

בס"ד



OUR BELOVED RABBI
SOKAVA REBBE

BET Journal

BRINGING EVERYONE TOGETHER

"E Pluribus Unum"
Latin for "Out of
Many, One" - Achdus

Please join us for our annual
OHR CHAIM CHANUKA PARTY
MONDAY DEC. 18 SEE PAGE 9 FOR DETAILS



בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER

UNDER THE LEADERSHIP OF RABBI AARON LANKRY
18 FORSHAY ROAD, MONSEY, NEW YORK 10952

שבת מברכים טבת

ROSH CHODESH MON. & TUES MOLAD CHODESH TEVES
(MONDAY AFTERNOON 41 MINUTES & 1 CHELEK AFTER 1)

SHIURIM FOR ENTIRE COMMUNITY

Separate Seating **RABBI YY JACOBSON WEEKLY CLASS**

SHABBOS
9:00 AM - CHASSIDUS
AND
SERMON BEFORE MUSAF
20 FORSHAY RD
OPEN FOR MEN & WOMEN

SUNDAY
NO CLASSES
THIS SUNDAY

EARLY BIRD
DAILY SHIUR
TBA

TUESDAY
TUESDAY MORNING
9:30 - 10:30 AM SHARP
20 FORSHAY RD
FOR WOMEN ONLY

Women's Rosh Chodesh
With **REBBETZIN LANKRY**
Wednesday, Dec 20 9:30 AM
See Page 8 for Details

SHABBOS MORNING MINYAN
Starting at 8:00 AM
18 Forshay Rd. - Main Shul
נוסח אשכנז



AVOS UBANIM
MOTZEI SHABBOS AT 7:00

**EARLY MINCHA EREV SHABBOS
CHANUKAH 12:30 -1:30 -2:30**

8:00 AM MINYAN TEHILIM
IN CHABAD FOR SHABBOS MEVORCHIM



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

BET Parashat Meiketz- Chanukah

The King of Egypt Pharaoh wakes up in the middle of the night in a cold sweat from a traumatic dream. In his dream he is standing at the edge of the river, and from the river rose seven cows, beautiful and robust, grazing in the marshland. Then seven other cows emerged that were ugly and very skinny. The seven ugly cows consumed the seven beautiful cows yet remarkably they remained ugly and skinny. Pharaoh awoke from his dream, perplexed.

He fell asleep again and had a second dream. Seven ears of grain were sprouting from a single stalk, healthy and good. Suddenly there appeared seven ears of grain that were thin and scorched and they swallowed up the seven healthy, full ears of corn. Pharaoh awoke very distraught.

In the morning he called in all his wise men and sorcerer's to get an interpretation of his dreams. They claimed it was two messages, you will have seven sons and then you will bury them. You will conquer seven kings, and seven rebellions will occur. None of the interpretations satisfied the king and he became desperate to receive clarity. He is told by the butler in charge of the royal drinks about a child in jail that can properly decipher a dream as he did so correctly in the past. So Yosef Ha'tzadik is taken out of jail and brought before the king.

Yosef listens to an account of the dreams and replies that he will convey Hashem's message. Yosef concludes that both dreams have one meaning. There will be seven good years of satiation and then there will be seven bad years of starvation.

If it is only one message why did Pharaoh dream two dreams? Additionally, the universal food for satiation is bread and not meat, meat is food of luxury so why is it that the first dream would be about cows which is luxury and not the necessity of man?

I would suggest that the message of seven cow years illustrates

not simply necessities rather seven years of luxury. After people living for many years of luxury, they become accustomed to that and soon the luxury becomes a necessity. When they would be deprived of meat it is like being deprived of bread. Wealth is something that is relative; if all are millionaires we are all poor. When we are all poor then we are all rich, we all don't think we are missing something. Today people in the amazon jungle don't feel poor they feel this is life.

There is a real life lesson here; my luxury becomes my child's necessity. When I grew up there were activities that we experienced once in a while, like eating out in a pizza store or fast food joint. It was a big treat. Today, kids eat out frequently in upscale restaurants, sometimes even without their parents. It is considered a normal necessity and we need to budget it into our yeshiva expense. Having a cell phone for a teen is practically a requirement; how else will we know where they are.

The Torah illustrates by Pharaoh's two dreams, that living a life of luxury will in time transform into necessity. The first dream was meat, the luxury they enjoyed which became like a staple of bread indicated in the second dream. By giving our kids many extras we are actually hurting them. The more often we indulge them, the more needs they will develop. In the words of the late Rabbi Hecht; "give your children what you had and not what you didn't have". Though we did not have extravagance and luxuries, we received much love. Let us give our kids the love and self-esteem they need to become productive members of society. May we all have a meaningful and enlightening Chanukah.

Aaron Lankry

NEW

Start your Day with Torah
Harav Ahron Lankry Presents
8:15 Mishnayis - 8:30 Shachris with Rabbi Lankry
Choik L'Yisroel for 30 minutes after Shachris
Location: 18 Forshay upstairs

Thursday Evening Shiur
An introduction to Kabbalah 8:00PM
A fascinating primer to the mysteries of Kabbalah
Location: 18 Forshay upstairs

SHUL SCHEDULE



SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 12:30 pm

SHABBOS NIGHT / DAY	Candle lighting	4:10pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	4:20pm		Mincha	1:45pm
	Shkiya	4:28pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	4:38pm		Daf Yomi	3:30pm
	Shachris Vasikin	6:40am - DAF YOMI SHIUR		Mincha Shalosh Seudos	4:10pm
	Shachris	8:00am - Kiddush		Shkiya	4:29pm
	Shachris	9:15am - 18 Forshay	Maariv	5:09 & 5:14pm	

SHACHRIS
20 Minutes before Neitz
S 6:56 | M 6:56 | T 6:57 | W 6:57 | T 6:58 | F 6:58

MINCHA & MAARIV
12 Minutes Before Pelag
S 3:19 | M 3:19 | T 3:20 | W 3:20 | T 3:21

12 Minutes Before Shkia
S 4:17 | M 4:17 | T 4:17 | W 4:18 | T 4:18

DEC.17 - DEC.22
NEITZ IS 7:16 am - 7:18 am
PELAG IS 3:31 pm - 3:33 pm
SHKIA IS 4:29 pm - 4:31 pm

סוף זמן קריאת שמע
MAGEN AVRAHAM
8:58 AM - 9:01 AM
GRA- BAAL HATANYA
9:34 AM - 9:37 AM

