

BET

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BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, FORT LEE, NEW YORK 10742
UNDER THE LEADERSHIP OF RABBI AARON LANKRY



OUR BELOVED RABBI
SOKAVA REBBE

מעמד הר סיני

- SNOW TUBING RESCHEDULED FOR FEB 2
RESERVATION IS NEEDED
CONTACT RABBI FRIED
- LATE MINYANIM MOTZAEI SHABBOS
7:05PM & 7:45PM
- RABBI YY DAILY SHIURIM
UPDATED ZMANIM
PAGE 8



RABBI YY JACOBSON

SHABBOS
8:30^{AM} - 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,

PARASHOT YITRO

ב ויסעו מרפידיים, ויבאו מדבר סיני, ויחננו, במדבר; ויחן-שם ישראל, נגד ה'הר".

And they journeyed from Refidim and arrived in the desert Sinai and they encamped in the desert, and Bnei Yisroel camped there opposite the mountain."

The verse before this states that the Bnei Yisroel left Egypt and arrived to the desert of Sinai and then it says that we left Refidim and arrived to the Sinai? The Ohr Hachaim asked, why did the Torah emphasize the secondary statement prior to the first? The Or Hachaim suggests that the Torah wanted to hint to us three steps which were essential in the preparation to receive the Torah.

#1 "They traveled from Refidim"- The term Rafui means weakens or lazy and can be a play on words. It is a place where the Bnei Yisroel became weak or lazy from the study

of Torah, therefore the Torah states they traveled from the place of Laziness.

#2 "Vayachanu Bamidbar" they rested in the desert; the desert is a place where there is no physical grandeur it's a place desolate from everything materialistic. The main attribute is humility and therefore it's the prerequisite to receiving the Torah.

#3 "Vayechn shom neged hahar- and they rested there opposite the mountain." The term "Vayechn" is in singular form referring that the nation was united which was necessary in order to receive the Torah.

There are questions regarding these prerequisites needed for receiving the Torah.

#1- How can they be responsible for being lazy in the study of Torah if the Torah was not given yet? All the Torah from the Avot was like extra credit as it was not yet a commandment to study?

#2- If the Torah is a brilliant pursuit of tremendous knowledge,

why is humility necessary? It makes sense that a person with the maximum drive and one with the greatest mind for knowledge that would succeed in obtaining the Torah?

#3- Why was it considered unity just because the people got along for a few days by the mountain? A few days later, the nation was divided about other issues. We are a free thinking nation and all of the Talmud is full of disputes, does this make us not unified? Additionally, how does that unity enhance our ability to study?

When it comes to Torah study, it is very different from the secular approach to learning and obtaining knowledge. Torah is about being a vessel that can absorb Hashem's genius. It's about having the right approach and attitude to carry the Torah. The Torah is ultimately a gift and all that is needed is for one to be worthy to accept it. These were the three prerequisites to make one able to receive the gift.

#1-We must want and desire the

Torah knowledge and understanding whether it's available to us, or not. In the secular world if you don't have it, you are out of luck. Even though the Jewish nation did not yet have the commandment to study, they needed the intense longing for learning Torah to be in place.

#2-Humility is part of being that vessel to absorb Torah it's because Torah is ultimate truth and ego will distort truth. Torah cannot be about us, but about the perpetuating truth.

#3-Unity is expressed by the willingness to share, to reach out to the one that doesn't get it and helps him come along. The Torah is not about me but how I can ingratiate someone else's life. In the secular world of wisdom, as long as I have more knowledge why should I share it? With Torah, teaching is what is going to make us successful in our wisdom.

Shabbat Shalom



Zmanim by our incredible Gabbi
EPHRAYIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 12:40 & 2:30

CANDLE LIGHTING 4:46 PM

MINCHA TENT 4:56 PM

SHKIYA 5:04 PM

MINCHA 20 FORSHAY 4:50 PM

SHACHRIS VASIKIN- DAF YOMI SHIUR 6:43 AM

SHACHRIS 8:00 AM

SHACHRIS YOUTH MINYAN 18 9:15 AM

SHACHRIS 9:15 AM

SHACHRIS 20 FORSHAY BAIS CHABAD 9:45 AM

MINCHA 1:45 PM

PIRCHEI 2:00 PM

DAF YOMI 4:00 PM

MINCHA SHALOSH SEUDOS 4:45 PM

SHKIYA 5:05 PM

MARRIV 5:45 PM, 5:50 PM, 7:05 PM & 7:45 PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:51 M 6:51 T 6:50 W 6:49 T 6:48 F 6:47

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:52 M 3:53 T 3:54 W 3:55 T 3:56

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:54 M 4:55 T 4:57 W 4:58 T 4:59

JANUARY 27 - FEBRUARY 01

NEITZ IS 7:11 - 7:07

PELAG IS 4:04 PM - 4:08 PM

SHKIA IS 5:06 PM - 5:11 PM

MAGEN AVRAHAM

9:05 AM - 9:03 AM

GRA- BAAL HATANYA

9:41 AM - 9:39 AM

Winter
2018/19

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

בס"ד
חובבי תורה

WEEKDAY MINYANIM

שחרית

כתיבה 20 Forshay 18 Forshay Mon-Fri
6:15AM 7:00
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מנחה ומעריב

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מעריב

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מנחה

18
30 min after chatzos
12:30 3:15
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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

3:45

PLAG

4:02



RABBI COREN

There is a pasuk in Mishali that says, "V'esamta sakin bloeacha im baal nefesh atta" - whose simple translation is that "one should put a knife before he eats if he is a person or owner of a soul."

