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ALL BAIS MEDRASH OHR CHAIM YOUTH  
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LATE MAARIV MOTZAEI SHABBOS 6:35

NEW "ZERA SHIMSHON" SHIUR SEE PAGE 7



**RABBI YY JACOBSON**

SHABBOS

8:30<sup>AM</sup> - CHASSIDUS  
AND SERMON BEFORE MUSAF  
OPEN FOR MEN AND FOR WOMEN

TUESDAY

9:30 - 10:30 AM SHARP  
20 FORSHAY RD  
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# RABBI LANKRY DEAR KEHILLA,

## PARSHOT VAYEITZIE HAFTORAH

During the rule of Shlomo Hamelech the nation reached the highest level of wisdom and wealth. Indeed, the streets of Jerusalem were made out of gold. He unified the world by taking a wife from every country. Once a person reaches perfection the only place to go is down. As we see in the Haftorah of this week that is what takes place after the death of Shlomo Hamelech.

Following the death of Shlomo Hamelech, the kingdom was divided between his son Rechavam, and Yiravam ben Nevat from the tribe of Ephrayim. Yiravam was a man of extraordinary potential who had it within his power to join with Rechavam, unite the two kingdoms, and bring Mashiach. Instead, he enacted legislation that earned him the title Chotay U'machate - one who sins and causes others to sin. This is why the Talmud placed him among those individuals who have lost their portion in Olam Habaah - the World to Come. His greatest sin was erecting two golden calves, one in the north of Israel and one in the south of Israel, where the people were encouraged to serve the idols rather than go to the Bais Hamikdash. The prophet cried out against this terrible defection from

Hashem and prophesized the destruction and exile of the 10 Tribes that followed Yiravam and the tribe of Ephrayim.

Dovid Hamelech previously designated the Milo area outside Yerushalayim as a communal plaza for the masses of Jewish people who visited Yerushalayim during the festivals. Shlomo Hamelech, however, opted to use this area as living quarters for his new bride, the daughter of Pharaoh. The Jewish people were infuriated by this outrageous act of authority but lacked the courage to respond to it. Yiravam took the initiative and displayed his religious zeal and publicly denounced the king for his behavior. Hashem rewarded Yiravam for his courageous act in defense of Hashem's honor and elevated Yiravam to the highest position of authority.

However chazal add that Yiravam was also severely punished because he publicly shamed the king. (Mesicta Sanhedrin 101b) Maharsha explains that the sages sought to understand Yiravam's devastating end. They question that since Yiravam performed such a meritorious act, as is evidenced by his appointment over Israel, how could such zeal result in the horrible sins and subsequent exile? If Hashem truly appreciated Yiravam's devotion how could it develop so quickly

into a rampant campaign of idolatry? The Maharsha explains that although Yiravam's intentions were proper they were accompanied by arrogance. True, Shlomo Hamelech deserved to be reprimanded but this did not include public shame and embarrassment. The Sages reveal that had Yiravam been truly sensitive to the king's honor and authority he could have never acted in this manner. Although he acted out of religious zeal he was self-absorbed in piety and ignored the king's honor and due respect. This imperfection ultimately led Yiravam to total corruption and caused him to forfeit his portion in the world to come. In our world, one of the greatest challenges in Chinuch is that the educator does not live up to the very same standards that he imposes upon his students. "Do as I say and not as I do" is the silent message many students are receiving. How often is there hurting and alienation in a family all in the name of Hashem? Hashem does not want aggression and fighting, certainly not in his name. If a person wants to defend Hashem's honor, Hashem does not want them to shame someone as a byproduct of this defense. I don't know how we will take on the next challenges when Mashiach comes but if we can remove our own personal arro-

gance then we will be one step ahead.

## AARON LANKRY

**DAF HASHAVUA SHIUR**  
Shiur given by:  
**RABBI ARON LANKRY**  
מורחב  
**Monday - Thursday**  
**7:00 - 8:00 am**  
Upstairs Bais Medrash  
  
Shacharis: 6:15 & 8:00 am

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:  
Rabbi Nachum Scheiner 845.372.6618 ohrchaim18@gmail.com



## Zmanim by our incredible Gabbi EPHRAYIM YUROWITZ

# SHABBOS ZMANIM

**EARLY MINYAN FRIDAY 12:30 & 2:30**

CANDLE LIGHTING	4:19PM
MINCHA TENT	4:29PM
SHKIYA	4:37PM
MINCHA 20 FORSHAY	4:25PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:16AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18+	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
DAF YOMI	3:30PM
MINCHA SHALOSH SEUDOS	4:15PM
SHKIYA	4:36PM
MARRIV	5:16PM & 5:21PM & 6:36PM

# WEEKDAY ZMANIM

## SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:27 M 6:29 T 6:30 W 6:31 T 6:32 F 6:33

## MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:21 M 3:21 T 3:20 W 3:20 T 3:19

## MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:22 M 4:27 T 4:21 W 4:20 T 4:20

## NOVEMBER 18 - NOVEMBER 23

NEITZ IS 6:47 - 6:53  
PELAG IS 3:33 PM - 3:31 PM  
SHKIA IS 4:34 PM - 4:32 PM  
MAGEN AVRAHAM  
8:39 AM - 8:42 AM  
GRA- BAAL HATANYA  
9:15 AM - 9:18 AM

