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10:29 & 13 CHALOKIM PM

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MINCHA @ 12:30, 1:30, 2:30, 3:00**

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RABBI LANKRY

DEAR KEHILLA,

HAFTARAH PARASHOT VAYASHIV

The prophet Amos begins by informing us of the limits of Hashem's tolerance. Hashem says, "I can be patient over the three offenses of the Jewish people, but the fourth is inexcusable. Namely, the sale of the righteous for silver and the pauper for shoes. The Pirkei D'Reb Eliezer (Chapter 38) sees in the above passages a reference to the infamous sale of Yoseif Hatzaddik by his brothers, the tribes of Israel. Chazal explain that the brothers sold Yoseif for the equivalent of twenty silver dollars and that each brother purchased a pair of shoes with his portion of the money, two silver dollars. According to R' Eliezer, this is the incident Amos refers to when reprimanding the Jewish people for selling the righteous for silver and the pauper for shoes. The prophet tells us that this sin was unforgivable and was viewed with greater severity than every cardinal offense. With this statement the prophet alludes to the fact that the greatest scholars of Israel, the ten holy martyrs would be brutally murdered in atonement for this sin. Hashem

said that the sale of Yoseif, unlike all other sins, could never be overlooked and that one day the greatest Tannaim (Mishnaic authors) would suffer inhuman torture and be taken from us in atonement for this sin. No offense of the Jewish people ever evoked a response so harsh as this one and the torturous death of the ten martyrs remains the most tragic personal event in all of Jewish history. This week's haftorah shares with us an important perspective regarding the offense of Yoseif's sale by focusing on a particular aspect of the offense. As we glean from the prophet's words it was not the actual sale that aroused Hashem's wrath, rather the condition of the sale. Amos refers to the indignity shown to Yoseif and the insensitivity towards his feelings, being sold for an inexpensive pair of shoes. The result of this is that there was some room to justify the actual sale of Yoseif. The Sforno (37:18) explains that the brothers truly perceived that their life was in serious danger as long as Yoseif remained in their surroundings. After closely following his actions and anticipating the outcome of his inexcusable attitude and behavior the brothers found it necessary to protect

themselves from his inevitable attack of them. Although they totally misread the entire situation from the start it can be argued that their precautionary measures were somewhat justified and permissible. However, Sforno draws our attention to their insensitivity during these trying moments. The brothers are quoted as having reflected on their decision and said, "But we are guilty for observing his pain when he pleaded with us and we turned a deaf ear to it." (Breishis 42:21) Even they faulted themselves for their insensitivity towards their brother. When he pleaded for his life they should have reconsidered and adjusted their harsh decision. It is this insensitivity that the prophet refers to when focusing upon the sale for shoes. Apparently, they purchased these shoes in exchange for Yoseif to indicate that he deserved to be reduced to dirt. Their statement reflected that whoever challenged their authority deserved to be steamrolled and reduced to nothing. (see Radal to Pirkei D'R'Eliezer) This expression of indignation was inexcusable and required the most severe of responses. Hashem chose the illustrious era of the Tannaim to respond to this offense. During those

times a quorum of prominent scholars presided over Israel which personalized the lessons of brotherhood and sensitivity. An elite group was chosen for the task, including: the Prince of Israel, the High Priest and Rabbi Akiva who authored the statement, "Love your friend as yourself" is the fundamental principle of the Torah." In atonement for the inexcusable sale Hashem decreed upon these martyrs the most insensitive torturous death ever to be experienced. The Tzror Hamor (see Seder Hadoros year 3880) explains that the lesson this taught the Jewish people was eternal. After this horrifying experience the Jewish people were finally cleansed from all effects of the infamous offense done to Yoseif. From hereafter they could be authentically identified as a caring and sensitive people. From this we learn how sensitive we must be and even when our harsh actions are justified we must exercise them with proper sensitivities. As difficult as the balance may be we must always feel for our Jewish brethren and show them the proper dignity and compassion they truly deserve.



Zmanim by our incredible Gabbi
EPHRAYIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 12:30 & 2:30

CANDLE LIGHTING	4:11PM
MINCHA TENT	4:21PM
SHKIYA	4:29PM
MINCHA 20 FORSHAY	4:15PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:32AM
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	4:10PM
SHKIYA	4:28PM
MARRIV	5:08PM & 5:13PM & 6:28PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:43 M 6:44 T 6:45 W 6:46 T 6:47 F 6:48

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:17 M 3:17 T 3:17 W 3:17 T 3:17

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:16 M 4:15 T 4:15 W 4:15 T 4:15

DECEMBER 02 - DECEMBER 07

NEITZ IS 7:03 - 7:08
 PELAG IS 3:29 PM - 3:29 PM
 SHKIA IS 4:28 PM - 4:27 PM
 MAGEN AVRAHAM
 8:48 AM - 8:52 AM
 GRA- BAAL HATANYA
 9:24AM - 9:28 AM

Winter
2018/19



תשע"ט חורף

WEEKDAY MINYANIM

שחרית

כתיבה	20 Forshay ↑	18 Forshay ↓
6:15AM	18 Forshay ↓	18 Tent
7:00	20 Tent	18 ↓
7:15	18 ↓	18 ↓
7:30	18 Tent	18 ↓
7:45	20 ↓	18 ↓
8:00	20 Tent	18 ↓
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10:15	18 ↓	18 Tent
10:30	18 Tent	18 Tent
10:45	20 ↓	18 Tent
11:00	20 Tent	18 Tent

מנחה ומעריב

12 MIN. מנחה	18 ↓
12 MIN. מעריב	18 Tent
20 MIN. מנחה	18 ↓
20 MIN. מעריב	18 ↓

מעריב

AT פני	18 ↓
שיקיעה AT	18 ↓
30 MIN. מעריב	18 ↓
60 MIN. מעריב	18 ↓
6:30	18 ↓
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12:45	18 ↓