What does it mean to be a Baal Nefesh? We find this concept in different places - even in Halacha we find a similar term: Baal Nefesh Yachmir-- one who is an owner of a soul should be stringent. Again, what does this mean?

When we speak about one of the greatest days in history-- the giving of the Torah-- R Noach Weinberg z"l once described it in the following words: The only hope for humanity. If not for this day of giving of the Torah the world would not have survived. It's hard to quantify the value of the Torah; as we know, even one word of Torah is more precious than anything in the world. The Vilna Gaon writes that each word is equal to 613 mitzvos and the Chafetz Chayim says that if even one mitzvah could be paid off in this world it would create sufficient change. Torah words represent a different commodity that can't be compared to anything physical. However I think that the Torah's special uniqueness possess much more than just incredible wisdom; it represents what I heard in the name of the Bais Halevi, a Neshma, a soul so to speak. The Ramban says in the Hakdama to Braishis that Hashem's names are in the Torah which would mean His essence is present and this is in fact what Chazal say in Shabbas-- that Anochi stands for Anna Nafshi Yehavis Kesavis-- I, Hashem, gave my soul into the Torah.

The above would explain the Midrash Tanchuma in the beginning of Parshas Teruma that makes the point that when Hashem gave the Torah He was giving something different than anything else one can sell to another person because usually when a seller sells something he loses the item but when Torah is given both the giver and the receiver gain. One can easily challenge this concept and posit that any piece of wisdom can do the same. For example a teacher of a biology class can say that both he and the student have gained from the knowledge he imparts. So why is Torah different? We can answer that really all wisdom stems from Torah which is a separate concept which we will not go into at this point. We can delve much deeper and conclude that Torah isn't just

informational, its transformational. Torah is about refining the person. The wisdom and teachings make us different people; it changes our souls and makes us into a Baal Nefesh.

Hitler, yimimach shmo, who we can safely assume is getting his punishment in Gehenom, was the ultimate evil but like all Jewish villains he also taught us some very valuable lessons. I heard from Rav Noach-- and he lived by this teaching-- that if one person can kill 6 million people than one person can save 6 million (this was actually said by Rav Shach z"l in Aish Hatorah). There is something else powerful that we learn from Hitler and that is what he himself wrote in his book, "The Jews afflicted humanity with two afflictions-- circumcision to the body and consciousness to the soul." Yes, we have been teaching humanity since the time of the giving of the Torah that humans are more soul than bodies. We possess a soul that is Godly, we are Baalai Nefesh, we are conscious of our soul because we know it's not about this world but about the next.

The Smag teaches that it's not enough to believe in Anochi Hashem, that Hashem exists, but that He has a plan both in this world and the next. Our souls are here temporarily; the main resting stop is in the next world.

This is an amazing lesson that we brought to the world-- that the Torah carries with it the consciousness or the soul of Hashem. It's what makes us want to be great humans beings and take control of our bodily instincts; it's what elevates us from the animal kingdom. We were called mamleches kohanim - a kingly nation-- the greatest kingship we can exercise is kingship over our own selves.

When we are about to get angry or act upon our desires, when we are battling the challenges of eating, smoking, or drinking and trying to get a healthy balance-- this is part of being a Baal Nefesh. The Gra writes that this is our mission in this world. We were created to change our habits and middos so we can be ready to receive the ultimate bliss in the next.

שׁוֹבָבִים Shovavim

בית מדרש אור החיים
BAIS MEDRASH OHR CHAIM



טו בשבת



בית מדרש אור החיים
BAIS MEDRASH OHR CHAIM





YISRO & RUS

In this week's parsha we are introduced to Yisro. We are told of his love for Klall Yisroel and his appreciation of all that had happened to them from Yitzias Metrayim until (or including) mattan Torah.

There is another equally famous non-Jew who attached herself to the Jewish nation. That person was Rus.

Historically there are not many (if any) people who have given their child the name Yisro while the name Rus is an honored name

in all of Klall Yisroel.

Let's take a step back for a moment. Many names of Holy Biblical figures, Tanoim and Amoraim are not commonly used? These were big Tzadikim yet their names are almost unheard of.

Names like many other things tend to go out of fashion. Consider how today Avraham, Moshe, and David are common names, but we find only one example of each in the Gemara (respectively: Gittin 50a [actually it's given as Avram], Bava Basra 174b/Erchin 23a, and Yevamos 115b according to the Rosh's version). In fact, from Moshe Rabbeinu we do not find another Moshe (except for the one mentioned in the Gemara) until R' Moshe Gaon, in the 9th century.

The name Yisro on the other hand, was never in fashion and doesn't seem to have ever been accepted as name to use.

In fact, while Yisro makes a brief, powerful appearance

on the stage of history he then disappears, with only the minimum trace of his lineage recorded.

Yisro is unquestionably a most remarkable individual: Adviser to Pharaoh and spiritual leader of Midian.. According to Chazal, he comes to Judaism only after having sampled virtually all the other religions then extant in the world.

He concludes that Moses's G-d surpasses all the others: "Now I know that this G-d is greater," he proclaims to Moshe. He joins the nation at its highpoint, after Klall Yisroel has humbled Pharaoh, departed Egypt and defeated Amalek, and after the momentous miracle of the Splitting of the Sea. He joins us, at the top without having experienced any of the hardships.

As the Klall Yisroel begin their journey, Moshe pleads with his father-in-law to join them: "Go with us," he urges, "we shall treat you well, for G-d has spoken of good for Israel. Please, do not forsake us! If you come with us, then all the goodness which G-d does for us, He will do for you, too" (Numbers 10:29-32).