Winter  
2018/19



תשע"ט חורף

# WEEKDAY MINYANIM

שחרית	מנחה ומערבי
כתיבת	12 MIN. מנחה
6:15AM	18 Tent
7:00	18 Tent
7:15	18 Tent
7:30	18 Tent
7:45	18 Tent
8:00	18 Tent
8:15	18 Tent
8:30	18 Tent
8:45	18 Tent
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11:00	18 Tent
12:30	18 Tent
1:00	18 Tent
1:30	18 Tent
2:00	18 Tent
2:30	18 Tent
3:00	18 Tent

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# BLUEBERRY HILL ZMANIM

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

MINCHA	3:15	PLAG	3:35
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RABBI COREN

## Toldos and Vayetze Sincere Prayer

For many years it bothered me why at a Jewish wedding we perform the “bedekin.” During the bedekin, the chosen covers the kallah with her veil and whispers something to her. There are many explanations for this tradition and even the chosen is often puzzled as to what he is supposed to say. I suggest to my chossonim that they tell the kallah that she looks beautiful. At least this way he shows appreciation for the hours that she spent for him. However the custom really is that either the chosson or the grandparents give the kallah a bracha. The blessing is based on the words that Lavan said to his sister Rivka when she left their home—“ Achosienu at heyi lealfai Revava” - Our sister, you will grow into a multitude of people,” a nice and appropriate blessing for a wedding. But why did we use a bracha from none other than Lavan, the con artist. I’m sure we could have come up with many better blessings.

While I was laying, an answer came to me which also connects to another question. We are told at the end of Parshas Toldos that when Eisav saw that the daughters of Canaan weren't to his father's liking he went to Yishmael's home and took his daughter, Machlas, as a wife. According to the Yerushalmi in Bikurim, we learn from the name Machlas that when someone gets married, all his/her sins are forgiven. This is even more mystifying. Why do we learn such a valuable doctrine from Eisav? What bothers me even more is that we know from the Bnai Yissachar in Mamrai Tishrai and also the Mabit and others that a non-Jew doesn't have the concept of Teshuva. (See also the Gemarah in Menachos 93 that when a non-Jew brings a korban he doesn't do smicha because he doesn't make a confession.) There are several explanations for this. First of all the Gemarah in Kiddushin 18 says that it is possible that Eisav was a Jew

who rebelled-- basically what today we call going off the derech. This makes our question above even stronger: why is Eisav used as the prime example of a chosson? A profound answer is given by the Mabit and others who state that there are different levels of teshuva and Kappara so a non-Jew might be able to do teshuva on some level to at least plan for the future even if he can't wipe out the past.

The bottom line is that Eisav is the model for the chosson's teshuva. Why? I was laying the poignant episode of Yaakov receiving the brachos instead of Eisav and Eisav's painful scream and emotional response upon finding out what he had lost. Realizing his mistake, Yitzchok is somehow able to give Eisav some form of a bracha. I realized from all this that the Torah is teaching us a very valuable insight into the power of teshuva and the power of sincere crying and praying. There are times when even a person who is so far removed and who is so steeped in darkness can suddenly express a deep and meaningful prayer that pierces through all the gates of heaven. Rabbi Shlomo Zalman in Halichos Shlomo on Rosh Hashana explains that a chosson doesn't have an automatic mechila; it requires sincere teshuva. And I would add that perhaps this is what Chazal are teaching us-- that anyone that is getting married and in the past was not connected to Hashem but does Teshuva sincerely his prayers will be accepted. The same is true with Lavan's blessing. The moment that the family saw the Hashgacha of Hashem they could not but admit that Hashem is directly involved in shidduchim and even Lavan was inspired so we use his special blessing at the badekin. At the end of the day we know no one can utter a word without it being sent by Hashem.

This power of prayer and Hashgacha of marriage fits beautifully with this Parsha Vayetze as the midrash movingly tells us that when Yaakov traveled to get a wife he turned to Hashem and recited the famous kapitel Tehilim that is said in all difficult situations and which is considered a segula to recite when one is looking for his or her shidduch.

Klal Yisrael need our prayers. Hashem wants to redeem us. Let's tap into the deepest places in our hearts so we can usher in the coming Geula and not have to hear or see another drop of spilled Jewish blood.

### SHABBAT SHALOM

#### THE BAIS MEDRASH OF SHEM AND EVAR

### Rabbi Yissocher Frand

**Where did this Tzadik, Yaakov, go after he left Beer Sheva? Our Sages say that he went to study for 14 years in the Yeshiva of Shem and Evar. This is a strange thing. Until now, Yaakov has also been sitting and learning. First from his grandfather Avraham Aveinu and then from his father Yitzchok. Now it is time to go — time to go into exile. So what does he do? He goes and sits and learns literally day and night for another 14 years!**

**Rav Yaakov Kamenetsky says that Yaakov had something to learn, and that is why he had to go to the Yeshiva of Shem and Evar. We all know that the holy patriarchs had their own schools of learning. The Talmud [Yoma 28b] says that our patriarchs constantly had their own Yeshivas. But, nevertheless Yaakov had something specific to gain from the Yeshiva of Shem and Evar. What was it?**

**Shem was the one who withstood the Generation of the Flood. He had a “special Torah” to teach — the Torah of how to exist in a hostile society, one filled with theft and immorality and corruption. Ever was the one who withstood the heresy of the Dor Haflaga (Generation of the Dispersion at the Tower of Babel). He, too, had a**



**special Torah to teach.**

**So now, when Yaakov knew that he was going into Exile, to live with the deceitful Lavan, he had to learn a “different Torah” than he had learned with his father and his grandfather. He had to learn how a Jew survives in Exile, outside the Land of Israel. That is why he had to go to the Yeshiva of Shem and Evar.**

**Rash”i cites that all that Yaakov learned in the Yeshiva of Shem and Evar he gave over to Yosef. It was this Torah of how a Jew exists in a hostile society that Yaakov had to give to Yosef, specifically. For Yosef also went down to a hostile environment (Egypt). He, too, needed this “special Torah.”**



**PARSHA  
SNAPSHOT**  
**LAZER SCHEINER**

When we are introduced to Leah, she had been crying about her perceived destiny as the wife of the evil Esav. This crying wasn't just a reflexive misery, but an active directing of her pain to Hashem.

