

בס"ד

מורנו רבי נתן ברבי נפתלי הערץ זיע"א
תלמידו המובהק של
רבינו רבי נחמן מברסלב זיע"א
עשרה בטבת



OUR BELOVED RABBI
SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER

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

Journal



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

NEW

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



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



AVOS UBANIM
MOTZEI SHABBOS AT 6:30



SHIURIM FOR ENTIRE COMMUNITY

Separate Seating

**RABBI YY JACOBSON
WEEKLY CLASS
SHABBOS**
NO CLASSES THIS SHABBOS

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

חֵזֶק חֵזֶק וְנִתְחַזֵּק



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

BET Parashat Vayichei

Happiness-simcha, is a very sought after emotion. We see that Yaakov Avinu could not obtain Divine inspiration during the time that Yosef was missing due to his sadness. Avraham Avinu too, lacked communication with Hashem when he lived with Lot. This was because living with a Rasha sadden him and he lost that privilege of Ruach Hakodesh.

In Parashas Vayichei, Yaakov Avinu calls his children to his bedside with the intention to reveal to them what will be at the end of days. Rashi quotes the Talmud in Pesachim 57a "Nestalek Memano Haschina- the divine presents left him". The Midrash uses a word "netcase- it was covered from him" and the Keli Yakar uses the word "nestam-blocked". How do we clarify the different terms to the same reality?

The Talmud relates that Yaakov was concerned that maybe something was wrong with his children. Just like Avraham had Yishmael and Yitzchak had Esav, perhaps he too had a child that was undeserving. The Shefotim replied as one, "Shema Yisrael Hashem Elokenu Hashem Achad". Yaakov relaxed and said "Baruch Shem Kavod Malchuto le'olam Va'ed- blessed is the name of his honor and majesty forever and always". What was Yaakov's concern and how did his sons reply answer his concern? What was the meaning of Yaakov's response of Baruch Shem etc.?

I would like to suggest a novel thought; Yaakov Avinu wished to reveal the future to his children as it would help klal yisroel in their darkest days to know when the redemption would come. He had a vision of the end of days, and viewed Am Yisrael of today and how we are so divided. He observed Am Yisrael of today, splintered into many different of groups that don't get along. Each group claims that only the way of their Rebbe or spiritual leader is the proper way. Even the organizations structured to bring unity, are divided with diverse political equations and agendas. These views sadden Yaakov so deeply, that he lost, or was blocked and concealed from him the ability to see the total vision.

He looked at his children and said "how can you turn out that

way; are you acting like Yismael or Esav? Why are you so divided?" The Shefotim responded, "just as Hashem has various attributes of mercy and judgment that seem to be conflicting yet He is one. So too, we might seem divided into many factions but we are one nation". This is what they meant when they quoted the verse Shema Yisrael Hashem-the attribute of mercy, Elokenu-judgment is Hashem echad-one. In times of despair we all come together, we help each other, we care for each other and we feel each other's pain deeply.

Yaakov replied, "Baruch Shaim Kevod Malchuto Leolom Vaed." An angel has six wings, each wing has one of the words Baruch shaim ect. After the destruction of the Bait Hamikdash the angels had only four wings as the words Kavod Malchuto were lost. When Yaakov heard that his children are deeply united despite the differences, he knew one day the Bait Hamikdash will be rebuilt along with the return of Kavod Malchuto. This was what he meant when he responded with "Baruch Shaim..."

At this point Yaakov felt that the best thing he can do for his children is to bless them and point out their uniqueness. He illustrates to them that although they are all different, each is needed for the development of the nation. With the understanding that each individual has their own derech and their own strengths, Am Yisroel can maintain their unity.

This was the message from our father Yaakov from thousands of years ago that pertains to us today. We are all different but all essential to the wholeness of our nation. May we be zoche to swiftly bring back the kavod malchoto that was lost by Bringing Everyone Together.

Shabbat Shalom,
Sokover Rebbe

NEW

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

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

SHUL SCHEDULE



SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 12:30 pm

SHABBOS NIGHT / DAY	Candle lighting	4:18pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	4:28pm		Mincha	1:45pm
	Shkiya	4:36pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	4:46pm		Daf Yomi	3:30pm
	Shachris Vasikin	6:45am - DAF YOMI SHIUR		Mincha Shalosh Seudos	4:15pm
	Shachris	8:00am - Kiddush		Shkiya	4:36pm
	Shachris	9:15am - 18 Forshay		Maariv	5:16 & 5:21pm

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

MINCHA & MAARIV
12 Minutes Before Pelag
S 3:27 | M 3:28 | T 3:29 | W 3:30 | T 3:30

12 Minutes Before Shkia
S 4:25 | M 4:26 | T 4:27 | W 4:28 | T 4:29

DEC.31 - JAN 5

NEITZ IS 7:21 am - 7:21 am
PELAG IS 3:39 pm - 3:42 pm
SHKIA IS 4:37 pm - 4:41 pm

סוף זמן קריאת שמע
MAGEN AVRAHAM
9:05 AM - 9:06 AM
GRA- BAAL HATANYA
9:41 AM - 9:42 AM

WEEKDAY MINYANIM WINTER '17-18 חורף תשע"ח

שחרית	מערב
כותיקין 20 Forshay ↑ <small>Shochos 30 min/Modu 20 min before Neitz</small> 6:15AM 18 Forshay ↓ <small>Mon-Fri</small> 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↓ <small>Repeat Krias Shma after nightfall</small> 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



Parshas Veyechi:

Nittel Nacht

Many of us have heard about Nittel Nacht but when you ask someone for the meaning of these words, they have nothing to say. They also have no explanation as to why learning Torah is forbidden any time during this night while there is not prohibition for doing the laundry, playing chess, or engaging in other activities.

If you look in the Teshuvos of the Debretziner Rav based on the Chasam Sofer you will find that this custom makes a lot of sense. When celebrating the day of the birth of Christianity many Christians would go to Mass and act out against the Jews. In response to the possible danger, the Jews resolved to stay home and not go out to the study halls and shuls. This certainly did not preclude studying Torah at home, however.

There is another explanation which can be the etymological source of the word Nittel.

Nittle with a Taif (י) may refer to taking away the night and may be a possible code word for the day that 'he' was born. The Yerushalmi and the Kabbala tell us that that each human being is born with a certain potential and a specific mission and on the day of his birth the potency is at its strongest. We know that Torah study is the source of all energy in the world both spiritual and physical and therefore one explanation given suggests that if one 'learns' on the day of the birth of Yeshu, yimach shemo, Yeshu's energy level in the world is increased. I would like to add that the fact that he was able to influence millions of people to the negative aspects of Judaism demonstrates the power of his potential. Had it been used properly it would have brought unimaginable light to the world.

So why didn't all the light come instead of the great darkness that befell the world? The answer is written in the Shulchan Aruch regarding Asara Beteves. Chazal tells us in some of the censored versions of the Talmud that Yeshu was rejected by his rebbe. Although we do not know the cause of the disagreement between the two, it is written that a person should push away another with his left hand and bring him close with his right i.e. he should always embrace him no matter what he said or did. This obviously did not happen. This amazing insight teaches us that the reason behind so many mislead souls today is that of a rebbe who improperly admonishes his student.