But Yisro at this juncture, does not listen. I shall not join you; rather to my land and my family I shall go." He wanted to return to his home and convert the rest of his family..

Moshe repeats his plea, and no more is heard on the subject, yet it remains an open question among the commentators as to whether Yisro ultimately accompanied the nation to Israel or not.

Rus on the other hand joined the Jewish nation at a low point. She assumed hardships and made great sacrifices. It is no wonder that the name Rus is a name that is given proudly.

WHAT IS IN THE NAME YISRO

Rashi brings from the Medrash that Yisro had seven names (see Revach Lists for names and reasons). "The reason," says Rashi, "that he was called Yisro was because another name he had, was Yeser and when He was Migayer and took on the Mitzvos they added a 'Vav' to his name." Why a Vav?

The Maharal MiPrague in Gur Aryeh says that Yisro with a Vav has a gematria 616. That includes the 613 mitzvos plus the three that a Ger must do to be Migayer, which includes Mila, Tvila, and bringing a Korban. Mila is not double counted as he still has a mitzva to do Mila on his children.

The Maskil L'Dovid says that Yisro includes all his names. Yeser was one name, plus the Vav means he had six other name

WOMEN TAKING THEIR CHILDREN TO YESHIVA

Rav said to R' Chiya: Through what deeds do women merit eternal life? Through going to the trouble of bringing their children to the Bais Medrash to learn Torah. (Berachos 17a).

The Maharsha says that there is a Remez to this in this week's parsha. The pasuk says, "Ko Somar L'Bais Yaakov V'Sagaid L'Bnai Yisroel". Maharsha explains, "Ko Somar L'Bais Yaakov - So you shall say to the women (who are referred to as "Bais" Yaakov, because they are always found in their "homes" with their children), that they will merit eternal life through - "V'Sagaid L'Bnai Yisroel" - by telling the "Bnai" Yisroel, their children, to go to the Bais Medrash and learn Torah.



RABBI BERACH STEINFELD

WOMEN DURING CANDLE LIGHTING

In Shemos, Perek chof passuk ches the Torah tells us that we must remember the Shabbos. The Yerushalmi in perek tes vov halacha gimel which is brought down in Tosfos brachos daf mem ches amud bais it is also brought down lehalacha in Orach

Chaim siman kuf peh ches that a person is not allowed to daven for personal requests on Shabbos. The Kol Bo says that is the reason the middle twelve brachos in Shmone Esrei are omitted on Shabbos. The reason is that maybe there is a family member that is afflicted with some tzarah and while davening for that member it will evoke feelings of tzaar. Since Shabbos was given for oneg and menucha and not tzaar therefore Chazal established not to ask for personal bakashos.

The Gemara in Brachos daf chof alef amud alef says a different reason why we don't daven the middle twelve brachos in Shmone Esrei since Chazal did not want to be matriach us lekovod Shabbos. The Sefer Hamanig explains that since Shabbos we are "memaharin lavo" (hurry in) and therefore we don't want to have a tircha of davening a long shmone esrei.

The question arises how come women at candle lighting ask for bakashos after they were already mekabel Shabbos? Rav Chaim Kanievsky answers that since this is the best time for women to daven that their children should be

talmidei chachomim therefore it is permissible.

A proof can be brought from the fact that we don't say avinu malkeinu on Rosh Hashana that falls out on Shabbos as it is asking for personal bakashos but yet the Ran says that our minhag is to say avinu malkeinu on Yom Kippur that falls out on Shabbos. The reason is that since it is the gmar ha'din therefore if we don't say it on Yom Kippur we won't be able to say it at all therefore it is permitted. So too when it comes for women davening on behalf of their children to become talmidei chachamim that is the most opportune time therefore it is permitted.

The source is from the Rabbeinu Bachya on the passuk in Yisro of "ko somar..." and then "vesageid" first Moshe had to tell the women first because it is only through their tefillos and their mesiras nefesh can their husband and children become talmidei chachamim therefore when she does the mitzvah of hadlakas neiros she is mispallel for the ner mitzvah vectorah or for their men folk. That is why the gemara says in Shabbos daf chof gimel amud bais that whoever is makpid to do the mitzvah of near on Shabbos will have children talmidei chachamim.

May we be zocheh that the tefillos of the women during candle lighting comes to fruition.



RABBI NACHUM SCHEINER

ROSH KOLLEL

LECHEM MISHNA - CUTTING BOTH CHALLOS

We previously discussed two reasons for lechem mishna:

1. To remember the double delivery on Friday
2. To remember the doubling of the challos for each meal

And a possible difference being if there is a requirement of lechem Mishna at shalashudos.

This discussion can be taken a step further and may have further halachic ramifications. The expression used by the aforementioned Gemara in Shabbos is that one should be botzeia on 2 breads, which simply means to cut. Rashi explains that it means just to recite the brocha of hamotzi, but not necessarily do both challos need to be cut. The Gemara tells us that Rav Kahana took 2 challos, but only cut one of them.

The Gemara continues by stating that Rav Zeira batza kula sheirusa. Rashi explains that he cut a big slice, which was enough for the whole meal (which is a way of showing the delight for the Shabbos meal). The Rashba, however, argues on Rashi and learns that Rav Zeira meant to argue on Rav Kahana, and a person should cut both challos.

Thus, we have a machlokes between Rashi and the Rashba as to the exact requirement of Lechem Mishna. According to Rashi, one must merely hold the two challos while reciting the brocha, but it is unnecessary to cut open both of them. According to the Rashba, one should actually cut open both of the challos.