Leah prayed: "May it be Your will that I not share in the fate of Esav." (Midrash – Breishit Rabba 70:16)

When the opportunity arose to marry Yaakov, even in this roundabout way, she saw it as a helping hand that Hashem was extending to her in response to her prayers. Leah couldn't afford not to take it.

In the morning, "there was Leah!" He told her: "What is this; you are a deceiver the daughter of a deceiver!" She retorted: "And is there a teacher without pupils? Did not your father call you 'Esav,' and you answered him? You, too, called me 'Rachel,' and I answered you"

What she meant by her words to Yaakov, when he realized he'd been tricked, may have been: Just like you felt it necessary to deceive your father in order to get the firstborn rights to the blessing, because you knew it was the right way to secure your future, destiny and purpose, so too I, knowing I must be part of the Jewish nation and mission, felt it the only possible way to accomplish this goal.

It must not have been easy for Leah. As much as she desired this outcome, she was still marrying someone without his knowledge, who didn't love her, and who'd worked for seven years to marry her sister! Leah, had to overcome these obstacles the only way she knew how; with prayer.

Leah feels that she is less loved and, as a result of this pain, God allows her to conceive first. Intriguingly, she names her children in a way that alludes to her own perception of how Yaakov feels about her:

Leah is actively working on getting her husband to accept and love her. It must fill her mind and her prayers every waking moment, as she consistently cries out to Hashem and involves Him in her predicament. Imagine calling your child by a name which brings to mind your entire perceived painful marital disharmony! But to Leah, these names are a reminder of her hard work and of Hashem's response to her prayers.

Yehuda, the fourth son is where Leah expresses herself in a way that shows her true gratitude to Hashem. Upon the birth of Judah, Leah exclaimed (Gen. 29:35): "This time I will praise (odeh) Hashem." Chazal state that from the day that Hashem created His world, no one praised Hashem until Leah came and did so

Leah is the matriarch of prayer and praise. – She harnesses all the power of her feelings of sadness, anguish and loneliness, and directs them directly into her relationship with Hashem.

From Leah we learn to never give up. The power of prayer and gratitude which we see in Leah, has been infused in her progeny and indeed in all of Klall Yisroel.



**RABBI BERACH  
STEINFELD**

In Eretz Yisroel they begin to say "vesen tal umatar" on zayin Cheshvan. In Chutz Le'Aaretz we begin saying "vesen tal umatar"

on December 4th or on December 5th the year before a secular leap year. In the event that a person from abroad is in Eretz Yisroel on the 7th of Cheshvan we find that there is a machlokes haposkim whether the person should say vesen tal umatar or not.

The Chazon Ish and Tchebiner Rov paskened that the people of Chutz Le'Aaretz should say vesen tal umatar in their davening just like the inhabitants of the place where he is at that moment, which is in Eretz Yisroel. This is their psak even in a case where the person will go back home before the month of Nissan.

In the event that a person arrives in Eretz Yisroel after zayin Cheshvan but will be returning home before December 4th, the Birkei Yosef in siman kuf yud zayin, seif vov paskens that once he begins saying vesen tal umatar he continues saying it even upon returning to Chutz Le'Aaretz where they did not yet begin to say vesen tal umatar. In the Teshuvos of Chaim Shnayim Yeshalem it would seem that one should not continue saying vesen tal umatar upon returning to Chutz Le'Aaretz.

There is a way for a person to be yotzei both shittos. The person should say vesen tal umatar during the bracha of Shomea Tefilla. He covers all scenarios this way since if he is required to say vesen tal umatar then he is yotzei by saying it in the bracha of Shomea Tefilla, and if he is not required to say vesen tal umatar then it would not be a siman klala by saying it in Shomea Tefilla as it would be in saying it in the bracha of Bareich Aleinu.

The only question that arises is what should someone say if he is a shaliach tzibbur? The rule is that a shaliach tzibbur can't say anything that has no connection to the tzibbur and since the tzibbur does not need to say vesen tal umatar he can't say it in the bracha of Shomea Tefilla. He can't say it even if he will say it quietly.

We find a similar question arise when a person is davening on Shabbos and by mistake starts Ata Chonen, which is the weekday tefilla. He should complete the bracha and then continue with the Shabbos davening. In the event that this happens with the shaliach tzibbur, we don't say that he should complete the bracha since the tzibbur is not required to say a weekday Shmone Esrei.

This would render a person who went to Eretz Yisroel and came back before they started vesen tal umatar not eligible to be the shaliach tzibbur. He still could daven to himself and not say vesen tal umatar in Bareich Aleinu, but rather say it in Shomea Tefilla hereby following both opinions.

May we all be zocheh to live in Eretz Yisrael and not have these questions anymore.