It also provides us with an appreciation of how powerful Torah is. We read in Parshas Vayechi that Yaakov lived an additional 17 years because he was reunited with his son. Chazal explain that what gave him his life back was seeing the wagons which Yosef sent which were meant to indicate to his father that he still remembers the sugya of Eglah Arufa which they had been learning together before he left home to follow his brothers. The wagons showed Yaakov that his son was still connected to learning and that learning is a source of light to the world as Yosef ended up being the beacon of wisdom to the entire world.

Shabbat shalom



BY SHALOM BER MUNITZ

MAKE YOURSELF HAPPY

Whoever is careful in thinking thoughts that bring joy and avoids speaking sad and depressing words and conduct himself in a joyful manner – in the end he will be genuinely happy.

====Tzemach Tzeddek

Our holy Rabbis cautioned us profusely on the feeling of depression to chase it out with the full force and strength and to run away from this vile and bad emotion like running away from death itself, since this is a toxin that kills any good feeling.

==== Rebbe- Igros Kodesh

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SIMCHAS HaChaim is our most powerful tool for taking full advantage of life's opportunities; therefore it must constantly be cherished & held onto for dear life. Have a happy & deLIGHTful Shabbos.

Avi Weinberg
Contact us at
Happinessbyaviw@gmail.com



New schedule in Rabbi Coren's Office

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



Best Time For Shema At Night

The first mishna in Berachos discusses the appropriate time for one to say Shema in the evening. The machlokes in the mishna discusses how late one may say it. Rabbeinu Yona says that everyone will agree that lekatchila one should say shema at tzeis hakochavim, as soon as it turns fully dark. The gemara in daf daled, amud bais discusses a typical scenario of a working person who comes home after a long and tiring day. He will most likely say that he wishes to eat and drink a little bit and afterward will say shema. The reality is he will probably fall asleep before he recites shema and will then miss the zman. The gemara therefore suggests that the person who regularly learns chumash should first learn chumash. A person who is regularly learns mishnayos should first learn mishnayos. After he learns, he should recite shema and daven. Subsequently, he may go home to eat and drink. This seems to sound like even if one comes home before the zman of krias shema he should not eat or drink, but he should rather learn until the zman and then recite shema. This shows the concern Chazal felt was warranted for one not to lose out on reading shema on time. The bottom line to this machlokes of how late one may recite shema is only a machlokes on a b'dieved because lekatchila everyone holds it should be recited at tzeis hakochavim.

The Rashba disagrees with the above Rabbeinu Yona and says that lekatchila, shema may be said from tzais hakochavim until a later zman. According to the Chachamim, one may read shema lekatchila until midnight. According to Rabban Gamliel, one may say shema lekatchila until alos hashachar, sunrise. The Rashba explains the gemara mentioned above as a restriction only for eating or drinking once the zman of shema arrives at tzeis hakochavim. Other activities may be permissible and one is not required to daven immediately at tzeis hakochavim. The Rashba says that his opinion is different from the Rif and other gedolim who hold that once it is tzeis hakochavim, one may not delay and he should recite shema and daven immediately.

The Tur in siman resh lamed heh paskens that mitzad the ikkar din one may wait lekatchila to say shema until the morning, but one should not eat or drink beforehand. The Bais Yosef explains that this is based on the Rashba, the Rosh and Tosfos. The Bais Yosef continues and says that according to the Rambam in Perek Alef Hilchos Krias Shema, halacha tes, the zman of shema is from tzeis hakochavim; however, if he was over and did not read it at tzeis, he may say shema until alos hashachar.

In the Shulchan Aruch, siman resh lamed heh, seif gimmel, the Mechaber writes that lekatchila one should say shema at tzeis hakochavim like the Rambam's ruling. The Magen Avraham in seif koton tes says that it is forbidden to do any melacha from the time of tzeis hakochavim onward until one recites shema. Siman resh lamed bais lists things one is forbidden to do at mincha time in order to make sure one davens mincha on time. Included in these prohibitions would be eating a big meal. The Pri Megadim asks the following question. According to Rabbeinu Yona it should be forbidden to even sit and do nothing because one should immediately read shema at tzeis. Why is it only forbidden to eat or drink? The Magen Avraham holds that one may grab a quick nosh or a quick drink before reciting shema. He says it is not similar to kiddush and havdala where one is not allowed to even taste something, because kiddush and havdala were established at the beginning of Shabbos and as soon as Shabbos leaves. The question that needs clarification here is that shema was also established at the beginning of the night, so why is the ruling of eating before reciting shema different than before saying kiddush?

The Eishel Avraham differentiates that shema was not established right away. The Chachamim were concerned that one might forget to read shema so they said one should do so at tzeis hakochavim. This is why krias shema would have the same halachos as zman Mincha.

The Levush in siman resh lamed heh, seif gimmel says a different reason why one must read shema at tzeis; it is because of zrizin makdimim lemitzvos. If we hold like the Levush we see that mitzad dinei krias Shema it is not a din that it needs to be at tzeis, it is just for zrizim. This therefore would explain the difference between kiddush and shema. This discussion could all come into play if one davens early on Erev Shabbos and wishes to eat his meal, but it is close to tzeis hakochavim and therefore may not do so. If the reason why one may not eat the meal then is because the zman of shema, he would not be allowed to begin his meal. However, if the reason were because of zrizim, then maybe he would be allowed to begin his meal.

Vayechi

Yakov had been living in Mitzrayim for 17 years. Yakov summoned Yoseph to his bed-side. Yoseph came with his 2 sons. Yakov greeted them and appointed Menashe and Ephrayim to the status of "Tribe". Yakov then insisted that Yoseph "swear" that he would bury him in Canaan, and not in the land of Mitzrayim.

The parsha relates the famous scene of Yakov crossing his arms in order to place his right hand on the head of Ephrayim (who was standing to Yakov's left) and his left hand on the head of Menashe. Yakov blessed his grandchildren with the renowned blessing of Hamalach Hagoel. (48:16)

Yoseph attempted to straighten Yakov's hands. Yakov resisted and told Yoseph that, although Menashe was destined for greatness, Ephrayim would be even greater. The classic blessing of a father to his son is stated. (48:20)

Yakov summoned his twelve sons and blessed each one.

Yakov instructed all of his sons to bury him in Canaan, next to his wife Leah, and then passed away. Mitzrayim mourned Yakov for 70 days. Yoseph arranged with Pharaoh to bury Yakov in Canaan. After sitting Shiva (50:10) and the burial, the 12 sons returned to Egypt. Following Yakov's death, the brothers expressed their concern to Yoseph that he would now take revenge against them for having sold him into slavery. Yoseph cried as he heard their concerns and assured them that he bore no grudges against them.

Yoseph ruled over Egypt for another 54 years. He made his brothers promise that at the time of their exodus from Egypt his bones would be transported for re-burial in Canaan. Yoseph died at the age of 110.

Melachim Aleph,

2: 1-12.

In the beginning of Parshas VaYechi, Yaakov Avinu called his sons to his deathbed to give them his last instructions. Similarly, the Haftorah talks about the advice Dovid Hamelech gave to his son Shlomo before he died.

