

בס"ד

SAVE THE DATE
BMOC CHANUKAH PARTY
MONDAY, DECEMBER 18



OUR BELOVED RABBI
SOKAVA REBBE

BET BRINGING EVERYONE TOGETHER Journal

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



בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER

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

On Chanukah,
all Minyanim will run
on their normal schedules

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

<p>SHABBOS 9:00 AM - CHASSIDUS AND SERMON BEFORE MUSAF 20 FORSHAY RD OPEN FOR MEN & WOMEN SUNDAY NO CLASSES THIS SUNDAY</p>	<p>EARLY BIRD DAILY SHIUR TBA</p>
	<p>TUESDAY TUESDAY MORNING 9:30 - 10:30 AM SHARP 20 FORSHAY RD FOR WOMEN ONLY</p>

First Light of Chanukah
Tuesday Evening Dec. 12



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

BET Parashat Vayashiv

We all know that there is a master plan for the world, and we believe that we have free will. The truth is, the only free will that we actually have is our response to our destiny. For example, when something in our day goes wrong how we respond to the situation is our free will but the fact that something is going to go wrong is out of our control.

There is a story in the Talmud of Shlomo Hamelech who wished to save two of his servants from the angel of death after discovering that their time on earth was up. Shlomo Hamelech sent them to the city of Loz, because in that place the angel of death can't do his job. The king said a name of Hashem and his servants arrived there in a second. The next day the King meets the angel of death and asked him why he seemed so happy? The angel explained that his mission was to take the souls of the kings servants by the gates of the city Loz, but he had no way to get them there. Thanks to the king, he was able to accomplish his mission easily. Even the wisest of all men can't beat the system, and their efforts may just be playing into the master plan instead of following their own path.


We read in this week's Parasha the journey of Yosef Hatzadik which was filled with challenges and difficulties. Throughout all of his trials and tribulations (makom nisayon) his successes were just within himself. As a slave and as a prisoner in jail, he remained positive and close to Hashem. He didn't become saddened in his reality but understood it was Hashem's will and lived up to his potential in each circumstance. He prevailed and merited a special siyata dishmaya and was successful in whatever he did. The moment he tried to employ outside help to change those circumstances, it only backfired and caused him to remain in jail longer.

The challenge in life is how do we respond correctly when we are in the midst of a difficult circumstance? What do we do to help us pass the test?

The Pasuk in Mishlei (19-21) that we recite daily in Pesuki Dezimra can guide us in a successful path. "רבות מחשבות בלב איש ועצת ה' היא תקום" "Many are the thoughts in the heart of man, but it is the advice of Hashem that shall stand forever". I have noticed many translate the word עצת as the plan, but that is incorrect, it is "the counsel". The intention of Shlomo Hamelech is; a person can have many thoughts on what to do but if he is a איש a man that searches to perfect himself he should listen to the counsel of Hashem.

How do you do that? When a person finds themselves in a situation where he needs to make a decision don't jump to conclusions or simply react. Stop, and think what does Hashem want from me in this situation? When you are searching to do Hashem's will, you will have clarity. You will hear a little voice advising you what to do. In the words of the Vilna Gaon ; "מה שנותן לו הקב"ה" "What Hashem advises in the heart of a person to do it will stand up and last successfully."

So strive to follow the desires of Hashem, then listen to your heart and enjoy the success. The greatest benefit of your success will be the realization that Hashem is with you.



**DR. SIMCHAS
Spotlight**

The lack of שמחת החיים (Happiness Of Life), is THE OXYGEN of the יצר הרע.

This FACT alone, is reason enough to realize (REAL-EYES 😊) that our Happiness Of Life is Our most precious possession.

Let's hold onto it & share it with others as well. Have a de - LIGHT - full שבת.

Avi Weinberg

SHUL SCHEDULE



SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 12:30 pm

SHABBOS NIGHT / DAY	Candle lighting	4:09pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	4:19pm		Mincha	1:45pm
	Shkiya	4:27pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	4:38pm		Daf Yomi	3:30pm
	Shachris Vasikin	6:35am - 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 6:50 | M 6:51 | T 6:52 | W 6:53 | T 6:54 | F 6:54

MINCHA & MAARIV
12 Minutes Before Pelag
S 3:17 | M 3:17 | T 3:18 | W 3:18 | T 3:18

12 Minutes Before Shkia
S 4:15 | M 4:15 | T 4:15 | W 4:16 | T 4:16

DEC. 10 - DEC. 15

NEITZ IS 7:10 am - 7:14 am
PELAG IS 3:29 pm - 3:30 pm
SHKIA IS 4:27 pm - 4:27 pm

סוף זמן
קריאת שמע

MAGEN AVRAHAM
8:54 AM - 8:57 AM

GRA- BAAL HATANYA
9:30 AM - 9:33 AM

WEEKDAY MINYANIM חורף תשע"ח WINTER '17-18

שחרית	מערב
כותיקין 20 Forshay ↑ 6:15AM 18 Forshay ↓ Mon-Fri	פולג AT 18↓ Repeat Krias Shma after nightfall
7:00 18↓	שקיעה AT 18↓
7:30 20↑	שקיעה 30 MIN. AFTER 18↓
8:00 18↓	שקיעה 60 MIN. AFTER 18↓
8:30 18↑	7:30 18↓
9:00 18↓	8:00 18↓
9:30 18↑	8:30 18↑
10:00 18↓	9:00 18↑
10:30 18↑	9:30 18↑
11:00 18↓	9:45 18↓
מנחה	10:00 18↓
12:30PM 18↓	10:30 18↓
1:00PM 18↓	11:00 18↓
1:30PM 18↓	11:30 18↓
2:00PM 18↓	12:45AM 18↓
2:30PM 18↓	
3:00PM 18↓	
מנחה ומערב	
12 MIN. BEFORE פולג 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



Vayeshev and Chanuka: Where to Light

There is a halachic dispute as to the proper location for lighting the Chanukah menorah today. Lighting outside the home would be the most sensible as this is the place Chazal designated as the correct setting. However, as the Gemara points out, this designation was revised because of the dangers that existed at the time and the lighting was moved into the home. The Rama seems to be quite clear that the lighting should be done inside yet one should still try to light by a window so as to include in his lighting the aspect of publicizing the miracle outside as well.

There is another option that is brought down which is based on the lighting outside which suggests lighting by an entrance even if the entrance isn't facing the outside. The reason for this is based on the sheillot of R Achai Gaon that say that one should be surrounded by mitzvos at all times. This refers to the positioning of the mezuzah which should be on the right while the menorah should be on the left. In addition, the person doing the lighting should be standing in the middle and wearing Tzitzis.

What is the better place to light and what is the idea of being surrounded by mitzvos?

