

בס"ד

הרב אברהם ישעיהו קרליץ זצ"ל
Harav Avraham Yeshayohu Karelitz
חזון איש
שבת קודש פרשת וירא ט"ו חשון



OUR BELOVED RABBI
SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER

Journal

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

This Motzel Shabbos Nov 4
CLOCKS BACK- CHANGE BATTERIES

All Smoke Detectors should be tested and batteries changed.
This can save your life.

DAF YOMI BEGINNING
MESCHET MAKKOS
SEE PAGE 11
FOR LIST OF SHIURIM

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



SHIURIM FOR ENTIRE COMMUNITY

Separate Seating **RABBI YY JACOBSON WEEKLY CLASS**

SHABBOS
NO CLASSES
THIS SHABBOS

EARLY BIRD
DAILY SHIUR
TBA

SUNDAY
NO CLASSES
THIS SUNDAY

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



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



וַיְנַהֵר עֵלְיוֹ וַיְזוֹרֵר הַנֶּעֱרָר עַד-שְׁבַע פְּעָמִים,
וַיִּפְקַח הַנֶּעֱרָר אֶת-עֵינָיו.



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

BET Parashat Vayera

Avraham is davening to Hashem on behalf of Sedom, begging Hashem to not destroy the city. The pasuk says, "and Hashem said, Shall I conceal from Abraham what I do? And Abraham will surely become a great and mighty nation" (18-18, 19)

ויקוק אמר המכסה אני מאברהם אשר אני עשה" "ואברהם היו יהיה לגוי גדול" (ועצום ונברכו בו לוי הארץ" (פרק יח-יח.יט. What is the connection between Hashem deciding to not conceal his intentions (about destroying Sedom) and Avraham becoming a great nation?

A man walks into a clothing store and finds another individual there trying to buy clothing for his son. He asks many questions about fit and style in order that he should purchase items that would be just right for his son. The man that entered the store joined the conversation and asked the salesman the same questions. The store keeper explained that we are wasting our time because we won't know exactly how the item will fit each child and if it will be to his liking. It will then require them to come back and exchange the clothing. The shopkeeper insisted that it would be best if both men would bring their sons in to the shop so that they can be properly fitted. The first man agreed and left to get his child but the second man explained that it was not worth it for him to leave and return with his son. "You see," he explained, "that man has only one son so he needs the clothing to be perfectly suitable for him. I have many children so if it is not appropriate for one child, it will be good for another.

Hashem knew that Sedom had no chance to be saved and was

going to destroy it. Nevertheless, Hashem loves the prayers of the righteous Tzadikim as it is very precious to Him. Hashem says, should I conceal my plans, should I not tell him that his prayers won't help as Sedom needed to be destroyed? Hashem then continues that Avraham will become a great nation. His tefillos will not be wasted as even though Hashem could not fulfill this request, He will fulfill many others that Avrahams offspring will require. The tefilot won't be lost much like the man who has other sons to give the clothing to should it not fit the first one.

There are many times in life that we feel we are not being heard, but the Torah shows us that no tefillah goes unheeded. True, we may not see that specific request fulfilled but we are being heard and Hashem in His great love uses that tefila in another situation, perhaps one even more necessary.

May we all merit seeing our tefillos answered immediately upon request. If we don't witness the immediate response we should rest assured that Hashem will use our tefillos in the most appropriate application possible.

Shabbat Shalom

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 1:30 pm

SHABBOS NIGHT / DAY	Candle lighting	5:31pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	5:41pm		Mincha	1:45pm
	Shkiya	5:49pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	5:59pm		Daf Yomi	5:00pm
	Shachris Vasikin	6:50am - DAF YOMI SHIUR		Mincha Shalosh Seudos	5:30pm
	Shachris	8:00am - Kiddush		Shkiya	5:49pm
	Shachris	9:15am - 18 Forshay		Maariv	6:29 & 6:34pm

WEEKDAY MINYANIM	SHACHRIS	NOV 05 - NOV.10
	20 Minutes before Neitz	NEITZ IS 6:32 am - 6:28 am
	S 6:12 M 6:13 T 6:14 W 6:16 T 6:17 F 6:18	PELAG IS 3:42 pm - 3:39 pm
WEEKDAY MINYANIM	MINCHA & MAARIV	SHKIA IS 4:46 pm - 4:42 pm
	12 Minutes Before Pelag	סוף זמן קריאת שמע
	S 3:30 M 3:29 T 3:29 W 3:28 T 3:27	MAGEN AVRAHAM
WEEKDAY MINYANIM	12 Minutes Before Shkia	8:30 AM - 8:33 AM
	S 4:34 M 4:33 T 4:32 W 4:31 T 4:30	GRA- BAAL HATANYA
		9:06 AM - 9:09 AM

WEEKDAY MINYANIM WINTER '17-18 חורף תשע"ח

שחרית		מעריב	
כתיקין	20 Forshay ↑ Brochos 30 min/Neitz 20 min Bais Chabad	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↓
1:30PM	מנחה גדולה 18↓	10:30	18↓
2:00PM	18↓	11:00	18↓
2:30PM	18↓	11:30	18↓
3:00PM	18↓	12:45AM	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



Parshat Vayera To be A Gadol

According to Chazal, gadol hachnaft orchim yoser mikabalas pnai Hashchina - Greater is bringing in guests then greeting the presence of Hashem.

Chazal learnt this principle from Avraham Avinu in this week's parsha. While in the middle of his encounter with Hashem, he seems to put Hashem on hold and instead runs to accommodate the three angels that had arrived at his tent's door.

At first glance this sounds very perplexing. Isn't our ultimate goal to be greeting and connecting to Hashem presence? How is it possible to consider the act of greeting guests to be greater than that of greeting Hashem?

What needs to be defined here is the word that Chazal use--Gadol--which can mean great or large. I believe we should define the word as growth or accomplishment, not just greatness. This comes to say that greatness is measured by how much growth and accomplishment results through the actions that we are doing.

The Meam Loez describes in Sefer Melachim the lady from the town of Shunam as an 'isha gedola, 'a 'big lady.'" It sounds a bit strange to praise a lady by calling her 'the big lady' so I wouldn't suggest this for a husband who wants to compliment his wife.

(Someone jokingly told me that in America when you want to tell your wife that she looks good you say she looks like a million dollars and in England you say she looks like a million pounds!)

The Meam Loez explains the an 'isha gedola' refers to a lady that is engaged in chesed and is accomplishing positive things in the world. The greatest positive thing a person can do is kindness as is emphasized in the Hakdama to Sefer Nefesh Hachayim. The greatest kindness you can do for someone is to provide them with more clarity of Hashem which was indeed the mission of Avraham Avinu.

This definition helps us to understand what went on with Avraham Avinu and his three guests.

