

רחל אמנו - י"א חשון  
Tuesday October 31  
Mama Rochel cry for us again



OUR BELOVED RABBI  
SOKAVA REBBE

# BET

BRINGING EVERYONE TOGETHER

# Journal

"E Pluribus Unum"  
Latin for "Out of  
Many, One" - Achdus



**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM  
**COMMUNITY LEARNING CENTER**

UNDER THE LEADERSHIP OF RABBI AARON LANKRY  
18 FORSHAY ROAD, MONSEY, NEW YORK 10952

בה"ב (BEHAB) MINYAN ON  
MONDAY 10/30  
THURSDAY 11/2  
MONDAY 11/6  
18 FORSHAY ROAD - UPSTAIRS  
RABBI COREN'S OFFICE 7:00 AM

SHABBOS MORNING MINYAN  
Starting at 8:00 AM  
18 Forshay Rd. - Main Shul  
נוסח אשכנז



**SHIURIM FOR ENTIRE COMMUNITY**

Separate Seating **RABBI YY JACOBSON WEEKLY CLASS**

<p><b>SHABBOS</b> 9:00 AM - CHASSIDUS AND SERMON BEFORE MUSAF 20 FORSHAY RD OPEN FOR MEN &amp; WOMEN</p> <p><b>SUNDAY</b> NO CLASSES THIS SUNDAY</p>	<p><b>EARLY BIRD</b> DAILY SHIUR TBA</p> <p><b>TUESDAY</b> TUESDAY MORNING 9:30 - 10:30 AM SHARP 20 FORSHAY RD FOR WOMEN ONLY</p>
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נתן ליעה, כח ולאיך אונים, עצמה ירבה



OUR BELOVED RABBI  
SOKAVA REBBE

# Dear Kehilla,

BET Parashat Lech Lecha

One of the most disliked character trait or attribute is the aspect of hypocrisy. It is greatly disturbing when people say one thing and do another, or they are not true to their word in different applications. It is especially troubling when we find a great person or leader that seems to contradict himself and appears to be hypocritical.

This seems to be the case with Avram. In the beginning of the Parasha, Avram goes down to Egypt in order to survive the hunger that was in the land of Canaan. He requests from Sari to please say that she is his sister so that they will give us gifts and allow me to live. Yet after the war with the four kings, the King of Sedom tells Avram "keep the money and give me the people." Avram responds "If so much as a thread or a shoe strap, or if I shall take from anything that is yours, you will say it is I who made Avram rich". Avram refused to take anything from the king of Sdom. It seems hypocritical here to refuse to take money when he was eager and willing to receive from Paroah in Egypt. Furthermore, the money he would have received from the king of Sdom would have been "clean money", well deserved as spoils of war, and this he declined. The money and gifts received from Paroah however, were earned through trickery, by deceiving the Egyptians to believe that Sarai was his sister. Why then did Avram indignantly refrain from accepting money from Sedom and take it gladly from Paroah?

Our Rabbi's have taught us the concept of מעשה אבות סימן לבנים. The actions of our fathers are a sign for his children. Avram knew that the day will come when his offspring will leave Egypt and

they will need to leave with great wealth. Avram's action pre-empted that such a result should take place. By him taking money from Paroah he ensured that generations later his children too, will leave Mitzrayim laden with treasures. Avram knew that we were never going to have any interaction with Sedom as it would be destroyed. He therefore did not want to receive not one penny from them. Every action of our father Avram was done to benefit his children in the future.

This is the key to create and secure our own Maaseh Avot. We say at the end of Sachrit זרע ומפי זרע ומפי זרע "This shall be my covenant said Hashem, If the Torah will be in a family for 3 generations then the Torah shall stay with that family till the end of time".

We can insure the continuity of Torah in our offspring by putting in efforts for us, our children and grandchildren, to embrace and study its wisdom. When we do, we are guaranteed that our families will endure and our descendants will remain true to the Torah's ways. May we see much nachat from our children, Amen.

Shabbat Shalom

NEW

## Start your Day with Torah

Harav Ahron Lankry Presents  
8:15 Mishnayis - 8:30 Shachris with Rabbi Lankry  
Choik L'Yisroel for 30 minutes after Shachris  
Location: 18 Forshay upstairs

## Thursday Evening Shiur

An introduction to Kabbalah 8:00PM  
A fascinating primer to the mysteries of Kabbalah  
Location: 18 Forshay upstairs

# SHUL SCHEDULE



## SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:30 pm

SHABBOS NIGHT / DAY	Candle lighting	5:41pm	SHABBOS DAY / Evening	Shachris	9:15am - 18 Forshay
	Mincha Tent	5:51pm		Shachris Bais Chabad	10:00am - 20 Forshay
	Shkiya	5:59pm		Mincha	1:45pm, 5:40pm
	Mincha Bais Chabad 20 Forshay	6:09pm		Pirchei - Bnos	2:00
	Shachris Vasikin	6:45am - DAF YOMI SHIUR		Daf Yomi	5:00pm
	Shachris	8:00am - Kiddush		Shkiya	5:57pm
				Maariv	6:37 & 6:41pm

WEEKDAY MINYANIM	<b>SHACHRIS</b>	20 Minutes before Neitz
	s 7:03   M 7:05   T 7:06   W 7:07   T 7:08   F 7:10	
	<b>MINCHA &amp; MAARIV</b>	12 Minutes Before Pelag
	s 4:37   M 4:36   T 4:35   W 4:34   T 4:33	
		12 Minutes Before Shkia
	s 5:43   M 5:42   T 5:40   W 5:39   T 5:38	

**OCT.29 - NOV.03**  
 NEITZ IS 7:24 am - 7:30 am  
 PELAG IS 4:49 pm - 4:45 pm  
 SHKIA IS 5:55 pm - 5:50 pm

סוף זמן קריאת שמע  
**MAGEN AVRAHAM**  
 9:26 AM - 9:29 AM  
**GRA- BAAL HATANYA**  
 10:02 AM - 10:06 AM

## WEEKDAY MINYANIM

חורף תשע"ח WINTER '17-18

<b>שחרית</b>	<b>מעריב</b>
כותיקין 20 Forshay ↑ Brochos 30 min/Neitz 20 min 6:15AM 18↓ 7:00 18↓ 7:30 20↑ 8:00 18↓ 8:30 18↑ 9:00 18↓ 9:30 18↑ 10:00 18↓ 10:30 18↑ 11:00 18↓	AT פלג 18↓ Repeat Krias Shma after nightfall AT שקיעה 18↓ 10 MIN. AFTER שקיעה 18↑ 30 MIN. AFTER שקיעה 18↓ 60 MIN. AFTER שקיעה 18↓ 7:30 18↓ 8:00 18↓ 8:30 18↑ 9:00 18↑ 9:30 18↑ 9:45 18↓ 10:00 18↓ 10:30 18↓ 11:00 18↓ 11:30 18↓ 12:45AM 18↓
<b>מנחה</b>	<b>מנחה ומעריב</b>
1:30PM מנחה גדולה 18↓ 2:00PM 18↓ 2:30PM 18↓ 3:00PM 18↓	12 MIN. BEFORE פלג 18↓ 12 MIN. BEFORE שקיעה 18↓ AT שקיעה 18↑ 20 MIN. AFTER שקיעה 18↓ 50 MIN. AFTER שקיעה 18↓

↑ Upstairs  
↓ Main Floor

FOR MORE INFO: www.18forshay.com // ohrchaim18@gmail.com



## Taanis Behab: A Physical and Spiritual Diet

### CASH JACK POT IS BACK.

The grand cash diet contest is back for the next 40 days beginning on Monday 10/30

Weigh in is Sunday morning (10/29) 12:00 to 1:00 or Sunday night 9:30 to 10:30 only.

