

# LAMPLIGHTER

26 Shevat  
Parshas  
Mishpatim  
**1229**  
5 February  
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## LIVING WITH THE TIMES

In this week's Torah portion, Mishpatim, we find the verse: "If you lend money to My people..." The word if usually implies an optional act. However, lending money (without interest) is actually a mitzva, a commandment!

According to the Midrash, G-d only tells the Jewish people to do and observe those things which He, Himself does. Thus it follows that G-d also observes the precept of "If you lend money to My people."

A loan is given to someone even if he doesn't deserve it. Nonetheless, it is not a gift; the borrower must ultimately repay the loan.

G-d, too, provides man with various abilities that he does not necessarily deserve. He demands, though, that this "loan" be repaid - that the abilities be utilized for the realization of one's mission in life.

There are two types of loans: loan of an object and loan of money. The difference between them is that in the first case the borrower must return the same object, for it does not become his property. A monetary loan, however, is "given to be spent"; it becomes the property of the debtor and he may use it any way he desires.

When G-d provides man with abilities it is like a monetary loan. Man chooses how he will use these abilities. Will he use them for his own purposes or to realize his mission in life?

A loan, even of abilities, is given to be spent. Every Jew is permitted to take his loan and to utilize it for his personal affairs. However, he must always bear in mind the ultimate purpose for which the loan was intended.

Practically speaking, the Midrash comments that lending money to the poor is tantamount to lending to G-d. And in Proverbs it says, "He that is gracious to the poor, lends to the Eternal and He will repay him..."

When G-d pays back His debt, though, He does so according to His measure. Just as G-d is infinite, He recompenses without limit.

Charity is equivalent to all the mitzvot (commandments). Among the various levels in charity, the highest is gemilut chasadim. Gemilut chasadim literally means performance of kindness. In colloquial usage, though, this term usually refers to granting [interest] free loans.

Our sages say that gemilut chasadim is superior to charity, for charity can be given only to the poor while free loans are given to both the poor and the rich. Charity implies the existence of a rich person and a poor person. But, gemilut chasadim is not limited.

*Adapted from the works of the Lubavitcher Rebbe.*

## Not Yet

By Yossy Goldman

Everyone knows that Rome wasn't built in a day. There isn't a building site on earth where the contractor hasn't explained away his delays by using that well-worn cliché. But did you know that Jerusalem wasn't built in a day either? Nor was the Holy Land. In this week's Torah reading, the Almighty tells the Jewish people that they will not inherit the land of Canaan immediately. It will be to their benefit that the conquest of the Promised Land be gradual and deliberate. To settle the land successfully would take time and they were cautioned up front to be patient:

*I shall not drive them away from you in a single year, lest the land become desolate and the wildlife of the field multiply against you. Little by little shall I drive them away from you, until you become fruitful and make the land your heritage. (Exodus 23:29-30)*

Overnight sensations are often just that. They don't necessarily last. Slow and steady, step by step, the gradual approach usually enjoys longevity and enduring success.

Every Jew has a share in the Promised Land; not only geographically but spiritually. There is a piece of Jerusalem inside each of us. We all have the capacity for holiness, sanctity and spirituality. But sometimes we may be discouraged from beginning the journey to our own personal promised land. The road seems too long and arduous. Here G-d is giving us wise words of encouragement. Don't expect overnight miracles. Don't say, "I have a whole country to conquer! How will I do it?" Rather say, "Where should I start today?" Don't look at the end of the road; look at the first few steps you need to take right now. Tomorrow you will take a few more steps and the next day a few more, and before long the whole land will be yours.

If you asked an optimistic entrepreneur, just starting on his first business venture, "Are you a millionaire?" he wouldn't say, "No." Most probably he'd say, "Not yet, I'm working on it!" It should be the same in our Jewish journeys.

Franz Rosenzweig (1886-1929) was a German-Jewish philosopher who as a young man actually considered opting out of Judaism completely. But his intellectual bent compelled him to at least do a proper examination of Judaism first. So he went to a synagogue and, as it happened, experienced a spiritual transformation. He went on to become a serious student of Judaism. It's told that when Rosenzweig was once asked, "Do you put on tefillin?" his answer was not yet. Not no, but "not yet" - and there is a critical difference between the two. No implies that I am not doing it now nor do I have any plans to do it any time soon. Not yet means that while presently I may not be there, I am still open to the suggestion. Hopefully, the time will soon come when I will be ready to make *tefillin* part of my daily observance.

