

LAMPLIGHTER

12 Kislev
Parshas Vayishlach

113

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LIVING WITH THE TIMES

The 19th of the month of Kislev, which occurs this coming week on Monday, is the date on which Rabbi Shneur Zalman, the founder of Chabad Chasidut, was liberated from prison.

Known among Chasidim as the Festival of Liberation, it always occurs in close proximity to the week when the Torah portion of Vayishlach is read. As "nothing happens by chance," we must conclude that the Festival of Liberation is alluded to in Vayishlach.

The main idea of the 19th of Kislev is spreading the wellsprings of Chasidut outward. The "wellsprings," the innermost part of Torah, must not remain at their source, but must flow "outward" and inundate even the lowest parts of the earth. Furthermore, not only must the waters of Chasidut be carried everywhere, but the wellsprings themselves must be conveyed to every single Jew, no matter where he/she is.

The 19th of Kislev teaches us the necessity of bringing the life-giving waters of Torah, and particularly the inner-part of Torah as expounded in Chasidut, to every Jew.

The name of this week's portion, "Vayishlach," means "And he sent."

A shaliach, an emissary (from the same root as vayishlach), is a person who is dispatched in the sender's stead; moreover, "a person's emissary is just like him." In other words, when an emissary is sent to a certain place to carry out his mission, it is the same as if the sender himself has made the journey.

This concept of "spreading the wellsprings outward" is expressed in the word "vayishlach," the name of our portion. The wellsprings must not stay at their source, but must be sent ever outward to reach as many people as possible.

The concept of Vayishlach exists in every age and in every generation.

G-d "sends" the soul down from the celestial spheres to be clothed within a corporeal body, to enable the person to serve G-d within the context of the physical world. This shlichut (mission) began with Adam and Chava (Eve), and is continued by their descendants.

The phenomenon of sending emissaries has existed throughout the generations. We find that many Torah giants sent shlichim to carry out various holy missions.

The concept of shlichut was further emphasized by the Baal Shem Tov, founder of Chasidut and his spiritual "descendants," especially Rabbi Shneur Zalman and his successors; they, in turn, entrusted every Jew with the holy mission of "spreading the wellsprings outward."

In fact, the Previous Rebbe declared that shlichut is the unique mitzva (commandment) of our generation. Every Jew must be a shaliach to spread the wellsprings of Torah and Judaism wherever he or she goes.

Adapted from Likutei Sichot, Volume 25

Resisters and Affirmers

By Tali Loewenthal

A psychologist, who was researching religious attitudes in the Jewish community, some years ago, came to the conclusion that some people could be termed "resisters" while others are "affirmers." The resisters resist being told what to do. When considering the details of some aspect of traditional Jewish life, and all its dos and don'ts, the typical resister often feels it is too much and too difficult, and has to struggle to comply.

By contrast, the affirmers feel inspired and encouraged. They love hearing what Jewish teachings tell them. If they hear that they have to go to a lot of trouble in order to ensure that some aspect of daily life is more closely in accordance with Jewish law, they cheerfully accept this. "No problem, yes, of course. . ."

A further subtlety is that the resisters often turn into affirmers. A man or woman who starts off resisting the idea that traditional Jewish laws might have a role to play in their lives often ends up affirming enthusiastically that these teachings in all their details provide the most meaningful way to live. There also exist people who move from being enthusiasts to becoming resisters. Yet for everyone, the story is still in progress.

Indeed, in any one individual there can nestle both a resister and an affirmer, at the same time. At one point the resister is dominant; at another, the affirmer. Yet, in a sense, the fact that the resister resisted helps make the enthusiastic affirmation more wholehearted, at least at that point in time. Later, the resister might well come back into play.

These two aspects of a person relate to a theme in this week's Torah reading, Vayishlach. There is a striking passage in which Jacob wrestles with an angel, which the sages tell us was the spiritual force of Esau. Although Jacob was temporarily harmed in the struggle, the angel was not able to overcome him. Then the angel tells Jacob that since he has been successful in the struggle, he will have a new name: Israel.

