

בס"ד

Chanukah is almost here



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BET Journal

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

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DEC 4TH (During Maariv)

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

SHABBOS MORNING MINYAN
Starting at 8:00 AM
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OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

Bet Parshat Vayishlach

There is a small sect of Jews that have a very disturbing ideology. They believe a

Jew is supposed to be subservient to the Gentile population in exile (galot). They believe that we need to inform them of our status as their slaves in order to be able to co-exist and live in peace and have sent representation to Arabian countries to express this. Whenever there is an opportunity to speak up against the Zionist state they are not shy for words. Though they are few in number (and they make much money in doing so) they cause much embarrassment to our nation creating a Chilul Hashem.

The opening of the Parsha shares with us a seemingly similar message that can be misunderstood as such a warped ideology. Yaakov Avinu says, "כֹּה תֹאמְרוּן לְאֹדֹנִי לְעֵשׂוֹ כֹּה אָמַר עַבְדְּךָ יַעֲקֹב", "Thus shall you say, to my lord Esau, so said your servant Yaakov ect." Yaakov defines himself as the servant or slave of Eisav. What does this mean?

There were three parts to Yaakov's preparation for war with Eisav. Firstly, Yaakov sent gifts. Though they had a high monetary value, these gifts actually caused Eisav time and manpower. The strategy was that Eisav will need to assign many of his men to care for the animals thereby taking away from his army. Additionally, the animals, arriving in many shifts would slow down the whole procession as they provided for their needs.

Secondly, he prepared for battle by dividing the camp in half. This does not seem to be a strategy for war but a plan of retreat. If he attacks from the north than the children in the south will run, or from the south they will run from the north. How is this called preparation for battle?

Lastly, he prayed to Hashem. We would think that perhaps Tefillah should be first and followed by the other acts. Why did Yaakov prepare in this order?

In last week's Parsha Hashem came to Yaakov and promised that "the land that you lay upon will be given to you and to your children. Your offspring shall be as the dust of the land and you shall burst forth westward, eastward, northward, and southward." This was a

guarantee from Hashem and Yaakov had no doubt in Hashem's promise, so what was his concern?

Yaakov understood that his children the Jewish Nation is eternal and there is no power in the world that can destroy them. The only question was how much pain he will need to endure due to sins he may have committed. When he humbles himself to his adversary and calls himself a servant or slave to Eisav, he didn't believe it but spoke that way to avoid confrontation and bring peace. To humble himself temporarily can be a kapparrah for his sins. It was not an ideology that he lived by but merely a concession to promote peace and the humility will be a rectification. If that is not enough he self imposes a monetary loss by giving gifts to be an additional kapparrah for sin.

When he prepared for battle he divided the camps into two because it's not about being victorious but about preserving life. He understood that they will survive; the question was how many sacrifices would G-D forbid be needed.

Tefillah requires clarity of mind and tranquility in order to connect totally. Yaakov therefore fulfilled his responsibilities to the best of his ability so that he would enter into this vital Tefillah with a clear state of mind.

Very similarly today, as we approached our tefillah it would be best to shut off our cell phones so as not to disturb our prayers. Even if we would not check our new message the buzzing sound to alert us will break that connection. Without proper preparation Tefillah can be compromised.

May the geulah arrive speedily so we no longer need to be subservient to Eisav, living in a survival mode, but rather free in mind and spirit to connect with Hashem totally.

NEW

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

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

SHUL SCHEDULE



SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 12:30 pm

SHABBOS NIGHT / DAY	Candle lighting	4:10pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	4:20pm		Mincha	1:45pm
	Shkiya	4:28pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	4:38pm		Daf Yomi	3:30pm
	Shachris Vasikin	6:30am - DAF YOMI SHIUR		Mincha Shalosh Seudos	4:10pm
	Shachris	8:00am - Kiddush		Shkiya	4:28pm
	Shachris	9:15am - 18 Forshay		Maariv	5:08 & 5:13pm

SHACHRIS
20 Minutes before Neitz
S 6:44 | M 6:45 | T 6:46 | W 6:47 | T 6:48 | F 6:49

MINCHA & MAARIV
12 Minutes Before Pelag
S 3:17 | M 3:17 | T 3:17 | W 3:17 | T 3:17

12 Minutes Before Shkia
S 4:15 | M 4:15 | T 4:15 | W 4:15 | T 4:15

DEC.03 - DEC.08
NEITZ IS 7:04 am - 7:09 am
PELAG IS 3:29 pm - 3:29 pm
SHKIA IS 4:27 pm - 4:27 pm

סוף זמן קריאת שמע
MAGEN AVRAHAM
8:49 AM - 8:53 AM
GRA- BAAL HATANYA
9:25 AM - 9:29 AM

WEEKDAY MINYANIM

WINTER '17-18 חורף תשע"ח

שחרית	מערב
כותיקין 20 Forshay ↑ 30 min/Heb 20 min before Neitz 6:15AM 18 Forshay ↓ Mon-Fri 7:00 18↓ 7:30 20↑ 8:00 18↓ 8:30 18↑ 9:00 18↓ 9:30 18↑ 10:00 18↓ 10:30 18↑ 11:00 18↓	AT פלג 18↓ Repeat Krias Shma after nightfall AT שקיעה 18↓ 10 MIN. AFTER שקיעה 18↑ 30 MIN. AFTER שקיעה 18↓ 60 MIN. AFTER שקיעה 18↓ 7:30 18↓ 8:00 18↓ 8:30 18↑ 9:00 18↑ 9:30 18↑ 9:45 18↓ 10:00 18↓ 10:30 18↓ 11:00 18↓ 11:30 18↓ 12:45AM 18↓

מנחה
12:30PM 18↓
1:00PM 18↓
1:30PM 18↓
2:00PM 18↓
2:30PM 18↓
3:00PM 18↓

מנחה ומערב
12 MIN. BEFORE פלג 18↓
12 MIN. BEFORE שקיעה 18↓
AT שקיעה 18↑
20 MIN. AFTER שקיעה 18↓
50 MIN. AFTER שקיעה 18↓

↑ Upstairs
↓ Main Floor

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



Appreciating the Torah: Parshas Vayishlach

Parshas Vayishlach always reminds me of something that happened to me not too long ago when I was sitting in a car, stuck in traffic with one of my talmidim. He told me that he was once in a similar situation with a rebbe that made a certain waving motion with his hand and few moments later the traffic dissipated. I said, 'Let's try it. It can't hurt' and so we waved our hands all over the place and low and behold it worked. The traffic dispersed.