Kind David was 70 years old, and on his deathbed was commanding his son Shlomo (Solomon) to keep the Torah. Then Dovid Hamelech ordered Shlomo to kill Yoav, David's commander in chief of the army and confidant, because of his treachery. Yoav had betrayed Dovid Hamelech by bacDovid Hamelech's eldest son Adoniyahu, who was trying to steal the throne from Shlomo. Shlomo was also told to support the sons of Barzilai, who were always staunch supporters of Dovid Hamelech. Next, Shlomo was to execute Shimi ben Gaira, who cursed David in a time of crisis. Dovid Hamelech passed away and Shlomo took his rightful place as King of Israel, fulfilling his father's last wishes. David was buried in Ir David.



פרשת ויחי

בענין כוחו של תפילה בכוונה

”וַאֲנִי נִתְחַי לְךָ שֶׁכֶּם אֶחָד צֵל אֶחָיִד אֲשֶׁר לְקַחְתִּי מִיַּד הָאֱמֹרִי בְּתַרְבִּי וּבְקִשְׁתִּי”

כאן נתן לנו יעקב אבינו ע"ה את כלי הלחימה והמוזון והמחיה לדורות, וזהו כח שיש לנו על ידי תפילתנו, ועינינו רואות המצב הנוכחי בענין התפילה, כמו שדרשו חז"ל בברכות (ו): "כרום זולת בני אדם" אלו דברים העומדים ברומם של עולם ובני אדם מזוללים בהם. ופירש רש"י ז"ל שזו תפילה שעולה למרום ע"כ. [וא"ת מנלן ליה לרש"י שהיינו תפילה דשמוא מדובר בלימוד התורה? וי"ל ממה שאיתא לעיל (ו) שאפילו אחד שיושב ועוסק בתורה שכינה כנגדו שנאמר "כל מקום שאזכיר את שמי אבוא אליך וברכתך" והיינו שהעוסק בתורה השכינה כנגדו, וע"כ שזהו תפילה שעולה למרום, וזהו שדרשו שעומד ברומם של עולם.] וממילא עד כמה שזהו יסוד ותיקון כל העולמות ואין תפילה שיש בה את אותו תיקונים של התפילה השניה, והיינו משום שכל תפילה יש לה תיקונים ויחודים בכל העולמות שמושרשים בכל תיבה של התפילה ממש, וכן תיקנו אנשי כנסת הגדולה ברוח קדשם, ואפילו מי שמכוון כל הכוונות של האר"י ז"ל וכוונת הרש"ש לא יגיע לטיפה שבים מהיחודים שנקללו בעצם התיבות של התפילה, כמו שמרחיב בזה רבינו כשמתפללים כדאיתא בליקוטי מוהר"ן (ח"א תורה קב'), ואם כן הן הדברים יש לתת לב בהם.

אמרו ז"ל בברכות (לב): ד' דברים צריכים חיזוק תורה תפילה עבודה וכו' וכתב רש"י צריכים חיזוק תמידי בכל כוחם, ע"כ. והביאור בזה י"ל או שהיצר מפריעה ועושה רפיון בזה תמיד וע"כ צריך חיזוק תמידי, או הפשט שלבא לשלימות העבודה בכל אלו הדברים צריך כסדר להוסיף חיזוקים תמידי וחיזוקים גדולים בכדי לבא לשלימות הלימוד והתפילה.

"בחרבי ובקשתי" כתב רש"י היא חכמות ותפילתו, וכן בתרגום - "בצלותי ובעבותתי", וכן מבואר בבא בתרא (קכג), חרבי זו תפילה קשתי זו בקשה, ע"כ. והנה ידועים ומפורסמים דברי קדשו של מרן הגרי"ז שביאר שצלותי היא התפילה הקבועה שתיקנו אנשי כנסת הגדולה, ובעוית הם הבקשות הפרטיות שאדם מוסיף מעצמו, והנה החילוק בין חרב לבין קשת, שחרב יש בה כח להרוג מצד עצמה, אולם קשת אינה יכולה להרוג אלא לפי הכח שהכניס בה יורה החץ, ולפי"ז הביאור שתפילה היא חרב שכל מה שנקלל בתפילה שתיקנו אנשי כנסת הגדולה הרי יש בה כח של סגולת התפילה, שהתיבות מצד עצמן פועלות בעליונים, אבל בקשות שאדם מוסיף מעצמו לפי צחות לשונו, הרי הם קצת שתלוי הדבר בכוונתו ובמעמקי ליבו של המבקש, עכ"ת רבינו הגרי"ז.

והנה ידועים מש"כ בספר השתפכות הנפש ממהר"ן בענין ההתבודדות שאדם מדבר ומבקש בעצמו מהשם יתברך, שכוחו רב ועצום ממש, ולפעמים יוכל כפי דרגות האדם להשפיע יותר מתפילתו, ואמר ר' נחמן זיע"א שזהו משום שזהו המילים שלו בעצמו, וכמו"ש הגרי"ז שעד כמה שאלו מילים שלו והתפילה של אנשי כנסת הגדולה, כוחם חלוק, אחד בבחינת חרב ואחד בבחינת קשת, אבל יש עוד נקודה שיש מניעות לפעמים מצד האדם דווקא במילים של התפילה אבל במילים שלו אין מפריעים ממילא יש כח רב בזה.

והענין התפילה שהיא מקור השפע של כל העולמות גדול ורחב עד מעוד ויש להרחיב בזה ולדבר ולעלות בכתב הרבה יותר מהמשואר אבל בקצירת האומר, לתפוס חיזוק אחד בזה בענין הכוונה בתפילה, שהרי תוס' כתב בבבא בתרא (קסד: ד"ה עיון) בזה"ל: "שאינו שום אדם יכול לכוון בתפילתו היטב" עכ"ל ודברי פלא הן הדברים, אולם לפי מש"כ לעיל א"ש קצת שהיינו משום שביחס להכוונת של אנשי כנסת הגדולה כאין וכאפס.

המשגיה ר' חצקל היה אומר שהעצה לכוון בתפילה, הוא להתפלל מתוך הסידור, וידוע מה שהביאו סמך לזה מהפסוק באסתר (טו כה) "אמר על הספר ישוב מחשבתו הרעה" כשמתפללים מתוך הסידור סרות המחשבות הרעות, (עיין פלא יועץ ערך ספר) ועין זה כתב נפש החיים שער ב' שיש סגולה להסיר חרדות שיש בליבות בני האדם, והיינו לחשב המילות של תפילה מלפני עיניו בשעת התפילה, ואפשר שזהו הדרך לבא לזה, בזה שמתפלל מתוך סידורו ממילא יחזק במחשבתו מילות התפילה.

שניזכה לחזק ולהתחזק ולבא לשלימות האמיתי:
דוד יהודה פייירסטון
יורה דעה ליברטי

Ephraim and Menashe: Role Models For The Jews Of Sioux City Rabbi Yissacher Frand

In this week's parsha, Yosef brings his two children to his father Yaakov for a bracha [blessing]. Yaakov gave Yosef's children a tremendous bracha: "By you shall Israel bless saying, 'May G-d make you like Ephraim and like Manasseh'" [Bereshis 48:20]. What a bracha! In the future, whenever the Jewish people would bless their sons, they would invoke the prayer that they should be like Yosef's two sons: Ephraim and Menashe.