Rav Moshe z"l writes that it's more important to light by the window then to light in a doorway. However we should have a better understanding as to what is the deeper concept of lighting by the doorway.

Furthermore, it actually doesn't make sense that one should light the menorah on the left since all mitzvos should preferably be performed on the right.

Another interesting question was presented to Rav Zilbershtein, shlitza by a person who was serving a jail term and who didn't have access to a menorah but thought that perhaps he could fulfill the minimum obligation by lighting a cigarette. Rav Zilbershtein responded that the prisoner is unable to fulfill his obligation in this manner. One of the reasons he brought was that he would be holding the cigarette in his hand. The Gemara argues against one holding the menorah because it looks as if he is doing it for his own purposes. Why is the Gemara so concerned with what people will think? We see a similar halacha regarding a person who has two entrances.

My wife, shetichye, asked me why is it that when it comes to Chanuka Chazal instituted a Birkas Haroeh, meaning that if someone is passing by a house and sees a lit menorah and he or she isn't planning on lighting at home they should make the blessings of Chanuka (Shehecheyanu and She'asa Nissim). Why don't we find this concept with any other mitzvo?

I was reading a story about the Rebbe of Peshischa, Rav Bunim, and two of his Chasidim who were traveling to see him. On the way to their rebbe they got stuck and had to stop their travels on Friday before Shabbos. They didn't have any place to go and had no choice but to ask a non-Jew to let them stay with him. The man refused to allow them in his home but offered his stable instead and they agreed. The two Chasidim had with them some food but no light so right before Shabbos one of them, R Mendel of Kotzk, suggested to his friend that since they didn't have natural oil they would need to use the or haganuz-- the hidden light and the light went on. In fact, after Shabbos, Rav Bunim, finished his shaleshidus unusually early, recited the Hadala service and announced that he was travelling to greet his two students who had been zoche to use the hidden light for Shabbos.

The holy books tell us that Chanuka candles have in them the hidden light which can be seen when one focuses his eyes on the candles. Why within Chanuka candles?

The following idea should shed light on all of the above:

The battle of Chanuka was the battle of pure against the impure. Purity is something internal, it's something that we don't automatically see but needs to be expressed outwardly. The Jewish people won a victorious battle on Chanuka that was totally internal--the Hellenists against the Chashmonaim. In one way this was a greater battle then the one that took place on Purim as the Mishna Berura explains because our enemies weren't after our bodies but after our souls.



AVOS UBANIM SPONORS



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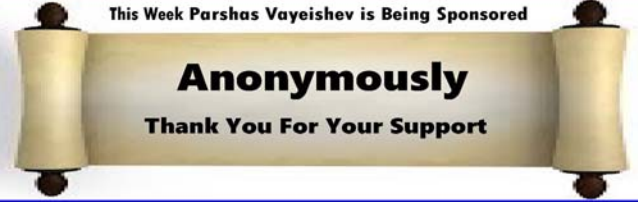
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- | | |
|------------------------|---------------------------|
| Oil | Menorahs |
| Prepackaged oil | Draideles |
| Wicks cotton | Glass Holders |
| Wicks floating | Bulbs |
| Candles | Chachkees for kids |



And Much Much More!



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 |

The Bnai Yissaschar writes that the mitzvah of lighting was brought inside the home to remind us that we must work on the light in our home before we can take that light and use it to inspire and enlighten the rest of the world.

According to the Navi Yishaya, our mission is to be a light onto the nations but first we need to be sure our own light is shining bright and is emanating from oil that is pure and untainted.

Although the Chanuka candles are on the left side of the person entering a home, it is on the right side when exiting. This is to remind us that whenever we walk out of our home on Chanuka we should bring the essence of light with us so we can teach the world what it means to be a real Jew, a real Maccabi, a real Chashmonai.

A meaningful Chanuka to all.



Savings and Smells

The Gemara in Makkos, daf yud, amud alef says that Reuven was zocheh to be mentioned in the Torah to be the first person that did "hatzala." Reuven tried saving Yosef from his brothers. The posuk tells us that Yosef was sold to a bunch of Arabs who were travelling with various fine-smelling spices. Rashi explains that the reason the Torah specifies this is because it was unusual for Arabs to travel with nice smelling items, instead of the usual foul smelling kerosene and the like. We are able to see that Hashem takes care of tzaddikim; Yosef was protected from travelling with foul smells and instead travelled with fine-smelling spices.

There are a number of questions to be discussed on this topic. The first question is why was Reuven mentioned and Yehuda was not mentioned, even though he also tried saving Yosef. Why is it that the Gemara in Sanhedrin, daf vov, amud bais says that Yehuda was not praiseworthy for trying to save Yosef. It is obvious that Reuven was praiseworthy for doing the same thing. Why the difference? Another question to be discussed is that we find that Yosef was able to overcome his travails via emunah; he constantly davened and connected with Hashem. This is another reason why the Arabs did not carry foul smelling stuff, so Reuven would be able to continue to daven and learn. This explanation does not clarify why they carried fine smelling spices. They could have been travelling without any cargo at all. Why were the Arabs carrying fine smelling spices?

The Ponovezher Rov, Rav Yosef Kahanamen zt"l explains the first question in the following manner. We learn what true hatzala is from the fact that the Torah only gave credit to Reuven for trying to save Yosef and not to Yehuda who tried to do the same thing. The posuk tells us that when Reuven tried saving Yosef, his goal was to bring Yosef back to his father; whereas Yehuda's goal was to save Yosef from the other brothers and then to sell him as a slave. Reuven was not only concerned about saving Yosef physically, he was concerned that Yosef's yiddishkeit should stay intact. The Torah therefore calls Reuven the first member who tried hatzala. Yehuda, on the other hand, only tried saving Yosef physically, and was not concerned enough about his yiddishkeit. Yehuda sold Yosef into slavery, a position where it was going to be very difficult to keep yiddishkeit; hence he is not credited with trying to save his brother. There is a famous Medrash about a posuk in Shir Hashirim, Perek Zayin. The beginning of the posuk states that the dudaim produced a good smell. The end of the posuk speaks about sweetness at our entranceways. The Medrash tells us that the first part of the posuk is referring to Reuven, and the second part of the posuk is referring to Chanukah. How do these two disparate concepts connect? The answer is that the trouble that befell Klal Yisroel on Chanukah was not a physical trouble, but a spiritual trouble, hence it connects to the act of Reuven who tried to save Yosef in both his physical being and his spiritual being.

Regarding the second question we can answer in the same vein that Yosef needed to have a setting that helped him do mitzvos. The fine smelling spices made the atmosphere a better place to do so. There is a story told about Reb Boruch Ber who was on vacation with the Brisker Rov. Reb Boruch Ber remarked to the Brisker Rov that the air in this town is very good. The Brisker Rov asked Reb Boruch Ber, "Since when is the Rebbe an expert on air quality?" Reb Boruch Ber responded, "It is true that I am no expert on air quality, but if there is a place where I can learn and understand a Tosfos with such ease, that place must have clear air which helps me in my learning Torah and doing mitzvos."