If we think about it, this question should depend on the two explanations of the Daas Zekeinim. Rashi seems to be following the 1st explanation, that they ate only one challah at each meal. That being the case, there should be no need to cut both. However, the Rashba seems to be following the 2nd explanation – that they ate two challos at each meal – and we should commemorate that by eating from both challos.

HALACHICALLY SPEAKING

The Shulchan Aruch (O”C 274:1) follows Rashi’s opinion and rules that one only needs to cut one of the challos, but he should cut one big piece, to last for the entire meal. The Magen Avraham, however, quotes the Bach, who brings the other opinion, that one should cut both challos. The Gra also concurs with this opinion and opines that one should cut open both challos. The Ateres Zekeinim adds that one should cut both and cut a big piece, to fulfill both opinions.

CONTRADICTION IN SHULCHAN ARUCH

This analysis, however, is problematic. This ruling of the Shulchan Aruch – that one only needs to cut open one challah – is seemingly following the 1st understanding of the Daas Zekeinim. This is in conflict with the

mentioned ruling of the Shulchan Aruch that one must have Lechem Mishna at Shalashudos, which seems to be following the 2nd explanation of the Daas Zekeinim, that they ate double portions.

We can suggest the following answer. It is possible that the Shulchan Aruch was following the 1st explanation of the Daas Zekeinim, which is why he rules like Rashi that we only cut open one challah. However, even according to this 1st explanation of the Daas Zekeinim, it is possible that there still is a requirement to take Lechem Mishna at Shalashudos. Since it is a way of remembering the miracle of the double portion falling, we are told to commemorate this miracle at every Shabbos meal – even if in the desert, by the time Shalashudos came around they only had one challah left.

With this we can also understand the Rama’s opinion. Although he follows the 1st explanation of the Daas Zekeinim and does not require lechem mishna at Shalashudos, he still says it is better to do so.

In summary, the Shulchan Aruch rules that one only needs to cut one of the challos, but he should cut one big piece, to last for the entire meal. Others are of the opinion that one should cut both challos. The Ateres Zekeinim adds that one should cut both and cut a big piece, to fulfill both opinions.

What about on Yom Tov: Is there a requirement of Lechem Mishna? And if yom tov falls right before or after Shabbos, should we take three challos, to commemorate the fact that three portions fell? This will be discussed, bezras Hashem, in a future article.



RABBI NACHUM SCHEINER
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RABBI YY JACOBSON

ARE YOU A JEALOUS PERSON?

WHY ENVY IS IGNORANCE

The tenth and final of the Ten Commandments recorded in this week's portion (Vaeschanan) reads: "You shall not covet your neighbor's wife; you shall not covet your neighbor's house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey, and anything that belongs to your neighbor." (Deuteronomy 5:17; Exodus 20:14).

The structure of the verse seems strange. In the beginning, the Bible specifies seven things we should not covet: "You shall not covet your neighbor's wife; you shall not covet your neighbor's home, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey." But then, at the conclusion of the verse, the Bible states: "And anything that belongs to your neighbor." Why the unnecessary redundancy? Why not just state at the onset "You shall not covet anything that belongs to your neighbor," which would include all of the specifics? And if the Torah does not want to rely on generalizations and wishes to specify details, why does it specify only a few items and then anyhow revert to a generalization, "And anything that belongs to your neighbor?"

A HOLISTIC STORY

In Hebrew, the word employed for "anything" and "everything" is identical, "Kol." Hence, the above verse can also be translated as, "You shall not covet your neighbor's wife; you shall not covet your neighbor's house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey, and everything that belongs to your neighbor." By concluding the verse with these words, the Torah is not just instructing us not to covet anything of our neighbor, but also

helping us achieve this difficult state of consciousness.

How could you demand from a person not to be jealous? When I walk into your home and observe your living conditions, your cars, your bank accounts, and your general life style, how could I not become envious?

The answer is, "Do not covet **everything** that belongs to your neighbor." What the Torah is intimating is that it is indeed easy to envy the home and spouse of your neighbor, his servants, his ox and donkey; yet the question you have to ask yourself is, do you covet "everything that belongs to your neighbor?" Are you prepared to assume his or her life completely? To actually become him?

You cannot see life as myriads of disjointed events and experiences. You can't pluck out one aspect of somebody's life and state "I wish I could have had his (or her) marriage, his home, his career, his money..." Life is a holistic and integrated experience. Each life, with its blessings and challenges, with its obstacles and opportunities, constitutes a single story, a narrative that begins with birth and ends with death. Every experience in our life represents one chapter of our singular, unique story and we do not have the luxury to pluck out a chapter from someone's story without embracing their entire life-journey.

When you isolate one or a few aspects of someone else's life, it is natural to become envious. But when you become aware of "everything that belongs to your neighbor," your perception is altered. Do you really want to acquire everything that is going on in his or her life?

So the next time you feel yourself coveting the life of the other, ask yourself if you really want to become them.

Ralph Waldo Emerson was correct when he observed that "envy is ignorance."

KIDDUSH ON SHNAPS

RABBI YISROEL REISMAN

(זכור את-יום השבת, לקדשו) I would like to speak briefly about the Mitzva of Kiddush. The Mitzva is to make Kiddush at night Min Hatorah and Midirabbanan by day as well. According to everyone the Mitzva Lichatchila is with wine or with grape juice, with wine as the preference when a person makes his Kiddush.