40 days later Thursday night 19th of Kislev (12/7) between 9:30 and 10:30 or Friday between 2:00 and 3:00PM

Why now?

The answer is most of us can use a diet from time to time and as we pointed before, 40 days is known to be a time that helps a person break a bad habit.

There is another very reason why the timing is appropriate for this contest and that is the custom of Behab.

Behab is mentioned in the Shulchan Aruch in Hilchos Pesach siman 492. It is quoted in the Tur and is also hinted to at the end of Maseches Kidushin according to a Tosofos interpretation. The basic concept is that during Sukos and Pesach when we spend many days of eating and drinking and rejoicing we may have sinned either through overeating and drinking or getting involved in promiscuous acts.

Therefore the custom is to fast Monday-Thursday-Monday after the holiday because the month and Nissan and Tishrai are viewed as a complete joyful month. We begin the fasting and special prayers after the end of the above months (this year BEHAB is one week later as it is customary to announce BEHAB on the preceding Shabbos and as Shabbos was Rosh Chodesh we do not make the announcement ed.note )

Weigh-in is for men from the ages of 30 to 75 and the winner will be based on body mass loss.

The weigh-in takes place in Rabbi Coren's office



### New schedule in Rabbi Coren's Office

5:30 to 6:00	Minhag Yisroel Torah
6:00 to 7:00	Daf Yomi
7:00 to 8:00	Shachris
8:00 to 8:20	Tamid
8:20 to 9:00	Megilah
9:00 to 10:00	Daf Yomi
10:00 to 10:30	Mishna Berura
10:30 to 11:00	Pirush Tefilah

# On the Parsha I

What is in a name

The giant Og lived a very long time and was present at many events throughout history. In this week's Parsha we learn of the secret to his longevity. Og Informs Avram of Lot being kidnapped. When the pasuk introduces Og, he is called the Palit. The gemara in Nidah writes that this Palit is really Og. Tosfos writes that Avram was baking matzos at the time (which are called ugot) when Og came to inform him about Lot's capture. Therefore, he is called Og after the fact that he came when Avraham was baking ugot.

The Aruch L'ner asks how it could be that a person gets his name from such an unimportant event. He answers that, Rashi explains that Og's intentions when he informed Avram that Lot was captured were not for Avrams benefit. He wanted Avram to try to save Lot and get killed in his attempt, which would enable Og to marry Sarah.

The name Og , actually represents an important event. We see that a person who did a good deed with bad intentions is rewarded handsomely with a long life. ( even Moshe Rabbeinu prior to facing Og was afraid of this zchus as bad intentioned as it was) . How much more so, will a person who does a good deed with good intentions be rewarded. Every time we mention Og we are reminded of this concept.

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## *Bris or Learn, that is the question*

If Reuven has a seder kavua of learning in the morning may he be mevatel Torah to attend a bris milah? "Aseh docheh Lo Saseh" is a concept that we learn in the gemara in Yevamos, daf heh, amud bais. The gemara adds to this that one cannot learn "Aseh docheh Lo Saseh that has kareis" from the fact that bris milah is docheh Shabbos because the mitzvah of "bris" is different. The Torah speaks about bris thirteen times. That is why it has a special ruling and is docheh Shabbos. The question arises; why does a bris that is not "bizmano" (on time) not docheh Shabbos?

The Shiltei Giborim, Meseches Megillah, daf bais, amud bais in the dafim of the Rif says that one is mevatel Talmud Torah for a bris. A bris is greater than levayas hameis in the event that there are other people to bury him. The halacha is that we are mevatel Talmud Torah for burying a meis, so of course we should be mevatel for a bris.

Reb Shlomo Zalman Auerbach, in his he'aros on sefer Otzar Habris in Chelek Alef, siman yud alef, halacha gimmel asks why don't we find this concept in Shulchan Aruch that one should be mevatel Talmud Torah for a bris?

The Shailos Utshuvos Even Yisroel, chelek zayin, siman lamed vov, seif koton ches answers that the above shita of the Shiltei Giborim is hard to understand. There is a difference between going to a levaya and going to a bris. When one goes to a levaya, each person at the levaya is doing a maaseh mitzva of escorting the meis; therefore there is a din that one should be mevatel Torah for a levaya. On the other hand, when one goes to a bris, it is not as if every person attending is osek in the mitzva of bris. The attendees are helping the mitzva to be done "b'rov am hadras melech." For this concept we don't find the ruling set that one should be mevatel Torah in order to have a greater b'rov am. The din for the father of the baby and the mohel, who are actually doing the mitzva, is that they should be mevatel Torah in order to do the mitzva.

Rav Shternbuch in Teshuvos Vehanhugos, chelek daled, siman resh chof vov writes that one should not be mevatel Torah for a bris unless it will be noticed that he did not come and disturb the baalei simcha. Rav Shternbuch brings a raya from the Leket Yosher, amud chof ches; when his bachurim wanted to attend a bris he asked them what they would be doing at the bris. If the answer is that they will be going in order to answer amein to the brachos, then they are better off going to a house of slaughter because there one can hear many more brachos. We see from the above that it is better not to be mevatel Torah in order to just attend a bris.

Regarding our second question about why a bris that is not on time is not docheh Shabbos, one can answer it in two ways. The first answer could be based on the Kovetz Hearos, siman zayin, seif koton gimmel that since it is not bizmano, one can do the mitzva the next day just as well as today. Therefore, it would not be docheh Shabbos. However, in the event where the bris is bizmano, then by not doing it on Shabbos one is being mevatel the mitzvas asseh of making a bris on the eighth day.

The second answer is based on the Maharsha in Nedarim, daf lamed alef, amud bais that the Torah wrote bris thirteen times only by a bris bizmano hereby making it a special covenant; but in the case of a bris that is not bizmano there are no thirteen brisos and therefore it would not be docheh Shabbos.

