

VAYIGASH | 12 - 19 TEVES 5783 | (JAN 5 - 12 2023)

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PARASHOT VAYECHI HAFTORAH

The Talmud in Bava Matzia 87a tells us that Yaakov Avinu was the first person to "get weak" prior to dying. In fact, he asked Hashem for this "gift" so that he would have the time to put his affairs in order. You see from the day that heaven and earth were created, no one was ever sick; if one was on the road or in the marketplace, he would sneeze, and his soul would leave by way of his nostrils. Until our forefather Jacob prayed to G-d about this, saying: "Master of all worlds! Don't take my soul from me before I have the opportunity to give instructions to my children and my household." G-d agreed with him, as the verse says: "After these events, Joseph was told, 'Behold, your father is ill.'" All of the peoples of the world heard of this and were amazed, since nothing like this had happened since heaven and earth were created. Accordingly, the Midrash concludes, we wish life to someone who sneezes, since it used to represent the opposite.

On the other hand, a sneeze can be a positive thing. "If a person sneezes while praying," the Talmud says, "it is a good sign for him. Because sneezing makes a person feel better, and so it is an indication that his prayer has been accepted: "Just as he is given satisfaction below, so is he given satisfaction Above."

This week's Haftorah is from Kings I Chap. 2 which relates that Dovid Hamelech becomes ill and gives final instructions to Shlomo prior to his death. Similar to Yaakov who arranged his final affairs with his children, Dovid too finalized his personal affairs

with his son. We can imagine that just like Yaakov Avinu gave the most important blessing to his children, David Hamelech would also do the same. Dovid Hamelech, who wrote the beautiful words of Tehilim that were inspired by Ruach Hakodesh, surely had a meaningful message and blessing to give to his children on his deathbed. Yet, his last words are simple and concise.

וא יקרבו ימי-דויד, למות; ויצו את-שלמה בנו, לאמור. ב אנוכי הולך, בדרך כל-הארץ; וחזקת, והיית לאיש

"And the days of Dovid came near and he commanded his son Shlomo saying. I am going in the way of the land, and you should strengthen yourself and you should become a Mench."

How profound that David Hamelech condensed everything into one formula; being a Mench is the highest form of success. Even more so, Dovid directs Shlomo Hamelech saying that it requires strength to become a mench. Many of times we see people that seem to be a Mench naturally, but that is not the case. It is a life's effort to behave constantly in a proper fashion and maintain the status of being a mench. We should all have strength to reach this goal and have the nachat to see our children being a mench as well.

A gutten Shabbos
Rabbi Aaron Lankry

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
12:32, 1:00, 1:30 ,2:00 2:30

SHABBOS ZMANIM

CANDLE LIGHTING	4:24PM
MINCHA ALEF TENT	4:34PM
MINCHA BAIS CHABAD	4:34PM
SHKIYA	4:42PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:42AM
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	4:20PM
SHKIYA	4:43PM
MARRIV	5:23PM 18 TENT, 5:28PM

WEEKDAY ZMANIM

SHACHRIS	
20 MINUTES BEFORE NEITZ	
S 7:00	M 7:00 T 7:00 W 7:00 T 6:59 F 6:59
12:30	
12:45	
1:00	
1:15	
1:30	
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2:00	
2:15	
2:30	
2:45	
3:00	
3:15	
3:30	
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4:00	
4:15	
4:30	
S 4:33 M 4:34 T 4:35 W 4:36 T 4:37	
JANUARY 08 - JANUARY 13	
NEITZ IS	7:20 - 7:19
PELAG IS	3:46 - 3:50
SHKIA IS	4:45 - 4:49
MAGEN AVRAHAM	
9:06 AM	
GRA- BAAL HATANYA	
9:42 AM	

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Mincha Mariv Minyanim

18 מנחה Main
מערב
*Repeat every nightfall after nightfall

12:30	At 10:15	Tent א
12:45	At 10:30	Tent ב
1:00	At 10:45	Tent ג
1:15	At 11:00	Tent ד
1:30	At 11:15	Tent ה
1:45	At 11:30	Tent ו
2:00	At 11:45	Tent ז
2:15	At 12:00am	Tent ח
2:30	At 12:15	Tent ט
2:45	At 12:30	Tent י
3:00	At 12:45	Tent יא
3:15	At 1:00	Tent יב
3:30	At 1:15	Tent יג
3:45	At 1:30	Tent יד
4:00	At 1:45	Tent טו
4:15	At 2:00	Tent טז
4:30	At 2:15	Tent טז
Every 15 min till סקיטה		
9:30	At 9:30	Tent א
9:45	At 10:00	Tent ב
10:00	At 10:15	Tent ג
10:15	At 10:30	Tent ד
10:30	At 10:45	Tent ה
10:45	At 11:00	Tent ו
11:00	At 11:15	Tent ז
11:15	At 11:30	Tent ח
11:30	At 11:45	Tent ט
11:45	At 12:00am	Tent י
12:00	At 12:15	Tent יא
12:15	At 12:30	Tent יב
12:30	At 12:45	Tent יג
12:45	At 1:00	Tent יד
1:00	At 1:15	Tent טו
1:15	At 1:30	Tent טז
1:30	At 1:45	Tent טז
1:45	At 2:00	Tent טז

