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18 FORSHAY ROAD, MONSEY, NEW YORK 10952

UNDER THE LEADERSHIP OF RABBI AARON LANKRY

New Mesechta
(Chulin) Daf Yomi
Begins Thursday
Nov. 29



OUR BELOVED RABBI
SOKAVA REBBE



RABBI YY JACOBSON

SHABBOS
NO
CLASSES
TUESDAY
NO
CLASSES



MONSEY
URGENT CARE
77 ROUTE 59, MONSEY, NY 10952
845-356-CARE

SIYUM ON MESECHTA MENOCHOS
NEXT WEDNESDAY NOVEMBER 28 @ 9:30 AM
RABBI COREN'S OFFICE 18 FORSHAY UPSTAIRS

Shabbos Morning MINYAN STARTING AT 8:00^{AM} 18 FORSHAY RD. UPSTAIRS MAIN SHUL ASHKNAZ

WELCOME TO THE NEW AND IMPROVED **BET**. WE ARE CONSTANTLY STRIVING TO ENHANCE YOUR EXPERIENCE. WE WELCOME YOUR SUGGESTIONS AND COMMENTS.



RABBI LANKRY

DEAR KEHILLA,

Parshot Vayishlach Haftarah

The Navi Ovadiah lived during the time of Eliyahu, and the difficult reign of Achav and Ezevel (3043-705 b.c.e.) We were introduced to Ovadiah in the Haftarah of Parshas Vayeira when Eli-sha miraculously helped his widow.

Ovadia's personal commitment and courage in saving 100 prophets from the purges of Ezevel was rewarded and Ovadia was gifted with prophecy himself. He later prophesies about the demise of evil and the ultimate salvation of the righteous.

The connection to our Parsha is the emphasis on Eisav's eventual demise. Yoseph, who is the positive manifestation

of what Eisav could have been, will triumph in eradicating Eisav's evil influence from society. "...the house of Yoseph a flame, and the house of Eisav stubble. They will set them ablaze and consume them..." (1:18-19) Eisav had been given his chance of joining in the creation of the Jewish nation whose influence over society would redirect destiny. Instead of joining, Eisav challenged Yakov, and attempted to destroy him. There is always a concern about where the safest place in the world is. Especially these days that the world is going nuts and everything is going into a serious melt down. I remember before the first gulf war I was living in Jerusalem and studying in Kollel. Many of the Ameri-

cans learning in Kollel were concerned about the upcoming war, and what they should do. Should we stay with our brothers and ride the difficult wave or should we leave and play it safe. The tumult was going strong and some were saying do you want to be the one they write a book about that had the chance to leave but Nebach did not leave.

I always wonder, did Hashem want Rav Elchanan Wasserman to go back to Europe? He was safe in America and he could have inspired many Jews in the U.S.

A group of American Avreichim, me included, went to Harav Chaim Brim ZT"l to get a chizuk or advice. We all felt confident with him as he was at the time 80+ years old and a talmid of Rav Yosef

Chaim Zonnenfeld. He lived his entire life in Jerusalem which included quite a few wars that were very painful to the Jews of Jerusalem. We expressed our fears to him and I can still feel his great warmth as he said to us a pasouk from this week's Haftarah. "ובהר ציון תהיה פליטה והיה קדש וירשו בית "יעקב את מורשיהם" He explained to us that the safest place on earth is Jerusalem. That on the Mount Zion will be the location of refuge and it will be sanctified and the house Yaakov will receive it inheritance.

So as the world gets crazier we need to keep our eye on the safest place on earth. May we all merit to live in Jerusalem soon. Amen



Zmanim by our incredible Gabbi
EPHRAYIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 12:30 & 2:30

CANDLE LIGHTING	4:14PM
MINCHA TENT	4:24PM
SHKIYA	4:32PM
MINCHA 20 FORSHAY	4:20PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:24AM
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	4:31PM
MARRIV	5:11PM & 5:16PM & 6:31PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:35 M 6:36 T 6:37 W 6:39 T 6:40 F 6:41

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:18 M 3:18 T 3:18 W 3:17 T 3:17

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:18 M 4:18 T 4:17 W 4:17 T 4:16

NOVEMBER 25 - NOVEMBER 30

NEITZ IS 6:55 - 7:01
 PELAG IS 3:30 PM - 3:29 PM
 SHKIA IS 4:30 PM - 4:28 PM
 MAGEN AVRAHAM
 8:43 AM - 8:47 AM
 GRA- BAAL HATANYA
 9:19 AM - 9:23 AM

Winter
2018/19



תשע"ט חורף

WEEKDAY MINYANIM

שחרית

כתיבה	20 Forshay ↑	18 Forshay ↓	12 MIN. מניחין
6:15AM	18 Forshay ↓	Mon-Fri	18 ↓
7:00	20 Tent		18 Tent
7:15	18 ↓		18 ↓
7:30	18 Tent		18 ↓
7:45	20 ↓		18 ↓
8:00	20 Tent		18 ↓
8:15	18 ↓		18 ↓
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9:45	20 ↓		18 ↓
10:00	20 Tent		18 ↓
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. מניחין	18 ↓
12 MIN. מניחין	18 ↓
20 MIN. מניחין	18 ↓
20 MIN. מניחין	18 ↓
50 MIN. מניחין	18 ↓

מעריב

AT פני	18 ↓
AT שיעור	18 ↓
10 MIN. מניחין	18 Tent
30 MIN. מניחין	18 ↓
60 MIN. מניחין	18 ↓
6:30	18 ↓
6:45	18 ↓
7:00	18 ↓
7:15	18 ↓
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7:45	18 Tent
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12:00	18 ↓
12:15	18 ↓
12:30	18 ↓
12:45	18 ↓

מנחה

18 ↓
30 min after chatzos

12:30	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	3:31
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701

Repeat Krias Shma after nightfall



RABBI COREN

VAYISHLACH

Lekavod the Chassuna

Last week, Parshas Veyetze, I was zoche to be at a special ufruff in Montreal. Before the trip we were studying the teaching of the Rebbe from Tosh and as always Hashgacha had it that we learned exactly what we needed to know about ufruffs or as the Rebbe referred to it as--the Shabbas Bavarfan. So what exactly is the significance of the Shabbos before the wedding? Why do we make such a big to do about it?