WEEKDAY MINYANIM WINTER '17-18 חורף תשע"ח

שחרית	מערב
כותיקין 20 Forshay ↑ (Shachris 30 min/Mincha 20 min before Neitz) Mon-Fri	AT פלג 18↓ Repeat Krias Shema after nightfall
7:00 18↓	AT שקיעה 18↓
7:30 20↑	10 MIN. AFTER שקיעה 18↑
8:00 18↓	30 MIN. AFTER שקיעה 18↓
8:30 18↑	60 MIN. AFTER שקיעה 18↓
9:00 18↓	7:30 18↓
9:30 18↑	8:00 18↓
10:00 18↓	8:30 18↑
10:30 18↑	9:00 18↑
11:00 18↓	9:30 18↑
מנחה	9:45 18↓
12:30PM 18↓	10:00 18↓
1:00PM 18↓	10:30 18↓
1:30PM 18↓	11:00 18↓
2:00PM 18↓	11:30 18↓
2:30PM 18↓	12:45AM 18↓
3:00PM 18↓	
מנחה ומערב	
12 MIN. BEFORE פלג 18↓	
12 MIN. BEFORE שקיעה 18↓	
AT שקיעה 18↑	
20 MIN. AFTER שקיעה 18↓	
50 MIN. AFTER שקיעה 18↓	

↑ Upstairs
↓ Main Floor

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



Aharon Yehuda Leib Shteinman z"l and Parshas Miketz

Rav Shteinmann departed this world Erev Chanuka, quite a fitting time to leave. Chazal say that a tzadik who passes from this world is like the destruction of the Bais Hamikdash and so Hashem gave us an immediate nechama with the dedication of the mizbeach which is one of the main aspects of Chanuka. Even more auspicious is that the tzadik's name is Aharon. Chazal (see Ramban parshas Behaalotcha) expand on the idea that Aharon Hakohen never veered from what he was told to do, especially when it involved the menorah. Rashi says, "Melamed shelo Shina," he didn't change an iota from what Hashem wanted from him. What is the lesson for us here?

I will share with you three stories that I believe will give you a glimpse into the person we just bid good bye to. The first is my personal experience which took place over 20 years ago. I had the opportunity to go into the tzadik's apartment for the first time and saw with my own eyes that even in this generation there was still someone that lived in the most basic-- and I mean the most basic-- conditions. One or two chairs and a bed took up half the room and plaster was peeling off the walls but your eyes focused immediately on one thing—a light shining directly onto the face of a yid bent over a sefer opened on a small table in front of him.

This description is one that many of us have heard with regard to the famous mashal of the Chafetz Chayim that he told to a wealthy visitor a century ago. The visitor was shocked at the living conditions he encountered when he entered the home of the Chafetz Chaim. The Chafetz Chaim looked closely at the visitor and said, "But you don't seem to have much either." The man responded, "No I'm just traveling. If you come to my home you will see a palace and beautiful gardens etc." The Chafetz Chaim told him, "My friend, I'm also just traveling. In the next world I will find many big palaces." This mashal holds true even in our own generation and somehow we need to tap into this reality while knowing that we will not coming close to the Chafetz Chaim's holiness.

The second story was told by Rabbi Rudinsky in the name of his shver, Rabbi Liner, who I believe was an eye witness to what took place. A business man arrived at the busy home of the tzadik. The line to see him was long as usual. The man was clearly in a rush and he pleaded with the gabbay to please let him in, insisting that he didn't want to speak with the tzadik or even get a bracha. He just wanted to get in to look at the tzadik for a moment and then leave. This wasn't a simple request but finally the gabbay gave him the ok and the man moved to the front of the line and soon enough was allowed in to see the tzadik. The gabbay was curious and when the man came out of the room, he asked him to explain his strange behavior. The man explained that many years ago he was living in Switzerland. One Friday night he came to a shul and saw a young man sitting and learning so deeply and sweetly that he went over and asked him what he wanted to be when he got older. The boy told the man that he wanted to be a kli chemda , a desirable vessel that is worthy of having the Shechina reside on it, the presence of Hashem shine on it. He asked the boy for his name and never forgot it. Years later, he traveled to Israel and heard that this boy had become a gadol . He knew he had no choice but to go and see what a kli Chemda who has the shechina residing on it looked like and that was what brought him to the tzadik's door. He certainly wasn't disappointed. So how do we emulate this?

I will add one more amazing story which is quite funny actually. A bomber stood outside the homes of Rav Chaim Kanievsky and Rav Shteinman



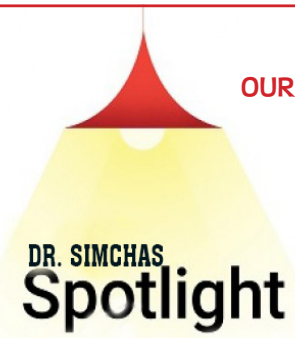
SHABBOS CHANUKAH SHABBOS MEVORCHIM

Day of Farbrengen.... Chanuka lights after Havdala, before V'yitein L'cha. In shul, Chanuka candles before Havdala.

On Shabbas Mevarchim, Chassidim assemble in Shul early in the morning to say the entire Tehillim. Afterwards, study for about an hour a Maamar Chassidus that everyone can understand, and then daven. The time to farbreng is to be determined according to the circumstances in the place they live, for material and spiritual success.

After concluding the Thillim on Shabbas Mevarchim, say Mourner's Kaddish; if there is a Yahrzeit or mourner- Kaddish after each of the five books of Tehillim.

====Hayom Yom Kislev 26



DR. SIMCHAS Spotlight

**SIMCHAS HACHAIM :
OUR MOST PRECIOUS POSSESSION.**

Happiness is finding it within you & sharing it with others. Have a Happy Shabbos & a de-LIGHT-FULL CHANUKA
Avi Weinberg
Happinessbyaviw@gmail.com



New schedule in Rabbi Coren's Office

5:30 to 6:00	Minhag Yisroel Torah
6:00 to 7:00	Daf Yomi
7:00 to 8:00	Shachris
8:00 to 8:20	Tamid
8:20 to 9:00	Megilah
9:00 to 10:00	Daf Yomi
10:00 to 10:30	Mishna Berura
10:30 to 11:00	Pirush Tefilah

who was claiming to be none other than Eliyahu Hanavi. Rav Kanievsky was told about the bomber but he didn't take the claim seriously. When he was told, Rav Shteinman, however, immediately asked the messenger, "Did you ask him what the psak is regarding kav bishtai amos mahu - what is the law about a measurement of seeds in a small space of two cubits?" This is one of the more famous Taikos which means that the Gemara says we don't know the answer and Eliyahu will shed light on it when he arrives. So for Rav Shteinman for anyone claiming to be Eliyahu the first thing that comes to mind is to answer this Taiko question.

The common denominator of all three stories is that Rav Aharon Leib was here in this world with a clear mission-- to bring light into the world and to fulfill his journey without any pay on the way. The reward would be in the next world. The essence of a Kohen is to be a servant, a messenger, on behalf of the Jewish people in the Temple and this is exactly how Rav Aharon Lieb lived.

This was the mission of the Chashmonaim and the journey of Yosef Hatzadik which as we see unravels in this week's parsha and the next.

Good Shabbos and an illuminated Chanuka to all.



Traveling from City to City

The posuk in Bereishis, Perek Mem Daled, posuk gimmel discusses the travels of the sons of Yaakov. The posuk states that it was the morning and that was when the shevatim loaded their donkeys and travelled.

