comments on the fact that the word frog is written in the singular (Tsefardeah). We know that the plague involved thousands if not millions of frogs, so why does the pasuk seem to indicate that only one frog initially ascended from the Egyptian waters?

Rashi explains in the name of the Medrash that in fact only one frog came out initially, but the Egyptians would beat it with swords and each time they would hit it, the frog would subdivide. As they kept hitting the frogs, they kept multiplying geometrically until there were hundreds of thousands and millions of frogs.

What lesson is this Medrash teaching us? The Steipler Gaon (1899-1985) explained as follows: Let us analyze the situation. The first time the Egyptians hit the frog, they

certainly did not expect it to split into two. But then they hit it again, and again, and again. Each time they hit it, it divided again. So ‘wake up and smell the coffee’ already! Stop hitting the stupid frogs! Why did they keep hitting them? They saw that each time they hit a frog, they were only making matters worse. Why didn’t they stop?

The Steipler explained that the Egyptians grew angrier and angrier each time they hit the frogs. Once a person becomes angry, he loses all sense of reason and rationality. Of course, the logical thing to do would have been to stop hitting the frogs, but when a person is very angry and frustrated, he loses control of his faculties. At that point, forget about logic. Logic is the language of the reasonable. An angry man is not reasonable.

Unfortunately, we can all relate to this concept. We can all relate to getting angry and to losing control. We know what a terrible state that is to be in. If we lose

control, we say silly things. We do not hear that which people say to us in response. We are out of control.

That is true regarding a person who becomes angry occasionally. However, what if a person is always getting angry? That person is in very serious shape, because he is then always out of control. If he is always out of control, he is living a horrible life. The Talmud says “a person who constantly gets angry, all forms of Hell rule over him” [Nedarim 22a]. The simple reading of this Gemara is that an angry person will be judged harshly in the next world and all forms of Gehinnom will rule over him.

Rav Yeruchum Levovitz (1874-1936) adds that the simple meaning is not the complete meaning of the Gemara. The Gemara is not only speaking about the price the person will have to pay in the next world. The Gemara is also saying that the person who constantly becomes angry lives a living Hell in THIS world! That is what it is like to always be angry and out of control.

This explains why even though the most rational thing in the world would have been to stop hitting those stupid frogs, an angry person brings a living Hell upon himself by irrationally continuing to hit the frogs and further aggravating the matter.

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רבי משולם זושא מאניפולי
נפטר ב' בשבט תק"ס
THE REBBE REB ZUSHA

Adapted from a post by Shamai Gozlan



One of the most cherished of the chasidic masters, Rabbi Meshulam Zusha was the younger brother of the famous Rabbi Elimelech of Lizhensk, the Noam Elimelech. The two brothers joined the circle of disciples of the Maggid of Mezritch. R' Zisha soon excelled in his studies and gained the admiration of his fellow students for his deep piety. Rabbi Shnuer Zalman of Liadi, said about him: "His prayers were uttered with an intensity and awe that is beyond compare." He combined a self-effacing devotion and attachment to G-d with an ardent love for the Jewish people, sharing their joys, bearing their burdens. The people reciprocated, flocking to him in large masses. They saw in him a tzaddik and a guide, but above all a champion and a defender. He was the rebbe who recognized only goodness. In his final years he suffered from a protracted illness, but he never complained. "Whatever comes from G-d is good," he would say. The final resting place of this beloved chasidic rebbe is beside the grave of his mentor, the Maggid of Mezritch.

Rabbi Zusha did not write any sefarim. His reflections and commentaries, which are scattered among the works of his students, were compiled under the title Menorat Zahav. He was succeeded by his son Rabbi Tzvi Menachem Mendel.

REPENTANCE

The Chozeh (Seer) of Lublin learned from R' Elimelech, who sent him to Reb Zusha. Reb Zusha asked him, "How would you make a person repent?" The Lubliner answered, "I'd show you in the Shulhan Aruch where he did wrong." Reb Zusha answered, "I don't think that would work." Do you think that would make the person feel good?" On the contrary, it would make them feel bad. And if they feel bad, they would run away from you. People do wrong because they don't have the strength to do right." The Lubliner asked Reb Zusha, "How do you do it?" To which Reb Zusha replied, "I shine the light into them, into their hearts, a great light of the love from G-d."

