

הטוב כי לא כלו רחמיך והמרחם כי לא תמו חסדיך
Mazal Tov R' Sholom Mordechai



OUR BELOVED RABBI
 SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER

Journal

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



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

ASARA B'TEVES
 Thursday December 28
 Complete Ta'anis
 Schedule on Page 8

NEW

DAF YOMI FOR THE SHABBOS DAF
 EVERY FRIDAY AT 12:45 PM
 BY RABBI COREN
 IMMEDIATELY FOLLOWING
 THE 12:30 PM MINCHA MINYAN

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



AVOS UBANIM
 MOTZEI SHABBOS AT 6:30



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

וְעָשִׂיתִי אִתֶּם לְגוֹי אֶחָד בְּאֶרֶץ בְּהָרִי
 יִשְׂרָאֵל וּמִלֶּךְ אֶחָד יִהְיֶה לְכֻלָּם לְמִלְכָּךְ



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

BET Parashat Vayegash

Yosef is the ultimate team player. The ultimate team player is one who denies himself glory or advancement of his own agenda for the benefit of the team. There is no letter "I" in the word team.

Yosef showed amazing strength of character in the way that he did not wish to avenge his brothers, but rather ingratiate them with support for as long as he was in power. He did not allow them to feel bad and he explained to them that this was the Divine plan so that he would be in a position to take care of the family. He expressed to them that they never harmed him but just helped facilitate the opportunity to reach his purpose.

What if the story of the selling of Yosef did not have such a rosy ending? Would Yosef have had such a positive outlook? If the brothers would have found him as a slave, beaten and abused, would this really be his response? Would he say thank you my dear brothers for this opportunity to live a life worse than death, my tikun in life, and you my dear brothers helped facilitate that righteous goal? Was Yosef super human without feelings or was this a level of bitachon in Hashem that we can't imagine?

The next Pasuk states that Yosef fell on the shoulder of Benjamin and cried and Benjamin fell on Yosef's shoulder and cried. Rashi explained that Yosef cried because he saw in Ruach Hakodesh that the two Bais Hamikdash that will be in the portion of Benjamin, will ultimately be destroyed. Benjamin cried that the Mishkan Shilo that was to be in Yosef's portion was to be destroyed. The question is that one does not receive Ruach Hakodesh without simcha, yet here they were crying in pain of the destruction so how were they able to see the future?

What we need to bear in mind is that Yosef had two dreams that to him was a form of prophecy with a very positive ending. All he had to do is see how Hashem was going to play out all the parts as the master conductor of the world symphony. Yosef had a clear vision that there was always a light at the end of the tunnel so he kept holding on. Though he had times of severe torment due to his predicaments what gave him strength was the knowledge that things would get better. When Yosef and Binyomin cried for the destruction of the Mishkan and both Bait Hamikdash they also were able to see the third and final rebuilding of the Bais Hamikdash, which gave them joy. This joyous vision enabled them to receive their Ruach Hakodesh.

In our times we have the opportunity to see the craziness happening everywhere in the world all from our phone and the world has become a small place. As we are being bombarded with the cruelty, the chaos and disasters of the world we need to remind ourselves that the world will change once more. We understand and believe that the coming of the Mashiach is going to change the world as we know it. Everyone will get to know that Hashem is the ruler of heaven and earth and we will rebuild the Bais Hamikdash. This is the constant light at the end of our tunnel and if we focus on it we will have strength to endure in the challenges of this world.

As Chanukah departs let us hold on to the miraculous lights that infused our spirits so we can persevere with joy until the day we will experience the great lights of the Geulah.

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	4:13pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	4:23pm		Mincha	1:45pm
	Shkiya	4:31pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	4:41pm		Daf Yomi	3:30pm
	Shachris Vasikin	6:45am - DAF YOMI SHIUR		Mincha Shalosh Seudos	4:10pm
	Shachris	8:00am - Kiddush		Shkiya	4:32pm
	Shachris	9:15am - 18 Forshay		Maariv	5:12 & 5:17pm

SHACHRIS
20 Minutes before Neitz
S 7:00 | M 7:01 | T 7:01 | W 7:01 | T 7:01 | F 7:02

MINCHA & MAARIV
12 Minutes Before Pelag
S 3:23 | M 3:24 | T 3:25 | W 3:25 | T 3:10

12 Minutes Before Shkia
S 4:21 | M 4:22 | T 4:22 | W 4:23 | T 4:10

WEEKDAY MINYANIM

DEC.24 - DEC.29
NEITZ IS 7:20 am - 7:21 am
PELAG IS 3:35 pm - 3:38 pm
SHKIA IS 4:32 pm - 4:36 pm

סוף זמן קריאת שמע
MAGEN AVRAHAM
9:02 AM - 9:04 AM
GRA- BAAL HATANYA
9:38 AM - 9:40 AM

WEEKDAY MINYANIM WINTER '17-18 חורף תשע"ח

שחרית		מעריב	
כתיקין	20 Forshay ↑ <small>Shachris 30 min/Mincha 20 min before Neitz</small>	AT פלג	18↓ <small>Repeat Krias Shema after nightfall</small>
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



Parshas Vayigash:

Communication is Everything and Knowing Who You Are Helps

The first aliyah in this week's parsha is perplexing. We know there is nothing 'extra' in the Torah and yet it seems that the first aliyah is simply a nice review by Yehuda to Yosef and to us the reader of all that has happened in last week's parsha. Why is this repeated here?

The Bais Halevi offers a unique explanation. He says that Yehuda was losing patience because he felt that the responses that Yosef was giving during the conversation he was having with the brothers was inconsistent and didn't seem to make any sense. He concluded that maybe the problem was with the translator. After all, in last week's parsha it says that the Meilitz, i.e. the translator, was between the brothers and Yosef and he may have been making mistakes translating from the Hebrew language to the Egyptian one. So Yehuda approached Yosef and held him by the ear and said, "Let your servant speak to you directly in your ear and don't tell me you don't understand the Hebrew language because if you say this then you're implying that Pharaoh doesn't know this language either and to say this would be disrespectful to the king."

I would like to share a different explanation that I once heard from my dear friend and rebbi, Rabbi Shmuel Stauber z"l

R Shmuel was a noted marriage counselor and he would use one of the methods called Imago Therapy to help couples communicate better.

The main principle that Imago teaches is actually an absolute Torah idea and a must for every type of relationship whether it's with a learning chavrusa, a parent, a child and especially a husband and wife. The theory is that when a person hears a claim or a comment or whatever it is that the spouse is saying and the other spouse responds without mirroring and validating the spouse's statement, than things are bound to blow up and the therapy goes nowhere. Why? Because the person didn't acknowledge that he/she really digested the words said to him/her and also because it didn't give the other person the opportunity to hear himself out. Maybe the accusation or comment actually didn't make sense or is wrong. Or maybe because the person making the statement just wanted to be heard and acknowledged and it doesn't really matter what the reasons are for the spouse's response.

I personally saw a new world in my marriage when I learned this method and I have seen it work wonders in many relationships.