I once heard from Rav Shlomo Zalman Braun the author of Shearim Mitzuyananim B'Halacha who was one of the first Chassidische Rabbanim in Flatbush. He said a person should keep all Chassidische Minhagim except two. One of those two is the Minhag of many Chassidim to make Kiddush on Schnapps. First of all even if you make Kiddush on a Reviis of Schnapps it is not Lichatchila (preferable). Certainly if a person makes Kiddush on a 1 ounce of Schnapps is not performing the Mitzvah the way it should be done. It seems from the Shulchan Aruch that a person is not even Yotzei B'dieved.

My father A"H used to make Kiddush on Schnapps and when I got a little older I mentioned to him that it is a Shaila. He said he will ask the Debrece Rav. The Debrece Rav held of all the Chassidische Minhagim. From then on he made Kiddush on wine or grape juice. He did drink Schnapps later after the fish but he made Kiddush on wine or grape juice.

I would like to share with you something that I heard from Rav Moshe. I once asked Rav Moshe about this Minhag and of course Rav Moshe held to make Kiddush on wine but I asked it to him in the following context.

I told him that the Chassidim make Kiddush on 1 ounce cup of Schnapps and we have a complaint that it is not the Shiur. I told him that a certain Chassidische Rav had spoken and had been Melameid Zechus on the Minhag based on the Taz in the beginning of Siman 210 S'if Aleph.

The Taz (who says that to make a Borei Nifashos one must drink a Reviis) holds that a person can make a Borei Nifashos on a smaller amount of Schnapps because Schnapps is not something that is a drink that is drunk B'rivi'is. The Taz does say that it is not in the requirement of a Reviis. He says that it is not even possible to drink a Reviis. The Mishna Berura doesn't Pasken like the Taz but at least the Taz should be a suitable Teretz for the Minhag Haolam.

Rav Moshe told me to go home and look at the Taz completely and I will see that it is a mistake. He told me this at the end of Schacharis one day and I came back to Yeshiva and with a few friends we learned the Taz. I would like to share with you what I think Rav Moshe meant.

The Taz does say that on Schnapps less than a Reviis a person can make a Borei Nefashos. However, if one reads the Taz they see his Psak. He writes at the end that since Tosafos Shitta is that a Borei Nifashos can be made even on a Mashehu so here we can be Mitztareif Tosafos Shitta to my Sevara that a Borei Nifashos can be made on a Mashehu of Schnapps.

Tosafos Shitta that a Borei Nifashos can be made on a Mashehu, however Tosafos doesn't hold that way by Kiddush. So that even though the Taz held this way regarding Borei Nefashos that has nothing to do with Kiddush where this is no Tziruf of Tosafos Shitta. I think that is what Rav Moshe meant. If you like Schnapps drink Schnapps but make Kiddush on a Reviis.



RABBI BENTZION SNEH

מטובד ע"י הר"ר אברהם הלל רייך שליט"א
ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

Parshas Yisro

The Heartbeat of our Lives

שלמה המלך אומר בספר משלי (פרק ה פסוק יט) על התורה "אילת אהבים ויעלת חן... באהבתה תשגה תמיד"

In the book of Mishlei (Proverbs), King Solomon poetically describes the relationship between a Jew and the Torah as one of faith, devotion and passionate love.

This love can bring much joy into our lives but it must be a love that is both vulnerable and real.

In our community we hide behind what we consider to be "the proper thing to do." Emotions are handicapped, feelings are stunted and misdirected - we have lost the ability to really know ourselves. This has had a ripple effect... We need only to open our eyes to see children and adults of all ages- drowning in a sea of spirituality devoid of all passion.

Yet the Torah is a powerhouse of emotion, feelings and faith. It is a well of strength and mystery that can only be accessed by devotion and joy. But the big picture must be in our minds eye, always..

HaGaon R Yosef Chaim, the Ben Ish Chai

brings this lesson to us in the following beautiful story involving an expert diamond merchant and his wife.

R' Yaakov was a world expert in the value of diamonds. People came from all over the to consult with him. One day his wise wife brought him a diamond ring to evaluate. She put the ring on the table and R' Yaakov picked it up pronouncing its value to be no more than 1800 dollars The next week she brought yet another ring to her husband to examine. This time she kept the sparkling piece of jewelry on her finger. R' Yaakov gazed carefully at the gem. "Not a penny more than 3000 dollars!", he pronounced with certainty.

His wife raised her eyebrows. "My dear husband, you must be mistaken- this was the very same ring I brought to you last week! "

"No, that cannot be"- he said. I live and breathe these stones- I know that without a doubt, this is a different ring."

"Absolutely not", she said- "I would never attempt to trick you, it is the exact same ring. But let me explain why they looked different to you. The first time I showed you the ring it was alone on the table, the second time - I was wearing it. Your feelings served to color your judgment and the love you have for me has added to the value of the ring!"

Such is the power of the passion and love we

have for the Torah. As Shlomo Hamelech says, this love goes beyond all boundaries.. adding immeasurable joy and light into every area of our lives.

Ve Haishiv Lev Avos Al Habonim ..ve lev bonim al avosom. Before Moshiach comes Eliyahu Hanavi promises to return love to our families. Children are feeling the ill effects of a life of plenty- even though they seem to want more and more "things" what they really crave is a return to simplicity - to the warmth of a closer relationship with their parents.

Husbands and wives are suffering everywhere. Our spouses feel the loss of our focus and love. Too many times we fail to show them how much we really care. We must remember- nothing brings as much joy and light into our homes as the strong love and devotion we show our spouses.

