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The Torah introduces us to the evil of the generation of the flood and the generation of the dispersion.

Are we haters or lovers? For instance, why can't we ever forgive Amalek? Hashem swore by His name an eternal war against Amalek and over the many generations, we are still fighting. King Shaul has battled with them as well as Mordechai and Esther against Haman. Many contend that Nazi Germany too, was a combat of Amalek. Our Torah teaches us to be kind and compassionate and yet in respect to Amalek there is a mitzvah to kill the men, woman and children. It seems to go against the very essence of Judaism! Though we must hate Amalek and kill them, they are allowed to convert; indeed some of their grandchildren became great rabbinical scholars and leaders. How do we understand this paradox?

On the other hand Amon and Moav can never become Jewish because they did not greet us in the desert with bread and

water. It seems ironic that they cannot join our nation for a seemingly minor infraction whereas the hated Amalek who wanted to murder us, is in fact, able to join us should they desire to convert!?

There is a tremendous difference between survival and evil. The battle of Amalek is one of survival. Their ideology cannot co-exist with Torah ideology. It is one or the other; either Eisav or Yaakov will prevail. The essence of Amalek is a world without conscience, a life lacking structure, where every occurrence is random. We conflict their principle with the involvement of Hashem in every aspect of the world. The miracles of the Makot and the splitting of the sea clearly revealed Hashem total involvement in our lives. That is the total opposite of Amalek's national philosophy. They could not endure with our beliefs intact and therefore needed to eradicate us to ensure their own survival. We too cannot co-exist with an entity that requires our destruction and demise. We are not commanded to hate Amalek as a people rather as the representation of their way of life. However, an individual from Amalek that sees the truth and wishes to leave the false ideology is welcome to convert.

The nature of Amon and Moav are simply evil. They had no reason to deprive the Jews from bread and water in the desert other than plain cruelty. Even further, our grandfather Avraham saved their ancestor Lot more than once. Avraham came to Lots aid during the battle of the four kings against the five kings and again during the destruction of Sedom. Now as the children, the nations of Amon and Moav had not a shred of gratitude and denied the children of Israel their basic needs. This attribute is diametrically opposed to Judaism. The three main characteristics of a Jew are "rachmanim, beishunim, and gomlei chasadim". By ignoring their need to return favor to the Jewish nation and displaying a severe streak of cruelty, the nations of Amon and Moav, though not hated, can never be a part of our merciful kindhearted people.

What is fascinating to understand is the distinction between hatred and indifference. Hatred is passionate and while it is dangerous, it is an emotion with life and hope if it is channeled correctly. Indifference is a sentiment of emptiness. When a relationship has reached indifference it is devoid of feeling and there is no hope for revival. Do not be alarmed from hate;

rather channel it and use its energy. Indifference is dreaded; avoid it at all cost as it is the call of death.

May Hashem give us the ability to channel our energies to build and never fall into the hopeless trap of indifference.

Shabbat Shalom RABBI AARON LANKRY

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# THE YEARNING FOR CHOLENT



RABBI COREN י"וני



The title of this article might sound somewhat strange but it actually connects to two entertaining stories that I personally witnessed. It also professes to a much larger topic that we raised before Shabbas.

I will start with the more recent account which triggered the memory of the older one. Friday night I often have a hard time sleeping because of my concern that I have properly prepared the laining for Shabbas morning (those that lain will understand how I feel.) This particular Friday night I couldn't fall asleep so I came to the shul around 1:00 am and since my office light was not on, I sat downstairs reciting some Tehilim for Shabbas. Suddenly I heard a car drive up and the doors slam close. Certainly these days when you're sitting alone in a shul it can become a bit scary when a car pulls up on Shabbas. I wondered to myself, "It can't be Junior, our loyal custodian. He usually arrives around 6:00 so who could it be?" My curiosity intensified when a few seconds later I heard Yiddish chatter coming from several young men who were heading straight through the shul's open door to the huge cholent pot--obviously for some Oneg Shabbas. I contemplated for a few moments what my role was at this time of the night with the arrival of these guests. Should I be concerned that they treat the precious pot of cholent with care or should I invite them to sit with me and do some learning? Hashem guided my moves. I came out of hiding and surprised them with a warm 'good Shabbas.' You can imagine their shock at seeing me. They almost dropped the cholent they were holding. When I told them to please enjoy themselves and asked them if there was anything else I could help them with, their response was comical. "Do you have any spoons?" they asked. They had scooped some cholent into each of the four bowls but were unable to find any utensils to eat it with. This was quite a frustrating situation—to be holding delicious, hot cholent with all the good meat and beans and be unable to eat it! (This can be a great mashal for life but I will leave that discussion for another time.) I told these guys to go upstairs for some spoons and they were very thankful. I also invited them to join me at the table for a short vort but they seemed to have a rather busy schedule and I wasn't included in it.

When I related this story to a friend, his wife pointed out that we should be proud at

these boys. Instead of going to McDonalds or the like, they preferred eating a Shabbas cholent. I suggested that this is actually the words in Hilchos Hatmana where the Rama stresses the importance of having something hot left overnight on Shabbas to express our belief in Chazal that although we are prohibited from cooking we are allowed to leave a lit fire for Shabbas (contrary to the Karaim who believed in the written Torah only and would not leave anything burning for Shabbas.) Although these boys were obviously struggling with their shmiras Shabbas they were somehow adapting their Emunah by eating cholent.

The second story also revolves around cholent. At around 4 in the morning I was about to leave the mikveh of a local shul when two young men showed up and with great anticipation asked me if I have the key to the kitchen downstairs. I apologized that I didn't have the zchus. I couldn't believe what happened next. One of the young men went over to the laundry shoot which was used for dirty towels and climbed in! The shoot was about the size of an average man's waist and as the other guy explained to me, it was directly over the kitchen below. They just needed to slide down through the ceiling and their mission would be accomplished. And that was exactly what they did. They slipped through the open shoot and Baruch HaShem arrived in the kitchen, landing unharmed onto the used towels that lay there. They had reached their desired destination and now could indulge in the delicious cholent. I must say that I was shocked at the whole episode from start to finish. Such dedication exerted just to enjoy some cholent on Friday night. The whole episode was itself a lesson but even more so the ingenuity and commitment were unprecedented and certainly provided me with a great story to say over.

So how does all this connect to Sefer Berishis? Let's begin with the question of where this seemingly crazy desire for Friday night cholent stems from and how it relates to us as human beings.

The answer really addresses very fundamental issues that arise when we begin to

read and learn the Torah from scratch each year, hopefully with a new thirst and desire to reach levels higher than those we may have reached the previous year. Each one of us must ask ourselves, "Why did Hashem create me and the entire universe? What does He want me to do here? What is my mission in life?" If we don't know what we are living for we haven't actually begun to live at all. If we don't know what our goal is here in this world how do we know what to focus on?

The first clue to the riddle comes at the very beginning of the parsha. Adam is placed in the Garden of Eden--a garden full of pleasurable delights. This opens up a window of understanding for us. If we just take a moment and analyze ourselves, we would realize that every decision we make has an undertone of doubt: "Will this make me happy?" Sometimes happiness is instantaneous and at other times we must delve deeper in search of a more meaningful and visionary pleasure. This might require more effort but the rewards are filled with tremendous gratification and satisfaction.

The desire for cholent underscores the principle of life. We are here to experience contentment and joy and Hashem wants us to attain and be deserving of the utmost gratifying experience--feeling close to the Creator of the world. This can only be achieved through Torah learning, mitzvos and prayer.

There is a secret that the Ramban reveals about Noach who is mysteriously referred to as a person who brought tranquility to the world, a special menucha which connects to Hashem's attribute of mercy rather than to His attribute of judgement which was removed from humanity before Noach's time and brought back by Noach through his prayer and sacrifice.

Sefer Breishis has many fundamental questions. I hope that this article has opened up the door for a deeper introspection into our beautiful Torah. Let us take a step inside.