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Rabbi Coren

PARSHAS VAYECHI

POWER OF BRACHA



RABBI
BENTZION SNEH

ועתה, שני בניך הנולדים לך בארץ מצרים... אפרים ומנשה, כראובן ושמעון יהיו לי (מח, ה). יעקב אומר ליוסף - שני בניך, אפרים ומנשה, יהיו עבורי כבניי שלי, ראובן ושמעון. לשם מה מאריך יעקב ומתאר "שני בניך הנולדים לך בארץ מצרים", ואינו אומר בצורה פשוטה "שני בניך אפרים ומנשה"? כיצד בכלל קשורה לכאן העובדה שנולדו בארץ מצרים?

בדרך כלל אנשים לומדים מהטעויות שלהם. על פני השטח, נראה שזה לא המצב עם יעקב. הגמרא במסכת שבת, דף י: מסבירה: "רבא בר מחסאי אמר רב חמא בר גוריא אמר רב: לעולם אל ישנה אדם בנו בין הבנים שבשביל משקל שני סלעים מילת שנתן יעקב ליוסף יותר משאר בניו נתקנאו בו אחיו ונתגלגל הדבר וירדו אבותינו למצרים". התלמוד מתייחס כמובן לשרשרת האירועים הנוראים שנבעה מהפגנת האהבה המיוחדת שהפגין יעקב ליוסף. קנאה התעוררה בקרב אחיו. כתוצאה, הם מכרו אותו למצרים, והדבר הוביל לגלות בת מאתיים ועשר שנה. היינו חושבים שיעקב היה מחליט לעולם לא להעדיף ילד אחד על פני אחר. אבל, לא! השבוע מספרת התורה שיעקב ברח את ילדיו של יוסף: אפרים ומנשה. בנוסף לכך שהוא מברך אותם בברכה מיוחדת, הוא עושה עוד מעשה לכאורה מעדיף. הוא מחליף את סדר ברכותיהם, כשהוא מברך את אפרים, בנו הצעיר של יוסף, לפני מנשה המבוגר יותר.

לכאורה מדוע יעקב, שעדיין מתאושש מהסבל הנורא שעבר בשל העדפת יוסף, הפגין בגלוי את העדפותיו כלפי הדור הבא? האם לא חשש לעורר קנאה בתוך נכדיו, שהיו בני דודים ראשונים של אפרים ומנשה? כמו כן, מדוע הוא החליף את הילד הראשון בשני באותה משפחה? האם הוא לא חשש לעורר שוב קנאה בקרב אחיו? להגאון רבי שלמה זלמן אוירבך היה כלל קבוע אחד, לאחר שהעביר את שיעורו היומי בשיבת קול תורה בירושלים. לאחר שסיים סוגיה מסוימת, ועבר לסוגיה אחרת, איש לא הורשה לשאול שאלה על הסוגיה הקודמת. הגישה הזאת נועדה למנוע בלבול בקרב התלמידים הרבים הנוכחים. לכן, כל התלמידים נדהמו כשהרב אוירבך ענה והסביר שאלה לבחור שבדרך כלל שקט מאוד, בנושא שסיים להסביר עשרים דקות קודם לכן. הוא המשיך לחזור לנושא הקודם ובחן מחדש את את כל תהליך החשיבה בפירוט מורכב.

התלמידים היו בהלם. הם זכרו בבירור שהרבי הסביר את הכל בפרטי פרטים בפעם הראשונה. לאחר השיעור, ניגשו כמה מהבחורים המבוגרים אל הרב ושאלו אותו על סיבת העדפתו של הבחור הצעיר, כשחרג מהכלל המקודש.

פתאום, הם הבינו שהתלמיד המדובר נמצא בישיבה כמעט שנה, בלי לשאול שאלה באמצע שיעור. היום הייתה הפעם הראשונה שהוא אזר אומץ לשאול. אילו ראש הישיבה היה מתעלם מהשאלה לפי הנהוג הרגיל, ייתכן שלעולם לא היה שואל שוב. הרב אוירבך סטה מהנהוג, ומהחשש לעורר קנאה, כדי לתת לבחור הצעיר ביטחון חדש, דבר שיעזור לו להפוך לתלמיד חכם אמיתי.

