

Chanukah is Coming... See Page 2 for Details

בס"ד

Nov 24 - 25 2017

פרשת ויצא



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

RABBI RIETTI:
FRIDAY NIGHT @ 8:00 PM
NOT TO BE MISSED

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



AVOS UBANIM
MOTZEI SHABBOS AT 6:30



וַיִּבְרַח יַעֲקֹב שָׂדֵה אֲרָם וַיַּעֲבֹד יִשְׂרָאֵל
בְּאִשָּׁה וּבְאִשָּׁה שָׁמֶר

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	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



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

Bet Parashat Va'yatzi

The name of a person expresses ones essence. Rabbe Meir, when dealing with people, would analyze their names and by doing so he would know everything about them. The holy books speak of a person's higher spiritual being which consists of a part of a person that is above his intellect. This is a person's desire, his will. The word in Hebrew רצון 346= and so is the word שמו=346 therefore in a person name includes his entire desire and his will, to accomplish his or her mission.

In this week's parsha Leah names her sons. When she named her fourth son Yehuda יהודה the verse states על הפעם אודה את ה' - "this time I express my thanks to Hashem and I called his name Yehuda". Rashi explains, the Imahos were prophets and they knew that there will be 12 tribes and between 4 wives that would equal three children each. Leah concluded that she received more than her share and now felt she should express thanks. This is very difficult to understand because every morning as we awake, we express thanks for returning our neshama (our soul) and never take for granted anything. It would be wrong to believe that something is coming to us even if we were told we were getting it. Why then, would Leah only express recognition after 3 children and not after the first? Why not say thanks for having a healthy child in the first place?

The word הודה has multiple meanings; the main one is thanks, another is to admit to something, and an expression of praise. As we find in the pasuk (ויחי מט-ח) (ויחי מטה) the Targum Yonatan ben Uziel explains that because Yehuda admitted to the event with Tamar and did not make a cover up, he gained praise from the rest of the brothers.

What is the common denominator between these three different concepts? How do all three concepts pertain to the one Yehuda?

אומר המדרש

"מאז בריאת העולם לא היה אדם שהודה לקב"ה עד שבאה לאה והודתה לו כשילדה את יהודה". The Medrash states that from the beginning of creation of the world there was no person that said thanks to Hashem until Leah came and expressed her thanks for the birth of Yehuda. How can this be the case? There were many individuals who brought karbonos, like Noah after the flood. This is greater than words; it's an action of thanks. Also Shem, after he was saved from captivity he said Baruch Hashem and brought many Karbanos to express his thanks. So what is the intention of the Medrash in saying that no one said thanks until Leah?

Please stay tuned to the darasha on Shabbos to receive a new insight to life, one that will change our perception of what true appreciation is.

Shabbat Shalom

Save The Date

OHR CHAIM CHANUKA PARTY

Monday, Dec. 18 at 6:00 PM

20 Forshay Rd, in the tent

For Men, Women and Children

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER

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

For more info, please contact Mrs. Deena Lehr

917-913-7759 // deenachai@gmail.com

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	4:231pm		Mincha	1:45pm
	Shkiya	4:31pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	4:41pm		Daf Yomi	3:30pm
	Shachris Vasikin	6:20am - DAF YOMI SHIUR		Mincha Shalosh Seudos	4:10pm
	Shachris	8:00am - Kiddush		Shkiya	4:31 pm
	Shachris	9:15am - 18 Forshay		Maariv	5:11 & 5:16pm

WEEKDAY MINYANIM	SHACHRIS	NOV 19 - NOV 24
	20 Minutes before Neitz	NEITZ IS 6:57 am - 7:02 am
	S 6:37 M 6:38 T 6:39 W 6:40 T 6:41 F 6:42	PELAG IS 3:30 pm - 3:29 pm
WEEKDAY MINYANIM	MINCHA & MAARIV	SHKIA IS 4:30 pm - 4:28 pm
	12 Minutes Before Pelag	סוף זמן קריאת שמע
	S 3:18 M 3:18 T 3:17 W 3:17 T 3:17	MAGEN AVRAHAM
WEEKDAY MINYANIM	12 Minutes Before Shkia	8:44 AM - 8:48 AM
	S 4:18 M 4:18 T 4:17 W 4:17 T 4:17	GRA- BAAL HATANYA
		9:20 AM - 9:24 AM

WEEKDAY MINYANIM

WINTER '17-18 חורף תשע"ח

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

↑ Upstairs
↓ Main Floor

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



Chanuka and Shalom Bayit

As I look forward to the first night of Chanuka, some thoughts come to mind.

I have been spending much time lately with married couples and it has given me much more appreciation for the strangely entitled book "Men are From Mars and Women are From Venus." It really tells us a lot about marriage.

About a year ago I was trying to help a young Chasdishe man who was having a very difficult time with his marriage to understand some of the fundamentals of marriage and the yes and no of a relationship. He just wasn't getting it until one day out of the blue he calls up and tells me he happened to be in the library and picked up a book called, "Men are From Mars and Women are From Venus" and now everything fell into place.

Yes, we live in a society that is focused on gender equality and it's scary to contemplate exactly where this is all heading. We know this concept affects us spiritually and emotionally and both men and women are not sure how to deal with it.

Some things are certain:

1. Expecting your spouse to be like you is a futile endeavor.

2. Requesting change in your spouse should be done with much thought and serious discussion between the two people involved.

3. The greatest tool at your disposal is to work on yourself first and then daven to Hashem to help bring change in your spouse. Many times you will see that just by changing ourselves our partner changes with naturally too.

Unfortunately, we get caught up in the exterior world and lose sight of how to truly change our inner self.

I once spent hours trying to make peace between a couple because they refused to come to an agreement about the color and design of the husband's socks. Quite sad indeed.

So where does Chanuka come into the story?

Chazal say that the obligation of the holiday is to have ner ish ibeiso-- meaning a candle, a man and his

house (wife). What do the candles represent? They represent inner light. The holy books tell us that you can see the light of Mashiach in the light of the candles of the Chanuka menorah.