Good Shabbas

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RABBI YY JACOBSON

## PR ADDICTS

# History's First Self Promoters

Let us closely examine which story the Bible chooses to record following the devastating flood, the greatest natural disaster of all times, which wiped out almost all of humanity. It is the ambiguous story of the Tower of Babel. And here is how it reads[1]:

"The whole earth was of one language and of common purpose ... And they said one to another: '...Let us build for ourselves a city and a tower whose top shall reach the heavens, and let us make a name for ourselves, lest we be scattered over the face of the entire earth.'

"And G-d descended to look at the city and tower which the sons of man built, and G-d said, '...Shall it not be withheld from them all they proposed to do?...' G-d scattered them across the face of the earth, and they stopped building the city."

### Is Construction Evil?

This is a strange story. Why did G-d interrupt their project? What was their sin? Their motives for building a city with a tower "whose top shall reach the heavens" are quite understandable, even noble. Mankind was only just reconstructing itself after the Flood, which had wiped out the entire human race, save for Noah and his family. Noah and his children were, according to tradition, still alive, thus giving the people a first-hand report of the Flood. If fledgling humanity were to survive, they needed to construct a strong city and tower that could possibly avoid the next disaster.

What was wrong with their scheme? Hasn't the Bible made it a moral imperative to "Be fruitful and multiply, fill the earth, and subdue it[2]"?

Subduing the world never meant obliterating nature, or despoiling the environment. It meant responsible stewardship

and making ourselves less vulnerable to nature through every possible natural mean. Why did G-d disapprove of their seemingly wonderful undertaking?

One of the possible answers is this: In stating their objective for creating the city and the tower, the people declared, "Let us build for ourselves a city and a tower whose top shall reach the heavens, and let us make a name for ourselves." Their motive behind this dramatic construction plan was to immortalize their legacy in concrete structure; the endurance of their names in the annals of history.

But what's the big deal? Who among us does not crave to be remembered? Who among us would mind securing a place in Who's Who? How many of us would crave to read about ourselves in the newspapers or on the websites (as long as the name is spelled right)? How many of us really loathe seeing our names carved in glory on concrete walls, on the printed page and in the lasting pages of history books? Does G-d really care that much if people want to make a name for themselves?

### Can You Ever Forget?

The answer is simple. When you have observed a flood in which the entire human race has perished, have you nothing else to think about but securing for yourself a name and a legacy?

Imagine somebody gazing at a home swiftly being consumed by a flood. Instead of running to rescue the people inside the home, this person stands and reflects how he can be sure to make a name for himself in the process. This would be grotesque. Can't you ever forget about your ego? Is there never a moment you are capable of saying to yourself, "Forget my legacy! Human lives need to be saved!"

There are such people. They are PR addicts, at all expenses. A tragedy strikes and their only concern is: How do I use this to make a name for myself? How do I seize the opportunity to get my name out there yet again? These people usually need help. Their inner core is all-but-dead. In the long run, it is likely to harm their PR too, since they have nothing truly "inside" to give and display to the world.

When an entire generation has observed the consequences of a Flood that destroyed virtually the entire human race and becomes consumed instead with how to secure its legacy rather than with how to rebuild civilization and recreate a

world founded on moral goodness and kindness, something is profoundly wrong. A worm has crept in to the very foundation of the project, and will ultimately prove destructive to the entire edifice. Corruption, manipulation, deceit and abuse of power are likely to flourish in the new city and tower.

This is true of every grand campaign undertaken to help humanity. If the objective is self-aggrandizement rather than service to G-d and His children, the very core is tainted. And the consequences of this blemish will likely be manifested in the future.

### To Touch a Heart

Six decades ago our people experienced the greatest "flood" in our long and bloody history, with the murder of a third of the Jewish people, including one-and-a-half million children. Hundreds of communities were systematically wiped out and nobody uttered a pips.

In the aftermath of this titanic destruction, there were those who succumbed to basic human nature and asked one question: How do I make a name for myself as a grand leader, activist or visionary? But there were others who had one question on their mind: What do I do to rebuild a shattered people?

In our own lives we often observe people whose lives have been destroyed by a "flood," in one form or another. Our question at such a time must always be: How do I rebuild a broken heart? How can I ignite a tortured soul? How can I help a survivor? How do I bring more light into a dark world? How do I increase acts of goodness and kindness? What new mitzvah can I undertake to heal the world? How do I extend myself to be there for another person? What can I do to change my corner of the world and make it a more moral and holy place?

What will I do today and tomorrow to move our aching planet one step closer to redemption?

(This essay is based on an address given by the Lubavitcher Rebbe in November 1959[3] to a group of wealthy Jewish leaders on how we ought to respond to the "flood" of the Holocaust that exterminated a third of the Jewish people.)





## "I Didn't Get a Fork"

The story is told about the great Chazon Ish, Rav Avraham Yeshayahu Karelitz, zt"l, when he was a young child of only seven years old. One day when his family sat down to eat lunch together, the good smell coming from the kitchen made everyone feel hungry. After all, it wasn't every day that they were lucky enough to have meat for lunch.

The Chazon Ish's mother happily filled everyone's plate, Davening that the food should give her husband and children strength to learn Torah. She passed the steaming plates of food to her family, and then sat down herself to start eating, giving a loving glance at everyone enjoying their meal. She noticed though, that little Avraham Yeschaya'le wasn't eating! "Why haven't you eaten anything yet?" she asked her son. "Do you not like how it tastes?" "No, Imma, certainly the food tastes very good, but I didn't get a fork." His mother quickly got up and brought back a fork for her child. When she reached him, she saw that she had also forgotten to serve him a plate of food! When she returned to the kitchen, she couldn't help but smile. Her little Tzadik didn't want to embarrass her by telling her that she forgot his lunch altogether! Instead, he waited until she realized it on her own. And even when she asked him, he said that he 'only' didn't get a fork!

(Chayei HaChazon Ish, p.13) Torah U'Tefilah as compiled by Rabbi Yehuda Winzelberg.

## The Incomplete Donation

The Noda B'Yehudah, Rav Yechezkel Landau, zt"l, was once approached by two prominent leaders of the generation regarding a matter of redeeming a person who was captured in prison. They told him that in order to liberate the captive they must raise a sum of 300 gold coins. The Noda B'Yehudah immediately went into his room and returned to them with 290 gold coins. He told them, "This is the amount I am giving you. The rest you will collect from others."

The two organizers were extremely happy to receive so much of what they were looking to collect in such a short time and thanked the Noda B'Yehudah for his help. As they were leaving, one of them said that he had a question to ask of the Rav. "You gave us almost the entire amount that we needed to rescue the one in jail. Why wouldn't the Rav give us the entire amount, that for the relatively smaller amount of 10 gold coins do we have to go collecting from others?"

The Noda B'Yehudah answered them, "The Mishnah in Avos (5:16) says that if one wishes to give Tzedakah but wants others not to give, then he it is considered as if he is being evil to others. It is for this reason that I specifically would like others to join in and help donate towards this worthy cause!" (Although the Noda B'Yehudah didn't quote the entire Mishnah, the Mishnah later on says that one who gives Tzedakah and also causes others to give as well is a Chasid— a pious, righteous individual— clearly someone who the Noda B'Yehudah certainly was!)

Torah U'Tefilah

### PARSHAS NOACH

## EMUNAH - WE NEED IT NOW MORE THAN EVER

It's been such a year. Full of pain, fear and uncertainty. And it's not over yet.

Never in recent memory have we needed the lessons of emunah more. And never have we been so lacking in how to achieve them.

Our generation, the youth who have been raised on the instant culture of instagram and narcissism of facetime and Facebook are struggling. For them the keys to emunah are elusive or non-existent.

And the older among us, we have perfected the art of running after the almighty dollar at the expense of losing almost everything important to us in this world. If we are to be totally honest with ourselves, we are coming up short more times than we would like to admit, in our search for Godliness. At times we feel as if we are dancing a little too close to the kochi v'oitzem yadi camp (my own hands have given me everything). Of course we have emunah, we rationalize, but don't our abilities and talents, ultimately bring us success?