The Maggid of Mezritch was asked a question, by a few of his followers: "How was it humanly possible for anyone to reach the level of what the Talmud in Brachot says, 'A person is required to bless [G-d] for the bad [occurrences] just as he would bless [G-d] for the good [occurrences]' ". The Maggid told them that they could discover the answer if they went to see his student the holy Rebbe Zusha of Anapoli.

They went to the house of study and found R' Zusha. His clothes were torn and faded, yet his face shone with splendor. They asked R' Zusha their question. Rebbe Zusha was amazed that his Rebe the Maggid had sent them to find out the answer to their question from him. R' Zusha answered the two brothers that they should find a person who really was suffering to be able to attain the answer to their question. Reb Zusha told them that he hadn't experienced any bad experiences in his entire life, so how would he know how to answer them.

Then the two brothers realized that their question had been answered. For they saw by R' Zusha's answer to their question that it was possible for a person to see only the good and be happy even in bad circumstances. R' Zusha was oppressed all his life from extreme poverty, yet due to his strong attachment to G-d, the source of joy, R' Zusha didn't feel the afflictions of his extreme poverty and only experienced joy.

It Happened Once...

Reb Zusha had gone to visit his teacher. R'b Dov Ber, the Maggid of Mezritch. After a fulfilling stay, drinking in his teacher's wisdom, R' Zusha prepared to take his leave. When he went into his rebbe's study for a parting word, he mentioned to R' Dov Ber that he needed to marry off his daughter. Now, R' Zusha was as poor as could be, and to marry off a child required a considerable sum. R' Dov Ber immediately took a sum of 300 rubles and pressed it into his disciple's hand, wishing him mazal tov, and sending him happily on his way. Reb Zusha was greatly relieved. Now, his wife and daughter would be at ease. Although he had taken money, which was not his habit or desire, it was a necessary thing, he thought to himself.

The trip home took R' Zusha through many towns and villages, and as he passed through one tiny Jewish village he was startled by the sound of bitter weeping coming from a small hut. The other villagers were going about their business, and he stopped one and asked, "Who is that crying?" "That is a poor widow who was about to marry off her daughter. But on the way to the chupa she lost the entire dowry. Now, the wedding is off because the groom and his family refuse to go on with it without the dowry. And how will she ever amass 300 rubles again?"

R' Zusha's tender soul was pained for the poor woman. Then he suddenly realized that 300 rubles was exactly what he had with him. He walked up to the door of the hut and knocked. "My good woman, I think I may have found your money!" Her eyes widened in disbelief. "Can you tell me if this money had any distinguishing marks?" asked R' Zusha. "Why yes," she replied. "The money

was in a packet of two fifties, and ten twenties, and it was tied with a red string." "Yes, that's exactly what I found!" replied R' Zusha. "I will go to the inn and get the money and bring it right back."

Reb Zusha ran to the inn and changed his money for the denominations the widow had described. Then he tied the bills together with a red string and ran back to the widow's hut. By the time he returned the little village was buzzing with the good news. The girl had changed into her bridal dress, and the neighbors were bustling about preparing the wedding feast. As Reb Zusha presented the widow with the money, he said, "I am keeping one twenty ruble note for my trouble."

She looked at him as if he was speaking a foreign language. The others who had overheard the remark stood with their mouths open. "What!" screamed the widow, finding her tongue. "How can you rob a poor widow of twenty rubles! And after you have just performed a most wonderful and holy mitzva!" The others converged around Reb Zusha screaming and yelling, "Thief! Stealing a widow's money! For shame!" R' Zusha, however, refused to budge. He clung to the twenty rubles as if to dear life. "This money is mine as a reward, and for my troubles!"