I believe that the light of the candles represent the ability to see beyond the physical and this fits in beautifully with the whole essence of the celebration of Chanuka.

No matter what we do if we would look deeper into our actions we would notice a whole new world.

Some poskim say that there is no mitzvah in eating meals on Chanuka but by singing and praising Hashem the whole experience turns into a mitzvah.

The great Rambam's father, Mimon ben Yosef, writes about how careful one should be to have meals on Chanuka and not to deviate from the food customs especially the custom of sufganiyot (jelly doughnuts.) I am certainly not advocating devouring a doughnut each day or adding an additional one as the days go by. But to eat a quarter of the standard size while thinking about what it represents is seeing the light and focusing on the message of Chanuka.

The dreidel or what we call the sivion has four letters written on it. I think that the letters remind us of the following message (aside from the standard message of Nes Gadol Haya Sham).

□ nun represents nieros, candles: The candles represent deeper insight into life, deeper insight into each other and especially that between husband and wife.

□ gimmel represents gemilus chasadim which begins in the home.

□ hay represent haya-- the past. In order to move forward and grow we need to stop dwelling on the past. Let go of past mistakes and let God into the picture.

and lastly the letter □ Shin represents Sham --there, meaning Israel, Jerusalem, the holy temple because every one of us needs to prepare the temple inside of us.

May this month bring everyone the much needed light in the world.



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This Week Parshas Vayeitzey is Being Sponsored



IMPORTANT SHUL INFORMATION

For Mikvah Information

Purchasing Mikvah Cards

Mikvah Suggestions

Please Contact

Levi Yitzchok Einhorn

845- 499-7382

For Tent Rentals

Reporting a maintenance issue

General Shul suggestions or questions

Contact the Shul Manager at

845-587-3462

Or email

bmocmanager@gmail.com

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

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



New schedule in Rabbi Coren's Office

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



Kedusha during Maariv

The Gemara in Brachos, daf chof vov, amud bais teaches us that Yaakov established the tefillah of Maariv. An interesting question arises when there are people who daven at an early zman who are near others who daven with a late zman. For example, what is the halacha if Shmuel davened maariv at an early minyan before sunset and subsequently hears a late mincha minyan davening next door. May he answer kedusha with the tzibbur?

The Shailos U'tshuvos Gur Aryeh Yehuda in Orach Chaim, siman kuf vov writes that if one already davened maariv and hears kedusha from a mincha minyan, he would not be allowed to answer since it is a "tarti desasri" (contradiction.) He quotes a proof to this from the Taz in Orach Chaim, siman resh lamed vov and in the Magen Avraham in the same siman that paskens that if one arrives to Shul on Friday night after Borchu and he had not yet davened mincha, he should not daven his shmone esrei with the tzibbur while they are davening maariv because while he is davening mincha he has no shaychos with the tefilla of maariv that the tzibbur is davening. This is considered tarti desasri. The Shailos U'tshuvos Gur Aryeh Yehuda also brings a proof from the Terumas Hadeshen, siman daled that if one was already mekabel Shabbos, one may no longer daven mincha. The Shailos Utshuvos Ha'elef Lecha Shlomo in Orach Chaim, siman tzaddik daled agrees that if one davened maariv, one should not answer kedusha of mincha, but he may answer amen.

In the Shailos Utshuvos Amudei Eish in siman gimmel, seif yud tes the author argues with this premise and refutes the proof. Shabbos is different in the fact that when one is mekabel Shabbos he is in a position of holiness and therefore he may not say or do things of the weekday. In contrast, we don't find the fact that one is mekabel the next day during the week. He therefore holds that one may answer kedusha. The Magen Gibborim in Siman resh lamed zayin, seif koton alef is medayek from the Rambam and Rashba that explain the reason we don't have chazaras hashatz during maariv is because the tefilla of maariv is a reshus (not obligatory.) Had it not been for the reason of reshus we would have had a chazaras hashatz at maariv also; therefore, even if one already davened maariv he would be able to answer to the kedusha of mincha. Another proof is the fact that there is chazaras hashatz during Ne'ilah on Yom Kippur despite the fact that it could "patter" maariv according to the shita of Rav in Yuma, daf peh zayin. So we see that one may answer kedusha formincha even if one already davened maariv. The Eishel Avraham in siman kuf ches agrees with the above.

The Shailos Utshuvos Siach Yitzchok, siman kuf tes vov brings proof from the Meiri that one may answer kedusha. The Meiri writes in Brachos, daf chof alef, amud bais that if one finds the shaliach tzibbur starting the repetition of tefillas mincha and he is davening maariv, he may read along word for word, but he should not stop and say kedusha. This is so because one may only say kedusha in Shmone Esrei for a tefilla where he was mesaken kedusha. If we would say that one who already davened maariv may not say kedusha, then the Meiri should have said that the reason is that it is nighttime for him and he already davened the berachos of Maariv and that is why he may not say kedusha. The fact that the Meiri does not say that and just says that it would be a hefsek in the middle of the tefilla belachash shows that if he already davened he may answer kedusha.

From this consensus it would seem that it would be better not to put yourself in a position to have to answer kedusha in such a scenario, but if it does happen one should answer kedusha.

Vayeitzei

Yaakov experiences the famed prophecy of "The Ladder".

Yaakov arrives in Charan, encounters Rachel, and contracts with Lavan for her hand in marriage.

Lavan switches Leah for Rachel forcing Yaakov to negotiate another 7 years of service for Rachel. Leah gives birth to Reuven, Shimon, Levi, and Yehudah. Rachel marries off Bilhah to Yaakov who gives birth to Dan and Naftoli. Leah marries off Zilpah to Yaakov, and she gives birth to Gad and Asher.

Rachel contracts with Leah for Reuven's mandrakes, after which Leah gives birth to Yisachar and Zevulun. Rachel finally gives birth to Yoseph, and Yaakov approaches Lavan to negotiate a proper salary for continued service.

Yaakov's uses his vast knowledge of nature and husbandry to amass a fortune in sheep and cattle. After 6 years he decides with Rachel and Leah to flee from Lavan.