R Shmuel pointed out that our parsha is a great source for this idea. Yehuda was teaching us that sometimes when you are having a heated debate back and forth and things are just not getting anywhere, it is best to just stop and review what has been said. This respite benefits you as well as the other person involved as it allows both parties to see the back and forth reactions from an outside view and it gives the opportunity to remove ourselves somewhat without our ego getting in the way. It also provides more opportunity to hear the person and be willing to say, "Oh, I see your view and it changes my view too."

Shabbat Shalom



BY SHALOM BER MUNITZ

HEY TEVES SEFORIM DAY



In honor of Hey Teves, as per the Rebbe's instructions, Chassidim all over the world buy new Seforim. 770 is one of the central places where these sales take place, hundreds of Seforim are setup in stands all around the entrance of 770.

In the Kehos Seforim outlet across 770 all Seforim are 50% off.

You can find major sales on Nigleh, Chasidus and Kaboloh seforim in seforim stores in the Crown Heights section of Brooklyn.

HEY TEVES the day the court decided that the Rebbe and his Seforim belong to Chassidim.

DIDAN NATZACH!

AVOS UBANIM SPONORS

Become a partner in the Torah of our Tinokos Shel Bais Raban

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To take advantage of this amazing Zchus Contact Rabbi Doniel Coren

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This Week Parshas Vayeigash is Being Sponsored

לעילוי נשמת
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לבית משפחת און
כל-בית ישראל יבכו את-השקפה אשר שרף ה'

SIMCHAS HACHAIM:
Our Most Precious Possession

In this weeks PARSHA, Yaakov sends Yehuda to מצרים in (שמחה = 353 = גשן) to show that the necessary foundation for everything including the Torah, is SIMCHA !!!!

Have a happy & deLIGHTful (shared with others) SHABBOS

Avi Weinberg
happinessbyaviw@gmail.com



New schedule in Rabbi Coren's Office

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



Emunah and Hishtadlus

In his sefer, *Even Yisroel*, Reb Yisroel Salanter writes that the Ramban and Chovos Halevavos argue regarding bitachon and hishtadlus. He summarizes that there are two types of bitachon. One type may be categorized as the bitachon of the Ramban and the other may be categorized as the bitachon of the Chovos Halevavos. According to the Chovos Halevavos one must have bitachon only in conjunction with proper hishtadlus; one may not rely on a miracle. Despite the fact that we know Hashem is capable of helping someone in many different ways, including via miracles; one must do whatever he can and not rely on bitachon alone. The Ramban, on the other hand, holds that one must throw everything onto Hashem and believe that only Hashem can help him; no hishtadlus is needed. The fact that the Torah says, "Verapo Yerapo" (doctors can heal) grants permission to doctors to practice their craft, but an oved Hashem b'lev shalem won't go to doctors. The same concept may be applied to parnassa. This is the way Reb Yisroel Salanter explains the argument between the Ramban and Chovos Halevavos.

We find that there are many places in the Ramban on the Torah where it sounds as if he isn't arguing with the Chovos Halevavos, but rather is agreeing with his position. The Torah teaches us that when Yaakov was getting ready to meet Esav, he prepared for this meeting and did not rely on his tzidkus. Yaakov was mishtadel with all his capabilities. The Ramban teaches us concerning this topic that we should learn from Yaakov how to deal with our enemies. Additionally, the Ramban explains regarding the story of the meraglim that there was no problem with the Bnei Yisroel asking for spies since it is the norm to prepare for war by scouting the land you wish to conquer.

Reb Yisroel Salanter's source is the Ramban in Parshas Bechukosai regarding refuah and he compares parnassa to refuah. The Ramban's logic on refuah is that despite the fact that sickness is a natural phenomenon, since it comes as a result of people sinning, in effect if one would do teshuva, the sickness would leave his body.

We may conclude that the Chovos Halevavos and the Ramban are not arguing concerning emunah and hishtadlus. The Ramban is dealing with a special sort of person like Rabban Shimon and his son who never needed to work for parnassa since their Torah was their sustenance. The regular Jew, on the other hand, must do hishtadlus. Nevertheless, the hishtadlus must be laced with bitachon. We see that a person must budget his money as Chazal say that all the money of a person is budgeted from one Rosh Hashana to the next. Similarly, a person must do everything in his power to stay healthy by eating properly and not doing things that can damage his health.

One still must have that joined by bitachon, which includes four things: Firstly, one must daven and do maasim tovim to help his hishtadlus. Secondly, one may not do any hishtadlus that has even an inkling of an aveirah. Thirdly, one needs bitachon so that one should not worry. A person who worries too much won't be able to do his avodas Hashem properly. A person who does his hishtadlus can then have bitachon and not worry about the things of which he is not in control. The last part is that the bitachon is there so a person does not overdo it with hishtadlus. Too much hishtadlus shows a lack of faith and also stops a person from having time to do avodas Hashem.

It is essential to have that healthy balance. A great dose of emunah with hishtadlus will give a person a balanced mindset. May Hashem help us all reach clarity and have menuchas hanefesh in our avodah.

Vayigash

Yehuda confronts Yoseph in the aftermath of the stolen chalice. Yehuda reviews the past events, starting from Yoseph's suspicious interest in their family.

Yehuda's final plea, that he would remain a slave instead of Binyamin, triggers Yoseph to reveal himself. Yoseph mitigates his brother's shock and obvious shame by explaining to them the hidden hand of Hashem in all that had occurred.

Yoseph instructs his brothers to bring Yakov and the rest of the family to Egypt. Pharaoh, having heard the news of the brother's arrival, confirms Yoseph's offer.

Yoseph sends provisions and transportation for Yakov's entire household. Yakov is told of Yoseph being, "alive and well and ruling the land of Egypt".

Yakov wishes to see Yoseph, but first asks Hashem for instructions. Hashem reassures Yakov that the time of slavery and nationhood has begun, and that he must go to Mitzrayim. The 70 direct descendants of Yakov are counted.

Yakov and Yoseph reunite after 22 years. Five of the brothers and Yakov are presented to Pharaoh. Yakov blesses Pharaoh.

The remainder of the Parsha is a flashback to the two years preceding Yakov's arrival. Yoseph's master plan for reconfiguring Egyptian society is detailed. Yoseph follows the broad outline of his advice to Pharaoh regarding the administration of the 7 years of plenty. The famine must have been of enormous intensity for Yoseph to accomplish his plan in just two years. Although the people "sell" themselves to Pharaoh in order to get food, Yoseph's plan maintains their sense of dignity and independence.

Haftorah

Yechezkel 37:15-28

After Shlom Hamelech's death, Eretz Yisrael, the Land of Israel, was split into two kingdoms - the kingdom of Yehuda (& Binyamin) and the northern kingdom of Israel, which consisted of the ten, soon to be "lost tribes". Since the first king of "Israel" was from the tribe of Ephraim, the prophet Yechezkel, Yechezkel refers to the Northern Kingdom as the Kingdom of Ephraim - Actually one of Yakov's Grandsons. Yechezkel hints of the future division of the Jewish nation in this week's Haftorah reading. In Parshat Vayigash, the brothers Yehuda and Yosef confront each other. Yechezkel's prophecy tells us that in the future, perfect unity will bring all Jews together. In the future there will be two Mashiachs. The first Mashiach will come from the tribe of Yosef (Whose sons were Ephraim & Menashe). Then the second Mashiach will come from the tribe of Yehuda. He will be a descendant of David Hamelech, King Dovid.