So take the time right now and go and tell your spouse how lucky you are to be married to them while spending some quality time together. Connecting in this way will bring positive ripples of Shalom Bayis that will spread out to your entire family.

GOOD SHABBOS!

ששלחו אבתריה, שהיה ספק במתיבתא דרקיעא ושלחו עליו להכריע, וזה הכח שיש לנו על ידי לימוד התורה לבא לעומק הדין להכריע על ידי שעמלים בתורה כמו שמביא הקצות בהקדמה מדרשות הר"ן עייש.

ויש לומר שזהו כח ההנגה שיש לבני התורה היגעים בה, שעל ידי שעמלים בתורה ויורדים לעומק הבנתה בזה יש להם כח להנהיג הבריאה כולה כמו שכתב במדרש שם, ועל אף שיש להקבה התורה נתן את הכח של ההכרעה שבזה יש את הכח של ההנגה לידי בני אדם, ויש להאריך בזה במ"א ואכמ"ל .

דוד יהודה פייירסטון

מדרש רבה בריש פרשת ראה דבנתנית התורה מסר גם הנהגת עולמו, וא"כ הוי דומיא דמסירת חפץ.

והנה מה שפלא בהא חולין ז ע"א דר' פנחס בן יאיר חלק לנהר והא קריעת ים סוף היה דבר מיוחד לכל הבריאה, שזה היה קודם מתן תורה וזה היה אחר מתן תורה, והנה האור החיים בפרשת 'בשלח' מרחיב במעלת עצם היות העם הנבחר בני תורה (והיינו שכבר קיבלו התורה) שולטים על כל הבריאה כולה, והיינו בהיותם עמלים בתורה ממילא יש להם את כל סגולת התורה, והנה זהו מאז שקיבלנו את התורה.

והנה תורה לאו בשמים היא היינו שכח הכרעת התורה נתנה לאדם כמו שאמרו רז"ל ב"מ (פו.) על רבה בר נחמני

פרשת יתרו

בענין הנהגת הבריאה על ידי עמלי התורה



בברכות ה ע"א 'אמר ר' זירא ואיתימא ר'

חנינא בר פפא בא וראה שלא כמדת הקב"ה מדת בשר ודם, מדת בשר ודם אדם מוכר חפץ לחבירו מוכר עצב ולוקח שמח, אבל הקב"ה אינו כן נתן להם תורה ושמח שנא' כי לקח טוב נתתי לכם תורתי אל תעזבו' עכ"ל הגמרא.

והקשה הרא"מ הוורויץ וז"ל: איני מבין מה הדמיון, דמוכר חפץ נחסר ממנו החפץ, משא"כ על ידי נתינת התורה לא נחסר הקב"ה כלום, וגם בשר ודם כשמלמד לחבירו אינו עצב? ותירץ ע"פ

Did you know this?

Davening at the Proper time - Some Things Smell Better Than A Good Smell

When the Imrei Emes was crowned the new Rebbe of Ger he took a stand against the tendency for the Chassidim to daven very late even past Zman Tefila. He made a takana that davening must only be done during zman tefila in all the Gerrer Shteiblach.

One of the sincere chasidim cried to the Rebbe that he cannot perform his extensive pre davening preparations with this new takana and his davening is now lacking its true flavor.

The Rebbe answered that in Pitum HaKitores it says that had they added even a tiny amount of honey to the mixture of kitores the smell would be too great for a human. If so asks the braisa then why don't we mix it in? It answers because the Torah forbids honey to be brought up to Hashem.

The lesson is that it is not in our jurisdiction to figure out the best way to serve Hashem outside of the boundaries of the Torah. Hashem runs the world and He knows what He wants and what is best for us. Elevating our service against the dictates of the Torah always smells foul, no matter how good it seems to smell.

Yisro & Moshe Were Gilgulim Of Kayin & Hevel, Who Was Tziporah?


"VaYikach Yisro Chosein Moshe Es Tziporah Eishes Moshe Achar Shilucheha", Yisro the father in law of Moshe, took Tziporah the wife of Moshe, after he sent her (Yisro 18:2). Rashi explains that Moshe took his wife and children down to Mitzrayim with him when he came to redeem Bnei Yisroel but Aharon convinced him that they were better off sent back to Midyan. Now Yisro brought them back.

The Maharal Tzintz offers an alternative explanation that fits in very nicely with the words of the Pasuk. The Arizal says that Yisro was agilgul of Kayin, and Moshe was a gilgul of Hevel. Tziporah was the extra twin that was born with Hevel, over whom Kayin killed Hevel in order to marry her. Kayin did tshuva by sending her away in his first lifetime but he didn't complete his tshuva of returning her to Hevel.

The pasuk tells us that Yisro (Kayin) took Tzi-

porah (the twin) to Moshe (Hevel) her rightful husband, after he sent her away in his previous gilgul.

Interestingly the Medrash Talpiyos tells us that Bisya bas Paroh and Tziporah were two beautiful twin sisters that were found homeless in the street by Paroh and Yisro. They each took one of them and raised them as daughters.



בס"ד

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As she stood in front of her 5th grade class on the very first day of school, she told the children an untruth. Like most teachers, she looked at her students and said that she loved them all the same. However, that was impossible, because there in the front row, slumped in his seat, was a little boy named Teddy Stoddard.

Mrs. Thompson had watched Teddy the year before and

noticed that he did not play well with the other children, that his clothes were messy and that he constantly needed a bath. In addition, Teddy could be unpleasant.