Let us remember that we are Hashem's chosen nation and therefore we must do what is right at all times.

## Lech Lecha

Avram is instructed by Hashem to leave Charan and travel 400 miles to the Land of Canaan. (Charan was 600 miles from Ur Casdim) Upon arriving, they are forced to leave Canaan, due to a local famine, and travel to Mitzrayim in search of food.

Avram plans for his encounter with the amorality of Egypt. His and Sarah's confrontation with Pharaoh is detailed. Avram and Sarah return home.

Avram separates from his nephew / brother-in-law Lot, due to Lot's defection from the teachings of Avram. Hashem reassures Avram that he will have children, "like the dust of the earth", who will inherit the Land and carry on his work.

Avram is forced to rescue Lot from captivity. In so doing, he adjusts the balance of power in Canaan and is recognized by the other political leaders for his military and moral strength. His encounter with Malki Tzedek (Shem) is in stark contrast to his confrontation with the King of Sodom.

Hashem again reassures Avram that he will have genetic children (not just students) who would be as numerous as the stars in the sky.

The monumental "Covenant Between the Halves" takes place during which the next 430 years of Jewish history is revealed. Avram is 70 years old. Sarai instructs Avram to marry Hagar. The story of her conflict with Sarai, her encounter with an angel, and the birth of Yishmael in 2034 is told. Following the birth of Yishmael Avram's name is changed to Avraham.

Avraham is presented with the Mitzvah of Circumcision. Sarai's name is changed to Sarah, and Hashem assures Avraham he and Sarah will have a son called Yitzchak. It is the year 2047 and Avraham circumcises himself, Yishmael, and his entire household.

## Yeshayahu 40:27- 41:16

The prophet Yeshayahu comforts the nation of Israel by reassuring them that they will survive the sufferings that will be experienced while in exile. They are comforted by the thought that Hashem is a wise planner. Hashem will conduct a trial of all the nations and Hashem will act as the judge. Yeshayahu explains to Bnei Yisra'el the lesson learned from Avraham's life, that all the nations knew of Hashem for Avraham publicized His name. The Haftorah concludes with Yeshayahu's promise that B'nai Yisroel will ultimately overcome and outlive their enemies.



## פרשת לך לך

ענין מהות הניסיון של אברהם אבינו

מעשה אבות סימן לבנים (תנחומא לך פרק ט') ולכן יש לעמוד על הניסיון של אברהם ב"לך לך" שמבואר בחז"ל שזה היה הניסיון הראשון שלו, אמר קוב"ה שילך ממצור וממלדתו ומבית אביו, אבל ממשך התורה שנגד השלושה דברים שממטע הדרך בשם טוב כסף ומשפחה, הובטח שיהיה לו גוי גדול היינו משפחה, ברכה שהיינו ממון, ואגדלה שמך ששמו יתפרסם בכל הבריאה כולה, (עיין לקט"מ תורה נט' אות ה'), ולכאורה עם כאלו נתאים יש להבין מהו היה הניסיון של אברהם אבינו, שמבואר במדרש שהניסיון הראשון היה כמו הניסיון האחרון, ושם היה זה עקידת יצחק בבחינת "אשר אהבת", אבל כאן הרי הבטיח לו שאין לו מה להפסיד.

אלא הפשט מה שכתבו מפרשי התורה שהניסיון היה טמון במה שמסיים הפסוק "וילך אברם כאשר צוה הויה" ואברם.

ידוע על קצה לשונם של כל תלמידי הגאון המופלג ר' שמואל רפאל בירנבוים זצוק"ל זיע"א שהיה מבאר הפסוקים כאן במיתוק לשונו כדרכו, דכתיב שהלך אברם "ואת כל הנפש אשר עשו בחרין" ופירש רש"י ז"ל שאברם מגייר את האנשים ושירי מגיירת הנשים, והיינו שאברם יישב ולמד תורה לכל באי ביתו והכניסם תחת כנפי השכינה, (ויותר מבואר במדרשים שהיה מין מתן תורה אז בימי אברם, ואכמ"ל) ואיך קירב אותם על ידי שהטיב להם שהפיץ ממדת חסדו, כידוע שאברם מדת החסד, הוא הימין, הוא כסף, הוא המוחין, ואברם זה שגילה את הטוב בבריאה, וכך עשה כל ימיו, למד ולימד תורה, כידוע מהגר"א שפירש הפסוק "תורת חסד על לשונו" שהחסד הגדול ששייך לעשות זה ללמד תורה, כעין שבת קד. ג"ד גומל דלים עיין חיד"א ודו"ק.

בא עליו קוב"ה ואומר לו סגור את הגמרא ולך, על אף שישב ולמד ולימד יומם ולילה בשיא העיוג וזיו השכינה, אבל קוב"ה אמר לו שילך, בלי שום חשבונות חוץ מלעשות רצון ה' הלך מיד, כאשר צוה ה'; זה היה הניסיון, מעשה אבות סימן לבנים, לנו יש נסיון לפתוח הגמרא וללמוד, וזה מה שיש ללמוד מאברם אבינו שהתורה היא חייו, אבל יש דבר וזה נקרא עת לעשות לה' זה אומר שהכל רצון ה' תורה זהו חייו, אולם בבא מצוה לידו חייב ללכת לעשות המצוה שזהו רצון ה', וזהו מה שלמד לנו אברם אבינו ע"ה שהכל היה רצון ה' והפסיק בכל מעשיו לקיים רצון בוראו, וזה היה גילוי עומק רצונו של אברם ובוזה התנסה.

להמשיך הענין בבחינת מוחין,

מסופר על הגר" דוד בליינדר זצוק"ל (מובא בספר שמושה של תורה ממרן הגר" אלעזר מנחם מן שך זצוק"ל זיע"א) שהתבטה פעם שמושג של גהנום אצלו היה כשיושב ליל שבת אחר שנכבה המנורה וצריך לעיין בתוס' ולא יכול לראות זהו כאב שאין לתאר זה גהנום, המושג של תורה היא החיים ממש.

קם נואם בימים ההם לדבר לפני הגרבי"ד ליבוביץ ודבר על ענין התורה ותוך דבריו התבטה "שהתורה זה ההנשמה של ה' אדם" (בלע"ז RESPIRATOR) קפ"ר ר' ברוך בער, וזעק: התורה היא לא ההנשמה אלא החיים בעצמם... התורה היא לא ההנשמה אלא החיים בעצמם... זהו החיים להיות שרויים בתורה ממש, אולם בבא מצוה חסד וכדומה לידיו יש לדעת שזהו רצון הויה גם, אבל עדיין להיות שקועים בלימוד, עיין נפש החיים (שער א' פרק ח') בדעת ר' ישמעאל ודו"ק.