The Rebbe shared a beautiful hint in the first pasuk of Vayetze—"Yaakov mibear sheva vayelech Charana" - Yaakov left from the well of seven representing Shabbos, the source of blessings and by doing this removed the anger the Charan.

Shabbos is the well of blessing for the entire week. It's the source for the blessing of each of the preceding six days and even when there are holidays that fall on this day, Shabbos takes precedence. Shabbos nurtures each day and each holiday that is celebrated during the week.

The Rebbe points out how important this message is. Many people wait for the moment Shabbos ends so they can drive away, smoke a cigarette or do whatever they were unable to do over the last 25 hours and they don't appreciate that the last hour of Shabbos is the spill-over into the coming week and therefore has the most significant effects. This explains why Chassidim carry on singing and dancing well passed the time Shabbos goes out. They don't want to miss out on the tremendous blessings that emanate specifically from the last hour of this holy day.

According to the Rebbe we should now understand why the Shabbos before a chassuna or a bris or any occasion holds within it the same blessing and purity that transpires during the actual day of the celebration. The same energy that exists for the bride and groom on the day of

the wedding is present with the same strength on the Shabbos before. And according to chassidus, the people that attend the chupa are already affected by the intensity that exists on the Shabbos before. Can you imagine the power of Shabbos sheva brachos which contains the energy of the Shabbos before and on the chassuna itself?
This is a profound concept.
There is another insight that we

learn from the above and which connects with Yaakov Avinu who we all try to emulate. Yaakov Avinu represents the yid in Galus, the Jew in exile and darkness. Yaakov instituted the Maariv prayer which represents the ability to connect to Hashem even when things look challenging and difficult, when there is no light. It is the power of bringing the kedusha of Shabbos into the seemingly mundane days of the week and filling

them with light; it's the ability to take a simple apple or cookie and raise it to a higher place.
Marriage is not a simple undertaking. The key is to know that whatever we do in marriage can be infused with kedusha. A simple conversation, a regular breakfast or supper together as a couple can be of the highest of high as long as we bring Hashem into the picture.

Hashem tells us He wants to dwell in our homes but we need to make it a real home. We can turn even the ordinary and mundane in something holy.
The chosson and kallah represent Hashem and Klal Yisrael. This symbolism helps us appreciate what it means to create a home that Hashem can dwell in.
Mazal tov and Shabbat Shalom

מזל צהלה ורינה שפתינו אז תרננה

בית מדרש אור חיים
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THE HANHALA & MISPALELIM OF BAIS MEDRASH OHR CHAIM
WISH A VERY WARM & HEARTFELT MAZAL TOV

TO

LAZER & HEATHER SCHEINER



SHLOIMI & FEIGE STEINMETZ

UPON THE MARRIAGE OF THEIR CHILDREN

Sarah Aydel & Yudi

יה"ר מלפני אבינו שבשמים שיעלה הזיווג יפה יפה לקשר
של קיימא ולכנין עדי עד, דורות ישרים ומבורכים, אך
טוב וחסד ירדפוך כל הימים, אכי"ר

ESAV IS STILL OUT THERE

This week's parsha, Vayishlach, begins with Yaakov's preparations to meet his brother Esav. Fearful of this encounter, Yaakov prepares in three ways. He prays to Hashem to save him, he sends Esav very expensive gifts and he prepares for the possibility of combat.

The Beis Halevi remarks, that when he prays, he asks Hashem, "hatzilainee na miyad achi, miyad Esav (32:12)" - please save me from the hand of my brother, from the hand of Esav. Being that he only had one brother, why was there a need for this repetition "the hand of my brother, the hand of Esav"?

PARSHA
SNAPSHOT

LAZER SCHEINER

The Beis HaLevi explains that Yaakov was worried about two different hazards. The 'brother' aspect and the 'Esav' aspect. Yaakov believed that this meeting had only two outcomes.. Esav was still angry and would try to kill him or he was not angry anymore and would desire to build a close relationship. In Yaakov's prayer he was asking to be saved from both of these options.

The 'brotherhood' of Esav was filled with danger. The constant influence of a close relationship would have affected Yaakov's level of service to Hashem. This posed a very serious spiritual danger to Yaakov. The murderous 'Esav' posed a serious physical danger to Yaakov. If Esav was planning to make good on his promise to kill Yaakov, there wouldn't be much spiritual aspirations to be realized!

Ultimately, Yaakov's prayer was answered. Esav's original intention was to kill Yaakov but he soon calmed down. Esav then suggested that they travel together. Yaakov offered a reason why this wouldn't be practical and Esav agreed. As the passuk states: "Esav continued on that day to Seir (33:16)". They didn't even remain together for one day.