Let us learn from the above to keep the spiritual air clean in our homes and places of davening so we can do mitzvos and learn Torah in the proper way.

Vayeshev

Yakov was settled in Canaan. Yoseph was 17 years old and Yakov presented him with the multi-colored coat. Yoseph related his two dreams to his brothers.

The brothers conspired to kill Yoseph, but Reuven intervened. He suggested throwing Yoseph into a pit to buy time, during which he would have been able to save Yoseph.

During Reuven's absence, Yehudah suggested selling Yoseph into slavery. The brothers presented Yakov with contrived evidence of Yoseph's death, and he was inconsolable.

The story of Yehudah and Tamar is related. In the end, their first son, Peretz, is the progenitor of Mashiach.

Yoseph had been purchased by Potiphar and was quickly recognized for his managerial skills and integrity. He was appointed to run Potiphar's household.

Potiphar's wife attempted to entrap Yoseph, but Yoseph withstood temptation and fled his mistress's presence. He was thrown into the royal prison and was soon chosen by the warden to run the prison.

Due to his managerial position, Yoseph came in contact with the former royal wine steward and baker. He successfully interpreted their dreams and the wine steward was re-appointed to his position. Yoseph asked the wine steward to intervene on his behalf with Pharaoh. Yoseph is 28 years old.

Haftorah

Amos 2:6-3:8. Amos is the third in the order of the Trai Assar

In this week's Haftorah, Amos the Navi reprimanded the Bnai Yisroel for the perversion of justice manifest in their behavior toward the widowed, orphaned and the poor. Yoseph's sale for a few pieces of silver is referenced as a prime example of such injustice. Regardless of whatever rationalization the brother's may have used to justify their actions, the money they accepted for the sale reduced their actions to nothing more than selfish and self-serving.

The Navi contrasted the injustices against the poor to the three most severe sins of: idolatry, adultery, and murder. Hashem is willing to give a second chance when humankind fails due to personal failing; however, when humankind fails in the arena of social justice, there cannot be a second chance. Judges are intended to do G-d's work of ministering justice, and the administration of justice should be a primary display of Hashem's manifest presence within society. When a judge perverts the power of his office he compromises much more than justice. He compromises G-d Himself.





פרשת וישב

האמונה וביטחון אצל יוסף הצדיק

"ויהי ה' את יוסף ויהי איש מצליח ויהי בבית אדניו המצרי" כתבו התרגום "והוא מימרא דה' בסעדה", וכן ממשך התורה "וירא אדניו כי ה' אתו וכל אשר הוא עושה ה' מצליח בידו", וכתב רש"י "ז"ל שם שמים שגור בפיו". והיינו שעל ידי שכל מה שאמר היה, משום ששם שמים שגור על פיו, אז ראה פוטיפר שיש כאן כח עליון ועליו וכך עלה מעבד פשוט לעבד בביתו ומשם שלט ממש על כל אשר לו, כמו שמרחיב בזה נקודה האוה"ה הק'.

מרו ר"ז הלוי סולובייצקי זיע"א (ע"ת תהילים) ביאר הפסוק "קוה אל ה' חזק ויאמץ ליבך וקוה אל ה' " ע"פ הפסוק (תהילים פרק לו פ"ג) "והתענג על ה' ויתן לך משאלות ליבך" שהרי במעלת הביטחון כתב בספר חובות הלבבות שאין שכר בזה העולם, וא"כ איך שייך שכר למדה הזאת, וממילא הפשט שעל ידי שיש לו בטחון שכרו שיהיה לו עוד בטחון, והיינו שעל ידי שיש לו ביטחון ממילא היינו בבחינת התענג על ה', וממילא יתן לו משאלות לבו, ועל ידי זה היה לו עוד ביטחון ושוב יקבל משאלות לבו, וז"ש על ידי "קוה אל ה'", ממילא "חזק ויאמץ ליבך", ובה ממילא שכרו שיהיה טוב "קווי אל ה'", ע"כ תוכן דברי מרו ר"ז הלוי ועיין שם שמרחיב בזה במתק לבונו.

ובזה ביארתי בחסד ה' עלי, משי"כ בפרק א' ממסילת ישרים שכתב "תכלית האדם בעולמו להתענג על ה' ולהנות מזיו שכינתו" והנה לפי דברי הר"ז יוצא שזה קאי הפסוק על מעלת הביטחון, וממילא השלב הראשון זה הביטחון, וממילא שכרו להנות מזיו השכינה, והיינו עוד ביטחון כדי לקבל השראה של השכינה היינו יל ידי מעלת הביטחון, והנה תכלית האדם בעולמו להגיע לשיא מעלת הביטחון בהשם יתברך, וכן ידוע ומפורסם מר' אהרון קוטלר זצ"ל שתכלית הבריאה כולה היא בשביל מדת הביטחון.

כמה נעים ויפים ומובנים יותר לשון הפסוק "ויהי ה' את יוסף" וכמו"ש התרגום ששם שמים היה שגור בפיו, והיינו שבכך הפך יוסף את עצמו לעצם המציאות של בעל ביטחון, בכך שכל תנוחה שעשה פשוטו ככשעמו היה שם שמים שגור בפיו, וממילא "ויהי איש מצליח" שעל ידי מעלת וכח ביטחון, בכך שהיה ממש בבחינת 'התענג על ה'', ממילא הבוטח בה' חסד סובבנו, והיה לו מעלת הבוטח בו יתברך, ובה מובן גם מה שבהמשך כתיב "ויהי ה' את יוסף ויט אליו חסד" שזה ממש אותו בחינה שעל ידי ששם שמים היה שגור בפיו, בכך נעשה לחתיבה אחת של בטחון, ובכך עלה והתעלה ממש עד שהיה רק הכיסא אגדול ממך.

ורק בכדי שיהיה לנו בעבודת ה' שלנו קשר לדבר הזה, יש להבין במה גופא שהיה שם שמים שגור בפיו שבכך נעשה כזה בעל ביטחון, שבפשוטו כשאדם עובד על עצמו במקומות שצריך בטחון לדעת ולהתבונן שהכל מאיתו יתברך אז נעשה בעל בטחון, והנה מעלת שגור בפיו; והנראה שיש כאן לומר נקודה אחת, וזה שידוע מהבעל שם טוב זיע"א שההבטחה של האדם מה, זה במה שאומר, כמו שאמר בעל ההגדה, "חכם מהו אומר" והיינו במה שאומר רואים שהוא חכם, וכן במה שהוא אומר נהיה חכם, והיינו שע"י דיבורים שלו בכך נעשה בריה אחרת ומציאות אחרת, והנה הכח של האדם בפה. וממילא א"ש שאצל יוסף הצדיק ששם שמים היה שגור בפיו, ממילא נעשה למציאות שכל כולו בורא עולם, וממילא לא היה כאן דרך ואופן אחר חוץ מלהיות חתיבה אחת אם בורא עולם, שניזנה באמת.