These questions gnaw at our spiritual psyche, non stop even in a normal year. But what to do in a year such as this one - when history seems to be repeating itself and many fear a pattern close to Europe in the 1930's is reoccurring? How can we cling to emunah in such an unsettling environment?

Onto the backdrop of all this comes Parshas Noach.

Rabbi Sneh gives us a short yet powerful lesson in Emunah.

Emunah is at its strongest when things

are not going well.

If we truly believe that everything that occurs is because Hashem deems it to be - and that everything He does is for our good, then we theoretically should never be upset.

Sounds good, on paper....

But why did that whatsapp clip affect me so deeply? Isn't Cuomo a rasha merusha, an evil man?

Won't we have to go on aliyah if Biden wins the election?

The posuk is worded in a telling way- Noach matzah chein (Noach found good).. How did he find good?

He found good, davka when things were not going well.. In fact the opposite of what he wanted was happening. The word "chein" is "Noach" spelled backwards (opposite). When is emunah most valuable? When things aren't going as planned.

Emunah is a difficult subject to teach on a theoretical basis. It must be learned in the classroom of life.

Reach out and ask Hashem for Emunah and He will grant it to you. But know that Emunah is most potent when the situation looks grim.

In these trying times we all need to feel closer to Hashem. Just know that He is waiting for us, always.

Let's try to look for the beauty in our lives. For instance, look outside at the magnificence of nature.

The strength of summer's rays are coming to an end, but there is still beauty in what seems to be the end of the song. The leaves are falling...but there is Godliness all around us.

This rebirth will surely recharge our spirituality and prompt us to look closely at our lives as we count it's many blessings!

Have a wonderful Shabbos!

## Our Greatness

By Rabbi Sholom DovBer Avtzon

Rabbi Yechezkel Abramsky was arrested in 5689 (1929) by the communists & sentenced to 5 years of hard labor in Siberia. Boruch Hashem he was saved 2 years later & settled in England. Then in 5694 (1934) he served as the Av Beis Din of England for 17 years. He then moved to Eretz Yisroel, where he taught for another 25 years.

Once when he met the Frierdiker Rebbe (Rabbi Yosef Yitzchak Schneersohn) the 6th Lubavitcher Rebbe, he discussed his years in Siberia. Among the points he mentioned, he related the following incident. "One morning when I awoke and was saying Modeh Ani, I began to ponder. In my present situation which might cause me to pass on, what am I thanking Hashem for? I don't have a

siddur to daven from, I can daven only what I know by heart. I can't put on tefillin as it was taken away from me. I can't learn Torah as I have to work throughout the day and I have no seforim to learn from. Is this the life of a Jew? But then I came to a realization; I am connected to Hashem and Hashem loves me just for the fact that I am a Jew. So yes, I have what to be thankful and joyful about."

The Frierdiker Rebbe said, "Reb Yechezkel, the entire [ordeal of] Siberia was worth it, to come to that realization." Years later when Reb Yechezkel related this encounter to his students, he gave the following preface, "My students you should know that only a tzadik like the previous Lubavitcher Rebbe who was imprisoned by the Communists & faced the death penalty for his activities on behalf of keeping the flame of Judaism alive, could say the following answer."

# Op-Ed

The shortsightedness of people with a modicum of power is something which never fails to confound. Ignoring history is their common flaw.

It is a historical fact that when the Jewish people are scapegoated and made to suffer grievous hurt at the hand of individuals or governments, the end results bode no long time positive outcome for the perpetrators. In fact, almost without fail, the repercussions are significant.

Now one may foolishly ask, if G-d wants to reprimand the Jews, why should the architect of destruction be punished?. The answer is based on the talmud (gitting 56)

שדר עלוייהו לגירון קיסר כי קאתי שדא גירא למזרח אתא נפל בירושלים  
למערב אתא נפל בירושלים לארבע רוחות

השמים אתא נפל בירושלים

The Roman authorities then sent Nero Caesar against the Jews. When he came to Jerusalem, he wished to test his fate. He shot an arrow to the east and the arrow came and fell in Jerusalem. He then shot another arrow to the west and it also fell in Jerusalem. He shot an arrow in all four directions of the heavens, and each time the arrow fell in Jerusalem.

א"ל ליגוקא פסוק לי פסוקיך אמר ליה [יחזקאל בה, יד] ונתתי את נקמתי  
באדם ביד עמי ישראל וגו' אמר קודשא בריך הוא בעי לחרובי ביתיה ובעי  
לכפורי ידיה בההוא גברא ערק ואזל ואיגייר ונפק מיניה ר"מ

א"ל ליגוקא פסוק לי פסוקיך אמר ליה [יחזקאל בה, יד] ונתתי את נקמתי  
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Nero then conducted another test: He said to a child: Tell me a verse that you learned today. He said to him as follows: "And I will lay My vengeance upon Edom by the hand of My people Israel" (Ezekiel 25:14). Nero said: The Holy One, Blessed be He, wishes to destroy His Temple, and He wishes to wipe his hands with that man, i.e., with me. The Romans are associated with Edom, the descendants of Esau. If I continue on this mission, I will eventually be punished for having served as God's agent to bring about the destruction. So he fled and became a convert, and ultimately Rabbi Meir descended from him.

The eruption of Mt. Vesuvius destroyed the opulent vacation destinations of Roman elites in August 79 C.E.-almost exactly nine years after Roman troops destroyed the Temple in Jerusalem. Did this seem like more than mere coincidence?

Kicking Medieval Jews out of Europe damaged the economy...and the effects are still seen today.: Regions that expelled them have lower GDP than those that didn't (March 2016)

History is replete with examples of how within the short term or long term, when the Jews are aggrieved there is

ultimately a price that is paid.

From the taxi company\* in Rockland county that acts as the eyes and ears of government by informing on any perceived (and erroneous) misconduct, to the targeting and fining of religious institutions as Covid offenders, remember the world does not exist in a vacuum.

It is interesting to note that Mark Twain in his essay "Concerning the Jews" seemed to be very cognizant of this.

"He has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

**It is imperative that we do whatever is possible to protect ourselves and our neighbors. Foolishly flaunting beneficial regulations is wrong. This for the most part is not, and has never been the case..**

\* There are communities and neighborhoods in Rockland who have suggested to their inhabitants that this company never be called.



## DR. SIMCHA

HI , WITHOUT QUESTION LOVE COMES FROM SIMCHA BUT SIMCHA CAN COME FROM LOVE AS WELL ! LOOK AT THE VERY FIRST POSUK AILEH TOLDOS NOACH NOACH !! ISH TZADIK !! WHEN A PERSON IS CALLED TWO TIMES IN THE TORA IT'S A LASHON CHIBAH ( LOVE ). SO BACK UP ! AILEH TOLEDOS THE RESULTS OFLOL (GIVING) LOVE IS THE CREATION OF AN ISH TZADIK  
HAVE A LOVELY SHARED SHABBOS, AVI

## RAIN SYMBOLIZES PARNASA

If you go in my statutes... I will give your rains in their season\*... Torah-study and Mitzvos-observance are the wedding-ring with which G-d betrothed Israel and obligated Himself to provide them with sustenance and livelihood.

==== Hayom Yom Tishrei 28

## UFARATZTAH





# A BEAUTIFUL MEDRASH REGARDING PATIENCE.

RABBI REISMAN

I would like to add a Nikuda from Parshas Noach which is an unbelievable Medrash. The Medrash says that when Hashem wanted to create the world he called the Malachim and said should I create the world and they said as is found in Tehillim 8:5 (מִהָאֵלֹהִים כִּי-תִקְרָנוּ). Who needs man? So HKB"H destroyed the Malachim. A second Kat (group) of Malachim came, and Hashem asked should I create the world? They said man, man is not perfect. HKB"H destroyed those Malachim as well saying that they were not good for this world. The third Kat of Malachim came and Hashem asked should I create man? They said Ribbono Shel Olam You know the answer. Those Malachim stuck.

Zagt the Medrash, came the Dor Hamabul, came the Dor Haflaga and the Malachim came to the Borei Olam and they said (מִהָאֵלֹהִים כִּי-תִקְרָנוּ). Ribbono Shel Olam what is going on and the Ribbono Shel Olam answered and said don't worry about me, Ani Esbol. I can wait.