The name Jacob relates to the Hebrew word *eikev*, meaning "heel." When Jacob was born, his hand was clutching the heel of his older twin brother Esau. Jacob had to struggle with Esau, and also with his uncle Laban. The name Jacob suggests struggle and facing opposition, and being in a difficult situation. By contrast, Israel relates to *sar*, a prince, suggesting leadership, and includes the letters of the word *rosh* meaning "head."

Earlier in the Torah, when Abraham and Sarah were given new names by G-d, the old names are never used again. However, in the case of Jacob the Torah continues to use both names for him, Jacob and Israel. This is because both Jacob and Israel exist within each Jew. On the one hand there is the resister, who still has to struggle; on the other there is the affirmer, who is inspired.

For many of us, much of our lives are spent in some form of struggle, and inspiration is rare. Yet for G-d, our struggle too is precious: the times when it is not easy. However, both dimensions exist within our hearts. At any moment, prompted who knows by what, we might move from Jacob to Israel, from inner struggle to inspired illumination.

Slice of LIFE

A HIGHER VISION

Tuvia Natkin

It was Thursday night at 2 A.M. Not long before, Rabbi Kalmanson, the representative of *the Lubavitcher Rebbe* in Cincinnati, Ohio, had drifted off to sleep after an exhausting day. Now the phone was ringing. The voice at the other end, desperate and sobbing, cut through like a knife.

Someone named Mrs. Koppel wanted to see him urgently. "Now, or tomorrow morning?" he asked, hoping to rest a while longer. "Now. Right away," came the answer. She would be at his house in half an hour.

Exactly thirty minutes later she arrived with her husband, who was blind. They sat, and when Rabbi Kalmanson asked what the problem was, she began crying bitterly, inconsolably.

She regained control and told about herself and her family. They had three daughters, and no ties to anything Jewish, no Temples - nothing. She and her husband had grown up the same way. They lived ethical lives and did their best to follow the Ten Commandments.

"Our family was wonderful and happy." Tears streamed from her eyes. "I always took such pride in the closeness and understanding between our daughters and ourselves. There were no secrets; we were all like good friends. We discussed everything openly with the kids. Whether it was problems or happy times, all of us were in it together. We gave the girls everything: refinement, education, music... it was the ideal family."

The problem started, she explained, when their middle daughter was seventeen. She had come into her daughter's room one day and found a New Testament beneath her pillow. She was stunned. True, she wasn't religious, she took pride in her liberalism - but seeing the New Testament under her daughter's pillow broke her heart.

When her daughter came home her mother had asked for an explanation. "Yes, I have begun to believe in J...s," her daughter replied.

"Why did you keep it to yourself?" asked the mother in growing shock.

"I didn't feel I needed to say anything." "I became furious," said the mother. "How could she not share with us the enormous transformation she was going through? And I couldn't accept the idea that my daughter identified with Christianity. I was hysterical, yelling, I would never agree to her becoming involved with Christians." Moments later the daughter bolted from the house.

The parents, frightened, found and brought her back home, tacitly agreeing to overlook her new religious alliances.

How had the whole matter come about? One of her schoolteachers was a "born-again" Christian who had set his sights on his students' souls; the young woman was a prize candidate.

With smooth talk he succeeded in bringing her closer to their religion, while persuading her not to mention anything at home until she was sufficiently strong. When she asked if it was permissible to lie to her parents, he answered: Yes, for their lofty goals it was permitted to lie.

Her parents were convinced that their daughter had fallen into a deep trap and that she was determined, G-d forbid, to convert. They raced desperately from one expert to the next seeking advice. Nothing worked.

Then, earlier that evening, a doctor had told the mother: "Try Chabad, speak to Rabbi Kalmanson. Maybe he can help." That's how they reached Rabbi Kalmanson's home in the middle of the night.

Now, weeping and broken, they sat facing him. Their eyes glistened with hope and pleading. The only sound was the clock. 3:30 A.M. The street was silent, the house quiet. Rabbi Kalmanson sat thinking how to save a Jewish soul from destruction.

He advised them to come for a *Shabbos* evening dinner; it's customary to have guests, he explained. They can tell their daughter that they met someone who invited them over - no strings attached.

The parents and their daughters duly arrived Friday night. Mrs. Kalmanson greeted them; her husband was still in shul. When he walked into the room the mother's jaw dropped. Thursday night, wearing a suit, he appeared "normal," but now, in a long black frock coat...?