וזהו שאמרו המפרשים שהניסיון היה הוילך כאשר צוה ה' שזה היה כל מגמתו, והנה רבינו בליקוטי מוה"ר תורה רנ"א מדבר על איש האמת שעושה מעשיו שלמים מטעם רצון בוראו, בלי שום חשבון צדדי כן הוא זה, רצון ה' נייטו.

שבת שלום ומבורך  
דוד יהודה פיינרטון

## פרשת לך לך

Living With Emunah through Difficult Times

"והאמין בה' ויחשבה לו צדקה"

The Torah tells us that the Emuna of Avrohom Avinu was deep and everlasting—a zechus by which the DNA of all his future children would be altered forever.

The following story illustrates how far reaching the transmission of this Emunah really was.

Once a simple farmer entered into the chambers of the Belzer Rebbe, R Shalom Rokeach Ztz"l to request a Brocha...for his fields...for his family...for all good.

It is widely known that Rebbe's love for every Jew was overflowing, but his concern for their Ruchnius was part and parcel of this great love as well .

Looking into the eyes of the farmer, he asked him quietly.. What is with our holy Shabbos? Are you careful with its Kedusha?

The pure and honest farmer could not hold back his tears..The Rebbe softly reminded the farmer of the wonders of Shabbos and the seriousness of not keeping this beautiful, eternal bond between G-d and his chosen people.

Overwhelmed with emotion and touched by the Rebbe's love, the farmer promised from the depths of his soul that he would keep the Shabbos from this day forward!

The Rebbe's joy knew no bounds!

But only moments after he pledged to keep the Mitzvah, he asked the Rebbe a question-

"The harvesting season is so busy... so much money will be lost- Would the Rebbe be able to excuse me from Shabbos observance, just during the upcoming busy season?!"

The Rebbe measured his words carefully-

" First, I have to tell you that I am certainly not the Baal Habayis (owner) of our Holy Shabbos- Hashem is..I certainly cannot give you the permission you are asking for.

But know one thing, we need not go through an intermediary to connect with the Mitzvos- G-d has spoken directly to every Jew! We only need to hear His call and desire to come close to him.

It is my feeling, however, that the chances of G-d adjusting the parameters of this Mitzvah and tamper with its Kedusha are very small..

But in regards to your request about the harvest season, let me tell you a story:

Many years ago there was a gathering of wealthy landowners, who had a bit too much to drink and had taken to bragging about their "Jewish servants".

"My 'Jew' is so loyal to me, he would do anything at all I ask him to do!"- bragged the host.

"I can even call him right now and ask him to convert, to renounce his faith!.. just watch me as I do it!"

And so it was. The sad eyed servant was summoned and asked to abandon the faith of his fathers- severing his connection to G-d..

Fearing for his life, he faced the entourage and turned white ..nearly

dying from fright- He dreaded the terrible choice he was forced to make.

But in the end, with bitter tears silently rolling down his face... he acquiesced.

He was then told to go home and inform his family of the decision he had made.

In this servants home that night- it was both Tisha B'av and Yom Kippur together.. There was crying, regret, remorse..but realizing as they did, the hopelessness of the situation ..there was simply no choice for them.

After a few days it was revealed to be just a cruel, drunken joke, on the part of the wealthy landowner.

The master then summoned his forlorn servant and informed him that he was free to take back his faith and return to his religion.

He was now 100% sure that his "Jew" was a faithful and loyal servant. Mumbling something about how it must have been a terrible and difficult decision to make, the servant was told he could now go home and inform his family that the edict had been reversed!

Floating on air, the servant ran home to share the beautiful news.. but he found, much to his surprise, that his wife was not on board!

"Oy,..", she said "couldn't he have given us this news after YomTov?, how will we afford all the expenses of the matzos, the wine.. new dishes.. Oy!"

Can you please run and plead with him to wait until after Pesach to reverse his decision.

The Rebbe gazed deeply into the eyes of the farmer as he finished the story-

"Violating Shabbos publicly is the same as renouncing your faith as a Jew!"

The farmer was amazed by the foolishness of the wife's request in the story he had just been told- but the message of the had hit it's mark.

He immediately promised the Rebbe that he would keep Shabbos the whole year through.

This week, Jewish communities all over the world are hosting a Challah Bake for not yet observant women and in a larger worldwide program, thousands of our brothers and sisters who have never kept a full Halachic Shabbos will be joining us to observe this beautiful Mitzvah.

Let us hope that the light of Shabbos will brighten their Neshamos and illuminating their way as children of Avrohom Avinu who are once again returning home

Erev Shabbos Plag MInyan for Mincha & Maariv  
**BLUEBERRY HILL AREA**  
LECH - LECHA  
Mincha 4:31 Plag: 4:51  
30 Dr Frank Rd. Entrance From Humbert



# Two Large Tears

## 4,000 Years Ago a Lone Man Heard a Voice. Can It Still Speak to Us Today?

### Selfish

A big, burly man visited the rabbi's home and asked to see the Rebbetzin, the rabbi's wife, a person well known for her numerous charitable deeds.

"Rebbetzin," he said in a broken voice, "I wish to draw your attention to the terrible plight of a poor family in this district. The father is dead, the mother is too ill to work, and the nine children are starving. They are about to be turned into the cold, empty streets unless someone pays their rent, which amounts to \$6,000."

"How terrible!" exclaimed the Rabbi's wife. "May I ask who you are?"

The sympathetic visitor applied his handkerchief to his eyes. "I'm the landlord," he sobbed.

### An Image

When I was a child, I once read a chapter of a diary and it moved me profoundly:

Rabbi Yosef Yitzchak Schneerson, the sixth Lubavitcher Rebbe (1880-1950) describes in his diary how his father, Rabbi Sholom Dov Ber, the fifth Rebbe of Lubavitch (1870-1920) would review the Torah portion of "Lech Lecha" each year on Friday afternoon, prior to Shabbos.

The Rebbe related how when his father would recite the opening words of the

portion, "Lech Lecha Maartzecha", "two gigantic tears rolled down from his saintly face."

"Lech Lecha Maartzecha" are the Hebrew words expressing G-d's instruction to Avraham to "Go from your land, your birth place and your father's home, to the land that I will show you." Each year, recalling these words, the Rebbe's eyes swelled with tears.

But what did he see in this verse that melted his heart? What was it about this message that moved him so profoundly?

### Capturing the Drama

This brief instruction to Avraham - the first communication of G-d to the father of Judaism -- captures the essence, mystery and destiny of 4,000 years of Jewish history, a history soaked in so much courage, blood, tears and triumph. What is Jewishness? What is the ultimate meaning of Jewish existence? What is the calling of the Jew?

It is the response to a call: "Go from your land, your birth place and your father's home, to the land that I will show you." Go away from yourself and become Mine. Judaism, in its truest meaning, is about creating a paradigm shift - from self-centeredness to G-d-centeredness; from my land to the land which I am shown.