The *not yet* approach is a good one. There is no one who does it all. We all have room for growth. We should all want to aspire higher. If we don't practice a particular good deed at the moment there is no reason why we cannot begin doing it in the near future. Let us never be discouraged by the length of the journey. Let us begin the first steps and keep moving. It may be slow but as long as there is steady growth we will get there.

So if someone asks, "do you put on *tefillin*," or "do you keep kosher," or "do you observe Shabbat," and you don't, please don't say *no*. Say *not yet*.

# Slice of LIFE

Communist Russia was, along with Nazi Germany, the worst possible place on the globe for Judaism. After the revolution of 1917 the 'Party' began closing Synagogues and forbidding the learning of Torah and in the early 20's only the old Jews and the Chassidim dared look 'Jewish' in public. Only card carrying Communists could get normal jobs (which could mean starvation) and anyone caught doing a Jewish ritual even in private would lose any position of importance.

In such an environment occurred, in the city of Gomel in 1924, a sensational trial with a Jewish theme; a high-ranking Communist official who happened to be Jewish, discovered that his wife, without his knowledge, had their baby son circumcised eight days after he was born and was suing for divorce.

The Communists made sure it was well-publicized; they wanted everyone to see how outdated religion was and courthouse was overflowing; even the standing-room bleachers and public galleries were full to capacity.

The Judge, who happened to be Jewish, sat austere in a large chair behind a thick table and before him stood several burly young Yevseksia (a Jewish-member movement sworn to destroy Judaism) 'security' ready to keep order.

The first to take the stand and testify was the husband.

"I came home to find my child crying. When I went to change his diaper I saw that he was bandaged up. 'Circumcised' she says! Just like that. I was surprised, disgusted and angry at once. Then she insisted that she had nothing to do with it which, even if it is true still makes her at fault! Isn't she supposed to guard the child? And, frankly, I don't believe her. I mean, Comrade Judge, can one possibly live with a woman tells lies because her mind is too small to accept the new order?! I want a divorce!!"

The Judge thanked him, told him to step down and called the defendant; his wife. She was red-eyed from crying and as she passed her husband he turned his head in disgust so as not to look at her.

"Comrade Judge." She said trying to choke back her tears and occasionally dabbing her eyes. "I am innocent. I swear I am a loyal Party Member and a good wife but my husband will not let me explain. What happened was like this. A few days ago I had to go out shopping to buy some food. I have no baby sitter, so I waited for the baby to go to sleep, locked the door and ran to the market. Anyway, I when I came back home, it couldn't have been more than fifteen minutes later,

maybe twenty my door was open and the baby was gone!! Gone!!!" She wept uncontrollably for a few seconds, blew her nose with a small kerchief and continued.

"So I ran into the streets asking people, searching like a crazy woman asking everyone if they saw my son until about a half an hour later I see my parents and in-laws walking in the distance. So I ran to them yelling and crying and what do I see? They are carrying my baby! They just had taken him for a walk!! That's what they said. I was so relieved and happy!! But when I got home I saw what had happened! He had blood on his diaper!! Oy!! How could my own parents have mutilated my baby!!! MY BABY!!!" And she began wailing so loudly she had to be escorted from the witness stand.

The grandparents took the stand. The four of them stood before the Judge like wax figures of thousands of years ago. The men sported long white beards and wore worn-out, long black coats to their knees while the grandmothers had their hair covered with large kerchiefs tied under the chin. The judge asked if they had anything to say in their defence.

One of the grandmothers who spoke Russian better than the others stepped forward and said in a thick Jewish accent, "Your Honour". The Judge cut her short and said authoritatively, "'You're Honour' is an outdated title of the old regime. You are to call me 'Comrade'.

"You Honourable Comrade" she said as a few snickers came from the crowd. "Although I don't see what's so bad about our for grandson having a Bris, I want you to know that we didn't mean to do it.....It just happened."