A very obvious question is asked. Yaakov had twelve illustrious sons. Why didn't Yaakov say, for example, that the perennial Jewish blessing would be "May you be like Yehudah and Yosef" or "like Yissachor and Zevulun"? Why did Yaakov single out these two grandchildren to be the prototypes of blessing?

Several meforshim [commentators] offer the following explanation, which I saw most recently from Rabbi Elyahu Munk, zt"l. Yaakov saw a special quality in Ephraim and Menashe that he did not have the opportunity to see in his own children. Yaakov's own children were raised in the best of environments. They lived in the Land of Israel, in the house of the patriarch Yaakov, insulated from any bad environment. Granted, it is not

trivial to raise good children even in the best of circumstances. However there is nothing novel in the fact that Yaakov's own children turned out well. It is no surprise if a child who is raised in Bnei Brak or Meah Shearim grows up as an observant Jew. However if people raise a child in a city such as Sioux City, Iowa — where their family is, perhaps, the only observant Jewish family in town — and the child is subject to foreign influences from all of his surroundings — and nonetheless, the child turns out a faithful Jew, that is truly a great accomplishment.

The Patriarch Yaakov, perceiving that generations of Jews would spend so much of their time in Exile, formulated the greatest blessing that the Jewish people could give over to their children. "May they be like Ephraim and Menashe". Ephraim and Menashe were raised in the Sioux City, Iowa of their time. They were the only Jews in the entire country! They had to grow up knowing that many things that they saw around them were not right, not the way things should be. Despite this, they turned out just like Yaakov's own children. This is the special blessing that the Jewish people would need — the ability to be raised in a non-Jewish environment and yet turn out to be good and honest Jews.

IS AYIN HARA REAL

וידגו לרב בקרב הארץ מה דגים שבים מים מכסין עליהם ואין עין הרעשולטת בהם - אף רועו של יוסף אין עין הרע שולטת בהם.

In the famous posuk of Hamalach Hagoel (which we sing with our children nightly) , the posuk says "They will multiply like fish in the land" (Bereishis 48:16) upon which the geora in Berachos (20a) comments, just as the water conceals fish and an Ayin Hara does not influence them, similarly, an Ayin Hara cannot influence the descendants of Yoseph

The belief in Ayin Hara is not a myth but is well founded on references from the earliest Pasukim. Sarah "gives" Hagar an Ayin Hara, causing her to miscarry her first pregnancy. Yaakov warns his sons not to be seen together so as not to incur Ayin Hara. Another example is King Saul's resentment of the future King David who is credited with greater military prowess and "gives" him an Ayin Hara.

The Talmud quotes Rabbi Yochanan as saying "I am a descendant of Yosef over whom Ayin Harahad no control." The Talmud also says that fish represent a form of life that is free of the influence of Ayin Hara.

Ayin Hara also has Halachic implications. The Talmud states that it is forbidden to stand in a neighbor's field when the crops are fully grown. Rashi explains that this is forbidden because of Ayin Hara.

Rav Elyahu Dessler in a letter to his father asked "Where is the rightness in a system that causes people to suffer for the envy of others?" Rabbi Dessler answered that what happens is the following: One person who has what another person lacks is "careless" and lets the other person see what he has. This may cause pain to the other person, and his cry goes up to the Heavenly court.

The message in all of this is that we must learn to be sensitive to others, and not flaunt what we have. Many people yearn to have what others have, and suffer real pain when they see others nonchalantly flaunt those things. True, they shouldn't be jealous, but we cannot expect everyone to be a Tzaddik. Divine justice demands retribution for causing this pain to another person even if was not done deliberately.

Erev Shabbos Plag MInyan for Mincha & Maariv
BLUEBERRY HILL AREA
VEYECHI
Mincha 3:20 Plag: 3:38
30 Dr Frank Rd. Entrance From Humbert



Are You a Hypocrite?

On the Essence of Education

A Bribe for Your Professor

A professor was giving a big test one day to his students. He handed out all of the tests and went back to his desk to wait. Once the test was over, the students all handed the tests back in. The professor noticed that one of the students had attached a \$100 bill to his test with a note saying "A dollar per point."

At the next class the professor handed the tests back out. This student got back his test and \$56 change.

One Heart

The Talmud relates the following episode:

When our father Yakov was on his deathbed, surrounded by all of his children, he suddenly felt that the Divine presence, the Shechinah, departed from him. He was overtaken by dread and fear that one of his children present in the room was living an immoral life, and that is why the Shechinah has left him. The old father confronted his children asking if perhaps one of them has corrupted his ways, betraying the values he, Yakov, had attempted to inculcate within them.

His sons responded with the most famous Jewish declaration: "Shema Yisrael Hashem Elokenu Hashem Echad. Listen Israel - Yakov's name was Israel -- the Lord is Our G-d, the Lord is One. Kishem Sh'ein B'libcha Ela Echad, Kach Ein B'libeinu Ela Echad. Just as in YOUR heart there is only One, so too, in OUR heart there is only One."

At that moment Yakov responded and said, "Boruch Shem Kevod Malchuto Le'olam Va'ed. Blessed be the honorable name of His kingdom forever and ever." (Talmud Pesachim 56a).

Their response raises a question. Let us listen to their words carefully: "Just as in YOUR heart there is only One, so too, in OUR heart there is only One." The first half of their statement seems superfluous. We know that in Yakov's heart there was only One G-d. That was not up for discussion; no one was suspecting Yakov's heart and faith. The question was what was going on in THEIR heart. All they needed to say was, "Listen father, in OUR heart there is only One!"?

A Mirror

The answer is that in this very expression they have encapsulated one of the great themes of education. The first half of their sentence was not superfluous. Yakov's

children were explaining why their father need not fear about his children's moral destiny. "Yakov our father, if there is One in your heart," the children told their father, "you can be assured that in our hearts, too, there is only One." Children are the mirror of their parents' hearts, not of their words. Since in your heart there was one, our heart too is saturated with the one living G-d.

All too often, parents think that they can impart values to their children without internalizing these values in their own daily lives. They teach their children about integrity, faith, love and discipline, but they do not necessarily embody these principles themselves. They preach of one G-d, but that one G-d does not challenge them in their personal lives. They will speak up against anger, animosity, envy and selfishness, but they themselves fall prey to these traits.

This usually does not do the trick. Children do not respond to what the parents say as much as to who they are. Values are like colds: they are caught, not taught. If in your heart there is One - in his heart there will also be One. When your child experiences consciously and subconsciously your purity and integrity, it is likely that the values that shaped the parents will continue in the lives of their children. It may take some years or sometimes decades, but the seeds planted by your heart in the heart of your children, will produce the results.

Political scientists have long found that four out of five people with a party preference grow up to vote the way their parents voted. In fact, while many people experience a temporary rejection of their parents' politics in very early adulthood, virtually nothing is more predictive of your political ideology than that of your parents—it's more of a determining factor than income, education or any other societal yardstick.

Hypocrisy

When asked about the greatest challenge he faces today, the principal of one of the largest Jewish high schools in the United States related this thought: Parents spend thousands of dollars a year in tuition to send their children to our school where, along with calculus and chemistry, we are expected to teach some basic ethics. Then, on Sunday, the parents take their child to an amusement park and lie about his age in order to save five dollars on the admission fee. To save five bucks they destroy a \$15,000 education.