It got to the point where Mrs. Thompson would actually take delight in marking his papers with a broad red pen, making bold X's and then putting a big "F" at the top of his papers.

At the school where Mrs. Thompson taught, she was required to review each child's past records and she put Teddy's off until last. However, when she reviewed his file, she was in for a surprise. Teddy's first grade teacher wrote, "Teddy is a bright child with a ready laugh. He does his work neatly and has good manners... he is a joy to be around.."

His second grade teacher wrote, "Teddy is an excellent student, well-liked by his classmates, but he is troubled because his mother has a terminal illness and life at home must be a struggle."

His third grade teacher wrote, "His mother's death has been hard on him. He tries to do his best, but his father doesn't show much interest and his home life will soon affect him if some steps aren't taken."

Teddy's fourth grade teacher wrote, "Teddy is withdrawn and doesn't show much interest in school. He doesn't have many friends and he sometimes sleeps in class."

By now, Mrs. Thompson realized the problem and she was ashamed of herself. She felt even worse when her students brought her holiday presents, wrapped in beautiful ribbons and bright paper, except for Teddy's. His present was clumsily wrapped in the heavy, brown paper that he got from a grocery bag Mrs. Thompson took pains to open it in the middle of the other presents.

Some of the children started to laugh when she found a rhinestone bracelet with some of the stones missing, and a bottle that was one-quarter full of perfume.. But she stifled the children's laughter when she exclaimed how pretty the bracelet was, putting it on, and dabbing some of the perfume on her wrist. Teddy Stoddard stayed after school that day just long enough to say, "Mrs. Thompson, today you smelled just like my Mom used to." After the children left, she cried for at least an hour.

On that very day, she quit teaching reading, writing and arithmetic. Instead, she began to teach children. Mrs. Thompson paid particular attention to Teddy. As she worked with him, his mind seemed to come alive. The more she encouraged him, the faster he responded. By the end of the

year, Teddy had become one of the smartest children in the class and, despite her lie that she would love all the children the same, Teddy became one of her "teacher's pets.."

A year later, she found a note under her door, from Teddy, telling* her that she was still the best teacher he ever had in his whole life.

Six years went by before she got another note from Teddy. He then wrote that he had finished high school, third in his class, and she was still the best teacher he ever had in life.

Four years after that, she got another letter, saying that while things had been tough at times, he'd stayed in school, had stuck with it, and would soon graduate from college with the highest of honors. He assured Mrs.

Thompson that she was still the best and favorite teacher he had ever had in his whole life.

Then four more years passed and yet another letter came. This time he explained that after he got his bachelor's degree, he decided to go a little further. The letter explained that she was still the best and favorite teacher he ever had. But now his name was a little longer.... The letter was signed, Theodore F. Stoddard, MD.

The story does not end there. You see, there was yet another letter that spring. Teddy said he had met this girl and was going to be married. He explained that his father had died a couple of years ago and he was wondering if Mrs. Thompson might agree to sit at the wedding in the place that was usually reserved for the mother of the groom. Of course, Mrs. Thompson did. And guess what? She wore that bracelet, the one with several rhinestones missing. Moreover, she made sure she was wearing the perfume that Teddy remembered his mother wearing on their last holiday together.

They greeted each other, and Dr. Stoddard whispered in Mrs. Thompson's ear, "Thank you Mrs. Thompson for believing in me. Thank you so much for making me feel important and showing me that I could make a difference."

Mrs. Thompson, with tears falling down her face whispered back. She said, "Teddy, you have it all wrong. You were the one who taught me that I could make a difference. I didn't know how to teach until I met you."

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Look very carefully at the people around you. In school, in shul or even at work. Are they suffering silently? Is there an aura of sadness which soundlessly surrounds them? Is there a false bravado which masks their inner pain. Have you ever stopped and asked them if they are OK. Have you done everything you could to help them. Open your eyes - Open your ears - Open your heart.



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JOKES

A RABBI GOES TO THE DENTIST

A Rabbi goes to the dentist for a set of false teeth.

The first Shabbos after he gets his teeth, he talks for only eight minutes. The second Shabbos, he talks for only 10 minutes. The following Shabbos, he talks for two hours and 48 minutes.

The congregation has to mob him to get him down from the pulpit, and they ask him what happened.

The Rabbi explains the first Shabbos his gums hurt so bad he couldn't talk for more than 8 minutes. The second Shabbos his gums hurt too much to talk for more than 10 minutes.

But, the third Shabbos, by mistake he put his wife's teeth in and couldn't stop talking.

COMMUNICATION

A little girl and a little boy were at day-care one day. The girl approached the boy and

said, "Hey Billy, want to play house?"

He said, "Sure! What do you want me to do?"

Sally replied, "I want you to communicate your feelings."

"Communicate my feelings?" said a bewildered Billy. "I have no idea what that means."

The little girl nods and says, "Perfect. You can be the husband".

"Impatience can be attributed to loss of wait

PARKING TICKETS

I went to the shop the other day. I was only in there for about 5 minutes and when I came out, there was a traffic officer writing a parking ticket for over-running the meter.

So I went up to him and said,

"Come on, how about giving a man a break?"

He ignored me and continued writing the ticket.

So I called him a pencil-necked storm trooper. He glared at me and started writing another ticket for also having parked partially on the pavement!!

So I called him a low life of the first order. He finished the second ticket and put it on

the car with the first. Then he started writing a third ticket!!

This went on for about 20 minutes and the more I abused him, the more tickets he wrote. I really didn't care

My car was parked around the corner...

ANNUAL CHECKUP

Quasimodo goes to a doctor for an annual checkup. "I think something is wrong with your back," the doctor says.