There was a second of total silence and then like an explosion, the crowd burst into howling laughter repeating the words 'Just happened!' 'Haa Haaaa! Just happened!! Hooo!!'. Even the Judge had to turn his face to a side until he could regain enough seriousness to pound his gavel and call for silence.

The old lady was obviously lying and when things returned to normal he leaned forward, narrowed his eyes and asked her sarcastically. "Happened?! And how, Babichka, can such a thing as a circumcision just 'happen'?"

"I tell you Your Comrade Honorship." She continued as though talking to someone on the street. "We went to our daughter's house to take the baby for a long walk for his health. My daughter doesn't take him for enough fresh air. Anyway she wasn't home but we have a key. So we took him, our little sweetie, and went for a long walk. Then suddenly from nowhere some man walks over to us that we never saw before and asks if we want our grandson to be a Jew. We answered, what's the question? So he takes out a knife, makes a blessing and that's it! Circumcised!!"

The crowd was already on the edge of pandemonium and this was it! The laughter was like thunder and it just got louder and louder. The judge pounded on the table, screamed for silence, stood up and stamped with his feet but nothing helped.

The Judge motioned to the Yevseksia thugs and when they turned to the crowd and gave a few menacing glares the crowd became silent.

"But you should know, Comrade Honourable Judge," The old woman continued as though there had been no disturbance. "We are happy."

"Happy?! Who is happy?" Exclaimed the Judge in exasperation. "And about what!?"

"Ahh, we are all happy that our dear Einikel is one hundred percent Jewish..... just like you Your Honor! Aren't you proud and happy you are circumcised?"

That was it! The crowd went wild! Whistling and hooting! Even the Yevseksia thugs couldn't control the waves of sheer glee. The Judge didn't even try. He had no choice but to wait for the noise to subside, tell the grandparents to be seated, call the husband back and try to bring this fiasco to an end.

"Tell me, dear Comrade. I see from your record that you are a good, loyal hero of Communism and hold a very responsible position. Is there any other reason that is, do you have any other reason for divorcing your wife?"

"No, Comrade Judge, none whatsoever; she cooks my meals, cleans my shirts and is a good wife. Except for this!"

"Well" The Judge continued "If I tell you that she is not guilty and has no part in this terrible act would you consider returning to her and dropping the charges?"

"Yes, of course Comrade Judge, if that is the decision of the court."

"If so, the decision of this court is that your wife is innocent of all the charges. It is totally the fault of your superstitious parents and in-laws for allowing this act to be perpetrated. They will be fined 50 rubles and you may return to your wife. Case dismissed!!

No one in that room including the Judge (except for a few religious friends of the family) had any idea that it was all a staged trick! The couple wanted to have their son circumcised and still retain their government positions and this was the only way they could do it.

The name of the 'Mystery Mohel' that circumcised the child from nowhere was Rabbi Chonye Shagalov; was one of the thousands of Chabad Chassidim of the time that risked their lives daily just to do a favour for someone else and whose offspring are Chabad Chassidim throughout the world still risking everything to help others.

*(Di Yiddishe Heim, Winter 5742)*

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*The Lamplighter contains words from sacred writings. Please do not deface or discard.*

ISSUE 1229

## MOSHIACH MATTERS

The Torah states regarding slaves, "For six years he shall serve and in the seventh year he shall be set free. (Ex. 21:2) The six years mentioned here hint to the six kingdoms in which the Jewish people "served," i.e. were enslaved: Egypt, Assyria, Babylonia, Media, Greece and Rome (the "exile" in which we presently find ourselves). Soon we will be "set free" by Moshiach, who will redeem us from our present exile. (*Sefer HaParshiot*)



# INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

B"H, 14 Teves, 5710

Greetings and blessings,

In response to your letter concerning the education of the children who are presently making *aliyah* to our Holy Land.<sup>1</sup> We have been contemplating this dilemma here for several months. There were meetings together with my revered father-in-law, the Rebbe *Shlita*. With regard to the activities that Agudas Chassidei Chabad should undertake in this regard, what appears necessary, in my humble opinion, in order to resolve that problem, are buildings, counsellors, directors (in particular, one man who will be responsible for this project), and money for the expenses.

Now, as is true with regard to any matter that one intends to be an ongoing endeavour, it is proper to begin with small activities, i.e., several tens of boys and girls. As the actual work proceeds, one will be able to discern the ways it can be expanded and increased.