The Medrash goes on to say when Shaul Hamelech came and did an incredible Maiseh of Mesiras Nefesh Hashem called the Malachim back and said look that is not (מִהָאֵלֹהִים) that is (אֱנוֹשׁ). That is a good person.

The lesson is when things don't go right and things seem to be in the wrong direction, but Ani Esbol, hold on and wait, be patient. That is the Midda of the Borei Olam. Wow! Patience is satisfaction in life. If we had that patience we would be so much more wonderful in our Bain Adam L'chaveiro and the world would be such a nice place. Ani Esbol, I am Sovel and I wait. Parshas Noach. A Gutten Shabbos to one and all!

## On Names

At the end of the Parsha in 11:29 the Posuk says (וְשֵׁם אֶשֶׁת-נְחוּר מִלְכָּה). We have the name Milka. This is one of the few names in Tanach which we pronounce differently. We pronounce Malka not Milka. There are a number of such names. Basya a common name today should be Bisya as the daughter of Pharoh is called in Divrei Hayamim. Nochum should actually be Nachum not because of the Sefardi pronunciation but because the Navi was named Nachum. There is a Patach under the Nun. There are a number of such names.

Why is it that way? We don't know. It just might be social. People are just not accustomed to the name Bisya and they are used to Basya. There may be a deeper reason for it. Rav Yaakov Kaminetzsky wrote on Nach and recently one volume of his Chiddushim on Nach was printed. There I saw that the name Shimshon is often called Shamshom. Often today people are named Shamshon instead of Shimshon. In Chassidische circles certainly with the name Shamshi or Shamshon. Rav Shamshon Refael Hirsch signed his name Shamshon. There is a copy of his signature with a Patach under the Shin. Shamshon Refael Hirsch.

Why? Says Rav Yaakov because Shimshon died in a way that is very sad and very tragic, therefore, we don't want to take the name Shimshon after him exactly. The Shinui of Shamshon took place.

Similar to the name Yeshaya which comes from the name Yeshayahu but Yeshayahu was murdered and hence many people use the name Yeshaya. Coming back to Milka and Malka. Perhaps we don't want to use Milka after all, Milka married Nachar and was not Zoche to marry Avraham and therefore, we are Meshaneh. This rule may account at least for some of the names in Nach which are pronounced differently because if that person himself has a reason that we don't want to name after him precisely we would be Meshaneh the name. A thought.

With this I wish everybody an absolutely wonderful Shabbos. We Daven for Sholom. Sholom in Eretz Yisrael, Sholom between Yidden, we shouldn't be fighting with each other, we shouldn't have disputes with each other. Who knows maybe in heaven there is a count of how much Sholom there is among Yidden and that influences the amount of Sholom Klal Yisrael has from its enemies around it. Let's do something to make it better. A Gutten Shabbos to one and all!

These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised

## Learning at the Yeshivas Bein Hazmanim Sukkos 2020



# The Importance of GRATITUDE

Bereishis, 11:5-6: "HaShem descended to see the city and tower which the sons of Adam built; and HaShem said, Behold, one people, and there is one language for all of them, and this they begin to do!"

Rashi: Bereishis, 11:5 dh: The sons of Adam: But then, the sons of whom – perhaps the sons of donkeys and camels?! Rather, they [showed that they were] the sons of Adam Harishon, who was ungrateful and said, 'the woman whom You gave to be with me'. So too, these were ungrateful but rebelling against He who bestowed good upon them and rescued them from the Flood."

In the midst of the account of the Tower of Babel, the Torah alludes to an additional flaw that the nations expressed in their efforts to build a Tower in order to fight G-d. Rashi, quoting the Midrash, tells us that HaShem compared them to their ancestor, Adam who was ungrateful; when he sinned by eating from the fruit, he blamed HaShem for creating the woman who caused him to sin. In truth, HaShem had bestowed a great kindness on him by providing him with a partner. So too, HaShem saved Noach from the Flood and instead of appreciating His kindness in saving them, Noach's descendants attempted to fight Him.

One may ask that this point about ingratitude seems quite trivial compared to the seemingly far greater sin in and of itself of kefira and attempting to somehow wage war with the Almighty – why then, does the Torah allude to this seemingly insignificant flaw? The answer to this question can be found in the Torah prohibition to marry male converts from the nations of Ammon and Moav or their descendants. One of the reasons the Torah offers as to why it is forbidden to marry them is that they did not offer bread and water to the Jewish nation when they were in the desert. The commentaries ask that whilst their inaction shows that they were not kind-hearted, why is it so severe that their descendants can never marry into the Jewish people. They explain that their sin was greatly magnified by the fact that they owed a great debt to the Jewish people; Avraham Avinu saved Lot, the Patriarch of Ammon and Moav, when he rescued him from the four Kings. The ingratitude that his descendants expressed by refusing to help the Jewish people, reflected such a great character flaw that it meant that they could never marry into the Jewish people.

So too, the ingratitude that the people demonstrated by not only not thanking G-d for saving Noach, but by actually having the audacity to 'fight' Him, significantly magnified the severity of their actions. We learn from here the fundamental importance of the trait of hakaras hatov (gratitude) and the contemptible nature of its opposite; ingratitude. In this vein, Rav Yissachar Frand Shlita, points out that of all the varied positive traits of Gedolim, the attribute of gratitude is the one that we repeatedly hear about every Gadol. One of many examples that Rav Frand quotes is a story about Rav Yaakov Kamenetsky. There was a young man in Torah Vedaas Yeshiva who was not coming to minyan (the communal prayers). The faculty tried all kinds of threats to force him to come to minyan, but it was not helping. They finally went to the Rosh Yeshiva, Rav Yaakov Kamenetsky zt"l, and asked him whether they could expel the boy from the dormitory. Rav Yaakov gave them permission to throw him out. They told the boy that he was expelled from the dorm until he started to come to minyan. Then they told him that the Rosh Yeshiva wanted to see him. The boy figured "Now I am really in trouble."

When he appeared before Rav Kamentesky, the Rosh Yeshiva asked him; "I understand that you have been thrown out of the dormitory.

Where are you going to sleep?" The boy told him that he did not have any alternate arrangements. Rav Yaakov told him, "I want you to sleep in my house." The boy was shocked and asked the Rosh Yeshiva to explain why on the one hand, he was throwing him out of the dormitory and on the other hand, he was inviting him to stay with him.

Rav Kaminetsky explained to the young man: "Your grandfather used to give money to the Kovno Kollel where I learned in Europe. Since I was a beneficiary of your grandfather's support to that Kollel, I owe you a favor and am glad I have the chance to pay it back in this fashion. True, I cannot let you sleep in the dormitory because you refuse to come to minyan, but you can sleep in my house, out of appreciation for what your grandfather did for me.

It seems that the reason why ingratitude is such a serious flaw is that it contradicts the very foundations of Emuna and Torah observance – that HaShem bestowed upon us an unparalleled kindness by giving us life and the opportunity to connect with Him. And it is inevitable that a person who does not recognize HaShem's innumerable kind deeds will also fail to show proper gratitude to his fellow man. In contrast, the high level of gratitude displayed by our Gedolim is an outgrowth their highly developed sense of appreciation to HaShem.

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BY RABBI  
EFREM GOLDBERG

## I Almost Lost a Friend Over This

A month ago, I had a very uncomfortable and sad conversation, or at least it started that way. Someone I consider a close friend had distanced himself and I called to check in and see if there was a reason why. While I never discuss politics from the pulpit, both to honor our non-profit status and my own commitment not to abuse my position, and I have never publicly endorsed candidates or parties, I am happy to share respectful dialogue on these things as a private citizen.

This friend and I had shared several such conversations and after consideration, he had come to the conclusion that if I am open to voting for a candidate that he cannot even consider, he questioned how he could trust my insights or judgement on other issues or matters. Suffice it to say, I was extremely taken aback and, frankly, shocked that he would reduce not only our whole relationship but his entire opinion of me to this one decision, albeit a significant one.

