

בס"ד

מון ר' צבי הירש הכהן זללה"ה
זכ"ע ועכ"י מרימנאב
ל' חשון

Rav Tzvi Hersh Hakohen of Rimanov Zt'l
Shabbos Kodesh



OUR BELOVED RABBI
SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER

Journal

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

ROSH CHODESH BENTCHING
CHODESH KISLEV
Rosh Chodesh is on Sunday

2 NEW DAILY MINYANIM!
FOR MINCHA 12:30 & 1:00
(minyanim are now on the half hour
from 12:30 up to and including 3 pm)
See page 2 for complete schedule

SPECIAL TEHILIM
FOR SHABBOS MEVARCHIM
@ 8:AM at Bais Chabad 20 Forshay

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



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



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



AVOS UBANIM
MOTZEI SHABBOS AT 6:30



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

BET Parashat Toldos

Yitzchak and Rivkah were barren and they prayed to Hashem for a child. Hashem accepted his prayer. Rashi says, "Hashem answered him but not her because one cannot compare the prayer of a Tzaddik who is the son of a Tzaddik to the prayer of a Tzaddik who is the son of a wicked man" This Rashi quotes from the Gemarah Yevamot 64a but he adds a statement "therefore Hashem answered him and not her"

I am sure that Yitzchak and Rivka were both so happy that they had children that it did not matter in whose merit they received a child. Does it make a difference to the child that he was the product of his father's Tefilot does it make him any better? Why do we have to know this detail, how will this enhance our lives and our Tefilot?

Furthermore, what happened to all the tears of Rivka and all the many years of her intense Tefila? According to the Talmud her prayers counted but their tefillos were answered in Yitzchak merit. Rashi is expressing that only Yitzchak's prayers were answered indicating that Rivka's Tefilot were not worthy of being answered. How does Tefila work? If we deserve what we need why do we need to request it? And if we don't deserve it how by requesting for something in Tefila why will it help? Just like our bank account, if we want to make a withdrawal we can, providing that we have the funds (or merit). If we don't have the funds so asking won't help.

The first concept in tefillah is that Hashem is the absolute good and he wishes to bestow good to all of us. We request from him "honey" yet the cup we present to receive the honey, is dirty. However we cannot receive it until we clean out our cup in order that the honey won't go to waste. We are the cup, the cleanser of the cup is called emunah, and the action that expresses emunah is Tefila. When we pray, we do so with the understanding that Hashem is listening and that requires from us deep rooted emunah. The analogy of a

bank account is not accurate, because we do not ever have funds in place; everything we receive from Hashem is a constant flow of kindness. There is a concept in banking called a line of credit where a person does not have the money or funds now but because he has a history of replenishing the payments in a timely manner, the bank trusts him and extends him a loan.

When we daven there are different types of requests. When we pray for basic necessities that is provided from Hashem like a flow of honey and all we need is to clean our utensil (with emuna) to obtain the honey. When we pray for something that is beyond a necessity, but rather a privilege, this requires more from us. When we pray for extras like wealth, long life or children then we need a line of credit to illustrate that we up to the task. The privilege Yitzchok davened for, to be the father of Yaakov Avinu, required a Tzaddik Ben Tazddik as this is his line of credit. Rivka's tefilot were not unworthy but in this case they did not have the power to conjure the miracle necessary to have a child.

Today we are all so fortunate because we have a magnificent line of credit that Avraham, Yitzchak, and Yaakov have established for us. This is why we begin shemone esrei declaring that they are our fathers. Let us all take advantage of our lineage and the impact it gives our tefilos.

My all our prayers be answered and may we merit much privileges in our lives.

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	4:18pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	4:28pm		Mincha	1:45pm
	Shkiya	4:36pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	4:46pm		Daf Yomi	3:35pm
	Shachris Vasikin	6:10am - DAF YOMI SHIUR		Mincha Shalosh Seudos	4:15pm
	Shachris	8:00am - Kiddush		Shkiya	4:35pm
	Shachris	9:15am - 18 Forshay		Maariv	5:15 & 5:20pm

WEEKDAY MINYANIM	SHACHRIS	20 Minutes before Neitz	NOV 19 - NOV 24 NEITZ IS 6:49 am - 6:54 am PELAG IS 3:33 pm - 3:31 pm SHKIA IS 4:34 pm - 4:31 pm
	s 6:29 M 6:30 T 6:31 W 6:32 T 6:33 F 6:34		
	MINCHA & MAARIV	12 Minutes Before Pelag	
	s 3:21 M 3:20 T 3:20 W 3:19 T 3:19		סוף זמן קריאת שמע
	12 Minutes Before Shkia		MAGEN AVRAHAM
	s 4:22 M 4:21 T 4:20 W 4:20 T 4:19		8:39 AM - 8:34 AM
			GRA- BAAL HATANYA
			9:15 AM - 9:19 AM

WEEKDAY MINYANIM WINTER '17-18 חורף תשע"ח

שחרית		מעריב	
כ"ת ק"ן	20 Forshay ↑ 30 min/Hebdu 20 min before Neitz	AT פלג	18↓ Repeat Krias Shma after nightfall
6:15AM	18 Forshay ↓ Mon-Fri	AT שקיעה	18↓
7:00	18↓	10 MIN. AFTER שקיעה	18↑
7:30	20↑	30 MIN. AFTER שקיעה	18↓
8:00	18↓	60 MIN. AFTER שקיעה	18↓
8:30	18↑	7:30	18↓
9:00	18↓	8:00	18↓
9:30	18↑	8:30	18↑
10:00	18↓	9:00	18↑
10:30	18↑	9:30	18↑
11:00	18↓	9:45	18↓
מנחה		10:00	18↓
12:30PM	18↓	10:30	18↓
1:00PM	18↓	11:00	18↓
1:30PM	18↓	11:30	18↓
2:00PM	18↓	12:45AM	18↓
2:30PM	18↓		
3:00PM	18↓		
מנחה ומעריב			
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



“Please” A word that is sometimes difficult to say

Two weeks ago , I challenged my WhatsApp viewers with an interesting question that BH awakened in many minds some insightful and novel ideas. My question was simple: why when Avraham asks Sarah to make the breads for the angles he doesn't say 'please.' Initially when we hear this question we wonder, “does the Torah need to spell out the obvious?” But with further observation we begin to notice that there are many places where the word 'please', which in the language of the Torah is NAH, is indeed mentioned. In the context of the angels, Avraham tells them they should please take a bit of water. And when he went down to Egypt he tells Sarah to follow his plan, please.

The mystery continues in last week's parsha. Take note of the Eliezer's journey down to Charan to find a wife for Yitzchok. When the Torah describes the interaction between Eliezer and Rivka or between him and Rivka's family he doesn't say 'please.' Yet when Eliezer repeats the story he seems to throw in more pleases than previously described. What is the explanation? I wish I had time to write a book just about this topic alone and see how the word 'please' appears throughout the Torah. Maybe one day I will but in the meantime I welcome your input and theories. You can email me at rabbidac@gmail.com. (What is equally strange to me is that I haven't found anyone who comments on this subject. If someone does find something in the Rishonim i would love to know.)

I will share with you some answers that I received over the past few weeks since posing this question. Some people wanted to distinguish between a mitzvah and a plain request. For example in the case of Sarah and the breads it wasn't a favor that Avraham was asking since after all the mitzvah was

really both of theirs to perform. It wasn't the same as when Avraham asked Sarah to lie and say she was his sister in order to save his life. Perhaps if we take a careful look at the word NAH which is a Loshon Bakasha, the language of requesting, we can solve the secret. If I'm making a request from you it means that I need something that you have at the moment and I don't. I am therefore entreating your kindness.