They flee and Lavan catches them. Hashem (G-d) intervenes and Yaakov, while confronting Lavan for his years of duplicity, unwittingly curses Rachel.

Yaakov and Lavan separate and Yaakov arrives at the border of Canaan in 2205.

Haftorah

Hoshea, the first Navei in the book of Trei Assar. 12:13-14:10

Parshat Vayaitzai relates how Yaakov escaped from his brutal brother, Aisav, and fled to Lavan's home. It was there, where he married Leah and Rachel. The 1st Passuk of the Haftorah summarizes the above events.

Hosea has words of reproof for the Kingdom of the Ten Tribes. Hosea reminds the Jewish people that their idol worshipping is in vain and man's success is only in Hashem's hands. Hosea says the kingdom of the ten tribes will be blamed for idol worship, and as a result of their sins, their punishment will be exile and or death. Hosea gives the call to the Jewish people to do teshuva. The Almighty's response to teshuva will be that the Israelites avoid being thrown out of their homeland. Hashem promises the Jewish people that if they repent "I will answer all they ask of me and I will look after them". The Almighty's ways are just. The Haftorah concludes with the words "he who is wise will understand the following words, Hashem's ways are just. The Tzadikim - righteous ones who walk in my ways will be given eternal life".





פרשת ויצא

שקיעות בתורה ברמ"ח שט"ה

"וייקץ יעקב משנתו ויאמר אכן יש ה' במקום הזה ואנכי לא ידעתי" וכתב (בעל הטורים) וז"ל: "משנתו קרי היה ממשנתו מתוך שהיה הוגה בתורה ביום גם בלילה לא שכב לבו מלהגות בה בחלומו" עכ"ל

הענין שיעקב בחיר האבות שהוא עמוד התורה עמוד האמת שהיה שקוע בתורה בכל מציאותו שלא פסיק פומיה מגירסא, וממילא הפשט יש לבאר על פי מה שכתב מהרש"א עירובין נד. בד"ה ערוכה וז"ל בא"ד "ואמר ערוכה בכל, דהיינו בכל רמ"ח אברים, שהדיבור בקול רם מביא הרגשה ותנועה לכל האברים" עכ"ל

הפשט בזה, יש לבאר על פי מש"כ רמח"ל בדרך עץ חיים וז"ל בא"ד אך התורה הנה קדוש הוא, וכאשר יעסוק בה האדם למטה אור היא אשר תאיר שנשמתו להגיע אותו אל גניז מרומים וכו' "ותורה אור" אור ממש ולא חכמה לבד, ובהכנסה בנשמה יכנס אור בה כאשר יכנס נצוץ השמש באחד הבתים וכו' והדמיון הוא ממש כגחלת שלא נראה בה כל האש אבל כשנושב עליה אז שלהבת יוצא הולכת ומתפשטת, כן התורה כי כל מלותיה ואותיותיה כמו גחלת הן, ומי שישתדל לעסוק בה אז תלהב מכל אות שלהבת גדולה, ואין הדבר משל אלא עצמי כפשוטו ממש, כי כל האותיות שאנו רואים בתורה כלן מורות על עשרים ושנים אורות הנמצאים למעלה, והאורות הם העליונים מזוהרים על האותיות, וכפי הקדושה שבה כך תגדל ההשראה וההארה של האורות ההם על אותיותיהם ע"כ קיצור דברי רמח"ל הנוגע לענין.

הדברים מבהילים מה שיש מצד לימוד התורה הקדושה שהלומד בה כראוי בה לאורות נפלאים ממש א"ס כפשוטו, זהו בין בלימוד בפה כמו"ש מהרש"א וכן בכתיבת התורה, ראיתי ידיעה מעניינת מה שמנסקים ידיו של תלמיד חכם, משום שכותב בידו חידושי תורה ממילא ידו נהית קדוש ממש, וודאי ממש"כ מהרש"א בבא בבא בתרא י ע"ב עה"ג "אשרי מי שבא לכאן ותלמודו בידו" וז"ל: שיעקר התורה שעושה בו רושם הוא הבא על ידי הכתב ע"כ, ומבואר דבר נפלא שיעקר התורה הוא על ידי כתיבת התורה, וזהו שעושה עליו רושם (משום שהוא רושם).

וזה מה שמוצאים בחזל ברכות (ה). מעלת שהתורה תתקיים בידו, בידו דייקא שזהו -> חכמה ד- דעת (או מלכות ד לית לילה מגרמיה כלום) ב- בינה ו- תפארת עמודא דאציעתיה וזהו 'בידו' וזהו נובע מהאור היוצא מכתובת התורה לשמה, שנובע מהעסק כראוי בהשתדלות הגדולה שמלהיב האותיות התורה, ובכך נעשה לחטיבה אחת של תורה ממש שזהו כל מגמתו וכל רצונו וכל חושיו וכל רעיוניו, וזהו המושג דעת תורה לא הפשט מי שנקרא רב או יודע לנאום ברבים הוא שיש לו דעת תורה רח"ל אלא מי ששקוע בתורה כפשוטו איז כל כולו נעשה אשתיק תורה אז כל מחשבתו נעשה תורה.

דוד יהודה פיינרסון
יורה דעה ליברטי



Parshas Vayeitzei

Unlocking our Destiny with the Strength of our Spirit

"ויצא יעקב מבאר שבע וילך חרנה" (בראשית כ"ח, י')

The famous words of Rashi ring out in our ears from years of review...from our earliest lessons in grade school. "When a Tzaddik leaves a town, it's shine diminishes, it's beauty lessens and it's wonder ceases...if only momentarily.

We are all designed for greatness, but how many of us fulfill our destiny. Somewhere along the way we lose the fascination we had as a child with the opportunity, that G-d gives us. We learn, unfortunately to give up on our dreams. Settling for the safe and sure, we set out to take jobs or open businesses that will bring our families all they need to live comfortably. With G-ds help we will all succeed. But at what cost?