# MILA

## RABBI NACHUM SCHEINER

ROSH KOLLEL

### HOW CAN WE PERFORM A BRIS ON SHABBOS?

*In continuation of the topic of milah, I would like to share some highlights of a shiur that I gave on the topic of milah on Shabbos. As a practicing mohel, the mitzvah of milah is always a topic "close to my heart."*

The Shulchan Aruch (Y"D 266) states that when a baby is born on Shabbos the bris takes place on the following Shabbos. This is known as milah bizmanah, a bris taking place at the proper time, which is the 8th day. This is learned out of a pasuk in Parshas Tazria (12:3): וּבַיּוֹם הַשְּׁמִינִי יְמַחֵל בְּשַׂר עֲרֻלּוֹ "On the 8th day, the flesh of the arlah shall be cut." This is an extra pasuk, which tells us that one must perform the bris on the 8th day, in any case, even if it is Shabbos.

However, there is a question posed by the Rishonim: although the Torah allows the bris to be performed on Shabbos, we find, in regards to other mitzvos, that the Chazal called off the performance of the mitzvah, due to their concern that it can cause the desecration of the Shabbos. This is known as the gezeira of Raba, who explained the reason for not shaking lulav, blowing shofar, or reading the megillah, when it is on Shabbos. He explains that there is a concern that one who is not knowledgeable would need guidance to fulfill the mitzvah, and in his haste, he may forget and carry the mitzvah object (the shofar, the lulav, or the megillah) through a public domain to an expert to teach him how to fulfill the mitzvah.

Similarly, the Rishonim wonder why there was no such concern in regards to the mitzvah of milah: one who is not knowledgeable in the mitzvah of milah may need guidance and in his haste, he may forget and carry – either the baby or the milah knife – through a public domain to an expert to learn how to perform the bris. There are a number of answers:

Tosfos in Megillah (4b) suggests that the mitzvah of milah is of such importance – there are 13 brisos (bonds with Hashem) which are achieved by this mitzvah – that the Chachamim did not wish to push off the mitzvah, even for one day.

Another answer given by Tosfos is that there is a fundamental difference between the aforementioned mitzvos and milah. The mitzvos of shofar, lulav, and megillah are something that each individual must participate, at least by listening to the reading or the blowing. If he misses it, he would need to find an expert to help him. However, bris milah is not something performed by the layman and everyone would be sure to hire a mohel before Shabbos, who is an expert and will guide the person properly.

The Ran (Daf 8 in dafei harif) explains that the only time they were concerned was when it is a mitzvah being performed by all of klal yisrael. Since everyone is caught up in their own performance of the mitzvah they may not notice that this person is going to desecrate the Shabbos. However, the mitzvah of milah on Shabbos is just being done by this one specific person and if he starts getting ready to carry the baby, others will realize and catch him before he desecrates the Shabbos.

This notion can be deduced from the words of Chazal. The Gemara prefaces the concern with the following words: all are required to fulfill the mitzvah of shofar, but not all know how to. This can be alluding to the fact that all of the other people will be preoccupied with their fulfillment of the mitzvah and will not be cognizant of this person desecrating Shabbos.

The Chasam Sofer takes this concept a step further and suggests that it is possible that, even in regards to the mitzvah of megillah, the concern will sometimes be eliminated. There is an opinion that allows, in certain extraneous circumstances, to read the megillah in the evening before Purim, starting from Plag Haminchah. What happens if Purim falls on Motzei Shabbos,

can one read the megillah on Shabbos afternoon, or should we be concerned that he may carry the megillah through a public domain?

Based on the aforementioned explanation, the Chasam Sofer suggests that there would be no concern. Since most people are not reading the megillah at that time and it is only this specific person who is doing so, there would be no concern of desecration of the Shabbos, since the others will realize and stop the person. Hence, we can allow it to be read on Shabbos.

In conclusion, there are a number of answers as to why there is no concern about a milah on Shabbos causing one to carry the baby or the milah knife:

Because of the greatness of the mitzvah of milah. Bris milah is done by a mohel who will guide the person properly. Milah is just being done by one specific person and others will catch him before he desecrates the Shabbos.

**RABBI NACHUM SCHEINER**  
MONSEY, NY

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RABBI YY JACOBSON

## WELL THERAPY

### Why Did Our Great Men Encounter Their Wives by Wells?

#### SELF-CENTERED

A young woman was being interviewed and said, "I am giving up dating." The interviewer asked what caused her to take such a drastic measure. She replied: "The last man I met talked only of himself for two solid hours. And then he looked at me and said, 'Enough of me talking about me; tell me what you think of me.'"

#### THREE MATCHES

The Midrash relates that three of the greatest men of the Jewish faith encountered their future wives at wells of water. Their names were Yitzchok, Yaakov and Moshe.

This week's Torah portion tells the detailed story of how Yaakov, the third of the Jewish patriarchs, found his young bride, Rachel, at a well located at the outskirts of Charan, a city in Mesopotamia.

The same occurred with regard to Yitzchok and Moshe. Both of them encountered their future wives in the proximity of wells.

Now, we could understand the site of a stream or a river as being uniquely conducive for romance. Water generally evokes delightful emotions in human hearts and it represents the quality of bonding, since it serves to join distinctly different objects to each other. But what was it about underground and small wells that were not even exposed—a big rock covered them most of the time[4]—that brought about the union of our original fathers and mothers? And why was it these three men in particular—Yitzchok, Yaakov and Moshe—who decided to cast their lots with a well?

