

VAYISHLACH | 14-21 KISLEV 5783 | (DEC 8-15 2022)

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PARSHOT VAYISHLACH HAFTORAH

The Navi Ovadiah lived during the time of Eliyahu, and the difficult reign of Achav and Ezevel (3043-705 b.c.e.) We were introduced to Ovadiah in the Haftorah of Parshas Vayeira when Elisha miraculously helped his widow.

Ovadia's personal commitment and courage in saving 100 prophets from the purges of Ezevel was rewarded and Ovadia was gifted with prophecy himself. He later prophesies about the demise of evil and the ultimate salvation of the righteous.

The connection to our Parsha is the emphasis on Eisav's eventual demise. Yoseph, who is the positive manifestation of what Eisav could have been, will triumph in eradicating Eisav's evil influence from society. "...the house of Yoseph a flame, and the house of Eisav stubble. They will set them ablaze and consume them..." (1:18-19) Eisav had been given his chance of joining in the creation of the Jewish nation whose influence over society would redirect destiny. Instead of joining, Eisav challenged Yakov, and attempted to destroy him.

There is always a concern about where the safest place in the world is. Especially these days that the world is going nuts and everything is going into a serious melt down. I remember before the first gulf war I was living in Jerusalem and studying in Kollel. Many of the Americans learning in Kollel were concerned about the upcoming war, and what they should do. Should we stay with our brothers and ride the difficult wave or should we leave

and play it safe. The tumult was going strong and some were saying do you want to be the one they write a book about that had the chance to leave but Nebach did not leave.

I always wonder, did Hashem want Rav Elchanan Wasserman to go back to Europe? He was safe in America and he could have inspired many Jews in the U.S.

A group of American Avreichim, me included, went to Harav Chaim Brim ZT"l to get a chizuk or advice. We all felt confident with him as he was at the time 80+ years old and a talmid of Rav Yosef Chaim Zonnenfeld. He lived his entire life in Jerusalem which included quite a few wars that were very painful to the Jews of Jerusalem. We expressed our fears to him and I can still feel his great warmth as he said to us a pasouk from this week's Haftarah. "ובהר ציון תהיה פליטה והיה קדש וירשו בית יעקב את"מורשיהם" He explained to us that the safest place on earth is Jerusalem. That on the Mount Zion will be the location of refuge and it will be sanctified and the house Yaakov will receive it inheritance.

So as the world gets crazier we need to keep our eye on the safest place on earth. May we all merit to live in Jerusalem soon. Amen

Shabbat Shalom, Rabbi Aaron Lankry

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY

12:19, 1:00, 1:30 ,2:00 2:30

SHABBOS ZMANIM

Table with 2 columns: Activity and Time. Includes CANDLE LIGHTING (4:09PM), MINCHA ALEF TENT (4:20PM), MINCHA BAIS CHABAD (4:20PM), SHKIYA (4:27PM), SHACHRIS VASIKIN-DAF YOMI SHIUR (6:31AM), SHACHRIS ASHKENAZ 18 MAIN (8:00AM), SHACHRIS MAIN MINYAN 18 TENT (9:15AM), SHACHRIS 20 FORSHAY BAIS CHABAD (10:00AM), NEW SHACHRIS 18 FORSHAY (NEW 10:15AM), MINCHA (1:45PM), PIRCHEI (2:00PM), MINCHA SHALOSH SEUDOS (4:05PM), SHKIYA (4:27PM), MARRIV (5:07PM 18 TENT, 5:12PM)

WEEKDAY ZMANIM

Table with 2 columns: Activity and Time. Includes SHACHRIS (20 MINUTES BEFORE NEITZ), MINCHA & MARIV (12 MINUTES BEFORE PLAG), MINCHA & MARIV (12 MINUTES BEFORE SHKIA), and NOVEMBER 20 - NOVEMBER 25 prayer times for NEITZ IS, PELAG IS, SHKIA IS, MAGEN AVRAHAM, GRA- BAAL HATANYA.

Zmanim by our incredible Gabbi EPHRAYIM YUROWITZ TZVI BLECH : Gabbai



Mincha Mariv Minyanim 2022-2023. Includes a table for Mincha Mariv Minyanim with times for 18 Main and 18 Merib, and a table for Mincha Omeyrim with times for 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100.



MIDDOS CONTROL & PARSHAS VAYISHLACH

I was sure that after writing articles on middos for several weeks, there would be no need to continue this column. Alas, it would seem that we human beings have a lifetime struggle and so these weekly reminders will continue until Mashiach arrives.

It's no secret that we have a most amazing shul and with all the incredible good that emanates from within its walls on a daily basis there is inevitably going to be some challenging experiences. One major challenge is the traffic during certain hours of the day and the test is how much patience a person has when he/she is trying to pull out of the shul parking lot while another driver is waiting to pull in.

Yesterday, I stood on the sidewalk with two important Talmidai Chachamim and even more important Baalai Middos. As we spoke a large car pulled out of the shul and in order to save time, the driver cut across the right lane and waited to enter the left one. In doing this, he blocked more than 60 people from getting where they needed to go. He also angered many people and without a doubt caused a Chilul Hashem in front of ten Jews. My friends and I wanted to bury ourselves with embarrassment for the driver of the car as well as for the Jewish people as a whole.

We can certainly judge the driver of the car favourably and attribute his behavior to the call he had just received from his pregnant wife who needed to reach the hospital forth with. However, we can assume this was not the case and we know ourselves how often we fall into the same mind set of not taking our driving seriously enough and thinking that we own the road. Looking at our texts at a stop light and not noticing the red light changing to green happens all too often resulting in the person behind us blowing his horn to move us along. We've just delayed a long line of cars albeit just for 5 seconds but seconds add up. More importantly it questions how serious we take our mission as Jews, the teachers of humanity and how dear we hold our Ben Adam Lechavero.

I want to suggest one idea that might act as a powerful reminder when we leave shul that will help us think twice when it comes to effecting others.

Listening to our daily Kitzur Shulchan Aruch is simple and I highly recommend it to everyone. It's an easy 8 min recording that changes your life as it contains information that we didn't previously know. An example is a Halacha that we learned this week. The Halacha is stated in the Kitzur however its basis is in the Rama whose source is the Kol Bo who is a Rishon. The Kol BO writes that when

we leave shul we should recite the verse ה' נחני בצדקותיך למען שוררי הישר לפני דרכך --from Tehilim 5:9 and it implores Hashem "to guide me in your righteousness because of my watchful enemies... make your way straight for me." I found this Halacha fascinating. First, because many people are not familiar with it and therefore don't recite it. Usually something as precious as this gets hidden from us by the Yetzer Hara. Secondly, certain clarification is needed. Why was this passuk chosen and who exactly are these watchful enemies? And lastly, the word למען which most mefarshim explain means because seems strange. An example where we have a similar phrase is למען אחי ורעי and many others places where the simple translation of the word למען means for the sake of.

I want to suggest an explanation and it actually connects to one of the Mefarshim on Tehilim and the above passuk that connects it to this week's Parsha.

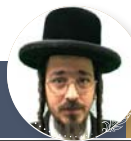
Yaakov Avinu's famous meeting with Eisav his brother and his 400 men begins with a deeply heartfelt prayer to Hashem. Yaakov prays to be saved from his brother Eisav. He also is very fearful. Rashi explains that there were two parts to his fear. One that he would be killed and the other that he would kill others.

Yaakov's death would result in the destiny of the Jewish people being cut short. Hence we can appreciate the deep concern. However, the fear that he would kill Eisav seems strange. After all, he is the enemy who is coming to kill him. So Yaakov has a mitzva to kill him first. There is a deeper meaning here which connects to something I once heard in the name of Rav Shimshon Rafael Hirsch Z"L. Yaakov at the end of his life had one major regret-- he didn't bring Eisav back to his Father in Heaven. Chazal are teaching us the eternal lesson that we can't just be concerned with ourselves; we need to beg Hashem that we don't fall short with our responsibilities for others, especially spiritual ones.