I don't know the source for this hand waving but what I do know is the idea of Kfitzas Haderech. This is mentioned in our holy books and mainly works with permutations of letters based on verses in the Torah. For example, let's take the letters of the first 4 words Es Hashamayim V'es Haaretz. When a person meditates on them with the proper intent and kedusha it can help him reach his destination much quicker. Why is this significant today when most of us rely on the help of Waze to get us to wherever we want to go?

The answer is that the very act of meditating on the letters of the Torah helps us to reach even a small appreciation of the entire Torah, the precious gift that we received 3330 years ago. As the Or Hachayim writes in Parsha Bechukosai, only when mashiach comes will we really understand how incredible the Torah is. In his words, we will go meshugah over the Torah.

Another example of the power hidden in the Torah is expressed by the Chafetz Chayim z"l who explains the logic behind the concept of ain mukdam in the Torah. It seems very strange that scattered throughout the holy Torah there are paragraphs that are out of chronological order. The Chafetz Chaim explains this based on the Yalkut Shimoni who writes that the Torah is so powerful that when a person learns it he can have the potential of tehiyat hametim. This is, of course, a dangerous power for just anyone to possess and therefore Hashem mixed up the order somewhat so when someone is learning, he/she can't easily access this force.

Additionally, there are several verses in Mishlai that express the idea of how the Torah can provide healing to one's flesh since its spiritual power has a direct effect on our physical existence- both our body and the world at large. It is worth seeking out these passages.



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



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Talmid Chacham

The posuk tell us that Yaakov Avinu battled with a malach until the morning. The Gemara in Chullin, daf tzaddik alef, amud alef brings down Reb Yitzchok who says that from here we see that a talmid chacham should not go out alone at night. The Gemara also tells us that the reason Yaakov went alone at night was because he left some small jugs and he wanted to retrieve them. We learn from this that tzadikkim value their money more than their own bodies because they earn the money righteously and do not steal.

There is a machlokes whether the halacha about not going out alone at night applies only to talmidei chachamim, or whether it applies to a regular person as well. Tosfos, on the above Gemara, quotes Rabbeinu Tam who says that this halacha applies only to a talmid chacham since the demons are jealous of talmidei chachamim. We find this concept in Berachos, daf nun daled, amud bais that lists three people who need extra protection: a king, a chosson, and a talmid chacham. On the other hand, we find the Gemara in Pesachim, daf bais, amud alef that says that a person should attempt to enter the city when it is light and not leave the city until the next morning. From this Gemara it sounds like it is forbidden for anyone, since the Gemara does not say, "talmid chacham." One may make the differentiation that the Gemara in Pesachim is dealing with a case where a person is far from his city and many dangers and robbers abound there. It would be commonly accepted to say that even a common Jew who is not a talmid chacham should not go out alone there at night.

Tosfos in Pesachim, daf bais, amud alef argues on Rabbeinu Tam and says that the issur of walking alone at night applies to everyone and is not limited to talmidei chachamim. The Maharsha asks the question, according to Tosfos why does the Gemara mention talmid chacham? The Maharsha answers that the Gemara is teaching us a chiddush that a talmid chacham should not make the mistake of saying that his Torah will protect him. In a place of danger one may not rely on a miracle.

In the Gemara in Chagigah, daf gimmel, amud bais we find that the Gemara identifies a shotah (fool) as a person who goes out alone at night.

Today one may be lenient in walking outside at night since there are street lamps and therefore on is considered not walking alone. This would be very important for those people who live upstate or are there for the summer. If someone walks at night, he/she should be careful to use a flashlight.

The concept of a talmid chacham valuing his money more than his body was mentioned above. We find the opposite was true regarding the bnei Gad and bnei Reuven who were chastised for valuing their cattle more than themselves. This would seem to be a contradiction. The Toras Chaim in Sanhedrin, daf ayin daled, amud alef explains that the emphasis of value of money should only be placed in the event that the money could be lost as we find that Yaakov went back for some insignificant jugs. But in the event where one's money is not in danger, like in the case of bnei Reuven and bnei Gad where they were looking to build barns for their sheep before building dwellings for their children, their money was not in any particular danger. They therefore were castigating for looking to save their money before their children.

Let us all respect our money and the time that was spent to earn it. May we be able to enjoy both in good health.

Vayishlach

Yaakov is 97 years old when he leaves Lavan. He now must deal with his brother Eisav whom he last saw in less than friendly surroundings. He sends messengers to greet Eisav and is informed that Eisav is approaching, prepared to do battle. He applies a three pronged strategy in preparation for the confrontation: a) Tefilah - prayer b) diplomacy c) war. Prior to the actual confrontation, Yaakov bests Eisav in a spiritual battle with Eisav's Angel, and earns the name "Yisroel." Due to the wound he sustained in the battle, G-d prohibits Yaakov and his family from eating the Gid Hanashe - the sciatic nerve. Yaakov and Eisav meet after 34 years.

Yaakov and Eisav agree to separate peacefully. Eisav returns to his kingdom of Seir, and Yaakov settles outside of the city of Shechem.

Dina is abducted and attacked by Shechem the son of Chamor, and Shimon and Levi devise a strategy for successfully killing the entire male population of Shechem. According to Chazal, Shimon and Levi were 13 years old. Hashem instructs Yaakov to move to Beth El. Rivka's nurse Devora dies, and Hashem confirms the name Yisroel upon Yaakov.

Rachel dies while giving birth to Binyamin and Yaakov buries her in Beis Lechem. Following Rachel's death, Reuven switches the bed of Yaakov from Bilha's tent to Leah's tent. Although Yitzchak will live another 21 years, the Torah relates his death at the age of 180. The remainder of Vayishlach lists Eisav's descendants as well as the specific Kings of Seir who ruled prior to King Shaul - the first king of Yisrael.

Haftorah

Ovadia, the fourth book in Trai-Assar 1: 1-21

The prophecy of Eisav's destruction

This week's haftorah mentions the punishment of Edom, the descendants of Esav, whose conflict with Yaakov is chronicled in this week's Parsha.

The prophet Ovadiah, himself an Edomite convert to Judaism, describes the punishment destined for the nation of Edom. The Edomites did not come to Judea's aid when she was being destroyed by the Babylonians, and even joined in the carnage. Many years later the Edomites (the Roman Empire) themselves destroyed the Second Temple and mercilessly killed and enslaved their Jewish cousins.

Though the Roman Empire was one of the mightiest to ever inhabit the earth, the prophet forewarns: "If you go up high like an eagle, and if you place your nest among the stars, from there I will bring you down, says the Lord. . . And the house of Yaakov shall be fire and the house of Yoseph a flame, and the house of Esav shall become stubble, and they shall ignite them and consume them, and the house of Esav shall have no survivors, for the Lord has spoken."