In fact, so powerful is the NAH that it allows us to even make demands. Where do we see this? In Hallel we say “ANA Hashem Hoshia NAH.” The translation is, 'please Hashem, save us now.' So the same word NAH can mean please and it can also mean now. I would suggest that the only reason we can demand from Hashem to save us now is because we preempted the statement with please. 'Please' expresses the idea that I recognize that I am beseeching your kindness and I therefore will have to be Makir Tov, i.e a person who gives gratitude. We might now understand why it is so difficult for many people to say 'please.' The inference of uttering the word is that they owe the other person something or that they are, in some way, humbling themselves.

Avraham and Sarah were a team and there were times that they were on the same playing field. Making the bread for the guests was an equal team effort so NAH wasn't appropriate but when there is a difference between the positioning then 'please' is not only required, it imbues the situation and the request with a positive effect.

There is much more to learn from our Avos and it starts even from the simple word NAH.

Have a great Shabbos and please share your thoughts Now.



GUIDED BY THE SOUL

The soul is not bound by the immediate circumstances. The essence of the soul, “a part of G-d from above,” transcends all limitations. One is also above limitations of time; past and present, do not restrict the possibilities of the future. This potential is further enhanced when one does not remain content in an inert-passive state of spiritual health, but rather allows the divine nature of the G-dly soul to guide their behaviors. This is especially relevant to people who have been blessed with wealth. Giving Tzedakah with joy and generosity, is a reflection of G-dliness manifested in the human being.

====The Rebbe

The Annual Sheluchim Conference is taking place in Crown Heights -- Wed, 11/15/2017 to Mon, 11/20/2017 – Chesvan 26 to Kislev 2.

IMPORTANT SHUL INFORMATION

For Mikvah Information
Purchasing Mikvah Cards
Mikvah Suggestions
Please Contact
Levi Yitzchok Einhorn
845- 499-7382

For Tent Rentals
Reporting a maintenance issue
General Shul suggestions or questions
Contact the Shul Manager at
845-587-3462
Or email
bmocmanager@gmail.com

Shul Shamash : R'Usher Benedick can be reached by phone or text at 845-659-3582

For Daily Shul Zmanim Join our *WhatsApp* daily zmanim group by contacting: Yaakov Block at 410-258-1805 or email: orchaim18forshay@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



Davening for Someone else

The posuk tell us that Yitzchok davened to Hashem "across from his wife." The Rashbam explains that Yitzchok davened for his wife because she was barren. The Meshech Chochma explains that Yitzchok was confident that he would have children since Hashem had promised his father Avrohom that He will make a bris with his son Yitzchok and Yitzchok's children. Yitzchok understood from this promise that he was guaranteed to have a child. His concern was that in order for that to happen he might have to marry another woman. That is the reason the Midrash says that Yitzchok davened to Hashem. He was requesting that all children that he would have should come from Rivka, the tzadekes. The Seforno concurs and says that Yitzchok davened that despite the fact that Hashem promised him children to inherit him, he still davened that it should come from his wife who was standing opposite him.

Rashi explains the word "Vayetar" as meaning that Yitzchok davened a lot and he davened very strongly "hirba vehiftzir." Rashi tells us on the posuk where Hashem listened to Yitzchok's tefillah, that Hashem became convinced and acquiesced to his request from his strong davening. What can we learn from this? The Gemara in Yevamos, daf samech daled, amud alef says the reason why our Avos were barren was because Hashem wants the tefillah of Tzaddikim. What is so special about their davening? Tzaddikim would daven to Hashem regardless if they were barren or not. The posuk in Tehillim says, "a tefillah to a poor person... before Hashem he pours out his davening." From this posuk we see how beloved every tefillah is to Hashem; even the tefillah of a poor person.

The Gemara in Brachos, daf yud bais, amud bais says that if one is able to daven for someone else and doesn't do so, he is considered a sinner. The question may be asked, isn't everyone able to daven for someone else? How could everyone be considered sinners? Reb Elyashiv explains that this Gemara is only referring to a person who knows that his tefillah will be accepted. The obvious question is; how can someone know that his tefillah will be accepted?

We could explain these concepts with the following conditions that are needed in order for a tefillah to be accepted. The first condition is that the tefillah has to come from the depth of a broken heart as the posuk says, "Hashem is close to the broken hearted." This condition is important, but only if it accompanies the second condition, which is that a person needs to truly believe that the only one who is able to help him is Hashem and that he has no other choice but to daven to Hashem.

To fulfill the first condition is quite common, but to have it accompanying the second condition, may be more difficult; the person must be a true maamin and a yarei shomayim. The description of Yitzchok's davening was that he davened very, very hard. This can be compared to two types of poor people collecting money. The first person feels he can get money in other places besides the person he is currently asking, so when he collects, he takes his money and leaves. The second type of poor person is not as confident he will get money elsewhere and so he will continue to ask for more and keep on bothering the rich man until he gets his money.

This is why Hashem loves the davening of tzadikim. The tzadikim are able to fulfill both conditions, having a broken heart and possessing the implicit trust that the help can only come from Hashem. This test of a true broken heart can only come when one davens for someone else and he does not really need it, but is able to have a broken heart. That is the highest level of tefillah. This kind of tefillah, combined with the knowledge that the help will only come from Hashem guarantees that the tefillah will be accepted. That is pshat in the words "kol hamispalel al chaveiro vehu tzarich le'oso davar." One who davens for his friend as if he is the one who needs that thing, then "hu ne'ena techila," he is answered first.

Chazal say that the tefillah of a choleh who davens for himself is accepted first. When davening for someone else and you feel the person's pain, it is as if you are the choleh yourself. Hashem will listen to you like he listens to the choleh.

May all of our tefillos be niskabel.

Toldos

Yitzchak is 40 years old (2088) when he marries Rivkah. After 20 years, Esav and Yakov are born. The Parsha jumps from their birth to Yakov's purchase of the 1st born rights from Esav at the age of 15.

The Parsha returns to the story of Yitzchak and Rivkah and the famine which forces them to settle among the Plishtim. Yitzchak, like his father before him, has a moral confrontation with Avimelech, after which his fields are uniquely prolific and financially successful.

Yitzchak's financial success leads to jealousy with his Plishtim neighbors. He re-digs Avraham's wells, resulting in a confrontation with the Plishtim over water rights. He moves back to Beer Sheva.

Hashem in a dream, confirms for Yitzchak the future of his children. Avimelech, the King of the Plishtim, and his General, Phicol, approach Yitzchak to make a peace treaty.

The treaty between Yitzchak and the Plishtim is celebrated. The Parsha returns to the story of Yakov and Esav. Esav's marriage to two Canaanite women at the age of 40 (2148) brings disappointment to Yitzchak and Rivkah. In 2171, when Yakov and Esav are 63 and Yitzchak is 123, Yitzchak blesses Yakov and Esav. The Parsha details the duplicity of Yakov and Rivkah in fooling Yitzchak.

Yitzchak blesses Yakov with spiritual and material gain, after which Esav returns to discover Yakov's plot. He receives his own blessing for material gain, and is determined to kill Yakov. Rivkah, fearful for Yakov's life, convinces Yitzchak to send Yakov to her brother Lavan in search of a shiduch - a wife. Yitzchak confirms on Yakov the future of the Jewish nation before his departure to Lavan.