Each one of us has in our spiritual DNA, the strength to save a city...we must habituate ourselves to be concerned for others as well as ourselves, to think globally as well as domestically. We are a nation of leaders and our talents, creative and otherwise, should never be wasted. If we allow the "Tzaddik" in our soul to diminish, if we allow our dreams of creativity (emulating our Creator), to fall by the wayside, then we will have forsaken the very power that G-d has vested in us to change the world. One who saves even one soul (his own) is as if he has saved an entire world.

Let's read one such story:

Late one night in a small town on the outskirts of the city of Pressburg around 200 years ago- there was a repeated knock on the door of the Rabbi of the town. The Rabbi got up to open the door and let in his mysterious visitor. An elderly gentile, entered the Rabbi's study. Stroking his long white beard, the gentile, who appeared to be in his late 80's, stared at the Rabbi for a long minute or two and finally let out his request and reason for coming.

"I want to convert...to the religion of Abraham, Isaac and Jacob. I know all about Shabbos, YomTov, Tefillin.. and I want it all. I realize the beauty of a life lived under the watchful eyes of G-ds presence and I want that for myself."

He tries to dissuade his visitor but the visitor was still not deterred.

"You will have to undergo Milah- the circumcision process."

"I am not afraid." the gentile said

Our scholarly Rabbi sent the gentleman to an experienced Mohel rather than to a doctor or hospital to perform the rite of circumcision.

With in 3 days, the man took ill..deathly ill.

Lying in his bed, his body fighting infection his days were definitely numbered.

A powerful and evil Slovakian Priest had heard about the elderly gentiles predicament and was horrified. Sensing that the Jews had mistreated the man- he declared that he was giving the Jewish community 3 days.. If his parishioner did not get better within that time- he would (R"L) kill every last Jewish person in his town!

The Rav was aghast. He quickly ran to the Chasam Sofer, the great Rosh Yeshiva and Chief Rabbi of Pressburg for help in alleviating this grave decree!

He bore the wrath of the Grand Rabbi of Pressburg .

"You did wrong!.. Why didn't you send this elderly man to a doctor or a hospital for his Bris Milah. Our Rabbi's are very stringent on the matter of Pikuach Nefesh (danger to a life) in this matter!"

The eyes of the Chasam Sofer glowed as he continued, "the only thing left for you to do is to follow in the footsteps of the Tzaddikim- the two Jewish brothers, Papus and Lulinus- who saved the Jewish people at a dire decree by admitting that they were the perpetrators (which they were not), and the Jewish people were spared. You have no choice but to follow their holy footsteps....

I have devised a plan for you to follow. Please take this Ger Tzedek from his family under the pretense that you are taking him to an expert doctor in Vienna and along the way, I want you to rent a small boat- when you get out to the middle of the Danube river I want you to go overboard with the passenger. The Priest and everyone else will think it a terrible accident and with the good L-rds help, the evil Priest will reverse this terrible edict.

The Rabbi went home and bid his family farewell. Amidst crying, the likes of which this small town had never seen- the Rabbi departed As he prepared to carry out the words of the holy Chasam Sofer. But wait... out in in the distance he noticed a small figure, on a boat, coming towards them.

"Who are you and what are you doing here?"the Rabbi cried out fearfully.

"I am a doctor, an expert in whole body infections and I think I can help you with your patient."

"Let me enter your vessel and tie my small boat to yours, I will try.."

And so it was that the doctor administered some medicine and the patient began to sweat profusely, but after a few long minutes the life returned to his face.

Later upon his miraculous return- that night, the Rabbi headed straight for the Chief Rabbi's residence. The holy Chasam Sofer was learning in his study and looking up he said- "Nu, you merited a great miracle, tonight!" "Eliyahu Melech Habris visited you. Elijah the holy angel, in charge of all circumcision in this world felt personally responsible to help you. But he was only given permission to assist when the Heavens saw your strength of spirit"

We can only realize the greatness in our souls by rising to a challenge. To the Master of the World, who knows all that is destined to happen until the end of time- it is a custom made challenge. Let us take the steps up to greatness by rising to all of our challenges with a positive attitude, as little anger as possible and the understanding that the challenge itself is what we need to achieve greatness and eternity in our lives.

Good Shabbos!

GUIDED BY THE SOUL

The Mittler Rebbe –Admur DovBer, 2nd chabad rebbe, Eldest son of the Baal Hatanya-- :

Born on the NINTH OF KISLEV, 1773.

Married 1788.

Teves, 1813 accepts the leadership of Chabad.

Chai Elul, 1813 settles in the town of Lubavitch (Lyubavichi).

1815 gets from the Russian government large tracts of land in Kherson province and establishes jewish settlements there. Kherson is over 1,000 km from Lubavitch.

1816 establishes a settlement of Chabad Chassidim in Chevron.

1826 is arrested and freed on the TENTH OF KISLEV.

The next year, 1827 the mittler Rebbe is Nistalek on his birthday the NINTH OF KISLEV.



The Battle of the Stones

If You Lose, I Also Lose

The Yeshiva decided to field a rowing team. Unfortunately, they lost race after race. They practiced for hours every day but never managed to come in any better than dead last.

The Rosh Yeshiva finally decided to send Yankel to spy on the Harvard team. So Yankel schlepped off to Cambridge and hid in the bulrushes of the Charles River, from where he carefully watched the Harvard team as they practiced.

Yankel returned to Yeshiva, and announced: "I have figured out their secret."

"What? Tell us," they all wanted to know.

"We should have eight guys rowing and only one guy shouting."

The Quarrel

The rabbis in the Talmud focus on an apparent grammatical inconsistency in the portion of Vayeitzei.

When Yaakov journeys from Beer Sheva to Charan, stopping on the way to rest for the night, the Torah tells us, "He took from the stones of the place, arranged them around his head, and lay down to rest."

But in the morning when he awakes, we read a slightly different story: "Yaakov arose early in the morning, and took the stone he placed around his head and set it up as a pillar."

First we read of "stones," in the plural; then we read of "the stone," in the singular. Which one was it? Did Yaakov use a single stone or did he employ many stones?