After describing the division of Esav's lands amongst the returning Judean exiles, the haftorah concludes with the well-known phrase: "And saviors shall ascend Mt. Tzion to judge the mountain of Esav, and Hashem shall have the kingdom."



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WHERE ARE YOU?

During the time that Rabbi Schneur Zalman (Founder of Chabad) was imprisoned in Petersburg, one of the czar's ministers asked him to explain the verse (Breshis 3,9) "And G d called out to the man and said to him: Ayekah - Where are you?" Did G d not know where Adam was? Rabbi Schneur Zalman asked the minister: Do you believe that the Torah is eternal; that it applies to every individual, under all conditions, at all times? The minister replied that he did. Rabbi Schneur Zalman was happy to hear this, for this was a basic principle of the teachings of the Baal Shem Tov, the propagation of which was at the heart of the accusations leveled against him. "Where are you?" said Rabbi Schneur Zalman to the minister, "is G d's perpetual call to every man. Where are you in the world? You have been allotted a certain number of days, hours, and minutes in which to fulfill your mission in life. You have lived so many years and so many days!-- Where are you? What have you accomplished?"

1)It is told that Rabbi Schneur Zalman mentioned the specific age of that minister.

Thursday and Friday, Yud Tes, Chof Kislev:

Good Yom Tov: May you be inscribed and sealed for a good year in the study of Chassidus and the ways of Chassidus!

The Maggid's Corner
Rabbi Benzion Sneh
 מעובד ע"י
 הר"ר אברהם הלל רייך שליט"א
 Adapted for English by Avrohom Hillel Reich

**Parshas VaYishlach
 The Power and Magic of Love**

"ישתחו ארצה שבע פעמים עד גשתו עד אחיו: וירץ עשו לקראתו ויחבקו ויפול על צוארו וישקוה ויבנו"

Yaakov bowed down seven times in a row as he walked towards his long lost brother, his lifelong nemesis. Eisav in turn, ran towards Yaakov, hugging him and as they embraced, they both cried.

Emotion in the Orthodox Jewish world has been given a back seat for too long. The fallout from this behavior has led to the OTD crisis, more specifically; substance abuse and lovely things like anxiety, depression, alienation and other assorted maladies of the soul.

It's time we started exploring who we really are. Time to start feeling life on a more passionate and less cerebral level. We hesitate before we say the "L" word (love), but we indulge far too frequently in a manifestation of that love in a narcissistic fashion. In short- by indulging in luxuries we show the world that we have no objection to loving...ourselves, but generations of repressing our emotions in order to conform with society, has made us a cold and unfriendly people. Cool, put together and successful people, yes.. But emotionally healthy?-

Yet the power of love and thinking well of each other is boundless and most certainly an integral part of our tradition, albeit a lost art.

Rav Yosef Chaim Sonnenfeld of the old Yishuv in Yerushalayim was a target. Never one to be afraid to express his opinions, some ruthless people were out to get him. Harav Sonnenfeld had ruled against them in a session of his Bais Din and they were fuming. Sneaking into his house under the cover of darkness - they proceeded to threaten him with a loaded gun pointed straight at his heart .Yelling, screaming and threatening him in a dialect unique to Israel circa 1927- they meant business. Undaunted, the Rabbi pulled to the side and started to unbutton his jacket.. "Shoot me right here if you want" he said. pulling his lapels to the side." You can do anything you want to me, I will not change my mind or shift even one iota from the truth as I see it!" The sight of the elderly sage springing to life, defiant beyond words..even at the threat of death- disturbed the hooligans to no end. Frightened from this display of fearless piety..they retreated and disappeared into the night air..leaving behind a shellshocked Sonnenfeld family. The Rav explained his behavior to the family members that had witnessed this most traumatizing event..

"Once upon a time there was in the city of Shadik in Poland an old Jew that unfortunately put his fellow co-religionists at risk year after year.. He was a Moser , an informer- who stopped at nothing to report his brethren to the authorities. Housing violations, taxation issues, you name it- every Jew in the town was afraid of incurring his wrath, lest they be reported to the authorities and suffer huge losses- whether the accusations were true or not! This informer was also an observant Jew, or at least observant in some matters. When it came to being honored in the synagogue, he was the first to complain that he was not being serviced adequately and his demands (a seat by the Mizrach wall, aliya's every week..etc etc) to the Gabbai' were unending.

One day a new Rav was hired by the Shul and his first order of business was straightening out the situation with the Moser who seemed to rule with an iron hand. The first Shabbos that the Moser got an aliya- the new Rabbi shouted for all to hear- "How dare you! You of all people who cause so much damage and financial loss to so many in this community.. How can you even approach

the holy Torah when you repeatedly violate an essential commandment? Go down right now from the bimah- you have no right for an aliya according to our Shulchan Aruch!"

Insulted beyond words, the Moser turned red, but he left the Synagogue. Wagging his finger at the Rav, he promised, at the top of his voice in front of all present to get "even" with the Rabbi..! One day a short while later, the Rabbi was walking with his two closest Talmidim through a path in the forest. They were on their way to the evening prayers. Through the corner of his eyes one of the Talmidim noticed a man on a fast horse coming towards them with a look of hate and evil in his eyes.. Recognizing him to be the Moser that the Rav had excommunicated- fear and trembling took over their usually calm demeanors. They feared the worst- surely he would hurt or even kill them and their Rabbi..

But something different occurred. The man circled down to where they were and descending his horse- he bowed down to the Rav apologizing.. begging forgiveness for all he had done to his townsmen and promising with tearful eyes to become a new person a Baal Teshuvah..!

He then jumped back on his horse and rode off into the sunset.

Astonished- the students looked to the Rabbi for an explanation..

"It's all very simple" he said. When I saw the maulder coming down to meet us, I realized it was our Moser.. Immediately I thought of the pasuk

ממים הפנים לפנים נן לב האדם לאדם

Our hearts reflect the feelings of love we receive from one another-in the same way that water reflects our faces. Each person can sense the essence of his friends thoughts and feelings and on some level, respond in kind.

"Knowing this axiom to be true- I immediately started to think well of this Moser-and to look for virtues...! thought to myself- what a poor soul he must be to have to sink to such a low level, socially. Perhaps this was because of all he had to go through in his life.. He was probably a victim of pain and suffering at the hand of others... Feelings of understanding and compassion flooded my heart and he felt them!"