#### THE PATH TO MARRIAGE

Like all of the stories in the Torah, this one, too, contains psychological and spiritual symbolism, allowing it to become a timeless tale that may assist us in our own efforts to find a spouse and maintain a meaningful relationship with that person. A well, unlike other pools of water, contains opposite components.

On one hand, the well is of no value without human effort and toil. Unlike the readily exposed rain or ocean water, we must dig hard, and sometimes deep, to uncover the spring of water hidden below the crust of the earth.

On the other hand, we human beings do not create, generate or even enhance the flow of water of the well; our efforts merely expose that which already exists fully, prior to our labor.

This is the Torah approach to marriage as well. We do not create our personal wellspring of love. Through our efforts we merely expose a relationship that has already been welded by G-d prior to our birth, in the words of the Zohar, "A wife and her husband are two halves of the same soul." Each of our matches, just like a well, is made in heaven. The connection is there beforehand; the flow of water-energy from your soul to your future spouse's soul is already in existence. It may however be completely concealed and the human job is to search, dig and expose that inner source of water.

We must search and "dig" for our spouse; but when we do find him/her, we ought to know that we have discovered a relationship that was in existence even before we met.

#### WHEN CONFLICT EMERGES

And just as we cannot create a well, we can neither destroy it. We can stuff it, obstruct it or divert its flow, but we cannot annihilate it. The three spiritual giants who became engaged at wells also taught us this message about relationships. When you experience a conflict with your spouse or you simply become aware of strong differences that drive you worlds apart, do not conclude that the relationship is dead.

A married couple must remember that, in most cases, their connection is essential and innate. The split between them is an aberration of their true condition, because it is G-d who created the connection between wife and husband, designing them as "two halves of one soul."

The bond between a wife and husband, in other words, is an inherent condition,

not an acquired one. It is sown into the very fabric of both of their souls. Your relationship is not subject to destruction. Yet this preexisting oneness between each husband and wife may lay buried beneath lots of sand and gravel, and each of us needs to be committed to take a shovel in our hands and bring to the surface the inner wellspring of love that bond us to our partner in life.

Our fathers encountered their wives by wells to teach us the most effective therapy of all when conflict might emerge—"well therapy:" the unwavering conviction that the relationship is etched into our very souls. Our labor is only to expose and enhance a preexisting bond and oneness.

[Sadly, there are exceptions to this rule. In some cases the marriage cannot be salvaged because the well has either dried out or it was never there to begin with. From a Torah point of view, unlike the present secular perspective, these are rare instances, and do not constitute the norm.]

#### HARD WORK

The marriages of Yitzchok, Yaakov and Moshe came about particularly through much sweat and toil. Yaakov, as this week's portion tells the story, labored 14 years for Rachel; Yitzchok needed to send his father's servant to another country, Mesopotamia, loaded with a ton of wealth to search for a bride. Even after the servant found Rivkah, he needed to work hard to persuade her family to let her go. Finally, Moshe battled with the shepherds of Midian for the sake of his bride, Tziporah.

Since they labored so hard to find their spouse, I might have thought, that they believed their marriage to be a consequence of their tremendous efforts alone?

Thus the Torah informs us that precisely these three men found their women at wells of water. This symbolized their own attitude towards finding a spouse: The relationship, just like a well, is a preexisting reality. But since it is hidden beneath the surface of the earth, each person is called upon to do his or her part in digging, in order to expose and maintain the inherent relationship between the husband and the wife.

# Ohr Chaim On Ice

## Ice Skating

**This Motzai Shabbos November 17**

**All Bais Medrash Ohr Chaim Youth Programs are invited**

**All Fathers and all programs below  
Youth Minyan-Avos Ubonim – Dina Lehr's Group  
Boys & Girls (Separate Rinks)**

**At The Sport-o-rama Ice Rink**

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**We have the entire rink. The only fee will be a \$2.00 charge for skates**

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November 16, 2018

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November 16, 2018



**On behalf of the Shul we would like to wish a  
Mazel Tov to our Night Shamish  
Shuly Friedlander on the upsherin of his son  
Yakov Eliezer ,May he see much Nachas**

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## Night Kollel

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

### NEW WEEKLY SHIUR

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**Main Bais Medrash**

Maariv 9:00

For more info or to join the Kollel, please contact: **Rabbi Nachum Scheiner**  
845.372.6618 // ohrchaimmonsey@gmail.com

# Yuro Cuts

Haircuts by  
**Avi Yurowitz**  
Contact me at  
**(845)5582141**



A SHIDDUCH  
STORY:

## Sorry, Wrong Number

Countless memories crossed Shira's mind of the times her father warned her not to ever bring home a Yeshiva boy, but she never did, it was her father who brought him home. Shira was 18 when she started searching for the meaning of life. She read a lot and was always trying to find her way, when she finally came to Judaism. After a long period of personal empowerment, she decided to become observant. At first, she did everything quietly; this did not bother her parents - what's wrong with a little tradition, anyway, or for your child to respect you a little more? But then, later, when the family began to realize that Shira was serious about her religious observance, they began making things extremely difficult for her. This was a great challenge for her that she tried very hard to overcome. For example, the hot plate that she prepared for Shabbat, was mysteriously unplugged, and she was forced to eat cold food throughout the entire Shabbat. Even the humiliation that she endured was sometimes too hard for her to withstand. But she remained determined in her ways, and decided not to give up. She sometimes even had tears in her eyes because of the difficulties that she



had to go through, but Shira kept strengthening herself by reminding herself that she used to be like them too, and she hoped in her heart that one day, they too will see the light and truth.