Relatives, friends and other townspeople berated R' Zusha, and soon it seemed that they would tear him limb from limb to retrieve the money. Finally someone piped up: "Let's go to the rabbi. He will be able to settle this once and for all!" Everyone agreed to follow the rabbi's ruling and they all trailed along to the rabbi's house. The rabbi listened to each side and then ruled: "Reb Zusha must give the widow the twenty rubles." Still, Reb Zusha refused to give up the money. One young man put his hand into Zusha pocket and extracted the bill, Then Zusha was escorted to the edge of the village and unceremoniously kicked out.

Many months later the village rabbi happened to encounter Rabbi Dov Ber and related to him the incident with his disciple, Reb Zusha. The Maggid turned to the rabbi, "You must go to Reb Zusha and beg forgiveness. That money didn't belong to the widow. I myself gave it to Reb Zusha to marry off his own child! He demanded twenty rubles because he wanted to avoid honor at any cost. He wanted this great mitzva to be completely pure."

The rabbi was shocked and ashamed when he heard this. He went to Anipoli to beg Reb Zusha's forgiveness. But Reb Zusha replied to him, "You don't need my forgiveness because I never was angry. I do not hold my honor high, but I will forget about the incident completely if you promise never to reveal the truth to the widow. I never want her to suspect that the money wasn't hers by right." The rabbi, of course, agreed and the incident was never mentioned again.

יְהִי זְכוֹר בְּרוּךְ

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A STRANGER PAYS A POOR MAN'S DEBT

Then he sets him up
his own successful business.

Shira Cohen

A wealthy person shows us all the way to treat people less fortunate than us. He brought this man out of the dumps to open his own high end business that caters to wealthy customers securing his future. The man says: "I did what I did because it was the right thing to do. If all Jews that have, give our fellow Jews that don't have our country would look different." Let's see what he did.

Yeshayahu Galinsky wrote a post on his Facebook page. He tells of an unemployed man that went to buy some food at a local grocery store for his little girl. When the man came to the cash register and asked the store owner to put the purchase on his credit account at the store the owner refused. "I'm sorry", he said very loudly in front of everyone present, "you already owe me thousands of Shekels, I can't sell to you."

That wasn't enough, the store keeper kept berating the poor man with questions: "when do you plan on paying me? Did you find work yet?" Mortified, the man broke down crying and explained; "it's true I haven't yet found work but I plan on paying you back every penny (agorah in Israel)." "When?" asked the store keeper. "I don't know yet" the man replied.

A wealthy looking person intervened. He was on his way to a business meeting and he just stopped to get a quick cold drink when this episode played out in front of him. After the embarrassed man left with the food bought on

'credit' the wealthy man approached the store keeper and said, "I want to pay up his debt."

The storekeeper insisted; "You don't need to do this, the man is a loser, an unemployed nothing! Listen to me, you don't need to pay his debts, not even one cent!"

But the wealthy man also insisted and said; "why I'm paying is none of your business, just tell me how much he owes and let's get it over with."

The debt was 5,267 shekel but the man wrote a check for 7,500 saying, "I want him to have some money for future purchases, to be able to buy honorably these next few months." But the wealthy man wasn't finished. He asked the store keeper, "What did this man work in before he lost his job?" The storekeeper answered, "He was a carpenter". When he heard that the wealthy man took out his business card and gave it to the storekeeper and asked him: "Do me a favor and give him my business card. Tell him there's someone who needs carpentry work in his house."

He also quietly spoke to the storekeeper off to the side and said: "You look like a fair and proper person and it really is not nice to embarrass someone like that in public .Please take him to the side and ask him for forgiveness for hurting his feelings and tell him you won't do it again. It's painful enough to be unemployed and can't honorably provide for his family. He doesn't need more outside difficulties."

The next day the wealthy man got a knock on his door. The man's wife opened and was shocked to see people who she didn't recognize with a box of chocolates giftwrapped for them. These were the poor man his wife and baby daughter. They told the wife of the wealthy man "you are like angels from heaven for us. You

saved us and we wanted to say thank you," they said explaining to her what happened the day before.