The verse above expresses a determination that Hashem guide us in His proper ways and that our watchful enemies--be they Jews or non-Jews--don't look at us with a negative eye. Rather, they should be inspired by our beneficent behavior and strive to emulate us. This is the meaning of למען שוררי-- not because others are watching us but for their own sake as well.

This is the first thing we should say when leaving shul and if we do I have no doubt that all our other actions will be more carefully calculated regarding their effects on others.

Good Shabbas



Parshas Vayishlach - The Battle for our Minds

Two ideologies- Eisav's guardian angel and Yaakov wrestled mightily going at each other all night.

The battle between the archangel of Eisav and Yaakov has come to symbolize our historical journey through galus.

One might think that we Jews are stuck in history. Over 2000 years of exile from the majesty which was once ours.

Almost annihilated by Eisav's descendants, the Jews of the second Temple era were chased from the land of Israel; thrown to the four corners of the world, where we remain until this day, with constant hope of returning to our previous glory.

What can this battle teach us about how to exist and even thrive in today's world.

It's been thousands of years that we have been forced to live and work in places that reject our ethics and entice us to "join the fun."

But, we have survived--"Hein Am Levadad Yishkon"- we were a nation that lived apart, and that strengthened us.

With the advent of the Industrial revolution and the diminishing of an agricultural economy- we have been forced to relate with the world around us as never before.

The results were dire, not the least of which was the growth of the haskalah or the Reform movements in Judaism.

A battle for the hearts and minds of our youth had begun, and continues to this day

The global economy, now driven by the world wide web has revolutionized the way we do business and presents it's own set of challenges- fanning the fires of disenchantment and cynicism.

With these challenges how do we cope and even grow.

The Chofetz Chaim wonders why the yetzer harah (disguised as Eisav's angel) waited to battle with Yaakov rather than have this confrontation with Avrohom or Yitzchok? What danger did

Yaakov present that motivated the Evil inclination?

He answers that Our forefather Yaakov represents the study of Torah, honesty in business and the encouragement of a strong work ethic. These qualities are a thorn in the side of the yetzer harah. The study of Torah serves as a protection against negative influences. The ability to remain honest in business protects our nation from harm. At the same time, having a strong work ethic makes us more responsible and truthful.

Yaakov Avinu proudly symbolized all three while living through conditions that were less than optimal.

This generation is plagued with the notion of the "instant millionaire" and "instant gratification". Working for success has become a lost art. Let's learn from Yaakov Avinu. Honest, hard work builds character.

Approaching Chanukah, we recall the battles we faced with secular influences - are we still fighting this battle? The answer is of course, yes- but who amongst us remains solid and vibrant in their commitment to Yiddishkeit?- think about it.. It's those of us who take the time to learn Torah on a steady basis. It's clear; Torah study keeps us moral in the face of a world of immorality.

Maintaining honesty in business is extremely challenging but no less of an important quality, revealing how much faith we have in G-d.

If we believe Hashem will provide for all our needs- there is no excuse for shady behavior in order to achieve wealth.

It's time to get back to the basics.

Learning Torah with passion and love for our Creator will help us grow as Jews. Conducting our dealings honestly will give us Divine protection-rebuilding a strong work ethic will Bez'H help bring an end to this long exile.

Translated by Rabbi Reich
Good Shabbos!

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RABBI FRAND

KNOW WITH WHOM YOU ARE DEALING

When Yaakov at the beginning of Parshas Vayishlach [Bereishis 32:5], Yaakov sends Eisav the message (according to the Medrashic interpretation) that I have resided with Lavan (im Lavan garti) and nevertheless I have fulfilled the 613 commandments (v'Taryag mitzvos shamarti). Rashi (in his first explanation of the expression "im Lavan garti") interprets "I did not become a dignitary or notable, but a mere transient alien (ger). It does not befit you to hate me over the blessing of your father who blessed me 'Be a lord to your brothers' -- for it has not been fulfilled in me."

In other words, Yaakov is telling Eisav, "I know you are still angry with me because I 'stole' the brochos; but I want to tell you something: You don't need to be upset, because it did not work! Here I am today 34 years later and I am nothing more than a foreigner, a stranger."

Likewise, on the pasuk where Yaakov explains to Eisav that he has acquired "ox and donkey", Rashi comments: Father said to me, 'From the dew of the heavens and from the fatness of the land'. This property (cattle and slaves) is neither from the heavens nor from the land.' Again, the bottom line is that the brochos did not work and in hindsight, there is no reason for Eisav to be getting upset!

We must ask two questions: First, Yaakov certainly did not expect that these blessings of Yitzchak would apply right here and now. These were not 'instant blessings'. These blessings were not fulfilled until years later when the Jewish people returned to the Land of Canaan and settled it -- up through the glorious period of Shlomo HaMelech [King Solomon]. It is like starting a business. Everyone knows that a business does not make money for the first few years. A person does not close his business after 6 months because he "hasn't made his first million yet". When Bill Gates started Microsoft in a garage in Seattle, Washington, he did not become a 40 billion dollar individual overnight. In terms of the long range fulfillment of Yitzchak's blessings to Yaakov, 34 years is merely the blink of an eye. So what type of an argument is this to Eisav that he should not be upset now because Yaakov still has not seen fulfillment of his father's blessing?

Rav Moshe Feinstein asks a more profound question: This approach of pointing out to Eisav that "the bracha did not work" gives the appearance as though Yaakov is saying that Yitzchak's bracha -- which in effect was prophecy -- is not true! He seems to say that the blessing was not worth anything. Heaven forbid can we say that Yaakov did not believe whole-heartedly that Yitzchak's blessings to him would yet come true.

The Sefer Ikvei Erev provides an answer to which I would like to append an idea of the Sforno, which makes the approach even more understandable.

The first rule of public speaking is "Know your crowd". The first rule of negotiations is "Know with whom you are dealing".

Back in Parshas Toldos, when Eisav came in from the field tired, he told Yaakov "Sell your birthright to me AS THIS DAY (ka'yom)" [Bereishis 25:31]. The Sforno explains the nuance of the term "ka'yom": Eisav was a person who lived for the here and now -- a person who lived for TODAY. When such a person is hungry and he wants a bowl of lentils, he wants it NOW. He is willing to sell something (e.g. -- the right of the first born -- the 'bechorah') which could be tremendously valuable in the future for the sake of acquiring a simple bowl of soup right now.

Yaakov knew Eisav's attitude and his value system and therefore proposed a "sale price" for the bechorah, which he knew would be attractive to his brother. Yaakov knew that these blessings were something that would be relevant and valuable not only for him and his children but for his great great grandchildren for all generations as well. He knew this was something that affected the future of the Jewish people for millennia to come. Future generations and future millennia were not currency for Eisav. He was strictly a man of the present, a man of "ka'yom". He is strictly interested in instant gratification. If it is not right away, it is not worth anything.

In light of this background, we can understand Yaakov's psychological approach to his brother in Parshas Vayishlach. Yaakov tells Eisav, in effect, "Look Eisav, it is now 34 years later. Nothing has come of the blessings I purchased from you." In Eisav's eyes, 34 years is an eternity. He is now more convinced than ever that he got the better deal in the earlier sale. Of course, Yaakov did not doubt the prophetic blessings that Yitzchak bestowed upon him. However, he knew this was a "long term investment" and he knew with whom he was dealing. He was dealing with an Eisav for whom if it is not here today, it does not have much value.

This explains something else. At the beginning of the parsha, Yaakov is full of fear. He prepares for the meeting with Eisav with prayer, with presents, and with preparations for battle. But in fact he had an insurance policy. Eisav had already stated that as long as Yitzchak was still alive, he was not going to kill Yaakov. If so, why was Yaakov so afraid? Yitzchak was still alive at this point!