The Beis HaLevi adds, that this encounter characterized the dangers that we, the descendants of Yaakov, would face during our present galus of Edom . During the start of the galus the danger would be physical - many attempts would be made to totally annihilate us. An even cursory view of our history leading up to the modern Holocaust clearly confirms this. The galus would then switch gears to the spiritual dangers of acceptance and 'brotherhood'. Being perceived as welcomed into our host societies and our ensuing desire to 'fit in' has created a potential spiritual Holocaust.

The renowned mashgiach, Reb Yechezkel Levenstein, z'tl, used to give over a vaad to avreichim. On one occasion, he related that he had heard that the Chofetz Chaim said that there will be a second war which will cause the First World War to appear like child's play. There will then be a third war, which will make the second war appear like child's play.

A sense of dread and gloom fell over those listening, and Rav Shalom Schwadron found the courage to ask the Mashgiach why it was necessary to utter such harsh words. Wouldn't it be preferable to simply daven to be saved from future harsh decrees?

The Mashgiach became very agitated and said, "You completely misunderstood what the Chofetz Chaim intended with these words! The Chofetz Chaim's main intention was that there will be a dearth of emunah! The dearth in emunah during WWI was child's play compared to the dearth of emunah during WWII, and the darkening of emunah that will be during the third war will make everything previous seem like child's play. During a war, they shoot a few guns, but this is not the essence of the war!

Our war with Esav is ongoing. It will not end until the time of Moshiach when as the Navei says in our Haftorah, ועלו מושעים בהר ציון and the kingdom of Hashem will be acknowledged by all.

MIRACLES



RABBI BERACH
STEINFELD

In Breishis, Perek Lamed Bais, posuk yud alef Yaakov said, "Kotonti - I was not deserving of all the kindness of Hashem." The Gemara in Meseches Taanis, daf chof, amud bais learns from this that a person should not place himself in a place of danger and rely

on a miracle occurring. If a miracle occurs he will lose some of his "zechuyos." There is also the possibility that a miracle will not happen.

The Rema in OrachChaim, siman kuf peh zayin says that if one forgets to say "Al Hanisim" on Chanuka and Purim he should add a tefillah during the "Horachamans" saying that "Hashem should perform miracles like he did in the days of Chanukah and Purim." How could we daven for miracles?

The gemara in Brachos, daf lamed gimmel, amud alef brings down a story about a dangerous snake from a species known as "Arod" that was killing and hurting people. Reb Chanina ben Dosa was told about it. He asked to be brought to the snake's hole. He stepped on the hole and the snake bit Reb Chanina's ankle. The snake promptly died. Reb Chanina brought the snake into the Bais Hamidrash and told everyone there, "This is a proof that a snake does not kill; a person's sins is what kills." After this story they coined an expression, "Woe is to a person who meets up with an "Arod" and woe is to an "Arod" who meets up with Reb Chanina ben Dosa. The question arises, how could Reb Chanina Ben Dosa place himself into a position of danger by putting his foot over the snake's hole?

The Torah Temima in Parshas Kedoshim wants to bring proof from the above story that if a person can put himself into a safek sakana and thereby save a rabim from a vadai sakana one should do so. Since Reb Chanina BenDosa was used to having miracles happen to him, this would be considered a safek sakana and he was allowed to place himself into a position like this to save the klal.

The YabiaOmer in Chelek Tes, Choshen Mishpat, siman yud bais disagrees with the Torah Temima and says that to Reb Chanina it was not even a safek sakana. He was so used to nissim that he felt safe enough and he would not be in danger. The gemara discusses how poor RebChanina was. We find in Taanis, daf chof heh, amud alef that Reb Chanina ben Dosa told his wife that the same Hashem that said that oil should supply light can make vinegar supply light. That is exactly what happened when his wife lit with vinegar. In that same Gemara it discusses that Reb Chanina had no food in the house and every Erev Shabbos his wife would put wood in the oven so it would look like she is cooking for Shabbos and save her embarrassment. A neighbor, who knew their situation, arrived one Friday with the intention of embarrassing Reb Chanina's wife. "Let's see what's in the oven?" she snidely asked. Reb Chanina's wife brought a shovel to the oven and pulled out a beautiful loaf of bread that miraculously appeared. We see from these scenarios that Reb Chanina and his wife were used to experiencing miracles. The reason they were zocheh to miracles was that Reb Chanina understood that really "teva" is a miracle in and of itself and therefore miracles and teva were on the same level to him. It was not even a miracle to him, but rather the norm.

This is why Reb Chanina put himself in danger. It was not a miracle that he was saved. It was pure emunah and an understanding that this is the teva; if one does not sin he can't be killed by a snake. With this we can understand the Rema. We don't simply daven for miracles. During the time of Chanukah and Purim we saw great miracles happen. It was all part of the teva. Since we truly believe that it is all from Hashem, we daven that we should be zocheh to recognize that a miracle is not a miracle, but rather teva. In this way we can attempt to reach the level of Reb Chanina who had no distinction between nes and teva.



RABBI NACHUM SCHEINER

ROSH KOLLEL

THE SHUL MENORAH – HALACHA OR MINHAG

Lighting the Menorah in the shul

The Shulchan Aruch tells us that there is a minhag to light the menorah in shul at night with a brocha, to publicize the miracle. This is in addition to the lighting that each person does at home. There are three interesting things that one can point out:

The very fact that we light in the shul, is itself a novelty, since no one can fulfill the mitzvah with this lighting, as no one lives there.