"What makes you think that?" asks Quasimodo.

"I don't know," the doctor replies. "It's just a hunch."

THE VISIT

"Do you believe in life after death?" the boss asked one of his employees.

"Yes, Sir," the new recruit replied.

"Well, then, that makes everything just fine," the boss went on. "After you left early yesterday to go to your grandmother's funeral, she stopped in to see you

HUNGRY MICE

Q: How can you tell when someone from Chelm been by your computer?

A: There is cheese by the mouse.



~Night Kolloel~

RABBI NACHUM SCHEINER



BASUR VCHALUV

EATING FLEISHIGS AFTER MILCHIGS

Although it is common knowledge that one must wait after meat, before eating milchigs, it is less known that there are many rules and regulations – as well as interesting minhagim – for meat after milchigs.

After a dairy meal, the Shulchan Aruch (Y”D 89:2) stipulates that there are three things that one must do before eating meat. One must be sure that his hands are totally clean from any dairy residue, one must eat some food to get out any residue, and finally one must rinse his mouth with some liquid.

As far as the first requirement, the Shulchan Aruch writes that it is sufficient to look at one’s hand be sure that they are clean. But, at night, when it is dark, then one must actually wash his hands to be sure that they have no milchiga residue on them. The Shach (89:9) adds that if there is strong light then one would not have to wash his hands even at night. That being the case, today that we have strong light, it should be unnecessary to wash one’s hands, as long as he is sure that they are clean. However, the Shach writes that one should always wash his hands after milchigs, even during the daytime. This is because there can be some fatty material that got stuck on one’s hand and one doesn’t realize.

What about if the milchigs consumed was a liquid, e.g., someone drank milk or a coffee? At first glance, in this case, there is no fatty material that can get stuck and it should be unnecessary to wash the one’s hands. However, the Badei Hashulchan (89:43) points out that from the sefer Issur V’heter we see that even after a drink, one should still wash his hands. The Badei Hashulchan offers two explanations for this: 1) It is possible that there were droplets of milk or coffee that were on the back of the cup, which then

touches the person’s hand. 2) In addition, we have a rule in many areas of halacha, called lo plug, which means that when Chazal make a regulation, they do it across the board, even if it is not necessarily applicable to each specific case.

There is a similar question in a case that someone ate with a fork, where once again we would assume that it should be unnecessary to wash one’s hands, because his hands were not touching the food directly. The Aruch Hashulchan (89:8) and the Be’er Heitev (89:5) quote the Pri Chadash, who rules that in this case one does not have to wash his hands. The Pri Toar (written by the Ohr Hachaim Hakadosh) writes the same in regards to fish and meat – which also requires a break in between, with washing one’s hands – that if one ate with a fork, it is unnecessary to wash one’s hands.

The Badei Hashulcha (89:43), however, quotes the Chida and the Pri Megadim, who rule that one still must wash his hands, even if the milchigs was eaten using a fork. The Badei Hashulcha explains that the aforementioned reasons (lo plug and maybe there is some residue) should apply here, as well.

KINUACH AND HADACHA – FOOD AND DRINK

The Shulchan Aruch writes that one needs to do kinuach and hadacha, eating some food and taking a drink. Does it have to be in this order? The Shach (89:11) rules that order is not exact, and either one can be done first. However, the Darkei Teshuva quotes others who explain that the order is specific. This is because there is a process: by eating some food, the milchiga residue gets dislodged from in the crevices of the mouth, and then the drink will wash it away. The poskim also discuss if, instead of eating something, one can use the option of brushing teeth. Indeed, the Taz (89:4) does make mention of the need to clean one’s teeth.

Can one do the kinuach and hadacha at the

same time? For example dipping a piece of challah into shnops, or having a fruit cup, which has solid and liquid. The Pri Megadim (S”D 89:11) writes that some have the custom to do so, but he then quotes the Levush (89:2) who writes that it is better not to do them simultaneously.

On the other hand, the Aruch Hashulchan (89:9) first writes that he is in doubt if doing them both together is halachically valid. But he adds that if one saturates the challah with liquid, it will definitely qualify. This can be why some have the minhag, between fish and meat, to drink l’chaim and dip the challah into the shnops – doing the kinuach and hadacha simultaneously.

SUMMARY

In summary, after eating milchigs, one has to do make sure that one’s hands are clean, as well as kinuach and hadacha, having something to eat and drink. Does a person have to bentch or wait in between? That will be discussed in a future article, b’ezras Hashem.

COMMUNITY KOLLEL NEWS:

On Thursday night, Jan. 17, the Night Kolloel was privileged to hear a schmooze, given by Rabbi Dovid Yitzchok Lopian, Rosh Yeshiva Mikdash Melech, and grandson of the legendary Lev Elyahu, who had an extremely close connection to his illustrious grandfather. He talked about the importance of not just learning but connecting to the Torah.

I gave a shiur this past Friday morning, in connection to Parshas Beshalach: “Shiras Hayom – Oz Yoshir and its significance in being incorporated as part of Pesukei Dezimra.”

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

Wishing You a Wonderful Shabbos,
RABBI NACHUM SCHEINER



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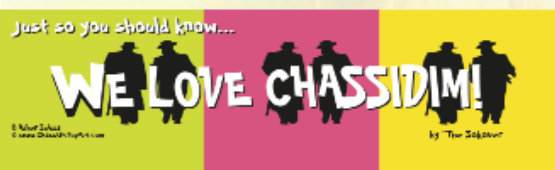
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