Avraham was speaking to Hashem. He was standing in Hashem's presence and this sort of standing is just like Amida in prayer and the person praying must be stationary and not move. However, when the opportunity came for Avraham to move higher, i.e. to be greater by helping others, he understood that this is the will of Hashem. Hashem doesn't want us to stay still in this world; he wants us to accomplish as much as we can. It's in the next world that we are expected to stand again.

This idea fits well with the eulogy that many give at a levaya. They quote the Gemara in Moed Katan where Rav says Achim Behespeda which means warm up the people at a levaya.... DeHasam Kaimna--for I am standing there.

One explanation to the use of this passuk at a funeral is that Rav was trying to arouse and warm up the people so they would realize that if they don't accomplish their mission in this world then in the next world it's too late because 'there I'm standing....'

This also sheds light on what it means to be a 'gadol.' At 13 years old, it's already a time when a boy can be motzi others. He has reached an age when he has an opportunity to help others spiritually. And this is the idea of a Gadol B'yisrael --someone who grabs onto the reigns and helps to lead others so the world can continue to move forward under Hashem's love and guidance.



SH'MA YISROEL HASHEM ELOKEINU HASHEM ECHAD

One of the Alter Rebbe's (Baal Hatanya) early teachings, then called verter (short sayings):

Sh'ma Yisrael - a Jew senses that Havayeh (Hashem) Elokeinu - our strength and life is beyond nature

[Editor's note: The name Hashem is expressed when G-d relates to the world with miracles, above nature. The name Elokim is when G-d relates to the world within nature. The practical way this is expressed in life is when we are in a situation that we need strong Betochoon in Hashem it does not matter if Derech Hateva - naturally you don't see any way out of it, because Hashem Elokeinu -Above nature is our nature.]

And Havayeh Echad - Havayeh is One.

====Hayom Yom Cheshvan 12

וכל בכור בניך תפודה

We are humbled by Hashem's kindness and the wonderful gift He has brought into our family

It therefore gives us great joy to invite our family and closest friends to join us in celebrating the

Pidyon Haben
of our dear son
Shaya

November 5, 2017
at
The Atrium Plaza
401 W. Rt. 59 Monsey, NY 10952

*The program will begin promptly at 3:30pm
the Pidyon at 4:15pm sharp
refreshments and drinks till 7:00 pm*

Please bring your most festive smile and your warmest wishes

Looking forward to share our simcha with you,

Chaim & Sarah Hollender
*Avrhem David Yechiel & Henya Hollender
Burach Chaim &Alta Fride Devorah Kushner*



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



Chinuch

Chinuch is a loaded topic of discussion. A few points and details will be discussed here. Does being mechanech a child only apply to a kotton or does it apply to a gadol also? When one is mechanech, does the chinuch need to be with all the details of the mitzvah or that is not necessary? Some additional questions we will explore; does a mother have a chiyuv to be mechanech her son? Does a father have a chiyuv to be mechanech his daughter?

In Breishis Rabba it says that a person is busy working to be mechanech his son up to the age of thirteen. After his son turns thirteen, the father makes the bracha "boruch shepatrani." We see from the Breishis Rabba that chinuch applies until the age of thirteen, however chinuch in older children is evident in the following gemara. The gemara in Moed Kotton, daf yud zayin, amud alef says that if one hits his older son, he belongs in "cheirem" since he is causing the possibility that the son may hit back. The Ritva says that if not for the "lifnei iveir" component of that disciplining, one would have a requirement to reprimand, punish and be mechanech his older child. Therefore, we see that chinuch extends past the age of thirteen.

The Ritva in Sukka, daf bais, amud bais says that chinuch needs to be evident concerning every part of the mitzvah. The Mordechai argues with this. According to the Ritva we would need to understand why the gemara in Yuma, peh bais, amud alef says that we are mechanech our young children to fast a few hours on Yom Kippur despite the fact that the mitzvah is not done in its entirety.

The gemara in Nazir, daf chof tes says that a mother is not mechuyav to be mechanech her son, which is the reason why a mother can't bring a nezirus on her son while a father, is able to. This is so because the mother is not required to be mechanech her child. On the other hand, in the gemara in Sukka, daf bais, amud bais we see that a mother is required to be mechanech her son as Hileni the queen built a sukka for her seven sons. On a different note, we do not find a mother making the bracha of "Boruch Shepatrani."

There are two reasons for the bracha of "baruch shepatrani." The Levush explains that the son is no longer punished for his father's sins when he turns thirteen. The lashon of the bracha is actually the opposite. The lashon of the bracha is stating that the father is no longer punished for his son's sins. We could clarify this based on the Gemara in Shabbos, daf kuf mem tes, amud bais. A person is not brought inside the "mechitzta" of Hashem in the case where someone else was punished because of his wrongdoing. Therefore, the father says the bracha that he is no longer the cause of his son's punishment. According to this reason we can understand why a mother does not make the bracha of "boruch shepatrani." On the other hand, the Magen Avraham says that the

reason is just the opposite; the father gets punished when the son does something wrong since he did not do his job of chinuch properly. Why does a mother not make the bracha if she has the responsibility to be mechanech her son?

In Nazir, daf chof tes we find that a father is not mechuyav to be mechanech his daughter and therefore he can not make her into a "nezirah." Conversely, in the gemara in Yuma, daf peh bais we find that there is a chiyuv to be mechanech one's daughter to fast some hours on Yom Kippur.

To clarify all these contradictions we can explain that chinuch consists of five parts.

The first part is a din of "arvus." This is similar to the obligation to try to stop wrongdoing when one sees a Jew doing an aveirah. When an adult son is living at home, a parent would have the same chiyuv to stop him from doing aveiros if one observes him doing so. If not for the fact of "lifnei iveir," one would even be required to hit and or punish an older child.

The second part of chinuch is to be mechanech a child to do the mitzvah with all details. This applies up to the age of thirteen. That is why the father makes the bracha "boruch shepatrani" at the age of thirteen.

The third part is getting a child used to doing mitzvos so when he gets older it will not be strange to him. For this part we do not need all the details of the mitzvah; he will get that when he gets older. At this time of chinuch all he needs is to get used to the concept. Therefore, even according to the Ritva who states that we need to be mechanech with all the details, when it can't be done completely because it may endanger the child (like fasting on Yom Kippur) it is sufficient enough to just get the child accustomed to doing mitzvos.

The fourth part is chinuch on all of Yiddishkeit in general. A father has a chiyuv to make sure that his son is an "oveid Hashem" and learns Torah. This is only a requirement for the father. That is why when it comes to nezirus, which is a general part of Yiddishkeit, not a detailed mitzvah that everyone needs to do, only the father has that power to make his son into a nazir. The mother is not able to do this. A father does not have that general chiyuv for his daughter since she is not mechuyav to learn Torah.

The fifth and final part is "chanoch lenaar ... darko." There are some things that can't be explained or integrated when a child is young. Chinuch therefore does not stop at thirteen, but continues forever to make sure the child grows up to be an Ehrlicher Yid.