But even for this [beginning stage], all of the above-mentioned factors are necessary. The question is thus: Do you have a person who is appropriate [for the task], and does he want to undertake the responsibility for all the above (obviously, in return for a wage that is standard [for such a position])? Do you have counsellors who are fitting? Do you have a building that is ready or one that requires only minor improvements and renovations? [If those conditions are met,] we will then provide the expenses necessary for the initial weeks from here.

I emphasize "the initial weeks," because according to the discussions that [I have had] here with several of the communal leaders responsible [for activities] in *Eretz Yisrael*, when there is an educational institution whose directors are fitting, it is clear that a branch of *Aliyas HaNoar* and/or other [similar organizations] will provide a regular subsidy for every boy and girl. And it is more or less certain that they will designate a sum for the maintenance of the facility. It is obvious that the beginning [of these activities] must involve children who are of the age eligible for the program from *Aliyas HaNoar* that are presently found in the transit camps.

It is unnecessary to elaborate on the great importance of these efforts in general and the great esteem that this could bring to Agudas Chassidei Chabad. Similarly, if only the efforts will be begun by a fitting and dedicated person, there is no doubt that these [efforts] will serve as a broad-based medium for expansion and benefits that cannot be foreseen at the outset.

With regard to your suggestion that a fundraising campaign be initiated from the Holy Land for this project and that letters [of endorsement] should be received from the Chief Rabbinate: In addition to the fact that this is a very prolonged undertaking, the appropriate circumstances for arranging a fundraising campaign are becoming more difficult from day to day. Even the fundraising campaigns that have already been established from long ago have suffered and are struggling for their existence. Beginning a fundraising campaign nullifies the possibility of receiving support from [other] institutions. And most important: Which member of the Chassidic brotherhood is capable and experienced in fundraising?

I conclude with greetings to all those who seek our welfare and am awaiting your response to all the above,

Rabbi Menachem Schneerson

## CUSTOMS CORNER

### Who Is Obligated in these Brachot HaShachar

1. Even though the brachot were instituted for particular action or enjoyment, even if one does not do that action or get that enjoyment the brachot are still made, for example, one should make HaNoten LiSichvei Binah even if one did not hear the rooster crow, or a blind person can make the bracha of Pokeach Ivrim.
2. Women make Birchot HaShachar except that instead of Shelo Asani Isha they say Sheasani Kirtzono without reciting Hashem's name. Instead of Shelo Asani Aved, they say Shelo Asani Shifcha and instead of Shelo Asani Goy they say Shelo Asani Goya.
3. If a blind person wants he can recite Pokeach Ivrim but if they ask, we tell them not to recite it because of the concept of safek brachot lihakel.

## A WORD

*from the Director*

*This week's Torah portion, Mishpatim (meaning "statutes"), contains many precepts essential for living harmoniously with others. One of these statutes is "Keep yourself far from a lie."*

*An interesting anecdote relating to the mitzva of not lying is told about a wealthy Chasid from Janowitz. In the course of introspection during the bedtime prayers, the Chasid decided that whenever he said anything that resembled a lie he would donate 25 rubles to charity.*

*The Chasid mentioned this undertaking to his children's tutor. "Then lie!" advised the tutor. "You will be providing money for the needy."*

*We do not know whether the tutor gave this advice in jest or earnestly. But we do know that when the tutor visited Reb Shmuel, the fourth Lubavitcher Rebbe, the Rebbe reprimanded him for his advice.*

*In the Mishna, our Sages tell us, "A mitzva brings about a mitzva and a transgression brings about a transgression." According to one commentator, this teaching can be rephrased and shortened to read, "A mitzva brings about a mitzva and a transgression." How can this be possible?*

*At times we might do things which we know are not right. But we think that the "end justifies the means": If the store stays open on Shabbat, more money can be given to charity; if it is too far to walk to shul on Shabbat and we drive, well, at least we're going to shul. We begin to convince ourselves that what we're doing is actually a mitzva that will bring about another mitzva. But actually, it is a "mitzva" that brings a transgression.*

*May we only fill our lives with deeds that are truly mitzvot, bringing more and more mitzvot after them.*

*J. I. Gutnick*

# IT HAPPENED *Once...*

Moshe Shlomo, a village merchant, was a simple, good-hearted person, as was his wife Rivkah. They always gave generously to worthy charitable causes. One thing only distressed them. Although they had been married for fifteen years they didn't have any children.