The answer is that when one deals with an Eisav, the whim of the moment can overpower him. While theoretically, he may have felt "I don't want to cause pain to my father" but with an Eisav, if he gets set off for a moment in the wrong way, he could decide to kill Yaakov on the spot! This is the way of the wicked. They are subject to their whims and their passions. For Yaakov to rely on the fact that Yitzchak was still alive and Eisav once promised not to kill his brother during his father's lifetime would be foolhardy when dealing with such a personality.

We say these words and we feel smug about ourselves. We say "Yes. Eisav is wicked and he only lives for the here and now (ka'yom)." Unfortunately, all of us, to a greater or lesser extent, many times in our lives make compromises as we live in the "here and now" and we do not take into account the long-range future and certainly not eternity.

The fact is that many people put most of their time, worry, and concern into the temporal things of life -- be it money, careers, houses, or all the things that attract us. We are really making a decision to give up things involving eternity for that which is temporal. How many people, when they are 40, 45, 50 years old and their kids are already grown up, realize that they spent the first 20, 25, or 30 years of their lifetime invested in their careers at the expense of their children? When they finally "wake-up" and they say they want to do something with their kids, the kids are already out of the house and it is too late. This is a case of people having decided for the "ka'yom" (here and now) in lieu of the "nitzchiyus" [eternity].

So we cannot so smugly say to ourselves, "Eh! That is an Eisav. An Eisav sells the bechorah for a bowl of soup. An Eisav gives up Olam HaBah [the world to come] for Olam HaZeh [this world]." We need to ask ourselves how many times we are guilty of the same thing. We need to take the long view of life. We need to take Yaakov's approach.



LACK OF HESPED FOR RACHEL

PARSHAS VAYISHLACH

DOES RACHEL IMEINU HAVE A TZIYON OR A MATZEIVAH?

ותמת דברה מינקת רבקה ותקבר מתחת לבית" אל תחת האלון, ויקרא שמו אלון בכות 35:8 ותמת רחל, ותקבר בדרך אפרתה הוא בית" - לחם. ויצב יעקב מצבה על קברתה, הוא מצבת קברת רחל עד היום 20:19,20

"Devorah, the nurse of Rivkah, died, and she was buried below Bais El, below the plateau, and he named it Alon Bochus." "And Rochel died, and was buried on the road to Efras, which is Bais Lechem. Yaakov set up a monument over her grave; it is the monument of Rochel's grave until today."

The Torah tells us that Devorah died, and the place where she died was called Alon Bochus, "Bochus", from the Shores of crying. Rashi says that the Loshon of "Alon Bochus" means that there were two weepings: one for Devorah, mentioned in the Posuk, and one for Rivkah. We see that there was crying when Rivkah and Devorah died. By Rochel, the Torah does not say that she was eulogized by anyone, nor does it say that her husband, children, or anyone else for that matter, cried over her passing. Was there in fact no weeping over the death of Rochel Imeinu? If there was, why doesn't the Torah mention it?

How does one say tombstone in Loshon Hakodesh? This Posuk calls it a Matzeivah, while in the Braisa brought down in the Medrash (82:10) it is called, Nefesh, and in Melachim (2:23:27) it is called Tziyon. What is the difference between these terms? The general term for a tombstone is a Matzeivah. The term Tziyon and Nefesh describe the specific function of the Matzeivah. A Matzeivah built for the benefit of the deceased is referred to as Nefesh, a term which connotes life. Through the Matzeivah, the deceased lives on in the hearts of the living. A Matzeivah built for the benefit of the living is called a Tziyon, a marker, since its function is to mark the grave so that the living know where to Daven. When the Braisa says that a Tzaddik does not have a need for a Nefesh, a tombstone, it means that the deceased was a righteous person and does not need it. When the Posuk in Melachim says that there was a Tziyon, a tombstone, on the grave of a man of G-d, it means that the tombstone was built for the benefit of the living. Rochel Imeinu was a righteous individual and did not have a need for the Matzeivah. A Matzeivah was built for the benefit of the living, for they would need to go to her to Daven so that she could Daven for them. (דברי שאול)

A Matzeivah is generally placed upon a grave so that deceased should be remembered by the living. This cannot be said about Rochel, for she was the Akeres Habayis, and her name would be remembered forever even without a Matzeivah. The true remembrance of the righteous is their Torah

and righteous deeds which will be remembered forever. In this case, the purpose of a Matzeivah is just to show the location of their grave, not their actions. The Posuk says this explicitly, that Yaakov built a monument "על קברתה", "on Rochel's grave", and then the Posuk says, "הוא מצבת קברת רחל" - It was the monument for the grave of Rochel, but it was not for Rochel herself. She did not need it. Generally a Matzeivah reminds the living of the dead, while here by Rochel, the Nifteres is remembered because of her actions. (מלבי"ם).

באותה שעה קפצה רחל אמנו לפני" - "At that moment Rochel Imeinu jumped before Hakodosh Boruch Hu." She said to Hakodosh Boruch Hu, "Master of the Universe, Your servant Yaakov loved me and worked for my father for seven years for the right to marry me. My father schemed to exchange me for my sister. I informed my husband, and I gave him signs so that he would know if he was being tricked. After I did this, I reconsidered and conquered my desire. I had mercy on my sister so that she would not be embarrassed. I told my sister the signs. I extended kindness to my sister, and was not jealous of her that she took the man who should have been mine. I am but flesh and blood. If I can do this, certainly You, the King Who lives and endures, the merciful One, should not be jealous of Klal Yisroel for turning to Avodah Zarah. You should have mercy on them." Immediately after she said this, the mercy of Hakodosh Boruch Hu was aroused, and Hakodosh Boruch Hu said to Rochel, "For your sake, Rochel, I will return the people of Yisroel to their place." (איכה רבה)

A Matzeivah, a Nefesh, is for the deceased to be remembered. Rochel Imeinu cannot be forgotten. She is the mother of Klal Yisroel. Rochel did not need a monument; it is we who need the monument - a Tziyon, so that we should know where to go Daven. The actions and deeds of the righteous are their remembrance. The Medrash says that first Rochel gave signs to her prospective husband, Yaakov, so that her father would not be able to trick him. Then it appeared that she was not concerned for her sister. She rose to the challenge, fought her Yetzer Hara, and was victorious. She gave her sister the signs, so that her sister would not be embarrassed. The words of this Medrash must penetrate our very being. More than her giving over the signs to her sister, which took strength of great proportion, she was not jealous of her sister. Rochel's virtuous deeds are her tribute, and she does not need a stone to be remembered. It is we who need the stone, so that we should know where to Daven, for she is the one who saved Klal Yisroel, when none of our other forbearers could. May we be Zoche to be Mispalel properly, and with the help of our mother, Rochel Imeinu Davening for us, be Zoche to the ultimate Geulah, במהרה בימינו אמן!

In Bereishis 35:19 it says that Rachel was nifteres and was buried on the road leading to Efras, Bethlehem. Why do we not find in the Torah that Yaakov cried and was maspid Rachel the same way we find that Avraham was maspid Sarah?

One answer could be based on the Baal HaTurim that says the reason why Avraham was maspid Sarah for only a little bit was because it was considered as if Sarah was "MeAbed Atzma Ledaas." She was Moseres Din LaShomayim by complaining. Here too Rachel was the cause of her demise because she stole her father's trafim. She did this on her own without seeking advice and consent from Yaakov.

A second reason is because Sarah was the akeres HaBayis so the loss was that much greater requiring a hesped. She was megayeres es haNashim. Thereby there was a need to make a hesped for Sarah. On the other hand, Rachel's demise was terrible but did not destroy the Bayis of Yaakov as Leah and the Shfachos were still alive.

A third answer is based on Gemara Moed Katan 28a the Halacha of a woman who dies in childbirth should not be lying in state as it could be embarrassing. Since Rachel died while giving birth she had to be buried right away. This is also the reason why she was buried while travelling and they did not wait till they arrived at a cemetery.