The Gemara in Pesachim, daf bais, amud alef learns from the above posuk that one should not travel unless it has already become light and one should try to reach the city when it is still light. Rav Yehuda said, "Le'olam yichnas adam bechi tov veyetzei bechi tov"(enter the new city before sunset and only exit the city after sunrise.) Rashi provides a reason for this; since there are wild animals and or robbers lurking on the roads one should travel when there is light.

The Rosh in Berachos, Perek Tes, siman gimmel writes that the minhag in Ashkenaz and in France was that one does not bench gomel when traveling from city to city. One only needs to bench gomel when traveling through the desert or the forest. The Yerushalmi, on the other hand, seems to contradict this Rosh as the Yerushalmi in Berachos, perek daled, halacha daled says that all roads have a chazaka of danger and therefore one is required to say tefillas haderech. The Tur in Orach Chaim, siman resh yud tes says the minhag of the sefardim was to say gomel even if just traveling from city to city based on the Yerushalmi that all roads have a chazaka of danger. The reconciliation of minhag Ashkenaz and Tzorfat (France) of not saying gomel, but yet understanding the Yerushalmi must be that tefillas haderech is said because every road may have danger and one needs to daven and say tefillas haderech to be protected. However, when it comes to gomel one has to be in an active danger zone in order to be able to recite the brocha of gomel.

The above Gemara in Pesachim that said that one must travel only during daylight needs to be explained according to minhag Ashkenaz and Tzorfat. We could differentiate between traveling from city to city and traveling in the desert or forest. When traveling from city to city there is only a danger at night since that is when the wild animals and robbers congregate, whereas in the desert or forest there is a constant danger both during the day and at night. Traveling in the desert or forest therefore requires a birchas hagomel.

The fact that the Rosh tells us to say tefillas haderech and not gomel when travelling from city to city because there is chashash of danger teaches us that tefillas haderech is said even if there is only a concern of danger. A desert or forest has a chazaka of danger and therefore we say birchas hagomel.

We can bring proof to the Rosh's position from the Gemara in Pesachim, daf ches, amud bais that discusses a question posed to Rav. Rav was asked for guidance about people should do who live in small villages far from shul. May they go to shul early, when it is still dark and stay late after dark? Rav responded that it is permissible for them to travel in the dark; the mitzvah will protect them. If we say that traveling from city to city is a sakana, like minhag Sefard, then we would not say that a mitzvah protects the person as we find that if it is shachiach (common) to encounter danger, then a mitzvah does not protect him. This proves that minhag Ashkenaz and Tzorfat is accurate because the danger is just a chashash, not a common danger. According to minhag Sefard we need to say that Rav knew in that particular case that the roads were not fraught with danger.

Safe Travels.

Mikeitz

Yoseph has been in prison for 12 years. Pharaoh has two similar dreams and demands their interpretation. The wine steward remembers Yoseph and his gift for dream interpretation, and Yoseph is rushed into Pharaoh's presence.

Yoseph interprets Pharaoh's dream and suggests to him how to best administrate the seven years of plenty and the seven years of famine. (The extent of Yoseph's brilliance will first be revealed in next week's Parsha.)

Yoseph is appointed viceroy over Egypt, and puts into effect the plan that he had outlined to Pharaoh. He marries the daughter of Potiphar (the daughter of Dina) and has two sons, Menashe and Ephrayim.

The seven years of famine begin, and the only food available is in Mitzrayim. Yoseph, unrecognized by his brothers, recognizes them when they come to buy food. He accuses them of treachery and imprisons them for three days.

Yoseph demands that Binyamin be brought to Egypt and keeps Shimon as a hostage. The brothers relate their adventure to Yakov who refuses to send Binyamin. The increasing famine forces Yakov to concede to Yehuda's guarantee that Binyamin will be safe, and the brothers return to Egypt.

The brothers are reunited with Shimon and invited to eat at the table of Yoseph. All appears to be forgiven and Yoseph sees Binyamin for the first time in 22 years.

Yoseph hatches his final plot against his brothers. His famed chalice is planted in the Binyamin's saddlebag forcing the brothers to return to Mitzrayim and a confrontation with Yoseph

Haftorah for Chanukah

Zechariah Chapters 2:14-17, 3:1-7

The Haftorah begins as Bnei Yisroel are returning from exile. They are returning from the land of Persia to build the second Bais HaMikdash, their holiest of sites. Bnei Yisroel leaves Persia with a sense of exhilaration and they come upon the location of their Holy Temple and all they see is devastation. Zechariah dismisses the gloom from his discouraged brethren by shouting, "Rani V'simchi Bat Zion" – Sing and be glad daughter of Zion, Jerusalem, we are returning home." Zechariah is telling Bnei Yisroel to rejoice, that the Holy Temple will be rebuilt and restored to its former glory. They should celebrate because they will once again stand in the presence of Hashem and this is an opportunity that many did not receive. He goes on to say that the Nations of the world will join the gathering and celebrations.

The second part of the Haftorah discusses how Satan was accusing Yehoshua, the Kohen Gadol (High Priest) of not rearing his children in the proper Torah manner (two of his sons intermarried). The angel of Hashem comes to Yehoshua's defense and counters the allegations. The angel then goes on to encourage Yehoshua to remain steadfast in his service to Hashem. The Angel speaks of a stone with Sheva Aynayim or 7 eyes. This stone will be used to rebuild the 2nd Bait HaMikdash (Holy Temple). The Haftorah continues to explain about Zechariah's prophecy concerning the Menorah. The Prophet Zechariah sees an olive tree draped over a Menorah and begs to learn its interpretation from the angel. He is answered that only through Hashem's spirit would the people be saved, not through military might.



פרשת מקץ - חנוכה

בגדר ההידור מצוה המהדרין מן המהדרין

הקושיה בולטת מהו שדווקא במצות הדלקת נר חנוכה מוצאים שעצם החפצא של המצוה הוא מהדרין מן המהדרין, שהרי מפורסמים הדברים (עיין שו"ת בית הלוי חלק ב' סימן מז') בדיון ההידור מצוה אם זהו מעלה במצוה או חלק מהמצוה אבל שעצם חלות המצוה מתבצע במעשה הידור, והיינו מה שכל אחד מבני הבית מדליקים, ומוסיפים והולכים, (עד שבלי האחרון משלימים ל' נרות כנגד ל' מסכתות הש"ס שרצו היוונים להשכיחם תורתך, ועצם הנרות הם עקירת זממתם שנו מצוה ותורה אור, והרצו שיחכים דרים ב"ב כה: שהמנורה בדרום, ועצם הנרות שהם זית אך שהם כתורה עצמה שצריכה להיות נלמדת לשמה לאמיתה, כמו"ש האוה"ח ח'ק' בפרשת תצוה) וא"כ יש להבין מהו שצורת חלות המצוה של נר חנוכה היא באופן של הידור, אתמהא.