"And so it was with me- Rabbi Sonnenfeld explained." I learned my lesson from the Rav of Shadik.. When the man came to shoot me tonight- I immediately started to think well of him and how he must be suffering -I looked for merits.. sending positive thoughts into the atmosphere.. as hard as it was for me to do. I have even found a hint of this lesson in our holy Torah.. When the posuk says Yaakov bowed down 7 times til he got to Eisav, "his brother." it means that Yaakov needed to adjust his frame of mind and look for compassion for his brother ..until he was able to love him as a "brother" once again. And Eisav responded by showering mercy and compassion on Yaakov and his family in return.

We all need to learn this lesson and open our hearts to each other. We don't need to "one up" each other or make others feel "less" in our presence- the world is in need of more positive feelings. There are wounded souls amongst us.. let us be sensitive to them and cast away our feelings of haughtiness and gaaveh once and for all. We do not need them and should not want them. Building up our friends and family with positive feelings and positive comments, will bring us more satisfaction than any riches or fame or monetary success ever will.

Good Shabbos!



Rabbi YY Jacobson

Two Perspectives

Sherlock Holmes and Dr. Watson go camping together, they put up a tent and go inside to enjoy a tranquil rest near the fire. In middle of the night, Sherlock turns to Dr. Watson and says, "So what are you thinking about now"?

Watson responds: "Sherlock! This is awesome. I'm gazing at the celestial stars hovering above us, I'm overwhelmed by the romantic splendor of the night, and I'm engulfed by the picturesque view of the Big Dipper."

"And what are you thinking about" asks Watson.

"That someone stole our tent," Sherlock replies.

Tribute, Prayer and War

Following thirty-four years of separation from his parents, Yaakov sets out with his family to return from Mesopotamia to his home in the Land of Israel. On his way, he learns that his brother Eisav is advancing toward him with an imposing army, determined to kill him.

Our sages derive from the Biblical narrative in the portion of Vayishlach that Yaakov prepared for the confrontation with Eisav through a three-pronged strategy of "tribute, prayer and war." Yaakov first sent lavish gifts to Eisav in the hope of assuaging his wrath. These gifts included goats, ewes, camels, cows, bulls and donkeys. Next, Yaakov engaged in a heartfelt prayer, surrendering himself and his fate to G-d's compassion. Finally, Yaakov readied himself and his family for a full-fledged war with Eisav.

The Daily Battle

The stories in the Torah are not just events that occurred at a certain point in history, involving particular characters. They are also reflections of spiritual and emotional episodes that occur continuously in every human heart.

Man is a duality: He is a mountain of dust and a vision of G-d. The twin brothers Yaakov and Eisav embody, respectively, these polar forces within the human person. Eisav embodies our self-centered, egotistical and animalistic identity, while Yaakov personifies our transcendent, spiritual and idealistic soul.

The enmity and rivalry between the siblings reflect the tension and struggle between the two forces in our lives:

the struggle between our ego and our humbleness, between our selfish cravings and our noble aspirations, between our impulsive lusts and our altruistic yearnings.

None of us is exempt from this daily confrontation with "Eisav." We constantly are overwhelmed with materialistic burdens, selfish moods and immoral appetites. The incessant demands of our selfish and beastly consciousness present a threat to kill the "Yaakov" within us.

How does one deal with these potent forces, which, seemingly, are much more powerful than the holy forces within us? We must employ Yaakov's three-step program of tribute, prayer and war.

Honoring Your Animal

First of all, we must grant Eisav some of our assets. We have to acknowledge the animal consciousness living within us and honor its presence by granting it its needs. We must eat, sleep, exercise, earn a living and engage in an ongoing relationship with the physical world around us. The animal soul deserves to receive a lavish daily tribute from us, which includes our time, energy and resources.

Yet, how do we ensure that we don't overdo it? How do we guarantee that our daily tributes to the animal identity within us will not place it at the center of our lives, supplanting the spiritual soul as the true core of our identity?

For this, Yaakov must engage in prayer. "Rescue me," Yaakov prays as Eisav approaches, "from the hand of my brother, from the hand of Eisav. I am afraid of him, for he may come and smite me." Why the redundancy "from the hand of my brother, from the hand of Eisav"?

There would be no need to fear Eisav's influence if we were detached from the Eisav reality, if we were to live as spiritual ascetics. Yet Judaism demands that Eisav become our "brother;" that we engage our bodily and animal needs, and that we deal with the physical world around us. Under these conditions, the only way we can ensure that Eisav does not dominate and control our lives is through prayer.

The Gift of Prayer

What is prayer? Just as there is a time to engage the animal soul and pay tribute to its needs and desires, there is a time each day when we let go of our physical identity and enter into the transcendental oasis of

our soul. It is the time when we put the ego to sleep and we discover our inner love and spirituality.

All day, we think about our tents; during prayer we focus on the stars, on the splendor and meaning of life.

Have you ever experienced the power of prayer? Sadly, most synagogues are more like cemeteries or chicken markets rather than spiritual islands where one may return home to his soul. That's a pity, because lacking the daily experience of genuine prayer we inevitably become vulnerable to the onslaught from the Eisav within.

For example, when you don't pray, meditate and connect to your soul in the morning, you often lack the courage and vision to control the food addiction of the Eisav-impulse and you engage in an unhealthy breakfast. When you go to the office, you may lack the fortitude to conduct your business affairs honestly. Prayer ensures that the tribute we present to our animal soul does not exhaust us completely till we have nothing left to call our own.

Under the Knife

Yet, all of the above does not suffice. Yaakov must also prepare himself for war. Some of the urges and passions of our animal soul cannot be dealt with through prayer alone. We must declare war against them.

At times during the day or the night, we are overtaken by a powerful, animalistic Eisav-like urge that is burning in our hearts like a baker's furnace. At such a moment there is only one thing to do: You must take your fist, punch the impulse in its face and get on with your life. War is a nasty thing, but at times it is our only hope to survive the onslaught of a demon that is determined to kill us.

A story:

One of the great Chassidic masters, Reb Simchah Bunam of Pshescah, once remarked that the true definition of a spiritual man is he who always imagines his head lying in a guillotine, his Yatzer Harah (unhealthy inclination) hovering above it, ready to chop off his head at a moment's call.

"But Rebbe," asked one of the Chassidim, "what if one does not have that feeling?"

"In that case," the Rebbe responded, "his head has been chopped off already."



Kashrus of the turkey

This past Thursday morning, as many millions of Americans celebrated Thanksgiving with their turkey, we discussed, at the Kollel Boker, the halachic status of the kashrus of turkey.

It is commonly assumed that the turkey was discovered in America. Thus, since it is relatively new on the scene, it is incumbent on us to explore its kosher status.