At one point she started hoping for the day when she would leave her current home and build a home of her own with her husband in which they would observe Torah and Mitzvot with joy.

As soon as she felt ready, and started dating, an additional difficulty began to develop: Shira's father, who knew that his daughter wants to marry a guy who learns Torah, became enraged and told her officially that a guy like that will not step foot into his house - no matter what!

One day, Shira's father decided to call his wife, but by mistake, dialed the wrong number. Without realizing, he automatically began speaking in Bucharian, the native language spoken at Shira's house. The lady on the other end of the line surprisingly responded to him in the same language!

The father quickly apologized, and a split second before the conversation ended, the father asked the woman out of curiosity what her last name was - as Bucharians all know each other. From that point, they started conversing and the father began

telling the woman that he's having a very difficult time with his daughter who is becoming religious. To his amazement, the woman began telling him that she too has a son who's driving her crazy with his religious observance and how he studies in Yeshiva all day!

To Shira's astonishment, she immediately received a phone call from her father who informed her that she would be having a date the next day with this guy. Shira, who expected to encounter a guy that meets her father's expectations, was shocked to see a Yeshiva boy like she wanted all along! And after several dates, the couple announced their engagement. For the first time in his life, a real Yeshiva boy stepped foot in her father's house, dressed in a black suit, a white shirt and a hat. At that moment, countless memories crossed Shira's mind of the times her father warned her not to ever bring home a Yeshiva boy. But the truth is that she never did, it was her father who brought him home. Today, they are happily married years, live in Holon and have four children.

## A Tale of Shiduch Hashgacha

A friend of Reb Shlomo Carlebach received a personal invitation to attend a wedding taking place at Reb Shlomo's shul that night. It would be a great zechus to attend this wedding, he was told, as there was a special story behind it. The man happily agreed, and after the wedding was over, Reb Shlomo told him the following story.

A while back, Reb Shlomo was on a flight and got up to ask for a drink of water. To his amazement, he saw a stewardess standing in the back davening intensely, with a siddur in her hand. After she finished, he said, "I saw you were davening, I never met a religious stewardess before." The woman replied, "Actually, I converted to Judaism," and she proceeded to tell Reb Shlomo her story. It was clear that the stewardess was both deeply sincere and passionate about her commitment to Yiddishkeit.

The young woman then asked Reb Shlomo if he could possibly help her with a delicate situation. A friend of hers had set her up with a nice Jewish man, and after a few dates it was obvious that they were perfect for each other. However, when his parents found out that she was a convert, they forbade their son from seeing her any more. "Maybe if you give his father a call, you could change his mind?" she asked.

Reb Shlomo happily obliged, but when he called, the father immediately responded, "It is not subject to

continues on pg. 9





Parshas Vayeitzei

## The Best Gift in the World

Although we as a community do not participate in Black Friday purchases for gift giving to the extent that others do- there is plenty of gift giving going on for us this season. We buy gifts for our kids- some more outlandish and over the top than others..But in order to give meaningful gifts this year we need to focus on the hearts and souls of our children. In order to do this, we would do well to take a page from the Parsha.

The Jewish nation is being built; twelve vibrantly different neshomos are being brought into the world, by Yaakov Avinu and his wives. These distinct individuals will help form the essence of the collective Jewish family for eternity. Furthermore these offspring, later to be tribes, will all merit unique blessings according to their strengths and qualities, blessings bestowed by Yaakov and later Moshe Rabbeinu. This individuality will again be symbolized by the 12 different paths each tribe took, crossing the Yam-Suf while it split in the face of the oncoming Egyptian army.

But the emphasis on individuality and the

continued from pg. 8

discussion. I have only one son, and being that I went through the war, I have a responsibility to my family who perished to carry on the tradition in the best way possible. This does not include my son marrying someone who just became Jewish a few months ago. I don't know her intentions. I just want my son to marry a nice Jewish woman from a regular Jewish family like ours." Reb Shlomo tried his best to have the father reconsider, commending the true sincerity of the converted stewardess, but he was unsuccessful, and it seemed the case was closed. Several months later, Reb Shlomo received a phone call from the stewardess with some astonishing news. Two days earlier, she had been informed that her mother was near death and had a request to make. Not having been in touch with her mother since her decision to convert, she was not even aware that her

mother was sick, let alone dying. Upon entering the hospital room, her mother made a strange appeal: "Please promise to bury me in a Jewish cemetery." Shocked, she asked her mother, "Why? And why are you asking me? Ask Dad to do it." Her mother responded, "I can't trust him to do it. You see, we never told you, but we are Jewish. After we survived the Holocaust and made it to America, we made a firm commitment never to reveal that we were Jewish. Your father always worried that there would come a time when it would happen again and he believed that this would protect us. We raised you the way we did because we thought it would be for your benefit. However, it was a mistake. Please, bury me properly as a Jew." Exhilarated by this astounding news, she asked Reb Shlomo to please call the father again and