והנה ידועים דברי קדשו של מרנא הבית הלוי עה"ת שכתב ז"ל: "הנה הא דמצינו במצוה זו הידור ויותר הידור, הנראה משום דעיקר הנס תכליתו היה רק משום הידור מצוה לחודא ולא משום עיקר המצוה, דהרי היה בכך שמן להדליק בו לילה אחת, והרי היו יכולים לעשות פתילות דקות ביותר שתהיה הפתילה חלק שמינית מן מה שהיה רגיל להיות בכל יום מקודם והיה מספיק לשמונה ימים והיה מקיים עיקר המצוה דהרי אין שיעור לעובי הפתילות, וכל הנס היה משום הידור מצוה שיהיו הנרות יפים כמו שהיו מקודם, וע"כ תיקנו חכמים במצוה זו הידורים יותר מכל מצות עכ"ל
מה שהקשה לי בזה בעת לימוד העניינים בישיבה, הבחור היקר יוסף יהודה גרונוט נ"י דהרי יוצא לפי דברי הבית הלוי שהם סמכו על הנס, שהרי לפי החשבון של הבית הלוי כיון שלא היה מספיק שמן, לכאורה היה מוטל עליהם להשתדל לחפש דרכים לראות מה לעשות כדי לקיים המצוה, ומהו שמסכו על הנס שיקרא להם וצ"ע. ומצוה ליישב

על עצם ההידור נראה להוסיף הבנה בעניין, שהרי יוצא לפ"ד הבית הלוי שזה הדלקת נרות זכר למה שהיה הידור במקדש ולא סתם במעשה המצוה, וכיון שלא היה נס מצד עצם המצוה לכך לנו גם יש להדר בכך, אבל האם לנו יש הידור מצד זה שמוסיפים והולכים?
ויש להביא מה שכותב רבינו יונה בברכות לא. על מה שאמר רשב"ל שאסור למלאות שחוק פיו בעולם הזה וז"ל: "ומאי דאמרין אימתי ימלא שחוק פינו ולשונונו רנה בזמן שיאמרו בגוים הגדיל ה' לעשות עם אלה, לא מפני המקדש בלבד אומר אלא הכי קאמר אימתי ימלא שחוק פינו ותהיה השמחה מותרת בזמן שיעשה עמנו נסים ויושיענו ואז באותו הזמן נשמח כדי לגלות נפלאותיו וגבורותיו ויאמרו הגוים הגדיל ה' לעשות עם אלה ויראו בשמחתנו ויבושו, ושמחה כזו שהיא שמחת הבורא היא מצוה גדולה משום פרסומי ניסא" עכ"ל

מגלה לנו רבינו יונה טפח בכל הענין של שמחת יום טוב שזהו שמחה בנפלאות שה' יתברך עשה עמנו ויש בזה משום פרסומי, וממילא יוצא שמה שיותר שמחים יש בזה יותר פרסומי ניסא, ולפי"ז יש לומר שלא רק שגרות חנוכה הם על ההידור שקיימו במקדש שזה בעצם מעשה מצוה שהיא היא חפצא של הידור, אלא שעל ידי שמוסיף והולך בזה מתפרסם בעצם עוד ועוד פירסום הנס, ועוד בפרט לפי הראשונים שסוברים שיש בחפצא של הנרות מעשה הודאה בעצם, ומצד מעשה ההודאה הזה יש בו פרסום הנס עוד ועוד, אזי מובן מה שזה הידור מצוה במה שמדליק עוד ועוד נרות ודו"ק.

שבת שלום ומבורך
דוד יהודה פיינרסטון
יורה דעה ליברטי

A SHORT CHANUKAH VORT

RABBI BEN ROSE

CHANNUKAH SAMEACH!!

A great rabbi, HILLEL, taught that on the first night of Chanukah we light one candle and each successive night we add an additional candle until on the eighth night there are eight candles. Why did Hillel prescribe this method for commemorating the eight days of Chanukah? Wouldn't it have been more impressive to light eight candles each night? There are two important lessons for us to learn: (1) We must always strive to grow and increase our spirituality. One never stays in the same place

-you either improve or you fall behind. (2) It is a mistake to grasp too much too fast. Growing spiritually is like climbing a ladder. If you try to climb too many rungs in one step, you're likely to fall.

That is why we increase the Chanukah lights one candle at a time!

Finding Time For G-d In the Land of Excess

Parshas Mikeitz Shabbos Chanukah

Life has its way of waking us up from our slumber, giving us just enough time to change before it is too late. We spend dozens of our years oblivious to anybody or anything other than what we want to see, then poof, all of a sudden, it is time for us to change and we are gently urged from within to take that big step forward in the right direction.

It's inevitable, that by and large we will one day grow up to be the people we dreamt we would be. It is also inevitable that at times, we will be very distracted from the focus needed to achieve this goal.. but just how much of a role distraction really plays in our lives is the subject of this week's essay.

As the Parsha opens, Yosef is rushed out of prison to meet Pharaoh, the lord of the land, who as of late has been having a series of recurring dreams, to which he can find absolutely no one to explain their meaning. Yosef, although imprisoned for 2 years, has barely lost his touch and reveals to Pharaoh the meaning of these dreams, and the solution to the problems they pose.

After clueing Pharaoh in on what lies in store for the people of Egypt, Yosef is nominated to be the Viceroy, the second in command to Pharaoh himself.

In charge of storing food during the years of plenty and for their distribution thereafter, throughout seven long years of famine in the region.

Rabbi Eliyahu Lopian, the Lev Eliyahu asks an important question. The Torah describes the qualifications for the viceroys position, quite clearly; Ish Navon Ve Chacham- an outstanding individual, full of wisdom and understanding, beyond his years. Rav Lopian asks- wouldn't it be wiser to request an expert in logistics? A man who can stop the unruly crowds from charging the gates to get at the precious food during the years of famine?

The answer is very revealing. In the years of plenty, it takes a wise man (a chacham) and a man with intuition and understanding (Navon) not to be swayed by the excessive wealth around him. This wise leader must realize that the day of reckoning is not far behind. Give away too much now and there will be nothing for later on. The message is poignant; so too we, who come to

this world to live for a short time 70, 80 even 120 years.. should take note and realize that we are living on this Earth with the ability to accumulate spiritual wealth..but when we get to the next world- we will not be able to do Mitzvos and learn Torah anymore. The accounting will have ended. Let us not be blinded by the sparkle of the wealth around us and give away our precious time to all that glitters but is definitely not gold.

Chanuka is a time of rededication. It is a time for us to reconsider our path in life. Does our day look different than the members of our host nation, or are we conscious in bringing the Divine into everything we do? Do we run through our morning prayers as if being chased by a demon that urges us to move faster and faster, lest we ponder the value of the prayers we are saying, or do we respect the time allotted by our sages for prayer and use it to reconnect with G-d, expressing our love and gratitude for all He does to enhance our lives. Do we realize the value of learning another Mishnah, another Daf of Gemara.. a Halacha, a Pasuk Chumash with Rashi- or do we waste away our precious time with frivolous behaviors, however enjoyable they may seem at the time? Do we view people merely as a conduit for us to redouble our wealth.. are our families an important but yet, bothersome obligation to us? Are our children there as nachas machines only? Or are we mindful of the sanctity of every individual and sensitive to the needs of our spouses, children and fellow members of the community and does this sensitivity reveal itself in our actions towards them?