”להשכיחם תורתך” - ”זדים ביד עוסקי תורתך”

בזאת חנוכה בעת רעוא דרעווין במסיבת חנוכה בישיבת יורה דעה אמרנו דיבורים ונצטט למען כבודה של תורה.

מצינו שהמשימה של היוונים היה להשכיח התורה דייקא ולא באו לבטלם מהתורה, משום שרצו שיהיה שיחיה בשורש של התורה, והדרך לזה היה במה שכתבו על קרן השור אין לנו חלק באלוקי ישראל, וכתבו בעלי המחשבה שעצם המציאות של השכחה היא כשדבר שייך למציאות ללא אלקות דהיינו למציאות של טבע, שבטבע שייך שיהיה דבר לפנינו והוא עובר שכל קיומו הוא מצד המציאות הקיימי לעת עתה, אבל כשיש חיבור לאלוקים ומחובר לחלק אלוך ממעל בזה אין שום שכחה קיימת.

כמו שמוציאים מש”כ בשפת אמת זיע”א שלימוד בשבת אין בו שכחה, משום שדיברה של שבת בלוחות לא נשברה, וידוע הגמרא עירובין נד. מ”ד ”חרות על הלוחות” אלמלא לא נשתברו לוחות הראשונות לא נשתכחה תורה מישראל, ולכן כיון שלא נשברה הדבירה של שבת שייצרה השכחה בתורה, וכיון שהדיבור של של שבת לא נשברה ממילא אין בזה שכחה, (ועיין בהרחבה בשערי ישר בהקדמה), והיינו ששבת הוא למעלה מהזמן והטבע, עיין אגלי טל בהקדמה, וממילא כשאין אלוקים בקרבינו שמאמינים בו ומשתייכים עליו ויש לנו כיסופין ותשוקה עזה וחשק לקיבת אלוקים, בזה אין שכחה כלל וכלל, וזהו היה מזימתו של תרבות יוון לייצר החושך, כמו”ש במדרש ”חושך על פני תהום” זהו גלות יוון שהשכיחו עיניהם של ישראל, והחושך בעיניהם היו עקמימות בהשקפה ואיבוד הכיוון בידיעת האמת, על ידי זה שוכחים את הבורא עולם, ובהו בא השכחה.

וזהו הזדים ביד עוסקי תורתך, זד יהי לץ שמו, הפשט שרצו להפקיע כל זיקתם לתורה ולהשקפת התורה וזה היה בצורה של מיעוט חשיבות התורה וקלי דעת לתורה וללומדי תורה, ובהו הפקיעו הארת האור של התורה, וממילא תורתם התגשמה, ובהו חלה חושך בעיניהם, שעין זהו אור השכל ופיקחות האדם, וממילא חל בו שכחה, וכך רצו להשכיח התורה בכלל ישראל, וממילא הכ נגדם היה העוסקים בתורה זהו הדרך היחידה נגד זממתם של עוקרי הדת שבכל דור ודור עסק התורה היא הכ היחידה שלנו ללחם נגד הזרימה הנגדית ללומדי תורה, שבכל דור ודור קמים עלינו ללכותינו ורוצים לעקור הדת, ובאים בערמימות של תוכניות ויצורים לשכנע בכל אופן שיצאו הבני תורה מהבית מדרש, ובפרט כשאבים לצעירי הצאן ומשווקים להם דרך לקירבה של ה' יתברך למיניהם ובה מפילים חללים רבים, ודרך אחת היא ללחם, ”חיצים ביד גיבור כן בני הנעורים” זו היא מלחמתה של תורה, ואיתה בתיקוני זוהר ת' נ”א וז”ל מן השמים נתנה התורה כמו המטר שכלול מהכל להצמיח הכל, ובני אדם בארץ הם הלוחמים מלחמתה ומוציאים אותה לאורה, לכן הקב”ה מזכיר התורה במתיבתא דרקיאה משמם של הצדיקים עכ”ל רואים שמעלת התורה בשיאו הוא דווקא בלוחם מלחמת של תורה, וזהו ביד עוסקי תורתך.

עלינו לקבל על עצמינו ולהכיר שהתורה היא חיינו ממש, וזהו הכלי לחימה היחיד נגד כל הרוחות שאבים למנוע אותנו מהידיעת האמת, והצורה של הלחימה היא בעסק התורה ממש על ידי שלוחם במלחמתה של תורה, ובהו ננצח כל היוונים שבכל דור ודור אמרן כן יהי רצון.

דוד יהודה פיינסטון
יורה דעה ליברטי



ועתה אל תעצבו וגו' כי למחיה שלחני אלוקים לפניכם (מה, ה). ידוע העובדא של הסטרעליסקער זי”ע שהחסידים דאגו איך יש לרברם פרנסה, ושאלו אותו אמר שיש לו ב' קועהן (פרות) הבינו התלמידים שרברם מתפרנס מהחלבת הפרה, החליטו מחר כל התלמידים יקנו אצל הרבנית חלב, וכך יגדל פרנסת רברם, למחרת כולם באו עם כדיהם כדי לקנות חלב, ודפקו על פתח רברם, והרבנית פותחת את הדלת, ומתפלא ושואלת מה הנכם רוצים, כולם עונים חלב, והוא אומרת אין לי פררה למכור לכם חלב. והנה חזרו לבית הכנסת אל רברם ושאלו היינו בבית רבינו ורבינו לקנות חלב כי הרבי אמר שיש לו צוויי קועהן (ב' פרות), חיך הרבי ואמר לא התכוונתי לב' קועהן, (פרות) אלא לב' כ”י והאחד הוא כ”י בו ישמח לבנו” והשני הוא כ”י בשם קדשו בטחנו” ובהו הסיפור אפשר להמליץ גם על יוסף שאמר לאחי אל תעצבו כ”י למחיה שלחני אלוקים לפניכם” ה”כ”י הב' כי הם מה שמפרנס את האדם האמונה והבטחון

הבה נשמע כיצד הרגיע רבינו האבן עזרא את אלו שבעו לשאול אותו בדבר הצרות הניתכות עליהם, והחלו לערער קצת על חשבונות שמים, רח”ל. סיפר להם האבן עזרא מעשה שהיה בשני יהודים שהלכו בדרך. לאחד היה 3 לחמים, ולשני היה רק 2 לחמים. הצטרף אליהם אדם שלישי שלא היה לו אוכל בכלל. והזמינוהו לאכול יחד עימם. בתום הסעודה שלף האיש 5 זהובים הניחם לפניו ואמר ”תתחלקו בכסף כראותו יערכם. החלו השניים להתווכח; הראשון עם 3 הלחמים טען שמגיע לו 3 זהובים, ולחברו רק 2, ואילו חברו טען שכיוון שהאורח לא הקפיד לאכול מזה 3 חלקים ומזה 2, אלא לקח מזה ומזה, לכן חלוקת הכסף צריכה להיות לחצאים. השניים החליטו לגשת למרא דאתרא, שפסק להם שהראשון עם 3 הלחמים ייקח 4 זהובים, ואילו השני יקבל רק זהוב אחד