There is no question that the stakes seem very high in this election. In this culture of deafening rhetoric and devastating divisiveness it is easy to get emotionally involved and invested in not only defending our own political positions but in being frustrated and even angry and intolerant at how others could come to different ones, particularly family and our closest friends.

While we tend to focus on how radically different the candidates in this election are in both their personality and policies, the fundamental commonalities among those who will make the choice between them far outweigh our differences.

After hearing my friend's reason for pulling back, I told him that while we may disagree vehemently and viciously about this particular decision that divides us, we agree just as fervently and passionately about all that unites us which is far, far more. We are both proud Jews who love, value and share a commitment to Torah. We are both loyal patriots who are deeply appreciative to this country. We share a passion for Israel and see it as having religious significance in our lives. Our families have a shared history together, we had celebrated together, cried together, even traveled together.

I told my friend that there will be a day after the election when, no matter the

outcome, we will both root for the success of the president and our lives will be dominated again by all we have in common, all we have shared and all that we love and admire about one another. By the end of our conversation, to my great relief and joy, our friendship was back on track.

This week, we hosted Ben Shapiro on our Behind the Bima program. Ben has written eleven books, hosts a podcast/radio program listened to by millions of people daily and has millions of followers online. He proudly identifies as an Orthodox Jew and wears a yarmulka consistently during all his appearances, interviews and on his own show.

Ben is beloved by many for his strong conservative positions and equally strong style of communicating them. He is reviled by others who are turned off to his substance, his style, or both. When we announced he would be a guest on our show, several people reached out to me wondering why we would introduce divisive politics to our show. I told them we had no intention of talking politics and they insisted it would be impossible.

For forty minutes, we talked to Ben about his upbringing and background, how his Judaism impacts his views, how he relates to people in the community, whether he regrets things he has said and how he said them, why he learns Daf Yomi, what lessons he gleanes from Tanach, how he uses davening to disconnect and experience peace, and much more. An interview with one of the most listened-to political commentators in the country and we didn't engage in political discussion at all. After the show, even one of Ben's biggest critics I know said the conversation was fascinating and he was very likeable when not talking politics.

I share that not to endorse or promote Ben Shapiro specifically but as an example of how even with someone considered by some to be a polarizing figure, if we focus on what unites us rather than divides us, on what we have in common, rather than what separates us, we can learn from one another, enjoy each other's company. When we zoom out the lens and consider the total person not one particular view or component of who they are, we may even be able to find the other "likeable."

As this election grows even more intense as it approaches, it is not too early to be thinking about the morning after and the impact of the tone, tenor, and vocabulary of the conversations we are having now. Sadly, I know of too many friends and family members that are having similar experiences as me and my friend before we had our much-needed conversation.

Certainly, we are entitled to make our voices heard, to express our concerns, criticism, and critiques. Indeed, at the core of our democracy is the recognition that others are permitted to see things differently and to share their point of view without fear of being slandered or censored.

The Gemara (Berachos 58a) states, "Just as the faces of people do not exactly resemble one another, so too their opinions do not exactly resemble one another." What is the comparison between faces and opinions? Rav Shlomo Eiger (1786-1852) explained that we would never become exasperated or disturbed that someone's facial features are different than ours. We wouldn't condemn or criticize someone for having different color eyes or hair than we do. We implicitly understand and recognize that everyone is created differently and our physical differences are part of what weaves the wonderful tapestry of our interconnected lives. Similarly, we should recognize that everyone's opinions are the result of their being created differently and raised differently. Just as someone is entitled to look different, so too are they entitled to think differently and approach things differently without harsh disapproval or condemnation.

Our practice of taking three steps backward at the conclusion of the Amidah comes from a Gemara in Yoma (53) which states, "Hamispaleil tzarich she'yafsiah shelosha pesios l'achorav v'achar kach yitein shalom. The one who prays must take three steps back and only then pray for peace." R' Menachem BenZion Zaks (in his commentary on Pirkei Avos) explains that we cannot pray for, nor achieve, peace if we are not willing to step back a little and make room for others and their opinions, their tastes and personalities. After stepping back, we ask "oseh shalom bimromav, God, please bring peace," and we then turn to the right and to the left. Explains R' Zaks, achieving peace and harmony means bowing towards those on the right of us and those on the left of us, not just straight ahead on our path.

Maintaining the capacity and the will to bow towards those on the right and left of us religiously, politically, and in every other way is a prerequisite to the peace we claim we desperately seek and yearn for.

If debating this election will not change minds but only create divide, why have the conversation? And if we do entertain them, remember, the opinion of the person you are dialoguing with is only one component of who they are. When you can't relate at all to that particular perspective or policy, zoom out the lens and remember how much you relate to about the totality of who they are and how much you share with them

# Torah & Dinosaurs

At the beginning of the nineteenth century, strange artifacts began to be discovered. They were bones, bones of gigantic and monstrous creatures the like of which had never before been heard of. Sir Richard Owen, the renowned British paleontologist, coined the collective term Dinosauria, Greek for "terrible lizards."

Even the plant-eating dinosaurs were awe-inspiring. Triceratops, larger than an elephant, had a fearsome array of horns on its armored skull. The large sauropods, Brachiosaurus and Ultrasaurus, weighed more than eighty tons and stood as tall as a five-story building. But the meat-eating dinosaurs were downright terrifying. And none more so than the greatest predator ever to walk the earth. Twenty feet tall and forty feet long, with a massive head boasting six-inch fangs, Tyrannosaurus Rex, the "king tyrant lizard," was a fearsome beast indeed.

Dinosaurs are terrifying creatures. Fortunately, there aren't too many of them around nowadays, so there is little to fear. But some Jews do still walk around in fear of dinosaurs. However, this has nothing to do with the dinosaurs' extreme size or their tendency to crush or eat anything in their way. It has more to do with their very existence. Paleontologists assert that dinosaurs lived hundreds of millions of years ago, while the Jewish calendar sets the age of the universe at under 6000 years plus six creation days.

I remember a young student in yeshiva once drawing me aside in a conspiratorial manner.

"Do you believe in dinosaurs?" he asked me in a hushed tone.

"No," I replied, surprised. "I believe in G-d."

I wasn't sure as to exactly which religion he belonged to (The New Age Temple of the Dinosaur Worshipers, perhaps?), but as far as I'm concerned, it's only G-d, and religious affairs, that are matters of belief. (And even with those, we're not talking about blind faith, but rather acknowledgment based on firm evidence and reasoning.)

Dinosaurs aren't a matter of belief. The fossils really exist; I own one myself. How one interprets these fossils is a different matter.

It has been suggested that G-d placed fossils in the ground as a test of our faith. There are two main difficulties with this explanation.

The first objection is that it's not a particularly good test. As we shall see, there is more than plenty of room for accepting the former existence of dinosaurs and the Divinity of Torah.

The second objection is that, without being overly presumptuous about G-d's ways, everything that we know about Him tells us that He doesn't act that way. G-d does not create evidence against His Torah and ask us to blind ourselves to it with a leap of faith. Rather, He presents us with evidence for His existence, and preserves free will by implanting within us a powerful ability to ignore that which is inconvenient.

This point is powerfully presented by Rav Elchanan Wasserman, zatzal. He raises the question of how a twelve year old girl or a thirteen year old boy can be commanded in the mitzvah of emunah, faith, which the brilliant Aristotle didn't even manage. His answer is that emunah just requires one to draw the logical conclusions from the evidence that surrounds us; if great minds slip up, that is because of personal agendas.

Nature points towards G-d, not away from Him. We are told, "Lift your eyes upon high and perceive Who created these!" (Yeshayah 40:26); and that "The heavens speak of G-d's glory, and the sky tells of His handiwork!" (Tehillim 19:2). Contemplating nature is not only a means to affirm G-d's existence, but also, as Rambam explains, the fulfillment of another mitzvah:

This honored and awesome G-d - it is a mitzvah to love Him and to fear Him... And how does one come to love and fear Him? When man contemplates the great wonders of His deeds and creations, and he perceives from them His boundless and infinite wisdom, instantly he loves and praises and gives glory, and he has a great desire to know G-d... And when he contemplates these matters, he instantly recoils and is in awe, and he knows that he is a small, dismal, lowly creature, standing with a minuscule weakness of intellect before the Perfect Wisdom... (Hilchot Yesodei HaTorah 2:1-2).