Most parents and teachers realize that values and perspectives must be planted by personal example. However, in practice we sometimes try to build into our children

and students behavioral routines that we personally have not yet mastered. We insist that our children eat properly, even though we survive on coffee and donuts. We insist that they don't sit by the TV for hours, while we fall short of these expectations. In short, we find it easier to work on our children than on ourselves, and so that is sometimes what we do.

This hypocrisy has disastrous results: Too many children legitimately view their parents and teachers as insincere. Disrespect burgeons slowly until, around ages 12-15, it shreds the parent-child or teacher-student trust and relationship. Then children reject the moral authority of the adults in their lives. They isolate themselves emotionally from parents and teachers, and begin making their own (often self-destructive) decisions.

In a famous study regarding the transmission of values from parents to children the following question was asked of many children: What do your parents want you to be when you grow up—rich, smart, famous or good? Most of the children -from a variety of demographic and cultural sectors- ranked rich, smart or famous as most important. And the characteristic that ranked lowest was being 'good.' Ironically, parents across the same sectors responded that they favored 'good' as the preferred characteristic for their child.

Why was there this disconnect between the desire of the parents and the perception of their children?

The answer may be that preaching to children demands parallel practice by parents. True goodness is not taught in books, it is transmitted by living example. Parents may tell their children that they want them to be good people above all, but what are the children experiencing from their parents? Are they—the parents—placing goodness above all other comforts?

If you want to touch the heart of your child, make sure that your own heart was touched. And work not just on your conscious, but also on your unconscious identity. Children often respond to the unconscious of their parents even more than to their parents' conscious selves.

This was the message of Yakov's children to their father: The reason there is in our heart only One, is because our hearts reflect and mirror YOUR heart, and in your heart there is only One. This is true concerning every parent and teacher.



Asara b'teves – Its unique significance

Fasting on Shabbos

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

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

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

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

are, indeed, pushed off. So, we have a difference of opinion among the rishonim if one is required to fast on Asarah B'teves which falls on Shabbos.

The day or the month

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

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

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


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

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

Rabbi Nachum Scheiner

MY PRECIOUS TEFILLIN

RABBI CHAIM DAHAN



For the many boys who attend the yeshiva of Greater Washington, Maryland, summertime often brings with it the opportunity to attend and work in camp as counselors. However, for one particular boy, Avi, one upcoming summer looked slightly different. He wished to volunteer his time to work in a Jewish old age home. And that is exactly what he did.

Amongst the handful of volunteers, one of the duties they were held responsible for was gathering together a minyan of senior men each morning to daven in the shul located on the first floor. While it was not always easy to find ten men who were capable of coming, as aches and pains often left many bedridden, for the most part, the daily efforts were successful.

However, there was one elderly gentleman, Mr. Rosenbaum, who stood out from the others. And that was due to his unbending reluctance to ever join the davening. Whenever approached by a volunteer to help join the minyan, he would grow sorely upset and begin hollering, "No! I am not going to pray with you!" From time to time, this scene repeated itself. He made his point clear: he did not wish to daven at all.

When Avi began his volunteer work, it was not long before he noticed Mr. Rosenbaum's usual strong and loud refusal to daven. Approaching him, Avi said, "Sir, I understand if you do not wish to attend the minyan. However, we are just trying to be nice and offer you the option, and there is no reason to scream and get upset when we ask you. You can just politely decline the request."

Mr. Rosenbaum looked back at Avi. "Come here! Let me show you something!" After Avi slowly made his way over, Mr. Rosenbaum pointed to a drawer straight ahead of him and looked towards Avi. "Open the top drawer!" Avi proceeded to open the drawer and take a peek inside. There lied a pair of tefillin. "Do you see anything there?" asked Mr. Rosenbaum. "I do. It's a pair of tefillin." "That's right. Do you know whose tefillin they are? Let me tell you a story." And with that, Mr. Rosenbaum went on to explain.

"When I was in the concentration camp with my father, no one in our barracks had a complete set of tefillin. All that we had was the tefillin shel rosh to put on the head, but not the tefillin shel yad to place on the arm. Yet, every day, all the men eagerly anticipated putting on the tefillin that we did have. It was the highlight of their day. Personally, however, I always dreamed of putting on a complete set of tefillin. And so, as my thirteenth birthday drew near, my father told me that he would do his utmost to find a tefillin shel yad so I could do so.

"A little while later, my father heard about another barracks which had a complete and extra set of tefillin. And so, on the day I turned bar mitzvah, my father cautiously snuck out from our barracks and made his way to the other one. I looked out through the window with both excitement and nervousness as my father moved along.

"Minutes went by until out walked my father carefully clutching the pair of tefillin he was given from the other barracks. Looking in all directions, he started walking back to our barracks. But he only started; he never finished. Midway through, a Nazi guard ym"sspotted

him and pulled out a gun. The next thing I knew, my father fell to the floor and remained there motionless. The tefillin still remained in his hands. I was heartbroken.


"Some time later, I returned to the spot where my father previously lay and took hold of the pair of tefillin he had brought back to give me. Looking heavenward, I said, 'Hashem, my father was trying to do something special for me and here he died in such a way! I cannot pray with this pair of tefillin, I cannot pray...' From that day on, I never put on tefillin. Then I decided to stop davening altogether. And so, here I am, now an old man, and I have not touched those tefillin nor prayed in years. Now you understand why I refuse to join your minyan." As Avi listened to Mr. Rosenbaum's words, he quietly and politely said, "I am sorry; I didn't know your story." And with that, Avi left the room.

Summer continued on, week by week, until the day arrived when one of the senior gentlemen in the building had a yaartzzeit for his father. Needing to gather together a minyan, Avi went around from room to room asking who could join. After a while, he was left with nine people. One more was needed. But no one seemed available. And then he figured. Why don't I try asking Mr. Rosenbaum one more time? I know he has always said no, but maybe this time will be different. Slightly apprehensive yet optimistic, Avi proceeded to enter Mr. Rosenbaum's room and make his request.

"Maybe just today," began Avi, "you can join the minyan? Your friend has a yaartzzeit for his father and it will be very nice if you came. You don't even have to pray. I will just wheel you into the back of the shul and you can be the first one out when the prayers finish." Listening to Avi's offer, Mr. Rosenbaum thought for a moment. "If I come today, will you leave me alone afterwards?" "Yes, I will," replied Avi. Considering that it was a good friend of his and he would easily be able to sit in the back, Mr. Rosenbaum acquiesced. And so, there was Mr. Rosenbaum ready to participate in a minyan after decades of not having done so.

As Avi went on to help Mr. Rosenbaum get settled in his wheelchair, he glanced over at the top drawer. He remembered that there lied the tefillin. "You know," piped up Avi, "once you're coming out of the room to join the minyan, maybe you want to bring your tefillin along." Mr. Rosenbaum stared back at Avi. "If I bring them with me, will you forever leave me alone?" "You have my word that I will not bother you again. You don't even have to wear them. Just take them with you." And with that, Avi pushed along Mr. Rosenbaum who clutched onto his tefillin, and positioned him in the back of the shul.