The luminance of Chanukah has been given to us as a gift, so that we might take the time to see things in a different light. We must learn to judge others in a positive "light". This Chanukah, let us seek to use the gifts of light and joy given to us and bring more happiness and sensitivity into our lives. It is then that we will truly taste the fruits of our ageless victory over the messengers of darkness, ignorance, and apathy in this world. Let's take a moment when we light our menorahs to close our eyes, take a deep breath in and then open them once more, to see the beauty Hashem has given us in our very homes, and be truly grateful for the lights in our lives.

Good Shabbos and Happy Chanukah!



A Titanic Victory and a Small Cruse of Oil Eyes Fixed on Eternity

The festival of Chanukah commemorates an extraordinary victory -- of the Maccabees, a relatively small and dedicated force of fighters, against one of the great imperial powers of classical antiquity, the Seleucid branch of the Alexandrian empire.

This story takes us back 2100 years ago, to the year 164 BCE, some 150 years before the birth of Christianity and two centuries before the destruction of the Second Temple by the Romans. Israel was then under the rule of the empire of Alexander the Great. A Syrian ruler Antiochus the 5th ascended the throne and he was determined to impose his values on the Jewish people. He forbade the practice of Judaism, set up a statue in the Temple, and systematically desecrated Jerusalem's holy sites. Jews who were caught practicing Judaism were tortured to death. This was tyranny on a grand scale. Sadly, he was helped in this endeavor by two Jewish high priests, Jason and Menelaus, who assisted him in banning the Jewish lifestyle and turning the Temple into an interdenominational house of worship on Greek lines.

To put it into historical perspective, had Antiochus succeeded, Judaism would have died. Its daughter religions -- Christianity and Islam -- would have, of course, never come to be.

A small group of Jews, led by the elderly priest Matityahu and his sons, rose in revolt. They fought a brilliant campaign, and within three years they had recaptured Jerusalem, removed sacrilegious objects from the Temple, and restored Jewish autonomy. It was, as we say in the Chanukah prayers, a victory for 'the weak against the strong, and the few against the many.' Religious liberty was established and the Temple was rededicated. Chanukah means "rededication."

This was a remarkable event and an extraordinary triumph. We, the Jewish people, are here today only because of the courage and vision of this small group of determined Jews who would not allow their G-d and their Torah to be reduced to the dustbins of history by the Syrian-Greek tyrant.

Yet astonishingly, the Talmud, the classical text of Jewish law and literature, gives us a very different perspective on the Chanukah festival.

"What is Chanukah?" asks the Talmud (Talmud, Shabbat 21b.) The answer given is this:

"When the Greeks entered the Sanctuary, they contaminated all its oil. Then, when the royal Hasmonean family overpowered and was victorious over them, they searched

and found only a single cruse of pure oil that was sealed with the seal of the High Priest—enough to light the menorah (candelabra) for a single day. A miracle occurred, and they lit the menorah with this oil for eight days. The following year, they established these [eight days] as days of festivity and praise and thanksgiving for G-d."

So, according to the Talmud, the festival of Chanukah is less about the military victory of a small band of Jews against one of the mightiest armies on earth, and more about the miracle of the oil. The Talmud makes only a passing reference to the military victory ("when the royal Hasmonean family overpowered and was victorious"), and focuses exclusively on the story with the oil, as if this were the only significant event commemorated by the festival of Chanukah.

This is strange. The miracle of the oil, it would seem, was of minor significance relative to the military victory. Besides the fact that this was a miracle that occurred behind the closed doors of the Temple with only a few priests to behold, it was an event concerning a religious symbol without any consequences on life, death and liberty. If the Jews would have been defeated by the Greeks, there would be no Jews today; if the oil would have not burnt for eight days, so what? The menorah would have not been kindled. Would the latkes taste any worse?

Let us grease the question with a contemporary touch.

Imagine that following the extraordinary Israeli victory of the 1967 six-day war, during which six Arab armies were determined to exterminate Israel and its three million Jews, a candle located in a Jerusalem synagogue would have burned for six days. Sure, it would have added a nice sentimental touch to the euphoria of Israel's salvation, but would have this, rather than the deliverance of millions of innocent human beings from a second holocaust, been the cause of celebration? Would this detail even make it to the front page of the media?

Similarly, the burning of the Temple candelabra for eight days was, no doubt, a heart-warming follow up to a great victory. It was a demonstrative sign that G-d cherished the sacrifice of His children and had rewarded them with an astounding miracle. Yet it is clear that this was merely the icing on the cake, a coup-de-grace to a historical momentous victory on the battlefield. Yet the Talmud turns this minor detail into the decisive motif for the Chanukah celebration?

What is more, the miracle with the oil is the only element of the Chanukah events that we commemorate to this very day. We have no custom or ritual commemorating a miraculous triumph. What we do have is the kindling of

a menorah for eight days, commemorating the fact that the oil in the Temple menorah lasted for eight days. How are we to understand this?

The answer allows us to appreciate the essential ingredient that has defined 4,000 years of Jewish history. The military victory was extraordinary; yet it didn't last. The dynasty of the Hasmonean family became entrenched in civil war and corruption. 210 years after Chanukah, in 68 CE, the Temple was destroyed, this time by the Romans. Jerusalem was plundered, Israel was decimated and the Jewish people exiled. It was the beginning of a period of Jewish powerlessness, dispersion and persecution which had lasted almost two millennia.

Unfortunately, the political and military victory of Chanukah did not last. What lasted was the spiritual miracle -- the faith which, like the oil, was inextinguishable.

Strength that is founded on military power alone is temporary. It may endure for long periods of time, but ultimately, its might will wane and it will be defeated by another power. Strength that is founded on moral and spiritual light can never be destroyed.

The sages who instituted the Chanukah holiday keenly understood this truth. With their eyes focused on eternity, the rabbis of the Second Temple era grasped that the timeless core of Chanukah was not the victory on the battlefield alone, but rather the fact that this military triumph led to the re-kindling of the sacred light and the moral torch. The military victory was an enormously significant event that we must be deeply grateful for. Yet what makes Chanukah a vibrant and heart-stirring holiday thousands of years later across the globe is the story of a little cruse of oil that would not cease to cast its brightness even in the darkest of nights and among the mightiest of winds.

For more than two millennia, Jews have been gathering around their Chanukah candelabras, kindling each night an additional candle. As they gazed at the dancing flame atop their menorahs they can hear the candles sharing their story. It consisted of a simple punch line: The flame of Jewish faith, the flame of Torah, the flame of the Mitzvos, would never be extinguished. The candles were right: Judaism lives.

Imperial Greece and Rome have long since disappeared. Civilizations built on power never last. Those built on care for the powerless never die. What matters in the long run is not simply political, military or economic strength but how we light the flame of the human spirit.



Lighting the menorah without pirsumei nisa

We previously discussed that there is a machlokes whether the essence of the mitzvah of lighting the menorah: is just the actual lighting, regardless of the publicity or is the pirsumei nisa, publicizing Hashem's miracles, a prerequisite and a requirement when performing the mitzvah of candle lighting.