ידוד יהודה פייסטון
יורה דעה ליברטי



UFARATZTA BY SHALOM BER MUNITZ

YUD TES KISLEV YOM BESURAH

I asked on Tuesday Eve, on the Nineteenth day of the month of Kislev ... and they answered:and today is a day of good tidings..... (Yom Besurah!)

===SEFER SHAALOS UTESHUVOS MIN HASHOMAYIM , 5

This sefer was written by one of the Baalei Matosfos. He would ask questions and get answers from heaven. There are many questions and answers in this sefer. None of them have a date, except two. One has just the date and this Question has the day of the month plus the day of the week.

Some Acharonim quote this sefer that Yud Tes Kislev, "a day of good tidings" and say that this goes on Yud Tes Kislev, the day that the Alter Rebbe was freed from prison.

Although this sefer was written about 500 years before the Yud Tes Kislev, the day that the Alter Rebbe was released from prison, we find this in the Torah many times, foretelling future events. As it is found in Megilas Taanis about fasting on the 9th of Teves for something that happened many years after the Megilas Taanis was written.

What is interesting is, that the Alter Rebbe in the first letter that he has written when he was released from prison, besides the day of the month he also adds the day of the week. And as mentioned above, this is the only question in this sefer that the day of the month as well as the day of the week is given.

====Excerpt from a farbrengen Yud Tes Kislev, 5739 – 1979.



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 Vayeishev Searching Deep Inside-For The Treasures Within

One of the most special gifts we receive from our Creator is the power to be like Him and create!

The creative urge within us is quite strong and when it is not blocked by our own insecurities ("what will my output look like") or the critical voice inside of us ("You! cmon...you can't do that!"), it can achieve virtually anything it sets out to do.

Destiny accompanies us, always-in the background and is a willing partner to our dreams, but first we must seal the connection between our destiny and our desire. When we do, the results can be most potent.

Let's tell a story that brings out these points.

Many years ago in the days before the declaration of the State of Israel, in Bnei Brak there lived a Yid by the name of R' Yaakov Schwartz. R' Yaakov had recently arrived from Europe. The year was 1938 and R Schwartz decided to up a makolet. He was an Ehrlicher Jew, whose Yiras Shomayim was right out of the storybooks, and as such, he was befriended by and admired for his piety by none other than the Chazon Ish his next door neighbor. R'Yitzchok's Makolet was the largest supermarket in young Bnei Brak but it consisted of just a few shelves of limited produce and stock items available at the time. Chanuka was arriving soon and R' Yitzchok had taken into stock, months ago- 5 small bottles of pure olive oil. But the prices were beyond expensive. Who would be able to pay the high cost of this this rarer than rare commodity?

The bottles were extremely delicate and to make sure they did not get damaged, R' Yitzchok placed them on the top of the very highest shelf. One day an older, distinguished gentleman walked into the store to purchase one of these flasks. Climbing up to the top shelf with a makeshift ladder to bring down a bottle, R Yitzchok's hands slipped and the bottles came tumbling down from above. Three bottles rolled forward, but by some miracle, they remained unbroken.. of the 2 remaining bottles, one opened- it's contents splattering in a few different places and the other rolled into right into an open drainpipe that had been left uncovered years ago when the store was first built. Quickly, R' Yitzchok called for his brother and together they tried to salvage what little oil they could. Carefully wiping up some of the oil from everywhere it dripped to- they had succeeded in nearly filling the bottle once again, when the small round container slipped from their hands, this time shattering; its contents flowing down the open pipe that the first bottle had fallen through. It was a huge loss to a storekeeper that could ill afford such losses.

Discouraged, but not defeated, they now set their sights on retrieving the full bottle that had fallen down the pipe. But after hours of reaching and searching through the pipes opening, they abandoned their quest. The bottle had fallen all the way down to the Te'home, the Earth's underbelly, they surmised as they finally gave up.

Fast forward to 10 years later; November 1948 and the economic situation was desperate- there was not a drop of any kind of oil, whatso

ever, to be found in the land. The wife of the Chazon Ish visited daily in hopes of securing one of the bottles that R' Yitzchok Schwartz had ordered from the far east. Day after day, she visited and inquired, "Has the promised shipment come in yet?" she ask R Yitzchok's wife? "My husband says it will hopefully arrive before the holiday, Mrs Schwartz replied", but Rebbetzin Karlitz was hardly placated.

As the final days of the month were approaching and Chanukas arrival imminent, Rebbetzin Karlitz brought word from her illustrious husband that there was indeed one flask of oil in the store. R' Schwartz was adamant- unfortunately there would be no oil of any kind (even baby oil or the simplest cooking oil) this year.

Returning in a half hours time, the Rebbetzin assured Mrs Schwartz - "my husband claims in no uncertain terms that there is a bottle on the premise." Undaunted- and with a fierce faith in Talmidei Chachamim, Mrs Schwartz memory finally jarred open, "Do you recall what happened perhaps 10 years ago? She asked her husband.. The bottle that rolled down the drain pipe.. Perhaps?..

A man with a mission, R Yitzchok swung into action, calling some Arab workers and together they worked to dismantle all the shelves. They pulled the pipe up from the earth, but still no luck. Excavating both ground and pipe they tunneled down six feet or more- it was not to be believed, but there it was; the still totally sealed small bottle of olive oil, front row and center, inside the newly dug trench. This oil had been preserved ten years earlier for the Chazon Ish, who gladly paid for this mitzvah with enough of a payment to cover the excavation costs!

Sometimes, things are hidden from us; meanings, treasures- we simply cannot get what we want and what we feel is rightly ours. But when the time is right for things to start moving, and for us to get not only what we need, but what we desire- things start to beat loudly, and with a fierceness, to our doors, with the fury of destiny behind them. What is rightfully ours can never be truly withheld from us..

It is not a coincidence that Vayeishev is the Parsha of dreams. We all have dreams, our children, ourselves, everyone. These dreams must not be kept quietly in a room of inaction and denial. We must feel free to pursue our dreams and avoid sending our souls through some great cookie cutter where we might come out thinking, acting and feeling like someone else. This is not the life that Hashem wants for us. Let's take the time to develop our uniqueness, and learn to be ourselves. In an act of unabashed commercialism, I would like to take a moment to give a short plug to my wife's new entry to her Cozy Rosy book series- in the stores right now! Just in time for Chanuka, it carries a timely message- "Cozy Rosy Learns to be Herself!" On this Holiday of salvation and rebirth, may we find the strength to develop our own talents and gain the courage necessary to pursue our destiny. Even though it may seem sometimes as if we are on a neverending treadmill treading through the same things, over and over again-our lives can change!..Just as Yosef's situation changed in the blink of an eye- May Hashem shower us with Yeshua's, giving us the clarity of purpose and peace of mind we all long for.