bleasing it brings, throughout the Torah, should give us all pause. How do we encourage originality in a world that seems to reward conforming to peers? In our religious reality, we are encouraged to dress alike, act, look and even think alike. A child that can't compete or one who dares to show a glimpse of his creative and unique soul and resists (even slightly) conforming to the mainstream, runs the risk of being labeled as different. This label is laden with social and psychological implications that can impact their lives forever. What happened to the praise lavished on the children of Yaakov, precisely because they were different from each other? Have we come so far as a people only to reject the inner world of our children, the poetic voice of their neshamos and their desire to bring out their own G-d given talents; as insignificant or meaningless? This repression has given rise to a renewal of Chassidic thought amongst our youth. Breslov, Chabad and what can only be described as a revival of "Baal Shem Tov Chasidism" has been gaining prominence both inside and outside the walls of our Yeshivos. It is clearly evident in communities that have

come together such as Ohr Chaim, which do their utmost to encourage individuality while providing the forum for many to strengthen their keshet with Hashem. Our tradition tells us that mankind is a mirror by which individuality is measured. Chazal say- "just as each person's face is different so too one can never find two personalities that are exactly the same." Take a good look at our children. They don't need lavish gifts half as much as they need our love, encouragement, respect and acceptance. Each one is a precious jewel. The sooner we realize this the sooner we can set about giving them back the freedom and safety they need to once again be proud of their individual talents. It is a gift they must receive to strengthen their self esteem. A gift that will light their lives for all eternity. To help instill this important message in children ages 2-120, my wife has written "Cozy Rosy Learns to be Herself" a perfect gift, ("Know yourself, be yourself. Don't try to be like somebody else- is the books credo) what better way to give your children a most beautiful message of acceptance this Chanukah season.

Good Shabbos!

explain to him that she was, in fact, Jewish from birth. Reb Shlomo called, but the father was very skeptical and continued to refuse to hear about the shidduch. "Please," said Reb Shlomo, "Let's be reasonable. What if I come to your house with her and her father? If you would just briefly meet them, I am sure you will be convinced." The father agreed, and the three of them arrived at the house. When the door opened, the two fathers looked at each other in shock. "Yaakov, is that really you?" the stewardess's father whispered. "Moshe?" whispered the boy's father. Suddenly, they were in each other's arms, laughing and crying, hardly daring to believe what had just transpired. These two men had been childhood friends who grew up together in the same shtetl. "Yaakov," said Moshe, "Do you remember our pact?" "Remind me." "We promised one another that when we get married and have children of our own..." "Oh yes," interrupted Yaakov. "We promised that if one of us had a boy and the other a girl, we would marry them off to each other. Well," Yaakov laughed, "It looks like it's time to keep our promise." "And that," Reb Shlomo concluded, "is how we ended up dancing at this wedding tonight."

There is a POSUK , Kee B'SIMCHA SA'TZAIU ( with SIMCHA , you'll go out ). Coincidentally the very first time it says the word SIMCHA in the TORAH is in THIS PARSHAS VAY'TZEI !! To "GET OUT " of a bad situation CHOOSE TO BE BE'SIMCHA !!

One definition of SIMCHA ; FOCUSING on the good things in our lives. SHABBOS IS ONE OF THE GOOD THINGS !! STAY FOCUSED ON IT & SHARE IT. Avi Weinberg 845 558 4027 One on One, Happiness Training.

UFARATZTA

THE MITTELER REBBE

They say on the Mittlerer Rebbe –2nd Chabad Rebbe, Son of the Baal Hatanya – that if you cut his skin, Chassidus would flow (instead of blood). At the same time the Tzemach tzedek --3rd Chabad Rebbe--said that people do not realize how great he was in Nigleh. The Rebbe talking about this at a Farbrengen said "Chassidim describing how large the shul was in the town of Lubavitch, would say that after

Schacharis when the Mittlerer Rebbe left his place from the front of the shul until he got to the end of the shul to exit the shul, he would think through an entire Masehcta." The Rebbe adding: "As the Mittlerer Rebbe would think through a Masehcta!"

====  
Tes Kislev: the Mittlerer Rebbe's –Dov Ber-- Birthday and Yom Hilula –1772-1827. Yud Kislev: – Chag hageulah, when he was freed from prison under Czarist Russia.

JOKES

It's game 7 of the NBA finals and a man makes his way to his seat at center court. He sits down and notices that the seat next to him is empty. He leans over and asks his neighbor if someone is sitting there. He responds, "No, the seat's empty." "The first man exclaims, "What?!? Who in their right mind would have a seat like this for the NBA finals and not use it?" The neighbor responds, "Well the seat is mine, but my wife passed away and this is the first NBA finals we haven't been together." The first man responds, "I'm sorry to hear that. Wasn't there anyone else, a friend or relative that could've taken that seat?" The neighbor responds, "No, they're all at the funeral."

A boy breaks an old vase at a rich uncle's house. The uncle gets extremely angry and yells: "Do you even know how old the vase was? It was from the 17th century!" The boy sagged in relief: "Oh, good that it wasn't new."

A Yekke – an uptight Jew of German descent – decides to take the train from Tel Aviv to Jerusalem. He books his trip weeks in advance and tells the travel agent, "There's only one thing I care about. I should be facing the same direction as the train is moving."

My friend asked me to help him round up his 37 sheep. I said "40"

On the day of the trip, he arrives at the station an hour before departure. But when he boards the train, he is dismayed to find that his seat is facing in the wrong direction – toward the back of the train.

Have you heard about those new corduroy pillows? They're making headlines.

As soon as he gets to Jerusalem, he calls his travel agent to complain. The agent apologizes several times, and says, "Why didn't you ask the person sitting opposite you if he'd be willing to switch seats?" "I would have," said the Yekke, "but I was out of luck. The seat opposite mine was empty."