The essence of the mitzvah when lighting outside

This very question – if the publicity is a prerequisite in the fulfillment of the mitzvah – may be a question even in the times of the Gemara, when they lit outside. In the times of the Gemara, the mitzvah was to light outside, for the passersby to see and thereby publicize Hashem's miracles. Many still have that custom, especially in Eretz Yisroel.

The Brisker Rav, quoted in the sefer Kuntres Chanuka discusses the extent of this requirement. What would be the halachah if someone lit on his kitchen table and there was no one who saw the lights? Is the publicity aspect a requirement, or is it just the correct method of fulfilling the mitzvah? The Brisker Rav rules that – at the time when one was required to light outside – it was, in fact obligatory and if one lit inside, he did not fulfill the mitzvah. He proves this from the words of the Gemara.

The Gemara tells us that when there became a sakanah, a danger involved in lighting outside, then, they changed the place of lighting and one may light inside. This seems to be the only exception and other than danger, there is no dispensation allowing one to light inside and he would not fulfill the mitzvah. It seems clear that the original way of fulfilling the mitzvah was only by lighting outside. However,

once the situation of danger arose, they converted the mitzvah to be performed inside and the publicity aspect was removed.

In Igros Moshe, Rav Moshe argues with this notion and posits that even in the time when there was a mitzvah to light outside, it was not an absolute requirement and if one did light inside, he is yotzei. The Sfas Emes also concurs with this ruling.

Menorah in the shul

Until now we discussed the rules and regulations of the menorah at home. What about the menorah in shul: is that necessary to be done only with spectators? The Rama writes that, generally, one should light between Mincha and Maariv. On Erev Shabbos, the Magen Avraham writes that, if it will be too late to light after Mincha, one can light before Mincha, even with a brocha, as long as the people will come and see the lit candles.

However, Rav Yaakov Emdin, in his sefer Mor U'ktzia takes issue with the ruling of the Magen Avraham. He opines that the pirsumei nisa has to be in affect at the actual time of the lighting. The fact that the latecomers will see the lit menorah is not sufficient and if there is no minyan present at the time of the lighting he must light without a brocha.

Thus, we have a machlokes if seeing the lit menorah is sufficient or one must have aminyan at the actual lighting. The Magen Avraham opines that seeing the lit menorah will suffice, whereas the Yaavetz holds that there must be quorum of ten at the time of the actual lighting.

We can understand the basis basis for the ruling of the Yaavetz based on another of his rulings. The Yaavetz writes that we find, in regards to the mitzvah of lighting the menorah, the recital of the brocha is an intrinsic part of the mitzvah. This is because in regards to the mitzvah of candle lighting, without reciting the brocha, it may just seem that the lights are for his own use and not for the purpose of the mitzvah. Thus, it is imperative to recite the brocha in order to pronounce that the lights are for the purpose of the mitzvah.

Similarly, the Yaavetz may hold that the mere fact that the people will see the lit menorah afterwards will not suffice. It is essential that they be present at the time that the brocha is recited, thus making it clear that it is for the purpose of the mitzvah.

In conclusion

As far as lighting in one's home when the family members are sleeping, the Mishna Berura rules that since this is a machlokes if a brocha should be recited, we follow the rule of thumb that, "when in doubt, leave the brocha out." However, he concludes that if one wishes to recite the brocha, he may do so. On the other hand, the lighting in the shul is definitely a requirement to have the pirsumei nisa aspect. The question in the poskim is just whether it will suffice to have spectators who will arrive after the lighting or is it imperative for them to be there at the time of the lighting.

This shiur is available on Ohr Chaim's website 18Forshay.com, Torahanytime.com, and on MP3 in the shul.

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A Story of Reb Aharon Leib Shteinman ZT"l
As related in Revach

My chavrusa has just told me that his son in law recently went to visit his Rebbe Harav Aharon Leib Steinman shlita. While he was waiting, the gabbe related to him an incredible story.

On Erev Shabbos, day seven of "Operation Cast Lead", the telephone rang in Rav Steinman's home, very close to Shabbos. On the line was a representative of the army who asked to speak urgently to the Rav. When the gabbe explained that all messages must go through him, the caller explained that the army was poised to launch the ground offensive tomorrow- on Shabbos - and they were calling for the Rav's bracha. When the Rav questioned the reason for going in on Shabbos, he was told that for strategic reasons - most of them highly confidential - they could not wait till Motzaei Shabbos. The Rav did not accept this, and declined to give his blessing. The gabbe suggested to the Rav that since they would be going ahead to follow their military directives regardless, perhaps he should give them a bracha anyhow. The Rav replied "Shabbos is Mekor Habracha - how can I give a bracha for chilul Shabbos?!"

Minutes after Shabbos the following night, the telephone rang - it was the army again, to say "Tell the Rav that we listened to his psak, and we deferred the operation. We are going in right now and we need his bracha!" The Rav responded very warmly with a generous heartfelt bracha.

Twenty four hours later, the Rav received a call from Gabi Ashkenazi, the Commander-in-chief of the ground forces. He wanted to thank the Rav for his bracha - the army had achieved all its objectives in the first 24 hours. Furthermore, they had anticipated that the cost of the first day's operation would be in the region of 50 fatalities (r'l), among the Israeli troops. In the event they suffered only 1 (Hyd). They are convinced that the Rav's bracha played a crucial role in the supernatural success.



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A Short Message From Rabbi Eytan Feiner

As we are all familiar, we place our mezuzos in each doorpost in our home at a slant. Yet why is that so? Why do we not place it upright?

In truth, it is a matter of dispute between Rashi and the Rabbeinu Tam (Menachos 33a) as to whether the mezuzah should be positioned horizontally or vertically. In deference to both opinions, we compromise and place the mezuzah on a slant.

The significance of this is its symbolism for shalom bayis. Within the home, it is imperative that compromises be made. The Maharal writes that the bond of marriage is not mistakenly referred to as kerisus bris, literally meaning cutting away and separation. Marriage focuses on this very point. Each spouse who enters into the marriage must realize that it entails negating oneself to the other and being willing to bend and make compromises.



Rav Aharon Leib Shteinman ZT"L

Each & Every Student is a Pure Neshoma.

Based on an article by Rabbi Eliyahu Safran

Harav Aharon Yehuda Leib Shteinman spoke with educators of yeshivot ketanot as the school year began.

The Rav pleaded with the educators to keep in mind two thoughts as the new school year begins. One, to continually relate to each and every student as a neshama, a pure and precious soul. Two, to stop expelling students from yeshivas.

His message continues,

If a teacher thinks that his task is merely "to teach" – d'varim peshutim, a simple matter – that it is no great thing to teach, that "anybody can do that" he must immediately be set straight. Children are neshamos; they are netirusa d'dahava. They are more precious than gold. Do not for a minute think that they are anything less than that. They are the most valuable possession of all klal Yisrael.