אנשי שיחו של האבן עזרא, החלו לצחוק מהפסק המשונה, שהרי הראשון לא תבע לעצמו אלא רק 3 זהובים, והרב היטיב לו עוד יותר וקבע שמגיעים לו 4; הייתכן?! כאן מצא האבן עזרא מקום לגבות בו את 'חובו' ואמר להם: לעשות חשבון פשוט אינכם יודעים, ואילו את חשבונותיו של הקב”ה הנכם מתיימרים להבין ולדעת על בוריים?! - בואו ואסביר לכם את פסק הדין של הרב הוא, ואז תבינו עד כמה פשוט הוא. החשבון הוא כדלהלן. 5 לחמים היו בסך הכל בסעודה זו. 3 אנשים אכלו בה. כל אחד מהסועדים אכל שליש מכמות הלחמים. וכפיל את מספר הלחמים בסועדים, ונגיע ל-15 שלשים, כאשר כל אחד מהאנשים אכל 5 שלשים. כמה שלשים מתוך ה-15 סופקו על ידי הראשון, שהיו לו 3 לחמים? הוי אומר, 3 כפול 3, שווה 9 שלשים. כמה שלשים מתוך ה-15 הגיעו מהשני, בעליהם של 2 הלחמים? הוי אומר, 2 כפול 3, שווה 6 שלשים. והרי כבר אמרנו שכל אחד מהסועדים אכל 5 שלשים, יוצא אפוא, שהראשון 'תרם' מחלקו 4 שלשים לאורח (9 שלשים פחות ה-5 שהוא אכל בעצמו, הותרו 4 שלשים לאורח). השני 'תרם' רק שליש אחד (6 שלשים פחות ה-5 שהוא אכל בעצמו, הותרו רק אחד לאורח)... סיים האבן עזרא ואמר: הנה לכם חשבון כה פשוט, שגם אותו לא ידעתם ולא הבנתם. ואם כן, כיצד אתם רוצים לדעת חשבונות שמיים

BASED ON CHOVOS HALEVAVOS - DUTIES OF THE HEART SHA 'AR HABITACHON - THE GATE OF TRUST



There are 7 qualities that Hashem has that can strengthen our trust in Him:

Say it (especially with your children) at least once a day:

1. Hashem loves me.
2. Hashem is with me, wherever I may be. And He is always ready to help me.
3. Hashem is stronger and cleverer than anyone in the world. And He can find solutions to any problem there is - even if it may seem impossible.

4. Hashem knows what is best for me, better even than I myself can know.

5. Just as He has helped me already numerous times on the path I travel, He shall help me again.

6. No one can do anything at all to help me or harm me, besides Hashem who has absolute and complete control over the entire world.

7. The Master of the World desires and searches for ways to act with chesed - loving kindness more than the nicest, kindest person then can be imagined.

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Taking Responsibility for Our Children

Will You Kvetch or Lead?

Transformation of a Brother

Yosef could not contain his tears, nor can we, when we read each year the story of how after a feud and separation that endured for twenty-two years, the Prime Minister of Egypt, Yosef, reveals his true identity to his brothers who once attempted to kill him and sold him into slavery.

No less moving is the speech—nay, ballad—presented by Yehudah, compelling Yosef to reveal himself to his brothers.

We are all familiar with the story: After having his silver goblet placed in his brother Binyamin's saddlebag, Yosef accuses him of theft, and claims Binyamin the "thief" as his slave. Yehudah, approaches the viceroy of Egypt, unknowing that this was Yosef, and explains to him that there was no way he could return to his aging father Yakov without young Binyamin.

The Bible transcribes Yehudah's exact presentation:

"And now if I come to your servant, my father, and the lad [Binyamin] is not with us, and his soul is so bound up with his soul, when he will see that the lad is gone, he will die. And your servants will have brought down the hoariness of your servant our father in sorrow to the grave.

"Because your servant [Yehudah] took responsibility for the lad [Binyamin] from my father, saying, 'If I do not bring him to you, then I will have sinned to my father, for all time.'

"Now, please let your servant [Yehudah] remain in place of the lad as a servant to my lord, and let the lad go up with his brothers..."

Twenty-two years earlier, the same Yehudah said to his brothers[3], "What will we gain if we kill our brother [Yosef] and cover his blood? Let's sell him to the Arabs and not harm him with our own hands." The brothers consented. Yosef was sold and brought to Egypt as a slave, where, years later, he rose to become the viceroy of the country. Now, when Yosef's younger brother Binyamin is about to be taken as a slave, Yehudah offers himself instead. A metamorphosis has occurred. The time is fertile for reconciliation and renewal. Yosef reunites with his family.

But there is more.

The Gift of Royalty

Tradition has it that royalty in the Jewish nation belongs primarily to the descendants of Yehudah. Of course, there were many Monarchs who descended from other tribes of Israel, like King Saul from the tribe of Binyamin, or Yeravaam from the tribe of Yosef. The Hasmoneyan dynasty, responsible for the Chanukah festival, was from the Levite tribe. Yet, as Yakov tells his son Yehudah on his deathbed, the gift of royalty was specifically conferred upon him and his descendants[5]; the quality of leadership was imbued in the very psychological and spiritual chemistry of Yehudah's descendants, producing over the generations numerous leaders and kings, from the monarchs of the Davidic dynasty to

Moshiach who will also be a descendant of David, the great-great-grandchild of Yehudah.

Buy why? What did Yehudah do to deserve this? Was it because he was the one who ultimately saved Yosef from dying in a pit by selling him as a slave (3)? Was it because of his courage to confess publicly that he was the person who was with Tamar?

Certainly, but there was something else, we may suggest. It was Yehudah's declaration in this week's portion, Vayigash, "Because your servant took responsibility for the lad," that perhaps more than all demonstrated that the gift of leadership belonged to this man's soul.

You see, notwithstanding his unwavering promise to his father to bring back Binyamin, Yehudah could have returned without the lad with a book filled with great excuses. "There was no way we could have fought the viceroy of Egypt, the superpower of the world;" "I know I promised to bring him back, but our dear brother decided to steal the silver majestic goblet from the second to the most powerful person in the world... so what was I supposed to do?" Or, "G-d apparently wanted Binyamin to remain there, after all the viceroy's goblet did 'miraculously' end up in Binyamin's bag;" "being a slave by Egypt's viceroy—our brother Shimon can report to us—is not that bad, he treats his workers with enormous dignity." "Yes it's terrible, but what should I have done? Self-sacrifice can help you jump from the roof to the ground, not jump from the ground to the roof!"

These are part of the excuses Yehudah could have given, and he would have been (at least partially) correct. There is little one can do to battle reality. They did find the goblet of the Prime Minister in Binyamin's bag and Yehudah was not the culprit.

But Yehudah was a leader. He had it in his bones to take absolute and total responsibility for a situation and never pass the buck to others, not even to what can be perceived as "reality." As a genuine leader Yehudah stood up and proclaimed: "Because your servant took responsibility for the lad!" Yes, I can find many way how to vindicate myself, but the job will not get done. This is not about me—my innocence or guilt, my merit or fault; it is accomplishing the mission: Binyamin must return to his father.

And that is what makes a leader.