A lovely Talmudic tradition, laden with profound symbolism, answers the question thus: Yaakov indeed took several stones. The stones began quarreling, each one saying, "Upon me shall this righteous person rest his head." So G-d combined them all into one stone, and the quarreling ceased. Hence, when Yaakov awoke, we read, he "took the stone" in the singular, since all the stones became one.

What is the symbolism behind this imagery? What is the meaning of stones quarreling with each other and then reaching a state of peace by congealing into one?

One more obvious question: How did the merging of diverse stones into a single entity satisfy their complaint, "Upon me shall this righteous person rest his head?" Even after the stones congealed into a single large stone, the head of Yaakov still lie only on one part of the stone. (Your mattress is made of one piece, yet your head can only lie on one particular space on your mattress). So why didn't the other parts of the stone (Yaakov's "mattress") still lament that Yaakov's head is not lying on them?

We Are One

The Lubavitcher Rebbe once explained it with moving simplicity and eloquence:

The fighting between the stones was not caused because each one wanted the tzaddik's (the righteous man's) head; it was because they were separate stones. When the stones become one, the fighting ceases, because when you feel one with the other, you don't mind if the head of the righteous one rests upon him. His victory is your victory; his loss is your loss. because you are one.

The episode with the stones, then, reflects a profound spiritual truth about human relationships. Much conflict — in families, communities, synagogues, organizations, corporations, and movements — stem from everyone's fear that someone else will end up with the "head," and you will be "thrown under the buss."

But we can view each other in two distinct ways: as "diverse stones" and as a "single stone." Both are valid perspectives, fair interpretations of reality. The first is superficial; the second demands profounder reflection and sensitivity. Superficially, we are indeed separate. You are you; I am I. We are strangers. I want the head; you want the head. So we quarrel.

On a deeper level, though, we are one. The universe, humanity, the Jewish people — constitutes a single organism. On this level, we are truly part of one essence. Then, I do not mind if you get the head, because you and I are one.

It is hard for many people to create room for another, and let them shine brightly. We are scared that they might "get the head" and we will end up with the leg. Some of us spend years to ensure that others don't succeed. They feel that their success necessitates the failure of others.

What is needed is a broadening of consciousness; a cleansing of perception, a gaze into the mystical interrelatedness of all of us. Then I will not only allow, but will celebrate, your emergence in full splendor. Your success will not hinder mine, because we are one. Instead of thinking how can I cut you down I ought to think: How can I help you reach your ultimate success? Different "stones" may need to have different positions, yet here is no room for abuse, manipulation, back-stabbing, mistreatment and exploitation, because we are one.

Yaakov, the father of all Israel, who encompassed within himself the souls of all of his children, inspired this unity within the "stones" around him. Initially, the stones operated on a superficial level of consciousness, thus quarreling who will get to lie under Yaakov's head. But Yaakov inspired in them a deeper consciousness, allowing them for that night to see themselves as a single stone, even while they were in different positions.

In our night of nights, we need Yaakov's who know how to inspire the stones around them with this state of consciousness.

A Tale of Three Matzahs

A story (related by my friend Dr. Yisroel Suskind): Rabbi Eliezer Zusha Portugal (1896-1982), the

Skulener Rebbe, was a Chassidic master from a small town, Sculeni, in northeastern Romania. Toward the end of the Second World War, in March of 1945, he found himself along with other holocaust survivors and displaced persons, in the Russian-governed town of Czernovitz, Bukovina. (The Russian army liberated Bukovina in April 1944 and completed the expulsion of the Nazi's from most of Eastern Europe by January 1945, at which time the Russians entered Budapest, Hungary.)

Passover, beginning March 29th, would soon be upon them. Some Passover foodstuffs might well be provided by charitable organizations. Nonetheless, the Skulener Rebbe sought to obtain wheat that he could bake into properly-guarded and traditionally baked matzah. Despite the oppressive economic situation of the Jews, he was able to bake a limited number of these matzahs. He sent word to other Chassidic leaders in the area who would conduct larger Passover seders, offering each of them no more than three matzahs.

One week before Passover, Rabbi Moshe Hager, the son of the Seret-Vizhnitzer Rebbe, came for the matzahs that had been offered to his father, Rabbi Boruch Hager. After being handed the allotted 3 matzahs, he said to the Skulener Rebbe: "I know that you sent word that you could give only three matzahs, but nonetheless my father, the Seret-Vizhnitzer Rebbe, told me to tell you that he must have six matzahs". The Skulener Rebbe was unhappy to part with this precious food that was so scarce and was in high demand by so many other Jews. But he felt that he had no choice but to honor the request, albeit reluctantly.

On the day before Passover, Rabbi Moshe Hager returned to the Skulener Rebbe. "What can I do for you?" asked the Skulener Rebbe. Rabbi Moshe answered, "I want to return three of the matzah's to you".

"I don't understand", replied the Skulener, "I thought your father absolutely had to have six matzahs?"

"My father said to ask whether you had saved any of the matzah for yourself?"

Embarrassed, the Skulener Rebbe replied, "How could I, when so many others needed matza for Passover?"

"My father assumed that this would happen", explained Rabbi Moshe. "That is why he requested an extra three matzahs to hold them for you."

This is how you behave when you are "one stone." This is what we call living a life of dignity, where you are really able to be there for another human being



Using secular months in checks

I would like to wrap up the topic of: "Using the Secular Date," with the fundamental question of using the secular date in checks or the like.

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

The Chasam Sofer in Parshas Bo writes that this is an open reproof that one must write a letter, not using the secular date, but rather using the months, counting from Nissan, and the days counting from Shabbos, thereby remembering that Hashem created the world and redeemed us from Mitzrayim.

The simple reading of the Chasam Sofer would sound like he is against any use of the secular date. However, the Be'er Moshe suggests that it may be that he is only a problem if one is using the secular numbers for the date, e.g., 11/10, for the 10th day in the month of November, which is a blatant transgression of the Torah's requirement to count the months from Nissan, and not from Tishrei, and certainly not from January.

Interestingly, the Gemara in Rosh Hashanah 3a states that the Torah only uses the expression of "sheini," the second day, in reference to the day of the month, and not in reference to the day of the week, as in the second day of the week. The Maharitz Chiyus wonders: according to the Ramban that

counting the days of the week to Shabbos, is a fulfillment of a mitzvah, why, indeed, does the Torah not use this expression?