3700 years ago, a lone human being, sophisticated and refined, heard a call. This was not merely an instruction about

geography, a demand to relocate homes; it was an invitation to an existential shift. Leave yourself. Step away from your perspective, and begin to see things from My perspective. Stop living according to your habits and inclinations, and begin to live according to My will.

For one who never heard the call, this seems like lunacy. But Avraham and his descendant's heard a call and they could not remain indifferent. To betray it would be akin to a sensitive soul refusing to be moved by a heart-stirring poem or piece of music. When Avraham became aware of the living presence of G-d, there was no turning back. He could deny it all he wanted, but he knew that life without it would be that much more shallow and superficial. To reject the call might have spelled loyalty to the scientific demand for laboratory-type evidence, but would have come at the expense of betraying his deepest layer of self.

Close to 4000 years later, the call still summons us. "Go from your land, your birth place and your father's home, to the land that I will show you." Step out of yourself and commit to that which G-d desires of you. Allow your life to be linked to rays of truths looming larger than your ego.

Can we hear the call? Do we know how to respond?



Shabbos  
Kodesh! My  
favorite day  
of the week.  
Spending time  
with family  
while enjoying

a lavish meal enhanced by guests, singing, beautiful divriey Torah... There's nothing better!

This past week, b"h, I had another one of those amazing Shabbos meals. I particularly enjoyed the seuda Shabbos day, when I was privileged to have a few friends, Sammy Petlin, Sheemy Schiller, and Levi Chaimowitz. Amongst all the divrie torah and amazing food, my brother Gavriel asked me the best question I've ever heard at a Shabbos table! Before I reveal the question, I would like to first give a few examples of the different types of questions people ask.

1. The origin behind the things we do or use on a daily basis, such as WHY we garb ties and choke ourselves for fashion. (See BET journal Volume 2 for the answer).

2. Fun questions that everyone seems to have an answer for, such as what super power you would like to have.

3. And lastly, questions that everyone has, but never actually asks. My brother Gavriel asked this type of query at the Shabbos table. "Do cleaning ladies who help out with the pre-Shabbat cooking in the Jewish community cook kugel and chulent in their own homes? They cook this for us all the time; why not make it for themselves at home too!

Sure enough, my mother had an answer. As the saying goes, "mother knows best." She said as follows:

"Well, Lilly, our cleaning lady, makes kugel for her children. It's delicious, so why not? Also, "Kugel" in Yiddish means "round.." You should be asking why we bake it in a square pan!

Abba baron (my step father), suggested that it was because we live near New Square, and a neighboring village influences those in its' vicinity.

Just imagine walking into a house on a Sunday afternoon and seeing your cleaning lady feeding her children kugel!

Think about it,  
Yehuda Grodtko



## **Taanios B'hab - the MiShebeirach**

The Shulchan Aruch (O" C 492) writes that some have the custom to fast on ב"ה, Monday, Thursday, and Monday, shortly after Pesach and Sukkos. Although there are not many that still have this custom, many still recite the slichos on these days.

There are many important points in regards to ב"ה that need to be properly understood. The first point that needs to be clarified is the rules and the regulations of the Mi Shebeirach, which is recited on the Shabbos before the days of ב"ה, - this Shabbos, Parshas Lech Lichah. This is done in order to give a brocha to those who choose to fast on these auspicious days.

At what point in the davening is the correct time to recite this Mi Shebeirach?

There are three opinions as to the appropriate time:

1. The Levush and the Pri Megadim opine that it should be recited right after the sefer torah is lifted to be returned to the aron kodesh, and immediately before saying "yihallilu." This is in order to give everyone a brocha with the sefer torah.

2. The Shaarei Efraim, on the other hand writes, that it should be recited after saying "yihallilu." The Likutei Mahirach, however, maintains that it is a printing mistake in the text of the Shaarei Efraim, and the Shaarei Efraim also concurs with the aforementioned

opinion of the Levush and the Pri Megadim that it should be recited after before saying "yihallilu."

3. The third opinion is that it should be recited before Ashrei. This was the opinion of the Aderes, Rav Avrohom Dovid Rabinowitz-Tumim, who was the assistant Rav of Yerushalaim. He discusses this in his sefer, Tefilas Dovid, and is also quoted in the acclaimed Luach of Eretz Yisroel, the halachic calendar written by Rav Yechiel Michel Tukitchinsky.

He writes that it should be recited before Ashrei. This is based on the ruling of the Rama (284:7) that the various tefilos - such as yekum purkan, av harachamim etc. - should all be recited prior to the recital of Ashrei. The Mishna Berura (284:15), there explains that since the Kaddish before Musaf is recited on the pesukim of Ashrei, one must ensure that there is no hefsek, no halachic interruption, between the recital of Ashrei and Kaddish.

The prevalent custom is, indeed, to recite it after Ashrei. The sefer Ishei Yisrael quotes from Rav Chaim Kanievsky shlita that since the minhag is to say at that time, it is considered part of the davening and does not constitute a hefsek.

One more point about the Mi Shebeirach is in regards to

the proper way to accept the fast and the halachic ramifications of answering amein. Generally speaking, a fast day does not have any halachic validity unless one accepted the fast during mincha, on the day before the fast. Even if one decided to fast an entire day it will not have the rules and regulations of a fast day, unless one makes a prior kabbalah.

However, in regards to the fast of Bahab, the Mishna Berura (492:3) writes that one can accept upon himself the fast, by answering amein to the Mi Shebeirach of the chazzan, with the explicit intention to fast and that will suffice to give it a halachic status of a fast day.

Nevertheless, the Mishna Berura continues, since answering amein to the Mi Shebeirach of the chazzan is not an explicit verbal acceptance of the fast, it is not halachically binding and if one has a change of heart and decides not to fast, he may do so. In other words the recital of the amein can be used if one wishes to do so; but it is not binding.

Im yirtzeh Hashem, next week we will discuss four different reasons for the fast of Bahab.

As always, the shiur will be available on the shul's website 18Forshay.com, Torahanytime.com, and on MP3 in the shul.

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*



**A VOICE IS HEARD IN THE HEAVENS,  
MOURNING, AND BITTER WEEPING,  
ROCHEL CRYING FOR HER CHILDREN**

When the Bais Hamikdosh was destroyed and the Jews were being led into exile, Avraham came before Hashem and said: "Master of the universe, when I was 100 years old you gave me a son and when he was 37 years old you told me: 'Raise him as a sacrifice before Me.'" And I was able to overcome my natural mercy and even tied him down myself. Will You not remember my devotion and have mercy on my children?"

Next came Yitzchok and said: "When my father said: 'Hashem will show us the sheep for a sacrifice, my son,'" I did not hesitate and accepted my fate and even extended my neck to be slaughtered. Will You not remember my strength and have mercy on my children?"