Excuses vs. Action

Today, too, we desperately need the leadership that will not only search for causes but will implement solutions to ensure the safety of our loved ones.

The most important solution might be a paradigm shift in our schools, where character development and values assume the centerpiece of all education.

Continuity

This holds true also on the concerns facing our own people. We live in a generation when many good excuses have been given for our bleak demographics and for Jewish continuity becoming an endangered species. Many a sociologist has, over the course of the past half-century, explained some of the causes

for mass assimilation, intermarriage, ignorance, sexual impropriety, apathy, and strife within the Jewish and general community. The Holocaust, secularism, modernity, failure of institutionalized religion, anti-Semitism, hypocrisy of religious leaders, monotony of ritual, and of course, the extraordinarily successful integration of Jews into the mainstream of American life. The walls of the ghetto, physical and conceptual, have at last crumbled.

As a frequent traveler to Jewish conventions and retreats around the globe, I am privy to hear lectures and workshops analyzing the unique challenges of our times and the various crises that threaten our future. They all make good and sound points.

Yet I also had the privilege of seeing a "Yehudah," who a number of years after the incomprehensible destruction of Auschwitz and Treblinka, rose and declared: "Your servant took responsibility for the lad." I, your servant, have taken personal responsibility for the collective Jewish community and for every individual Jewish lad.

For the following four decades this man, a biological scion of Yehudah, would not sleep nor allow anyone else to sleep. Single handedly he empowered thousands upon thousands to stop passing the buck, or relieve their conscience by merely making a contribution to a noble cause. He inspired them to take personal responsibility for the welfare, continuity and eternity of the Jewish people. Do not allow "reality," he always taught, to decide the future of the Jewish people. Take responsibility for the lad! Do not rest until every Jewish child the world over is given the opportunity to be liberated from spiritual slavery, from his (or her) subjugation to forces alien to his essence, and, just like Binyamin, to be able to return to his father in heaven.

Each year on this Sabbath when I hear the words "Your servant took responsibility for the lad" read aloud from the Torah scroll, my eyes swell up in tears. In my imagination I still see my Rebbe, his face aglow, teaching for hours, but always culminating with this resounding message:

"You and I must take responsibility for the lad!" Do not lament, kvetch, sigh and write a check. Do not organize conferences to analyze all of the problems. Instead, go out of your comfort zone and touch the heart of another person. Build communities, schools, synagogues and yeshivos. Get involved and make a difference in people's lives. Give every Jewish child the gift of a Torah education. Help people get in touch with their Jewish souls and spiritual inheritance. Most of all, care about the other as though he or she was your own brother.

"You may have good excuses for your inaction," he would always say, and nobody will blame you." But the bottom line is that after all of your rationalization, the child, Binyamin, will remain enslaved to Egypt and its culture.

In our times, often leaderless and aimless, we must make Yehudah's call our own. "Your servant took responsibility for the lad." So shall we.



Asara b'teves – Its unique significance

Fasting on Shabbos

In connection to the upcoming fast of Asarah B'teves, I would like to share some fascinating facts about the unique significance of this fast day.

The Beis Yosef (Siman 550) quotes from the Avudraham who declares that the fast day of Asarah B'teves is so important that even if it would fall on Shabbos, one would be required to fast. He bases this on the pasuk in Yechezkel (24:2) that the siege on Yerushala'im took place b'etzem hayom hazeh, on this very day. He says that it is therefore similar to Yom Kippur, where this expression "b'etzem hayom hazeh" is used. The Eliyahu Raba points out that this notion is already mentioned earlier, as far back as the Ge'onim.

The Maharam Brisk quotes the Toras Chaim, who says that since the Avudraham bases his novelty on the comparison to Yom Kippur, it will have all the rules and regulations of Yom Kippur. The Maharam Brisk, however, takes issue with this and asserts that this is only in regards to fasting on the actual date, even if it falls on Shabbos.

The Beis Yosef, however, points out that the Rambam, as well as Rashi, (Megilah 5a) maintains that all fast days – Asarah B'teves included – are, indeed, pushed off. So, we

have a difference of opinion among the rishonim if one is required to fast on Asarah B'teves which falls on Shabbos.

The day or the month

What is so unique about Asara B'teves that some consider it more stringent than even Tisha B'av, requiring one to fast even on Shabbos? Rav Chaim Brisker explains that although in regards to all the other fast days, any day of the month is fine, Asarah B'teves is fundamentally different, because it says that the siege on Yerushala'im took place b'etzem hayom hazeh, on this very day; therefore it must be kept on that specific day.

However, the Minchas Chinuch (mitzvah 301) asserts that all of the fast days are spelled out in the Navi based on the month: the fast of the fourth month, the fast of the fifth month, etc. This is as far the Navi is concerned, which is known as divrei kabbalah. Later on, after the churban, the chachamim instituted that the fasting should be on a specific day. He applies this even to Asarah B'teves. This fits well with the opinion of Rashi and the Rambam that even Asarah B'teves can be pushed off, because it does not need to be kept on any specific day in the month.

Based on this, the Minchas Chinuch adds that if one is sick and cannot fast on the specific day, he should still fast a different day of the month to fulfill the words of the Navi, that it is enough to fast any day of the month. However, in Igros Moshe (Orach Chaim IV:114), Rav Moshe Feinstein zt"l states clearly otherwise. He asserts that only this specific day is a fast day and if one cannot fast on that specific day, there is no reason to fast a different day of the month. The Biur Halachah (Siman 550) mentions that the Eliyahu Raba does quote this notion from the Malbushei Yom Tov, but takes issue with that ruling and concurs with the psak of Rav Moshe, that there is no need to fast on a different day.

To conclude: We find that Asarah B'teves is unique and some require fasting even on Shabbos. Secondly, on all fast days, if one is sick and not able to fast on that day of the month, some poskim rule that he should make it up and fast on another day during that month.

We still must understand: What is the significance of the fast day of Asarah B'teves that would require one to fast on Shabbos? There are a number of explanations to answer this question, which we will iy"h elaborate upon in next week's article.

Rabbi Nachum Scheiner

SPECIAL DAYS OF TEVES

ADAPTED FROM AN ARTICLE BY RABBI YIRMIYOHU KAGANOFF

In the early days of the Tannayim (in the days of the Second Beis HaMikdash, at the time of Beis Hillel and Beis Shammai), a book entitled Megillas Taanis was written that listed the days of celebration and mourning observed at that time (Gemara Shabbos 13b with Rashi). According to Megillas Taanis, three consecutive days of Teves - the Eighth, the Ninth, and the Tenth - were observed as days of mourning. Indeed, Tur and Shulchan Aruch (Orach Chayim Chapter 580) rule that it is appropriate to fast because of the tragic events that happened on these days. Although this is not the common practice, one should nevertheless focus on doing tshuvah during these three days.

WHAT HAPPENED

ON THE EIGHTH OF TEVES?

On the eighth of Teves the Torah was translated for the first time into Greek. According to Megillas Taanis, "the world was plunged into darkness for three days." Chazal explain that this event was as harmful for the Jews as the making of the Eigel HaZahav, the Golden Calf (see Maseches Sofrim 1:7).