Good Shabbos!



A Tale of Two Dreams

To Live Is To Do

Once Berishis hits its second half, everyone starts dreaming. Yaakov has two dreams. Yosef has two dreams. Pharaoh's butler and baker are dreaming. And Pharaoh himself is dreaming. "I have a dream" is how you can sum up the second half of Genesis. Everyone is dreaming—about something.

Yosef is in prison. He was placed there on false charges. He was innocent. It was his accuser who was guilty of seduction and attempted coercion. But Yosef was blamed and cast into an Egyptian underground prison.

In prison, he services the king's butler and baker who have also been imprisoned. One morning they share with him their dreams.

So the chief cupbearer related his dream to Yosef, and he said to him, "In my dream, behold, a vine is before me. And on the vine are three tendrils, and it seemed to be blossoming, and its buds came out; [then] its clusters ripened into grapes. And Pharaoh's cup was in my hand, and I took the grapes and squeezed them into Pharaoh's cup, and I placed the cup on Pharaoh's palm.

Yosef decodes:

And Yosef said to him, "This is its meaning: the three tendrils are three days. In another three days, Pharaoh will number you [with the other officers], and he will restore you to your position, and you will place Pharaoh's cup into his hand, according to [your] previous custom, when you were his cupbearer.

The baker is happy with what he hears and presents his dream.

"Me too! In my dream, behold, there were three wicker baskets on my head. And in the top most basket were all kinds of Pharaoh's food, a baker's work; and the birds were eating them from the basket atop my head.

Yosef interprets this dream as follows:

"This is its meaning: the three baskets represent three days... In another three days, Pharaoh will remove your head from you and hang you on gallows, and the birds will eat your flesh off you."

Why the Difference?

There is an obvious difficulty in this story. Considering all the similarities in their respective dreams [the three (clusters of grapes and the three baskets of baked goods), their specialties (wine and pastries), and their very self-presence, why did Yosef interpret these dreams in radically different and opposite ways?

When the butler dreams of seeing grapes and him squeezing the grapes into Pharaoh's goblet and placing it on the king's hand, Yosef sees this in the most literal sense: You will once again prepare wine for the king and deliver it to him. Why then when the baker dreams

of holding baskets on his head with Pharaoh's pastries does Yosef not see it in the same way: the baker is back on his job, preparing bread for Pharaoh and carrying them to the king, while the birds are enjoying a snack on the way?

What is more, while the dream of the butler is explained literally, the dream of the baker must resort to symbolism. The birds' eating the breads in the basket does not mean that they will eat the bread, it means they will eat his flesh after he is hung by Pharaoh? But why? Why not just say that the birds will eat from the actual bread the baker will have prepared for Pharaoh?

The Painting

The famous Dubner Maggid, Rabbi Yaakov Kranz (1741-1804), the 18th century Ukrainian great storyteller and preacher, explains it via a story:

A talented artist could paint a picture with such realism that it seemed at times impossible to distinguish it from actual life. Once he drew a scene that portrayed a man standing in an open field with a food-basket on top of his head. The painting was so authentic, and seemed so real, that actual birds were swooping down to try to eat the bread in the painting. He presented it to the king—who so proud of his new acquisition, offered a handsome reward for one who could find any fault in the painting.

Many challengers came but alas, no one was successful in finding but a single flaw in the incredible painting. It was just perfect.

Until an old man approached the painting. Observing the phenomena of the birds trying to eat the bread pictured atop the head of the man portrayed in the painting, he realized that he had discovered a serious problem with its realism. Indeed, the king gave him the money.

The old man said this: if the birds are trying to eat the bread atop the man's head then there is something wrong with the man—for if the birds would perceive the man as true to life, they would be too afraid to approach! Birds would never approach a living person with a basket on his head. Thus the painting is portraying a contradiction which is unreal. Either the person in the painting is alive and the birds stay away, or the man is dead and then the birds enjoy the feast on his head.

This was Yosef's tipoff. In the butler's dream, the butler himself served Pharaoh. In the baker's dream, he was passive, while the birds swooped down. This must have meant that he was not among the living.

Passive or Active?

This was further demonstrated to Yosef by observing one striking difference between the dreams. In the butler's dream he was active. He was actively squeezing grapes and serving wine to Pharaoh. He was doing something. In the

baker's dream, the baker remains completely passive throughout the entire dream. Things happen to him; not through him. He has three baskets of bread on his head. He does not place them there; they are just found on him. The birds are eating the pastries. He is not doing anything; he is just observing what the birds are doing to him.

This is the difference between life and the opposite of life. Thus, each of their dreams represented their fate. One of them pictured himself as a helpless victim of external circumstances. The birds swoop down and take at will while he remains a non-entity in his own life-circumstance. He is simply observing things happening to him. The other sees himself as a player and a doer. Yosef knew that one dream represents life; the other—death.

Do!

This distinction exists within each of our lives. Yosef's message speaks to each of us.

They say there are three types of people: those who make things happen; those who watch things happen; and those you have to tell that something happened.

We are all imprisoned in one way or another—we all must face forces that hold us back and hold us down. Each of us has our "shackles," internal emotions or external circumstances that limit us.

The question is not whether we are in a prison. We are all in some form of prison. The bigger question is are we doing something about it, or are we waiting for things to happen to us. The sign of life is action. Do something. Make a move. Create some change. Reach out. Don't just go to sleep. Action is the path to freedom. Inaction becomes a self-fulfilling prophecy.

"One act is superior to one hundred sighs," a great Rebbe once remarked.

It is true in our personal and in our collective lives. We often hear about the crisis of Jewish continuity, or of various maladies that plague our communities. Never mind the great terrors that now seem to be engulfing our world. We read reports, statics, and dire predictions. And we sigh.

What Yosef is telling us is that the most important question is not where we are, but what we are doing about it. You are worried for the continuity of our people, so DO. Do something. Anything. But do. There is a Jewish child you know? Sponsor his or her Jewish education! There is a depressed teenager you know? Call him up and invite him for a meal and a hug.

Enough with the sighs; time for the deeds.

And when you do, G-d will do the rest.



Lighting the menorah after the time or without publicity

The Gemara tells us, according to one explanation in the Gemara, that one can only light as long as people are passing by. Once that time has passed, it is too late. Tosfos points out that if so, one must be vigilant to light at the correct time, because if one misses the correct time, according to this explanation, he can no longer fulfill the mitzvah.