If a teacher is not able to take on the responsibility of safeguarding such treasure, he shouldn't! Before setting foot in a classroom, each and every teacher must be clear about the responsibility they are taking on, and the treasure that is being placed in his safekeeping. He must know that to treat any child with less than netirusa d'dahava is negligence.

If each and every teacher is to safeguard his students with such care, how much more negligent is it to expel a student from yeshiva? How much more negligent is it to treat such a soul in such a way that he or she will then "leave the fold", remove his or herself from our community?

That teacher should not think for a minute that he will not be asked in the world to come, "Why did this young man or young woman leave the community? Why is she no longer frum? Why is he on drugs?"

What will that teacher answer? What can he answer?

thrown him out? For that is what you should have thought at the time. This is like your son, your son!

"Responsibility for children is just as for gold, not silver. No! Even more than gold!"

It is not enough to presume that because a child is attending yeshiva that he or

she is safeguarded, that his or her home is filled with yiddishkeit or that they are treated with love and respect. There is no guarantee. That is why each talmid must be watched closely and with care. The rebbi must be mindful of his charges; he must be mindful of everything. More importantly, he must teach with love and compassion, with a pleasant and joyous countenance. The way to treat students is with compassion and mercy not rigidity and anger.

"What about the student who is immersed in the Internet?" a rebbi asked the Rosh Yeshiva, Rav Shteinman.

Such musings have merit, but it is astonishing to me how much of the ills of society are now blamed on the Internet. Of course the Internet poses many dangers and challenges. But, were there no problems before the Internet?

Rav Shteinman ZT"L continued, "Each student is to be considered on an individual basis; for each student there is a need for a shailas chochom;" each situation demands discussion and analysis with a Chochom.

The most important thing, he emphasized, was to not demean or demoralize (not to be me'zalzel) any talmid. Never to dismiss any talmid as hopeless, as "nu, meila."

Rav Shteinman was determined that his listeners would truly understand the importance of never dismissing, ignoring, or overlooking any student. "Let me give you another example," he told them, "you know that Rav Chaim Volozhin established the yeshiva in Volozhin, which existed for exactly 70 years. The yeshiva had roshei yeshiva, Rav Chaim Volozhiner, and then his son Rav Yitzchok, and then a son in law of Rav Chaim, and another son in law, and then the Netziv." He sighed. Of the seventy years, the Netziv led it for fifty. "In other words, Yeshivas Volozhin was all the Netziv.

"Yes, the Netziv who had not been particularly well thought of (mi'tchila chashvu alav sh'hu lo kol kach) turned out to be very special. Because of the Netziv, all of Volozhin, for 50 years existed and thrived."

WE ALL GET OLD IN THE END...

I didn't make it to the gym today. That makes five years in a row.

I decided to stop calling the bathroom the 'John' and renamed it the 'Jim'. I feel so much better saying "I went to the Jim this morning".

Old age is coming at a really bad time. When I was a child I thought "Nap Time" was a punishment. Now, as a grownup, it feels like a small vacation.

The biggest lie I tell myself is..."I don't need to write that down, I'll remember it."

I don't have gray hair; I have "wisdom highlights" I'm just very wise.

Don't ever ask me to bend down and touch my toes. If G-d wanted me to touch my toes, He would have put them on my knees.

Last year I joined a support group for procrastinators. We haven't met yet.

Of course I talk to myself; sometimes I need expert advice.

Actually I'm not complaining because I am a Seenager. (Senior teenager) I have everything that I wanted as a teenager, only 65 years later.

- I don't have to go to school

- I have a driver's license and my own car.

- I get an allowance every month.

- I have my own iPad (although I can't recall where it is)

- I don't have a curfew.

Life is great.

I have more friends I should send this to, but right now I can't remember their names.

Now, I'm wondering...did I send this to you, or did you send it to me?

DRIVING

Two elderly women were out driving in a large car - both could barely see over the dashboard. As they were cruising along, they came to a major crossroad. The stoplight was red, but they just drove through it.

The woman in the passenger seat thought to herself: "I must be losing it. I could have sworn we just went through a red light." After a few more minutes, they came to another major junction and the light was red again. Again, they went right through. The woman in the passenger seat was almost sure that the light had been red, but was really concerned that she was losing it. She was getting nervous.

At the next junction, sure enough, the light was red and they went on through. So, she turned to the other woman and said, "Mildred, did you know that we just ran through three red lights in a row? You could have killed us both!"

Mildred turned to her and said: "Oh! Am I driving?"



KOS KIDDUSHIN V'NISUIN – BIRCHAS HAMITZVAH

We mentioned previously that, in general, the minhag is for the choson and kalah to partake from the wine, although they themselves did not recite the brocha of borei pri hagafen.

The Pnei Yehoshua suggests that since the purpose of the wine is to follow the proper procedure, it can be considered a birchas hamitzvah – similar to kiddush and havdalah – in which one person can recite it for another.

The Maharsham (8:5) quotes this explanation of the Pnei Yehoshua and proves this notion from the cup of wine used at a bris milah. The Mechaber (Y”D 265:4) rules that on Yom Kippur or Tisha B’av – when there is no adult available to drink – no cup of wine is used. However, on other fast days, when the mother of the baby may drink, one can recite the brocha over the wine and she should have in mind to drink the wine with that brocha of borei pri hagafen. Thus, we see clearly that although the cup of wine at the bris is not a must, one can still recite the brocha on her behalf. The same concept can apply with the brocha of birchas eirusin. Although, it is not an absolute must, since it is supposed to be recited, it will have the qualification of a birchas hamitzvah and the mesader kiddushin can recite it for the choson and kallah.

We find this notion also in regards to someone who is bentching over a cup of wine. The halachah is that one can recite the brocha of borei pri hagafen, even if he will give the wine to someone else to drink. The Biur Halacha (190:4) explains that, although we pasken that it is not an absolute requirement to recite the bentching over a cup of wine, it is a mitzvah to do so, that will qualify as a birchas hamitzvah and one person can recite the brocha for another. Certainly, in regards to the birchas eirusin, which is supposed to be done over a cup of wine, one person should be allowed to recite the brocha for another.

This is also the opinion of the Tashbetz and the Maharam Mintz. The Aruch Hashulchan (34:9) also concurs with this ruling, based on the above comparison to milah. He does add that if the mesader kiddushin wants to drink some of the wine, he can do so.

We can now understand the reason for the prevalent minhag that the mesader kiddushin does not drink at all from the wine. In Igros Moshe, Rav Moshe Feinstein zt”l points out that this was the accepted minhag for many centuries, as we see from the Pnei Yehoshua that did not question the minhag, but was only wondering why it is allowed and not if it is correct.

COMMUNITY KOLLEL NEWS:

The Night Kollel had a Chanuka Mesiba, this past Tuesday night, the first night of Chanuka. The mesiba included spirited singing, music, dancing, and even a kumzitz with Rabbi Koren and our dear member, Shmuel Rosenberg – and of course a grand cuisine.