A fourth answer is that Yaakov was worried that Leah would be offended. Leah would feel as if even after Rachel was nifteres Yaakov still does not want her. We find the Chasam Sofer after his first wife died and he re-married he would not light candles leiluy nishmas his first wife so as not to offend his new wife.

A fifth answer could be that really both Yitzchok and Yaakov were maspid their respective spouses. The reason the Torah does not mention it is because the Torah wanted to teach us that women get a hesped. For this limud it was enough to tell us that Avraham was maspid Sarah. There is no need for the Torah to tell us about Yitzchok and Yaakov that they were maspid.

A sixth answer could be that Yaakov was worried that if he would be maspid Rachel they would be Toeh BaDerech. They would get mixed up and get lost on their trip.

A seventh and final answer is that really Yaakov did not want to marry two sisters even though it was before matan Torah. He really wanted to marry Rachel but once Leah was the first wife, he only married Rachel to fulfill his need. This is the reason that Rachel had to die before arriving to their home so that Yaakov should not be married to two sisters. That is why he was not maspid Rachel.

May we all be zocheh to live in Eretz Yisrael and have techiyas hameisim.

Do you have a topic or discussion you want to read about? Please send comments or questions to hymansdshevens@gmail.com or berachsteinfeldscorner@gmail.com



HONESTY IS SUCH A LONELY WORD

Bob was a software developer whose internet browsing history revealed the following typical schedule:

9:00 a.m. – Arrive and surf Reddit for a couple of hours. Watch cat videos

11:30 a.m. – Take lunch

1:00 p.m. – Ebay time

2:00 p.m. Facebook and LinkedIn updates

4:30 p.m. – End of day update e-mail to management

5:00 p.m. – Go home

Curiously missing? Work. Apparently, Bob didn't do any. The thing is, that didn't match up with Bob's output. Bob "apparently received excellent performance reviews, even being hailed the best developer in the building: his code was clean, well-written, and submitted in a timely fashion." He was, somehow, producing great work without actually working. Bob's employer didn't seem to notice that he wasn't doing any work, because from the corporation's vantage point, he was productive.

But Bob's employer did notice something else. Weird computer traffic was coming into the company's servers through Bob's remote login credentials, and importantly, the traffic seemed to be coming from China. To make matters even stranger, the Chinese connection via Bob's remote connection was active while Bob was sitting in the office. The company was baffled — why would Bob be logging in remotely, and from China, while he was right in front of them? The company contacted Verizon, its telecom services provider, and asked them to investigate.

Verizon got to work and came to the root of the problem. While Bob's employer had assumed that some odd sort of malware

had infected their systems, that wasn't the case. Verizon determined that the problem was Bob himself, and it explained how a guy with great performance reviews matched up with that schedule of cat videos and shopping on eBay. Bob had outsourced his own work to China.

The plan was pretty simple: Bob had hired a consulting firm in China, sent the consultants the work assigned to him, and then got out of the way, collecting paychecks the whole time. The Chinese workers did the rest — including returning the completed code to Bob's employer's servers. Verizon concluded that Bob had most likely been doing this for a few years, taking about a quarter of his pay and using it to buy the services of lower-cost providers overseas. Bob was fired, of course — the employer was working on developing software for the U.S. government and outsourcing that to China isn't acceptable — but Bob probably laughed all the way to the bank.

According to the Verizon security team, this wasn't Bob's only job — and it probably wasn't the only job he had outsourced. Bob was making "several hundred thousand dollars a year," per Verizon, and "only had to pay the Chinese consulting firm about fifty grand annually."

Yaakov, after years of service to Lavan, grabs his wives and children and flees Lavan's house expeditiously and secretly. Hashem then visited Lavan in a dream and warned him not to harm Yaakov. The Midrash wonders, why did Yaakov merit this divine protection? It is one thing for us all to feel Hashem protects us. But the Midrash observes that here, Hashem proactively contacts Lavan to warn him to keep his distance. As the Ramban points out, despite Lavan being a despicable, disloyal liar, cheater, thief and idolater, God came to him in a prophetic dream in honor of the righteous Yaakov. What component of Yaakov's personality merited this extraordinary security?

Was it the fact that Yaakov was an ish tam yoshev ohalim, a yeshiva bachur who

diligently spent his waking moments in study? Was it his steadfast commitment to the principles of Torah—as we know, Im lavan garti v'taryag mitzvos shamarti? Was it, as the succeeding pesukim imply, the zechus avos, the merit of his father and grandfather? Was it the chessed, the kindness he had displayed? Was it the depth and profundity of his prayer as evidenced by his introduction of the Maariv service? Which one of these aspects and qualities of Yaakov merited Hashem's personal protection?

The Midrash Tanchuma answers: We see from the narrative that melacha, working honestly and with integrity, professionally and diligently, brings rewards greater than can be achieved through the merit of our forefathers. Zechus melacha — Yaakov didn't cut corners, he didn't steal pencils, he didn't take a nap on the job, and he didn't distort his hours, he didn't outsource to another country, and this behavior is admired and praised above all his other tremendous accomplishments.

Some of the figures and characters of our history have earned different titles and appellations. Avraham is "Avinu," Moshe is "Rabbeinu," and Dovid is "Hamelech." Usually we think of Yosef as having the surname "Tzadik." However, we do find one place in which Yaakov is called "Yaakov HaTzadik," Yaakov the righteous.

The Rambam (Hilchos Sechirus 13:7) writes: כְּדָרָךְ שֶׁמְזַהֵר בְּעַל הַבַּיִת שֶׁלֹא יִגְזַל שֹׁכֵר עֲנִי וְלֹא יִעֲכֹבְנוּ כִּי הָעֲנִי מְזַהֵר שֶׁלֹא יִגְזַל מִלְאֲכָת בְּעַל הַבַּיִת וְיִבְטֵל מַעַט בְּכֶאֱן וּמַעַט בְּכֶאֱן וּמוֹצִיא כֹל הַיּוֹם בְּמַרְמָה אֲלֵא חֵיב לְדַקְדֵּק עַל עַצְמוֹ בְּזִמְן שְׁהָרִי הַקְּפִידוֹ עַל בְּרִכָּה רְבִיעִית שֶׁל בְּרִכַּת הַמְּזוֹן שֶׁלֹא יִבְרָךְ אוֹתָהּ. וְכֵן חֵיב לְעַבֵּד בְּכֹל כְּחוֹ שְׁהָרִי יַעֲקֹב הַצַּדִּיק אָמַר כִּי בְּכֹל כְּחֵי עֲבַדְתִּי אֶת אֲבִיכָן. לְפִיכֶךָ נָטַל שֹׁכֵר זֹאת אֶף בְּעוֹלָם הַזֶּה

Just as an employer is forbidden to steal the wages of his employee, or delay payment, so too is an employee forbidden to pilfer from the labor he is to provide his employer by wasting time a bit here and a bit there, and so spending the day in deceit.... So too must he work with all his might, for the tzaddik Yaakov stated:

'I have served your father with all my might.' He therefore was rewarded for this labor in this world as well, as the verse states: 'The man became tremendously wealthy.'

We see that to earn the title "Tzadik," to be considered a righteous person who practices tzedek, righteousness, one must be committed to the principles of honesty, integrity, diligence, and truthfulness.

We often make the mistake of thinking we can never live up to the level of our Avos, that we can never achieve their piety. After all, could we survive a kivshan ha'aish experience like Avraham? Are we prepared to be sacrificed on the altar, give our life, like Yitzchak? The Rambam, and indeed our Parsha, are a stark reminder that to be like the Avos one need not sacrifice their lives or achieve the extraordinary. Rather, to be like Yaakov we simply have to be honest, hardworking, and trustworthy. Seems easy, but the truth is that honesty is such a lonely word, in a world where so much is—and so many are—untrue.