Let us all be zocheh to be mechanech our children properly.

Vayeira

The three angels appear to Avraham and foretell the birth of Yitzchak. Upon hearing the news, Sarah laughs to herself.

The angels depart to destroy Sodom, and Hashem [G-d] tells Avraham about His plans for destroying Sodom. Pasuk 18:18-19 proclaims G-d's confidence in Avraham to teach the world the concept of justice. Avraham negotiates, unsuccessfully, on behalf of Sodom.

The story of the destruction of Sodom is told. Lot's generosity to the "two visitors" is rewarded and he, his wife, and only two of their children are saved from Sodom.

Lot's wife looks back upon the destruction of Sodom and dies, and Lot and his two daughters escape into the mountains. Lot's daughters conspire to rebuild humankind, and taking advantage of Lot's drunkenness, they become pregnant from Lot resulting in the birth of Ammon and Moav. Avraham encounters Abimelech after which Sarah gives birth to Yitzchak in the year 2048.

Yishmael and Hagar are forced out of Avraham's home, and an angel reassures Hagar of Yishmael's destiny.

Abimelech and his general Phichol resolve their conflict with Avraham over water rights, and they "sign" a covenant of peace.

In the year 2085, when Avraham was 137 and Yitzchak was 37, Avraham is commanded to sacrifice Yitzchak. This amazing story heralds the end of Avraham and Sarah's era, and the beginning of Yitzchak and Rivkah's era.

Melachim Beis 4:1-37

The Haftorah tells us the story of the Shunamis women and her husband who were of advanced age and childless and the miracle performed for her

The Haftorah begins with the miracle of the oil where Elisha causes an abundance of oil to allow a poor widow (wife of the Navei Ovadya) to save her children from debtors prison.

Elisha, traveling with his servant Gaichazi, lodges in the home of a woman in Shunem known for her hospitality. The Shunamite woman and her husband show Elisha great hospitality, and kindness; they gave him a bed, a table, a chair, and a lamp in a room of his own. She insured that he always had a place to sit and learn when he came into town. On Rosh Hashanah, Elisha sends his servant to ask the woman how he can repay her. She does not ask for anything. Elisha does not want to accept that as an answer. Gaichazi tells Elisha that she is childless. Elisha calls for her to come to him and he promises her that she will have a son. She does have a son, however tragedy strikes when a few years later, the child is playing out in the field and has heat stroke. His mother comes running out into the field to hold her son as he dies in her arms. The Shunamite woman travels to find Elisha to tell him of her tragedy. Elisha, with much compassion, sends Gaichazi with instructions to revive the child. Gaichazi's attempt at performing the miracle is unsuccessful. Elisha comes to Shunem to perform this great miracle himself. He puts his mouth on the child and says Hashem's name. The child sneezes seven times and awakens.



פרשת וירא

הגמרא אומרת בבא בתרא (יז.) שאברהם יצחק ויעקב לא שלט בהם יצר הרע, והיינו שעבדו על עצמם לבטל מהם כל הנגיעות החיצוניים עד כדי שכל מגמתם היה אך ורק חטיבה אחת ש צונו הויה במיליון אחוז, מוצאים כל מעשיהם היה הפיך טבעם ממש. כל הגישה של אברהם אבינו היה בזריות ומהירות, בתחילת הפרשה הכל עשה בעצמו ולא על ידי מאות עבדיו שהיו לו, עד כדי כך שהיה חסרון לדורות למה ששלח לעשות על ידי שליח, וכן מקור הדיון זרזים מקדימים למצות לומדים בפסחים (ד.) שאברהם השכים בבוקר שמיד באור הבוקר לא המתין לקיים מצות בוראו אלא קם מיד לקיים מצות ה', ובעצמו, וזה היה קיום דין זרזין בזמן המצוה, שהרי יש מצות שמגיעים מזמן לזמן כעין מילה שהוא ביום השמיני, ולזה מצות הזרזים לעשותו מיד על הבוקר, וכן יש מצות שמגיעים באמצע היום לעשות, וזה לומדים מפסוק אחר, "ושמרתם את המצות" אל תקרי את המצות אלא את המצוות, ודורש המכילתא שמצוה הבא לידך אל תחמיצנו, וזה לימוד לדון זרזים במעשה המצוה לא לקיים המצוה ברפיון ידים, וזהו שאצל האבות מוצאים כן שהכל היה תמיד בזריות בלי שום רפיון, שאברהם אבינו ציפה לקיים מצות בוראו, שעל אף שהיה שלישי למילתו, וכל אחד היה טוען שיש לו פטור חולה, או אונס רחמנא פטריה, שהיה ממש כחום היום, אעפ"כ אצל אברהם אבינו שהיה חולי האבה לה' יתברך במלא המובן, ואפילו אבה לבנו כבר היה בטל, כמו שמביא השב שמעתתא בהקדמה מספר ה"עקרים" שלא שייך שיהיה אוהב לשני דברים לגמרי, ולכך על ידי העקידה ביטל כל אהבתו אך ורק לה' יתברך, וכבר לא היה שייך אצלו אהבה אפילו לבנו יחידו אשר אהבת, הכל היה בטל בתכלית לה' יתברך.

וכתבו הספרים שעל ידי שמרגיל אדם עצמו להנהיג טובה ה' או פ' עמים נעשה טבע שני שמעצמו כבר יורגל לכך, וזהו הלימוד מהאבות להיות משתוקק לעשיית רצונו כולו בתכלית עד שכל מגמותינו, יהיה רגליו מוליכות אותו מעצמם לבית המדרש.

שבת שלום ומבורך
 יוד יהודה פייסטון
 יורה דעה ליברטי



Pashas Vayeirah

The Essence of Torah

יירא אלינו (בראשית"ח, א) וברש"י

לבקר את החולה

Hashem pays a visit to His ambassador in this world. With a heart brimming with faith, Avrohom Avinu has followed the path shown to him by his Creator and is now the true forebearer of the Jewish nation. It's a moment in time; Avrohom Avinu is the first person in history to be commanded to have a Bris Milah. But now our forefather sits in pain. Physical pain, yes...but there is emotional pain as well because he cannot easily welcome visitors in his current state of recovery. And so the Torah tells us- the Creator Himself pays a visit to comfort and boost Avrohom's morale.

Visiting the sick or Bikur Cholim; as it is known to us, is a pure act of Chesed. An important opportunity for us to show respect and give consideration to others in their time of need, it is a cornerstone in the world of chesed we are all busy building. The Talmud tells us that the right visitor can even heal a portion of a sick persons illness...so powerful is this Mitzvah.

But reality sinks in- time is limited and our lives are busy. Choices must be made. One of the most difficult choices a serious yeshiva student has to make, is how much time to give away from his learning to do Chesed. Let's listen to an eye opening story told by Harav' Ben Tziyon Felman Ztz"l and relayed by his student R' Menachem Stein Shlita.