מנחה

18 ↓	3:15
1:00	3:30
1:30	3:45
2:00	4:00
2:30	4:15
3:00	4:30

↑ Upstairs
↓ Main Floor

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

BLUEBERRY HILL ZMANIM

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

MINCHA	3:10	PLAG	3:29
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701



RABBI COREN

CHALLENGES



ראש ישיבה

פרשת וישב

"וישראל אהב את יוסף מכל בניו כי בן זקנים הוא לו ועשה לו כתנת פסים"
 התורה הקדושה נותן טעם לאהבה היחודית שהיה יעקב לבנו יוסף וזה שהוא היה בן זקנים, וכתב בזה התרגום הפירוש של 'בן זקנים' הוא 'בר חכים' והיינו שאהבה שהתורה מגדירה אהבה, היינו אהבה שנובעת מזה שקיבל את החכמה של אביו (קידושין לב: אין זקן אלא מי שקנה חכמה וזקן' נוטריקון' זה קנה נון' ההגדרה של זקנה לא בגיל כלל וכלל אלא מצד קנין החכמה).
 וכתב הבעל הטורים על דרך מה שכתב האוני קלוס בתרגום שזקנים הפשט חכים שבעצם 'זקנים' מרומז זרעים קדשים נשים ישועות (נויקון) מועד שבת לא. ע"כ. אשר סדר טהרות לא הוזכר, ושייך שלא היה עדיין מציאות של טומאה ויש לעיין, ועוד מרומז ב'זקנים' שזה גימטריא 'רד' שמסר לו רזי תורה.

והיינו שזהו סיבת אהבה שנתן לו אביו את התורה, ומעשה אבות סימן לבנים, מלמדת לנו התורה הדרך שהאב יאהב את הבן, וכן להפיק דמים פנים לפנים, הוא ורק כשנפשו קשורה בנפשו, וזה שיש קשר ביניהם על ידי התורה הקדושה, בכך נעשים באהבה המאגדת אחדות וקשר אמיתי בין הבן לבן, ואינו בא להגיד כאן ווארט בפרשה, אלא יש מכת מדינה בין הקשר של הילדים וההורים, ואין עולם הפסיכולוגיה מקום לייצר את החסר ברוב ציורים, אלא שחסר את סיבת הקישור בין האב לבן, ועל אף שיש תירוצים ושייך לשלוח לשיבות ויש להם מחנכים וכל האמת לאות להיפטר מהמצוה של חינוך הבנים.

אגב כל ציווי התורה במצות תלמוד תורה הוא באופן של ללמד לבן "ושנתת לבניך" וכן "והודעת לבניך ולבני בניך" שזהו בעצם מקור למסורת התורה שהיא מאב לבן, ומה שתקנו ישיבות כדאיתא בבבא בתרא כא. מתקנת יהושע בן גמלא שמי שאין לו אב גם יוכל ללמוד תורה, אבל בעצם מצד החיוב של לימוד התורה זהו דבר שמסור בעצם על האב בעצמו, וזהו מצוה שבגופו ממש, וזה לא כל כך פשוט למנות שליח לדבר זה, כעין מצות מילה כמו"ש הקצות (בסימן שפ"ב סק"ב) בדין שלוחות במילה שלא מועיל כלל שלוחות כדעת התוס' ר"ד קידושין (מב: כן הוא מצות תלמוד תורה מהאב לתת בעצמו לבן, כדתן בקידושין כט. מחיובי האב על הבן למול וללמדו תורה, והיינו שחיובם בחדא מחתא.

וממילא עד כמה שזה חיוב האב ללמד את

was even more 'irrational.' But we know many stories told to us by the persons themselves who saw miracles occur right before their eyes and who became wealthy through the brachos of the Rebbe. These people believed that their financial status came about because they were willing to act irrationally. The explanation for this phenomenon is that when we want Hashem to change nature and raise us above the mazal we are asking Hashem to act so to speak in an irrational manner. For this to happen we need to begin the process and then we will see amazing results.

Life has many challenges and we find ourselves sometimes looking at the challenge and saying this is impossible, it's irrational, how am I supposed to handle this, no I can't do it. "I can't" is a ubiquitous statement especially today with a generation growing up seeking instant gratification. And when things are just a wee bit difficult, we give up.

One explanation to the query about mazalot can be found in the Targum Onkelos for this week's parsha. I am always amazed at the little additions that Onkelos adds in his translations. (In fact, in this past week's parsha my friend R Avi showed me a custom that Rav Pam z"l had based on the Targum on the passuk describing Rachel's death where it says the word mesah - she died. The Targum has two translations—one: she is dying, the other is that she died already and the difference is where to put the accent. Since this actually makes a different in meaning he would repeat the reading twice.)

Onkelos says on the passuk describing the brothers and Yosef - vlo yachlu dabro leshalom - the brothers couldn't speak to Yosef in peace. The simple translation would imply that it was simply impossible but if that were the case then why are they held accountable for their action? The Targum adds one powerful word-- tzavi -- they didn't want. The word tzavi means to desire. It all goes back to how powerful we desire something because there is nothing that hinders one's desire, especially a spiritual one.

When a challenge comes our way we need to first review Onkelo's explanation in our mind. As we've quoted many times from Rav Noach z"l, at the end of the day we don't have free will, we have the freedom to will. We work on our will and Hashem will do miracles for us. He will change the mazal and raise us above it and if necessary he will act 'irrationally' on our behalf until we reach the highest level of irrationality when Mashiach comes and all of what we thought is part of nature will be elevated and transformed.

SHABBAT SHALOM

בנו כל התורה כולה ובמקום הדחק יכול למנות מלמד לבנו (כעין ישיבות שיש בזמנינו) אבל עצם החיוב לא מפורט בכך, ואלא עדיין מחייב בזה מדאורייתא, וכמו שהבאנו שזהו הדרך היחידה לאהוב האב את הבן ללמדו תורה או אפילו ללמוד איתו תורה בכך מחנכו ומרגילו ומפעילו ללכת ולאהוב את התורה ודרך התורה.