Next came Yakov and said: "I worked for 20 years in the house of Lavan and when I left, Esav came to harm me and I suffered all my life raising my children. Now they are being led like sheep to the slaughter in the hands of their enemies? Won't you remember all my pain and suffering and redeem my children?"

Next came Moshe and said: "Wasn't I a loyal shepherd for Klal Yisroel for 40 years? And I ran before them in the desert like a horse. And when the time came to enter Eretz Yisroel, You decreed that I would die in the desert. And now they go into exile - won't You listen to my crying over them?"

At that point Rochel, our matriarch, came before Hashem and said: "Master of the universe, You know that Yakov loved me most and worked for my father for seven years in order to wed me. And when the time of my marriage came, my father switched my sister for me and I didn't begrudge my sister and I didn't let her be shamed. If I, who am only human, was not willing to humiliate my sister to get what I wanted, how could You – the eternal, living, compassionate Hashem – envy idol-worship which has no true existence and cause my children to be exiled?!"

Immediately, Hashem's mercy was awakened and He said: "For you, Rochel, I will bring Yisroel back to its place, as it is said: '...Do not cry and let your eyes not tear, for there is reward for your actions ... and there is hope for your end, and your children will return to their borders.' " (Introduction to Midrash on Eicha)

On the 11th of Cheshvan, the anniversary of Rochel's death, we commemorate and try to learn from the intense compassion a human being can express towards another . A compassion that allows for the development of a true, objective perspective on life by seeing the positive sparks of holiness inherent in humanity and in the world. A compassion that does not question the deservedness of the recipient to receive mercy, but rather emulates Hashem's boundless mercy, thus allowing Hashem to respond in kind, showering us with compassion and ultimate redemption.



Father: "Son, I must tell you, you were adopted."

Son: "What?! I knew it all along , I want to meet my biological parents!"

Father: "We are your biological parents. Now pack up, the new ones will pick you up in 20 minutes."

I've read so many horrible things about drinking and smoking recently that I made a new, resolution: NO MORE READING!

Last night a Chinese guy came to my favorite bar.

I asked him if he knew Kung Fu, Jujitsu or some other martial art.

He said, "Why do you ask me that? Is it just because I'm Oriental?!"

"No it's because you're drinking MY beer!"

I read the mass chicken farms pump chickens full of antibiotics. Well, that would at least explain why chicken soup is so good when you have a cold.

There's that moment when you put your steak on the grill and your mouth waters all over from that amazing smell.

Do you vegans feel the same when you mow the grass?"

Important note from a car manual: Backing rapidly at a tree significantly reduces your trunk space.

*The Perfect Diet*

A terribly overweight woman from Chelm goes to her doctor about her weight, so her doctor puts her on a diet.

"I want you to eat vegetables and grains for 2 days, then skip a

day, and repeat this procedure for 2 weeks. The next time I see

you, you will have lost at least 5 pounds."

When the women returned, she shocked the doctor by losing nearly 20 pounds.

"Why, that's amazing!" the doctor said, "Did you follow my instructions?"

The women nodded. "I'll tell you though, I thought I was going to collapse that third day."

"From hunger, you mean?"

"No, from skipping."



# WELCOME HOME, MY BELOVED

## לכה דודי לקראת כלה

REBBETZIN ESTI KIMCHE

### Come my Beloved, to greet the Bride

On his way out from shul in Jerusalem, Dan Eisenblatt approached a boy standing in the back. Dark skinned with curly black hair, the boy appeared to be of Sephardi descent, perhaps from Morocco. "Good Shabbos," Dan said as he extended his hand, "would you like to come to my house tonight for the Shabbos meal?" The boy's face immediately turned from a worried look into a bright smile. "Yes I would; thank you very much."

Making their way home and sitting at the table, Dan was about to recite Kiddush when he noticed the boy fidgeting through the siddur in his hands. "Can I help you find something?" Dan asked with a smile. "Is there a song you would like to sing?" There is a song I would love to sing, but I cannot find it. It was the one we sang tonight in the synagogue. What was its name? Is it called something 'Dodi'?" "Yeah," replied Dan, "it was Lecha Dodi." And so, the two of them began to sing Lecha Dodi. That night they sang Lecha Dodi not once, not twice, but nine times. The boy kept on asking to sing Lecha Dodi over and over again.

As the meal continued, the two of them enjoyed each other's company. Finally, Dan turned to the boy and asked, "I haven't asked you yet, but where are you originally from?" The boy stared down at the floor. With a soft voice, he muttered, "Ramallah." Dan, assuming that he did not hear right because Ramallah is an Arab city, acted as if heard the boy say Ramla, a Jewish city. "Oh, I know of Ramla. I

have a cousin who lives there; his name is Ephraim Warner." "No, no," interrupted the boy, "there are no Jews in Ramallah." "Ramallah?" Dan confusingly thought to himself. "What have I done? Did I invite an Arab?"

Mustering the courage, Dan continued his questioning. "I am sorry, but I am a bit confused. Come to think of it, I haven't asked for your name. What is it?" The boy, looking nervous, said, "Machmud ibn Esh-Sharif." Dan sat there speechless. What could he say? Machmud finally broke the silence and hesitantly began, "I was born and grew up in Ramallah. As a young boy, I was taught to hate Jews and feel that killing them was heroic. But I always had my doubts because I had been taught, 'You are to desire for your brother that which you desire for yourself.' I couldn't bring myself to hate Jews. I asked my father why the Arabs treat the Jews so terribly, but he became enraged with me and threw me out of the house.

As I returned home one night to pack my belongings, my mother came into my room. I said to her, "I want to go live with the Jews for a while and find out what they are all about. Perhaps I will even want to convert." As I continued to speak, her face was turning paler by the minute. Finally she said, "You don't have to convert; you are Jewish." I was shocked. My head started spinning and I couldn't speak. What do you mean?" I asked. "According to Jewish tradition," she explained, "the religion goes after the mother. I am Jewish, and that means that you are Jewish. I made a mistake by marrying an Arab man, but I want you to know that you are a Jew."

As I continued to gather my things together in shock, my mother approached me again with some papers in her hands. "Here," she said, "I want you to have this." Giving me my own birth certificate and her old Israel ID card to prove she was Jewish, I clutched them tightly. "I have them here with me, but I don't know what to do with them." My mother, still holding one more piece of paper, stood there hesitantly. She then said, "You might as well take this. It is an old photograph of my grandparents when they went to visit the grave of our ancestors."

Dan gently placed his hand on Machmud's shoulder. "Do you have the photo?" "Sure I do; I always carry it with me." Handing the picture to Dan, he read the inscription on the grave and nearly dropped the photo. Rubbing his eyes to make sure he was seeing correctly, he was in utter disbelief. The grave of this ancestor, the great-grandparent of Machmud, was none other than that of Rav Shlomo Alkabetz, the author of the Lecha Dodi.