Rabbi Felman, a great Talmid Chochom in his own right, was a devoted student of the venerated Chazon Ish Ztz"l, whom he merited to be close to from the time he was a young Bochor. The Chazon Ish was one of the greatest lights of his generation, he was admired by both the Religious and secular Jews that he interacted with, who stood in awe of his piety and genius.

When R' Ben Tziyon Felman was still a young student, he had the honor of accompanying the Chazon Ish on the daily walk he took for his ailing health. The two talked over many serious topics.. Occasionally R' Felman interspersed a request for advice on a personal matter and one day R' Felman asked the following: His elderly grandmother, the matriarch of her Rabbinic family had come to live with them in Bnei Brak. Unfortunately she had taken ill and was now recuperating at a local hospital. All the children and grandchildren took turns visiting with their regal grandmother, but for some reason, she couldn't wait till R' Ben Tziyon came and when he did-she always requested that he stay longer and come more often than he was able to.

Even though he stayed for a few hours on each visit, he was not able to maintain the frequency his grandmother requested, feeling that it would interrupt his learning.

This bothered him no end. On the one hand, there were many children and grandchildren who came to visit K'EH, and she would never be lonely.- Perhaps this was a mitzvah that could be done by others- because of this, it could even be that he was halachically exempt from visiting at all, on the other hand- since she requested that he visit more, perhaps she received special pleasure from his visit- more than from the others. He was concerned that this interruption to his Torah learning would hurt his scholarly development. The Chazon Ish listened carefully to his students question in earnest, and proceeded to interrogate him as they walked.... why does she ask only for you to be by her side? Is it not good enough for her when others visit? The sage asked his student many questions. The Chazon Ish ruminated, remaining deep in thought for a few long minutes before giving a reply to R' Ben Tziyons dilemma.

He then gave an answer that should shake us as Jews, and help us realign our priorities. An

answer that pulls the curtain on the secrets of Torah study and how it affects our world.

He gazed deeply into the eyes of his Talmid. "I feel very strongly that you should visit your Grandmother as often as she wants and stay with her for as long as she wishes. With these visits, you will be observing the mitzvah of Bikur Cholim as well as the mitzvah of learning Torah."

Stunned, though embarrassed to ask further, R Ben Tziyon summoned the courage to ask his Rabbi-

"The mitzvah of Learning Torah- how will I be observing it by visiting my grandmother? The fact is, I will be missing many hours of studying..."

"R' Ben Tziyon," the Chazon Ish answered. "I know how much of a Masmid you are- the long hours you spend in uninterrupted Torah study.. Why do you do that?"

One only learns Torah to become close with G-d and his Torah- and to be at one with the Torah and inseparable from its essence", the Chazon Ish explained.

"But the Torah is a totally spiritual creation and man is a physical creation," the Chazon Ish continued. "How do these two elements manage to get close to each other. How can we get our allotted "portion " of this spiritual inheritance?"

Our Rabbi's tell us-

"אין התורה נדבקת אלא לנפש עדינה"

Real Torah is only revealed to a sensitive soul.

One can only hope to get close to Hashems Torah by working on himself, refining his middos- and increasing his sensitivity to others. Otherwise our Torah learning will not "stick" to us and our efforts will be in vain.

By visiting your grandmother and sacrificing what you want to do for yourself, in order to help her- by learning to nullify your will and your desires- even if it is your Torah learning that is being sacrificed- you will merit to become a nefesh adinah- a great and sensitive person, who will be Koineh the Torah (earn his rightful share in Torah). You are not required to look for chesed to do.. But if this great mitzvah gets delivered to your door, so to speak, you are required to take it on completely... I can promise you that as a result of the chesed you do, the Torah you learn will truly be blessed and become a part of your soul and who you are." The Chazon Ish with these words had revealed to his student, the secrets by which he himself had probably merited to be great in Torah learning.

The Meor Enayim, whose Yahrzeit was this past week, (as was the Chazon Ish), shares similar comments in his commentary, when he reminds us of the words of the Medrash, "Even the transmitter of Torah, Moshe Rabbeinu, tried over and over again, to learn Torah from G-d in heaven.. But he kept on forgetting it.. Until finally he received all of his knowledge as a "gift" from G-d himself. In order to receive such a gift, the Chernoyley Rebbe informs us, we must work on our character traits and become better people. Only then we will merit to become true Talmidei Chachamim. The simple truth of these words can alter the depths of our souls, but only if we are open to change. Perhaps we have been raised to act and think differently. Perhaps we have been trained to think that all is excusable when it comes to Torah learning. A re-alignment of our priorities might be in order.

It is a tradition that every year on the Yahrzeit of a Tzaddik, a new channel for their Torah opens to the world. May we merit to not only hear, but bring into practice, the true essence of Torah as revealed to us by these great sages.

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The Secret Relationship

Understanding Marriage on a Subconscious Level

How Is Your Marriage?

"How is your marriage?" Someone once asked a woman.

Her response: "Before I got married, I was incomplete. Now, that I married, I am finished."

Sarah's passing

This week's Torah portion commences with the sad story of the sunset of the first Jewish matriarch, Sarah, and her husband Abraham's efforts to purchase a family burial-plot for Sarah and himself, as well as for future couples of the founding Jewish family (Genesis ch. 23). Abraham negotiates a deal with a man named Efron and ends up paying an enormous amount of money (400 large and pure silver) for a field in Hebron, at whose edge was the "machpalah cave," or the "double cave," a cave suited for the burial of couples' side-by-side of each other.

Indeed, as the Bible relates, all of the patriarchs and matriarchs of Israel (besides Rachel) - Sarah and Abraham, Rebecca and Isaac, Leah and Jacob - were buried in that cave. The edifice constructed upon it remains till today one of the holiest sites in Judaism and is also held in high esteem by Muslims. Immediately following this story, the Bible continues to relate the long dramatic story of how Isaac meets and marries his soul-mate Rebecca. This is the section in Torah known as "the portion of relationships," and is read in many Jewish Sephardic communities on the Sabbath before a wedding in the community.

Awful Comparisons

Sequence in the Bible is critical. It is always there to demonstrate a point, to challenge a convention, to inspire an ideal. How, then, are we to appreciate the juxtaposition between such paradoxical themes - the death and burial of Sarah in the "machpalah cave," and the dawn of Isaac and Rebecca's life as a married couple?

There is something even more astonishing in the Talmud.

Biblical law is often ambiguous and riddle-like. Thus, when Moses presented the Torah to the Jewish people, he gave them an oral interpretation, clarifying and elucidating the meaning of the Bible. This oral tradition has been documented in the Mishnah and in the Talmud.

Marriage is one of those issues where the Biblical law is unclear and it requires interpretation.