דוד יהודה פייירסטון

Chazal in Maseches Shabbos tell us that Klal Yisrael are above the mazalot? What does this mean? Are we not under the influence of the constellations? Aren't there many things in Judaism that we do or don't do based on the mazalot? An example of this is that we set the date of a wedding based on good or bad mazal. Many Chassidim --especially Lubavitch-- won't make Kiddush at a certain time on Friday night because it's under the influence of the mazal maadim which is Mars.

Rashi reveals the secret to us: We are all under the influence of mazalot-- Jews and non-Jews alike-- but a Jew has been granted the gift of being able to change his/her mazal through Tefilla and good deeds.

To make this point even stronger, let me relay what I recently heard from one of the main supporters of Tosh. Here was a Jewish philanthropist describing the previous Rebbe from Tosh and in his words he explained that the chesed that the Rebbe did was 'irrational' and what he expected from his supporters

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TAMAR: THE MOTHER OF MOSHIACH



PARSHA
SNAPSHOT

LAZER SCHEINER

Yehuda took a wife, Tamar, for his son Er. But Er sinned in the eyes of G-d and died. As was the custom when a man died without children, his brother would marry her to “provide children for [his] brother.” (Later, when the Torah was given, this became the Mitzvah of yibum.

But the second son Onan, who married Tamar after his brother’s death, sinned too, and he died as well. Yehuda hesitated to give his only remaining son Shaila to Tamar in marriage. He was afraid that Shaila too would die as his brothers before him. Yehuda told Tamar to wait until Shaila was older. Time passed. Shaila was older and still not given to Tamar as a husband. Tamar was left in limbo; unable to perform yibum yet still bound to the family of Yehuda and forbidden to marry anyone else.

Meanwhile, Yehuda’s wife died. After the period of mourning was over, Yehuda went to shear his sheep which was usually a time of celebration.

Now Tamar covered her face and sat on the road that Yehuda was passing through. Yehuda, not recognizing Tamar, was attracted to her. He approached her and offered her a kid as payment. Since he did not have the goat with him, she took his signet, his cord, and his staff as a pledge.

Later, when Yehuda attempted to pay her, the strange woman was nowhere to be found.

Tamar conceived. When word came to Yehuda that Tamar was pregnant, he ordered her to be killed by burning. By law, a woman awaiting yibum had a status similar to a married woman, and her promiscuity was considered adultery, a capital offense.

As Tamar was being led to her execution, she presented the signet ring, the cord, and the staff and said that she was pregnant by the man to whom those objects belonged.

Yehuda acknowledged that it was indeed he who had been with Tamar. Tamar did what she did because Yehuda had not given her his son Shaila, thus she was exonerated.

Later, she bore twins, Peretz and Zerach. Peretz was the ancestor of Dovid Hamelech and of the kings of the Dovidic dynasty. Thus he is also the ancestor of Moshiach, the descendant of Dovid who will lead the Jewish people to redemption.

Rashi, quoting the Talmud, says that Tamar did not directly accuse Yehuda because she did not want to embarrass him. As the sages put it, “Better to allow oneself to be thrown into a fiery furnace rather than embarrass one’s fellow.” Tamar left it up to Yehuda to own up to what he had done. It was in his hands to confess and save Tamar or deny and allow her to be killed.

The question that Rashi’s words raises is obvious. Should a person literally allow himself to die rather than embarrass someone? Yehuda had been with Tamar. He was responsible for his actions. Surely, Tamar, or any person in such a situation, has the right to defend himself and save his or her life, not through a lie or a false accusation, but by telling the truth. Surely, this would have been justified.

Tamar had misgivings. Perhaps she should be patient. Maybe Yehuda would allow his son Shaila to marry her. Or maybe not. Perhaps she could perform the Mitzvah of yibum with Yehuda, or perhaps that was strongly forbidden.

But Yehuda did acknowledge responsibility. “She is more in the right than I,” he declared. Tamar’s act was validated as right, as pure, indeed as holy. She became the ancestress of King Dovid and ultimately of Moshiach.

Tamar was a woman who acted when she felt she was right. She was willing to pay the ultimate price if she was wrong. Her bravery and her commitment had tremendous consequences for the Jewish people. Her actions made possible the birth of Dovid and indeed the final redemption of the Jewish people through Moshiach.

Note: The laws of Yibum and the associated penalties were not the same for Bnei Noach & before Matan Torah

BAD IS GOOD



RABBI BERACH
STEINFELD

In Breishis, Perek Lamed Zayin, posuk alef Yaakov wanted to finally settle down and not have any more worries. Before long he was presented with a new challenge; the worry of Yosef. Rashi says that tzadikim wish to live in peace and Hashem says they

have enough in the World to Come, they should not enjoy life on this world.

This premise leaves us wondering. What is wrong if a tzadik has “menucha” on this world? Why should reshaim have “shalva” on this world and not tzadikim? The question goes even deeper. If the whole purpose for this world is to function as a hallway to the World to Come and in order to do mitzvos one needs a certain amount of menuchas hadaas, why can’t the tzadikim have this menucha in order to carry out the will of Hashem?

The Ramban in Bereishis, Perek Yud Bais, posuk vov tells us a rule about Bnei Yisroel. Whatever happened to our forefathers is a siman for the children. We have to analyze all that occurred with our avos and apply it to our day-to-day life. If you follow Yaakov’s tribulations it is just mind-boggling. He ran away from home in fear of Esav. Elifaz robbed him of all his possessions at the beginning of his trip. Yaakov worked for fourteen years for his wives, and then an additional six years when he was constantly being tricked. He had to fight the angel of Esav while having his thigh dislocated. Yaakov finally arrived in Shechem and was healed from his wound and complete with all his Torah, since he did not forget anything. The story of Dina being captured followed his arrival in Shechem and he had to fight wars with all the Canaanim. Afterward, Yaakov lost Rachel while traveling and never met his mother again. He finally had the opportunity to do the mitzvah of Kibbud Av and wanted to settle down but then was faced with new trouble; Yosef was sold and Yaakov thought he had died. Yaakov had a kabala that if any of his children would not be raised properly, or would die before him, Yaakov would go to Gehinom. Since he thought Yosef had died he was worried that he was heading to Gehinom.