In Parshas Shmini and in Parshas Re'ah the Torah discusses the kosher and non-kosher birds and animals. Unlike in regards to the domestic animals – where the Torah spells out the specific simanim, the telltale signs of which ones are kosher – when it comes to the birds, the Torah does not give any simanim. The Torah just gives us a list of the 24 non-kosher birds. The reason for this is because these are the only non-kosher birds; all other birds are, in fact kosher. Thus, if we would know exactly which birds are spelled out in the Torah as non-kosher, then all the other birds would be allowed.

The Gemara does tell us that there are, in fact simanim to recognize the kosher birds as well. The Shulchan Aruch (Y"D 82:2) mentions that, in certain situations, one can rely on the appropriate simanim of the kosher bird, and be permitted to eat a bird that has these simanim.

However, the Rama (Y"D 82:3) rules that one should not eat any bird based on simanim alone; one must have a mesorah, a tradition from generation to generation, that this bird is from the kosher birds. Thus, one should not be allowed to eat any bird without the proper mesorah.

The Aruch Hashulchan also writes emphatically that one must follow the ruling of the Rama and one may

not eat a bird without the proper mesorah.

Kashrus of the turkey
Now we can explore the kashrus status of the turkey. Since it was discovered when Columbus discovered America, in the end of the 15th century, presumably, there was no tradition of its kashrus throughout the generations. That being the case, we must ask: How can we eat turkey without a mesorah?

There are at least six reasons given by the poskim to explain the allowance of eating turkey.

1. **Simanim**
The Sho'eil U'Meishiv (quoted by the Darkei Teshuva) writes that it is possible that the original Orthodox pilgrims who arrived on these shores allowed its consumption based on the simanim.

2. **As if there is a mesorah**
The Tzemach Tzedek and Netziv in Meishiv Davar write that although we cannot allow the bird based on the simanim alone, however, in the case of the turkey, which has already been eaten for hundreds of years, we can assume that the ones who started to eat it knew what they were doing. We can add to this, the fact that it does have the appropriate simanim. Thus, we now have a mesorah of hundreds of years and once they started, we can continue.

3. **We can rely on the simanim if we are sure**
The Arugas Habosem (Rav Aryeh Bulchiver) suggests that the Rama only rules that one cannot rely on

the simanim because we cannot be certain that it really complies with the rules. For example: one of the simanim is that it does not attack others to get its food. However, even if we see a particular bird that seems to be tame, we cannot be certain that the bird will never attack others. Thus, the Rama ruled that it is not reliable. On the other hand, when it comes to the turkey, which has been around in thousands of Jewish homes for centuries and has never been observed attacking others, we can be sure that it fits the bill and we can, indeed, rely on the simanim, and we will not need a mesorah.

In conclusion, we discussed a number of the reasons given by the poskim for the allowance of eating turkey: 1) We rely on the simanim; 2) it is as if there is a mesorah; 3) we can rely on the simanim if we are sure.

To be continued....

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

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner



I would like to comment on the fascinating shiur that was given recently by Rabbi Scheiner about using the secular date.

He mentioned in the shiur that one should have in mind ever day when saying the shiur shel yom: "Hayom yom..." that he is counting the days to Shabbos, which is a fulfillment of the mitzvah of remembering Shabbos throughout the week.

It is interesting to note that the gimatria of the words "Hayom yom" is 117 x 6 days of the week is 702, which is the gematria of Shabbos.

Dovid Gurowitz



Throughout my day, I tend to think about all different types of things that go on around me, and if I ever have a question about something, well, you'll

probably find out about it!

There are so many good companies out there, each with their area of expertise. But if I ever need something, Amazon is the first place I go.

Amazon has got to be one of the greatest companies out there today! With their tremendous selection of items, expedite shipping, and solid customer service, they have taken over the merchandise market. In fact, according to Bloomberg, the owner, Jeff Bezos, is now the richest man on Earth with a net worth of 100 billion dollars!

Can you imagine being the richest person in the world?! What would you do? What would you buy, or if that was not enough for you, where would you invest?!

Whenever I hear about the richest people in the world I wonder, "OK, they are the richest people, but what can they do with their money already?" Jeff Bezos can give a private jet to over 100,000 people and still have billions of dollars remaining!

With all that being said, here comes the question. Why is it called Amazon? Is there any significance to the name?

For starters, in the pre-Google world, a company's position near the front of the alphabet was important, so they can easily be found in the phonebook. "A" was where you wanted to be.

So while rummaging through the first chapter of the dictionary, he settled on Amazon because it's the biggest river in the world! It also gave him a memorable logo! Notice how the smirk resembles an arrow connecting the first "A" in "Amazon" to the letter "Z," subtly driving home the point that the store delivers everything from A to Z.

No matter what it is, the next time you need something go to amazon.com, and if you call them, just mention me and you'll be good!

Think about it,
Yehuda Grodtko



A SHORT MESSAGE FROM MRS. SARAH KARMELY

Looking for some real beauty tips? Here are a few:

For beautiful lips, speak words of kindness. For lovely eyes, seek out the good in people. For a nice physique, share your food with the hungry. For poise, walk with the knowledge that you are never alone.

People, even more than things, have to be restored, renewed, revived, reclaimed and redeemed. Never throw out anybody.

Remember if you ever need a helping hand, you will find one at the end of your arm. As you grow older, you will discover that you have two hands, one for helping yourself and one for helping others.

The beauty of a person lies not in the clothes they wear, the figure they carry or the way they comb their hair. The beauty of a person is seen from within their eyes because that is the door to the heart, the place where love resides.

The beauty of a person is not seen in their facial mole, but rather reflected in their soul. It is seen in the care that they lovingly show and the compassion that they bestow. Indeed, the beauty of a person with passing years only grows.



Most Valuable Daveners



NOAM ELIMELECH FOGEL



YANKY NEUWIRTH

IF ONE FORGOT TO SAY VESEIN TAL UMATAR IN BARECH ALENU,

ותן טל ומטר לברכה

if one remembers before saying Baruch Atta Hashem at the end of the bracha, one should go back to the VeSein Tal Umatar and continue from there.

if one remembers after saying Hashem's name in Barech Aleinu, one should finish the bracha Mivarech HaShanim and not conclude with Lamdeni Chukecha.]

if one remembers after saying the bracha of Mevarech HaShanim, one

shouldn't say VeSein Tal UMatar Libracha right there unless one is likely to forget to say it in Shama Kolenu in which case one should say it right after Mevarech HaShanim.

if one remembers during Shema Kolenu, one should say it before the words Ki Atta Shomea]

if one remembers after saying Hashem's name of Shomea Tefillah, one should say Lamdeni Chukecha and return to VeSein Tal prior to Ki Atta.