The Torah speaks of "a man marrying a woman," but does not specify the legal

means to affect a marriage. The Talmud presents an oral tradition to fill the gap. A similar expression used when discussing marriage is found once more in the Bible when addressing Abraham's purchase of the machpalah cave. In a classical method of Torah interpretation known as "gzeirah shavev" (comparing two distinct cases when a similar word is used in both), we legally compare the two cases. Just as Abraham purchased the field and the cave by means of money, so too must a groom give a monetary gift to his bride if he wishes to obtain her hand in marriage.

Till today this law is the basis of every Jewish marriage. When the groom places the ring on the finger of his bride and declares "you are hereby betrothed to me..." man and woman enter into the covenant of marriage. Why? Because we derive it from the legal formula employed by Abraham to purchase the machpalah cave.

This is classical Talmudic methodology well-known to any student of the Talmud. Yet it does seem tasteless, if not awful. Why are we deriving the laws of marriage from a story of death and burial? The death of Sarah terminated her marriage with Abraham; yet it is from a story which terminated a marriage that we deduce the laws of creating a marriage!

And why are we comparing the obtaining of a spouse to the purchase of a burial plot? (The cynic would recall Woody Allen's quip: "Marriage is the death of hope.") The comparison is so strange and bizarre that it compels us to look deeper, to gaze into the secret "caves" of our own relationships.

Two Dimensions

The Torah and the Kabbalah talk about two dimensions to every relationship: the disclosed element, situated "above the ground," and the hidden component, buried "beneath the ground," disguised and veiled. In our modern lexicon we may define them as the conscious relationships vs. the subconscious relationship.

The first layer of the relationship is created by conscious thoughts, emotions and feelings. "I love you because I feel for you; I cherish you because I perceive you as my life's partner." What happens when these powerful feelings wane?

The relationship, naturally, suffers as well. When the cause is no more, its effects follow suit. We observe this phenomenon in many a marriage. When the passion rages high and the love towers the heavens, the union is splendid and vibrant. But when those passionate emotions and exhilarating inclinations dissipate, the bond falters, and the loyalty disappears. The couple may still be married on paper as far as the IRS is

concerned; internally, though, they are divorced. And if you are already divorced internally, you may wonder, why not complete the process and sever your bonds officially as well? Who are you fooling?

The Subterranean Bond

Yet the Torah and the Kabbalah address another facet to relationships -- the one buried beneath the earth, in the inner caves of the souls relating to each other. This is the connection you have with a person not because you consciously experience a bond with them, but rather because you are inherently and intrinsically connected, regardless of your conscious feelings.

The common example for this is the relationship between parents and children. Your relationship with your Mom is not created by your positive conscious feelings toward her; on the contrary, your feelings toward your mother are the result of your subconscious bond with her. You may harbor negative emotions toward your mother. At times, you may even need to protect yourself from your mother (though this should be determined by an objective voice, not by your own emotional roller coaster). Yet nothing will change the fact that she is your mother; a piece of your essence.

Albeit on a different plane, the Torah ascribes this dimension of relationships to marriages as well. In addition to the conscious marriage, created by the rational and emotional choice of two adults, there is another layer to the marital union. This connection is buried "beneath the ground," existing in the subconscious cellars of the man and woman's psyches. A husband and a wife are, in the words of the Zohar, "two halves of one soul." Their bond is inherent, intrinsic and eternal, one that originated before birth and cannot be obliterated with death.

This layer of the relationship is not created through our conscious volition; on the contrary, our conscious feelings are born from this hidden and essential aspect of the relationship, binding us together in the subterranean chambers of our souls. And when the marriage does encounter strife and struggle, the soul-mates remember that they are essentially united and that the conflicts between them, though in need of attention and repair, ought not and cannot erode the essential connection between them.

Abraham's Message

This, perhaps, was the significance of Abraham working hard to purchase a burial plot for his wife and himself, as well as for the couples of the second and third generation of Jews. This was not a mere

expression of sentimentalism (Genesis, in general, focuses far more on justice and truth than on sentimentalism). It was a statement of profound spiritual implications -- that his relationship with Sarah did not cease after her death, because it did not begin during her life.

And it was a cave that he purchased, alluding to the "subterranean relationship," which does not cease after death.

This does not mean that a widower or widow ought never to remarry. Abraham himself remarries after Sarah's death, and the Torah teaches that the soul of a deceased spouse longs that their partner below continue to live a productive and accomplished life. Often that requires remarrying. In no way does a second marriage demonstrate a lack of sensitivity or betrayal towards the person who passed on. On the contrary, it may be their profoundest delight to see that their spouse below mustered the strength to move on and to continue to live and love sharing with another person the gifts of their heart and soul.

Entering the Cave

This might also be the symbolism behind the Jewish law comparing the betrothal of every bride and groom with Abraham's purchase of the "cave." Superficially, this comes across as

very weird. Yet there is a profoundly moving message being communicated here. When a groom places the ring on the finger of his bride, the Torah is informing him, that he is not only marrying his spouse on a conscious level; he is also entering into an eternal relationship with her. In marriage, they are accessing together the "cave" buried in the deep chambers of their souls, where their relationship is timeless and permanent. The chupah (the wedding canopy) is not only a union of two people; it is also a reunion of two halves that were once one.

This also explains the juxtaposition of Sarah's burial and the story of Isaac and Rebecca's marriage. At first glance, the sequence seems to be of poor taste. Upon deeper reflection, though, the implicit message is clear. Before you get married you must know that you are marrying your eternal partner. Divorce is not an option. You must be resolute that no argument, fight or crisis will ever tear you two apart. Your relationship is essential. Your core self and your spouse's core self are one. Abraham's treatment of Sarah after her demise, served as a defining lesson to Isaac and Rebecca for how to treat their own marriage.

These two, as the Bible relates, had plenty of arguments; some of these arguments had

dramatic historical implications. But never did these differences of opinion manage to tear them apart. Never did Isaac and Rebecca lose their loyalty and trust to each other. Why? Because they never forgot the connection that defined their relationship "beneath the ground," in the subconscious layers of their souls.

The Metaphor

The human marriage has always been a metaphor for the marriage between man and G-d. This marriage, too, operates on two levels. At times your relationship with G-d is "above the ground," exposed and revealed. It is conscious, exciting and enriching. But what do you do at a moment of a moral or spiritual "downer?" How do you react to a condition of shallowness, alienation and despair? What do you do when you feel that your marriage with G-d is soul-less and lifeless? When you are not even sure He exists?

At such a moment you have to remember the "cave-like relationship," the fact that you and G-d possesses a hidden relationship that may be invisible, but is always present. This is the hidden spark of G-dliness and inspiration etched within the deep caves of your soul that could never be extinguished. It is not as exciting and captivating as the relationship above ground, but it is eternal.

A SECOND BOWL OF SOUP

BY GITTY BALD

Song and dance filled the huge brightly illuminated ballroom. The musicians played their instruments with great zeal. Thousands upon thousands of chassidim sang, their swaying bodies and dancing legs remaining in the bleachers. Even the most enormous hall could not possibly have dancing room for such a huge crowd. Only the saintly Rebbes, fathers of the chassan and kallah, with several honored relatives, sat at the single table in the center of the hall.