Reb Hershel of Krakow explains this by referring to when Rivkah was carrying Yaakov and Eisav. They were fighting in utero. Rashi says that they were fighting who gets Olam Haba and who gets Olam Hazeh. As a compromise, Yaakov took Olam Haba and Esav took Olam Hazeh. It is interesting to note, if you ask a tzaddik if he has Olam Haba, he will say I am not sure, maybe my sins are taking some away. This is like Yaakov Avinu when he used the word, “Kotonti.” On the other hand, if you ask a rasha if he has Olam Haba, he will say no worries, he is getting Olam Haba. What’s the logic? The answer is that if a tzaddik is confident he is getting Olam Haba, then he has Olam Hazeh and that will diminish his Olam Haba. However, in contrast, if a rasha is going to worry about Olam Haba he will not have Olam Hazeh and it will increase his Olam Haba. That is exactly what the Torah is teaching us. When bad things happen to us in this world it just increases our portion in Olam Haba.

Let us take this lesson to heart and learn to deal with adversity with the belief that it is for the best and will only help us in the World to Come.



RABBI NACHUM SCHEINER

ROSH KOLLEL

THE SHUL MENORAH – HALACHA OR MINHAG PART II

We previously discussed that there are different reasons given for lighting the menorah in shul: to make more publicity, or as a zecher limikdash. A possible nafka mina between the reasons will be if the Menorah can be extinguished, if everyone is leaving the shul.

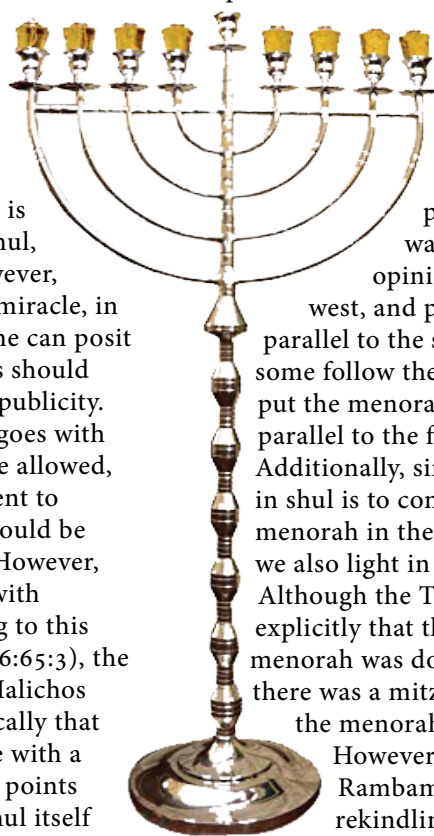
Lighting at a chasuna or a big party

Another possible difference could be in regards to the famous question whether one can light a menorah with a brocha at a chasuna or a big party. It would be possible to suggest that this question would also depend on the various reasons. If the purpose of the lighting in shul is to light the menorah in our miniature Beis Hamikdash, that is obviously only applicable to a shul, not to any other gathering. However, if the reason is to publicize the miracle, in a venue of many people, then one can posit that any gathering of multitudes should suffice to be able to supply this publicity. The Az Nidbiru (5:37) actually goes with this perspective that it should be allowed, because any gathering is sufficient to supply this publicity and one should be allowed to light with a brocha. However, most poskim take strong issue with this suggestion – even according to this reason. The Minchas Yitzchok (6:65:3), the Divrei Yaatziv (O”C 286), and Halichos Shlomo (17:4), all rule emphatically that one cannot light at such a venue with a brocha. As Rav Shlomo Zalman points out: The notion of lighting in shul itself is an innovation; we can therefore, not add on anything more than what they

instituted.

Placement of the Menrah

As mentioned previously, one of the reasons for the lighting in the shul is to have a replica of the Menorah in the Beis Hamikdash, and light the menorah in our miniature Beis Hamikdash. That is why the Shulchan Aruch tells us the the Menorah should be placed on the south side of the shul – which is on the right side of the aron kodesh – similar to the Menorah in the Beis Hamikdash, which was on the south. However, there is still a question if it should be parallel to the front wall or parallel to the side wall. This is a difference of opinions, in the Gemara and in the Rishonim. Some say that the menorah in the Beis Hamikdash was from east to west, and our menorah should be the same – parallel to the side wall. Others learn



that the menorah in the Beis Hamikdash was from north to south, and our menorah should be the same – parallel to the front wall. Most follow the opinion that was east to west, and place th menorah parallel to the side wall. However, some follow the other opinion and put the menorah north to south – parallel to the front wall. Additionally, since the menorah in shul is to commemorate the menorah in the Beis Hamikdash, we also light in the morning. Although the Torah only writes explicitly that the kindling of the menorah was done every evening, there was a mitzvah to clean out the menorah every morning. However, according to the Rambam, this included rekindling the menorah if it had extinguished. Hence, the Binyan Shlomo (Siman 53) explains,

we light the menorah in the shul in the morning as well – albeit without a brocha – to commemorate the lighting of the menorah in the Beis Hamikdash in the morning, according to the Rambam.

Halachic details of the Menorah in the shul

Since the lighting in the shul is to commemorate the lighting of the menorah in the Beis Hamikdash, the poskim write that one should only light in a shul or a beis midrash that has a minyan for davening.