The wealthy man was in the kitchen listening and he came out an invited them in. The poor man told him "you came at the worst time I ever had in my entire life and you saved us from shameful hunger. But I promise you I'll pay back every penny even if I have to work in the garbage."

But the wealthy man said "Perhaps you misunderstood my precious friend. I didn't give you a handout. This was a down payment on your future renovation work that I need done in my house. Aren't you a carpenter?" The poor man came to the realization that not only did this wealthy man save him from hunger but he also gave him the money in a wise manner that saved his pride.

But the story doesn't end there! After the carpenter completed the renovation in his kind benefactor's house, the man insisted on helping him establish his own business- a boutique carpentry shop for high end customers. This kindness enabled the carpenter to provide for his family in a most honorable fashion.

The wealthy man until this day doesn't want to be mentioned and doesn't want to be in the limelight. He just mentioned that "I did what I did because it was the right thing to do. If every Jew that has, would give to a Jew that doesn't have, our country, Israel would look different". Indeed the whole world would look different!

JOKES

An eminent politician was being driven rapidly by his chauffeur, when the car struck and killed a dog that leaped in front of it. At the politicians order, the chauffeur stopped the car, and the great man got out and hurried back to where a woman was standing by the remains. The dead dog's mistress was deeply grieved, and more deeply angered. As the statesman attempted to address her pleadingly, she turned on him wrathfully, and told him just what she thought, which was considerable and by no means agreeable. When, at last, she paused for breath, the culprit tried again to soothe her, saying:

"Madam, I shall be glad to replace your dog."

The woman drew herself up



DR. SIMCHA

Parshas Vo'ai'rah

The word Vo'ai'rah can also mean " I showed "

HASHEM is saying that HE showed our forefathers that eventually HE will take us to ERETZ YISROEL , so MOSHE , show the same to the YIDDEN in mitzrayim !!

Further in the parsha , it says " VA'YE'DA'BER MOSHE " KAIN "

(YES) EL BNEI YISROEL !! meaning MOSHE was showing us that NOW , HASHEM is saying YES to us !!

Let's all hear HASHEM 'S

" YES " & share it !!

Let me help you hear the YES !!

Avi Weinberg 845 558 4027

haughtily, surveyed the statesman with supreme scorn, and hissed: "Sir, you flatter yourself!"

The jurymen petitioned the court to be excused, declaring: "I owe a man twenty-five dollars that I borrowed, and as he is leaving town to-day for some years I want to catch him before he gets to the train and pay him the money." "You are excused," the judge announced in a very cold voice. "I don't want anybody on the jury who can lie like you."

Questioning a class, an teacher asked: "If you were to say to me, 'You was here yesterday,' would that be right?" "No, sir," was the reply.

"And why not?"

"Please, sir, because you wasn't."

I'm so good at sleeping. I can do it with my eyes closed.

A woman walks into a library and asked if they had any books about paranoia. The librarian says "They're right behind you!"

The other day, my wife asked me to pass her lipstick but I accidentally passed her a glue stick. She still isn't talking to me.

My friend says to me: "What rhymes with orange" I said: "No it doesn't"

What do you call a guy with a rubber toe? Roberto.

I ate a clock yesterday, it was very time consuming.

I know a lot of jokes about unemployed people but none of them work.

My wife accused me of being immature. I told her to get out of my fort.



~Night Kolloel~

RABBI NACHUM SCHEINER

MAARIS AYIN – SERVING COFFEE AT THE END OF A MEAT MEAL

I would like to wrap up the topic of maaris ayin in regards to milchigs and fleishigs. We discussed the requirement to have a heker when serving parve milk. Based on what was discussed, if coffee is served at the end of a meat meal, one should seemingly need to serve the parve coffee whitener with a heker, e.g., in the parve bottle. According to the Rama, since it is not served together with the meat, it is only dirabanan and there would be no need to make a heker. However, as mentioned, most poskim are stringent and require a heker, even for an issur dirabnana. That being the case, why do we see that parve milk is served without a heker?