Waiters carefully climbed the bleachers time and again, distributing food to all the guests. The chassidim ate their portions hurriedly so that they could continue singing. A certain Reb Yankel was standing on a bench situated directly above the head-table. He had just received his portion.

Suddenly the full bowl of boiling hot soup spilled directly below onto the shtreimel of the father of the kallah, the holy Rebbe, R' Yochanon of Rachmastrivk!

The chassidim standing nearby gasped in horror. The Rebbe's shtreimel was soaked through and through. The soup was slowly dripping down onto the Rebbe's radiant face and black satin bekeshes. R' Yankel felt faint.

The Rebbe turned his head, in the direction of R' Yankel. R' Yankel shut his eyes tightly in shame and fearful trepidation. He felt the Rebbe would surely mete out some strict punishment for his negligence. If only he could simply disappear! R' Yankel slowly gathered the courage to speak up. "Rebbe, Forgive me please. It was my fault. Please forgive me!"

With a wave of his hand the Rebbe interrupted R' Yankel's pleading as if to say that there was no need for an apology. "Oh so it was your plate of soup which spilled?" the Rebbe asked. "Then you haven't yet eaten any soup."

Immediately turning to a nearby waiter the Rebbe requested that R' Yankel be given a second portion of soup. There was no further mention of the incident. The Rebbe remained seated calmly at the head table during the entire simcha, despite his soup-soaked shtreimel.



There is something about reminiscing over old memories that has such an impact on one's emotions. You go back to that place and wonder where all that excitement you've always experienced is. It's a bitter sweet

feeling. You try to recreate the memory, but in reality what you're searching for is just an illusion. The more you search for it, the more upset you'll get. It's like trying to grasp a handful of sand but ultimately watching it pour out from between your fingers.

During my stay in the holy land over Yom Tov, I was reminded of a childhood memory which thankfully only brought back feelings of excitement. It was the day I woke up, just a seven years old kid, and was told we were getting a kitten!

I went with my Mom and younger brother Gavriel to the pet store and was so excited to get our first pet! We got this tiny little golden cat we named Max. I remember how we used to watch it do tricks, and put it to sleep in my mothers fur coats all cuddled up. But, of course, it was too good to be true. When my sister came home from seminary she had an allergic reaction to the cat. Little did we know she was allergic to pets...

Everyone who's been to Israel knows that the quantity of cats there is like squirrels in Monsey (or at this point I can probably say deer in Monsey.) Those cats are everywhere! In dumpsters, under cars, on the streets, in bars (I've heard...) Once, as I was about to sit down, one jumped out behind me, and that could have been a CATastrophe! So I decided to get to work, and find out, WHY there are so many cats in Israel...

Like many places or homes, Israel had a big mice problem that they wanted taken care of. So they had hundreds of cats shipped to Israel to snuff out the mice (literally) and relieve the Israelis' of their fears. Clearly they didn't think about their eventual cat problem.

If only they would of brought cats of the same gender.

Think about it,
Yehuda Grodko



Taanios B'hab

This week there are many shuls that recite special selichos of בַּה"ב – including our shul, where there is a 7AM minyan for reciting the selichos. I would, therefore, like to discuss some of the relevant sources and customs for these special days of בַּה"ב.

In fact, some even have the custom to fast, as the Shulchan Aruch (O"C 492) writes that some have the custom to fast on בַּה"ב, Monday, Thursday, and Monday, shortly after Pesach and Sukkos. Although there are not many that still have this custom, many still recite the selichos on these days.

There are many important points in regards to בַּה"ב that need to be properly understood. The first point that needs to be clarified is the reason for the fast. There are actually four reasons mentioned in the poskim.

Reasons to fast

1st reason – interaction between men and women:

The Gemara in Kiddushin 81a tells us that the days of yom tov, when everyone – men and women – gathered to hear the speeches, would also bring interaction between the members of the opposite gender, and cause people to come to sin. Tosfos mentions that this is a possible reason for the custom of fasting after Pesach and Sukkos. According to this reason, it may only apply to someone who actually sinned.

2nd reason – days of merriment can cause sin:

The Tur (Siman 492) writes that the custom of fasting is – as we find in lyov – when there is much merriment and rejoicing, there is a possibility that one became lax in his mitzvah performance and we, therefore, fast after Pesach and Sukkos

According to this understanding, it can be the general lightness of the time that can cause people to sin. Additionally, there is a concern of sins in general – not any specific aveira.

The Be'air Heitev adds that, in particular on yom tov and chol hamoed, there is a concern that one did not keep the laws properly. There are some melachos that are allowed on yom tov, but it must be deemed a bona fide necessity. On Chol Hamo'ed, as well, there are times that people do melacha which is not allowed. According to this reason, it is a more general concern and is applicable for all people.

3rd reason – Change of weather

The Levush (592:1) mentions another reason is not for the past sins, but rather for the future. Since this is the change of seasons – the beginning of the cold climate of the winter and the heat of the summer – which is often a cause of illness

4th reason – for rain

The Eliyahu Raba (592:2) writes that there is another reason: since these are the times of growth and harvest, respectively, it is an extremely important time to ask for rain.

Thus, we have two reasons that it is to atone for the past and two reasons that it is to help for the future.

Why only after Pesach and Sukkos

Now that we know the different reasons for the fast, we can delve into the various questions that are discussed by the poskim.

Why is there no fast after Shavuos?

According to the last 2 reasons, it is not a question at all, since the fast is only something which is applicable at this time of the year. But, even according to the first two reasons, that it is due to possible sin on yom tov, the Levush explains that they did not institute to fast. Since Shavuos is only 1 or 2 days and there is not such a long stretch of merriment, they did not deem it necessary to institute a fast.

The Levush takes this a step further to explain why we don't have a fast after Chanuka, which although is a week-long, there is not such great merriment, since it is a regular work day and people are busy with the regular schedule. Additionally, they are not established as days of mishta v'simcha, extensive partying; rather they are days of lihodot u'lihalel, expressing thanks to Hashem.

Why on Monday and Thursday?

Another question is why do we fast specifically on Monday and Thursday? Tosfos in Bava Kama 82a discusses a similar question, why we have leining, specifically on Monday and Thursday? Tosfos quotes a Midrash that Moshe Rabeinu went up to receive the luchos on a Thursday and came down with the luchos on a Monday. Thus, these days are considered yemei ratzon, auspicious days, for reading the Torah. Tosfos adds that this is also a reason for fasting on these days. This is also brought in Shulchan Aruch (580:3) in regards to fasting in general.