Rabbi Yehudah HaLevi, in his famous work the Kuzari (1:67), writes that "Heaven forbid that there should be anything in the Torah to contradict that which is manifest or proved." Likewise, Heaven forbid that there should be anything manifest or proved which would contradict anything in the Torah. If one is convinced that G-d wrote the Torah and created the world, then one should fear no scientific discovery. Conversely, if one is afraid of what the scientists will discover, then one is clearly not fully aware that everything discoverable



was created by G-d.

But doesn't the apparent age of the dinosaurs contradict the Torah? Well, to claim so, one would have to claim to understand what the Torah actually means with its account of Creation. But this raises many matters of interpretation; for example, how do you measure a "day" when the sun is only created on the fourth one? How do you determine the flow of time when it varies depending on how near you are to objects of large gravitational mass? Since we have so little understanding of these matters, how can dinosaurs frighten us?

Far from being frightened by dinosaurs, Rabbi Yisrael Lifshitz, author of the Tiferet Yisrael commentary on the Mishna, received the news of fossil discoveries in the nineteenth century with delight. As he had undoubtedly expected, they confirmed everything that we knew all along. He writes:

...As regards the past, Rabbi Abahu states at the beginning of Bereishet Rabbah that the words "and it was evening, and it was morning" (in the apparent absence of the sun) indicate that "there was a series of epochs before then; the Holy One created worlds and destroyed them, approving some and not others."

The Kabbalists expanded upon this statement and revealed that this process is repeated seven times, each Shemita achieving greater perfection than the last...They also tell us that we are now in the midst of the fourth of these great cycles of perfection...[Editor's note: Interestingly, many paleontologists also consider there to have been four eras: the Precambrian, Paleozoic, Mesozoic and Cenozoic.]

We are en-

abled to appreciate to the full the wonderful accuracy of our Holy Torah when we see that this secret doctrine, handed down by word of mouth for so long, and revealed to us by the Sages of the Kabbalah many centuries ago, has been borne out in the clearest possible way by the science of our generation.

The questing spirit of man, probing and delving into the recesses of the earth, in the Pyrenees, the Carpathians, the Rocky Mountains in America, and the Himalayas, has found them to be formed of mighty layers of rock lying upon one another in amazing and chaotic formations, explicable only in terms of revolutionary transformations of the earth's surface.

Probing still further, deep below the earth's surface, geologists have found four distinct layers of rock, and between the layers fossilized remains of creatures. Those in the lower layers are of monstrous size and structure, while those in the higher layers are progressively smaller in size but incomparably more refined in structure and form.

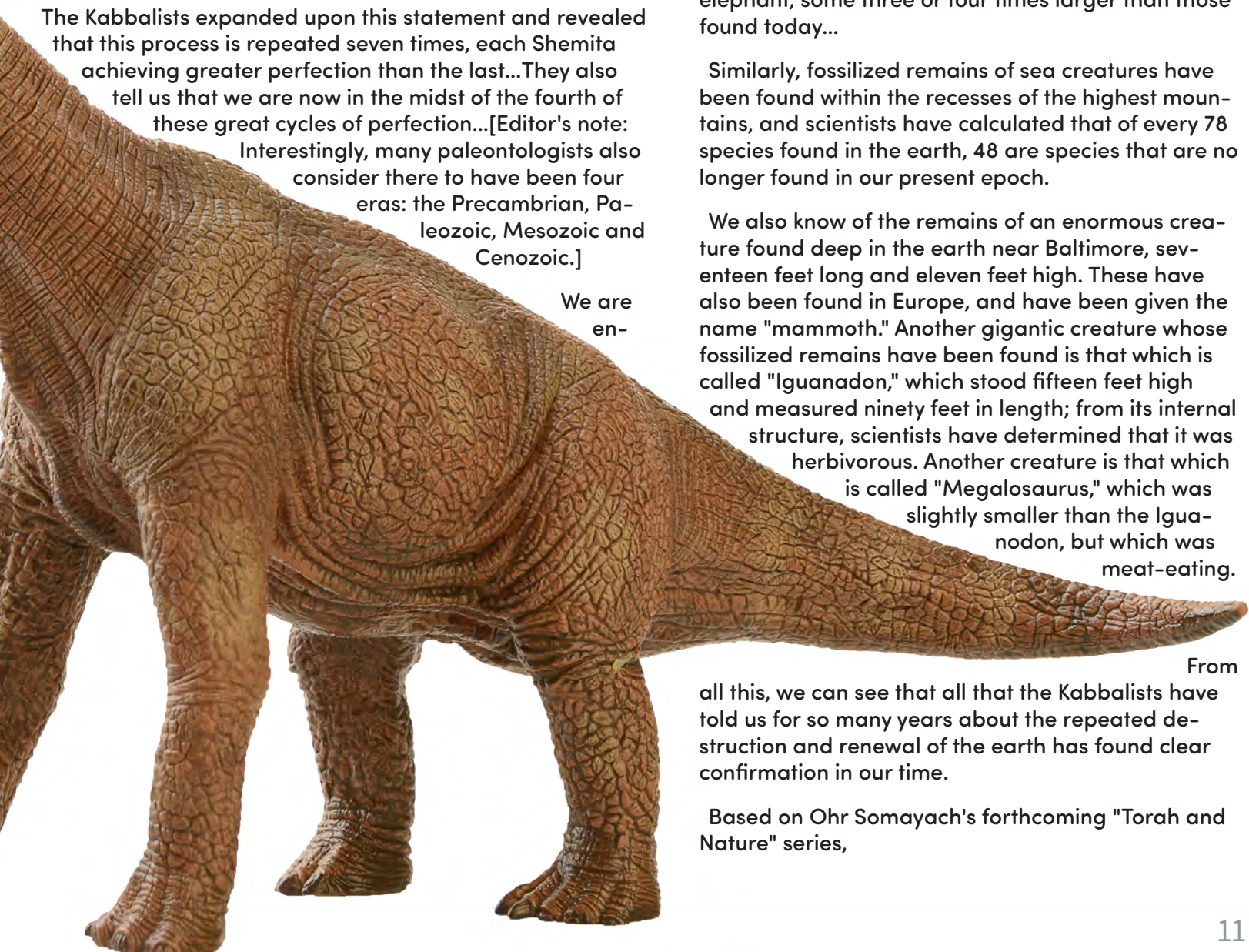
Furthermore, they found in Siberia in 1807, under the eternal ice of those regions, a monstrous type of elephant, some three or four times larger than those found today...

Similarly, fossilized remains of sea creatures have been found within the recesses of the highest mountains, and scientists have calculated that of every 78 species found in the earth, 48 are species that are no longer found in our present epoch.

We also know of the remains of an enormous creature found deep in the earth near Baltimore, seventeen feet long and eleven feet high. These have also been found in Europe, and have been given the name "mammoth." Another gigantic creature whose fossilized remains have been found is that which is called "Iguanodon," which stood fifteen feet high and measured ninety feet in length; from its internal structure, scientists have determined that it was herbivorous. Another creature is that which is called "Megalosaurus," which was slightly smaller than the Iguanodon, but which was meat-eating.

From all this, we can see that all that the Kabbalists have told us for so many years about the repeated destruction and renewal of the earth has found clear confirmation in our time.

Based on Ohr Somayach's forthcoming "Torah and Nature" series,



ונה מצא חן בעיני ד'

## And Noah found favor in the eyes of Hashem (Bereishit 6:8)

Rabbi Yossi Mizrachi

Yaakov was a very sweet and gentle boy, despite his more restrictive lifestyle. He may have been handicapped and bound to a wheelchair, but he was just as capable as all his friends and could attend school and act just like the other boys his age. The one challenge, though, was transportation. Getting to and from school was both time-consuming and tiring. As time went by, it was realized that the easiest and most efficient way of getting there and back would be with a special car that could easily lift him inside and lower him out.