Ptolemy, the king of the Hellenized (Greek-cultured) Egyptian empire gathered seventy-two Gedolei Yisroel and placed each one of them in a separate building without revealing to them his plans. Once each was in total seclusion, he commanded them to translate the entire Torah into Greek. (This is why this translation is called the Targum HaShivim, in English the "Septuagint," because approximately seventy Talmidei Chachomim performed the translation.)

In the course of the project, Hashem made a tremendous miracle -- each scholar translated the entire Torah identically (Gemara Megillah 9a).

Not only was there no variation in the translation, which is itself beyond imagination, but an even greater miracle occurred. All seventy-two scholars realized that there were parts of the Torah that could not be rendered literally because Ptolemy might misunderstand the literal translation. For example, literally translating "Bereishis Bara Elokim," may have been misunderstood to mean that some entity called "Bereishis," chas veshalom, created Hashem. To prevent this, they all translated "Hashem created the beginning." In this instance and in twelve other places, all seventy-two Talmidei Chachomim realized that they must alter the translation -- and they all made the exact same modification. Considering the potential disaster that may have resulted if even one Talmud Chachom translated these passages literally while the others altered it, makes the miracle even greater.

In one instance, they altered the translation to avoid provoking Ptolemy's anger. Ptolemy's wife's name was the Greek translation of "arneves," hare. The Talmidei Chachomim

translating the Torah were concerned that Ptolemy might not appreciate that his wife's name is that of a non-kosher species, so they substituted a description for the hare rather than naming it (see Maharsha to Megillah 9a).

THREE DAYS OF DARKNESS?

Why did this translation plunge the world into three days of darkness? On the contrary, wasn't it a tremendous Kiddush Hashem, particularly taking into account the miracles that occurred! Surely such miracles deserved the institution of a Yom Tov and not a national day of mourning! Furthermore, why is this event compared to the day when the Eigel was made?

Before the Torah was translated, any gentile interested in true morality had only one address. He had to go to the Jewish people and join their ranks. There was simply no other address in the world for a person to learn the basis of true morality. But once the Torah was translated, a non-Jew could feel that he understood morality without learning it from the Jewish mesorah. This resulted in utter tragedy, as we see in today's world where the non-Jews follow their confused interpretations of right and wrong with no inkling of how distant they are from morality. This can indeed be compared to the day when the Eigel was created. In an attempt to find a substitute for true Torah and leadership, klal Yisroel mistakenly placed its belief in something absolutely unsubstantial.

THE NINTH OF TEVES

The Ninth of Teves is the yahrzeit of Ezra, who was the Gadol Hador at the beginning of the Second Beis HaMikdash. When Ezra arrived in Eretz Yisroel from Bavel, he found that the Jewish community was extremely lax in many major areas of halachic observance. Ezra improved the spiritual state of the Jewish people tremendously and established many halachic Takanos, all of which apply until this day. With his passing, the Jewish community lost a major positive force. With time, the community in Eretz Yisroel fell from the great spiritual heights achieved in his day. For this reason, the day of his passing was established as a day of mourning.

THE TENTH OF TEVES

We fast on the Tenth of Teves because on this day the siege started that culminated in the destruction of the Beis HaMikdash. All healthy men and women should fast on this day.



Thursday, December 28

Fast begins

at 5:52 AM dawn degrees

or at 6:08 AM dawn fixed minutes
Eating of a settled character - אכילת קבע - may not be started during the half hour immediately preceding dawn. Please consult your Rabbi for details.

Neitz: 7:20:59

Shachris Regular Shul Schedule

Mincha Schedule

12:30 – 1:00- 1:30- 2:00-2:30

3:10 (Pelag Minyan with Marris)

4:10 (Shkia Minyan With Maariv)

Shkia: 4:36

Additional Mincha Minyanim

4:36 – 4:56- 5:16

Additional Maariv Minyanim

4:56 -5:16 – 5:36

Fast Ends

45 Minutes 5:21

50 Minutes 5:26

72 Minutes 5:48

Rabbi Paysach Krohn

הקל נשמע בית פרעה

And the voice was heard in Pharaoh's palace... (Bereishis 45:16)

Many boys and girls believe after they respectively become a chassan and kallah that the person they plan on marrying is so alike themselves. I remember being told by one girl, "Rabbi Krohn, you can't imagine how we are so similar! We both use Crest toothpaste with Tartar Control!" Now, seriously ask yourself, isn't that a match made in heaven?

But it gets better. I was once told by a Sephardi boy, Yehoshua, who went on to marry an Ashkenazi girl, Devorah, "Rabbi, I knew she was the one for me when she said that she loves Rabbi Krohn's tapes!" Yet, let me tell you how their marriage materialized.

It was during the days when cassette tapes were popular, before CDs became the norm. As Yehoshua had been seeing Devorah for quite some time, he asked her if she would like to hear one of my tapes while they were driving. With Devorah agreeing, in went the cassette.

Minutes passed by for Yehoshua and Devorah driving down the highway silently sitting and listening to my lecture. But then, suddenly, on came Yehoshua's voice in the middle of my speech. Devorah had no idea what Yehoshua had done. He had actually erased part of the lecture and inserted his own voice.

So there sat the two of them, when all of a sudden, a voice sounding exactly like my own came on. "Devorah! Are you going to marry Yehoshua? He is the best one for you!" Devorah nearly fell out of the car. She couldn't believe that "Rabbi Krohn" would be telling her to marry Yehoshua. It was only after Yehoshua told her that he had imitated my voice and wished to propose to her that she understood what had happened. And with that, she responded with a resounding yes.

But guess what happened a few months after they got married? One day, Devorah said to Yehoshua, "I never really told you, but in truth, I like Rabbi Yissocher Frand's tapes."

Sometimes we think that we have everything perfectly worked out. He is the one for me, she is the one for me, this or that is meant for me... But then we come to realize that, maybe after all, not everything is as we initially thought. Nothing is so ever perfect or certain that we should lose our sense of direction and risk making a potentially wrong turn. After all, you never know, maybe she really enjoys Rabbi Krohn's tapes or loves Rabbi Frand.



Who Was Serach bas Asher

Although Serach bas Asher's name appears only twice in the Chumash, Chazal recognize her as having contributed to a number of pivotal events in the history of Klal Yisroel. Indeed, the two psukim that mention her, hint that she was no normal personage.

Eternal Life

Her name first appears in this week's parsha. (Bereishis 46:17), "Asher's children were Yimnah, Yishvi, Veria, and Serach their sister. She is next mentioned when the Jews were counted to see how many had survived the plague in Shittim (Bamidbar 26:46), "The name of Asher's daughter was Serach." From this, it seems clear that Serach lived throughout the hundreds of years in Egypt.

As the Braisa deSeder Olam Rabah (chapter 9) says, "Serach bas Asher was among those who entered Egypt and among those who left it.

Similarly the Medrash (Batei Midrashos 2, Medrash Eishes Chayil) says, "'She opens her mouth with wisdom' (Mishlei 31:26), this is Serach bas Asher who never tasted the taste of death."

What did Serach do to deserve this enormous privilege? Discussing those people who never died, the Medrash Hagadol (Bereishis 46:25) states, "Serach bas Asher [is among them] because she said to Yaakov, 'Yosef is alive.' Yaakov said to her, 'This mouth that related to me the news that he is alive, will never taste the taste of death!'"