Yakov departs for Padan Aram, and Esav marries the daughter of Yishmael. (his 1/2 1st cousin)

Haftorah | Shmuel

20:18-42

This haftorah is read on a Shabbas that is immediately followed by Rosh Chodesh. Indeed, the reading opens with the words, "Yonasan said, 'Tomorrow is the [first of the] new month.'"

The story is one of loyalty and devotion. Dovid and Yonosan are dear friends. Yonosan's father, King Shaul, despises Dovid, fearing that he will depose him from the throne. Sensing danger, Yonosan told Dovid to hide in the field rather than attend Shaul's Rosh Chodesh feast. Yonosan then attended the feast and gauged the king's mood. Realizing that Shaul was determined to kill Dovid, Yonosan went out to the field, shot three arrows and called to his assistant, "The arrow is beyond you," a predetermined signal to his friend that it was not safe to return to the king's palace.

Before parting, the two friends hugged and wept, and swore to maintain their mutual affection for generations to come.



פרשת תולדות

כל ההשפעה של אדם - ומעלת רבקה שלא הושפעה מסביבותה

"ויהי יצחק בן ארבעים שנה בקחות את רבקה בת בתואל הארמי מפדן ארם אחות לכן הארמי לו לאשה" כתב רש"י ז"ל בד"ה 'בת בתואל' וכי' וז"ל: "וכי עדיין לא נכתב שהיא בת בתואל ואחות לכן ומפדן ארם? אלא להגיד שבה, שהיתה בת רשע ואחות רשע ומקומה אנשי רשע ולא למדה ממעשיהם" עכ"ל.

והנה התורה הריחה לחזור על הדברים שכבר כתב לפני זה, להמחיש מעלתה של רבקה אמנו, שאך שהיתה בסביבה עם רשעים ארורים, עמדה ביום מעלתה עד שהיא נעשתה רבקה אמנו, וזהו שבהה שהתורה מגדישה כאן.

ידועים לכל בר בר יב דחד יומא דברי הרמב"ם (פרק ו' מהלכות דעות הלכה א') וז"ל: "דרך ברייתו של אדם להיות נמשך בדתותיו ובמעשיו אחר רעיו ותבניותיו ונוהג כמנהג אנשי מדינותיו. לפיכך צריך אדם להתחבר לצדיקים ולישב אצל החכמים תמיד כדי שילמד מעשיהם, ויתרחק מן הרשעים ההולכים בחושך כדי שלא ילמד ממעשיהם עכ"ל.

והנה מלשוננו הזה (בכמה גרסאות) יש לך דקדק ממש בדבריו ולעמוד על נקודה, וזה שאצל צדיקים וחכמים כתב לשון ילמד מעשיהם... והיינו שאין זה סתם ללמוד מהם, דהיינו שכמו שהם עושים דברים טובים ומעילים כך גם אני ירצה לעשות טוב ודברים מעילים, אלא זהו ממש דין על האדם לבחון ולראות ולהתבונן במעשיהם, בכדי ללמוד ממש את עצם מעשיהם וזרות העבודת השם שלהם, כעין שימושה של תורה, וללמוד ולהבחין כל תנועה שעושים, וכן יעשה בדיוק, מה שראה והבחין.

ובספר 'דעת חכמה מוסר' מרבינו המגשיח רבינו ירוחם זיע"א כתב שמהחטרונות של הדרו שחטר כלשוננו "פיגרו" והיינו דמותו היה להראות צורת הדרך אשר ילכו בו, וז"ש הרמב"ם 'ילמד מעשיהם' והיינו עצם המעשה דייקא.

וסמך נפלאה בזה איתא במאירי בבא בתרא (קטז) על הגמרא כל שיש לו חולה בביתו ילך אצל חכם, וכתב בזה הטעם כדי שילמד ממנו איך מתפללים כדי שידע איך להתפלל ויחזור לביתו ויתפלל על החולה עייש.

ומצד שני אצל רשעים הנקודה ששקועים בשיא החושך ורודפים האוונות כסוס כפרד אין הבין, ועל זה כתב "שלא ילמד ממעשיהם" והיינו לא עצם המעשים בעצמם, אלא כמו הרע שהם עושים, כך יושפע ויעשה גם הדברים רעים, ולא עצם המעשים ממש, והענין הוא שבוה שמעריך מעשיו של אותו אדם ויש לזה אצלך משמעות כך תושפע ותלמד ממנו, למשל ליש שיש לו קריית בעבודת ה' ונראה שהוא חרדי ולא מענין אותו תפילה ולימוד התורה, הוא גורם לסביבתו גם ידו מהתשוקה לעבודת ה', וזהו הפירוש ממשעיהם, דהיינו שמעשיו גורם שגם יתקרב.

כמה שמדוקקים דברי הרמב"ם שאצל רשעים הפשט שהיא יקבל רפיון ממעשיהם ושקועים בחושך ובתאוה ואין להם זיקה לאידישקטי ולא בווער בהם אהבת ה' ויראת ה', מאידך צדיקים זהו ללמוד בדיוק את העבודת ה' כמו שהבאנו מהמאירי ז"ל, וכן אצל חכם לשבת אצלו וללמוד חכמתו בדיוק איך לומר הסבדא ומה לומר ובאיה צורה, (כמו ש'מרשת' האריות יב. בענין והיו עיניך רואות את מוריק") וזה ששינה לשוננו אצל צדיק כתב "לילך אצל צדיקים" אולם אצל חכמים כתב "ולישב אצל החכמים" והפשט כנ"ל [ועי' בספרי אש דוד רמב"ם ה' תלמוד תורה פרק א' שארזיב עוד בענין זה שיוצא בעז"ה בקרבן]

והנה רואים עד כמה היתה מעלתה של רבקה שהתורה הדגישה שלא למדה ממעשיהם, ובאמת יש להבין איך יתכן שלא למדה ממעשיהם והרי כמו שכתב הרמב"ם דרך ברייתו של אדם שנימשך במעשיו וכי? ואלא י"ל כמו שמפורסם מדברות קדשו של מרן הגרי"ל סולוביצ'יק זצוק"ל זיע"א שביאר מה שמצינו אצל יעקב אבינו שאמר תורה "עם לכן גרתי" ואמרו חז"ל ותר"יג מצות שמרתי ולא למדתי ממעשיו הרעים, ואין עמד יעקב בזה? והיינו כמו שממשיך התורה, "ויהי לי כשור וחומר", והיינו משור וחומר שהם בהמות ומבהמות לא לומדים ממעשיהם כלל ולכל, וכי יכול היה יעקב לעמוד בגדלותו אפילו בבית לכן הארמי ויכול היה לקיים כל התורה כולה, וכן ברבקה שלא ראתה בהם הצורת האדם וממילא עמדה בגדלותה על אף כל הסביבה שלה.

ואמרים הדרשנים במליצה ע"פ "ויתרצו הבנים בקרבה ותאמר אם כן למה זה אנוכי ותלך לדרוש את ה'" כתב רש"י ששעברה רבקה ליד בית מדרשו יעקב פירסם לצאת וכשעברה ליד בית עבודה זהו עשו פירסם לצאת ע"כ. והקשו רבותא מהא נדה ל: שולל רבנו אמו מלמדים אותו כל התורה ולמה פירסם א"כ יעקב לצאת לבית מדרשו? ואלא שיעקב אפילו שלמד עם רבה טוב, אבל היה בסביבה של עשו וזהו חברה לא טובה ולכן פירסם לצאת, ויש להרחיב עוד בכל הנהגות הענין ואכמ"ל.