He sang *Shalom Aleichem* - explaining its meaning, made *Kiddush*, and they sat down to eat. Though he made no reference to the issue at hand, from time to time he tossed a few choice words toward their middle daughter. She in turn responded with provocative comments.

Rabbi Kalmanson pretended not to notice, continuing with the festive meal and conversation, hoping she would lay her cards out on the table.

Towards the end his hopes materialized. She made repeated remarks about religion and Christianity. Rabbi Kalmanson asked why she was so interested, and she opened up.

The dialogue began in earnest. Rabbi Kalmanson's tactic was simple: "Look," he said, "I know nothing about Christianity, but then, you don't know a thing about Judaism. Let's make a deal. I'm prepared to hear about Christianity on condition that you'll listen to me regarding Judaism." The young woman's eyes lit up. "She was a real missionary," Rabbi Kalmanson said.

The *Shabbos* dinner ended at 6 A.M. The daughter, thrilled by the rabbi's attention to her insights, proposed that they stay in touch. A second meeting was arranged for the coming Tuesday. She came and began to explain, to convince... He nodded thoughtfully at her words, weighing them in earnestness.

Things continued in the same vein for a second and a third week, until - in the fourth week - Rabbi Kalmanson began his counterattack. Confident of her promising disciple she had let down her guard.

Rabbi Kalmanson took full advantage, firing one salvo after another until she was completely

flustered, deluged by questions. She vowed to come back with answers, but it was already too late.

Slowly and deliberately Rabbi Kalmanson brought her back to Judaism. She began observing Torah and *mitzvos*. *Shabbos* candles came first, then kashrus and prayer. Several months later she arranged a bus trip to the Rebbe for Simchas Torah.

But the story wasn't over. In one of their theological disputations, Rabbi Kalmanson shifted gears into one of the Rebbe's miracles. When the talk turned to her father's blindness (the result of an operation to correct high blood pressure) he said abruptly: "Who knows? Maybe your whole about-face to Christianity was only in order to cure your father."

"I have no idea why I said this," Rabbi Kalmanson admitted. "It was pure madness. When she already began keeping Torah and *mitzvos*, she asked me one day what I had meant."

Rabbi Kalmanson suggested that she write to the Rebbe and ask for his advice and blessing. She received a reply - that she should put up kosher *mezuzos* at home, her father put on kosher *tefillin*, and to take counsel with a doctor-friend regarding the blindness.

She began at once to help her father with *tefillin*. Rabbi Kalmanson put up the *mezuzos* after her family showed no interest in purchasing forty for their sizeable house. Regarding the doctor-friend Rabbi Kalmanson conferred with the physician who had earlier referred the girl's mother to him.

The doctor laughed and said it wasn't his field, but Rabbi Kalmanson, untroubled, looked forward to good news. In fact, the doctor called him one day to say that he had read a medical journal report about a New York specialist who had developed new eye-surgery techniques. It was worth looking into.

The doctor contacted the specialist and learned that there was a chance - only a chance - that it might benefit their father. Surgery would last four to five hours; an additional operation would be required. Only then would they know if the procedure had succeeded.

After much vacillation the family opted for surgery.

Rabbi Kalmanson accompanied the father to the surgical clinic. The operation proceeded normally and the family settled in for the anticipated four to five hours. A half-hour later the surgeon bolted from the operating room and ran to his office. A while later he raced back and, in minutes, came out ashen-faced. An attendant wheeled the patient's bed to the recovery room. The family watched in terror.

Days later the doctor removed the bandages. Everyone held their breath. "I can see! I can see!" the father shouted. Emotions ran high. The doctor said he could not explain how the surgery took such little time. He thought at first he had forgotten something - that's why he ran to his office. But it was clear that everything had gone properly. It was a complete mystery to him.

A few months later the father was driving around town.