As always, the 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

TABLES ARE TURNED IN SEDOM

BY R' YOSEF DOVID ROTHBART

The mention of Sedom evokes an image of a city whose inhabitants routinely treated their guests with cruel and malicious tricks. However, not everyone was at the mercy of their whims. The Medrash tells us two incidents regarding Eliezer when the tables were turned.

There was a custom in Sedom that no visitor should be invited to any celebration. If a Sedomite were to invite a guest to such a party, the Sedomite's clothing would be removed and he would be forced to slink home in shame. Eliezer would deliberately attend these affairs without being invited. When anyone inquired about the nature of his invitation, he would reply in a booming voice, "What do you mean? You invited me!" Terrified that the rest of the party overheard and he would lose his clothing, the questioner would quickly sneak away from the party and rush home. Eliezer would do this to anyone who questioned his attendance until he remained alone at the feast. As a result he was able to eat nicely whenever he was travelling through Sedom.

Another time Sarah asked Eliezer to bring a message to Lot. Arriving at the city, he saw a Sedomite attacking a poor traveler. Eliezer tried to intervene and protect the victim. The Sedomite responded by telling Eliezer to mind his own business. "Who do you think you are to come into the city and dictate to us how to behave? Are you a judge in Sedom? Why are you getting involved?" With his final words, the Sedomite picked up a stone and flung it at Eliezer. The stone struck Eliezer in the head causing blood to flow. However, this did not cause Eliezer to back down. When the Sedomites, who upon hearing the altercation began to gather, saw that they would not be able to overcome Eliezer, they agreed to settle in court. The corrupt judge grinned malevolently as he faced Eliezer to issue his sentence, "The man who drew blood from you is a blood-letter by profession. You must pay his fee." Enraged, Eliezer bent down to pick up a stone. Turning to the judge, he hurled the stone at the judge bloodying his face. Smiling sweetly, he accepted the judge's sentence, and added: "I too am a professional blood-letter. Please take the money that you now owe me and pay it to the one who struck me."

(Based on Sanhedrin 109b)

YOUR WEDDING DAY

וישא עיניו וירא

RABBI YISSOCHER FRAND

And he lifted up his eyes and saw (Bereishit 18:2) Let me give you an example of someone who thought about somebody else when it is not common to do so.

Years ago, a woman working as a pediatric emergency room physician made aliyah to Israel. One day while working in the pediatric ward, in walked a woman. But she was not just any woman. She was a bride on the day of her wedding. How did the physician know this to be true? Because she walked in fully dressed in her gown. If you can remember when you or your daughter were a kallah, there is one thought which stands out. The mascara must be perfect; it cannot be smudged in the slightest. Brides on the day of their wedding tend to be into themselves. The terminology "Bridezilla" was not created in a vacuum. It is because kallahs understandably so want one thing to be perfect: themselves. But as this kallah walked into the emergency room, she had a different agenda on her mind.

"What can I do for you?" asked the physician. "A kallah on the day of her wedding has the power to give blessings," the woman said. "I would like to give each and every child in this room a beracha that they have a refuah sheleimah (complete recovery)!"

Just as Hashem uplifts the impoverished and comforts the brokenhearted, we are to do the same. On a day when it would be most expected to think about oneself, this kallah was different. It was not simply "her day;" it was the day of each and every sick child in that hospital. This is what it means to step out of your own world and care for your fellow Jew as yourself

JOKE OF THE WEEK



If you haven't got anything nice to say about anybody, come sit next to me.

Alice Roosevelt Longworth

No man has a good enough memory to be a successful liar.

Abraham Lincoln

People who think they know everything are a great annoyance to those of us who do.

Isaac Asimov

We are all here on earth to help others; what on earth the others are here for I don't know.

W. H. Auden

I believe that if life gives you lemons, you should make lemonade... And try to find somebody whose life has given them vodka, and have a party.

Ron White

Behind every great man is a woman rolling her eyes.

Jim Carrey

It's amazing that the amount of news that happens in the world every day always just exactly fits the newspaper.

Jerry Seinfeld

As a scarecrow, people say I'm outstanding in my field. But hay, it's in my jeans.

I waited and stayed up all night and tried to figure out where the sun was. Then it dawned on me.

I couldn't believe that the highway department called my dad a thief. But when I got home, all the signs were there.

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Who was Rabbi Avraham Yeshayahu Karelitz ZT”L

The Chazon Ish

Study these 10 quotes which gives us a tiny glimpse as to the who the Chazon Ish was.

1. “One who merits Torah knowledge walks among people and, to all appearances, looks like a person; however, in truth, [such a person] is an angel, who lives with mortals, and lives a dignified life, exalted above all blessings and glory” (Igros Chazon Ish 1:13).

2. “The only pleasure that I have is to do the will of my Creator” (Igros Chazon Ish 1:153).

3. “The Torah way is to maintain peace with everybody and to overlook insults... Just as it is inappropriate for an intelligent person to be angry with and take revenge against a mentally ill person who harms him, so too, it is inappropriate to be take revenge against and be angry with a person who harms you because they are emotionally ill or lacking a good character. [In this matter,] there is no difference between a rogue or a lunatic (Chazon Ish, Orach Chaim, Shabbos 56).

4. The Chazon Ish writes an amazing thing regarding non-observant Jews: “The law of moridin only applied in the time where the Almighty’s Providence was evident to all. Then, the eradication of evil was necessary to protect the world,” the Chazon Ish writes. “But in a time of [spiritual] concealment, where faith has been severed from the nation, the act of ‘casting down’ irreligious Jews is nothing more than a further breach, an act perceived as destructive and violent, G-d forbid...” The Chazon Ish continues, beautifully noting the job incumbent upon observant Jews, during the time of exile, regarding non-observant Jews: “It is our obligation to bring them back with bonds of love and to show show them the light, to the best of our ability” (Chazon Ish, Yoreh Deah, 2:16).

5. “The root of rectifying one’s character,” the Chazon Ish writes, “is to turn away from evil.” The Chazon Ish, elaborating, explains, “A person prefers to ‘do good’ and, [only] with difficulty, turns away from evil... There are individuals who are prepared to sacrifice every ounce of energy for the betterment of their fellow or community [but] they’re [also] extraordinarily exacting and when somebody says the slightest thing against them, they rage and are immediately ready to give out murderous blows... How could the sounds of honor, praise, or glory be heard over such a ‘philanthropist’? Such a person hasn’t worked on their character... He may be illustrious and fine in the realm of glory and praise given to a desired item; however, a person is truly glorified by his intelligence, and it rewards the wise person who toils to control himself, in the face of lowly desires.”

6. The Chazon Ish defined the mitzvah of bitachon as follows: “Bitachon is matter of

trust that there is no coincidence in the world; everything that transpires under the sun results from an announcement from Him, may He be blessed” (Emunah U’Bitachon, beginning of chapter 2).