Why does the above Medrash describe her as wise?, the brothers approached her to reveal to Yaakov that Yosef was still alive without him dying from shock. She broke the news to him subtly, either by hinting it to him in an intonation of surprise as he was davening (Can Yosef indeed be alive!), or by singing the words, "Yosef is alive," as a song.

Role in the Redemption

The Yalkut Shimoni (Bereishis 12:64) records how, thanks to her longevity, Serach played a key role in the redemption from Egypt:

There were specific sign given to Avraham which signaled the redemption. "Avrohom passed these [signs] to Yitzchok, Yitzchok to Yaakov, Yaakov to Yosef, and Yosef to his brothers when he said to them, 'When G-d surely redeems you, etc.' (Bereishis 50:24). Asher ben Yaakov passed the secret of the redemption to Serach his daughter. When Moshe and Aharon came to the elders of Yisroel and did the signs before them, the elders of Yisroel went to Serach bas Asher and said to her, 'A certain man has come and made such and such signs before us.' She said, 'These signs are immaterial.' They said, 'But did he not say, 'I will surely redeem' (pakod pakadti)?' She said, 'He is the man! He has come to redeem Yisroel, because so I heard from my father, pei, pei. Immediately, 'And the people believed, etc.' (Shemos 4:31)."

In addition to this, the Yalkut (Devorim 34:965) reports how she played a crucial part in the fulfillment of the oath to take Yosef's bones up to Eretz Yisroel, without which it would have been impossible to leave Egypt:

"'He buried him [Moshe] in the valley' (Devorim 34:6). Why did Moshe merit that the Holy One dealt with him? Because at the time Yisroel were busy with the spoil, he wandered around the city for three days and three nights to find Yosef's coffin and he could not find it. After, he was very exhausted, and he met Serach bas Asher. She said to him, 'Our master, Moshe, why are you so exhausted? He told her, etc. She said to him, 'Come with me,' and she took him to the Nile River.

"She said to him, 'At this place they made a lead coffin of five hundred kikars, and placed him inside, sealed it, and threw it into the river. Because the magicians said to Pharaoh, 'Do you want this nation never leave your jurisdiction? Arrange that they cannot find Yosef's bones and they will never leave here, because so he made them swear.' Immediately, Moshe stood by the river and caused the coffin to float to the surface.

Savior of a City

After being included in the count of parshas Pinchos, Serach bas Asher disappears from history for hundreds of years, only to reappear in one of the rebellions that erupted during King Dovid's reign:

"A wicked man happened to arrive there, Sheva ben Bichri of Binyomin was his name. He blew a shofar and said, 'We have no portion in Dovid and we have no inheritance in Ben Yishai. Let each man of Yisroel [separate from him] and go to his tents... The men of Yoav, the Urim and Tumim, and all the warriors went out... to pursue Sheva ben Bichri... They came and besieged him in Aveilah... A wise woman called out from the town... and said, 'I am among those of Yisroel who are peaceful and faithful [to Dovid]. Do you seek to kill the great town of Yisroel...?'"

"Yoav replied, 'Not so is the matter. Rather... Sheva ben Bichri has rebelled against King Dovid. Give only him and I will leave the town...' The woman came to all the people with her wisdom, and they cut off Sheva ben Bichri's head and threw it to Yoav..."

The Medrash (Medrash Mishlei 31) identifies this old woman as none other than Serach bas Asher. The specific negotiation she used to accomplish this is recorded in The Tosefta (Terumos 7).

The last time Serach appears in Chazal is over a thousand years later when she appeared in order to testify to a historical event:

"Rabbi Yochanan was sitting and teaching how the waters [of Yam Suf] were made into a wall for Yisroel. Rabbi Yochanan taught, 'How were the waters? Like a woven network.' Serach bas Asher looked in and said, 'I was there, and they were like [the glass of] a shining lamp.'"

Why was it so vital for her to correct Rabbi Yochanan's understanding of what happened? It was so crucial because if the partitions were like a woven network, the tribes would not have seen each other passing through different tunnels. With the wisdom of centuries, Serach felt it vital to emphasize that the walls were like shining glass. Even when the tribes were separate, they remained united.

OHR CHAIM CHANUKA PARTY

Gizmo Guys entertaining our capacity crowd



Lighting the Menorah at our Shul Chanukah Party



Our Chosevah Rabbonim gracing our Chanukah Party



Rabbi Nachum Scheiner lighting the Menorah



JOKE OF THE WEEK



I know 9 facts about you:

- Fact 1: You are reading this.
- Fact 2: You can't say the letter 'm' without touching your lips.
- Fact 3: You just tried it.
- Fact 4: You're smiling.
- Fact 6: You're smiling or laughing again.
- Fact 7: You didn't notice I missed fact 5.
- Fact 8: You just checked it.
- Fact 9: You're smiling again.

The Doberman and the Chihuahua

There's a guy with a Doberman pinscher and a guy with a chihuahua.

The guy with the Doberman pinscher says to the guy with a chihuahua, "Let's go over to that fancy restaurant and get something to eat."

The guy with the chihuahua says, "We can't go in there. We've got our dogs with us."

The guy with the Doberman pinscher says, "Just follow my lead."

They walk over to the restaurant, the guy with the Doberman pinscher puts on a pair of dark glasses, and he goes to walk in.

A guy at the door says, "Sorry, Mac, no pets allowed."

The guy with the Doberman pinscher says, "You don't understand. This is my seeing-eye dog."

The guy at the door says, "A Doberman pinscher?"

He says, "Yes, they're using them now, they're excellent."

The guy at the door says, "Come on in."

The guy with the chihuahua figures, "let's give it a try."

He puts on a pair of dark glasses and goes to walk in.

The guy at the door says, "Sorry, pal, no pets allowed."

The guy with the chihuahua says, "You don't understand. This is my seeing-eye dog."

The guy at the door says, "A chihuahua?"

He says, "They gave me a chihuahua?"

Lucky Eleven

I met a guy the other day that was the eleventh son of an eleventh son. He was born on November 11th, and November is the eleventh month, and he went to the racetrack on November 11th, and the Number 11 horse in the 11th race was "Lucky 11". So he bet on it.

You know what happened?

It finished 11th.

Dealing with the boss

My boss told me I intimidate my coworkers so I just stared at him until he apologized.

Working at a Hospital is the worst cause you can't call in sick. You: "Yeah, I can't come in today, I'm sick." Boss: "Come on in, we'll check you out."

A guy shows up late for work. The boss yells, 'You should've been here at 8.30!' He replies. 'Why? What happened at 8.30?'



WHO DRINKS AND HOW MUCH

We mentioned previously that, in general, the minhag is for the choson and kalah to partake from the wine of the kos under the chupa, although the mesader kiddushin or the one honored with the first brocha, recited the brocha without drinking any of the wine.

However, there are those that held that the mesader kiddushin should, in fact, drink some of the wine. The Sdei Chemed writes that the minhag is for the mesader kiddushin to drink some of the wine and adds that he does not know why there should be anything wrong with him drinking some of the wine, to solve the issue. The sefer Piskei Teshuva (Siman 166) also quotes the Imrei Emes, who would drink some of the wine, when he was the mesader kiddushin.