If the toothbrush had been invented anywhere other than S'katchewan it would've been the teethbrush.

THE YEKKE

Five out of six people agree that Russian Roulette is safe.

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# ~Night Kollel~

## RABBI NACHUM SCHEINER

### HOW DID THE ANGELS GET BOSOR BECHALAV PART III –

#### MILK OF A BEN PEKUA

I would like to share some more highlights of the shiur that I gave at the night kollel, on the topic: “Did Avraham served the angels milk and meat that were cooked together?” This week, I would like to discuss another fascinating answer given to this question.

The Meshech Chochma suggests that the animal that Avraham served was a ben pekua. A ben pekua is a baby animal found inside its slaughtered mother. The shechita of the mother works for the baby, as well and since it is halachically considered slaughtered, it can be eaten without another shechita. He quotes the Shaar Hamelech who rules that just like the milk of a slaughtered animal is not milchig and can be consumed with meat, so too, the milk of a ben pekua, which is halachically considered slaughtered, is not is not milchig, and can be consumed with meat.

The Meshech Chochma takes this a step further and suggests a different way to explain Hashem’s response to the malachim, why they don’t deserve to have the Torah. He writes

that this special halacha of ben pekua is something that is an innovation of the Torah and is only applicable for the Jews who received the Torah. A non-Jew has no such allowance. That being the case, the very fact that the malachim partook from the milk and meat is proof that they already understood that the Torah was given to Avraham.

However, this premise – that the milk of a ben pekua can be eaten with meat – is actually a big discussion in the Acharonim.

Rav Akiva Eiger (Y”D 87:6) discusses this question and quotes the Shaar Hamelech, who rules that the milk of a ben pekua can be cooked with meat. However, the Noda B’Yehuda argues and rules that the milk a ben pekua is like all milk and cannot be cooked with meat.

What is the basis of this machlokes?

Rashi, in explaining why the milk of a slaughtered animal is not halachically milchig, says that this is based on the expression used in the Torah: “do not cook meat of an animal in its mother’s milk.” Only milk from an animal that can be a “mother,” i.e., which can have children, is included in this issur. Hence, milk of a dead animal – whether killed or slaughtered – is not included in the issur of

basar b’cholov. Based on that reason, a ben pekua – even though it is has the halachic status of a slaughtered animal – since it is still able to be a mother and bear children, its milk should be forbidden.

The Chasam Sofer, on the other hand, points out that there is another way of understanding why milk of a dead animal is allowed to be cooked with meat. He proves this from a Tosfos in Sanhedrin that explains the Gemara different than Rashi mentioned above. Tosfos understands that the reason one can use the milk of a slaughtered animal is not because it cannot bare a child, but rather the mere fact that it was dead. Since a ben pekua has the halachic status of a slaughtered animal, its milk should also be allowed to be cooked with meat.

In summary, the answer of the Meshech Chochma – that Avraham served milk of a ben pekua, which can be consumed with meat – will depend on this machlokes, if one is, in fact, allowed to have such milk with meat.

#### COMMUNITY KOLLEL NEWS:

Ohr Chaim Community Learning Center, in conjunction with our

Yarchei Kallah, will be hosting a Legal Holiday Program on Thanksgiving Day, Thursday, November 22, on the topic: “Tcheiles Today – Have we identified the Chilazon?”

There will also be a Video Presentation: “Techeiles it’s not black and white.” This will be the first viewing of this riveting and popular presentation on the Techeiles debate. Opening remarks from Rabbi Chaim Oberlander, and followed by Q & A panel by Rabbi Yitzchok Silber, Rosh Kollel Ohr Chaim, and Rabbi Yisroel Rosenberg, Mechaber Sefer Mareh Harakia & Tolaas Yaakov. Light Refreshments will be served.

As always, these shiurim are available on the shul’s website, 18Forshay.com, on MP3 in the shul. To receive updates of upcoming shiurim, please send a request to Ohrchaimshul18@gmail.com.

The Kollel Boker would like wish a hearty mazal tov to our long-time members, Yehoshua and Chani Heber, on the occasion of the kiddush for their daughter, Rena. Special mazal tov wishes to the grandparents Rabbi and Mrs. Dovid Heber. Rabbi Heber has spoken numerous times in our Kollel. May they see lots of nachas!

Wishing You a Wonderful Shabbos,

**RABBI NACHUM SCHEINER**



**Don't Miss This**

**יָרַחְיֵי כֻלָּהּ  
YARCHEI KALLAH**

**Techeiles Today:  
Have we identified the  
Chilazon?**

**What is the Downside  
to Wearing Techeiles**

**What Color is Techeiles**

**Thursday  
November 22  
Thanksgiving**

**20 Forshay Tent**

**Bais Medrash Ohr Chaim  
18 Forshay Road,  
Monsey, NY**

**Light Refreshments**

**Program will run from 10:00-12:00**

**10:00-10:30**  
**Opening remarks from**  
**הגאון הרב חיים אויבערלאנדער שליט"א**  
אב"ד דקהל שארית ישראל ווילעדניק

**10:30-11:30**  
**Video Presentation**  
**"TECHEILES ITS NOT BLACK AND WHITE"**  
**First Monsey viewing of this riveting and popular  
presentation on the Techeiles debate**

**11:30-12:00**  
**Q & A Panel Moderated By**  
**Rabbi Yitzchok Silber שליט"א**  
Rosh Kollel Ohr Chaim  
**Rabbi Yisroel Rosenberg שליט"א**  
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