שבת שלום ומבורך

דוד יהודה פייסטון
ישיבת יורה דעה ליברטי

Erev Shabbos Plag MInyan for Mincha & Maariv

BLUEBERRY HILL AREA

TOLDOS

Mincha 3:14 Plag: 3:34

30 Dr Frank Rd. Entrance From Humbert

Parshas Toldos Reaching the Heavens - Achieving Eternity

(הקול קול יעקב והידים ידי עשו" (בראשית כ"ז, כ"ב")

As we all know, the world is made up of balances. Partnerships thrive when the balance is correct, when one partner is weak where the other is strong. Just such a partnership is hinted at as our forefather Yitzchok identifies an incongruity in the young son before him. "The voice belongs to my son Yaakov, but the hands are definitely the hands of Eisav", Yitzchok declares in a moment of sublime prophecy, and the deep meaning of the verse resonates through the generations. As originally planned, according to many commentaries, Eisav was to support Yaakov as the physical supports the spiritual. In turn if this partnership was to thrive, Yaakov would share his spiritual wealth as compensation. In the end.. the partnership was never realized, and we are paying the price, dealing with the fallout of hatred, jealousy and venom from the "other side" to this day.

In fact the prophetic statement uttered by Yitzchok has come to imply a truism. In the posuk- the word "Kol" (Voice) is written without the middle letter Vov - and hence read as "Kal".or lax. We are warned- not to be lax in our study and prayer, lest we pay a heavy price.. When the voice of Yaakov is strong (Torah and Tefilah) then the strength of our enemies will diminish. But when G-d forbid the opposite is true, the pillars of the world start to shake. In fact R Chaim of Volozhin tells us that our universe simply cannot exist for one minute without Torah study. The very letters of the Torah are a firm covenant by which Hashem guarantees our survival, our ultimate protection against harm and the channel of unlimited happiness, light and goodness that G-d sends to the world.

R' Yisroel Mishkolov had a burning desire to emigrate to Eretz Yisroel. A leading disciple of The Vilna Gaon, much of the early settlement of the old Yishuv comes from this wave of Aliya. Over 200 years ago the fastest way to make the journey was by boat. The trip from Europe to Eretz Yisroel took just under 30 days. They set sail on Erev Rosh Chodesh Elul and hoped to arrive 3 days before Rosh Hashanah, docking at the ancient port city of Yafo. 70 followers accompanied R Yisroel on this landmark journey. The trip was calm and uneventful until they reached the last Motzai Shabbos of the year and prepared for the saying of Slichos at midnight. All of a sudden the winds gathered speed as the boat nearly capsized into the cold dark waters of the night. Thrown from port to stern, the passengers knew they were in mortal danger. The weak boards could hardly take the pounding. The captain called everyone on deck..there was no time left to even think.. It was obvious that they would all perish right here. The question was how many more minutes could they still hold out.. R Yisroel spoke up amongst the cries for mercy- the winds started to blow a little less strongly- we will start the Slichos prayers right now. As you could imagine, everyone cried and prayed from the depths of their hearts as tears mingled with the ancient prayers. But the winds grew even fiercer and the captains face - more ominous. R Yisroel spoke once again- we will now commence an even stronger version of Slichos to help us through the even stronger winds.. "What is this version of Slichos, they cried?

"Each person will stand and confess their sins.in public, in front of us all, perhaps this embarrassment will earn us forgiveness! Let us start with the youngest passenger, and they searched and found a ten year old boy, little Chaim'ke, hiding in the shadows, shivering from fear. His head turned down, his face black from worry.. he stood motionless and started to weep uncontrollably.. and the crowd around him followed suit.

"I have sinned, I have sinned, he cried out as if his soul could contain it no more.... I have lied, may the merciful G-d forgive me. I have fallen into the grips of sheker and ruined it for us all..woe is me.."

The passengers watched as the boat began to rock ominously...they were surely experiencing their last moments here on earth, and they screamed even louder, begging Hashem for mercy. Tears flowed endlessly on the fateful ship. But R Yisroel Mishkolov was not moved.

"How and where did you commit this grave sin?"

"My father is the shoemaker in Vilna.. And he learns, like most of the residents 6-8 hours a day.. opening his shop for only 2 hours each day to earn what he needs. I am the oldest of 5 children and our modest home shares a common wall with the great Gaon of Vilna. One night, while my holy father was saying tikkun chatzos.. Crying for the destruction of the Bais Hamikdash.. My mother sat quietly in the next room, and she heard the Gaon through the walls, humming the famous Gemara of Rabbi Shimon Bar Yochai- where he ran from the Romans and hid in a cave for 12 years- only to come out to the world again, unable to understand how people waste their precious time..!

The Gaon repeated this phrase over and over again.. "They waste their time in this world with unimportant things.. They lose their chance at eternity.. They lose their chance at gaining eternity" and he started to cry.. My mother was affected by all this and she resolved to support my father..so he could be absorbed in his beloved Torah.. Non stop.. But alas.. My mother ran into difficulties and food ran scarce for us small boys..My younger brother Motty was hungry and forlorn grimacing from the pains of poverty... One day there was only one slice of bread left in the house and my mother wanted to feed it to me- I was to split this small portion with my hungry brothers. I could take it no more- I told her that I did not need it.. For that very day a son of a rich Jew in my class had shared his food with me.. "I lied.. I lied.. I knew my mother would never give my piece to Motty if I hadn't said I had eaten that day..Ribbono Shel Olam.. I lied to my mother..it was not true! I hadn't eaten that day.. The crowd watched in disbelief.. Was this an aveirah or a Mitzvah? Meanwhile 2 cherubic faced 12 year old boys got up to start confessing their sins..

At that moment R Yisroel, said.. This is enough.. and he grabbed the young boy bringing him towards the starboard.. The rains came pounding down and the winds wailed mercilessly, Raising him up towards the sky..he pleaded "Ribbono Shel Olam.. on Rosh Hashanah we beg of you to please look at the challenges we go through in life and NOT at our sins..But right now, I Yisroel Shkolover, beg of You to please look at the "sin" of this pure soul.. Dedicated to helping his parents live a life of sacrifice for your holy Torah! Can there be anything purer than this..? Please save us all from our terrible fate.. Please! All around around him the cries grew even louder.. but suddenly the storm subsided.. as quickly as it had appeared.. And everyone was saved.

We struggle, sometimes with the learning of our Holy Torah. Guilt plays a role..do we learn enough? Many of us may be scared from our early years, post Holocaust when we struggled with mechanchim that could not cope with a restless generation. Some of us have war stories from other cultures and other times, some much more recent.. But the pain stings just as harshly. Some may not have had bad experiences, but our love for learning simply became a casualty of our many different pursuits in life. There is no time to do it all. Meanwhile the Torah sits on the sidelines (keren zavis)... When we finally come back, at our own pace tasting the sweetness of every word of Torah and a relationship with our Creator, we will have won the true battle of Torah.. "Milchemta Shel Torah" in our times. May Hashem hear the pleas and yearnings of our ageless Neshamos that yearn to come closer, savoring a closeness that only learning Torah can provide. And may that Torah protect us from the hands of Eisav.

Good Shabbos!



The Sandy Path to Inspiration

Why Were the Founding Fathers of Judaism Enthralled by Wells?

Free Plowing

Back in the '40s, a Jewish guy was arrested for smuggling guns into Israel, then known as Palestine. He was taken into one of the British prisons. While there, his wife writes him a letter decrying what a shlemazel he is.

"Spring is coming and with you rotting in jail who will provide? Who will till the land? Who will plow the soil?"