However, Tosfos adds, that is only correct according to one explanation in the Gemara. According to the other answer in the Gemara, there is no such time limit and one can still light even later. Thus, since this question of lighting later is dependent on the 2 explanations in the Gemara, one should light at the correct time, but if one did not, he should still light, albeit without a brocha.

Tosfos continues by saying that this was all true in the times of the Gemara, that they lit outside and were dependent on the passersby. However, this all changed once people started lighting inside. The only reason for the time constraint was when they were lighting outside and the passersby are no longer there to see the light. But, today that we light inside and it is essentially for the people inside you can light later because those people are still coming. Consequently, Tosfos rules, one can light the menorah with a brocha, even if he missed the appropriate time.

What is the halachah if someone returns from a trip and everyone in the house is sleeping or if someone lives alone and no one is there to see the neiros burning? Can one still light with a brocha? At first glance, this would be the halachic equivalent of lighting in the times of the Gemara after the allotted time.

This is, in fact a machlokes among the poskim. The Magen Avraham rules that if everyone is sleeping, and no one will be there at the lighting, then one should light without a brocha.

The Chamad Moshe, however, takes issue with this ruling. He posits, that according to this reasoning, it should follow that if one lives alone and has no one there to watch the lighting ceremony, he would have to light without a brocha. Since we do not find this written in the poskim, we should assume that one can, in fact, still light and recite the brocha.

Therefore, the Chamad Moshe concludes, although the correct method of performing the mitzvah is with having spectators, it is not a prerequisite to the mitzvah and one can fulfill the mitzvah – with a brocha – even if he has no audience. The same, says the Chamad Moshe, will apply

if everyone is sleeping. Although it is preferable to wake someone to have the publicity and fulfill the mitzvah in its proper form, if one cannot do so, he can still light with a brocha.

Thus, there seems to be a fundamental dispute between the poskim as to whether the publicizing the miracle and lighting the candles in front of others is a part and parcel of the mitzvah or if it just a recommended practice. The Magen Avraham seems to understand that this is a basic requirement in how to fulfill the mitzvah. Hence, if one is alone, he must light without a brocha. However, the Chamad Moshe understands that the publicity is not a prerequisite in fulfilling the mitzvah. Rather, it is the preferred method and the mitzvah per se can be accomplished without any publicity. Hence, if one is alone, he may light with a brocha.

Halachically speaking, the Mishna Berura quotes the different opinions mentioned here and, in conclusion, he rules that when in doubt, leave the brocha out. However, if one wishes to recite the brocha, he may do so.

This shiur will also available on Ohr Chaim's website 18Forshay.com, Torahanytime.com, and on MP3 in the shul. To be continued...

Rabbi Nachum Scheiner

FINDING HELP FROM AN UNEXPECTED SOURCE

DURING A VERY COLD RUSSIAN WINTER

The following story is told by the daughter of Bernard (Baruch) Zeldman, who was born in the town of Simferopol, Russia. Baruch was nine years old when Russia entered World War Two. His childhood mostly consisted of him, his 15-year-old sister, their mother and grandmother fleeing eastward as the Nazis pushed further into Russia.

They lived in bombed out buildings, basement shelters, overflowing refugee centers and sometimes open fields where, after days of traveling by foot, they dropped from exhaustion. Nourishment often consisted of furtively digging potatoes out of the frozen ground of local farmers in the middle of the night. The Russian government decided to send hundreds, including my father and his family, on a large barge that traveled east down the river. They would stop at neighboring villages and ask locals to take in families. The response in most places was, "We'll take anybody but Jews."

As the days wore on and rations were running low, my father, at this point seven or eight years old, was getting quite sick and weak. At every stop, they were desperately hoping for a salvation. Finally, a young, non-Jewish Russian woman came to the port and said, "I want to take in a Jewish family."

Her name was Mavra and my father and his family lived with her for many months. She saved their lives. Throughout the long, cold Russian winter she fed them, gave them shelter and taught them how to milk the cows, harvest the crops and fix machinery.

But as the Nazis grew ever closer, my father and his family had to pick up and leave. He vividly remembers the conversation that took place as they were saying goodbye to Mavra. "You saved our lives and there's no way we can repay you. You're not Jewish. Why did you specifically ask to take in a Jewish family?" Mavra replied, "Years ago when I was young, my parents were imprisoned by the Russians for anti-communist activity. I was alone, and the government sent me to Siberia for two years. After a train ride that lasted days, I arrived late one night at the station in Siberia. I didn't know a soul, I had no money, and it was absolutely freezing outside. I had no idea how I was going to survive the night, never mind two years!"

And then, out of nowhere, a man appeared and offered to take me into his home. They didn't have much but they made me a part of their family. They clothed me, fed me and saved my life. But there were a few things that were strange about them. They were always immersed in big books written in a funny language that reads right to left. The wife had her hair covered. They had a special ceremonial meal every Friday night and strange holidays and customs. When my exile to Siberia was over and I was getting ready to depart, the father took me aside and said, 'Mavra, you don't owe us a thing. We did this purely from our hearts. There's only one thing I ask of you. If one day you ever come across Jews who are in trouble or need help, pass on this favor to them.'

May we all go through life with the goal to help our friend in need but also to be aware and do it in the most discreet way to avoid any embarrassment to them. May we also be sensitive to reach another Jew in need even though we don't know them because we all come from the same family as we are all brothers and sisters of the Jewish nation.

Reprinted from the email of Jack E. Rahmey with the Guidance and Teachings of Rabbi Amram Sananes.

NICE GUY'S FINISH SECON

SECOND IN COMMAND TO PHAROAH!

Rabbi Frand

This week's parsha contains four words that changed the course of history. We all know the story of Yosef's arrest and imprisonment. Shortly afterwards, two members of Pharaoh's Court were also thrown into jail.

We need to understand what it was like to be in jail with two officers of Pharaoh's Court. To give an analogy, this would be like having a two-bit drug dealer in jail together with two members of the President's cabinet. We are dealing with 'Cabinet level' positions in the Egyptian government — the person who brought Pharaoh his wine was a trusted individual. He was the wine taster, a person in whom the King had implicit trust. We are dealing here with people who could be compared to the Attorney General and the Secretary of State. They are sitting in jail with a Hebrew slave — the lowest rung of society, someone who is serving time for a petty crime. We can be sure that there was not a lot of camaraderie and social action between Yosef and Pharaoh's officials.

They had their respective dreams, which upset them. Yosef saw that they were depressed and asked them "Why are you depressed?" The "drug dealer" (Yosef) comments to the "Secretary of State" (Wine Butler), "You don't look so good this morning!" Because of that remark, because of those four words, what happens?