What is the halacha if there is a shul with various shteiblach, that have many simultaneous minyanim: does each minyan light or just the main minyan? (Here in 18 Forshay – with vibrant minyanim almost around the clock – this is a question which is very relevant...) Rav Nissin Karelitz Shlit”a writes that each minyan should light with a brocha; however Rav Elyashiv ruled that no brocha should be recited. What about if there is a shul with many minyanim one after the other: does each minyan light or just the first minyan? The Shevet Halevi writes that only the first minyan should light with a brocha.

In regards to lighting at the Kosel, Rav Elyashiv ruled that the Kosel plaza has the halachic status of a bona fide shul and one can light the menorah there with a brocha. In summary, there is a question if lighting the menorah in shul is to make more pirsumei nisa or as a zecher limikdash. A possible nafka mina between the reasons will be if one should light the Menorah at a party.

In addition, since it is zecher limikdash, we place it on the southern side of the shul, just as the Menorah was placed in the Beis Hamikdash on the south.

As always, this shiur is available on Ohr Chaim’s website 18Forshay.com, and on Torahanytime.com.



RABBI YY JACOBSON

YOUR LAST WORDS

Since 1979, Benjamin Zander, originally from Buckinghamshire, England, has been the conductor of the Boston Philharmonic. As a world-renowned composer of Classical music and speaker on leadership, he has used music to inspire others and add a touch of joy and harmony to thousands of people's lives. In his June 2008 TED Talk, he relayed the following incisive and enlightening thoughts:

"Now, I had an amazing experience. I was 45 years old, I'd been conducting for 20 years, and I suddenly had a realization. The conductor of an orchestra doesn't make a sound. My picture appears on the front of a CD, but the conductor doesn't make a sound. He depends, for his power, on his ability to make other people powerful. And that changed everything for me. It was totally life-changing. People in my orchestra said, 'Ben, what happened?' That's what happened. I realized my job was to awaken possibility in other people. And of course, I wanted to know whether I was doing that. How do you find out?

"You look at their eyes. If their eyes are shining, you know you're doing it. If their eyes are not shining, you get to ask a question. And this is the question: who am I being that my players' eyes are not shining? We can do that with our children, too. Who am I being, that my children's eyes are not shining? That's a totally different world.

"And you know, I have a definition of success. For me, it's very simple. It's

not about wealth and fame and power. It's about how many shining eyes I have around me."

But Benjamin Zander had one more idea to share:

"So now, I have one last thought, which is that it really makes a difference what we say – the words that come out of our mouth. I learned this from a woman who survived Auschwitz, one of the rare survivors. She went to Auschwitz when she was 15 years old. Her brother was eight, and the parents were lost. 'We were in the train going to Auschwitz,' she related, 'and I looked down and saw my brother's shoes were missing. I said, 'Why are you so foolish? Can't you keep your things together for goodness' sake!'" It was the way an elder sister might speak to a younger brother.

Unfortunately, it was the last thing she ever said to him, because she never saw him again. He did not survive.

When she came out of Auschwitz, she made a vow. She told me this. She said, "I walked out of Auschwitz into life and I made a vow. And the vow was, 'I will never say anything that couldn't stand as the last thing I ever say.'" Now, can we do that? No. And we'll make ourselves wrong and others wrong. But it is a possibility to live into."

Powerful words that ought to ring and resonate in our ears. "I will never say anything that couldn't stand as the last thing I ever say."

How different would our interactions and conversations be if they all were measured by this meter? How many people do we meet all so casually, at the store, on the street, or on our way to and from school that we may never see again in our lives? And what if just at that moment, we have the choice to say something that will indeed be our last word to them? What would it be?

With our children as well, when we arrive home and meet a house of disarray and we are in dismay, what if those words we utter then would be our last to them? How would we react? That is the question of all questions.

More than anything, it is our silence and other times our carefully chosen words which can awaken possibility and potential in other people and allow their eyes to shine brighter than ever. The baton is in our hands.

THE BROKEN BOTTLE

A CHANUKAH LESSON

Adapted by Yrachmiel Tilles from the rendition of his friend and colleague Rabbi Tuvia Bolton

Avraham Pinchas lived 100 years ago in Baghdad. The wealthy Jewish merchant usually had a table full of guests, but this Shabbat he only had one, a poor man he had invited home from the synagogue. The guest was awed by the plush richness around him: the thick Persian rugs, gold inlaid dishes and beautifully decorated walls. Only one thing perplexed him: in the middle of the table stood an old, empty, broken bottle that looked as if it had once contained olive oil.

When Mr. Pinchas noticed his guest's interest in the odd artifact, he told him the following story.

"My father was a respected businessman, but he was always busy and left me in my grandfather's care. Every morning my grandfather would wake me, make sure I washed my hands, said the morning blessings and didn't forget my lunch. Then just before I left for school, he would give me a kiss on my forehead, raise his hands and say, 'Va'ani ana ani ba' ['And I, where will I go?' (Gen. 37:30)]. Later, I learned that this is what Reuven cried out when he discovered that Joseph was no longer in the pit and it was impossible to save him. But I had no idea why my grandfather always said that.

"Then, when I was 14 years old, tragedy struck: my grandfather passed away. I began to accompany my father to work. My father tried to make sure that I prayed and studied Torah but he was always very busy. I was so fascinated by his business that I didn't pay much attention to my studies.

"Two years later, my father died suddenly. Besides the fact that I was now alone, I had to decide what to do with the business. I was given the choice of selling it, or trying my luck as a manager. Against the advice of lawyers, I chose the latter.