The Divrei Yoel (1:15:6) was asked why the days of the week according to Shabbos and counting the months from Nissan is not the prevalent practice. He answers that there is no specific mitzvah to write the date; it is just that when one uses a date, it has to be the correct one. With this understanding, the Maharitz Chiyus' question is answered. Since there is no requirement to write the day of the week, the Torah did not find it necessary to use that method.

Years

The Chasam Sofer in a Drasha decries the custom of those who sign their letters using the Gregorian calendar, which is based on the birth of the Christian god. He writes emphatically that they are thereby denouncing their connection to Hashem and cutting themselves off from His Torah.

The Maharam Shik also concurs with his rebbi's disapproval of this practice. He discusses the institution of writing the secular year on a matzeiva, which began in his times and asserts that there is a blatant transgression of what it says in the Torah, that one may not mention anything affiliated with idol worship, such as using a church as a landmark.

Rav Neiman, Belzer dayan of Montreal, has a teshuva to discuss if there is any allowance to use the secular date in commerce or the like. He suggests that the only time that there is a prohibition is when one is dealing with a fellow Jew. However, if one is dealing with non-Jews there is no problem. He proves this from a document of Rav Akiva Eiger, where he writes that it was signed in Posen, on July 27, 1832. Since it was in a legal document for the acquisition of his house, it is not included in this mitzvah.

He also maintains that one can prefix the secular date with the word: "l'misparam," according to their numbers. By making this disclaimer, that one is just writing in the way that they count and not that the person considers it to be the actual date, it will not be a problem,

The Be'er Moshe also has another proposal: instead of writing the year in full, 2017, one can just write in shorthand, '17, that way he is not using the actual year of the birth of their god.

The Klauzenberger Rebbe, in Shefa Chaim writes that, if one is stuck and needs to use the secular year, he should have in mind the birth of Rabbi Akiva.

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

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner

A SHORT MESSAGE

FROM

Rabbi Mordechai Twerski

One of the most important things we can do when reciting Modeh Ani in the morning is focusing on one simple thought. As the Torah tells us, after Hashem initially created Adam and Chava as one united entity, He split them into two. In essence then, a husband and wife are two halves of the same neshama. When we therefore wake up in the morning, we ought to look over at our spouse and only then recite the words, "Thank you for returning my neshama." It is only together with our spouse's neshama that we are complete. With this attitude, much of the marital conflict which occurs will be diminished. For after all, we cannot be in conflict with two halves of the same self.

A LESSON FOR TEACHERS

D Fine

FROM RAV PAM

Rav Pam has an amazing insight well worth thinking about in our sedra. The pasuk (29;30) tells us that Yaakov loved Rachel more than Leah. The next pasuk tells us that HaShem saw that Leah was hated. Where did we see that Leah was hated; all we know is that Yaakov loved Rachel more, but who says that Leah was hated? Furthermore, is it really fitting for the great Yaakov avinu to hate anyone, let alone his wife?

The answer is that since Yaakov loved Rachel more than Leah, the perception Leah had was that she was hated.

Rav Pam used to apply this to teachers. He would tell them that if they in any way show favor to anyone in their class, then the other talmidim (and their parents) will feel as if they are hated.

בית מדרש אור החיים
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THE Youth Minyan
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NOAM ELIMELECH FOGEL



ELYA ADLER



TRUE LOVE IS TRULY MISUNDERSTOOD

BY RABBI DOVID GILMAN

ויעבד יעקב ברחל שבע שנים ויהיו בעיניו כימים אחדים באהבתו אתה

And Yaakov worked seven years for Rachel, and they seemed to him a few days because of his love for her (Bereishis 29:20).

If time flies when you're having fun, what does time do when you are working hard? One would think it would crawl at a snail's pace.

At his mother's behest, Yaakov went to Charan, his familial home, to find a wife. When he arrived, he met Rachel and wanted to marry her. He offered Rachel's father, Lavan, seven years of work in exchange for her hand. The Torah tells us that those seven years flew by.

Rabbi Elya Lopian points out that usually, when someone awaits a special event, he counts the days – a slow, almost painful process of waiting. Minute by minute, hour by hour, day by day, the

time crawls. And yet the Torah says that Yaakov worked for seven years to marry Rachel, and that it felt like a few days!

The verse informs us that the time flew by because of Yaakov's love for Rachel. What does love have to do with time flying by? A definition of love is in order before this question can be answered. Consider the following:

A man walks into a restaurant. The waiter asks for his order and the man replies, "I would love some fish." A foreigner sits at the next table, listening. He pulls out his phone and googles "love." Certain that he knows what to expect, he watches, anticipating the beautiful fishbowl the waiter will bring in which the other patron will care for the fish he requested. Instead, the waiter serves the fish steaming hot and the customer devours it. Clearly, the patron does not harbor love for the fish; he harbors love for himself. Love in the colloquial means that I will enjoy the gratification I receive from this food, object, or person.

In the eyes of the Torah, love is the degree of caring one invests to help another. In marriage, the ultimate expression of love, two spouses love one another and are always looking for ways to help each other. The love they feel is the genuine caring for another individual and putting the other person first. Yaakov's seven years flew by because he viewed every single minute of work as an act of giving to Rachel. It wasn't a burden, it was a gift.

This idea applies not only to marriage, but to anything we do in life. If the goal of our job is to earn gratification, money, or honor, then the actual work quickly becomes tedious and we fail to find satisfaction in our jobs, our marriages, and our life.

When we are unhappy in life, we might want to examine our personal motivations. Changing from a mindset of taking to a mindset of giving can bring us true satisfaction.