The man comes up with an idea. He sends an urgent letter to his wife saying: "Please, my dear, whatever you do, don't touch the field this year. All my M1 rifles are hidden in the field!"

Sure enough, the letter is intercepted and the British take this very seriously. The next morning at 6 a.m. there are 200 armed guards at the man's fields waiting for dawn to break. As the sun rises, they attack the field with shovels and rakes, leaving no rock unturned.

When news gets back to the inmate, he writes a letter to his wife: "My dear, now that they have plowed the field, it is time to plant seeds!"

Enthralled by Wells

It seems that our Patriarchs, the Founding Fathers of Judaism, were enthralled with wellsprings. First, the Bible tells us of Avraham's involvement in well-digging and his rebuke to the king of the Philistines for allowing his servants to seize one of his wells. Avraham went so far as to perform an elaborate ceremony with the king, during which the king swore that the well would remain in Avraham's possession. But Avraham's association with wells pales in comparison to his son Yitzchok's connection to wells. First, we learn that he is a frequent visitor at a well named "Lachai Ro'ei," where he meets his bride and later settles.

Yitzchok then engages in relentless digging to uncover underground springs. He reclaims the wells that his father dug

but that were stuffed up after Avraham's death. In addition, we read of at least another four wells that Yitzchok's servants dig anew. We are even told the names Yitzchok granted his wells and of the battles he fought to hold on to them!

Yaakov, too, seems to harbor special sentiments towards wells. When the Torah describes in next week's portion his journey from Israel to the East, it tells us that "Yaakov looked and behold, a well in the field!" Yaakov spends a lot of time at the well, and it is there that he encounters and decides to marry his wife-to-be, Rachel.

Why were the fathers of the Jewish people so connected to wells? And why does the Torah, a book of instruction and teachings, a roadmap for life, dedicate a significant part of this week's portion Toldos to discuss the details of Yitzchok's struggles to discover wellsprings?

Two Water Sources

In Jewish thought, water represents wisdom and inspiration. Just as water quenches the thirst of an arid body, rejuvenating its spirit and resuscitating its energy, the gifts of wisdom and enlightenment refresh a soul and grant it inspiration and vitality.

We have two sources of water in our world. The waters above the ground—oceans, rivers, lakes, streams and rain, and water that flows below the ground, covered by grit. These latter waters seep out from sand and gravel, from amid soluble rocks and cleavage planes, as they struggle to emerge from beneath the earth that conceals them.

One would assume that the restricted flow of water fighting to emerge from amid gravel would be inferior to the unrestricted and smooth beds of water that lay above the ground. Yet the reality is that there is something uniquely refreshing about spring water. The very fact that these waters are hidden beneath the ground keeps them free from pollution and germs, and grants them a freshness and sparkle

not to be found in the above-ground waters.

Two Sources of Inspiration

The two sources of physical waters in our world parallel the two sources of wisdom and spiritual inspiration in our lives.

The first of these spiritual sources, which parallels above-ground water, is a sense of wisdom and inspiration that is born above and beyond the dirt of life's daily challenges. It comes to lucid people at lucid moments; it is straightforward, easy and smooth. These are the waters that emerge from the hearts of pristine spiritual individuals; men and women unsoiled by the filth and muck innate to many a human character. Their waters are delightful and unrestricted.

But then there is the wisdom that emerges from life's "dirt" and grime, from amid much struggle and inner strife; there is the inspiration born from those human hearts that are submerged in the psychological and emotional gravel of life. When a person, burdened by the daily pressures of earning a livelihood and raising a family, and bogged down by his earthly nature and his immoral urges bursts out with a yearning to transcend his dirt and connect to G-d - this small, restricted flow of water seeping out from a sandy and rocky psyche is more refreshing and potent than all of the serene waters located above the "ground." This is why the fathers of the Jewish people were engrossed in digging and preserving wells. With this they taught us to fight for and to cherish those moments of truth, fleeting as they are, and those small sparks of idealism, transient as they seem, buried within the deep rubble of falsehood and grit.

For this is the essence of Judaism: You must not live in heaven; you must discover heaven within earth, beginning with your own earth.

**RAV TZVI HERSH
HAKOHEN
OF RIMANOV ZT"l
(1778-1846).**

From the age of fifteen, Tzvi Hersh began traveling to the court of Rav Menachem Mendel of Rimanov. He became one of the Rebbe's closest chassidim and his personal attendant; he thus became known as Rav Tzvi Hersh Meshares. His divrei Torah were compiled and published by his son, Rav Yosef, under the name Be'eiro Hamayim. It is comprised of several sefarim, all beginning with the word Be'er.

For example, the sefer Be'er Lechai Roi, contains his drushim on Chumash and the Yomim Tovim. Other teachings of his can be found in the sefer Mevasser Tov His yahrtzeit falls on the thirtieth of Cheshvan, but since Cheshvan more often (as it does this year) has only 29 days, it is generally commemorated on the 29th.



Using the secular date II

I would like to continue to share with you some highlights of the Friday Morning shiur, given in the Kollel Boker, in connection to the new limud of Meseches Rosh Hashana, on the topic: "Using the Secular Date."

We mentioned that we count the days until Shabbos and count the months, starting from Nissan, to constantly remember Hashem's creation of the world and His wondrous miracles, when He redeemed us from bondage.

That being the case, why, today do we use names for the months and where do the names of the months: Nissan, Iyar, Sivan, etc. come from?

The Ramban quotes the Yerushalmi in Rosh Hashanah (1:2) that explains that, although previously the Jewish nation did not use names for the months, and counted the months from Nissan - in order to remember the redemption from Mitzra'im, after Galus Bavel, they instituted the usage of these names to commemorate our redemption from Bavel. That is why we only find the usage of these names in the days after Galus Bavel, such as in Megilas Esther, and the in the other Nevi'im who lived at that time.

However, this must be explained: if the Torah writes that we must count from Nissan, how could they have made a change after Galus Bavel? Although it is a commendable practice to commemorate our redemption from Bavel, but how does that authorize disobeying a clear pasuk in the Torah, a Scriptural obligation to count the months starting from Nissan?

The Ramban, himself, addresses this question, and quotes a pasuk in Yirmiyahu (16:14-15), that once the Jewish nation was sent into exile and later redeemed from there, they should no longer recall their redemption from Mitzrayim, but rather focus on their later redemption from Bavel. That is why we use the names of the months that were used in Bavel, to remember the later redemption.

This still needs further elucidation: if the Torah gave a mitzvah that we count from the month of Nissan, what allowed the Chachamim at a later time to discontinue the mitzvah, albeit with a noble motivation.

There are two basic ways to explain this:

The sefer Ha'Ikrim (Perek 16, Maamar 3) explains that according to the Ramban, this mitzvah was not meant to be a permanent mitzvah. Rather, it was meant to be a temporary requirement, as long as they did not go into a future exile. Once the Jewish nation was exiled to Bavel and subsequently redeemed, the mitzvah in its original form is no longer suitable and should rather be performed by commemorating the later redemption.

However, the Maharlbach takes strong issue with this notion and asserts that a mitzvah cannot be replaced; the Ramban never meant to terminate its

observance. The intention of the Ramban is that it will no longer suffice to just count the months from Nissan. Rather, one must add something - in addition - to remember our redemption from Bavel. The Abarbenel concurs with this understanding as well. According to their understanding, the pasuk in Yirmiyahu means that we shall no longer remember yetzias mitzrayim alone, but we must remember both: the redemption from Bavel, in addition to our redemption from Mitzrayim.