"Well, I took to it like a fish to water. It wasn't long before I was quite successful. But I began to feel out of place as an observant Jew. I felt that keeping Shabbat and eating kosher prevented me from expanding my business. Slowly but surely I became less observant, and I discovered





Parshas Vayeishev

**From Out of the
Darkness Comes Light**

..אֵלֶּה תְּלֻדוֹת יַעֲקֹב, יוֹסֵף

It's been a long galus - an almost unbearable exile for our people. We have been through wars, pogroms, inquisitions and holocausts. But we are still here, in fact we are growing Bli E"H and thriving. The Chofetz Chaim points out the significance of the words Eileh Toldos Yaakov, Yosef (these are the generations of Yaakov- "Yosef") as notated in the beginning of our Parsha. There is a deep message here. Toldos Yaakov, whatever happened to Yaakov, will happen to us - his children. Simply put, Yaakov symbolizes our long journey through Galus. This journey, however, will take the path that Yosef himself took. We will go through many hardships, but although Yosef's

path to greatness was preceded by much suffering- it was clearly the suffering that eventually led to his success. All the tragedies that befell him (being scorned by his brothers, sold as a slave, put into prison) merely paved the way to his eventual role as the ruler of Egypt. The Torah is sending a personal message to each and every one of us. Do not despair when things do not go as planned- when our world seems dark..for it is all well within the Heavenly plan, in fact it is from this darkness that our path to salvation will surely arise. We have all been trained differently - keep it positive, keep it light, warm and fuzzy, as they say. We do all we can to shield our children and ourselves from failure and pain. But the world outside is not like that. The Tiferes Shlomo of Radomsk (1801-1866) tells us that Hashem has an irrevocable rule. From destruction comes rebirth, from darkness comes light. A seed cannot grow unless it disintegrates into the ground and those who stay up through the night take notice that it is always darkest before the dawn. We must re-educate ourselves that everything that seems "bad" is really good. In every burst of growth there exists an uncomfortable moment of pain. But this pain will eventually bring way to happiness

and fulfillment. As Dovid Hamelech says.. "those who plant with tears will surely harvest with joy." All this occurs on a national as well as a personal level. Consequently in the story of Sodom (Lot and his daughters) the light of Moshiach was born and through actions of dubious integrity (Yehuda and Tamar), the line of Moshiach was advanced. As we approach Chanuka, a period in our history when it looked as if all would be lost, G-d forbid, it is no coincidence that year after year we celebrate by bringing more light into the world. No life is perfect, everyone experiences setbacks. Will these setbacks push us deeper into darkness or will we re-energize ourselves, despite- or better yet, because of the setbacks- knowing that they are merely stepping stones to greatness, not boulders standing in our way. This is the heart and soul of our life's journey; realizing that darkness and pain were sent for our benefit- to serve as a virtual road map, helping us spread light into every corner of our existence.

Good Shabbos and A Freilichin Chanukah!

»»»»» that the more commandments I dropped, the more successful I became. "Several years passed. One day I was walking in the street when I noticed a Jewish boy, maybe 13 years old, sitting on the sidewalk crying. I asked him what was wrong. 'Oh thank you, sir,' he said 'but this is something only Jews would understand.' 'His words stabbed me in the heart. 'I am also Jewish...' I stammered. "'Oh, I'm sorry,' he answered, 'I didn't mean to offend you. It's just that I'm very sad about my home situation. We are very poor. My father died a while ago and my mother works hard to support my six brothers and sisters. 'The boy looked up at me and wiped his eyes with his shirtsleeve. 'Well, this morning my mother told us that tonight is Chanuka. We prayed for a miracle, that we might find some money with which to buy oil. We were so happy when my sister found a coin behind a drawer! I ran right to the store and bought a small bottle of oil. I was walking home, holding the bottle and dreaming about Chanuka. I was even imagining that Moshiach might come now, and my mother will start to smile again. "' Unfortunately, I wasn't looking where I was

going, and I tripped. I watched in horror as the bottle flew from my hands and landed on a stone. It broke, and all the oil spilled out. Va'ani ana ani ba!' "With these words, the boy began to wail. At that, I suddenly realized what my grandfather had meant. He must have known that this would happen. That broken bottle is me! And the spilled oil is my Jewish soul - I've lost my Jewish soul! "As if in a trance, I withdrew some money from my pocket and handed it to the boy. 'Go back to the store,' I told him. 'Buy what you want, and have a happy Chanuka! Go!' "When the boy was gone, I carefully picked up the bottle and carried it home, still in shock. I sent the servants away and when I was alone, I just stood there, looking at it and weeping. "Then the thought struck me, 'A Jew can't lose his Jewish soul.' Maybe I had ignored it for a while, but I'm sure it's still there. I took my grandfather's menorah out of the cabinet, dusted it off, found some oil and a wick and lit the first Chanuka candle. "Its light made me feel alive again. I even decided that the next morning

I would begin putting on tefilin again. The following night I lit two candles and decided that from now on I would eat only kosher. The third night, I decided to begin learning Torah. The night after that I made the decision to keep Shabbat. By the end of Chanuka I had become a new man. A renewed man. The Chanuka lights had saved me. "So that is the reason I keep that broken bottle: to remind me how the miracle of the oil saved my life."

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Currently learning בשר בחלב
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Rabbi Avrohom Gordimer
 Rabbinic Coordinator/Dairy Specialist at the OU Chairman of the OU Dairy Committee

Topic:
 "Proper waiting time after eating various cheeses"
Tuesday Dec. 11
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Maariv 9:45

18 Forshay – Main Floor Bais Medrash

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The Month After Chanukah

It was the month after Chanukah, and all
through the house

Nothing would fit me, not even a blouse.

The doughnuts I'd nibble, the latkas I'd taste

At Chanukah parties - had gone to my waist.

When I got on the scale I knew I'd be bigger

But Oy did I *chalış* when I looked at the figure
I'd remember the marvelous meals I'd prepared;

The gravies and sauces and beef we all shared
The wine and the egg creams, the bread and the
cheese

And the way I never said, "No thank you,
please."

So--away with the last of the sour cream dip,
Get rid of all chocolate, each cracker and chip
Every last bit of food that I like must be ban-
ished

"Till all the additional pounds will have vanished.

I won't have a cookie--not even a lick.