Forty-five minutes later, Avi returned to the shul. And to his surprise, it was entirely empty save one person: Mr. Rosenbaum. Sitting in the back with tefillin on his head and arm and tears flowing down his cheeks was Mr. Rosenbaum. He was soothingly whispering to himself, "Tatty, I feel connected to you wearing these. I



feel so bad that it took me so long to wear them. You gave up your life for me to wear tefillin, and here I am now..."

Watching this startling sight was Avi. He proceeded to walk up to Mr. Rosenbaum, take hold of his wheelchair and help him back to his room. Avi then went on to remove Mr. Rosenbaum's tefillin and carefully put them away. And then Mr. Rosenbaum looked at Avi. "Can you bring me back to shul tomorrow with my tefillin? I want to pray again." Avi let out a smile.

For the rest of the summer, day after day, Avi continued helping Mr. Rosenbaum put on his tefillin and make his way over to shul. It was a moving summer for both Avi and Mr. Rosenbaum alike.

One day, Avi as usual entered Mr. Rosenbaum's room. But, this time, he was met with a different scene. No one was there. Panicking, Avi ran to the front desk. "Where is Mr. Rosenbaum! Is everything okay?" "I'm so sorry to tell you," replied the front desk lady, "but yesterday, his daughter came and picked him up and brought him to the hospital. And last night we received news that he passed away." Avi just stood there speechless. He could not believe that Mr. Rosenbaum, to whom he had recently grown so close, was no longer around.

A little while later, Avi's high school held a special dinner. Among those who were honored, Avi was granted a special award in recognition of spending his summer helping at an old age home.

At the conclusion of the evening, a woman walked over to Avi. "Avi," she said, "Mr. Rosenbaum was my father. I would just like to thank you so much for all that you did. You do not know how much you helped my father and all of us too." Happy to hear that his time was wisely spent, Avi smiled and thanked Mr. Rosenbaum's daughter for her kind words. But there was more.

"For years we had been trying to convince our father to wear his tefillin, yet we were unsuccessful. But then you got him started and for the last few months of his life, he was putting them on every single day.

"Then, one morning, I received a call. It was the hospital notifying me that my father needed to be rushed to the hospital. 'But,' my father insisted, 'please take along my tefillin.' Transferring him to the hospital, he laid down to rest with his tefillin on. And then but a few hours later, he passed away... wearing his tefillin. The tefillin which his father held onto when he left this world were the same tefillin he wore when he left this world..." Like father, like son.

It all began when Mr. Rosenbaum decided to extend himself and help his friend make a minyan one morning. From that act of kindness, he began to come closer to Hashem, to the life of Torah his father so dearly wished him to embrace and to his true self. And once that was all in place, he returned his last vestige - his neshama - to Heaven... along with his most precious tefillin.

Rebbe Nosson ZT”L Talmid of Rebbe Nachman of Breslov



Adapted from an article by Debbie Shapiro

Rebbe Nosson was, first of all, a Chassid in the full sense of the word, dedicating his entire life to the important task of spreading the Rebbe's teachings to future generations of Jews. It was Rebbe Nosson who transcribed, organized and printed all of Rebbe Nachman's works. He himself wrote extensively, explaining the Rebbe's ideas. It was also Rebbe Nosson who led Breslev Chassidim after the Rebbe's passing, and who initiated the annual pilgrimage of Breslev chassidim to the Rebbe's grave in Uman for Rosh Hashana, a custom that continues to this very day.

Rebbe Nosson was born in Nemerov, Ukraine, in 1780. His father, Rabbi Naftali Hertz, was both a wealthy businessman and Torah scholar.

While still in cheder, Rebbe Nosson was a budding Torah scholar. His teacher was surprised that he had no difficulties with the complicated piece of Gemara that they were studying and decided to test him on it. Rebbe Nosson's explanation was so thorough that he clarified all the questions that the other students had asked.

In 1793 Rebbe Nosson, married Esther Shaindel Auerbach, the daughter of Rabbi Dovid Tzvi Auerbach. Rebbe Nosson's father-in-law was a distinguished Torah scholar who served as Rav of three major communities in the Ukraine.

For two years the young couple lived in Rabbi Dovid Tzvi's home in Sharograd. During those two years the young Rebbe Nosson grew in Torah until, at age 15 he was considered such an accomplished Torah scholar that his father-in-law wanted him to become a rabbinical judge in his Beis Din.

Rebbe Nosson was also accomplished in secular studies. He was so knowledgeable in mathematics, for example, that with one glance at a building he was able to give its exact dimensions.

One time, Rebbe Nosson was impressed by a visitor's enthusiasm and devotion in reciting simple blessings. When Rebbe Nosson asked him about it, he replied that he was a chassid of Reb Zushia of Anopoli. Rebbe Nosson immediately traveled to Anopoli to see for himself what had so inspired his guest. He was so moved with what he found there that for the next five years he regularly visited several Chassidic Rebbes, including Reb Zushia, Rabbi Levi Yitzchak of Berditchov, Reb Baruch of Mezibuzh, Reb Gedalia of Linitz and Reb Shalom of Probisht.

After having tasted the warmth of Chassidut, Rebbe Nosson attempted to explain to his friends and family why he felt drawn to it. "The difference between a chassid and a misnaged," he explained, "is like the difference between a warm and cold knish. Both have the same ingredients - and yet the warm one is so much tastier!"

Rebbe Nosson often traveled to Berditchov to study under Reb Levi Yitzchak. Once, after finishing his studies for the day, he entered the local shul and began reciting Tehillim until eventually he fell asleep. He began to dream, and in his dream he saw a ladder, which he attempted

to climb without success. He saw a man at the top of the ladder, encouraging him to continue climbing, to reach the top. This man was Rebbe Nachman of Breslev.

In 1802 Rebbe Nachman moved from the city of Zlatopol to Breslev, a mere nine miles from Nemerov. Some of Rebbe Nosson's friends traveled to visit Rebbe Nachman. When Rebbe Nosson saw that they had returned as changed men, he set out to meet this new Chassidic leader.

Rebbe Nosson met Rebbe Nachman of Breslev for the first time on Sunday, the 22 of Elul 1802. When Rebbe Nosson walked into his home, Rebbe Nachman looked at him and said: "Now I am no longer alone. We have known each other for a long time, but it's been very long since we've seen each other face to face."

Rebbe Nosson immediately recognized the Rebbe as the man he had seen in his dream, standing at the top of the ladder. At this eventful first meeting, Rebbe Nachman was but 30 years old, and Rebbe Nosson, a mere 22.

From then on, as Rebbe Nosson wrote, "Rebbe Nachman took me under his wing and brought me close to him." It was then that Rebbe Nosson found his spiritual guide, his true "Rebbe."

Rebbe Nosson returned the following week to Breslev to spend Rosh Hashana with the Rebbe. After Rosh Hashana, Rebbe Nachman asked Rebbe Nosson to record the words of Torah that he had said on Yom Tov. After Chanuka, the Rebbe asked him to transcribe his words of Torah word for word as he dictated it. This was a method the two used throughout the remainder of their years together. Rebbe Nosson wrote: "He [the Rebbe] would deliver a dvar Torah... and later ... he would dictate it to me sentence by sentence in Yiddish, and I would sit together with him and write it in Lashon Hakodesh ... In general, after recording what he had dictated, I would read it back to him."