In 2006, a report published in Inc.com concluded that productivity losses cost U.S. employers \$544,000,000,000. The report found that in an eight-hour day, employers spent an average of 1.86 hours "on something other than their jobs, not including lunch and scheduled breaks." Additionally, of those surveyed, 52% "admitted that their biggest distraction during work hours [was] surfing the internet for personal use." That was sixteen years ago, imagine what it is today.

Being an honest employee and putting in our full effort for work applies not only for our professional career but in being accountable to our collective Boss, even long after we are retired. Hashem compensates us with life, health, resources, and our faculties. We are here to dedicate our talents, gifts, blessings and time to His service and to repairing His world. We must not waste or squander time, we can't outsource what we are meant to do and who we are meant to be to China or to anyone else. To be worthy of being called a Tzadik we must be honest and have integrity in not stealing from others or from the gifts from Hashem.



Rabbi Reisman

RAV DRUK ON WHY TZON IS NOT MENTIONED FIRST AS IS USUALLY FOUND.

Let us move to another thought. In the beginning of the Parsha Yaakov sends a message 32:6 (וַיְהִי-לִי שׁוֹר וְחַמּוֹר, צֹאן וְעִבְדֵי (וְשִׁפְחָהּ)). Rabbeinu Bachya points out that all over the Torah when assets are mentioned Tzon (sheep) are mentioned earlier than Shor or Chamor and here the order is reversed (וַיְהִי-לִי שׁוֹר וְחַמּוֹר, צֹאן וְעִבְדֵי וְשִׁפְחָהּ). A little strange because it always mentions Tzon first. By Avraham we had as can be found in 12:16 (וַיֹּאבְדֵם הַיְטִיב, בְּעִבּוֹרָהּ; וַיְהִי- (וְשִׁפְחָהּ)). Tzon was first. By Yitzchok where it says in 26:14 (וַיְהִי-לוֹ מִקְנֵה-צֹאן וּמִקְנֵה בְקָר). Even by Yaakov earlier in 30:43 (וַיְהִי-לוֹ, צֹאן (רְבוֹת, וְשִׁפְחוֹת וְעִבְדִים, וְגַמְלִים וְחַמְרִים)). Always Tzon first. Why here when he sends a message to Eisav is Tzon not first?

Enfert Rabbeinu Bachya a Geshmake Teretz. He says that Eisav lost the Bechora in an incident which involved Yaakov bringing Tzon (goats) to his father, bringing him to eat, and Tzon means Behaima Daka - sheep and goats. He brought him the meat to eat. Yaakov didn't want to remind Eisav of the reason that he hates him, and therefore, he didn't start with Tzon he put it in middle. That is Rabbeinu Bachya's Teretz. A good Pshat.

Freigt Rav Druk in Darash Mordechai it is difficult because later when Yaakov sends the gift to Eisav he sends goats first as E'zim are mentioned first in the Posuk. According to Rabbeinu Bachya he didn't want to point them out and he didn't even want to mention them first. Why did he send them first?

Enfert Rav Druk, in between the message at the beginning of the Parsha and the actual sending of the gifts, Yaakov Davened. When the Avos Davened they could tell from their Davening whether everything was fine. Since in between the beginning of the Parsha and the sending of the goats he Davened and Yaakov saw that there is nothing to be afraid of, therefore, afterwards he no longer had the fear of mentioning the E'zim first. That was the power of the Tefilla of the prayers of the Avos.

He mentions other examples. Rav Druk

mentions that by Binyamin it says in Perek 35 (אֲשֶׁר יָלַד-לוֹ בְּפֶדִן אֲרָם). Binyamin was not born in Padan Aram. Binyamin was born where Rachel is buried which is south of Yerushalayim, not in Padan Aram which is north of Eretz Yisrael?

The answer is that by the Imahos the birth of Binyamin came when she Davened for him. When did Rachel Daven for him when Yosef was born and she was still living by Lavan in Padan Aram and she Davened as is found in 30:24 (בֵּן אַחֵר לִי, בֵּן אַחֵר). At that moment she saw that he Tefilla was Po'el, so therefore, the child is considered to be born in Padan Aram. The Avos understood the power of a Tefilla that the Tefilla is what makes something happen.

Rav Druk brings another example. The Mishna says in Berachos at the beginning of the 9th Perek that if you go to a place where a miracle occurred to Klal Yisrael you make a special Beracha. One of the numerous example is the stone that Moshe was on top of Davening with Aharon and Chur next to him by the war of Amaleik in the Midbar where Yehoshua led the army in battle. If you see the stone on which he sat that is where the miracle took place and you make a Beracha.

Freigt Rav Druk the miracle didn't take place on the stone the battle took place on the battlefield below. Enfert Rav Druk no. the Tefilla, the Davening is what is Po'el, it is what makes the Hatzlacha come, and therefore, it was the Tefilla by the Avos who understood that it is the Tefilla that makes things happen. If we could only appreciate what Tefilla could be Po'el.

I once had a Mispallel who has since moved to Eretz Yisrael, he once told me, he is a very simple Jew, simple Emunah. He told me whatever I want I ask Hashem and he gives it to me my whole life. He said it with such simplicity. So whatever I want I just Daven to Hashem and he gives it to me. When someone has that type of a faith in his Davening then the Davening comes through and the Davening is a different Davening.



Rabbi YY Jacobson

Is There Peace in Your Family? Success is no Substitute for Familial Harmony

Disaster

One afternoon a man came home from work to find total mayhem in his house. His three children were outside, still in their pajamas, playing in the mud with empty food boxes and wrappers strewn all around the front yard. The door of his wife's car was open, as was the front door to the house.

Proceeding into the entry, he found an even bigger mess. A lamp had been knocked over, and the throw rug was wadded against one wall. In the front room the TV was loudly blaring a cartoon channel, and the family room was strewn with toys and various items of clothing. In the kitchen, dishes filled the sink, breakfast food was spilled on the counter, nosh was all over the floor, a broken glass lay under the table, and a small pile of sand was spread by the back door. He quickly headed up the stairs, stepping over toys and more piles of clothes, looking for his wife.

He was worried she may be ill, or that something serious had happened. He found her lounging in the bedroom, reading a novel. She looked up at him, smiled, and asked how his day went. He looked at her bewildered and asked, "What happened here today?"

She again smiled and answered, "You know everyday when you come home from work and ask me what in the world did I do today?" "Yes," was his incredulous reply. She answered, "Well, today I didn't do it."

Whole

"Jacob arrived whole to the city of Shechem," the Torah states in this week's portion, Vayishlach.

What a gift it is—to be whole, complete. To be wholesome, unified, integrated, holistic. How many of us can claim to be whole?

How did this happen? What was the secret behind Jacob's "wholeness" at this moment? He had been married for years, he had many children, and was a successful man. He had garnered much wealth and had dealt successfully with many an adversary.

What transpired at this moment which conferred upon Jacob this condition of "wholeness"?

In fact, nowhere does the Bible describe a human being in such a way—that he or she was "shalem," whole. It is an extraordinary description for a human being, who from the genesis of time, is characterized by duality, fragmentation and conflict.

Apparently, something extraordinary occurred in the life in Jacob, which made him whole, precisely at this juncture of his life.

The Preceding Scene

There is no escaping the juxtaposition between this statement—"Jacob arrived whole"—and the preceding scene in the Torah. In the previous scene, Esau finally made peace with his brother Jacob. After decades of estrangement, hostility and ire, and the fear of outright war between the brothers, they had at last reconciled, even if they would not live together.

It is a profound development. Twenty-two years earlier Esau vowed to kill Jacob, "The days of mourning for my father are near; then I will kill my brother." Now, as they are about to meet again, we stand posed anticipating a harsh encounter. Upon hearing that Esau is approaching him with a force of four hundred men, Jacob is "very afraid and distressed." He devises an elaborate defense, including a strategy for war.