The Shulchan Aruch states that the reason that we light the menorah in shul is to publicize the miracle. This is one reason mentioned in the Rishonim and as we will see, there are a number of other reasons. The Shulchan Aruch also tells us that we light the menorah in shul with a brocha, which is surprising. Being that this is a minhag and is not even brought in the Gemara – only mentioned by the Rishonim – we would think that no brocha would be recited.

REASONS FOR THE MINHAG OF LIGHTING IN THE SHUL

What is the reason for lighting the menorah in shul? As mentioned, the Shulchan Aruch writes that this is pirsumei nisa, to publicize the miracle in shul. There are a number of other reasons:

The Kol Bo writes that this was instituted to help those who are not familiar with the proper way to do the mitzvah, or otherwise would not fulfill the mitzvah.

In a similar vein, the Beis Yosef quotes the Kol Bo, who writes that this was instituted for those who sat in the shul and have no home to light in. As the poskim explain,

although this may no longer be the case, the original minhag remained in place. As mentioned, the Shulchan Aruch writes that this is pirsumei nisa, to publicize the miracle in shul. The Rivash (Siman 111) elaborates on this notion and explains the reason for this change. Originally, the pirsumei nisa aspect was accomplished by everyone lighting outside. When that was no longer a viable option, due to the danger involved, they instituted the lighting in the shul, to have the pirsumei nisa accomplished – at least, on some level, in that public forum.

The Kol Bo adds that this is also a zecher limikdash, to commemorate the menorah in the Beis Hamikdash. Since our shuls are considered a mikdash mi'at, a miniature Beis Hamikdash, we also light the menorah. This fits well with what we mentioned in another shiur that there are many connections between our menorah and the menorah of the Beis Hamikdash.

In Shevet Halevi, Rav Vozner discusses, a nafka mina, a practical difference between these reasons. Rav Vozner was asked the following question: if Maariv is over and all of the members of the shul are leaving, can the Menorah be extinguished?

(Here in 18 Forshay – with vibrant minyanim almost around the clock – this is a question which is not really relevant...)

He explains that this would depend on the aforementioned reasons. According to the first two reasons that the lighting is on behalf of those who would otherwise not be lighting, it should need to stay lit for the full half hour, just as the halacha requires for one lighting at home. Similarly, according to the last reason, of zecher limikdash, just as they did not extinguish the Menorah in the Beis Hamikdash, we should also keep it lit in our miniature Beis Hamikdash.

However, if the reason is to publicize the miracle, then we can say that it is mission accomplished, and once the people are leaving, it is no longer necessary to stay lit. He therefore concludes that it is preferable to leave them lit, unless there is a concern of a fire.

In summary, there are many reasons given for lighting the menorah in shul:

To make more of a publicity

To help those who otherwise would not fulfill the mitzvah

For those who are staying in the shul and have no home to light,

Zecher limikdash – to commemorate the menorah lighting in the Beis Hamikdash

A possible nafka mina between the reasons

will be if the Menorah can be extinguished, if everyone is leaving the shul.

To be continued...

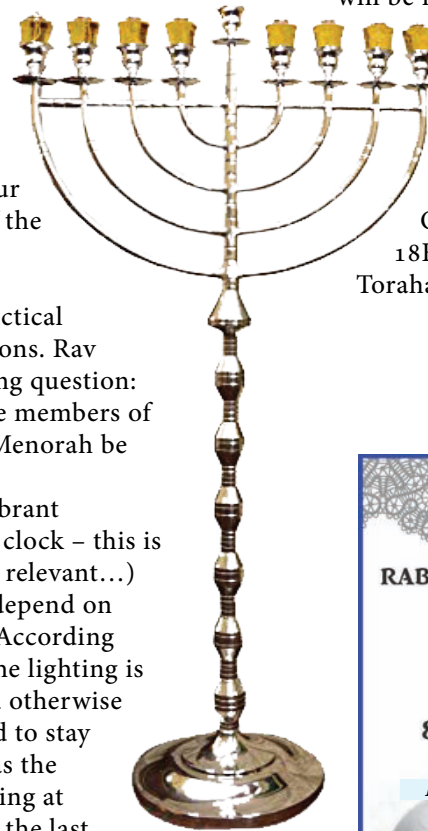
As always, this

shiur is available on

Ohr Chaim's website

18Forshay.com and on

Torahanytime.com.



RABBI NACHUM SCHEINER
MONSEY, NY

מוהל מומחה
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RABBI YY JACOBSON

IS THERE PEACE IN YOUR FAMILY?

SUCCESS IS NO SUBSTITUTE FOR FAMILIAL HARMONY

DISASTER

One afternoon a man came home from work to find total mayhem in his house. His three children were outside, still in their pajamas, playing in the mud with empty food boxes and wrappers strewn all around the front yard. The door of his wife's car was open, as was the front door to the house.

Proceeding into the entry, he found an even bigger mess. A lamp had been knocked over, and the throw rug was wadded against one wall. In the front room the TV was loudly blaring a cartoon channel, and the family room was strewn with toys and various items of clothing. In the kitchen, dishes filled the sink, breakfast food was spilled on the counter, nosh was all over the floor, a broken glass lay under the table, and a small pile of sand was spread by the back door. He quickly headed up the stairs, stepping over toys and more piles of clothes, looking for his wife. He was worried she may be ill, or that something serious had happened. He found her lounging in the bedroom, reading a novel. She looked up at him, smiled, and asked how his day went. He looked at her bewildered and asked, "What happened here today?" She again smiled and answered, "You know every day when you come home from work and ask me what in the world did I do today?" "Yes," was his incredulous reply. She answered, "Well, today I didn't do it."

WHOLE

"Yaakov arrived whole to the city of Shechem," the Torah states in this week's portion, Vayishlach.