Every Jew is part of a beloved and treasured nation. And at times, perhaps to our dismay, someone who appears to be a cousin of ours is in fact a brother of ours. They themselves may even be unaware of their past, yet still feel a deep yearning to connect to their roots. And when the moment arrives and they reunite with their past history buried deep in the recesses of their heart, all that can be heard is the wonderful, melodious voice of their soul returning to its treasured family. And yes, those musical notes will be sung over and over again and resonate deep into the night.

## On the Parsha II

Timing is Everything

At the age of 99, Avraham Avinu was given the commandment to give himself a bris milah. It is well known that all of the Avos kept the Torah even before the Torah was given. Therefore, it seems odd that the mitzvah of bris milah should be different. Why did Avraham wait for a commandment from Hashem for this mitzvah more than any other mitzvah?

The Maggid of Kuznetz answers that there is a concept in Shas that one who performs a mitzvah which he is specifically commanded to do is greater than one who

does it of his own volition. When Avraham did a mitzvah, he had in mind that when he would be commanded to do it in the future, he would then repeat the mitzvah to be able to fulfill the mitzvah in the greatest way possible. Since bris milah is a mitzvah that cannot be repeated, Avraham waited to fulfill it until he was commanded to do so.

The Av Beis Din of Brisk gives a different answer. Bris milah is a covenant between two parties. Since Hashem had not as yet commanded Avraham to perform a bris milah, there weren't two partners to enter into a bris. Only after Hashem gave the commandment could Avraham fulfill the mitzvah.

(A Brisker style answer to the question is that until Avraham was commanded in Bris Mila

he did not have a halachic din of an Orel, someone lacking in Bris Mila. Once the commandment was given Avraham was transformed into someone with a halachic din of Orel who now needed a Bris)

R' Avigdor Miller uses this idea to explain why we don't invite people to attend a bris milah. "It's a custom not to invite to a bris because they might not come, and to snub an invitation to a bris is a serious thing as a Bris is a demonstration that you don't find at a wedding or pidyon haben or any other event. A Bris is a demonstration between us and Hashem, it's a covenant between us and Hakadosh Baruch Hu."

While some people enjoy the delectable taste of fish, others do not. And some, in fact, not only dislike the taste of fish, but it makes them nauseous to even look at it. A cousin of mine was one of those individuals. He literally loathed fish. On Shabbos when his mother would serve fish, he couldn't stand to smell or taste it.

One day, he became a chassan. Planning to get married and become part of a new family, his own family reminded him of his repugnance of fish. "You know," they said, "you are going to have to eat fish when you get married. What will happen when you visit your in-laws and your wife tirelessly works to prepare delicious fish dinner, and you say you don't like it! You will hurt her feelings." Fully convinced that his like or dislike of fish would make or break his marriage, the poor boy forced the fish down his throat. Week after week he slowly adjusted himself to the smell, taste and texture of fish. And indeed, after a while he was somewhat able to tolerate it.

Then came the big day of his wedding. As the chuppah came to a close, he headed to the Yichud room where the chassan and kallah spend their first moments together as husband and wife. Known to be a very special time, my cousin of course was as happy as could be. But then his kallah had a surprise for him.

"Can I tell you something personal?" she said. Thinking that she had something serious and worrisome to tell him, my cousin prepared himself for the worst. "Yeah, sure, what is it?" His Kallah looked at him with a nervous face, "I know it is a Jewish thing to eat fish, but I really cannot stand it. The smell, taste and texture really make me feel sick."

Oftentimes we worry how others will perceive us. With self-consciousness, we tend to tailor our behavior and act in ways pleasing to others. But then we come to realize that people will appreciate us for who we are. We need not act unlike our true selves in order to curry favor and win the respect of others. There will indeed be someone who loves us despite all our foibles and dislikes. And in fact, sometimes we will pleasantly find out that they love us precisely because of our dislikes. Even if we don't like fish, we have nothing to worry about.



## Lessons from the Parsha Marriage

The Torah in Parashas Lech-Lecha writes about Avraham Avinu's experiences after settling in Eretz Yisrael. We read that when he reached the land, "Va'yet Aholo" – "he pitched his tent" (12:8). The word "Aholo" ("his tent") in this verse is spelled differently than most times. Normally it is spelled with a vov at the end of the word (Aholo), this time it is spelled with a hey at the end as though it says "Aholah" – "her tent." The Rabbis conclude on the basis of this spelling that Avraham made a special point of pitching his wife's tent before pitching his own tent.

The Sifsei Chachamim explains the reason for Avraham's conduct is based upon the Gemara's guidance, famously codified by the Rambam, that a man must treat his wife with greater honor than he gives himself. Avraham, a man of great piety and distinction, recognized and fulfilled his obligation to honor his wife more than himself, and this dedication to his wife's honor is expressed in his decision to pitch her tent before his.

Chazal tell us that the sage Rabba once said to his students, "Give honor to your wife so that you will become wealthy." The reward for honoring one's wife, it seems, is wealth. Rabba proves his point by citing a Pasuk later in Parshat Lech-Lecha, where the Torah says that Avraham became wealthy in Egypt "Ba'avurah" – "because of Sara" (12:16) – indicating that he received wealth on her account, because of the respectful way he treated her.

Why would this be the case? What connection is there between honoring one's wife and money?

A wife works hard for her husband and children, and naturally feels a strong desire to be appreciated. When her husband compliments her and treats her with respect, this bolsters her self-esteem and self-worth; she feels valuable and important. And thus the husband is rewarded with "value," with wealth. If he makes a point of ensuring that his wife feels valuable, then he will be blessed with "value" in the form of financial success.

When we think of Avraham Avinu, we instinctively associate him with his extraordinary acts of piety – jumping into the furnace to avoid worshipping idols, leaving his homeland to settle in a foreign country, and being prepared to sacrifice his only son. Yet, the Torah makes a point of spelling "Aholo" and "Aholah" to tell us about the respect Avraham showed to his wife, because this, too, is an important part of Avraham's greatness. Besides the "known" things, such as defying Nimrod and Akedas Yitzchak, what made Avraham a Tzadik was also his everyday conduct, such as treating his wife with respect and consideration. This, too, is something we must learn from Avraham Avinu. We are to gain inspiration not just from the "major" events of his life, but also from his standard, day-to-day conduct. And the example he sets for us begins in the home, with the way we speak to and treat our spouses – with respect, sensitivity and consideration.