When Esau finally appears, something very different transpires. The

Bible's description of the meeting is unforgettable:

"Esau ran toward him, embraced him, fell upon his neck, and kissed him. And they wept." There is no anger, animosity or threat of revenge. Peace has at last descended upon the Abrahamic family. The next scene in the Torah reads: "Jacob arrived whole..."

The message to us seems clear; You may be a wonderful, accomplished and successful individual, but as long as you are not on speaking terms with your own sibling, you will not be whole. As long as a family is torn by mistrust and conflict, none of its members can be whole. You may be right or wrong in your arguments, but as long as the conflict lingers, you will remain broken. We cannot make ourselves whole, nor can we mend the world, if we lack the courage and vulnerability to create peace within our own families. The family is the nucleus of civilization.

Sometimes we have no choice but to create music out of torn chords. If we have tried whatever we can to reconcile and it did not work, we must create wholeness within a fragmented state. We cannot change other people and each of us must learn to develop his or her own relationship with G-d. Yet, we must try and do whatever we can to create familial harmony. When we can't achieve this, we must know that there will be moments in which we will have to grieve over a terrible loss.

George Burns once quipped that happiness is having a large, loving, caring, close-knit family in another city. It is often easier to get along with the "whole world" than with your own family. But it is only through family harmony that we can achieve genuine wholeness in our lives.

THE 19TH OF KISLEV

COMPILED BY BINYAMIN HALEVI

A JOINT CELEBRATION

Before the histalkus of the Maggid of Mezritch on Yud-Tes Kislev 5533 (1772), he took the Alter Rebbe's hand and said, "Yud-Tes Kislev is our hilula." The meaning of this statement is that the teachings of the "fathers of Chassidus," the Baal Shem Tov and the Maggid, were like the wellspring itself, whereas the teachings of the Alter Rebbe explanations of Chassidus that can be grasped by the intellect effected a dissemination of the wellspring. The union of the wellspring itself with the wellsprings on the outside ("yafutzu maaynosecha chutza"), required a special effort. This union was accomplished on Yud-Tes Kislev, and this is what the Maggid was alluding to when he said, "Yud-Tes Kislev is our hilula" – our union.

(See *Likkutei Sichos* vol. 25 p. 212.)

NO REASON TO FEAR THE GENTILE

After the Alter Rebbe was incarcerated, the Chassidim discovered a note in the Rebbe's handwriting citing the verse, "sarim ridafuni chinam, u'midvarcha pachad libi" (princes chased me for naught, yet my heart feared Your word). The verse has two meanings: 1) The fear of the "princes" is "for naught," for the true fear is of "Your word." In his humility, the Alter Rebbe thought that perhaps he had been arrested because he hadn't completed some aspect of his avoda. 2) The reason why the matter is as naught to me, even though the "princes" chase me, is because my heart feared "Your word."

This is the lesson the Alter Rebbe taught his Chassidim, and to all Chassidim of future generations. There is no reason to fear the gentile, but if something like an arrest takes place, one must examine his deeds.

(*Sicha 19 Kislev 5734*)

SOULS IN BODIES

When the Alter Rebbe was in jail, his teacher the Maggid and the Maggid's teacher the Baal Shem Tov came to him from the World of Truth. They came as souls within bodies. The Rebbe Rayatz once visited the cell (when he was in Petersburg in the summer of 5671- 1911), and when he returned, his father asked him if the cell had enough room for three people!

This question proves that they came as souls in bodies. And we know that when a soul is revealed in a body it is a far greater revelation than that of a soul without a body.

(*Sicha 19 Kislev 5711*)

WHERE THE ALTER REBBE DERIVES HIS TEACHINGS FROM

This is how the Alter Rebbe responded to the question posed to him by the interrogators about where he had

gotten the information which he conveyed in his sermons:

"It is known that even though all wisdom is written in s'farim, nevertheless a person must first learn from a teacher and only then can he learn from the books on his own. That is what happened with me. When I was about twenty years old, while in Vitebsk, I traveled to Mezritch and began learning Kabbala from Rabbi Ber of blessed memory, who passed on over 25 years ago. Since that time I learn on my own from many respected books, from mekubalim, Rishonim, and Acharonim, according to my intellect and understanding. The style of the sermons I deliver are for the most part based on the obvious and the revealed, so that the listeners will understand it well. It is only infrequently, by chance, that I say something simple from the wisdom of Kabbala that can be understood and explained to someone who learned just a little of the Kabbalistic works which are readily available. [I teach] that from which one can derive some benefit in love of G-d and fear of Him, to keep His mitzvos and to pray with concentration from the depths of one's heart."

(*Igros Kodesh* vol. 2 p. 137)

CELEBRATING IN LUBAVITCH

This is how they celebrated Yud-Tes Kislev in Lubavitch in 5663 (1902):

They assembled a special arch in honor of the Rebbe Rashab. They lit 613 candles and placed them by all the windows. When the Rebbe left his house and was on his way to the beis midrash, the large zal, for the farbrengen, they pulled a special string and immediately all the candles were ignited.

The Tamim, R' Nota of Pahr, sat above the arch. In the middle of the courtyard stood HaRav HaTamim R' Shaul Dov Zislin as the conductor. On the other side stood HaTamim Shmuel Katzman, who signaled the singers to begin. Then R' Nota sang his famous song.

(*Seifer HaSichos 5705*, p. 42-43)

NACHAS FROM THE DESCENDENTS

Among the early emigres of Anash to New York was a Jew by the name of Shmuel Eliezer Katznelson (who later shortened his name to Nelson), who was a grandson of the famous gaon, R' Boruch Mordechai of Bobruisk, a great Chassid of the Alter Rebbe. R' Shmuel Eliezer was well-to-do, and every year he was involved in arranging the Yud-Tes Kislev celebration in a restaurant this being America with meat and fish, etc., for he said that he had heard in the name of his grandfather's father, the gaon, R' Baruch Mordechai, that the Alter Rebbe had said: Whoever participates in my simcha, will merit to see nachas from his descendents.

(*Zichron Livnei Yisroel* p. 119)

JOKES

TEACHERS ON PATROL

Teacher: I hope I didn't just see you looking at Harry's paper, Raymond!

Raymond: I hope so too, teacher!

CAN YOU GIVE ME

A PUSH??

A man is in bed when there is a rat-a-tat-tat on the door.

He rolls over and looks at his clock, and it's half past three in the morning. "I'm not getting out of bed at this time," he thinks, and rolls over. Then, a louder knock follows.

"Aren't you going to answer that?" says his wife.

So he drags himself out of bed and goes downstairs. He opens the door and there is man standing at the door. It didn't take the homeowner long to realize the man was drunk

"Hi there," slurs the stranger. "Can you give me a push??"

"No, get lost. It's half past three. I was in bed," says the man and slams the door. He goes back up to bed and tells his wife what happened and she says,

"Dave, that wasn't very nice of you. Remember that night we broke down in the pouring rain on the way to pick the kids up from the baby sitter and you had to knock on that man's house to get us started again? What would have happened if he'd told us to get lost??"

"But the guy was drunk," says the husband.

"It doesn't matter," says the wife. "He needs our help and it would

be the right thing to help him." So the husband gets out of bed again, gets dressed, and goes downstairs.

He opens the door, and not being able to see the stranger anywhere he shouts, "Hey, do you still want a push??"

And he hears a voice cry out, "Yeah, please."

So, still being unable to see the stranger he shouts, "Where are you?"

And the stranger replies, "I'm over here, on your swing."

A LUMBERJACK KEEPS TRACK

A lumberjack once told me he's cut down 27,572 trees.

"How do you know exactly how many" I replied. "Easy, I keep a log..."

3 KINDS OF PEOPLE...

One man said to the other, "You know, there are really only three kinds of people in the world: those who can count, and those who can't."