What a gift it is—to be whole, complete. To be wholesome, unified, integrated, holistic. How many of us can claim to be whole? How did this happen? What was the secret behind Yaakov's "wholeness" at this moment? He had been married for years; he had many children, and was a successful man. He had garnered much wealth and had dealt successfully with many an adversary. What transpired at this moment which conferred upon Yaakov this condition of

"wholeness"?

In fact, nowhere does the Bible describe a human being in such a way—that he or she was "shalam," whole. It is an extraordinary description for a human being, who from the genesis of time, is characterized by duality, fragmentation and conflict.

Apparently, something extraordinary occurred in the life in Yaakov, which made him whole, precisely at this juncture of his life.

THE PRECEDING SCENE

There is no escaping the juxtaposition between this statement—"Yaakov arrived whole"—and the preceding scene in the Torah. In the previous scene, Esau finally made peace with his brother Yaakov. After decades of estrangement, hostility and ire, and the fear of outright war between the brothers, they had at last reconciled, even if they would not live together.

It is a profound development. Twenty-two years earlier Esau vowed to kill Yaakov, "The days of mourning for my father are near; then I will kill my brother." Now, as they are about to meet again, we stand posed anticipating a harsh encounter. Upon hearing that Esau is approaching him with a force of four hundred men, Yaakov is "very afraid and distressed." He devises an elaborate defense, including a strategy for war.

When Esau finally appears, something very different transpires. The Bible's description of the meeting is unforgettable: "Esau ran toward him, embraced him, fell upon his neck, and kissed him. And they wept." There is no anger, animosity or threat of revenge. Peace has at last descended upon the Abrahamic family. The next scene in the Torah reads: "Yaakov arrived whole..."

The message to us seems clear; you may be a wonderful, accomplished and successful individual, but as long as you are not on speaking terms with your own sibling, you will not be whole. As long as a family is torn by mistrust and conflict, none of its members can be whole. You may be right or wrong in your arguments, but as long as the conflict lingers, you will remain broken. We cannot make ourselves whole, nor can we mend the world, if we lack the courage and vulnerability to create peace within our own families. The family is the nucleus of civilization. Sometimes we have no choice but to create music out of torn chords. If we have tried whatever we can to reconcile and it did not work, we must create wholeness within a fragmented state. We cannot change other people and each of us must learn to develop his or her own relationship with G-d. Yet, we must try and do whatever we can to create familial harmony. When we can't achieve this, we must know that there will be moments in which we will have to grieve over a terrible loss. George Burns once quipped that happiness is having a large, loving, caring, close-knit family in another city. It is often easier to get along with the "whole world" than with your own family. But it is only through family harmony that we can achieve genuine wholeness in our lives.

THE CHORTKOVER REBBE SENDS REGARDS TO HASHEM IN AMERICA

A man living in Vienna was struggling to support his family. He decided that his fortune lies overseas in the Guldineh Medina of America, so he bought a ticket travel there and start anew.

While he was not one to run to Rebbes before making important decisions, he decided to heed his friends advice and go to the saintly Chortkover Rebbe for a Bracha before embarking on his new life.

He was greeted very cordially by the Rebbe who gave him a heartwarming bracha for his success. On his way out the Rebbe stopped him and said, "When you get to America please sends regards to Hashem." The man a bit befuddled turned to the Rebbe and asked, "Why? Is there a different Hashem in America then in Vienna?" The Rebbe then retorted and said, "If the same Hashem is in Vienna, why do you need to go America for Him to give you parnassa?"

The man took the Rebbe's message to heart and decided to stay in Vienna, accepting the loss of the money he had spent on the boat ticket to America. The name of the boat was "The Titanic".

RAV HUTNER SHADCHAN

Yaakov was the top bochur in his yeshivah. He was known not only for his intellectual capabilities, but for his yiras Shamayim and refined middos as well. Therefore, it was quite a surprise to everybody that Yaakov was having problems with shidduchim. It wasn't for lack of opportunities, since he had gone out on countless dates, but nothing ever seemed to materialize. Yaakov was already in his late twenties, and he was beginning to despair. A veil of sadness could be discerned beneath his normally happy disposition. Despite his personal problems,





The Battle for our Minds

Two ideologies- Eisav's guardian angel and Yaakov wrestled mightily going at each other all night.

The battle between the archangel of Eisav and Yaakov has come to symbolize our historical journey through galus. One might think that we Jews are stuck in history. Over 2000 years of exile from the majesty which was once ours. Almost annihilated by Eisav's descendants, the Jews of the second Temple era were chased from the land of Israel; thrown to the four corners of the world, where we remain until this day, with constant hope of returning to our previous glory. What can this battle teach us about how to exist and even thrive in today's world. It's been thousands of years that we have been forced to live and work in places that reject our ethics and entice us to "join the fun." But, we have survived-"Hein Am Levadad Yishkon"- we were a nation that lived apart, and that strengthened us. With the advent of the Industrial revolution and the diminishing of an agricultural economy- we have been forced to relate with the world around

us as never before. The results were dire, not the least of which was the growth of the *haskalah* or the Reform movements in Judaism. A battle for the hearts and minds of our youth had begun, and continues to this day. The global economy, now driven by the world wide web has revolutionized the way we do business and presents it's own set of challenges- fanning the fires of disenchantment and cynicism. With these challenges how do we cope and even grow. The Chofetz Chaim wonders why the yetzer harah (disguised as Eisav's angel) waited to battle with Yaakov rather than have this confrontation with Avrohom or Yitzchok? What danger did Yaakov present that motivated the Evil inclination? He answers that Our forefather Yaakov represents the study of Torah, honesty in business and the encouragement of a strong work ethic. These qualities are a thorn in the side of the yetzer harah. The study of Torah serves as a protection against negative influences. The ability to remain honest in business protects our nation from harm. At the same time, having a strong work ethic makes us more responsible and truthful. Yaakov Avinu proudly symbolized all three while living through conditions that were less than optimal.