Interestingly, the minhag seems to be to follow the sefer Ha'ikrim. When it comes to Rosh Chodesh Bentching, we only mention the name of the month and do not mention the numbers of the month. That would seem to follow the opinion of the Ikrim, that we are no longer required to count the months from Nissan.

In conclusion, we use the names of the Babylonian months to commemorate our redemption from Bavel - either instead, or in addition to, remembering Yetzias Mitzrayim.

In a future article, we will discuss if there is halachic sanction for using secular months in checks or the like.

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

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner

November 23rd

ב"ד

יָרְחֵי יוֹרְחֵי כַּלָּה KALLAH

IS PLEASED TO PRESENT A SHIUR BY:

RABBI DOVID HEBER

Rav, Kahal Ahavas Yisroel Tzemach Tzedek of Baltimore
Kashrus Administrator at Star-K Kosher

Topic:

WHEN DAVENING IN A NON-LCHATCHILA ZMAN: ALL YOU NEED TO KNOW

Thursday, NOVEMBER 23rd

יום ה' פ' ויצא

10:00AM

18 Forshay Road, Main Bais Medrash

Refreshments will be served

Topics include:

Tallis, Tefillin & Davening early in the morning - Davening early in the morning before a trip & in the airport
Saying Shema early to make the Mogen Avraham Zman - The half hour after Chatzos & Mincha Gedola
What to do when davening early Maariv on weeknights and Leil Shabbos - Lighting the Menora after Plag Hamincha
Earliest and latest times for Kiddush Levana - Tips for Davening on the road



For more info please contact Rabbi Nachum Scheiner: 845-372-6618 or Ohrchaim18@gmail.com

BNOS AGUDAS YISROEL OF MONSEY

presents

BLOOMING IN BNCS

בנות עה
עץ חיים
Eitz Chaim

WHEN
Motzaei Shabbos

NOVEMBER 18
Doors open at 7:15pm
Program 7:30-9:00pm

WHERE

YESHIVA OF SPRING VALLEY
BOYS' BUILDING
121 College Road
Suffern, NY
New Location!

10th Annual Melave Malka

Entertainment



GRADES 1-8

THE SKYRIDERS!

High Flying Trampoline Show,
Guinness World Record Holders

Master Storyteller
RABBI YOSEF PRUZANSKY
of WonderWords fame

Pizza! Nosh! Drinks!
Door prize for first 700 girls
Raffle Prizes & More!

ADVANCE SALES \$16 per girl / \$38 family membership if purchased by Thursday, November 16

AT THE DOOR \$18 per girl / \$42 family membership

TICKETS CAN BE PURCHASED IN ADVANCE AT THE FOLLOWING LOCATIONS:

PLEASE SEND EXACT CHANGE OR MAKE CHECKS PAYABLE TO BNOS OF MONSEY

Ateres Bais Yookov: Mrs. Kendyl Feldman, 3rd grade English teacher
Bais Yookov Chofetz Chaim: Mrs. Perri Fiedland, 5th grade English teacher
Bais Yookov of Rockland County: Mrs. Rochel Bakst, 3rd grade English teacher
Bais Mikroh: Mrs. Devory Berger, 4th grade English teacher
Yeshiva of Spring Valley: Mrs. Stacy Jacobs, 4th grade English teacher, Room 225

Chestnut Ridge: Mrs. Elsheva Braun, 445-5144
Horton/Bates: Mrs. Ruchy Spitz, 356-5884
New Hempstead: Mrs. Elana Weiss, 364-9448
South Monsey: Mrs. Deenie Nelman, 352-5930
Wesley Hills: Mrs. Stacy Jacobs, 362-3365

FOR MY BASHERT

The outstanding Torah scholar, R. Baruch Frankel, known for his Talmudic commentaries and Halachic responsa, Baruch Taam, had chosen the great Tzadik R' Chaim of Sanz as a husband for his daughter, Rachel Feige.

The day of the wedding arrived and Rachel, the beautiful bride, peered nervously out the window. "When will he finally arrive?" she asked herself repeatedly. Today was the day she would wed the holy Rabbi Chaim of Sanz, whom she had never seen. They had been engaged for over six months, yet every time a meeting was scheduled, inclement weather or some other extenuating circumstance postponed their meeting.

Now the hall was filled with the greatest dignitaries in Galicia (Southern Poland), who had come from many miles to attend the wedding of the holy rabbi. Finally the moment arrived and a horse-drawn carriage approached the hall. Rabbi Chaim emerged from the carriage, with a severe and very noticeable limp.

In a fury, the bride called for her father: "Why didn't you tell me he was a cripple?" she demanded. Trying to calm her, he replied, "He is so learned, pious and holy, you won't even notice his physical handicap."

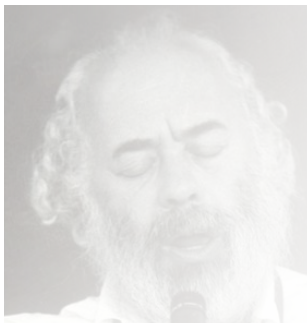
Unmoved, Rachel announced: "I refuse to marry him!"

Imagine the bedlam as word spread that the bride was backing out. In order to avoid this embarrassment, her relatives and friends all tried their best to convince her to change her mind, but to no avail.

When word about this problem came to R. Chaim, he asked to have a few words with her in private, and she agreed to speak with him.. After they'd spoken for a few minutes, the bride turned to the crowd, smiling broadly, and announced that the wedding was on!

Although no one was privy to their conversation, the story that is told is that R. Chaim asked his kallah to look into the mirror. When she did so, she saw herself with a severe deformity. He then told her that, "Forty days before the formation of the embryo, a heavenly voice announces: So-and-so will marry so-and-so."

The holy Rabbi Chaim told Rachel: "Forty days before you were formed, I heard the heavenly voice and requested to see my future bride. The image that greeted me was a baby whose legs were badly misshapen and mangled. What a sad thing for a girl to be handicapped for life. So I prayed that I would take the handicap in your stead. "She had been destined to be deformed, but since she was his basherte he had intervened and spared her of the pain and took her deformity upon himself. Needless to say, Rachel Feige consented to marry him.



THE YAHRZEIT OF REB SHLOMO CARELBACH

took place on the 16th of Cheshvan.
Extenuating circumstances prevented
this Yahrzeit from being given
the respect it deserved.

Here is a well-known story which details the last day of Reb Shlomo's life.

It was an ordinary Brooklyn fall day, Thursday, October 20, 1994 when Rabbi Yosel Wineberg (a grandson of the Slonimer Rebbe of Yerushalayim) left his office on 48th Street to buy some lunch. He walked a block away to Weiss's luncheonette near the corner of 47th Street and 13th Avenue. The owner, Meir Weiss, a Hungarian Jew, made heimische essen, home-style Hungarian tasting food, which spoke to the hearts, minds and bellies of many people in Borough Park.

The community had a large population of chassidische Yidden from Hungary. In those days you could still hear two older women speaking Hungarian between themselves as you passed them in the street.

Weiss's was a popular eatery in the community because Meir was friendly, spoke the common language and understood the mindset of the locals. Yossel came into the store and waited on line to order his lunch. There were about ten others on line in this cramped little "mom and pop" shop.

When Yossel got his lunch and was ready to pay Meir, R' Shlomo Carlebach walked into the eatery. Both were near one another on line and Shlomo turned to Yossel in his usual warm manner, saying, "Friend, how are you?" He also mentioned that he had just come from Manhattan and was on his way to the airport.

Shlomo stretched out his hand to Yossel, greeting him in the traditional Jewish manner with shalom.