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ISSUE 1113

MOSHIACH MATTERS

In the "end of days" the days of Moshiach, the "days" as we know them will end, and the world will return to its original condition as it was at the time of creation. Just as Adam and Eve did not have to wait nine months before their children were born, or for fruit to grow, so in the days to come will mothers give birth right away, and the earth will produce fruit on the day of planting. The difference is that in the beginning, there was only good, light and G-dly revelation in the world. Evil was only existent potentially in the "Tree of Knowledge of Good and Evil". When Moshiach comes that potentiality will have been actualized (during the time of exile) and have been transformed, leaving *only* the good, the light and the true, forever.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

19 Kislev, 5711 [1950]

On the occasion of Yud-Tes (19th) Kislev, the anniversary of the liberation of Rabbi Shneur Zalman, the founder of Chabad Chassidism, I take this opportunity to send you greetings and good wishes.

This day, as you are surely aware, does not commemorate a personal triumph of a great teacher and leader, for with its founder the entire movement and teachings of Chassidism received a new lease on life.

The Chabad movement experienced birth pangs by far more acute than any movement would normally expect. To the same degree its triumph showed all the more clearly that it was the victory of Truth brought about by Divine Providence.

If in those days, some 150 years ago, the full impact of Chassidism upon Jewish life could not be envisaged by all, it is now quite evident that Chassidism has been a vital necessity for our entire people.

My father-in-law, our late Lubavitcher Rabbi of sainted memory, wrote in one of his latest circulated letters dated 10th of Kislev (the anniversary of the liberation of Rabbi Dov Ber, the son of the founder, who, like his father, was persecuted for his leadership and dissemination of Chabad Chassidism) that Chassidism is not an exclusive philosophy for any particular group, but a way of life for all our people, young and old.

The custom, practiced by many, of observing the anniversary of an important event in their life, has a deeper explanation in our sacred books. It is based on the idea that the same spiritual forces which were operative at the time of the original event reassert themselves at the time of the anniversary. It is therefore an opportune time to benefit from those forces and revelations.

In this light we observe Yud-Tes Kislev. And although all of us - and I feel sure that I can include you among us - are still grief-stricken for our revered Rabbi of sainted memory, we know that the dissemination of the teachings of the founder of Chabad, the hero of the occasion, must not be relaxed. Now, more than ever, we must appreciate our responsibility to spread the light of Chabad far and wide so that it permeates every aspect of Jewish life. Whoever knew my father-in-law of sainted memory, even slightly, can have no doubts that this is his will and testament to us.

19th of Cheshvan, 5733 [1972]

Greeting and Blessing:

I was pleased to be informed of your forthcoming Dinner celebration on the 20th of Kislev. It is significant that the event will take place one day following Yud-Tes Kislev, the historic anniversary of the release and vindication of the Alter Rebbe [the "Elder" Rebbe, Rabbi Shneur Zalman], founder of Chabad. Moreover, the 19th of Kislev will this year also mark the 200th Yartzeit anniversary of the illustrious Maggid of Miezhricz, whose disciple and successor the Alter Rebbe was.

Anniversaries in Jewish life are observed for the purpose of their instructive significance, so that each and every one of us can learn from and be inspired by the life and work of our great leaders of the past, and translate this inspiration into actual deeds in our daily life and conduct.

The two great luminaries, the master and his disciple and successor, led consecrated lives, dedicated to the material and spiritual betterment of Jews and Judaism. Their selfless dedication knew no bounds. Furthermore, they set out from the beginning to involve the masses, for their love of a fellow Jew embraced all Jews. They laid particular stress on the education of the young, both the young in years as well as the young in Jewish knowledge and experience, and instilled this spirit in all their numerous followers.

The same spirit of love, responsibility, and dedication animates all those who are associated with the Chabad-Lubavitch educational activities in the present day, reaching out to our fellow Jews everywhere.

CUSTOMS CORNER

In this week's Parsha the Torah tells us about Shimon and Levi's war on the people of the city of Shechem, to save their sister Dinah. The Torah calls them "men" and at that point they had turned 13 years old. From here we learn that from the age of thirteen and onwards, a boy is considered a man and is thus obligated in all mitzvot. On his thirteenth birthday, the young man is called a "Bar Mitzvah," which literally translates as: the Son of the Mitzvah. Along with new obligations like putting on Tefillin and fasting on fast days, the boy also is able to participate in rituals such as leading the daily prayers and receiving an aliyah to the Torah. Although some have the custom to read from the Torah on their Bar Mitzvah, learning about the many new laws, and Torah precepts that now pertain to the Bar Mitzvah boy is of more immediate importance.