This generation is plagued with the notion of the "instant millionaire" and "instant gratification". Working for success has become a lost art. Let's learn from Yaakov Avinu. Honest, hard work builds character. Approaching Chanukah, we recall the battles we faced with secular influences - are we still fighting this battle? The answer is of course, yes- but who amongst us remains solid and vibrant in their commitment to Yiddishkeit?- think about it.. It's those of us who take the time to learn Torah on a steady basis. It's clear; Torah study keeps us moral in the face of a world of immorality. Maintaining honesty in business is extremely challenging but no less of an important quality, revealing how much faith we have in G-d. If we believe Hashem will provide for all our needs- there is no excuse for shady behavior in order to achieve wealth. It's time to get back to the basics. Learning Torah with passion and love for our Creator will help us grow as Jews. Conducting our dealings honestly will give us Divine protection-rebuilding a strong work ethic will Bez'H help bring an end to this long exile. Lessons for our time, for all time, from Yaakov Avinu. Good Shabbos!

Yaakov continued to learn with hasmada and was mapkid on his sederim. However, one day he made an exception to his normally tight schedule to attend the bris of his chavrusa's son in the Beis Medrash of the Gaon, HaRav Yitzchak Hutner, z"tl. It was the first time since he had arrived at the yeshivah that he didn't go directly to the yeshivah's Beis Medrash after davening. After the bris, the attendants crowded around Rav Hutner to greet him and receive a bracha. Rav Hutner nodded to each person in greeting. When Rav Hutner spotted Yaakov, he stared at him with his piercing gaze and whispered to him that Yaakov should meet him in his private office as he wished to speak with him. Apparently, Rav Hutner was able to discern Yaakov's unspoken distress. Yaakov stood by the door of Rav Hutner's office, wondering what Rav Hutner could possibly wish to speak to him about. A few minutes passed and Rav Hutner appeared, and ushered Yaakov inside his office. The door closed, and Yaakov suddenly broke

down. His emotions from years of internalizing his sorrow and loneliness were released. There was no need to explain - Rav Hutner understood everything. Rav Hutner spoke, "I have a segulah, a mesorah from our rabannim; answering Amen Yehah Shemah Rabbah with all one's koach. Answering Amen Yehah Shemma Rabbah is a tefillah for the magnification of kavod Shamayim, and through it, one fulfills the mitzvah of kavod Hashem. It's possible that once in your life you were mechallel the shem Shamayim and due to this, the gates of Shamayim have been closed to you. When you answer Amen, Yehay Shemay Rabbah loudly and with kavanah, you are mekadesh the Shem Shamayim. This is a tested segulah - if you persist in following it, you'll soon merit to stand at the chuppa, and if you'll continue afterwards, you'll also merit a bris." Yaakov thanked Rav Hutner, left the office and returned to yeshivah. On the way, he thought to himself that the eitzah of a Gadol Hador is not only a segula, but also an horaah, and an

horaah one must fulfill forever. When Mincha arrived, Yaakov already began to say Amen, Yehay Shemah Rabbah loudly and with kavanah. A few short weeks later, Yaakov became a chassan and a year later, he was zoche to a son. Rav Hutner was honored with sandakus.

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Shidduch Material

Amusing real life shidduch stories

In parshos past, Shidduchim were an important topic of discussion. We have assembled some purportedly real life shidduch stories for your amusement and edification

pulls down the vanity mirror- and there on the on the mirror in big bold letters it says WILL U MARRY ME? from the guy who last rented that car!!!! He forgot to wipe it off, and now this girl totally freaked out and stammered “i-i-im not ready for that” until they cleared it all up!

In the Parsha

I once had a prospective father-in-law give me a very intrusive *farher* on the first date. I was nervous enough as is common on first dates, and it's frankly tough to be in the *sugya* when you're in the *parsha*.



Snack Time

A bocher goes on a date and the girl notices that both his pockets are overstuffed. He sits down and pulls out of one pocket a large oily piece of kugel and puts it down in front of himself “one for me” he says, He then proceeds to pull out of the second pocket another piece of kugel and hands it to the girl, “one for you”, the girl is very far from amused and declines the piece of kugel, the bocher smiles “yay, more for me”

This is not true

A shadchan goes to see a poor man and says, “I want to arrange a marriage for your son.”

The poor man replies, “I never interfere in my son's life.” The shadchan responds, “But the girl is Lord Rothschild's daughter.”

“Well, in that case...”

Next, the shadchan approaches Lord Rothschild. “I have a husband for your daughter.”

“But my daughter is too young to marry.”

“But this young man is already a vice president of the World Bank.”

“Ah, in that case...”

Finally, the shadchan goes to see the president of the World Bank.

“I have a young man to recommend to you as a vice president.”

“But I already have more vice presidents than I need.”

“But this young man is Lord Rothschild's son-in-law.”

“Ah, in that case....”

Hilarious but true

Someone took a girl on a date to a baseball game. He realized at the stadium that the two tickets were on two different sides of the stadium!

p.s. they're happily married

Musical interlude

A boy came to a girl's house to pick her up for a first date. He sat down at the dining room table for a little chat with the girl's father before they went out. After a few minutes of small talk, they ran out of things to talk about and sat there in awkward silence.