The dreams are related to Yosef. Yosef interprets the dreams. The Butler sees that Yosef has special powers. The Butler is eventually released from jail and, in the time-honored tradition, gets put back on the 'Cabinet'. Two years later, he remembers Yosef. Yosef is brought out of jail. He interprets the dreams of Pharaoh correctly. He becomes the second in command. He feeds the entire world including his own brothers and father. And the rest — as they say — is history!

Why? Because of four words: "Madua peneichem ra'im hayom?" (Why are your faces troubled today?)

What is the ethical lesson to be learned here? The lesson is that it is incumbent to be a "nice guy". Yosef was concerned about how they looked and how they felt, even though we have to assume that these were people who did not give Yosef a second look. Merely saying a nice, kind word makes such a difference!

Four words changed history. Two words can change history — "Good Morning" "How are you?" "How are you doing?" "How was your holiday?" "How is your wife?" "How are your kids?" These are the types of words that can make a difference. They made a vast difference in Yosef's life and for Klal Yisrael's.

A WIFE'S BLESSINGS

Mrs. Sarah Karmely

I once received an email from a woman named Amanda living in Ashdod. Born in Canada, she eventually went on to marry an Israeli man and permanently move to Israel. Life was going relatively smoothly, and only became that much better when she gave birth to her first child. Delighted and eager to build a family, she and her husband were overjoyed when the child was born. It was not too long thereafter that she in fact was expecting her second child. But then life changed.

Suddenly losing his job, her husband was out of work and understandably troubled. With little money to provide for his family, his marriage life began to suffer. Tension and arguments became commonplace in the home and matters went from bad to worse. Continuing to search for work, after much time and effort, he finally found a job working at a construction site.

But their relationship within the home did not become any better. As the wife became quite upset and frustrated with life in general, she began despising her husband. Angry both at her husband and G-d, she became less religious and contemplated running away from her husband. But already with one child and carrying another, she was unsure where to go and what to do.

She decided she would go speak to Chani Freidman at the local Chabad house. Perhaps, she thought, Chani could help her pull through everything. Sitting together with Chani, she began to pour out her heart. "Is my marriage over? I don't love my husband and I want to leave. What should I do?" Gently looking back at her, Chani handed her a book I had written.

Reading through my book, she was moved by one particular article I had written in which I describe a family relative of mine who lives in Yerushalayim with fourteen children in a two-bedroom apartment. Despite the cramped living quarters, the family is happy.

In the article, I write about one of my visits to the family. Sitting down at the table early in the morning with the husband and wife, we all enjoyed a cup of tea. After a little while, it was time for the husband who owned a Jewish bookstore to go to work. As he got up from the table and began to head out the door, his wife followed him. Looking on as her husband began walking away from the house, she placed her hand on the Mezuzah.

And then she began to bless him, "Hashem, please take care of my husband, protect him, bless him, give him parnassah (income) and grant him success." After doing so, she returned to the table and took a seat. Having never seen a wife act in such a way for her husband before, I myself was quite impressed. "Sarah," I said, "I have never seen such a thing before. What you do is beautiful." "Of course," she replied, "don't you know? If a woman blesses her husband, he will have success. If she doesn't, he will not."

As Amanda read this anecdote of mine, it suddenly dawned on her. "Why am I being so selfish? My husband is doing the best he can; why should I be upset with him?" And so, she decided to implement into real life what she had read in my book. Every single morning, without fail, as her husband would head out the door to work on his construction site, she placed her hand on the Mezuzah and blessed him.

One time, however, Amanda's baby kept her up all night. And, as could have been expected, by the time morning rolled around and the time arrived for her husband to leave the house, Amanda remained fast asleep. While her husband did not wish to awaken her, he quietly left the house. But that did not mean he would not receive his daily blessing.

Immediately upon waking up and realizing what had happened, Amanda ran to the telephone. Her husband did not have enough money to afford a cell phone, so communication was kept to the landline. Dialing the office of the construction site, a woman secretary picked up on the other end. "Can you please call my husband to the phone? I need to speak to him." "Ma'am," the secretary said, "your husband is on a scaffold right now and is three flights up. It is hard for him to come down to the phone now. Can you call back later?" "No, no, I must speak to him now," she urgently pressed.

Receiving the message that it was his wife on the phone, the husband, wishing to maintain his shalom bayit which had been improving, descended from the scaffold and entered inside to answer the call. Picking up the phone, Amanda began profusely blessing him and wishing him a wonderful day. Taking in the kind words of his wife, all the husband could say was, "Amen." Hanging up the phone, the husband was happy he had come to the phone. His wife's words touched his heart.

But he was even happier he had come to the phone when he turned around.

Right before his eyes, the scaffold upon which he was standing just minutes before came crashing down. Shocked and not sure if he was dreaming or seeing reality, all he could think about was his wife and her blessings.

While we may question the efficacy of blessing another and sincerely asking that Hashem protect him or her, the truth is that it goes a long way. And in particular, the heartfelt prayers and tears shed by a Jewish wife and mother for her family pierce the heavens. Bringing blessing to her husband and children, she not only protects them in the home, but even outside the home. Indeed, even while facing a dangerous and precarious situation, a Jewish woman's prayer rains down blessing and saves lives.

JOKE OF THE WEEK



The Watermelon Patch

A farmer in the country has a watermelon patch, and upon inspection he discovers that some of the local kids have been helping themselves to a feast. The farmer thinks of ways to discourage this profit-eating situation, and he puts up a sign that reads:

"WARNING!
ONE OF THESE
WATERMELONS
CONTAINS SUPER
HOT PEPPER!"

He smiled smugly as he watched the kids run off the next night without eating any of his melons. The farmer returned to the watermelon patch a week later to discover that none of the watermelons have been eaten, but finds another sign that reads:

"NOW THERE ARE
TWO!"

Powerful People

The Hebrew teacher says to her class, "We have recently been learning how powerful kings and queens were in Bible times. But, there is a higher power. Can anybody tell me what it is?"

"Aces," says Sarah.'

Rude People

Over dinner, Tazippi said to Moish, "I met this horrible and rude man in town this morning, and right away I knew he was a troublemaker. He started to insult me; he used really bad language; he even threatened me!"

"How did you meet this

fellow?" Moish asked, very concerned.

Tzippi said, "Well, we met by accident. I hit him with the car."

New Orders

A customer sent an order to a distributor for a large amount of goods totaling a great deal of money.

The distributor noticed that the previous bill hadn't been paid. The collections manager left a voice-mail for them saying, "We can't ship your new order until you pay for the last one."

The next day the collections manager received a collect phone call, "Please cancel the order. We can't wait that long."

Respects Pays Off

The father of five children had won a toy at a raffle. He called his kids together to ask which one should have the present.

"Who is the most obedient?" he asked. "Who never talks back to mother? Who does everything she says?"

Five small voices answered in unison. "Okay, dad, you get the toy."

Bonus Pay

Boss: "Hey, here's your holiday bonus."