If one remembered after Shoma Tefillah before Retzeh one may say VeSein Tal UMatar Libracha right there.

if one remembered after beginning Retzay prior to saying Yeheyu LeRatzon after Elokay Netsor one should return to Brach Alaynu

if one finished Yeheyu LeRatzon (at the end of Elokay Netsor) one should repeat Shmoneh Esrei.

Unsure if one forgot VeSein Tal

If one is unsure whether one said VeSein Tal Umatar or not, if it's within 30 days, we assume one didn't say VeSein tal and so one has to repeat, however, after 30 days, one doesn't repeat.

If one said the line "VeEt Kol Minei Tevuata Litova VeSein Tal UMatar Livbracha" 90 times one is assumed to have said VeSein Tal if one is unsure whether one said it or not. Some say that one should say continue "Al Peni HaAdama". Some say one should repeat the line 101 times, but after the fact 90 time is sufficient.

THE GALUS MENTALITY: A TRADITION THAT GOES BACK TO YAAKOV

Rabbi Yissocher Frand

Throughout the generations, Eisav has always provided a physical threat to the existence of Klal Yisroel. This is the parsha that tells us how to deal with haters of Yisrael.

On the verse "Let my Master go before his servant, and I will go at my own pace" [Bereshis 33:14], the Medrash tells us of a dialogue between the two brothers. They were not just talking about the speed at which Yaakov should travel. They were talking philosophy and strategy.

Eisav asks, "Aren't you afraid of the marauders and bandits and pirates — why do you suggest that you can travel at a leisurely pace? Is this the correct approach — to go quietly and to turn the other cheek?"

Yaakov answers, "I will go at my own pace. I will not start up with the haters of Yisrael. I will not flaunt myself in front of the non-Jew and give him a motive to be jealous of me."

Rav Henschel Leibowitz says this Medrash is discussing an old dispute of how to deal with the haters of Yisrael: Do we fight him, take him 'head on', and make public demonstrations? Or do we go quietly, try diplomacy, even run away sometimes. This is the dispute the Medrash portrays between Eisav and Yaakov.

What Yaakov is telling us is that the way to deal with the Soneh Yisrael is not always with strong-arm tactics.

Rav Schwab [zt"l] wrote the following in an article:

Others who do not know how to learn Chumash and some who might have forgotten, ridicule us for our so-called 'galus mentality'. But when dealing with the sworn enemies of Jewry there is one approach: Do not provoke them; do not anger them; do not embarrass them. Eisav never forgets and only harm can come from antagonizing him.

Quiet diplomacy entails its own Mesiras Nefesh — avoiding the reassurance of headlines. But the purpose of discreet activity is not to show that we also have a voice. Slogans which are currently popular may sound beautiful to the ear and saying them or hearing them can make one's chest swell with pride. But in the final analysis, is this good or bad for Klal Yisrael?

How many times do we ask ourselves, "Why don't the Gedolim do something? Why don't they tell us to demonstrate? Why don't we take them on?"

The answer is because that is not our way. We have a Chumash. We have a Parshas VaYishlach. We have a Yaakov that tells us how to deal with Eisav. Unfortunately others do not have a Mesorah. But this is our way.

A SURPRISING GIFT

MS. CHANI LIEBERMAN

As a young man planned to get married, he looked to purchase a gift for his future mother-in-law. Searching around for what he believed she would appreciate, he finally decided on buying her a beautiful crystal stone. Spending a large sum of money on the crystal, he carefully brought it home and stored it safely away. It was not until a few days before he planned on giving it to her that he wished to take another look at it and admire its previous value. But that would not turn out to be the wisest decision.

Opening the box it was wrapped in, he accidentally slipped. And of course, the crystal fell to the floor and shattered into several pieces. Looking on in devastation, he was absolutely beside himself.

Speaking to one of his friends, he received a piece of advice. "Being that you already spent a lot of money and to buy another crystal would be overly expensive, you should simply bring the broken fragments back to the store and ask them to nicely wrap it all together. Then go to your mother-in-law's house and when she opens the door, pretend to slip. When she later opens the box and sees that it is broken, she will nevertheless appreciate your thoughtfulness and thank you." Deciding to go through with his friend's suggestion, the boy returned to the store with the broken pieces and handed them to the lady at the front desk to be wrapped up together.

He then waited for the lady to return. And then he waited some more. Five minutes, ten minutes... but no sight of her. Finally, after much anxious

anticipation, out came the woman holding a beautifully wrapped box. Happy that he was able to salvage the gift, his next step was to bring it to his mother-in-law.

Heading over to the house, his mother-in-law opened the door. And as rehearsed, he slipped on the floor and let go of the box. Falling to the ground, his mother-in-law apologized for him falling and allayed his worries of what happened to the gift. "Don't worry about it," she said, "it's the thought that counts." Happy that everything went as expected, he was soon in for a big surprise.

As his mother-in-law opened the box, she found not one crystal stone, but several. The lady in the store had individually wrapped each broken fragment in bubble wrap.

We must always be open to recognizing the truth and admitting our mistakes and flaws. Never can we innocently assume that hiding the truth will keep it covered forever. Indeed, there will come a time when we will realize that people will respect and appreciate us even with our faults. Had this boy handed his mother-in-law the broken gift, perhaps she would have appreciated the thought and doubly appreciated his forthright honesty. The paradigm quality of a trustworthy individual is integrity, and we all possess the inner conviction to live up to such pristine standards if we only are willing to accept our mistakes and imperfections as our perfections.

JOKE OF THE WEEK



Words Save Lives

It's important to have a good vocabulary. If I had known the difference between the words antidote and anecdote, one of my good friends would still be living.

I Saw a Wino...

I saw this wino, he was eating grapes. I was like, "Dude, you have to wait."

Psychics Down On Their Luck?

Here's something to think about: How come you never see a headline like "Psychic Wins Lottery"?

Diet: Day Two

The second day of a diet is always easier than the first. By the second day, you're off it

16 Feet Later

You can measure distance by time. "How far away is it?" "Oh, about 20 minutes." But it doesn't work the other way. "When do you get off work?" "Around three miles."

The Young and the Restful

Human beings are the only creatures on earth that allow their children to come back home.

Cross Country Trip

Getting on a plane, I told the ticket lady, "Send one of my bags to New York, send one to Los Angeles, and send one to Miami." She said, "We can't do that!" I told her, "You did it last week!"

If at first you don't succeed, then skydiving is probably NOT for you.

Having voices in your head is normal. Listening to them, common. Arguing, acceptable. However, when you lose the argument, you're in trouble.

The problem with stealing quotes off the internet is you never know if they are genuine.