It is a mitzvah to arrange a feast on the day of the bar mitzvah, to celebrate the boy's new obligation to fulfill all of the mitzvot. The Talmud relates that Rabbi Shimon bar Yochai made a feast for his son, Rabbi Elazar, on the day of his bar mitzvah.

It is customary for the bar mitzvah boy to share a Torah thought at this celebration to educate him in the important mitzvah of teaching Torah to the public.

A WORD

from the Director

In this week's Parsha, the Torah tells us about Yaakov sending messengers to his brother Eisav (Esau). Years earlier Yaakov had run away from his brother for fear of his life and now instructs the messengers saying "I have lived with (our uncle) Lavan and I have been there until now. I have amassed great wealth and I am sending a gift to you to find favour in your eyes."

The response with which the angles returned was that "Eisav your brother is coming to meet you with four hundred men (to fight against you)".

This story however, at first glance, is slightly perplexing. In the previous Parsha the Torah says that Yaakov went to Israel because G-d had commanded him to "return to the land of his birth". Why would he diverge from his mission and initiate an involvement with his brother Eisav?

Drawing on a personal analogy we can answer this question and also see what lesson the Torah is teaching us here.

When one desires to return to G-d, to do Teshuvah, the process can be understood in two ways:

The first, is taking the word literally, meaning return. The soul yearns to return to its original condition as totally connected to G-d without any disturbance.

The second is the process of one who sinned, G-d forbid, returning from his improper ways and correcting his errors.

G-d's desire to dwell in the lowest realm, is not limited to the realm of the permitted, but includes the desire for Him to dwell within us even in the forbidden realms we may have come in contact with. This is the advantage of the second method of Teshuvah.

Yaakov, who was commanded to go the land of Israel, was not only commanded in the physical sense but also in the spiritual. By sending messengers to Eisav, Yaakov was attempting to elevate him, so that G-d would dwell in Eisav as well as in the realm of life that he represented. In essence, Yaakov was "going to Israel," and bringing the world with him. The messengers however said that "he is not ready, and he is actually planning to wage war against you," leaving the mission of elevation of the lower realms of this world to Yaakov's descendants, the Jewish People.

This is our mission, to return to G-d and to bring all of existence with us. May we see the fruition of the work of our people immediately.

J. I. Gurtman

IT HAPPENED *Once...*

SUBURBAN MIRACLE MINYANS

Rabbi Avraham Yaakov of Sadigora, who was the son of the famed Rhyzhiner Rebbe, once recounted the following story about the Baal Shem Tov.

Our Holy Rebbe, the Baal Shem Tov, had the custom of visiting a certain small Ukrainian town each year. Although many of the town residents were followers of the Tzaddik, he always stayed at the home of the same person, who happened to be one of the wealthiest Jews there.

One Friday afternoon, the Baal Shem Tov unexpectedly arrived in the town. It was a time of the year that he had never come before. Alexei, his wagon driver, stopped the wagon in front of the large synagogue at the centre of the town. The Baal Shem Tov immediately stepped down from the wagon, entered the synagogue, and made preparations for the Sabbath.

Word spread around the town that the Baal Shem Tov was mysteriously planning to stay at the Synagogue for the Sabbath. His usual host hurried to the synagogue and asked him to be his guest as always, but the Besht declined.

All the townsfolk soon assembled in the synagogue for the Sabbath evening prayers. As soon as the prayers were concluded, the Baal Shem Tov requested that all the worshipers delay returning home for the traditional Sabbath evening meal and instead remain with him and recite Psalms together.

It was not until just before midnight that he asked for his Shabbos evening meal to be brought to him. At the same time, he told the worshipers to join their families for the mitzvah of eating the Shabbos meal and then to return.

They all complied, and upon their return, the whole congregation recited Psalms in unison through the night.

The next day, after the Sabbath morning prayers, the Baal Shem Tov approached his usual host and said that he would be pleased to accept his invitation for the midday meal.

In the middle of the meal, while the Baal Shem Tov and the other invited guests relaxed around the table in the joyous spirit of Shabbos, a knock was heard at the door.

The host opened the door, and it turned out to be a gentile, who stood before the threshold and asked for a drink of liquor. The Baal Shem Tov signalled to the host to oblige. After the gentle had his schnapps, the Baal Shem Tov requested him to tell everyone what had happened yesterday.