Many times Moshe Shlomo had gone to Rabbi Israel Baal Shem Tov and entreated him to pray for them to have children. The Baal Shem Tov always showered him with blessings -- for wealth, for long life, for health, for happiness -- but never for what he so dearly hoped to hear.

The Baal Shem Tov's close disciples also asked their master for this blessing for the popular Moshe Shlomo, but he never responded to them.

Ten more years went by. The Baal Shem Tov's blessings all came to fruition. Moshe Shlomo's business affairs prospered and expanded. The couple, however, grew even more unhappy. They still had no children, and no encouragement from the Rebbe.

One day, they both went to see him. "Why do you two look so sad?" asked the Baal Shem Tov. "Hasn't G-d blessed you with great prosperity, good health, and pleasant dispositions? And you have made the most of these blessings to do many mitzvot and good deeds."

"It may be so," they both answered, "but we have no children. What do we need all of this wealth for?" They burst into tears. "After 120, we shall have no namesake, and no one to remember us."

Instead of replying, the Baal Shem Tov said: "Tomorrow I'm leaving on a little journey with a few of my students. Why don't you two come along also?" The couple were surprised by the invitation but quickly agreed.

The travellers set out the next morning. For two days they were on the road, until finally they arrived at a certain town. After a short rest, the Baal Shem Tov suggested that they all go out and have a look around.

As they walked, they came across a group of children playing in the sand. The Baal Shem Tov went over to them and said to the nearest one, "What's your name?"

"Baruch Moshe," the boy answered.

The Baal Shem Tov then asked another boy, and his name was also Baruch Moshe. The third one was Moshe Avraham, the fourth, Baruch Mordechai, and the fifth Baruch Moshe again. A little girl piped up, "And my name is Brachah Leah."

As they walked on, they came across a group of little girls. The Shem Tov asked them their names, and most of them turned out to be Brachah Leah, too.

Next they entered a cheder school. Six of the little boys were named Baruch Moshe, while most of the rest were Baruch or Moshe or one of those two names in combination with another. They went into a few more schools, and also a yeshiva that had students from all the surrounding villages, and found the same pattern of names. And the girls they encountered along the way were mostly named Brachah Leah or one of those names singly or in combination with another.

By now it was time for Minchah. The men went into a local synagogue. As soon as the prayers ended, the Baal Shem Tov asked one of the local men why all the children of the town had the same names. The man answered obligingly that he would be happy to tell them the whole story. The disciples craned their necks in eager anticipation, expecting to hear about a great tzaddik or outstanding scholar who had lived in these parts.

"Baruch Moshe was born in this town nearly one hundred years ago," their informant began. "His father was an accomplished Torah scholar who made a good living as a butcher. He was known for his generosity.

"His one frustration was that his son, Baruch Moshe, seemed to have no facility whatsoever for learning Torah. In consequence, he left yeshiva after a short time and began to help his father in his butcher shop. This work he picked up quite quickly and easily. As he grew older, his father turned over more and more of the business to him, and after seeing his son succeed, retired to devote most of his time to Torah study.

"When he attained marriageable age, Baruch Moshe wed Brachah Leah, whose good nature and kindheartedness were similar to his. Years went by. The couple was

not blessed with offspring. When Baruch Moshe's parents passed away, he wanted to study Mishnayot for the benefit of their souls, as is the custom, but he didn't know how. He hired a tutor, but it didn't help. He just couldn't seem to assimilate the minimal necessary skills.

"He felt terrible. He wasn't able to learn Torah for his dear departed parents, and he didn't have any children that would be able to do so for him and his wife after 120 either.

"Once, when he was sitting in synagogue, he overheard something in the daily Talmud class. The Rabbi read aloud, "If someone teaches his friend's son Torah, it is as if he gave birth to him."

"That made him feel even worse. Not only did he not have children of his own, but he didn't have the ability to 'father' disciples by teaching them Torah either. When the study session ended, Baruch Moshe requested of the Rabbi to speak with him privately, and poured out his heart to him.