For the next seven years, Rebbe Nosson remained a faithful chassid of his Rebbe. He continued to write down all of the Rebbe's lessons, organizing them into book form. Among them were Likutei Moharan, Kitzur Likutei Moharan, and Likutei Moharan section II. He also began working on his encyclopedic sefer, Likutei Halachot, a monumental eight-volume work on Breslover philosophy, explaining allegorically all the halachot of the Shulchan Aruch according to Rebbe Nachman's teachings.

Following several fires in the city of Breslev, Rebbe Nachman moved to the city of Uman. On Tuesday, the 3rd of Iyar, 1810, Rebbe Nosson traveled with the Rebbe to the Rebbe's new and final home. Rebbe Nachman was already very sick with tuberculosis, and realized that his time in this world was short. He wanted to be buried in Uman near the approximately 20,000 martyrs who had been murdered by the Haidmacks (the massacre in Uman in 1768) during the peasant rebellion in 1768.

Rebbe Nosson spent Rosh Hashana with Rebbe Nachman in Uman. More than six hundred people

were there. Between Yom Kippur and Succot, Rebbe Nachman entrusted Rebbe Nosson with his personal will.

On Chol Hamoed Succot 1810, Rebbe Nachman passed away. Rebbe Nosson wrote about Rebbe Nachman's last few minutes on earth: "It seemed as if he was gone. I began crying and screaming, 'Rebbe! Rebbe! To whom are you leaving us?!' He heard and stirred, and then turned to us as if to say 'I am not leaving you, G-d forbid'" (Rebbe Nosson's diary, Yemei Moharnat I #62-64).

Immediately after the Rebbe's death, one of the chassidim took the manuscripts that Rebbe Nachman had instructed be burned after he passed away and threw them into the fire. Rebbe Nosson was weeping bitterly as he approached the fire. He explained that he wanted to at least "breathe in the holy smoke of the teachings that our generation did not merit to enjoy."

Rebbe Nachman was buried, together with the 20,000 martyrs in the old cemetery of Uman.

Immediately after the Rebbe's death, Rebbe Nosson printed Likutei Moharan part two, a compilation of the Rebbe's teaching; Sefer Hamiddot, which was dictated by the Rebbe before he died; and Kitzur Likutei Moharan, which Rebbe Nosson wrote and showed to the Rebbe to receive his approval.

On the motzaei Shabbos prior to his death, Rebbe Nosson repeated the words of Havdala "v'lo efchad," "I shall not fear," several times, weeping as he did so.

On Friday, 10 Tevet 1884, Rebbe Nosson rose early to teach his followers before daybreak. Then he gave his followers his last will: "Keep together and love one another."

Moments after the Shabbos candles were lit in the city of Breslev, Rebbe Nosson returned his pure soul to his Maker. He was not yet 65.

That Shabbos, Rebbe Nosson's close disciple, Reb Naftali, who was in Uman at the time, realized that Rebbe Nosson had died. When asked how he knew, he replied, "I had a dream in which I saw Rebbe Nosson running quickly. I said, 'Rebbe Nosson, Where are you running to?' 'Me?' he answered, 'Straight to the Rebbe!'"

On motzaei Shabbos, the 12 of Tevet, Rebbe Nosson was buried at the entrance to the cemetery in Breslev. Although it was the middle of the winter, the moon shone brightly, and all who attended the funeral were later able to bless the new moon. Again they were reminded of Rebbe Nosson - just as the moon reflects the light of the sun, so too Rebbe Nosson's entire life was dedicated to reflecting the light of his teacher.

Rebbe Nosson also left a legacy of faith and hope. This legacy is so strong that his followers have been willing to brave the worst persecution to follow the Rebbe's teachings. Rebbe Nosson forged a path whose goal was to break away from the indifference and materialism prevalent in society. His personal example of self sacrifice provided those who came after him the strength to stand up for what they saw as the truth.



Rabbi Berel Wein

The Jewish people and the world generally were witness this past week to yet another fulfillment of a biblical prophecy. The prophet said that a day will come when all of the nations - or at least a sizable portion of them - will attack Jerusalem and attempt to dislodge the Jewish people from their capital city and its holy environs. 128 nations voted for a UN General Assembly resolution denying the right of Israel and the Jewish people to claim Jerusalem as its capital.

Among the nations that voted for this resolution were the usual culprits - dictators, slaveholders, warmongers and many others of this ilk. And naturally the hypocritical democracies of Europe never have been able to overcome their anti-Jewish bias, developed over centuries of persecution and discrimination against Jews also supported this nefarious resolution.

There were countries, led by the United States of America, who voted against the resolution and spoke up about its bias and impracticality. In the long view of history those nations who defended Jewish rights eventually were blessed for their wisdom and kindness. The United States of America is the world's leading democracy and with all of its warts and faults remains a shining beacon of fairness and opportunity for individuals all over the world.

Supporting Israel's claim to Jerusalem is just simply choosing right over wrong and realistic history over illusory plans and policies. The United States committed its error in supporting an anti-Israel resolution last year under the Obama administration. And it made good on its policy of long-standing to protect Israel from these continued efforts by the United Nations to undermine its sovereignty and territorial integrity.

There is no use arguing this matter logically or even realistically. It matters little to the world that Jerusalem, for the first time in many centuries, is free for worship to all faiths and peoples. It also matters little that Israel has all of its government offices located in Jerusalem and that Israel as a sovereign nation has long chosen Jerusalem to be its capital. None of this matters because it is not so much that the world wants Jerusalem - after all it was a wasteland and backwater location for many centuries whether under Christian or Moslem rule - it is simply that the world does not want the Jews to have Jerusalem.

There is absolutely no logical explanation for this position but there it is anyway. The terrible virus of anti-Semitism affects all attitudes and positions regarding the state of Israel and certainly regarding Jerusalem. I certainly agree that there are religious difficulties for both the Christian and Moslem worlds regarding the status of Jerusalem as being a Jewish city and the capital of the state of Israel. However just as portions of the Christian clergy and Moslem nations have learned to live with the reality of the existence of the state of Israel - itself a religious difficulty to the theology of these faiths - so too I am confident that they will be able to adjust to the fact that Jerusalem is the capital of the Jewish state. Reality eventually affects beliefs and previously held opinions, even those that were once represented as being sacred and immutable.

The city of Jerusalem itself is thriving as perhaps never before in its long and turbulent history. The population is at an all-time high and every neighborhood in the city is experiencing new construction and refurbishment. The light rail system has proven to be a success and the good old green Egged buses are still plying their routes more or less in an orderly fashion and on a scheduled timeline.

The city has enjoyed an economic upturn and its government has improved many of the services, quietly and without boastful fanfare. The Arab citizens of Jerusalem - they are a little more than 30% of the population here - enjoy a standard of living and opportunity unmatched anywhere else in the Middle East.

Yet, this means nothing regarding the attitude of much of the world as far as Israel and Jerusalem is concerned.