- Abraham Lincoln

How many of you believe in telekinesis? Raise my hand.

If you lend someone \$20, and never see that person again; it was probably worth it.

Bar Mitzvah boy reading from the Torah "No one is listening until you make a mistake."



From Abbey to Avigail

Rabbi Zecharia Wallerstein

Rabbi Zecharia Wallerstein relates the following story:

A center was opened in Brooklyn with the intention being was to allow kids who had a troubled history to be given a place to have a safe and fun time until midnight and then return home to sleep.

One day I received a phone call from a man in charge. "Rabbi Wallerstein," he said, "could you do us a favor? Tisha B'av is coming up and it is a long night for the kids. Would you be able to talk to the boys and girls at midnight?" Now, I had been teaching eighth-grade boys for the past twenty-six years in what could be called a kiruv school. The boys primarily came from non-religious homes and were trying to receive a Jewish education. Teaching was nice and quiet. They learned Gemara, were given sports activities and pizza and so on. But I had never before spoken to kids who were completely irreligious or those who were religious but had become resentful of Judaism. But I wasn't going to say no, so I complied.

As the night of arrived, I got ready and made my way to the center. As I entered inside, at first I saw three girls and three boys sitting on a couch. Taking a seat opposite them, I looked across and said with a big smile, "Hi, my name is Rabbi Wallerstein." Now, the way it works on the streets is as follows. If you are a rabbi and there are a group of boys or girls who you want to talk to, there will always be one person who will try to knock you down. If that one child wins that initial debate, then all the kids will walk away from you as if you have just lost. If you win the argument, however, then you will earn their respect and they will curiously lean over and say, "Rabbi, we like you; what do you have to say?" Of these three girls, one of them was a fourteen year old named Abbey. As I introduced myself, she immediately jumped off the couch and walked up to me. She was pierced with earrings all over her face. Her eyebrows, her nose and her tongue to name a few. I had never seen anything like this before. As she boldly approached me, I could tell she was fuming with anger. She began to furiously yell, "You know what Rabbi?" And then I began to hear words I could not believe I was hearing. Expletives were being uttered every other word. Nobody in my life had ever talked to me that way. She was putting me down, Judaism down and G-d with the most debased of words. I felt like saying, "Okay, thank you very much; be well," and walking out the door. I was so beyond myself. I had never heard such words.

As I remained sitting there, I thought to myself, "Hashem, a telegram right now would be a big help. I don't know what to say." Turning to Abbey, I said, "Abbey, you are really special." As I said that, she started again with the curse words. "No, no, no," I tried to assure her, "I really mean it. You see, Abbey, I came here tonight to sit for an hour with you and prove

that there is a G-d. But you already believe in G-d. You cursed Him. You didn't say 'Curse the Martians.' You may not like G-d and are angry at Him, but you know He exists. You have an emotional feeling that He is in charge of the world. Abbey, do you know how much time I spend with kids on the streets trying to prove G-d to them? You already believe in Hashem! You are far more advanced than all these kids. You're amazing!"

I could tell that all the girls on the couch were thinking to themselves, "We like this Rabbi." Abbey then stared at me. I knew that this was the moment. If she would say, "No, you're wrong; I disagree with you;" then everyone would walk away. I would lose the battle. If, on the other hand, she would give in, then I would stand a fighting chance to get in another word. She said, "You're cool."

I stayed there until 4am. As I was finally readying to leave and closing the door, Abbey turned to me and said, "Rabbi Wallerstein, can I ask you something?" "Sure," I said. "Can I be your chavrusa? Can we learn together?" I smiled as I said that at the moment I didn't have any chavrusas. And with that I gently closed the door.

Abbey became part of my family. She used to stay at my home quite often. But there was one thing which really, really bothered me: her tongue ring. Every time she talked, you could see it moving up and down. Whenever Abbey would eat soup, my daughters would lean over in their chairs trying to look into her mouth. It wasn't the greatest education. So I told her, "Listen, Abbey, give me the tongue ring. You are learning and growing in Judaism. Give it up." But she wouldn't budge. She said, "Rabbi, the tongue ring is my identity. It makes me different. You will never get my tongue ring." While I felt bad that she was so emotionally attached to a little tongue ring, I didn't push her.

A couple weeks later I asked again. And again she responded in the negative. She was in no way going to part from her beloved tongue ring. I then tried making an offer I thought she wouldn't refuse. She had no money as she was basically living on the streets. I said, "Abbey, here is five-hundred dollars; give me the ring." But it still didn't work as she reminded me, "Rabbi Wallerstein, you don't understand. If I give it up, I don't exist. It defines who I am."

It was Simchas Torah night. She had been staying at my home throughout Sukkos, and now we were on our way home from Shul standing at the corner of Avenue K and East 22nd Street. I was reminding myself how I had heard the story of someone involved with baalei teshuva in Israel. He was working with children from all sorts of backgrounds, including those who had earrings and all other piercings. He had taken all the metal of the earrings and adorned the paroches (curtain) in front of the Sefer Torah with them. Thinking of this idea, it suddenly hit me. "Abbey, I'll make you a deal." "What is it?" she asked. "If you give me your tongue ring, I will put it in my

Tallis bag. I will put it in my Tallis bag and look at it every day. I will see that little ring and will remember Abbey for the rest of my life."

Looking back at me, Abbey puzzlingly wondered, "You're going to put my tongue ring in your Tallis bag?" "That's right," I assured her. People are going to be asking questions, but that's what I'm going to do." As I said these words, she told me, "Close your eyes and put your hand out." And right there on the corner she took the ring out of her tongue and dropped it into my hand. I felt like saying 'Uuh!' and shaking my hand clean, but this ring was the most precious thing of all.

And now in my Tallis bag, there is not just one tongue ring –there are about thirty. There are many Abbeys today.

Years later, my wife and I took a trip to Eretz Yisrael. It was Erev Shabbos, the day before Lag Ba'Omer. As we were walking up a hill, all of a sudden I heard a familiar voice. "Rebbe?" Turning around, I couldn't believe what I saw. It was Abbey. There she was with her hair covered so much that her eyebrows were covered. And standing next to her were three little chassidish children with her husband. "Abbey," I said, "is that you?" "No, it's Avigail." I hadn't seen her in years. "Where are you living now?" "We live in the West Bank on a Moshav. And Rebbe, you are not going to believe it." "Yeah, tell me?" I eagerly asked. "I'm a Morah who teaches a third-grade class."