MAKING A DEAL WITH THE ALMIGHTY IN THE TRADITION OF YAAKOV AVINU

The Amazing Story of the Sadegerer Rebbe

Rabbi Yissocher Frand

This week's parsha contains an incident of a "conditional vow" made to the Almighty. "Then Yaakov took a vow saying, 'If G-d will be with me, and He will guard me on this way that I am going; and He will give me bread to eat and clothes to wear, and I will return in peace to my father's house, and Hashem will be a G-d to me - then this stone which I have set as a pillar shall become a house of G-d, and whatever You will give me, I shall surely tithe to You.'" [Bereshis 28:20-22]

In effect Yaakov makes a deal here with the Master of the Universe. This has been a time-honored tradition in the Jewish nation that people have in effect made deals with the Almighty. I would like to share an incident that I heard in the name of Reb Chatzkel Besser. He personally heard this story from the Sadegerer Rebbe in Tel Aviv.

So much of life is being in the right place at the right time or being in the wrong place at the wrong time. The Sadegerer Rebbe had to be in Vienna on Shabbos Parshas Zachor, March 12, 1938. That was a very inopportune Shabbos to be in Vienna. On that Friday the brown shirted Nazis marched into Vienna and ransacked Jewish homes. Subsequently, the Nazis invaded Vienna and that was the beginning of the end for Viennese Jewry.

[Ironically, the famous Reichman Family was also in Vienna in 1938. That Shabbos was supposed to be the Bar Mitzvah of the eldest brother Edward Reichman. Unfortunately - or at least what they thought was unfortunate at the time - Mrs. Reichman's father who still lived in Hungary (in Beled) had a stroke. They wanted very much that the grandfather should be at the Bar Mitzvah, but he was in no condition to travel to Vienna. So the week before the Bar Mitzvah the Reichman family with three of their children left Vienna to celebrate the Bar Mitzvah in Hungary. Samuel Reichman (the father) never stepped foot in Vienna again. That is how he was able to make it out of Europe. He fortuitously happened to be in Hungary.]

The Sadegerer Rebbe had no such luck. The brown shirted Nazis zeroed in on every prominent Jew they could find. They grabbed Jews out of cabs out of shuls, out of every place they could find them. They captured the Sadegerer Rebbe. This is the background to the story I want to tell. I will relate what happened to him very soon.

Years later, Reb Chatzkel Besser visited Tel Aviv. Early one morning,

he was walking into the shteible of the Sadegerer Rebbe. He noticed the Jewish street cleaner sweeping the street and the sidewalk on the block of the shteible. When the street cleaner reached the sidewalk immediately in front of the shteible, he stopped sweeping, walked past the shul, and then resumed his cleaning operation on the next block.

Reb Chatzkel Besser sensed anti-religious discrimination here and went over to the street cleaner and objected. "What's wrong with this piece of sidewalk?" The street cleaner responded "HaRebbe lo noten reshus" (The Rebbe does not allow me to sweep there.) Reb Chatzkel Besser did not believe him and repeated his question to which the street cleaner repeated the same answer.

He thought the street cleaner was making up the story or just being lazy. He went into the Rebbe and asked him directly "Why won't the street cleaner sweep in front of your shteible?" The Rebbe put him off and did not give him a straight answer. This was Friday morning. He kept badgering the Rebbe Friday night, Shabbos morning, Shabbos afternoon: "What does it mean 'HaRebbe lo noten reshus'?"

At the end of Shabbos the Rebbe explained the true story to his guest. When he was in Vienna that Shabbos in March 1938 the Nazis took him and dressed him up in one of the uniforms of the street cleaners of Vienna and they gave him a tiny little broom. They placed him by the steps of the Vienna Opera House and ordered him to clean every step.

Of course, this was a humiliating experience for the Rebbe. He was wearing one of those little street cleaner's caps and essentially holding a tooth brush, cleaning the massive steps of the Vienna landmark. He related that at that moment he made a "deal" with the Ribbono shel Olam. He said, "Master of the Universe, if You help me escape from here I promise You I will sweep the streets of Eretz Yisrael."

He made it out and he kept his promise. When he arrived in Eretz Yisrael and set up a shteible there, he accepted upon himself that he would not let anyone sweep outside his shteible - he would do it himself. Every day, he would sweep the sidewalk in front of his shul because of the deal he made with the Almighty, in the tradition of Yaakov Avinu.

JOKE OF THE WEEK



Perspective

The Italian says, I'm tired and thirsty. I must have wine.

The Scotsman says, I'm tired and thirsty. I must have Scotch.

The Russian says, I'm tired and thirsty. I must have vodka.

The Jew says, I'm tired and thirsty. I must have diabetes.

CAN WE TALK?

Solly and Max were describing their fishing expeditions with great relish.

"Once in Florida," said Solly, "I caught a fish so huge, it took three men to shlep it in!"

"That's nothing," scoffed Max. "I once caught a lamp, with a date engraved on it -- 1492, when Columbus discovered America!"

"Big deal," said Solly rising from his chair. "My fish weighed 150 pounds."

"Yeah? Well, the lamp I caught was still lit!"

Nose to nose, they stared each other down ... until finally ...

"Listen Max," said Solly. "How about ... we make my fish five pounds and you put your light out!"

Practicality

A new flood was predicted and nothing could prevent it. In three days, the waters would wipe out the world.

The Dalai Lama appeared on worldwide media and pleads with humanity to follow his teachings to find nirvana in the wake of the disaster.

The pope issued a similar message, saying, "It is still not too late for you."

The chief rabbi took a slightly different approach. "My people," he said, we have three days to learn how to live under water."

Friendly Competition...

My wife and I often laugh about how competitive we are.

But I laugh more.

A Canadian psychologist is selling a video that teaches you how to test your dog's IQ. Here's how it works: If you spend \$12.99 for the video, your dog is smarter than you

My neighbor is in the Guinness World Records. He has had 44 concussions. He lives very close to me. A stone's throw away, in fact.



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 Ari Davis
 Mordy Eisenburg
 Moshe Felsenburg
 Chaim Fishoff
 Shua Frank
 Nosson Friedman

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

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

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

~Night Kollel~

8:15-9:45pm

Currently Learning Seder Kiddushin, Nesuin & Sheva Brachos

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 Tzvi Blech
 Yaakov Block
 Ezra Bogopulsky
 Lipa Brach
 Mendel Broyde
 Yaakov Breuer
 Shlomo Citronenbaum
 Ari Davidson
 Chesky Davis
 Dresdner
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 Michael Fischer
 Chaim Fishoff
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 Elchi Friedman
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Eli Garber
 Tzvi Goldberg
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 Yonti Heitner
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 Yaakov Reich
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 Chaim A Rottenberg
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WHO CHOOSES THE MESADER KIDDUSHIN?