But to buy such a vehicle was not something his family could afford at the moment. Yet that didn't deter Yaakov's father from taking out loans and finding the means to procure the money. And sure enough, finally, the amount needed was collected, and Yaakov and his father headed out to a used car dealer.

Little did the father know that the dealer in whose lot he found himself was less than honest. The dealer was joined by two other partners, one of whom also had a dishonest record. Yet the father was completely unaware of this, aside from not being too knowledgeable about cars.

In the meantime, the third and honest partner struck up conversation with young Yaakov. "Is there a specific reason you came here to buy a car?" "Well," Yaakov explained, "it is difficult for me to get to school, and my father is looking to buy a used car which would help transport me." The dealer was touched to hear this.

It wasn't too long before two of the dealers began heaping praise upon one certain car and explaining how it was an amazing sell. The other dealer, aware of how they were trying to take advantage of the father, was in the least pleased. They were trying to pull a fast move, and get 30,000 shekels from a novice and naïve father who was trying to find a way to send his son to school.

The partner entered the office, where the father and two other dealers were already engrossed in talking about one car, which was equipped with a failed

transmission. The car had been temporarily "fixed" and made capable of driving several miles, after which it was sure to die and need thousands more dollars of repair. "Yitzchak," yelled out the other partner, "I think you're a bit confused. You're talking about another car, not this one. This one has a failed transmission."

The dishonest dealers tried to downplay any problem, but it was soon becoming too much for the partner to bear. "Don't listen to them!" he told the father. "Take your money and go! The car will not even drive five kilometers!" The father, taken aback by the unfolding of the scene, graciously thanked the other partner for this information and abruptly left.

The other dealers were shocked. "What did you do? Why did you blow our cover? We were about to make a great deal!" But the honest partner would not stand for such fraud, and likewise, the other dealers would not stand for him. On the spot, they let him go of his job.

Matters began to go downhill from there. The partner, who by profession was a mechanic, applied to a number of other business, but to no success. No one wished to hire him. Once they looked at his resume and noticed his past working experiences, it was a done deal. Despite the truth being that he was good-hearted and a man of principle and honesty, having partnered with two other swindlers caused him untold harm and stained his reputation. For six years, he searched for job after job, but nothing came of anything.

All throughout the process, his wife continued to encourage him. Neither she nor he was religious, but they had faith that matters would turn out alright. "Don't worry," his wife said, "you will not lose out by being honest. I am proud of you; don't give up. Even if it is difficult, you did the right thing." It was with these encouraging words that he and his wife weathered through the tough financial times.

One day, he noticed a small ad in the newspaper. "Mechanic Manager Needed! Job entails overseeing numerous employees and managing all bus operations." It was of course a great job opportunity, which would provide a large, steady income, but one which certainly would be competitive to get. Still, the mechanic decided to give it a try.

The next day he headed over to the job interview site, where he was joined by countless other applicants from all across Israel. After anxiously waiting some time, he was finally called in. Six interviewers, all religious Jews, sat around a table, their pens in hand, waiting to hear from their next interviewee. He went on to explain his previous work experience and skill, but it didn't seem to carry too much weight. He got the vibe that they were looking for

someone much more adept and experienced. "We will get back to you," they said, as if to say that he didn't quite make the cut.

He proceeded to thank the gentlemen for their time, and walk out of the office and down the stairs. But before he could leave the building, a man came running after him, calling his name. "Sir, you were just in the interviewers' office, correct?" "Yes," he replied, "that was me." "They would like to see you once again." Unsure what to make of this recall, he shrugged his shoulders and followed behind the fellow.

Walking back through the office's double doors, he was approached by a man with a long, white beard. He had been one of the interviewers. "Thank you for coming back," the man said, in a polite, soft tone. "Are you the one who worked at such-and-such a place a number of years ago with two other partners?" The mechanic grew nervous. He figured that now, after divulging his history of work with dishonest partners, he would be charged with fraudulent dealings. But he did not want to hide the truth, no matter how sordid his past may have been. "Yes, I worked there. I was one of the partners."

"The job is yours. Welcome to our company. You are our new manager."

The mechanic was dumfounded. "I'm sorry, but I am a little confused. It sounded just a minute ago as if you were dismissing me." "Do you remember me?" the interviewer asked. "Six years ago, I visited your dealership with my son who is handicapped. Today, I work here as one of the head partners. I remember what you did for me and my son, and that integrity, responsibility and strength of character you displayed is something we would like to have here in our company. You took care of me and now I will take care of you. We would be more than pleased to have you here working for us. Looking forward to seeing you tomorrow."

*One of the most important traits we can inculcate is that of integrity. Hashem's seal, our Sages teach, is that of truth (Shabbat 55a), and we would be wise to follow in those footsteps and make it ours too. It marks the character of a great person and makes us beloved and favored in the eyes of Hashem and everyone else around us.*

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## WISDOM...

An angel appears at a faculty meeting and tells the dean that in return for his unselfish and exemplary behavior, the Lord will reward him with his choice of infinite wealth, wisdom, or beauty.

Without hesitating, the dean selects infinite wisdom.

"Done!" says the angel, and disappears in a cloud of smoke and a bolt of lightning.

Now, all heads turn toward the dean, who sits surrounded by a faint halo of light.

One of his colleagues whispers, "Say something."

The dean sighs and says, "I should have taken the money."

## STRANGE PEOPLE ARE HERE

There was a young Scottish boy called Angus who decided to try life in Australia. He found an apartment in a small block and settled in.

After a week or two, his mother called from Aberdeen to see how her son was doing in his new life.

'I'm fine,' Angus said. 'But there are some really strange people living in these apartments. One woman cried all day long, another lies on her floor moaning, and there is a guy next door to me who bangs his head on the wall all the time.'

'Well, ma laddie,' says his mother, 'I suggest you don't associate with people like that.'

'Oh,' says Angus, 'I don't, Mam, I don't. No, I just stay inside my apartment all day and night, playing my bagpipes.'

## FROM AN ALTER BOCHUR

Im single. I often think about my future Kallah and how lax she's been about getting in touch with me.

## ID

A woman went into a bank to get a check cashed, but she didn't have an account with them. When the teller her asked for some identification, the woman showed her several charge cards, her social security card and a library card.

The teller told her they needed

## JOKES

a driver's license, but the woman said she didn't have one.

"Don't you have anything with your picture on it?" the teller asked.

"Oh, sure," she said, as she flipped to a family photo in her wallet. "That's me in the back row."

## MARRIED THE LONGEST

At my granddaughter's wedding reception, the DJ polled the guests to see who had been married longest. It turned out to be my husband and me. The DJ asked us, "What advice would you give to the newly married couple?"

I said, "The three most important words in a marriage are, 'You're probably right.'"

Everyone then looked at my husband. He said, "She's probably right."

## A MATTER OF DEGREE

The graduate with a science degree asks,

'Why does it work?'

The graduate with an engineering degree asks,

'How does it work?'

The graduate with an accounting degree asks,

'How much will it cost?'

The graduate with a liberal arts degree asks,

'Do you want fries with that?'

## THE DREAM (courtesy of Dr.Z)

The President of Iran calls Trump & tells him "I had a dream last night..."

"New York was in ruins & aflame, with Iranian flags flying above."

Trump replies: "Funny, I had a dream last night too. Teheran, beautiful and prosperous, happy people celebrating in the streets, with big banners hanging everywhere."

"What did the banners say?", asked the Iranian President.

"I don't know," Trump answers, "I can't read Hebrew."

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Ohr Chaim Kollel wishes

# DOVID KATZ

## כוס תנחומין





Throughout the last few weeks, the melodious sounds of kol torah were reverberating every morning, including Chol Hamoed, with so many starting off their day with true Simchas Yom Tov.

Every day, we had over 60 participants! While some people associate Bein Hazmanim with having fun and relaxing, whoever had the opportunity to pass by our full house of Yeshivas Bein Hazmanim, gained a new understanding of what Bein Hazmanim is all about!