Yossel pulled back his hand and did not give it to Shlomo. He said that he was not his friend. People in the store heard this, they became anxious, but remained silent.

Shlomo was taken aback and asked Yossel why he did not give him his hand. Yossel inquired of Shlomo if he really wanted to know. Shlomo thoughtfully stopped for a moment and then replied that he wished to know. Yossel retorted, "You make so many baalei teshuvah, help so many non-Orthodox Jews become Orthodox, but one baal teshuvah you have not made (a hint to Shlomo). Why?"

Shlomo lifted his head and eyes, becoming lost in thought. After a minute, he said "You are right."

Shlomo's asked Yossel what he needed to for him so that he would extend his hand to him in shalom.

Yossel quickly replied that Shlomo needed to do a complete teshuvah, to regret his behavior, and to accept upon himself to stop doing what he should not be doing.

Shlomo thought again for a moment and asked Yossel that if he did teshuvah, would he give his hand?

Yossel said yes.

Shlomo then asked how he should do teshuvah.

Yossel indicated that it should be done by saying and thinking at that moment, "I accept upon myself to do teshuvah."

Shlomo became serious once more and then loudly and clearly, in front of everyone in the store, answered "I accept this upon myself."

Yossel then gave Shlomo his hand.

Shlomo took out a business card, wrote his private number on it, and told Yossel that he was on his way to Toronto and from there would be going to Israel. He asked him to call at a later date in order to get together and talk.

Yossel agreed and left the store.

That evening, Yossel returned to his office and noticed his answering machine was blinking. He retrieved the message. It was from a person who was also at Weiss's with Yossel and Shlomo, stating that Shlomo Carlebach had just died.

Yossel was shocked beyond belief. The words "Boruch Dayan Ha'emes" fell from his lips.

He sat down thinking about his encounter with Shlomo earlier that afternoon, and realized that what had happened was Divine Providence. He confessed that it is not his nature to make a scene and embarrass a person in public. He could have easily given his hand to Shlomo, or even if he did not want to do that, he did not have to get into a dialogue with him. He could have simply avoided him by not saying anything.

Reb Shlomo was nifter with words on Teshuvah on his lips. None of us comes close to perfection. It says a great deal about a person if they are Zocheh to do teshuvah before going to the Oilam Haemes. Yehei Zichro Boruch.

Adapted from The Real Shlomo, by Rabbi Chaim Dalfin, published by JEP Press

JOKE OF THE WEEK



The richest man in town dies. Many, many mourners come to his funeral.

Among them, the rabbi notices Mendy, a poor tailor, crying as if his heart is shattered.

"I see how difficult this is for you, Mendy. Were you closely related to the deceased?"

"No," says Mendy, choking back a sob. "I wasn't related at all!"

"But then why do you weep?"

"That's why!"

After winning a battle that vastly expanded his empire, Napoleon summoned his commanders to a celebration.

"Gentlemen, today I reward your courage! Ask and it shall be granted!"

The Bavarian commander said, "Autonomy for Bavaria!"

"So it shall be!"

The Slovakian commander said, "Liberty for Slovakia!"

"So it shall be!"

And so it went for the Arabian and the Ukrainian generals.

Finally, the commander of the Jewish legion stepped forward.

"And what for you, my loyal friend?"

"I would like a cup of hot coffee with milk and no sugar, two bagels with cream cheese, and some lox on the side."

"Bring my friend his breakfast immediately!"

As the Jewish commander sat down to eat, the other commanders gaped in amazement.

"You fool!" said the Bavarian commander. "Why make such a stupid request? You could

have asked for a nation, or riches and power! Why waste your wish on bagels?"

"At least I got what I asked for."

Jews are very spiritual people. Sometimes, a Jew doesn't realize how rich our own spiritual tradition is, and seeks enlightenment elsewhere...

Back in the 1980's, Mitzi Feingold, an aging lady with a Yiddish accent, called her travel agent.

"I vont go to India and see de guru."

"Mitzi, not India! It's crowded, hot, and too difficult for a lady alone."

"I vont go to India and see de guru."

"What will you eat? The food is not kosher. You can't drink the water. You'll get typhoid, malaria... Why torture yourself?"

"I vont go to India and see de guru."

The agent shakes his head, and makes the arrangements.

Mitzi arrives in India. Undeterred by the crowds, she makes her way to the ashram.

She joins an enormous line of people waiting to see the guru. His assistant tells her that it will take at least three days to reach the guru.

"Dat's OK."

Eventually she reaches the golden door. The aide tells her firmly, "You can only say three words."

"Dat's OK."

She is ushered into the inner sanctum. The wise guru is seated, bestowing spiritual blessings on the eager visitors ahead of Mitzi.

Just before she reaches him, the aide reminds her, "Remember, only three words."

She reaches the guru, looks him straight in the eye, and says:

"Hershel, come home."

A NOTEWORTHY LESSON

RABBI PAYSACH KROHN

A number of years ago, I had the unique opportunity of taking a group on a European trip to Frankfurt, Prague and Vienna. It is always an awe-inspiring and enlightening experience to visit various holy sites where Torah and Yiddishkeit flourished, and this time we had something special planned. In arranging and researching the trip, I learned of the two main cemeteries which exist in Frankfurt. One is older and contains many great Torah luminaries, the likes of the Pnei Yehoshua, Haflaah and the wife of the Chasam Sofer; whereas the newer cemetery contains Rav Samson Rafael Hirsch and one of the Skoliner Rebbes. As I examined the history of these great individuals, I finally came across the extraordinary life of Rav Hirsch. As an individual who contributed so significantly to the building and proliferation of Yiddishkeit and Jewish ideals, the lasting mark Rav Hirsch made on Torah literature is legendary. His voluminous writings continue to guide and inspire all aspects of Jewish life to this day.

Yet, when looking into the personal life of Rav Hirsch in greater detail, I came across something which caught my attention. Rav Hirsch had married a woman who was four older than he was. When he was asked why he had chosen to marry someone older than himself, he replied, "I have a lot to accomplish in life; I cannot marry a child."

As I pondered this response of Rav Hirsch, I began thinking to myself, "Where in the Torah does it actually say that the husband must be older than the wife?" The answer is nowhere.

The following year at the Torah U'Mesorah Convention, I spoke on Shabbos afternoon to several hundred women. There I posed the same question. "Where does it say in the Torah that a boy cannot go out on a shidduch with a girl who is older than he is? There is nothing wrong with it."

A few weeks later, I received a call from a woman named Mrs. Levovitz. "Rabbi Krohn," she said, "I just wanted to let you know something. My son was supposed to go out with a girl who was two years older than he is. At first, I wasn't sure if I should push him to actually meet her. However, after hearing what you said about Rav Samson Rafael Hirsch at the convention, my opinion changed. And after looking into the girl, I actually discovered that she was a great-great-granddaughter of Rav Hirsch. I immediately encouraged my son to meet her, and they just now, became engaged."

Sometime later, this couple gave birth to a beautiful baby boy. And guess what they named him? Samson Rafael. The next year, they had another baby boy. Although this time they couldn't name him Samson Rafael, it was still an astonishing event. He was born on the yaartzeit of Rav Hirsch. Hard to believe, but it is true.

TO BE AND NOT TO DO
THAT IS THE QUESTION

This dvar Torah was adapted from the hashkafa portion of Rabbi Y. Frand's Commuter Chavrusah Tapes on the weekly Torah portion

The pasuk says "And Yitzchak loved Esav, for game was in his mouth; and Rivkah loves Yaakov" [Bereshis 25:28]. There is a strange use of grammar in this pasuk. By Yitzchak it says "va'ye-eh-av", meaning "and he loved" — in the past tense. By Rivkah it says "o-heves" meaning "she loves" — in the present tense.