A JOB AT THE ZOO

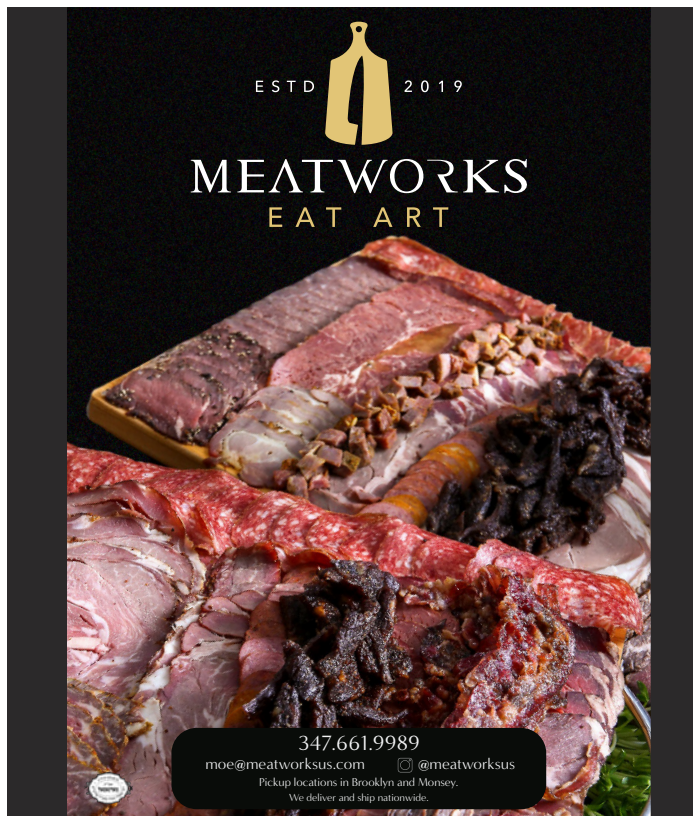
A father of six children had been out of work for six months. In desperation, he was reading through the want ads in the paper and came across an ad for someone to work at the zoo. The man called the zoo and asked if he could have the job, but was told that he would need to come in for an interview.

The next day he went to the interview, but before beginning, he was told by his potential employer that he would need to raise his hand to the square and promise that the proceedings of the interview would be kept confidential, whether he got the job or not. The man reluctantly took the oath, and then asked what this job and oath were all about.

The zoo owner asked the man what he thought the zoo's main attraction was. Without hesitation the man replied, 'Everyone knows that. It's the big ape!'

'Well,' said the zoo owner, 'this is the part you cannot divulge, because we would lose our business. The big ape died, and we need to keep it a secret by putting the ape skin on someone who can imitate the ape--at least until the new ape arrives in three months.' 'That's me!' said the man. 'I can do that! I was a gymnast in high school and college.' The zoo owner then challenged the man to audition by acting like an ape. The man assumed crouched position and began running, jumping, and swinging around the room, imitating the actions and sounds of an ape. 'Wow! You're really good!' said the owner, and immediately gave the man the job.

The next day the man, dressed as the ape, went into the cage and was an instant hit. Everyone heard how the ape was performing and came to the zoo to see him. The crowds got bigger and bigger as time went by, and the front page of the paper proclaimed, 'The ape has gone ape!'



UFARATZTA

CHASSIDUS IS NOT A NEW RELIGION CHAS V'SHALOM

This is part of what the Alter Rebbe - Baal HaTanya explained to the Russian Government when he was interrogated in prison. This letter contains 23 chapters

answering various questions. Is written in Lashon Kodesh, to be interpreted into Russian.

The alter Rebbe asked that before the interpreted copy is presented, the interpreter should give him a copy as sometimes when you interpret into a different language, the meaning can change.

==== Igros Kodesh Admur Hazoken P207. Tuesday. Yud Tes Kislev 5,759 - 1798 he was freed.

"Gut Yom Tov"

L'shana Tova B'limud Hachassidus Ub'darkei Hachassidus Tikosevu V'sichosemu



About two months before the new ape was to arrive, the man had about five hundred people in front of his cage, and he was waxing eloquent. He was flipping and jumping and swinging everywhere, when all of a sudden, at the top of a swing, his rope broke and threw him into the lion's cage. He rolled a few times, coming to rest against the bars, and turned to find himself across the cage from the king of beasts, who lay across the cage with his head down on one paw. He knew right way that he was in trouble, so he began screaming like an ape and running back and forth along the bars in hopes that someone would rescue him from this situation. No one moved. As he looked again, the lion began to move slowly and stalk him. The lion then growled, curled his upper lip over his teeth, and assumed a position to leap. Just at this moment, the man decided that his family was more important to him than his promise to the owner of the zoo. He looked up and started screaming, 'Help! Help! I'm not really an ape, I'm a man. Get me out of here!' The lion looked at him and said in a loud whisper, 'Hush up, you fool! You'll get us both fired!'

GRANDMA'S REVENGE

When my three-year-old son opened the birthday gift from his grandmother, he discovered a water pistol. He squealed with delight and headed for the nearest sink. I was not so pleased. I turned to Mom and said, "I'm surprised at you. Don't you remember how we used to drive you crazy with water guns?" Mom smiled and then replied....."I remember."

HOLIDAY HELP

"How's the new turkey you hired on as temp IT Assistant?"
 "Well, she's good at de-bugging, and works for chickenfeed. But her typing is atrocious--all she can do is hunt & peck."



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Shul Neias

**AKIVA POLLACK
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BAIS MEDRASH OHR CHAIM**

Thank you Top Notch Staffing for sponsoring a massive breakfast on the Bas Ayins Yahrzeit.

MIKVA NEIAS

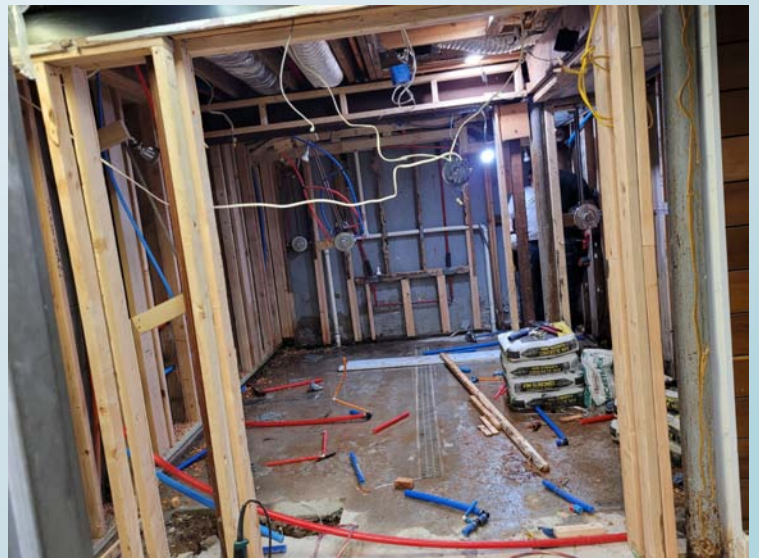
The Mikvah is closed? No
It was just five years ago that Beis Medrash Ohr Chaim at 18 Forshay opened up their new Men's Mikvah. With eight showers, a spacious dressing room and a nice hot Bor Mayim the basement Mikvah was used by hundreds of people weekly. It was constantly maintained and kept up with workers washing and cleaning it.