I'll want to chew only, on a celery stick.

I won't have hot biscuits, or corn bread, or pie,

I'll munch on a carrot and quietly cry.

But time does goes by and I shout the all clear

Time to smile again, Purim is here



Code Name: Bubby

I heard not too long ago on a cable news network that the United States government is bringing in women to interrogate prisoners at Guantanamo Bay Detention Camp. What is not generally known is that Edith Schwartz, a seventy seven year old Jewish Yenta of the Year, who is slightly hard of hearing, has been brought in to "crack the toughest cases." There are accusations that Edith, (code name: Bubby) uses tactics that constitute cruel and unusual punishment. The United Nations is currently looking into allegations and will soon file a report. A transcription of one of those interrogations was recently leaked

Edith eases herself into a chair. The prisoner, a young Muslim man, sits belligerently on the other side of the interrogation booth.

Edith: "So, I hear you are a big man among the terrorists. Mazel Tov."

Prisoner: "Don't talk to me. You are the mother to a dog."

Edith: Oh. You must know my son. Graduated law school summa cum laude and now sits in a tree house all day long and ponders the world. But a dog--no." When it comes to his wife don't get me started. "

Prisoner: "I spits on you!"

Edith: Spitz? Spitz you say? I knew a Spitz from Ohio. A surgeon. *Verrrry* successful."

Prisoner: "Go away from here. Why you bothering me? I refuse to talk:"

Edith: "no talking.. you sound like good husband material."

Prisoner: "Pig, pig, pig!"

Edith: "I'm sorry. I only know from kosher."

The prisoner starts to pull at his hair and ramble in Arabic.

Edith: A boy who prays? Very nice! This I like to see. Now, let's get to the point. What is a nice boy like you doing making bombs for a living? You call this a living? Your mother must be worried sick. Give me her number and I'll call her and together we'll see what we can do."

Prisoner: "Don't speak of my mother. You aren't fit to lick my mother's shoes!"

Edith: "Pardon me but I can't make out what you're saying. Your mother runs a shoe store? I'm 6AAA. Narrow like a princess. But why the fuss about my feet? Are you married? I'm guessing no. I know of a nice Muslim girl, a friend of my daughter, really lovely and very devout."

The prisoner vaults from his chair and bangs on the door of the glass booth for the guard.

"Guard! Come quickly! Get this woman away from me. I'll talk!!"

Edith: Talk? What a coincidence. The Lord works in such mysterious ways. I just happen to have a son who is a brilliant defense lawyer currently out of work...."

Note: Edith continues to work for the CIA and FBI except for Shabbos, holidays and the big two-day clearance sale at Macys. Her name has been changed to protect her identity,

Stamps At Hanukkah

Shprintza goes to the post office to buy stamps for her Chanukkah cards and she says to the cashier, 'May I have 50 Chanukkah stamps?'

The cashier says, 'What denomination?'

Shprintza says, 'Oy vey, has it come to this? OK, give me 30 Orthodox, 5 Conservative, and 2 Reform.'



DR. SIMCHA

In this weeks PARSHA it says that Yaakov loves Yosef more than the other sons since he is his BEN ZE'KUNIM !!

A'HA !! The last I checked , our generation is like the BEN ZE'KUNIM of our ALL!!-MIGHTY , our FATHER / HASHEM (ka'vi'yachol) !! Makes sense to me WE'RE MORE LOVED !! Sure FEELS GOOD !! 🍷

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UFARATZTA

THE 5TH NIGHT OF CHANUKA

Do you know why many Chassidic synagogues celebrate the fifth night of Chanukah as a special occasion?" The Rebbe explained: "The fifth night of Chanukah never falls on Shabbos, a fact that symbolizes great spiritual darkness. However, the light of the fifth Chanukah candle is capable of banishing all darkness. The duty of

every Jew, wherever he may be... is to 'shed his light' even in the deepest darkness.

==== Excerpt of an amazing story with the Rebbe that Rabbi Greenwald witnessed. It started in Warsaw when the Rebbe just married, continued in New York, Toronto and ended in London on the 5th night of Chanukah.

THE BROTHERS WENT TO INDULGE THEMSELVES

The importance of considering someone other than yourself
Rabbi Yissocher Frand

The pasuk says, "Now his brothers went to pasture their father's flock in Shechem" (vayelchu echav l'ros ES tzon avihem b'Schem) [Bereshis 37:12]. There are dots above the word ES. Rashi – based on the Medrash — takes note of this and indicates that the notation alludes to the fact that in reality, the brothers went to pasture (i.e. – indulge) themselves. The Sifsei Chachamim explains Rashi's allusion. Dots over a letter indicate that the pasuk is to be interpreted as if the letter (and in this case, the entire word) was not present. If one removes the letters Aleph and Sof which have the dots and constitute

the word ES from the pasuk, then the word "flock" (tzon) is no longer attached to the word "to pasture" (l'ros) and the pasuk reads as if the brothers went to pasture (themselves); (incidentally) the flock of their father was in Shechem.

Rav Simcha Zissel Brody, in his sefer Saam Derech, explains this Medrash. If the brothers would have had their father's best interest at heart, how could they have sold Yosef and caused their father immeasurable pain. We see at the beginning of Chapter 38 that "Yehudah went down". The Medrash states that the brothers demoted him from his position of leadership in the family. They blamed him for the idea of selling Yosef and the implementation of the plan that caused Yaakov so much pain and misery. Why did they themselves not anticipate the ramifications that the loss of Yosef would cause their father? It was because at the time, they were so consumed with themselves and their own needs that they did not stop to consider the impact of their actions on anyone else.