We previously discussed a nafka mina, the halachic differences if the brocha recited before the kiddushin is a birchas hamitzvah or a birchas ha'shvach. We will now explore some more nafka minos between the two perspectives.

There is an age-old question as to who has the rights to choose the mesader kiddushin, the one who officiates and will recite the brocha. This may depend on our question: If he is reciting the brocha on behalf of the choson, then it is logical for the choson to be the one to choose who should be his emissary. However, if it is general brocha of praise to Hashem, then it is not necessarily the choson's domain.

However, as already mentioned, the B'tzeil Hachachma writes that even if it is a birchas ha'shvach, it is the choson who has the requirement to recite the brocha and therefore, it should belong to the choson to decide. He proves this notion from the words of Rav Akiva Eiger (E"H34:1), who discusses an interesting question:

As will be discussed later on, there is a question as to when this brocha is recited: should it be recited before the kiddushin or after the kiddushin. What happens, wonders Rav Akiva Eiger, if in the choson's locale the minhag is to recite the brocha before, whereas in the kalah's locale the minhag is to recite the brocha after, which minhag should be followed? Rav Akiva Eiger asserts that, since it is the choson's mitzvah, the mesader kiddushin should follow the minhag of the choson. This, says the B'tzeil Hachachma, is proof that the brocha is being recited on behalf of the choson and therefore he has the right to choose.

CAN THE BROCHA BE RECITED AFTER THE KIDDUSHIN?

Another nafka mina can be one forgot to recite the brocha before, can it still be recited after the kiddushin?

Once again it should depend on this question: If it is a birchas ha'shvach, it is never too late to praise Hashem and the brocha can still be recited after the kiddushin, just as we praise Hashem after the fact, when seeing lightning and the like. But, if it is a birchas hamitzvah, it must be recited before the performance of the mitzvah in following the regulation that all brochos must be recited prior to the performance of a mitzvah and generally speaking, the halachah is that once a mitzvah was performed, one can no longer recite the birchas hamitzvah.

However, this is not simple. Even if it is a birchas hamitzvah it may be possible to recite afterwards. The Tur writes that some are of the opinion that – even if it is a birchas hamitzvah – the brocha is recited after the kiddushin is performed. This is based on the general rule that when a mitzvah is dependent on others, there is a concern that the other parties involved will not follow through, thereby nullifying the mitzvah and invalidating the brocha. Similarly, due to the concern that the bride may not agree to accept the kiddushin, there are opinions that the brocha should be recited after the kiddushin.

RECITING THE BROCHA FOR A CHOSON WHO CAN'T HEAR?

Another question is if there is a choson who is a cheireish, a deaf-mute, who cannot recite the brocha or hear the brocha being recited, there is a question if the mesader kiddushin should recite the brocha. The Pischei Teshuva quotes the Noda B'Yehuda, who writes that he does not recite the brocha. However, Rav Akiva Eiger (in his glosses on the Taz Y"D 1:17) writes that he can, in fact, recite the brocha. Once again, this dispute may depend on the above question. If the mesader kiddushin is reciting the brocha on behalf of the choson, the choson must be able to hear and have in mind to fulfill his obligation. But, if it is a birchas ha'shvach, it is possible that it is a brocha that anyone can recite and can be recited even if the choson is unable to hear.

In conclusion, we have some more nafka minos if the brocha of birchs kiddushin is a birchas hamitzvah or a birchas ha'shvach, in regards to who

chooses the mesader kiddushin, when the brocha is recited, and if the choson has to hear the brocha.

COMMUNITY KOLLEL NEWS:

The Kollel Boker will be celebrating their completion of Meseches Rosh Hashanah, next Motzei Shabbos.

The Night Kollel hosted a shiur on Wednesday night from Rabbi Avraham Kahan, Rav, K'hal of New City, on the topic: "Eidim seeing the face of the kallah."

The Yarchei Kallah hosted a Legal Holiday Shiur on Thanksgiving morning, given by the renowned author and lecturer, Rabbi Dovid Heber, Rav, Kahal Ahavas Yisroel Tzemach Tzedek of Baltimore and Kashrus Administrator at Star-K Kosher. The topic: "When davening in a non-l'chatchila zman: all you need to know.ebrating with turkey

I gave a shiur on Thanksgiving Morning, on the timely topic of "Thanksgiving – Celebrating with Turkey."

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

Wishing you a wonderful Shabbos,
Rabbi Nachum Scheiner



Rabbi Nachum Scheiner speaking at the night kollel last Wednesday.



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Rabbi Jonathan Rietti - a descendant of the Sephardic leader the Ben Ish Chai and son of the famous British actor Robert Rietti, known as 'The Man of a Thousand Voices' and 'King of the Dubbers' - received his rabbinical diploma from Gateshead Talmudical College, England, after which he helped establish the now flourishing Kollel in Gibraltar. Having received a master's in education, he practiced for eighteen years as an educational consultant to parents of gifted children and those with ADD. With Montessori training, he

has developed a curriculum which dovetails a Torah education with Montessori methodology.

Rabbi Rietti has authored over twenty five lecture albums on topics including inner growth, health, parenting and Jewish identity, and draws upon his background in the film and advertising industries to entertain the listener while sharing powerful insights on love, happiness and 'emotional intelligence.'

Rabbi Rietti currently lectures across the U.S. for the

Gateways Seminar Program.

For more about Rabbi Rietti please visit: Jewishinspiration.com

Rabbi Rietti currently directs a teacher training program in Brooklyn, New York, under Mishkan Yechezkel. His model classroom with hundreds of educational materials is used for training teachers on how to reach different children in the classroom. It is literally an 'Al Pi Darko' approach. He can be reached at 845-426-0609.

Just so you should know...



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