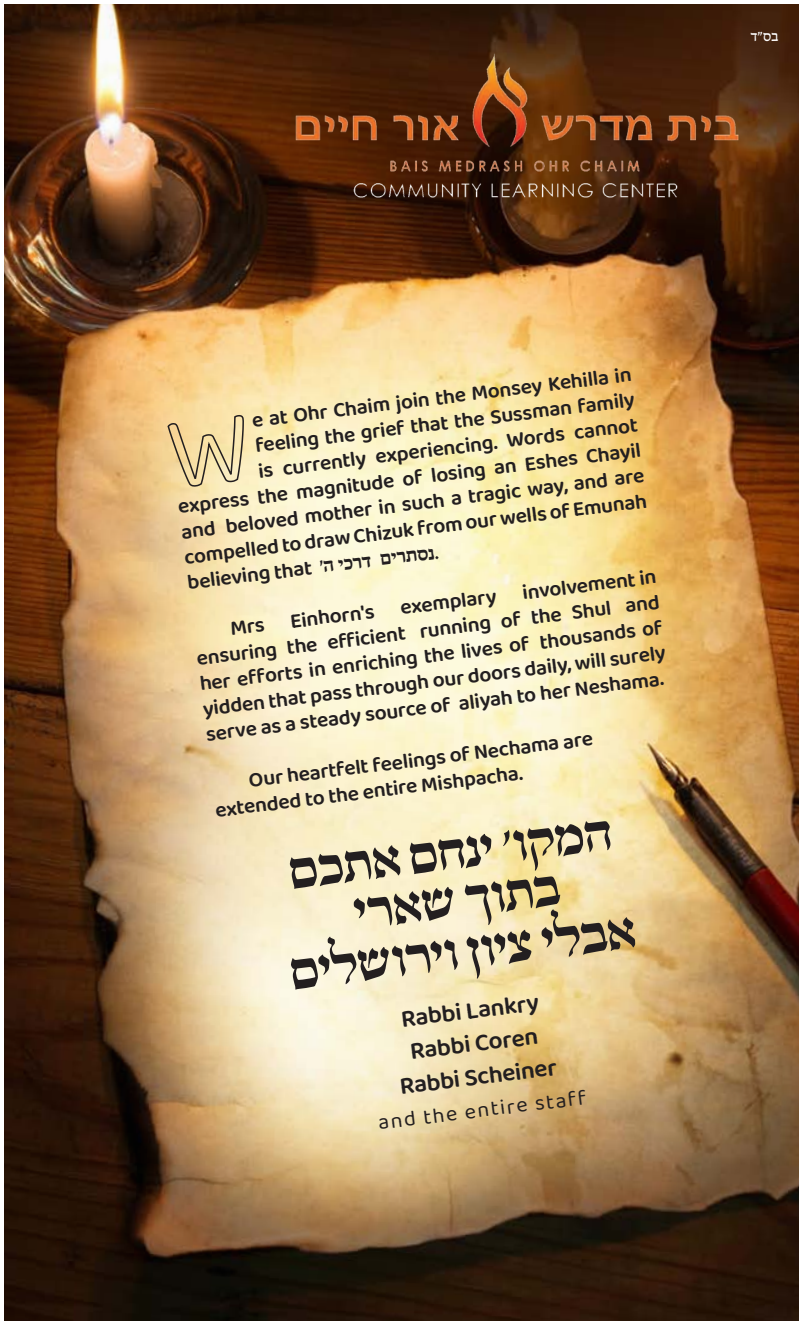
Although there was always a nominal charge for the mikvah to partially cover the cost of upkeep, on Rosh Chodesh Kislev the staff at 18 Forshay canceled all fees making it totally free. The reason for this incredible news was another bit of information that would surely pique your interest.

On Monday Nov. 28th, the showers and bathroom at the Mikvah started the process of being completely remodeled. New floors are being installed, new showers are being set up and new piping is being laid. It is our hope that the construction will not take more than one month. Nevertheless, the Mikvah itself and a small area for changing is still open. So come to the BMOOC Mikvah. Yes! It's still open.

Akiva Pollack

Director of Development





בס"ד

בית מדרש אור חיים
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 COMMUNITY LEARNING CENTER

We at Ohr Chaim join the Monsey Kehilla in feeling the grief that the Sussman family is currently experiencing. Words cannot express the magnitude of losing an Eshes Chayil and beloved mother in such a tragic way, and are compelled to draw Chizuk from our wells of Emunah believing that נסתרים דרכיה ה'.

Mrs Einhorn's exemplary involvement in ensuring the efficient running of the Shul and her efforts in enriching the lives of thousands of yidden that pass through our doors daily, will surely serve as a steady source of aliyah to her Neshama.

Our heartfelt feelings of Nechama are extended to the entire Mishpacha.

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Rabbi YY Shiur Tuesday morning



NO MENTION OF CHANUKA IN AL HAMICHYAH

The Shulchan Aruch states that although we recite al hanisim in bentching we do not mention Chanukah in al hamichyah. This needs to be understood. Every Shabbos and every Yom Tov we recite retzei or yaaleh v'yavo in bentching, as well as mentioning Shabbos and Yom Tov in short in al hamichyah. So, shouldn't we do the same on Chanukah? Why do we recite al hanisim in bentching, but nothing in al hamichyah?

Let us try to explore the source of the institution of al hanisim, which will help us understand the answer to this question.

The Gemara in Shabbos (21b) tells us that they established these days of Chanuka as days of tom tov, for hallel and hodahah – praise and thanks. Rashi explains that this is referring to the mitzvah of reciting hallel and al hanisim in davening, in the brocha of Modim.

However, when it comes to reciting al hanisim in bentching, the Gemara later discusses whether it should be said. As Rashi explains, the main institution was in davening, and the Gemara wonders if it should be recited in bentching, as well. The Gemara concludes that it was not set as an institution, but can be recited if one wishes to do so.

Tosfos explains that the Gemara understood that the recital of al hanisim is more appropriate in davening, since it is done publicly and is a fulfillment of pirsumei nisa – publicizing the miracle. Bentching, on the other hand, is done at home, and does not have that level of publicity, and this is why the Gemara rules that it is not obligatory.

We see from this Tosfos that not only is the candle lighting a way of publicizing the miracle, but even the other aspects of Chanuka are also meant to publicize the miracle. And since there is no publicity in al hanisim of bentching, they did not institute its recital. This concept – that even the other aspects of Chanuka are meant to publicize the miracle – can also be seen in Tosfos (Shabbos 23b), who rules that when Shabbos Chanuka is also Rosh Chodesh, the haftora of Chanuka takes precedence over Rosh Chodesh, because it has pirsumei nisa.

Because al hanisim is meant to publicize the miracle, Rav Ahron Kotler instituted in the Lakewood Yeshiva to recite the entire Chazaras Hashatz during Mincha on some days of Chanuka, to facilitate maximum publicity. (This is despite the fact that many yeshivas do not recite the entire Chazaras Hashatz at Mincha, a topic beyond the scope of this shiur to discuss here.)

With this introduction we can now return to discuss the different reasons why al hanisim was not instituted in al hamichyah. To be continued...

SUMMARY

Not only candle lighting is pirsumei nisa, but other aspects of Chanuka – such as al hanisim and the Torah reading – also serve to publicize the miracle.

A kuntres of shiurim on Chanukah – both in Hebrew and in English – is available, with the following shiurim included:

- Neiros Chanuka and Neiros Hamenorah of the Beis Hamikdash – Similarities and Differences
- The Shul Menorah - Halacha or Minhag Associated Dinim and mekor of the Bracha
- Pirsumei Nissa at Home & in Shul – Halachic Requirement or Hiddur
- Menorah. Oil & Wicks – Any Preferences
- Concept Of Hiddur Mitzvah & its Application To Neiros Chanukah
- Machlokes Beis Shamai & Bais Hillel in Hidur Mitzvas Chanukah
- 3 Sifrei Torah, 1 Haftorah –Why the One for Chanuka
- Bosor B'cholov and Chanuka – Connecting Both Halachos
- Lehodos Ulehallel – Why No Mention of Chanukah in Al Hamichyah
- Todir Koidem – General & in Hilchos Chanukah in Particular
- Disposing Of Leftover Wicks Any Restrictions

Comments and questions are welcome and can be sent to: RabbiScheiner@18forshay.com.

To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: Secretary@18forshay.com, or follow the prompts on our website 18Forshay.com.

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!

Rabbi Scheiner

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