"No, no, my friend," the Rabbi said gently, "you didn't fully understand. One doesn't have to teach the children directly in order to merit being considered as their parent; it is enough to arrange and provide for their education."

"As the explanation sank in, the darkness in Baruch Moshe's heart dissipated, replaced by a bright burning light. When he told Brachah Leah, she was also ecstatic. They went out and hired thirty teachers, for all the children in the town and surrounding villages who did not attend cheder for lack of means.

"Baruch Moshe's butchery prospered and he actually became quite wealthy, but he and his wife continued in their same modest lifestyle; all their money was dedicated to Torah education.

"I, my brothers, and all our friends attended the cheder of Baruch Moshe," the smiling man concluded his story, "and so did the Rabbi of the town. Out of deep feelings of gratitude and a desire to memorialize them, we all named our sons and daughters after this extraordinary couple, Baruch Moshe and Brachah Leah."

The Baal Shem Tov, his followers and the couple thanked the man and prepared themselves for the return trip. Everyone understood quite clearly the lesson of their journey, especially Moshe Shlomo and Rivkah.

The very day that they arrived home, Moshe Shlomo and Rivkah hired some teachers for the poor children of their town. Dozens of children became able to learn Torah as a result of their generosity and dedication.

In the next generation, if you were to have visited that town and encountered large numbers of children named Moshe Shlomo and Rivkah, surely you would not be surprised.

## Thoughts THAT COUNT

If you purchase a Hebrew slave... (21:2)

There is nothing more difficult for a person than to be subjugated to another person. This is why the parshah begins with the laws on how the Hebrew slave is to be treated. (*Ibn Ezra*)

Do not take a bribe (23:8)

An impoverished widow once came to the bet din (courthouse) of the great sage Rabbi Yehoshua Kutner. Weeping bitter tears, she begged him to summon to the court a man she accused of having wronged her.

Rabbi Yehoshua summoned the man to appear before the court, but referred the case to another rabbi, refusing to preside over it himself. "The Torah forbids the taking of bribes," he explained. "Do you think that a bribe is only a gift of money? Tears can also be a bribe that 'blinds the clear-sighted' -- especially the tears of a poor widow." (*Maayanah Shel Torah*)

Keep far away from falsehood (Ex. 23:7)

A liar is more despicable than either a robber or a thief: The robber steals only at night, for he worries about being discovered. The thief steals by night and by day, but only from individuals, as he is afraid to confront a larger group. The liar, however, lies by night and by day, and spreads his falsehoods and gossip about everyone. (*The Maggid of Kelem*)

### CANDLE LIGHTING: 5 FEBRUARY 2016

BEGINS	ENDS
8.12 .....MELBOURNE .....	9.12
8.02 .....ADELAIDE .....	9.00
6.22 .....BRISBANE .....	7.16
7.01 .....DARWIN .....	7.51
6.21 .....GOLD COAST .....	7.16
6.58 .....PERTH .....	7.54
7.40 .....SYDNEY .....	8.37
7.51 .....CANBERRA .....	8.49
8.11 .....LAUNCESTON .....	9.13
8.11 .....AUCKLAND .....	9.10
8.20 .....WELLINGTON .....	9.22
8.14 .....HOBART .....	9.17
7.22 .....BYRON BAY .....	8.16



### CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD  
PARSHAS MISHPATIM • 26 SHEVAT • 5 FEBRUARY

FRIDAY NIGHT	CANDLE LIGHTING:	8.12 PM
	MINCHA:	8.20 PM
	KABBOLAS SHABBOS:	8.50 PM
SHABBOS:	TEHILLIM:	8.00 AM
	SHACHARIS:	10.00 AM
	LATEST TIME TO SAY SHEMA:	10.06 AM
	THE MOLAD FOR THE MONTH OF ADAR 1	
	WILL BE ON FOLLOWING	8.47 (14 chalakim) AM
	FARBRENGEN MONDAY FOLLOWING DAVENING	
	MINCHA:	8.05 PM
	SHABBOS ENDS:	9.12 PM
WEEKDAYS	SHACHARIS	SUN-FRI: 8.15 AM / 9.15 AM
	MINCHA:	7.00 / 8.15 PM
	MAARIV:	9.05 PM