## INTRODUCTION TO HILCHOS KIDDUSHIN AND NISU'IN

Although, in current times, the prevalent custom is to perform the Kiddushin and Nisu'in at the same time, this was not always the case. In the times of the Gemara it is clear that the common practice was to make the wedding ceremony as a two-step process. The Kiddushin – harei at mekudeshes – was done first, after which the kallah would continue to live at home with her family, similar to how things are done today after the engagement. They would normally give her a twelve-month period to stock up on all the necessarily clothing and take care of any preparations, after which the Nisu'in – also known as the Chupa – would take place. Although the Mechaber in Shulchan Aruch does not make any mention of a change, both the Tur and the Rama point out that in later times the custom became that the Kidushun was done just prior to the Chupa.

In fact, the sefer Pri Haaretz mentions that there was a cheirem placed on those who did not follow the prevalent custom of performing the Kidushun just prior to the Chupa.

Understanding the text of the birchas Kiddushin

Our text of the brocha that is recited under the Chupa is: “ברוך אתה ה' מקדש עמו ישראל על ידי חופה וקידושין” – “Blessed are You Hashem, Who sanctifies His nation, through Chupa and Kiddushin.” The Ran raises an interesting question: since the Kiddushin must precede the Chupa, the text of the brocha seems to be out of order. The Kiddushin should seemingly be

mentioned first in the brocha. Why is the chupa mentioned first, before Kiddushin?

The Ran, in his first answer, suggests that the wording of the brocha is not based on their chronological order. Rather, the text can be explained as follows: Hashem sanctifies His nation, through the Chupa and the Kiddushin – which takes place before the Chupa.

The Ran then quotes another explanation in the name of the Sefer Ha'itur, that in reality the text should read: “ברוך אתה ה' מקדש עמו ישראל על ידי חופה בקידושין” – “Blessed are You Hashem, Who sanctifies His nation, by Chupa with Kiddushin (with a veis and not a vuv),” meaning the chupa, which already includes the kiddushin.

However, since, grammatically speaking, it is supposed to be read as a veis (ב) and not a beis (ב), the printers misunderstood and thought it was supposed to be a vuv.

The Shulchan Aruch (E”H 34:1) writes the text of the brocha with a veis. The Gra (s”k 4) points out that this is based on the aforementioned opinion of the Baal Ha'itur, quoted by the Ran. However, the Rama writes that it is with a vuv. This is based on the text of the brocha, which is quoted in the Gemara in Kesuvos 7b.

## COMMUNITY KOLLEL NEWS:

Thrill and excitement is in the air, as both the Kollel Boker and the Night Kollel started the new limud of the winter zman with a bang.

The Kollel Boker is from 7:00-8:00, with options for Shachris, both before and after the kollel. The Kollel Boker started Meseches

Rosh Hashanah, with the plan to finish the entire mesechta through the course of this year.

As in the past, I will also be giving a shiur on Friday mornings, on various topics. This week’s shiur will be on the topic: “Taanios B’hab – When and Why? The Mi Sheberach – Piskei Halacha.”

The Night Kollel started the topic of hilchos kiddushin, nisu'in, and sheva brochos. The Night Kollel is from 8:15-9:45, with Maariv, before and after. The Night Kollel also has many other learning opportunities. Come join us and we will find you the best chavrusah or shiur for you.

The Night Kollel would like to wish a hearty mazal tov to our dear members, Yehoshua and Shira Farkas, on the birth of a baby girl. May they see much nachas!

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*



The Night Kollel restarted this week, learning Seder Kiddushin, Nesuin, and Sheva Brochos.

**BEST YOUTH PROGRAM IN THE WORLD**  
EMPOWERING YOUTH TO THE NEXT LEVEL

**THE Youth Minyan**  
KEN HUBBARD

WHERE YOUR CHILD WILL EXPERIENCE  
LOVE FOR HASHEM, LEADERSHIP QUALITIES,  
LEINING MATZIV (UNDER BAR MITZVA)  
KIDUCHES, SHUL PRAYERS,  
LEINING, MISHNAYOS BAL PEH PROGRAM,  
ACHDUS WITH FRIENDS & CHESED

**UNDER THE LEADERSHIP OF**  
RABBI DANIEL COREN, RABBI YOSHI FRIED & RABBI DOVDO MALIN

**YOUTH CHESD**  
Tomchei Shabbos  
Stocking Bikur Cholim Rooms  
Hospital Visitation

**MEGA MITZVA DOLLAR STORE!**

**NEW! OUR CHAIM CHOIR**

Erev Shabbos Sports with  
Rabbi Fried  
Football, Basketball & Hockey.

**TO BE ADDED TO YOUTH WHATSAPP**  
Please call/text  
Rabbi Fried @ 917- 902 - 0744  
or email Jojofried@yahoo.com

FIRST AVOS UBANIM  
& MOTZEI SHABBUOS!

**UPCOMING EVENTS FOR THIS YEAR!**

**PAINTBALL SHOOTING TRIP** WINTER  
Exclusive For Bar Mitzva Boys with  
Exemplary Midos Who Help Run The Minyan!

**YESHIVAS MORDECHAI HATZADIK** PURIM  
SPECIAL TRIP FOR  
MOST VALUABLE DAVENERS  
MVD \* RULES TBA

**TRIPS & EVENTS - MITZVA DOLLARS & PAPER CLIPS NEEDED**

ON TIME	DAVENING	LEINING
MUNAF	TEHILLIM	9 CLIPS

**PAPER CLIP VALUE**

**GREAT ADVENTURES** FALL

**SNOW TUBING** WINTER

**BACKYARD BLAST** SUMMER

**SWIMMING** MID WINTER

**LACrosse** SPRING

**THE POWER OF THE MITZVA DOLLAR!**

Mincha & Kabbolas Shabbos  
10 Minutes after candle lighting  
Davening with Yiras Shamayim,  
Kavana and no talking \$15

Shabbos Day - 9:00am:  
Thanking Hashem program \$10  
9:15am:  
On time for Davening \$10  
Davening with Yiras Shamayim,  
Kavana and no talking \$15  
Following along with Krias HaTorah  
(based on age) \$15

Answering questions \$5  
Cleaning up after Davening \$5  
Delicious Hot Cholent/Kiddush  
Tehillim & Singing  
after Davening \$15  
Pirchei \$10  
Avos U'Banim \$20

If you have a perfect Shabbos - Receive \$200 Mitzva Dollars

**AVOS UBANIM EVERY MOTZEI SHABBOS @ 6:30PM**

**RAFFLES & PRIZES - PIZZA & FRIES  
SONGS WITH GUITAR**

COME & CONNECT!  
FATHERS, SONS & ZEIDYS  
ALL ARE WELCOME!

SPECIAL THANKS TO  
MEILICH NEUMAN  
FOR DONATING OUR PRIZES!



**AVOS UBANIM BEGINS ON  
MOTZEI SHABBOS PARSHAS  
CHAYEI SARAH  
WITH A HUGE MITZVAH STORE**

Just so you should know...

**WE LOVE CHASSIDIM!**

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by "The Sokolov"

**3 1 7 DAYS UNTIL UMAN**

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