The answer is based on a basic principle discussed by many Achronim. The Tiferes Yisroel (Kilkeles Hashabos num. 34), as well as many others, explains that maaris ayin is only a concern if the action is normally done in a forbidden way. If we see someone eating an item that is assumed to be a non-kosher food, that is maaris ayin. But if this action can be done in a way that is allowed, there is no problem of maaris ayin. This allowance is already discussed by the Rishonim. The Shulchan ruch (Y”D 298) quotes the Rosh, who writes that although one cannot wear silk with linen, because of maaris ayin, if wearing silk is prevalent there is no problem of maaris ayin.

Thus, since in today’s society, it is quite common to serve parve coffee whitener, there would be no issue of maaris ayin.

This concept is found in many places – both in connection to basar b’cholov, as well as in regards to other issurim:

The Shevet Halevi rules that one can serve parve schnitzel with cheese. He explains that there is no problem of maaris ayin, since this a frequently served food.

Similarly, the Cheshev Ha’efod (Rav Padava of London – Siman 20) rules that one can smear margarine on meat, since in today’s society, margarine is a common alternative for butter.

The Igros Moshe discusses driving after

the time of candle lighting on Erev Shabbos. He was seen driving at that time and asked how he can drive at that time, when people think that one cannot be driving. He answers that there is no such concern. He explains that the issue of maaris ayin is only applicable when someone is performing an act that seems to be forbidden. However, in regards to driving after the time of candle lighting, since it is commonly known that men do continue to do melacha until a few minutes before Shabbos, there is no problem of maaris ayin.

Based on this concept, since in today’s society it is quite common to serve parve coffee it would be unnecessary to have a heker. However, the Badei Hashulchan is not happy with this heter and rules that one should still have a heker.

In Summary: Fundamentally, one is required to make a heker when serving parve milk at a fleishig meal. But, most poskim agree that today – where parve milk is quite a common staple – a heker is not necessary.

COMMUNITY KOLLEL NEWS:

The Night Kolloel, learning Hilchos Basar B’cholov, hosted a shiur, on Tuesday Night, December 25th, given by Rabbi Rabbi Yisroel Gottlieb, Rav of Bais Torah, Monsey, NY. His topic was: “A Crash Course in Basar B’cholov – Understanding the Essential Concepts.”

As the title implies, he walked the participants through the complex ideas and concepts that one needs to know in order to understand properly these intricate halachos. He also brought practical examples of how these fundamental rules play a role in the psak halacha. One example he gave was that whenever he is asked a shaalah about a mix up of milchigs and fleishigs, he makes sure to verify if the utensil was used within the last 24 hours – making it an ein ben yomo – which can often make the difference between being kosher or treif.

I gave a shiur this past Friday morning, Erev Shabbos Parshas Shimos, on the topic: “Rules and Regulations of Shnayim Mikra V’echad Targum.” This is in connection to the famous Baal Haturim,

who writes that there is a remez to this important mitzvah in the very first words of the parsha. See Halacha Corner for more details.

Ohr Chaim Community Learning Center – in conjunction with our Yarchei Kallah – hosted a Legal Holiday Program on Tuesday, December 25, given by Rabbi Daniel Kalish, Menahel of Mesivta of Waterbury, on the topic of Shovavim.

Shovavim Initiative: Once again, we are proud to announce that our highly acclaimed Shovavim Program has started this past Friday morning. This learning program takes place every Friday morning of these auspicious weeks, from 4AM-7AM, followed by Shachris and breakfast, with Matan Scharah B’tzidah. Come join this grand Kiddush Hashem, together with the many who come to learn in the wee hours of the morning, as most of the population are still sleeping soundly!