As I continued to stand there amazed, she all of a sudden began to raise her voice and say, "Rebbe, what's wrong with you?" I thought that perhaps she was reverting to her old self. "No, no no; here we go again," I thought to myself. I began to look for a ring hidden somewhere on her face, but I couldn't see anything. "Rebbe," she said, "I don't understand why you don't live in Israel. Don't you know that every step you take is a mitzvah!"

From Abbey to Avigail, from hatred of Hashem to love of Hashem, from a tongue ring to a Jewish wedding ring and beautiful children, a neshama reconnected to its Creator. Hashem's daughter returned home. But what was Abbey looking for all the while? Recognition. Once she was told, "I will think about you every day; I care about you," her tongue ring was much better in a Tallis bag than in her mouth. Every Jewish neshama is a precious jewel in the eyes of Hashem. He loves it and only wishes for it to return to Him. And He patiently waits and waits until that day arrives. And then finally, something ignites. Those same emotions of repulsion towards Hashem and Judaism become feelings of supreme yearning for holiness and connection with Torah. Life turns around for the better and begins anew. Abbey is no longer Abbey; she is now Avigail, a wonderful teacher educating Jewish children and changing lives. Even the neshama far, far away from any semblance of Yiddishkeit and relationship with Hashem can find its way home with love, attention and care. Our Father is waiting with open arms.



HEFSEK AFTER THE BROCHA

We previously discussed some *nafka minos*, 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.

Another *nafka mina* is if it has to be *toach kedei dibur*, within a few seconds of the *kiddushin*. In general, a *brocha* on a *mitzvah* must be immediately before the performance of the *mitzvah*, without any break in time, even without talking. On the other hand, in regards to a *birchas ha'shvach*, there is a discussion whether it must be recited immediately before or after. For example, if one saw lightning, there are some who opine that one can wait a few seconds and still recite the *brocha*.

Based on this question, the *Pri Megadim* (*Pesichah to Brochos*, *Siman 14*) maintains, if the *brocha* recited before the *kiddushin* is a *birchas hamitzvah*, one may not have any break in the action between the *brocha* and the *kiddushin*. On the other hand, if it is a *birchas ha'shvach*, according to some opinions, it will not be a problem even if there is a break.

STANDING DURING THE BROCHA

In general, the *Pri Megadim* (*Pesichah to Brochos*, *Siman 18*) writes that a *brocha* on a *mitzvah* must be recited while standing, whereas if it is a *birchas ha'shvach*, it can be recited while sitting. Thus, if there is a *mesader kiddushin* who is sick or old, according to the notion that it is a *birchas ha'shvach*, one would be allowed to recite the *brocha* while sitting down.

In conclusion, we have some more *nafka minos* if the *brocha*

of *birchas kiddushin* is a *birchas hamitzvah* or a *birchas ha'shvach*, in regards to the rules of *hefsek* and if it must be recited standing.

COMMUNITY KOLLEL NEWS:

The *Kollel Boker* will be celebrating their completion of *Meseches Beitza* this *Motzei Shabbos*. We take this opportunity to wish each of our devoted members who persevered and reached this great milestone. The *Kollel Boker* has already been moving along in *Meseches Rosh Hashanah* and we hope to celebrate a *siyum* on *Meseches Rosh Hashanah* at the end of the year. We wish them continuous *hatzlacha*, as they continue on their trek through *shas*!

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.

He discussed fascinating scenarios of situations or places when people need to daven very early, like before catching a flight. He also pointed out that there are certain cities that the *netz* can get pretty late in the winter, and how to navigate the starting time and the correct procedure for putting on *talis* and *tefillin*.

He also discussed the earliest and latest *minyanim* times for *Mariv*, and if a *shul* davening *Maariv* after the *plag* (as we have a nightly *minyan* in *Ohr Chaim* for *Maariv* after the *plag*) should be lighting the *Chanuka Menora*. He said that in his research, he called a *shul* in *Australia* – where it is in the middle of the summer, and he assumed that they would have an early *minyan* for *Maariv* – to find out

what they do, but, surprisingly, they had no early *minyan* for *Maariv*, on *Chanuka*.

He talked about the latest *minyan* for *Maariv* in the famed *Zichron Moshe shul* in *Yerushalayim* where there is a *minyan* for *Maariv* an hour before *alos*. However, he noted that amazingly it is not the latest *minyan* on our planet. The latest *tefilas maariv* in the world takes place in *Shomer Shabbos*, at about 2:30 am EST. (which is later than the latest *minyan* for *Maariv* on the *West Coast* – although it is 3 hours earlier – they do not yet have any *minyan* for *Marriv* past 11:30 pm. Interestingly, there is talk about *Ohr Chaim* starting a *Maariv minyan* at an hour before the *alos*, which would make us the latest *minyan* for *maariv* in the world!

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*." He discussed the various halachic perspectives of the need for the face of the *kallah* to be covered during the *chupah*.

In connection with the starting of *Tal u'matar* this coming week, there is an *Mp3* available of a *shiur* I gave, on the topic of repeating *Tal u'matar* 90 times.

I also gave a *shiur* this past *Wednesday*, an overview of the rules and regulations of *Kesuva* and a *shiur* on *Thanksgiving Morning*, on the timely topic of "Kashrus of the Turkey." See "Halacha Corner" for more details.

The *Night Kollel* will be hosting a *shiur* from *Rabbi Shlomo Zalman Kaufman*, *Av Beis Din* of *Horaha U'Mishpat*, who will share his expertise and fascinating experiences from his many years of dealing with the intricate halachos of *gittin* and *kiddushin*. The *shiur* will take place this coming *Tuesday* night, at 9PM.

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

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**SUNDAY, DEC. 24TH 2017
(NITTEL NACHT)
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Bais Medrash Ohr Chaim
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Monsey, NY, 10925

Lectures will take place monthly at the Bais Medrash on Sunday evenings, from 8:45 PM - 9:30 PM. Men & Women welcome. No admission charge -- a suggested \$18 donation to the Shul is encouraged. Light refreshments will be served.



LED BY: GABRIEL HOFFNUNG, PHD
Gabriel Hoffnung, PhD is a postdoctoral fellow at the Center for Anxiety. He received his doctorate in clinical/health psychology from the Ferkauf Graduate School of Psychology at Yeshiva University. Dr. Hoffnung combines a strong background in neuropsychology and the health sciences with a staunchly behavioral approach to formulate evidence-based approaches to OCD and anxiety disorders among children, adolescents, and adults.
Center for Anxiety is under the direction of David H. Rosmarin, PhD, ABPP, who is an Assistant Professor in the Department of Psychiatry at Harvard Medical School, and board certified clinical psychologist.

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At

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For more info or to join the Kollel, please contact: **Rabbi Nachum Scheiner**
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