The latter began, "just before evening, the Squire who owns all the land around here summoned all the peasants from the surrounding villages to meet at his estate. When they had gathered, he handed out weapons including guns and ammunition and told them to prepare to murder all the Jewish people living in this very town located near his estate. All night long we waited impatiently for the order to go and begin the killing. But just before dawn, a carriage rolled up and a prestigious looking official stepped down and spoke with the Squire. When they finished, the Squire told all the villagers to disperse and go home."

The Baal Shem Tov now explained to the crowd sitting around the table: "This squire is so wealthy that he's never in a hurry to sell his grain, and no price offered is high enough for him. Because of this, the harvests of many years have piled up in his granaries and have begun to rot. When he discussed this with several of his friends, they, being anti-Semitic, convinced him that his Jewish sales agents were to blame for the spoilage of the grain by dissuading customers from buying his produce. Incensed, the poritz decided to get revenge by wiping out all the Jews in this town. I tried to intervene in the spiritual worlds but was unsuccessful. I finally I felt I had no option but to bring back one of the squire's old school friends. This man has been dead for the last forty years, but the squire did not know this because they had lived so far apart.

After they recognized each other, the "friend's" first words to the squire were, "Who are all these dangerous looking peasants everywhere on your estate? And why are they armed?" The squire responded how he was about to take revenge on the local Jews because they had maliciously caused his grain to accumulate and rot.

"You don't say!" exclaimed the important looking visitor. "Why, I frequently deal with Jewish sales agents and I've always found them to be honest and reliable. Tomorrow, after their Sabbath, why don't you ask them to sell your rotting grain? I'm sure you'll find that they will not only succeed in selling it for you, but will get you a good price too."

That's when the squire went out and told the waiting peasants to disperse."

When the Sadigora Rebbe finished telling the story, he remarked to his brother, Rabbi Mordechai Shraga, the Rebbe of Husyatyn: "There remains something problematic about this story. Why did the Baal Shem Tov go to the trouble of traveling to that town? He could have done what he did from his home."

The Rebbe answered his own question, "I heard that the Baal Shem Tov thought as follows: 'If my plan works - well and good; but if it doesn't, then I want to be there together with the Jews of that town.'"

Thoughts THAT COUNT

And Esau ran toward him and embraced him, and he fell on his neck and kissed him (33:4)

In the Torah, the word *vayishakeihu* ("and he kissed him") is dotted on top, implying that this was an exception to the rule. Said Rabbi Yanai: This is to tell us that he did not intend to kiss him, but to bite him. But Jacob's throat turned to marble and broke the evil one's teeth. (*Midrash Rabbah*)

He built for himself a house, and made sheds for his cattle (33:17)

For "himself" -- for his true self and his true priorities -- Jacob constructed a "home"; for "his cattle" -- his material possessions and other peripheral elements of his life -- he sufficed with a minimal "shed." (*The Lubavitcher Rebbe*)

CANDLE LIGHTING: 15 NOVEMBER 2013

BEGINS	ENDS
7:51MELBOURNE	8:54
7:40ADELAIDE	8:41
5:58BRISBANE	6:54
6:34DARWIN	7:25
5:57GOLD COAST	6:54
6:35PERTH	7:34
7:17SYDNEY	8:17
7:29CANBERRA	8:30
7:51LAUNCESTON	8:57
7:49AUCKLAND	8:52
8:00WELLINGTON	9:06
7:54HOBART	9:02
6:58BYRON BAY	7:55
6:33SINGAPORE	7:23

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAR STREET, CAULFIELD

PARSHAS VAYISHLACH
12 KISLEV • 15 NOVEMBER

FRIDAY NIGHT:	CANDLE LIGHTING:	7:51 PM
	MINCHA:	8:00 PM
	KABBOLAS SHABBOS:	8:30 PM
SHABBOS:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA	9:31 PM
	MINCHA:	7:45 PM
	SHABBOS ENDS:	8:55 PM
WEEKDAYS:	SHACHARIS:	9:15 AM
	SUN-FRI:	8:00 AM
	MON-FRI:	8:00 PM
	MINCHA:	8:00 PM
	MAARIV:	8:50 PM