As in the past years, Yeshivas Bein Hazmanim started right after Yom Kippur, with breakfast and lunch being served, with Matan Schara B'tzida and many guest speakers.

In the spirit of 18Forshay, there was a beautiful blend of all types and stripes from across the spectrum of the community. What an inspiration to see bochurim and yungerleit from all walks of life joining forces, and sitting side by side - linked by their connection with our eternal Torah, which transcends all physical boundaries.

There was also a sincere group of bochurim of baalei teshuva, from Rabbi Simon's yeshiva, originally hailing from all over the world, who came fully devoted to learn and grow.

YBH also featured the esteemed Rabbi Simcha Bunim Berger, who has joined the program as a Sho'el U'meiv, available to answer questions. Rabbi Berger added a whole new dimension to the YBH during this past summer, delivering a daily Chabura on the topic of hilchos kibud av v'em. This YBH the focus was on thought provoking and fascinating concepts of inyana d'yoma, and the overflow crowd enjoyed his shiurim immensely.

Rabbi Berger is well known for the various shiurim he gives at Ohr Chaim, including the Daf Yomi Shiur, the Thursday night Zera Shimshon Shiur,

as well as the Monday night in depth shiur on Tefillah.

The participants were treated to shiurim given by renowned speakers, with standing-room-only crowds.

Here are some highlights of some of the speakers:

**Tuesday, Sept. 29** - Rabbi Zev Smith, Magid Shiur Irgun Shiurei Torah. Topic: "Halachos for Someone who Doesn't Have a Sukah." He discussed the different shitos about Chol Hamoed trips, if and when such a trip exempts one from eating in a sukah.

**Wed. Sept. 30** - Rabbi Shmuel Aba Olshin, Rosh Yeshiva Gedola Eitz Chaim of Hillside. Topic: "Bal Tosif in the Daled Minim." His in depth analytical shiur covered many points in this broad topic.

**Thursday, Oct.1** - Rabbi Yitzchok Aba Lichtenstein, Rosh Yeshiva Torah Vadaas. Topic: "Mitzvah of Yeshivas Sukah on the First Two Nights."

**Friday, Oct. 2** - Rabbi Nachum Scheiner. Topic: "Yaknehaz - Why Is Besomim Not Included in the Havdalah of Motzei Shabbos into Yom Tov?" This topic is something very relevant this year, with yom tov falling out on Motzei Shabbos five times.

**HOSHANA RABA**

The Yeshivas Bein Hazmanim had a learning program - with refreshments - on the night of Hoshanah Raba, with close to 70 people learning through the night. Someone related to one of the organizers how he was blown away and greatly inspired from the excitement and energy of a packed house of learning the entire night, as if it was in the middle of the day!

There were 4 minyanim for the leining of Mishna Torah, as well as a minyan for reciting the entire Tehillim, which was once again led by Rabbi Coren, and was extremely heartwarming and uplifting. Rabbi Nachum

Scheiner gave a shiur on the inyanin and halachos of Hoshana Raba. In the morning, there were 2 packed minyanim for Vasikin, as well as many other minyanim.

Tuesday, Oct.13 - Rabbi Yosef Viener, Rav of Kehillas Shaar Hashamayim of Wesley Hills. Rabbi Viener has become a highlight of the YBH, when he shares his vast treasure trove of knowledge on a variety of timely topics, focusing on questions that are related to bochurim. He stressed how much bochurim should appreciate what goes on behind the scenes making the yeshiva run so smoothly - both in the ruchnius parts of the yeshiva, as well as the gashmius, and stay focused on their mission of learning. He also discussed how every person should realize that he has the power to inspire others to be better. He related how there was once a group of people who were planning on doing something incorrect, and one person from the group told them that it was beneath their dignity to do such a thing, and they agreed and abstained from doing it!

These shiurim - as well as many recorded shiurim on the topic of yeshivas sukah and daled minim from the many guest speakers we have had over the years - are available on MP3 at the shul, 18 Forshay Main Lobby, as well as on our website 18Forshay.com.

**KOLLEL NEWS**

As the winter begins, the Kollel Boker will be continuing Meseches Brochos a blatt a week. The Kollel Boker is every morning from 7:00-8:00.

The Night Kollel will be covering yet another portion of Yoreh De'ah, hilchos bishul akum and pas akum. The Night Kollel is from 8:15-9:45, with Maariv, available both before and after.

As in the past, we will b'ezras Hashem, have experts and professionals with featured shiurim on these funda-

## COMMUNITY KOLLEL NEWS

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mental topics. Now is the time to join one of our many learning programs and keep the momentum going! Come join the Ohr Chaim family, and the many that start off their day or end their day with some exciting and invigorating Torah learning.

#### MISHNA YOMIS

The Mishna Yomis shiur takes place every night - 8:45-9:00 PM, 18 Forshay - Upstairs. Seize the opportunity to learn several Mishnayos daily - with a magid shiur par excellence - which will enable you to finish the entire Seder Taharos in approximately a year! If you would like more info please call (845)323-6601 or Email kalikstein@gmail.com.

#### DAF YOMI

Here is a list of our daf shiurim! Don't miss out these golden opportunities!

5:40-6:15am (Ivrit) - Rabbi Usher Benedict, 20 Upstairs

6:00-6:55am - Rabbi Zalman Heller, 18 Upstairs - Office

7:00-8:00am - Rabbi Yossi Chesir, 20 Downstairs

8:00-8:55am (Yiddish) - Rabbi Yitzchok Y. Klein, 18 Main floor back room

8:20-9:00pm (on Thursday at 9pm) - Rabbi Simcha Bunim Berger, 20 Upstairs

9:00-9:45pm - Rabbi Yanky Model, 20 Downstairs

#### AMUD YOMI SHIURIM

Ohr Chaim also has two shiurim, following the Oraysa/ Amud Yomi, which is currently learning Meseches Shabbos.

**Rabbi Zalman Heller** Sunday thru Thursday at 9:00pm, in Yiddish, 22 Back Tent.

**Rabbi Yehoshua Weber**, Founder Ohr Tzvi, Rabbi Emertus, Clanton Park Synagogue Sunday thru Thursday from 9:00-9:45PM, 20 upstairs.

Come join this wonderful program, which covers an amud each day for 5 days a week, with a review each day of the previous amud, as well as over the weekend. Join many thousands around the world, who are learning through Shas at a slower pace!

**Rabbi Yehoshua Weber** also gives a weekly Chumash Shiur every Thursday night, 9:00-9:45pm. Location: 20 Upstairs.

#### SEMICHAS CHAVER PROGRAM

**Rabbi Coren's** SCP shiur is a new and innovative halachic program carefully crafted for the needs of the 21st century, with a specialized focus on the ethical meaning of the Halacha. The program is rich with content that can easily be imparted to your family. Upon completion of each topic and successfully passing a written exam, every member will receive Bal-Habatim Semicha (Certificate of Accomplishment) from: HaRav Zalman Nechemia Goldberg, Chief Rabbi Shlomo Amar and HaRav Hershel Schachter. The shiur takes place every Monday night at 8:00pm. For more information or to register: Rabbidac@gmail.com.

Rabbi Simcha Bunim Berger gives a number of weekly shiurim, in addition to his nightly Daf Yomi Shiur. On Thursday night he gives a Zera Shimshon Shiur, as well a shiur in Maharal. On Monday night is his in depth shiur on Tefillah.

For more information about any of these many exciting learning programs - including the Kolloel Boker, Night Kolloel, and much more - please call 845 - 372 - 6618, or email: Rabbischeiner@18forshay.com.

~Night Kolloel~

"Mazel Tov on behalf of the Night Kolloel to

**MAIR FUCHS**

on the Bar Mitzvah of his son"

"Mazel Tov on behalf of the Night Kolloel to

**ARON BURUCH KOHN**

and his wife on the Bar Mitzvah of their Einikel

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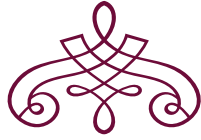
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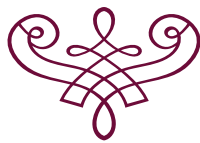
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