Our venerated Mara D’asra, Rabbi Lankry, also graced the mesiba. Reb Yanky Model Reb Yanky Model, our Night Kollel Daf Yomi Magid Shiur, as well as Reb Avrohom Szwerin, also spoke. A theme of many who spoke throughout the evening was the power of the many yechidim, who join together to create such a unity of the tzibur.

Rabbi Model pointed out that the light of “Ohr Chaim” shines into every individual, allowing everyone to feel comfortable and grow in their own special way. He noted that he met someone who had been “wandering” around trying to find a shul to daven where he would be able to feel that he belongs without others being judgmental. He finally found his place in Ohr Chaim!

I gave a shiur this week at the Night Kollel, on the topic of Pirsumei Nissa at home & in shul – requirement or hiddur.

I will also be giving a shiur this Friday morning, on the topic of The Shul Menorah – Halacha or Minhag, including the associated dinim and mekor of the Bracha.

The Night Kollel will be hosting a shiur this coming Wednesday night, Dec. 20, at 9PM, from Rabbi Yisroel Meir Royde, renowned choson teacher, on the topic of common kesuva questions.

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

Wishing you a wonderful Shabbos and a Freilichen Chanuka,

Rabbi Nachum Scheiner



Rabbi koufman giving a shiur at the night Kollel



One of my favorite holidays of the year is the holiday of Chanukah! have to admit - it's because my Hebrew birthday coincides with the lighting of 6th candle. Additionally, it's a holiday packed with joy.

From lighting the menorah to receiving presents, the specialness of this Yom Tov is literally tangible! Add joyous parties and an abundance of donuts and latkes- it's great vibes all around! With a holiday packed with so much simcha, it was very important to me that I spend it in the right place. Baruch HaShem, I was blessed to be here in Israel, once again, for the fourth year in a row.

My brother and I took off from America motzie shabbos and landed here Sunday afternoon. The following night, we met up with my cousin who lives here in Tel Aviv and we went out together to Lechem Baser Restaurant. It was the first time I was there and it was an excellent experience. I ordered a juicy Sirlain steak and it was delicious! During our dinner conversation, my cousin brought up a classic exciting question to me. “So Yehuda are you in the parsha!?” Now what I answered her isn't important, but it reminded me of a question I've wanted to write about for years. WHY do we reference a person dating to being “in the parsha.” What does the parsha have to with dating??

Being that this was a truly tough question for me, I decided to hand it over to one of my special editors, my wisest and oldest brother Yosef.

He said as follows. “My dear brother, you ask a deep and profound question (as usual). Although I am quit busy today, I will take the time to answer your question because your eloquent flattery (although is it flattery if it's true?) has gotten to my head.

It is apropos that of all times of the year, you have asked me about this particular query during the week of Chanuka when we celebrate our victory over the Greeks in the times of the second Beis Hamikdosh. This association between dating and the parsha can be traced to many great Greek philosophers throughout the ages such as Plato, Socrates and the guy that sells t-shirts in front of the empire state building.

Let's take a look at one of these sources.

In his almost best-selling book “A helper against him,” Plato asserts that Dating is an involved and complex process. It evokes questions about the universe, wings to the chupa, and flight to the understanding of the self - much like the weekly parsha is a blend of ideas and rules, applicable to life and to everything that makes us human.

However, for me, the question does not even start. Just like we have to do shnayim mikra every week and it is a miracle when I complete a full parsha, so too, every parsha of shidduchim that is completed is a miracle.

Have a wonderful Chanuakh!
Think about it,
Yehuda Grodko

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 UNDER THE LEADERSHIP OF RABBI AARON LANKRY

Kollel Boker

7:00-8:00am

Currently Learning Maseches Rosh Hashana

Participants

Mordechai Adler
 Michael Bitton
 Shraga Blinsein
 Ari Davis
 Mordy Eisenburg
 Moshe Felsenburg
 Chaim Fishoff
 Shua Frank
 Nosson Friedman

Yitzchak Gawartin
 Yehuda Grodko
 Yehoshua Heber
 Raphael Hess
 Yehoshua Horowitz
 Eliyahu Kaufman
 Yoel Kivelevitz
 Shragy Kohn
 Yosef Landau

Moshe Langsam
 Yoel Lichtstein
 Dovid Liff
 Elya Lopian
 Yosef Lowy
 Yehuda Nektalov
 Yossi Neuman
 Yitzie Pariser
 Menacham M Polter

Daniel Rose
 Asher Sarfati
 Menachem Shapiro
 Dovid Shaw
 Fred Shkeridge
 Akiva Topper
 Michoel Weinstein
 Shlomo Yablonsky

Night Kollel

8:15-9:45pm

Currently Learning Seder Kiddushin, Nesuin & Sheva Brachos

Participants

Avrohom Anteby
 Tzvi Blech
 Yaakov Block
 Ezra Bogopulsky
 Lipa Brach
 Mendel Brojde
 Yaakov Breuer
 Shlomo Citronenbaum
 Ari Davidson
 Chesky Davis
 Dresdner
 Shaya Eidelman
 Yehoshua Farkas
 Michael Fischer
 Chaim Fishoff
 Mordechai Fleischman
 Elchi Friedman
 Chaim Fogel

Eli Garber
 Tzvi Goldberg
 Hillel Goldscheider
 Yehuda Grodko
 Yoni Halone
 Yonti Heitner
 Leiby Hirsch
 Shlomo Yosef Jundef
 Yitzzy Katz
 Dovid Kaufman
 Eliyahu Kaufman
 Yaakov Kirschenbaum
 Aron B. Kohn
 Yiddy Kohn
 Leiby Kornfeld
 Tzali Kulefsky
 Yaakov Levin

Yoel Levin
 Zisha Lipshitz
 Elya Lopian
 Moishe Lowy
 Yoel Miller
 Yanky Moddel
 Chaim Moesner
 Yosef Moseson
 Eli Neiman
 Mordechai Nulman
 Adam Offman
 Avrumi Rand
 Avrumi Rand
 Yaakov Reich
 Samuel Rosenberg
 Meilech Rosenberger
 Tzvi Rosenthal

Yaakov Rothschild
 Chaim A Rottenberg
 Chaim Y Scheiner
 Shmuel Schleifer
 Isaac Schwed
 Yehuda Shapiro
 Aryeh Smith
 Shmiel Yaakov Steinberg
 Jack Steinmetz
 Zeish Stern
 Avrohom Szwerin
 Akiva Topper
 Shlomo Weber
 Moshe Weingarten
 Naftali Weinhouse
 Shlomo Yablonsky
 Naftali Yarmush
 Yosef Zelinger

JOIN US TODAY!

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:

Rabbi Nachum Scheiner, Rosh Kollel | 845.372.6618 | ohrchaim18@gmail.com

Kollel Boker

Halacha Chabura
 SUNDAY MORNING

Night Kollel

יְרַחֵי
YARCHEI KALLAH
 כְּלָה

Yeshivas
BEIN HAZMANIM
 ישיבת בין הזמנים

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 betjournal@gmail.com or go to 18forshay.com

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 please email us at betsuggestions@gmail.com

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