Wishing You a Wonderful Shabbos,

RABBI NACHUM SCHEINER



Rabbi Yisroel Gottlieb Essential Concepts in Basar V’Cholov

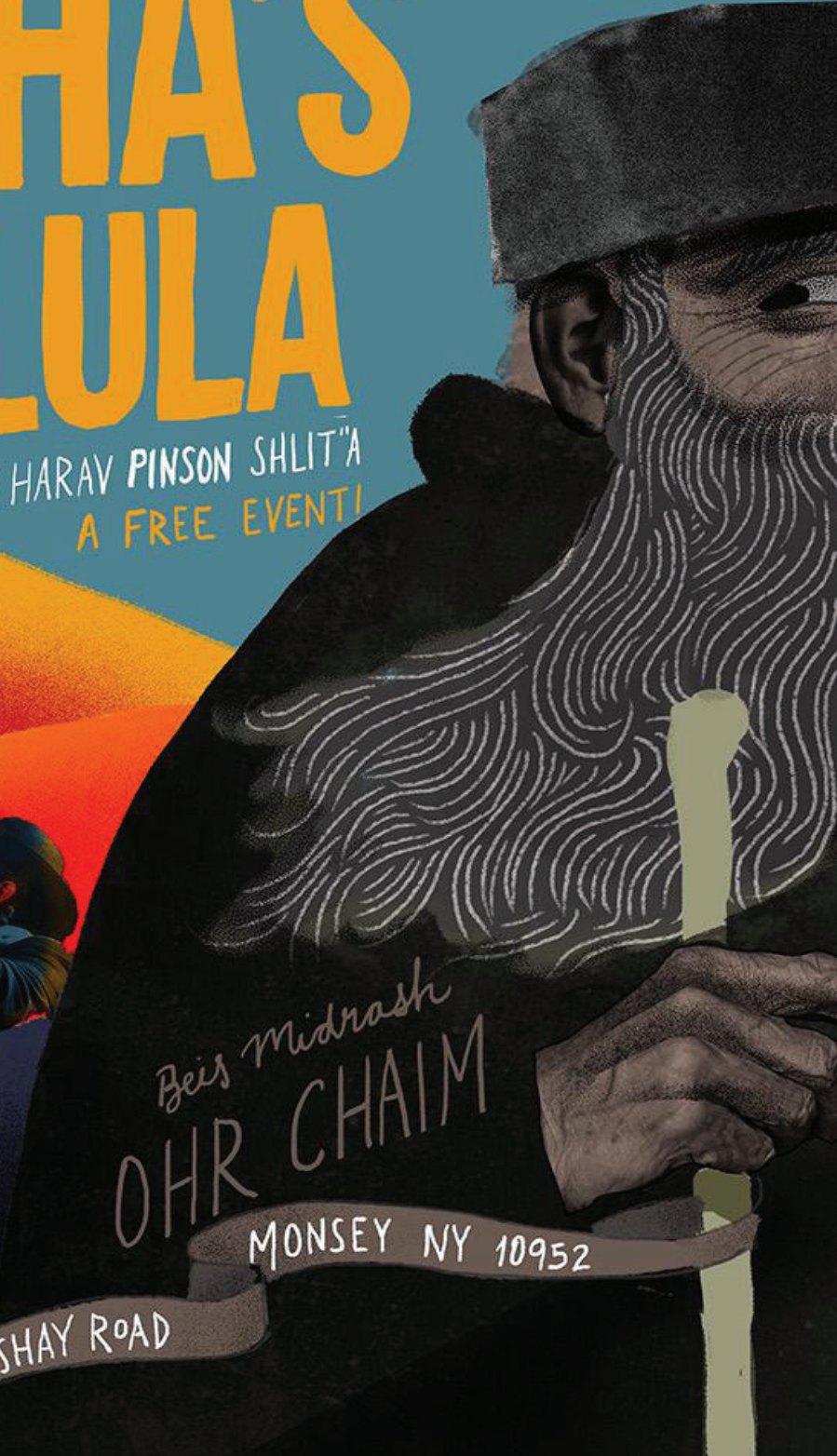
יארצייט הילולא של הרה"ק
רבי משולם זושא
מהאוניפאלי זי"ע

REB' ^{בס"ד}

ZUSHA'S HILLULA

ע/ HARAV PINSON SHLIT"א
A FREE EVENT!

MONDAY,
JANUARY 7TH
DOORS OPEN AT 7PM



Beis Midrash
OHR CHAIM

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by The Rebbe

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