Then the boy says “Nu- eppis a niggun?!”

Going Hungry

The story is that my mother told my father when he picked her up for a date that she didn't eat supper yet. My father said politely “That's OK I'll wait!!” She had to explain to my father that when a girl says that, it means she wants to go out to eat!!! They have been married for 30 yrs. KAH

Yes, it's true

A friend of mine was on a date and the girl tripped. He instinctively put out his arm to catch her. and the astonished girl maces him.

To which someone commented

Ha! Ha! Ha! LOL!!!

Lucky guy, it happened to me and I got tased

Hotel Spy

This girl goes out on a first date, the guy, who's been dating seriously for about a year, takes her to a hotel lobby. After sitting down somewhere comfortable, he excuses himself to go to the washroom...and while she's waiting, a lady hotel employee rushes over to her and whispers “Honey, don't trust this one. He comes in here with a different girl every time!!!!”

How”NOT” to Break it Off

A young couple was dating for a while, and the boy decided the shidduch was not for him. He decided he wanted to speak to the girl personally since they had already met so many times. He started by mentioning her positive qualities and then he said he has something very serious to discuss. To which the girl said “I can't believe it, I'm about to get engaged.” *P.S. he was won over and they are happily married with a couple of kids!!*

Mirror Mirror In The Car

In Lakewood most of the yeshiva boys don't own their own car and the rent-a-car does great business....So this girl gets picked up on her first date, and as they're driving she



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UFARATZTA

THE 19TH OF KISLEV, TUESDAY PARSHAS VAYEISHEV

Yahrzeit of the Mezritcher Maggid*, Tuesday, Parshat Vayeishev 5533 (1772). He is interred in Anipoli.

The Alter Rebbe** was released from prison, Kislev 19, Tuesday, Parshat Vayeishev 5559 (1798) towards evening.

From the Alter Rebbe's** letter: This indeed must be made known, that on the day G-d made for us, the 19th of Kislev, Tuesday (the day on which "KI TOV" -- it was good -- was said twice in Torah) yahrzeit of our holy teacher* whose soul is in eden, while I was reading in the book of Tehillim the verse "He redeemed my soul in peace," before beginning the following verse, I emerged

in peace by (the act of) the G-d of peace.

* * *

A day of farbrengen and good resolutions towards establishing times to study the revealed Torah and Chassidus publicly, and in bolstering the ways of chassidim in true friendship....

====part of Hayom Yom Kislev 19.

* **Mezritcher Magid: Successor of the Baal Shem Tov, Teacher of the Alter Rebbe****

** **Alter Rebbe: Baal Hatanya, founder of Chabad.**

Gut Yom Tov! May you be inscribed and sealed for a good year in the study of Chassidus and the ways of Chassidus.

JOKES

MISFORTUNE

Rifka's husband Morty had been in a coma for months, but she has remained at his bedside day and night.

One evening, Morty wakes up and signals for his wife to come closer. "Rifka," he says, "you've been with me through so many hard times. When I was fired, you were there to comfort me. When I started my own business and it failed, you were there with me. When I had the skiing accident, you were there. When I got sick you were still there. You know what honey? I think you're bad luck!"

AS LONG AS IT'S KOSHER

A patient in a mental institution had argued long and hard that he must be served only kosher food. Finally, unable to avoid the extra work and expense, the director of the institution acquiesced.

A few days later, on the Sabbath, the director was strolling around the grounds, when he came upon the same patient sitting in a chair and smoking a cigar.

"Wait a minute, Schwartz," he said. "I thought you were so religious that we had to bring in special food for you. And now, here you are smoking on the Sabbath!"

"But Doctor," Schwartz replied. "Did you forget? I'm meshugah!"

TWO BOYS

A Catholic boy was bragging to his Jewish friend: "My priest knows more than your rabbi!"

"Of course he does," says the Jewish boy. "You tell him everything."

THE LIE CLOCK

After a long life, the world famous lawyer Stan Herman dies and arrives at the Gates of Heaven, where he sees a huge wall of clocks behind him.

He asks an angel, "What are all those clocks?"

The angel answers, "Those are Lie-Clocks. Everyone on Earth has a Lie-Clock. Every time you lie the hands on your clock will move."

"Oh," says Herman, "whose clock is that?"

"That's Moshe's clock. The hands have never moved, indicating that he never told a lie."

"Incredible," says Herman. "And whose clock is that one?"

The angel responds, "That's Abraham Lincoln's clock. The hands have moved twice, telling us that Abe told only two lies in his entire life."

"So where's my clock?" asks Herman.

"Your clock is in the manager's office. He's using it as a ceiling fan."

PULLING IT OUT OF THE RABBI'S HAT

On a very windy day, a rabbi was walking along when a strong gust of wind blew his hat off his head. The rabbi ran after the hat, but the wind was too strong. It kept blowing his hat farther and farther away.

A non-Jewish young man, seeing what had happened, ran after the hat, caught it and gave it back to the rabbi. The rabbi was so grateful that he gave the young man 20 dollars and blessed him.

The young man was so excited that he decided to go the race track and with the rabbi's blessing, he decided to check the program and place the entire 20 dollars on a horse. After the races he went home and recounted his very exciting day to his father.

"I arrived at the fifth race and looked at the program. I saw this horse named 'Top Hat' was running. The odds on this horse were 100 to 1 but since I received the rabbi's blessing I bet the entire 20 dollars on 'Top Hat' and guess what? He won!"