Sometimes people are so preoccupied with themselves that they do not think about other people. When people do terribly insensitive things, they do not necessarily do so because they are cruel people. Most people are not

cruel. It is more likely that they are simply so wrapped up in themselves that they do not pause to think about how their actions or words might affect others. This happens all the time. When young wives get together, they typically they talk about babies or pregnancies. All too often, there happens to be a young woman in the crowd – who has been married for the same length of time as all these other mothers or soon to be mothers – who is not yet pregnant. How does she feel? Everyone is talking about their own baby and she does not have a baby. These other women are not intending to be cruel. They are certainly not consciously mocking her and trying to make her feel uncomfortable. It is just a question of being insensitive. The insensitivity stems from a preoccupation with self. Preoccupation with self precludes exercising the amount of forethought necessary to avoid causing others pain and suffering. It requires thinking about others as well. This is the import of the above quoted Medrash. The brothers went to pasture themselves – to the exclusion of giving thought to the needs and feelings of anyone else, including those of their father, Yaakov.





~Night Kolloel~

RABBI NACHUM SCHEINER

MAARIS AYIN – SOMETHING THAT LOOKS LIKE IT IS FORBIDDEN

I would like to share some highlights of the shiur that I gave at the night kolloel, on the topic of the issur of maaris ayin. Maaris ayin means that whenever something is not allowed, it is even forbidden to do something which looks like a transgression of that issur. Even if one is doing this action in a permissible way, it is still forbidden, because to others it looks like one is doing something wrong.

The Rama (Y”D 87:3) applies this rule to basar b’cholov and writes that if one would like to serve meat that was cooked with almond milk, one should be sure to put almonds on the side of the dish, as an indication that parve milk was used, so it will be clear to the onlooker that this is not a transgression of the issur of meat and milk together.

Based on this halacha, it would seem that coffee served at the end of a meat meal, with parve coffee whitener, should be required to be served with a heker, e.g., in the parve bottle. However, as we will see in a future article, this is not so simple. To be continued...

COMMUNITY KOLLEL NEWS:

I gave a shiur this past Thursday morning on the topic of: “Background to Mitzvas Techeilas: The origin of the dye; its color, and the whereabouts of the chilozon.

Ohr Chaim Community Learning Center – in conjunction with our Yarchei Kallah – hosted a Legal Holiday Program on Thanksgiving Day, Thursday, November 22, on the topic: “Tcheiles Today – Have we identified the Chilazon?”

Opening remarks were delivered by Rabbi Chaim Oberlander, who discussed the various types of techeiles that have been used over the decades, starting with the Radziner, who was the trailblazer in discovering and implementing the use of techeiles in recent history.

There was a Video Presentation: “Techeiles it’s not black and white” – the first viewing of this riveting and popular presentation on the Techeiles debate. The prime purpose of this presentation was to educate the public at large of both the pros and cons of wearing the techeiles. The video elaborated on both sides – explaining the rationale behind

both viewpoints, both the reasons “to wear” and the reasons “not to wear.” It seems to have been a great success in doing just that, as one listener claimed that there was much more said to promote the techeiles, and yet another listener claimed the opposite – that he heard more information that discouraged its wearing.

The Video Presentation was followed by Q & A panel, with Rabbi Yitzchok Silber, Rosh Kolloel Ohr Chaim, and Rabbi Yisroel Rosenberg, Mechaber Sefer Mareh Harakia & Tolaas Yaakov, who fielded questions from both sides.

The Night Kolloel hosted a shiur, on Wednesday Night, November 21st – given by Rabbi Yechezkel Auerbach, Kashrus Coordinator for NPGS in Lakewood, and renowned kashrus expert. The topic was the kashrus status of various cheeses manufactured in contemporary facilities. He discussed at length how there are some fancy cheeses that need to sit for a long time, and one must be extremely vigilant in regards to the use of the rennet. He also explained why some cheeses are “six hour cheeses,” because they have similar elements to meat, where the taste remains in one’s mouth for many hours.

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

To receive updates of upcoming shiurim, or to access any of Ohr Chaim’s previous shiurim, please send a request to Ohrchaimshul18@gmail.com, or follow the prompts on the website to get a link to the shiurim.

MELAVEH MALKA/SIYUM

The Kolloel Boker had a Melaveh Malka and a Siyum on Meseches Rosh Hashanah. Feelings of harmony and camaraderie permeated the evening’s event. Long-time member, R’ Eliyahu Kaufman made the siyum, and our very own R’ Moshe Felsenberg spoke, pointing out the great benefits one has entering 18 Forshay each and every morning, and reaping the benefits of a daily kevius, before the tumult of the day begins – setting the tone for the entire day.

I spoke briefly, pointing out how the dedication and devotion of the kolloel members. Their consistent diligence and perseverance – day in and day out – is what facilitated reaching

this great milestone.

We were also graced with the presence of Rabbi Lankry, who extolled the virtues of the kolloel members – the ones connecting the heavens and the earth.

NEW SHIURIM

The Kolloel Boker has started a Daf Hashavua Shiur, given by our esteemed Rabbi Lankry. The Shiur takes place: Monday – Thursday, 7:00 - 8:00 am, in the Upstairs Bais Medrash. There is a Shachris Minyan available both before and after: 6:15 & 8:00 am.

In addition, the Night Kolloel has started a new weekly shiur in the holy sefer “Zera Shimshon.” This sefer was written by Rav Shimshon Chaim Nachmeni of Modena zy”a, and studying this sefer is known to be mesugal for yeshuos and brachos. The shiur is given by: Rav Simcha Bunim Berger and takes place every Thursday night, 8:15 – 9:00, 18 Main Bais Medrash. There is a Maariv Minyan available both before and after: 8:00 & 9:00.

MAZAL TOV

The Kolloel Boker would like to wish a hearty Mazal Tov to our long time member, Rav Shia Horowitz Shlita, of Boston, and his Rebbitzin, upon the recent bris of their baby grandson. We wish them much simchos and nachas!

Wishing You a Wonderful Shabbos and a Freilichen Chanuka,

Rabbi Nachum Scheiner

RABBI NACHUM SCHEINER
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