There is a source for this in the Rishonim as well. This is the opinion of the Maasei Roke'ach, quoting a teshuva written by Rav Avraham ben Harambam, as well as the Machzor Vitri (470), a talmid of Rashi, and the Rokeach (351).

The sefer Afikei Yam (2:2) writes that this was the custom of Rav Chaim Brisker. He would let some wine drip into his hand and he would drink that wine in a way that no one would realize. However, the Brisker Rav is quoted as saying that he is not aware of this custom of his father and in Brisk they do not do follow this.

Similarly, Rav Yosef Chaim Sonnenfeld is quoted as saying that the minhag of Rav Shmuel Salant, the Rav of Yerushalayim, was to do drink some of the wine. But since the minhag is not to, Rav Sonnenfeld would tell the choson and kallah to be yotzei from him, but he would also let some wine drip into his hand and he would drink that wine.

We have thus seen that there is a great controversy as to whether the mesader kiddushin needs to drink some of the wine or it is sufficient for the choson and kallah to drink the wine.

The Be'er Sheva (Maftai'ach for Siman 49) writes that the minag was for the choson to drink just a small amount. The Be'er Sheva takes issue with this minhag, since a kos shel brocha requires for one to drink at least a cheek full. He therefore writes emphatically that one who fears the word of Hashem should drink a full revi'is. However, the Kneses Hagdolah writes that the minhag is, in fact, for the choson to just drink a small amount. This is quoted by the Be'er Heitev (34:6) in his glosses to the Shulchan Aruch.

Once again, we find this in regards to the drinking of the wine used at a bris. The

Beis Yosef writes (Y"D 265), in the name of the Rashba, that although for kiddush one must drink a cheekful, from the wine used at a bris just drinking a little will suffice.

The Taz (Y"D 265:10) explains that only when there is a requirement in the Gemara to recite the brocha over wine, then one must drink a cheek full. But, if it is only a later institution, a little drink will suffice.

The Aruch Hashulchan and the Maharsham also concur with this reasoning that, since reciting these brochos over a cup of wine is not a requirement mentioned in the Gemara, it is not as strict as kiddush and havdalad, and it is sufficient to drink just a small amount.

The Maharsham adds another reason not to drink too much: one of the reasons a choson fasts is to ensure that his mind is clear at the time that he is making the kidushin and there should not be any possibility that he was drunk when making the kiddushin. Hence, he should not consume a lot of wine on an empty stomach, which can cause the mind to be unclear.

However, the Shevet Halevi (8:277) opines that, according to the Rosh that reciting the brocha over wine is a must, one should drink at least a cheekful or preferably a revi'is. The sefer Yismach Lev also quotes Rav Chaim Kanievsky who recommends drinking revi'is.

In conclusion, according to many poskim the mesader kiddushin does not have to drink at all and it is enough for the choson to drink just a little of the wine.

COMMUNITY KOLLEL NEWS:

Ohr Chaim Community Learning Center, in conjunction with our Yarchei Kallah, will be hosting two Legal Holiday Shiurim, which will take place on Wednesday morning, Dec. 25. The first shiur will be at 10AM, given by Rabbi Nachum Rabinowitz, on the topic of buying produce that comes from Eretz Yisroel. The second shiur will be at 11AM, given by Rabbi Avrohom Gordimer, Rabbinic Coordinator for the OU. Topic: "New and Old Halachic Issues in the Dairy Industry."

I will also be giving a shiur at the Kollel Boker, on Tuesday morning, Dec. 26, on the topic of Asara B'teves and on Wed night, Dec. 27, at 9:15pm, at the Night Kollel, on the rules and regulations of choosing the eidim.

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

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner



Staff chanuka mesiba

Why Didn't Yosef Send A Letter?

Rabbi Yissocher Frand

Yehudah restated to the Egyptian viceroy — who was really his brother Yosef — their entire earlier conversation. In doing so, Yehudah states: "My master has asked his servants saying 'Have you a father or brother?' And we said to my master, 'We have an old father and a young child of his old age; his brother is dead; he alone is left from his mother and his father loves him'" [Bereshis 44:19-20].

Rashi comments that in this dramatic appeal, Yehudah stated a falsehood due to his fear of the situation. Rashi is bothered by the fact that Yehudah knew full well that Yosef did not die. He knew that the brothers sold Yosef. How then did he tell an outright lie? Rashi answers that he did it out of fear. He was standing in front of the second most powerful man in the world. The relationship between the viceroy and the brothers was already strained, to say the least. It would simply not have been diplomatically appropriate to tell the truth at that point regarding the fate of their brother Yosef.

The Meshech Chochma argues with Rashi. He suggests that the brothers truly believed that Yosef died. The brothers knew how attached Yosef was to his father Yaakov. They felt that it was inconceivable that after all these years Yosef — if he were still alive — would not have made some attempt to contact his father. If he were still alive, they reasoned, he would have sent a letter.

In fact, The Meshech Chochma cites a Gemara [Kesubos 22b] that if a woman is positive that her husband died (because were he alive he would have contacted her) that testimony is given a certain degree of credence. In short, Meshech Chochma says that we do not need to say that Yehudah willingly falsified his statement regarding the fate of Yosef.

At the time when he wrote the Meshech Chochma, Rav Meir Simcha of Dvinsk was not aware of an earlier work that was subsequently discovered and printed that supports Rashi's position. The work, called Moshav Zekeinim al HaTorah from the Ba'alei HaTosfos, contains a tremendously novel comment in Parshas VaYeshev [Bereshis 37:28]. The Moshav Zekeinim M'Ba'alei HaTosfos say that the reason Yosef never contacted Yaakov was that the brothers made him swear that he would never do so.

We imagine that the early interaction between Yosef and his brothers simply involved sibling rivalry and bullying. According to Chazal, however, the brothers convened a court and issued a Psak Din [a court ruling] sentencing Yosef for spiritual shortcomings on his part. Part of the sentence, in addition to his sale to the Ishmaelites, was that he be forced to swear that he would never reveal to their father what happened to him or where he was. Yosef took the oath.

In other words, Yehudah could not have come to the conclusion that because Yosef "did not write" that he must have been dead. Yehudah knew full well that Yosef could not communicate with Yaakov because he had administered the oath banning Yosef from doing so. Consequently, we must say that Rashi is correct — Yehudah was forced to tell a falsehood here because of the tension of the situation

December 25th

ירחי' קאלה YARCHEI KALLAH כלה

IS PLEASED TO PRESENT:

RABBI NACHUM RABINOWITZ

Senior Rabbinic Coordinator at OU Kosher

Topic:

WHEN THE LABEL SAYS: "PRODUCE OF ISRAEL" HOW TO NAVIGATE TAKING TERUMOS & MAASROS

10:00AM

Followed by Questions and Answers

RABBI AVROHOM GORDIMER

Rabbinic Coordinator at OU Kosher

Topic:

NEW AND OLD HALACHIC ISSUES IN THE DAIRY INDUSTRY

11:00AM

Monday, DECEMBER 25th

יום ב' פ' ויחי

18 Forshay Road, Main Bais Medrash



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



261 DAYS UNTIL UMAN

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