The Dubno Maggid once asked why there is this grammatical discrepancy. The Dubno Maggid answered with a powerful truth which has extraordinary relevance in our time: He said that one of the differences between the non-Jewish world and ours, is that in the former people are evaluated by what they do, whereas the Jew is evaluated not by what he does, but by what he is.

If one ever asks a child what he wants to be when he grows up, the child will answer "I want to be a..." doctor or lawyer or teacher. This is improper usage! The child was asked what he wants to be, and instead he answers with what he wants to do.

'Doctor', 'teacher', and 'lawyer' are professions, what you do — not what you are. However, we are conditioned in this society that one's entire essence or value is based upon what one does.

A columnist recently wrote a piece in the Baltimore Sun complaining about the conversations at cocktail parties. While standing at a cocktail party, drink in hand, a person will introduce himself to someone. When the conversation is not fifteen seconds old, he will be asked, "What do you do?"

The columnist writes that "in America, you are what you do." If one does something important, then he is important. If one does something menial, then he's not important. The type of person that someone is makes no difference whatsoever.

The columnist writes that he is so turned off by this line of questioning, that now, if anybody asks him what he does, he says he is an undercover agent for the IRS at which time the conversation ends.

This writer identified a tremendous truth. We are preoccupied not with who we are, not with what type of person I am, but with what we do. This reflects a very non-Jewish outlook. It does not reflect the outlook of Judaism.

This is what the pasuk is hinting to us. "Yitzchak loved Esav (past tense) for game was in his mouth" — because Esav, reflecting non-Jewish values, evaluated himself based only upon what he does. If he is only what he does, then if he ceases to do what he does, he loses his value. A grandson of Esav [Baseball player Pete Rose] once said, "You're only as good as your last 'at bat'". He accurately reflected his society's values. He saw no inner importance, only the pragmatic importance of what he does. When he stops doing what he does, "the love is nullified" [Avot 5:16].

However, a Jew is not what he does, but what he is. Whether he makes a lot of money or he does not make a lot of money; whether he does something which has status in the world or whether he does something menial — it makes no difference. If one is a mensch, is ethical, fears Heaven and loves klall Yisrael that is what counts. One is what he is, not what he does.

"And Rivkah loves Yaakov." because Yaakov was loved not for what he did, but for what he was. The character of Yaakov, the qualities of Yaakov, the truthfulness of Yaakov. These are constants. These are forever. Therefore the love for such a person is forever.



NAFKA MINOS IF BIRCHAS HA'SHVACH OR BIRCHAS HAMITZVAH

We previously discussed the different opinions if the birchas eirusin is a birchas hamitzvah or a birchas ha'shivach. We will now explore some of the nafka minos, the halachic differences between the two perspectives.

Is the brocha recited on behalf of the choson?

As we know, the minhag is that the mesader kiddushin, the one officiating at the wedding, is the one who recites the birchas ha'eirusin. This needs to be explained: why is he the one to recite the brocha?

According to the Rosh that it is a birchas ha'shivach, this is logical. Since it is a brocha of praising Hashem upon this great occasion, it is not necessarily the choson per se, who needs to recite the brocha. As the Taz (Y"D 1:16) explains, the brocha is a general praise to Hashem and not a brocha on the choson's performance of the mitzvah, and it can, therefore be recited by any of the onlookers. Consequently, the mesader kiddushin can be the one to recite the brocha. This is also the opinion of the Be'er Sheva (Shu"t Siman 49).

On the other hand, if it is a birchas hamitzvah, a brocha recited on the performance of the mitzvah of kiddushin, why is the mesader kiddushin the one to recite the brocha and not the choson, who is performing the mitzvah? Indeed, the Rambam himself writes that – since it is a brocha for performing the mitzvah – the choson should be the one to recite the brocha.

The Shulchan Aruch (34:1) writes that there are different opinions as to who should recite the brocha, the choson or the mesader kiddushin. The Rama adds that the prevalent minhag is for it to be recited by someone else, not by the choson. The Beis Shmuel (34:2), in the name of the P'risha, explains that the reason for this minhag is in order not to embarrass the choson, just in case he does not know how to recite the brocha properly. That being the case, if there is no one else that

can recite the brocha, the choson can recite the brocha himself.

Similarly, the Taz (34:1) quotes the Maharshal, who uses the same reasoning and points to a precedent, in regards to krias hatorah, where the baal korei reads instead of the person getting an aliyah, just in case he doesn't know how to read properly.

This was the reason why many gedolim – including the Imrei Emes (Michtivei Torah 58) and the Brisker Rav (quoted in Apiryon Shlomo 83:1) – would tell the choson to have in mind to be yotzei from their recitation. This is based on the assumption that it is a birchas hamitzvah. However, if it is a birchas ha'shivach, it is possible that it is a brocha that anyone can recite and it would be unnecessary to recite it on behalf of the choson.

The B'tzeil Hachachma (2:71), however, asserts that even if it is a birchas ha'shivach, it is the choson who has the requirement to praise Hashem and not the bystanders. Thus – according to this viewpoint, even if it is a birchas ha'shivach, the mesader kiddushin would have to have in mind to recite the brocha on behalf of the choson.

In conclusion, we have a possible nafka mina: if it is a birchas hamitzvah, then the mesader kiddushin, is reciting the brocha on behalf of the choson and he must have in mind to recite it for him. But, if it is a birchas ha'shivach, it is possible that it is a brocha that anyone can recite and it would be unnecessary to recite it on behalf of the choson. In a future article, we will discuss other halachic differences.

COMMUNITY KOLLEL NEWS:

The Night Kollel hosted an introductory shiur, from the renowned maggid shiur, Rabbi Zev Smith, on Thursday, November 9. Rabbi Smith gave a step by step practical guide to what goes on at a Jewish wedding. We had an overflowing crowd, including many chasanim and mechutanim wishing to gain clarity in this timely topic. Some of the topics discussed were: the importance of the choson legally and halachically owning the ring that is used for the kiddushin, using a simple ring, the halachic validity of hearing

the brochos via a microphone, and the rules and regulations for the drinking of the two cups of wine.

Bais Medrash Ohr Chaim Community Kollel – in conjunction with our Legal Holiday Yarchei Kallah – is pleased to present a Shiur, on Nov. 23, Thanksgiving morning, given by the renowned author and lecturer, Rabbi Dovid Heber, Rav, Kahal Ahavas Yisroel Tzemach Tzedek of Baltimore and Kashrus Administrator at Star-K Kosher. The topic: "When davening in a non-l'chatchila zman: all you need to know. Shiur will take place in the Main Bais Medrash. Refreshments will be served.

I gave a shiur, on Wednesday night, on the topic: "Kos Kiddushin V'Nisuin – Who drinks, how much and why? The shiur will be featured in a future article, b'ezras Hashem, and is available on the shul's website 18Forshey.com, Torahanytime.com, and will be available on MP3 in the shul.

The night kollel wishes a hearty mazal tov to our dear members, Yoel & Sury Miller, on the recent bris of their son, Chaim Tzvi. May they see much nachas!

Wishing you a wonderful Shabbos and a Chodesh Tov,

Rabbi Nachum Scheiner



Shiur by Rabbi Zev Smith on the topic of "The Wedding, a step by step practical guide" at the Night Kollel as they learn Hilchos Kiddushin, Nesuin and Sheva Brachos.



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