The United Nations resolution, shameful as it is, is nevertheless nonbinding and non-enforceable. It is another one of the paper propaganda victories that the Palestinian Authority revels in, which brings them no closer to a state of their own, which by now most of us suspect they really don't want anyway.

Jerusalem was supposed to be a bargaining chip to extract greater concessions from Israel on any final agreement. Somehow that chip may now be lost and no longer in play.

JOKE OF THE WEEK



Some Contemplation Needed

A boy and a very old man sit on a couch together. The boy says to the man, "Yeah, well, I didn't believe in reincarnation when I was your age either."

Where Am I

A man is flying in a hot-air balloon and realizes he is lost. He reduces height and spots a man below. He lowers the balloon farther and shouts, "Excuse me! Can you tell me where I am?"

The man below says: "Yes, you're in a hot-air balloon, hovering 30 feet above this field."

"You must be an engineer," says the balloonist.

"I am," replies the man. "How did you know?"

"Well," says the balloonist, "everything you have told me is technically correct, but it's no use to anyone."

The man below says, "You must be in management."

"I am," replies the balloonist, "but how did you know?"

"Well," says the man, "you don't know where you are or where you're going, but you expect me to be able to help. You're in the same position you were before we met, but now it's my fault."

Double Positive

An MIT linguistics professor was lecturing his class the other day. "In English," he said, "a double negative forms a positive. However, in some languages, such as Russian, a double negative remains a negative. But there isn't a single language, not one, in which a double positive can express a negative."

A voice from the back of the room said, "Yeah, right."

I'll stop at nothing to avoid using negative numbers.

Identity Error

A Jewish man walks into a bar and sits down. He has a few drinks, then he sees a Chinese man and wallops him in the face.

"Owch!" the Chinese man says.

"What was that for?"

"That was for Pearl Harbor," the Jewish man says.

"But I'm Chinese!" "Chinese, Japanese, what's the difference?"

And the Jewish man sits back down.

Then, the Chinese man walks up to the Jewish man and thwacks him in the face.

"Ouch!" the Jewish man says. "What was that for?"

"That was for the Titanic," the Chinese man says.

"But that was an iceberg!"

"Ice berg, Goldberg, what's the difference?"



THE NAME –“KESUVA”

I would like to share a shiur that I gave at the Night Kollel on the topic of the “kesuva.” There are many reasons why it is important for one to understand what a kesuva is all about, whether it is for one’s own marriage, the marriage of one’s children, or if one is honored with signing the kesuva. It is essential to know what is happening and what one is testifying about.

As an introduction, it is worthwhile to mention the basis for the word “kesuva.” The word “kesuva” means that which is written. However, seemingly, it could have been called “ksav,” such as “ksav rabanus”? We can explain this with the words of the Gra. He writes that the word אשה and איש have a “ה” and a “ק,” the first two letters of Hashem’s name and the word כתובה has a “י” and “ה,” which are the last two letters of Hashem’s name. So, that may be the reason why Chazal chose to call it by the name כתובה, to bring the full name of Hashem and His presence into the Jewish home.

COMMUNITY KOLLEL NEWS:

Ohr Chaim Community Learning Center, in conjunction with our Yarchei Kallah, hosted two fascinating shiurim from Rabbinic Coordinators at the OU. The Legal Holiday Shiurim took place on Wednesday morning, Dec. 25.

I introduced the program, pointing out what a zechus it is for Ohr Chaim to facilitate this beautiful Kiddush Hashem of people using their day off to come and enjoy a day of learning.

The first shiur was at 10AM, given by Rabbi Nachum Rabinowitz, Senior Rabbinic Coordinator at the OU. Ohr Chaim has already enjoyed hearing from Rabbi Rabinowitz, when he gave a shiur to the Night Kollel, on the topic of yayin nesech. He noted how the only traffic he encountered in coming to the shiur was when he was in the parking lot of Ohr Chaim!

His topic was: “When the Label Says ‘Produce of Eretz Yisroel,’ How to Navigate Taking Trumos and Maasros.” He discussed at length the appropriate halachic guidelines for one who buys fruits or vegetables in Costco or the like, which are produce of Eretz Yisroel. The most common vegetables that are imported from Eretz Yisroel are peppers, carrots, and tomatoes. He went through the steps of what a person would need to do to separate trumos and maasros properly, which would include the use of a pruta chamura, a special coin that is used to transfer the kedushah of the maser sheini.

He also pointed out that Shmita today is only of a rabbinic level, since the minority of the Jews in the world live outside of Eretz Yisroel. However, he mentioned that, statistically speaking – as more and more

Jews move to Eretz Yisroel – the Jews living in Eretz Yisroel may become the majority of the Jews in the world, rendering Shmitah once again min hatorah.

The second shiur was at 11AM, given by Rabbi Avrohom Gordimer, Rabbinic Coordinator / Dairy Specialist at the OU and Chairman of OU Dairy Committee. His topic: “New and Old Halachic Issues in the Dairy Industry.” Rabbi Avrohom Gordimer is also not a new face at Ohr Chaim, as he shared his years of expertise in the field, a number of years ago, when the Night Kollel was learning the topic of Cholov Akum.

He discussed the halachic question regarding the need to have supervision for different cheeses, including cream cheese, cottage cheese and yogurt, whether or not they are included in the gezeira of gevinas akum. This is due to the fact that they are in between, not as fluid as milk, but not as hard as cheese.

He mentioned that some feel that Greek Yogurt should definitely be a problem, since it is very thick. However he explained that this is not necessarily correct. The issue regarding thick cheese is due to the rennet used in manufacturing the cheese. However, yogurt – even the Greek yogurts do not employ the use of rennet. He mentioned that although the Rama discusses if butter needs a hechsher, today it definitely does, because there is a concern of non-kosher ingredients being added.

Another subject was aged cheese, for six months, which sticks to the teeth and may require waiting six hours. He mentioned that there is a discussion as to if the six months have to be on the shelf in the store or can also be including the time that it is one’s refrigerator.

I gave a shiur at the Kollel Boker on Tuesday morning, on the topic of Asara B’taves and on Wed night, at the Night Kollel, on the rules and regulations of choosing the eidim.

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

The Kollel Boker would like to wish a warm farewell to our long time members Shragi and Nicole Shoshana Kohn on their move to Eretz Yisroel. We wish them much hatzlacha and we hope that we will all join them very soon,

Shovavim Initiative: We are proud to announce that we will once again be launching our Shovavim Program starting from next Friday morning of Parshas Shemos, for six weeks. This learning program will take place every Friday morning, from 4AM- 7AM, of these auspicious weeks, followed by Shachris and breakfast, with Matan Scharah B’tzidah.

Wishing you a wonderful Shabbos and a meaningful fast,

Rabbi Nachum Scheiner



Rabbi Nachum Rabinowitz & Rabbi Avrohom Gordimer

Speaking at our Legal Holiday Yarchei Kallah

A project of the Bais Medrash Ohr Chaim Kollelim

Under the direction of Rabbi Nachum Scheiner Rosh Kollel



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UNDER THE DIRECTION OF
RABBI NACHUM SCHEINER SHLITA

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3) BO - JAN 19

4) BSHALACH - JAN 26

5) YISRO - FEB 2

6) MISHPATIM - FEB 9

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Night Kellel

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שובבי"ם
PROJECT

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