"Thanks Boss but I'm Jewish "

Boss: "So you don't want it?"

No Boss, what I'm saying is I'm gonna need eight of these

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WHERE ARE ALL THE DOUGHNUTS?

You think you're such a big shot, but let's see who they're playing with come December!

IT'S A MIRACLE - I THOUGHT I ONLY HAD SPACE FOR ONE, BUT IN THE END I ATE EIGHT...



KOS KIDDUSHIN V'NISUIN WHO SHOULD DRINK?

In general, the minhag is for the choson and kalah to partake from the wine, although they themselves did not recite the brocha of borei pri hagafen. The Pnei Yehoshua (Kuntres Achron) raises the question as to the mesader kiddushin can recite the brocha for the choson if he himself is not drinking. The rule of thumb is that one can only recite a brocha exclusively for someone else, when it is a birchas hamitzvah. Since there is a requirement to recite this brocha, one Jew can help his fellow Jew.

This is known as arvus, the communal responsibility that all Jews have for each other. Thus, for example, one can recite the brocha recited before a mitzvah for someone else. Furthermore, one can even recite the brocha of borei pri hagafen during kiddush or havdalah for someone else even if not partaking from the wine. This is because it is being done to help the other person fulfill his obligation of reciting kiddush or havdalah over a cup of wine.

However, if someone is need of a birchas hanehenin, a brocha recited before consumption of food, this notion does not apply. Since there is no requirement to partake of that particular food, one person cannot recite the brocha exclusively for someone else. That being the case, asks the Pnei Yehoshua, since birchas eirusin is not a must, how can the mesader kiddushin recite the brocha exclusively for the choson and kalah, if he is not drinking at all?

The Pnei Yehoshua adds that for the birchas nisu'in, one may argue that since it is a must, it can be qualified as a birchas hamitzvah, but if the birchas eirusin is not an absolute must, how can it be considered a birchas hamitzvah? The Pnei Yehoshua ends off by suggesting that it is possible that since the wine one is not for his own enjoyment, rather it is there for the purpose of following the proper procedure, it can be considered a birchas hamitzvah – similar to kiddush and havdalah – in which one person can recite it for another. But he leaves this with a question mark as to whether or not this is a correct answer. To be continued.

COMMUNITY KOLLEL NEWS:

After months of diligence and perseverance, the Kollel Boker just finished Meseches Beitza. The grand siyum celebrating this momentous occasion took place this past Motzei Shabbos. R' Yitzchok Gawartin made the siyum and R' Mordechai Eisenberg spoke about the indelible impact this learning seder has on him and his entire family.

The gala siyum included singing and a kumzitz with Rabbi Koren. The music

was great, the dancing uplifting and the food, worthy of such a significant occasion. Feelings of ambiance and unity permeated the event. Additionally, each of the wives of the kollel members was presented with a cookbook as a token of appreciation for their dedication and devotion to their husband's learning.

Our venerated Mara D'asra, Rabbi Lankry, also graced the event, extolling the praises of the kollel members, who are reaping the fruits of their labor of love, of these past months, who through their determination and devotion have finally reached this great milestone!

I discussed the fascinating introduction to the classic sefer Ein Yaakov, who quotes a midrash which mentions various pesukim that are considered the foundation of the entire Torah. One of the well known pesukim is about loving your fellow Jew. But, then there is another one which at first glance seems puzzling. The midrash mentions the pasuk of the korban tamid offering in the beis hamikdash as a foundation of the entire Torah. That begs for an explanation: what is so crucial about the korban tamid that should make it a foundation of the entire Torah? The answer is both awe-inspiring and remarkable. It is not the dazzling and sudden meteoric flashes that lead to success and long-term greatness. Rather, it is the consistent diligence and perseverance – day in and day out – which, slowly but surely, gets one to the finish line. That is what is behind the greatness of the Kollel Boker members, and that is what helped them reach their goal of finishing mesechtos.

The Night Kollel hosted a shiur from Rabbi Shlomo Zalman Kaufman, Av Beis Din of Horaha U'Mishpat, who shared his expertise and fascinating experiences from his many years of dealing with the intricate halachos of gitin and kiddushin.

I will be giving a shiur this Friday morning, on the topic of Pirsumei Nissa at home & in shul – requirement or hiddur.

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

The Night Kollel is planning a Chanuka Mesiba, which is slated to be taking place, this coming Tuesday night, the first night of Chanuka.

The Night Kollel would like to wish a hearty mazal tov to our dear members, Mordechai and Chavi Nulmen on the birth of a baby boy. The Kollel Boker would also like to wish a hearty mazal tov to our dear members, Daniel and Naomi Leah Rose, on the birth of their baby boy. May they all see lots of nachas!

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner



Kollel Boker Siyum siyum on motzei shabbos

Rabbi Nachum Scheiner Ohr Chaim Night Kollel



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PARSHAS VAYESHEV— DECEMBER 8 , 2017

Friday Night Lecture, 8:00—9:00

Rabbi Aaron Kotler

**President Beth Medrash Govoha
Lakewood**

**Let's Put Simcha
Back into our Lives:
A Kumzitz Discussion**



Rabbi Aaron Kotler, son of HaRav Shneur Kotler zt"l and grandson of HaRav Aaron Kotler zt"l, leads the administration of Beth Medrash Govoha (BMG) in Lakewood. Serving since 1996, he has helped restructure and expand the Yeshiva and has guided the transformational growth of Lakewood from a suburban town into a city. He has taken a particular interest in strengthening Torah and Jewish institutions around the globe, with the aim of improving access to Torah's wisdom and light for all Jews.

A graduate of Yeshiva Gedolah Zichron Moshe and of Beth Medrash Govoha, he learned by Rav Yitzchok Soloveitchik and then joined the faculty of Yeshivas Aish HaTorah in Jerusalem, where he taught from 1987 to 1990. He moved to the United States and joined the Kollel at Zichron Moshe while remaining active in Kiruv, running outreach efforts in the Catskill and Westchester regions of N.Y. In 1996 he was asked to head the administration of BMG.

During his time at BMG he has overseen the creation of Torah Links, BMG's affiliated Kiruv organization; N.J. Hand, a developer of affordable housing; the Lakewood Resource and Referral Center, a social service agency; and Chemed, a not-for-profit medical and dental center for the uninsured. He serves on the Board of Trustees of Monmouth Medical Center, and on the Executive Committee of the Association of Advanced Rabbinic and Talmudic Schools (AARTS).

He also serves on the N.J. President's Council, which is the State body that governs N.J.'s higher education and on its Government Advocacy Committee. Close to his heart, he is active in Amudim and in its ASAP affiliate, which helps youth at risk and those in need.

He is married to Dina Eisenberger of Baltimore; they have seven children and eight grandchildren.

Just so you should know...



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