7. In the first chapter of his monumental work Emunah U’Bitachon, the Chazon Ish describes at length the wondrous wisdom involved in the creation of the Universe. Regarding the Creator’s wisdom evident in the human eye, he writes, “How much wisdom there is in the human eye... generation after generation wise and intelligent people will continue knowing and understanding the treasures of wisdom that are hidden in the creation of the eye, and they’ll never fully comprehend it.”



8. The Chazon Ish continues, detailing the wonders of the human body, “In front of us, we have a sight that could shock every wise-hearted [person]: the construction of the human body to receive food, digest it, chemically distribute distinct elements, and send each element to its rightful place ... The system that involves the large and small intestines, the liver and bladder, the spleen and kidneys... the bladder, heart, brain, and every organ with its unique duty. They all work together with tremendous alacrity, repeatedly filtering and purifying the blood, insuring the proper quantities of red and white blood cells required for the machine known as ‘man.’ It balances the amount of sugar the body needs, along with other functions that are balanced incredibly precisely. Man is [naturally] fool-hearted and unaware of

the ‘forces’ constantly acting on his behalf, to keep him alive and maintain his presence in this world.”

9. The Chazon Ish describes the personality of an individual with refined character traits: “There are those who desire to benefit others; when they encounter a friend, their heart delights. Such individuals receive their friends with a pleasant expression. Such a person is concerned that perhaps he has misinterpreted his friend’s emotional state of being and spoke inappropriately. For an individual like this nothing would cause him emotional pain as much as insulting somebody else or refraining from performing kindness. An individual like this never feels insulted by others for his heart is filled with a love that overcomes all misdeed. He is ready and willing from the get-go to lovingly accept emotional injuries and insults, for he knows that most people do not have refined characters - what more could be expected of them? - and to display honor and glory towards them.”

10. The Chazon Ish continues, noting, “[A person with a refined character] doesn’t [even] mentally entertain disparaging thoughts about others... he judges his brethren absolutely and completely favorably, even if their sins are as thick as yoke-ropes...”

The Chazon Ish & Yeshivas Bein Hazmanim An avreich once approached the Chazon Ish seeking his advice on which of two job offers he should accept. The avreich told the Chazon Ish that the first offer was to serve as a maggid shiur in a small yeshivah. He also explained that if he did not accept this offer, there were definitely others who would be happy to accept the position. The second offer was to serve as a kashrus mashgiach for the Rabbanut. The avreich mentioned that if he accepted this position, he would be able to purify the whole country with kosher foods.

The Chazon Ish inquired of the avreich whether he would be capable as a maggid shiur of influencing at least two of his talmidim to continue learning during bein hazemanim exactly as they did during the zeman. The avreich answered that he thought he would be capable of this. The Chazon Ish then said, “You should know that two bochurim who will learn during bein hazemanim as if it was the middle of the zeman is worth far more than purifying Eretz Yisrael with kosher foods!” (Told over by R’ Matisyahu Solomon, shlita, Mashgiach Ruchni of Lakewood - Chayim Sheyash Bahem)



INTRODUCTION TO HILCHOS KIDDUSHIN II

I would like to share some highlights of the introductory shiur I gave in the Night Kollel, on the topic of Kidushin.

Some people may think that since they are not usually asked to be the mesader kiddushin, this is not a topic that is relevant to them on a practical level. However, nothing can be further from the truth. Hopefully, everyone will get married or if one is already married, will be marrying off one's own children. It is therefore important to have a basic understanding of the rules and regulations and what is happening at a chasuna. Additionally, quite often one is asked to be an eid at a wedding and should be aware of the various halachic ramifications.

As mentioned previously, although, in current times, the prevalent custom is to perform the Kiddushin and Nisu'in at the same time, this was not always the case. Both the Tur and the Rama point out that in later times the custom became that the Kidushun was done just prior to the Chupa.

There are a number of reasons given in the poskim for this change of performing the Kidushun just prior to the Chupa. One of the reasons is actually based on an interesting phenomenon discussed by the Radvaz in his teshuvos.

It seems that a serious problem once arose, where a man and woman got engaged, and – as is customary – the fiancé sent gifts to his future bride. Unfortunately, the engagement was subsequently broken and the woman then went ahead and found a different shiduch, got engaged to a different man, and

then accepted kiddushin from that man. Sadly, the erstwhile fiancé was not able to handle the chain of events and decided to get her back. He went ahead and claimed that she had already accepted kiddushin from him – in front of two eideim, who were no longer around – and was already married to him and halachically unable to marry anyone else. This, of course created a great commotion and dispute as to whether or not he was halachically authorized to make such a claim. But in any event, in order to ensure that this would not happen again, the rabbanim decided that the previous method of having the kiddushin and only later the nisu'in should no longer be practiced and consequently, anyone claiming that they had performed kiddushin would not be believed.

COMMUNITY KOLLEL NEWS:

The Kollel Boker is every morning from 7:00-8:00, with options for Shachris, both before and after the kollel.

We would like to wish a hearty mazal tov to all of the dedicated members of the Kollel Boker, who have finished Meseches Beitza. A gala siyum is in the planning and details will be forthcoming shortly...

The Kollel Boker has already started Meseches Rosh Hashanah, with the plan to finish the entire mesechta through the course of this year.

As in the past, I give a shiur on Friday mornings, on various topics. This week's shiur was on the timely topic: "Taanios B'hab – When and Why? The Mi Sheberach – Piskei Halacha." See "Halacha Corner" for highlights of the shiur.

The Night Kollel started the topic of hilchos kiddushin, nisu'in, and sheva brochos and will be hosting

an introductory shiur, from the renowned maggid shiur, Rabbi Zev Smith. The shiur will take place next Thursday, November 9, at 8:45pm, followed by Q&A session. Rabbi Smith will give a step by step practical guide to what goes on at a Jewish wedding.

The Night Kollel learning takes place every evening from 8:15-9:45, with Maariv, before and after. The Night Kollel also has many other learning opportunities. Come join us and we will find you the best chavrusah or shiur for you.

The Night Kollel would like to welcome our new members, Chesky Davis, Yehuda Shapiro, Chaim Meisner, and Yoel Miller. The Kollel Boker would also like to welcome the new members, Shraga Blinstein and Daniel Rose. We are already enjoying their presence!

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner

3 Daily Opportunities To Join



All are Welcome to **Join us For**

מסכת מכות

Beginning

Tuesday Nov 07 2017 - 18 Cheshvan 5778

6:00 AM Rabbi Corens Office

9:00 AM Rabbi Corens Office

8:45 PM Night Kollel -18 Forshay Main Bais Medrash



~Night Kolloel~

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- The giving of the ring
- Getting the correct date on the Kesuba

Thursday, November 9th

יום ה' פ' חיי שרה

8:45PM

18 Forshay – Main Floor Bais Medrash

Shiur followed by Q&A

Maariv at 9:45

For more info or to join the Kolloel, please contact: **Rabbi Nachum Scheiner**
845-372-6618 // ohrchaimmonsey@gmail.com

בית מדרש אור חיים

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