"In the next race, there was a horse named 'Cap' at 30 to 1 so I bet the entire amount of my winnings on him, and guess what ... I won again!"

"So did you bring the money home?" asked his father.

"No," said the son, "I lost it all on the last race. There was a horse named 'Chateau' that was a heavy favorite so I bet everything on him, and since 'Chateau' means 'hat' in French I figured he was a sure thing."

"You fool!" said the father. "Hat in French is 'chapeau' not 'chateau!'" Exasperated, his father then asked, "So who won the race?"

"A real long shot," said the son. "Some Japanese horse named 'Yarmulke!'"



~Night Kolloel~

RABBI NACHUM SCHEINER

HOW DID THE ANGELS GET BOSOR BECHALAV PART IV – MILK OF AN ANIMAL WITH SEFER HAYETZIRAH

I would like to wrap up 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 one last intriguing answer given to this question.

One final explanation as to how Avraham served meat and milk is offered by the Malbim and the Cheishek Shlomo .They suggest that the animal served was created by Avraham via the Sefer Hayetzirah and did not have the halachic status of meat or milk .Hence, there was no issue with Avraham cooking its milk and meat together.

On this topic – the halachic status of something created with the Sefer Hayetzirah– the Mishna Berura quotes the Chacham Tzvi, who discusses using a golem that was created with the Sefer Hayetzirah for a minyan.

The Rivevos Efraim ,however ,asks on this explanation .If it was not considered meat and milk ,why did Hashem tell off the malachim ,that they had partaken of meat and milk in Avraham’s house?

Based on this ,he answers the question of Rav Yonasan Eibishitz ,in his sefer Kreisi U’pleisi .On the aforementioned Gemara that discusses how we know that milk is permitted for consumption ,he wonders why the gemara did not prove its allowance form the fact that Avraham Avinu – who kept the entire Torah –served milk to his guests .If he served milk, it must be that it is kosher .However ,based on the above – that the milk was not from a regular animal – there is no proof that regular milk is allowed.

Rav Moshe Shternbuch) Moadim Uzmanim (4:319 adds that ,since this animal cannot have children ,its milk would be allowed to be cooked with meat ,even according to the Noda B’Yehuda ,who does not allow the milk of a ben pekua to be cooked with meat.

SUMMARY

If Avraham Avinu kept the entire Torah ,how is it possible that he served the

angels milk and meat that were cooked together ?And if they weren’t served milk and meat that were cooked together ,what did they do wrong?

1. Some say that the cooking of the milk and meat was done by the angels ,who burned it as eating, which was like cooking.
2. Some say that it was because the angels were not vigilant in the rabbinical aspects of separating milk and meat – either by not washing their hands or eating bread in between the milk and meat.
3. Others suggest that the meat and milk were not from an ordinary animal ,but from a ben pekua or sefer yetzirah ,which does not have the halchic status of basar b’cholov.

COMMUNITY KOLLEL NEWS:

The Night Kollel hosted a shiur, on Monday Night, November 12th on the Topic of Hilchos Basar B’cholov given by Rabbi Shlomo Zalman Kaufman, Av Beis Din of Horaha U’Mishpat, Chestnut Ridge.

Also on Monday Night, our Mishna Yomis Shiur celebrated a grand siyum on Mishnayos Seder Nashim, with some inspirational words from the esteemed Magid Shiur of the Mishnayos Shiur, Rabbi Refoel Kalikstein. There was also a guest speaker, Rabbi Avrohom Braun, Menahel of Yeshiva Ohr Somayach. Rabbi Braun was not just a random speaker, he was actually making a siyum himself, as he has been giving a Mishna Yomis shiur for decades, at Yeshiva Ohr Somayach located on 244 Rt. 306, every morning after Shachris, at about 8:50 AM.

Rabbi Kalikstein discussed the history of Mishna Yomis. In 1931, Rav Aryeh Tzvi Frumer succeeded Rav Meir Shapiro as Rosh Yeshiva of Chachmei Lublin. He initiated Mishna Yomis in to the curriculum of the Yeshiva which already included Daf Yomi. Mishna Yomis complemented Daf Yomi, by adding to it the Sedarim of Zeraim & Taharos

most which have no Talmud Bavi & Mesechtos Edoyos, Midos & Kinim. By The Siyum in 1938, Rav Fromer pointed out that this is the benefit of Mishna Yomis. Any Jew – young & old, a lamdan & a layman, one who has time to learn & those busy earning a living – all can take part in this great and beloved Mitzvah of public Torah study and finish Torah Shebal Peh in a very easy manner.

Not wasting a day, the following evening, the Shiur started Seder Nezikin, with Meseches Bava Kama. The shiur takes place from 9:15-9:30, at 18 Forshay, Main Floor Bais Medrash. Just by learning several Mishnayos daily – with a magid shiur par excellence – will enable you to finish an entire Seder in less than a year!

If you would like more info, or would like to attend a Shiur, please email: rkalikstein@verizon.net , or call him at: (845) 323-6601.

The Kollel Boker has started a Daf Hashavua Shiur, given by our esteemed Rabbi Lankry. In addition, the Night Kollel has started a new Zera Shimshon Shiur.

I gave a shiur this past Friday morning on the topic of: “Spending on Tzedaka and other mitzvos: is there a maximum or minimum?”

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, please send a request to Ohrchaimshul18@gmail.com, or follow the prompts on the website to get a link to the shiurim.

Wishing You a Wonderful Shabbos,

Rabbi Nachum Scheiner



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