הרב יעקב קמיניצקי הסביר פעם, שיש מעשים שחייבים לבצע בלי לחשוש לעורר קנאה. ילדים מסוימים זקוקים ליותר תשומת לב, יותר טיפול, ויותר עידוד. חייבים לעשות את מה שנכון בנסיבות מסוימות ולקוות שקרובי המשפחה האחרים יבינו. נכדיו של יעקב חיו כולם תחת הדרכתו בביטחון היחסי של חברה מסורתית. היו שם עשרות בני דודים, דודים ודודות שנכוחתם השרתה אווירה של שמירת מצוות במסורת האבות. לרוע המזל, ילדיו של יוסף גדלו בחברה רוויית עבודת כוכבים. הקשר היחיד שלהם למסורת היה הזכרונות האיתנים שיוסף הביא עמו. לכן, ילדיו של יוסף היו זקוקים לברכה מיוחדת. המשיך רבי יעקב:

"יעקב אבינו גם הבין שאפילו במשפחתו של יוסף היה הבדל בין הילדים. מנשה הבכור נקרא מנשה כתודה להקב"ה שאיפשר ליוסף לשכוח את התלאות הנו"אות שערב, הן במצרים והן בבית אביו. אפרים, לעומת זאת נקרא כך כהכרה לשגשוגו של יוסף בארץ קשה. "מנשה מייצג את הזכרונות של "העולם הישן". כל עוד יש זיקה לאותו עולם, יש אולי פחות צורך בברכת החכם. אבל אם הילד מייצג את השפע של "הארץ החדשה", סביר מאוד להניח שהוא עשוי להשליך את מורשתו, ולחפש תרבות וירושה חדשה לחלוטין. הילד הזה זקוק לחום ולברכות מיוחדות - לפני כל ילד אחר". ישנם זמנים שבהם הכללים המקובלים אינם במקומם. כשעוסקים בצרכים מיוחדים, התנהלות מיוחדת חייבת להחליף את הסטנדרט. יש לשקול את צרכיו של הפרט ואת תגובותיהם של אחרים. ההחלטה הנכונה תועיל לשניהם.

Many people have a custom to bless their children Friday night before Kiddush. The Bracha recited for the boys is *וּמְנַשֶּׁה וְעֵפְרַיִם* and *וְיִשְׂמַעוֹן*. I would like to pose three questions. First, what is the meaning of *וְיִשְׂמַךְ*? The simple translation would seem to be, 'Hashem should place you like Ephraim and Menashe.' This sounds strange. The words should have been: 'Hashem should bless you like He did for Ephraim and Menashe' which is really what we're doing when bestowing the blessing on our children. Second, why out of all the great tzadikim including the Avos themselves do we choose to liken the blessing to that of Ephraim and Menashe, Yosef's two sons? And lastly, what does the concept of Bracha even mean, how does it work? If something is destined to take place in the future like it did for Ephraim and Menashe what does a Bracha accomplish?

The answer to the first question can be found in last week's Parsha when Yehuda tells Yosef he is taking upon himself full responsibility for Binyamin. He uses the words *וְאֵינִי עֹשֶׂה עֵינִי עָלָיו* literally translated as 'I will place my eye on him'... 'I will watch him carefully.' I would like to suggest that herein lies a deeper meaning in the Bracha we give our kids Friday night. What we are asking Hashem is not only to place our child like Menashe and Ephraim but more importantly that Hashem should watch over and guard him. This deeper justification is the answer to the second question. We ask Hashem to protect our children like Ephraim and Menashe because they were the prime example of Jews who were born and lived their childhood during an exile, amidst what is referred to as *זוהמת מצרים*, the Impurity of Mitzrayim but were still able to maintain their pure Jewish traditions. Hence, when we are praying and giving Brachos to our children, we bless them that they should be shielded from the impurities of the present galus where it is so difficult to remain true to the pure Mesorah, in the same manner as Ephraim and Menashe did. It's disheartening these days to see the large number of Jews intermarrying or just not keeping the main laws of Torah like Shmiras Shabbas and Kashrus.

And lastly we need to understand the concept of Bracha which seems to be the main theme of this week's Parsha from beginning to end. The answer to my question as to the true meaning of 'bracha' is hinted at in the Stone ArtScroll addition at the end this week's Parsha where it quotes an explanation from Rav Dovid Feinstein Z"l regarding a mnemonic --- *פה אל פה* -- from a different parsha. (The word *פה* is 85 which represents the amount of passukim in this week's Parsha.) When a mnemonic is referred to in a Parsha it must be related in some way to the essence of the Parsha and this is true with all mnemonics.

To properly understand what a mnemonic is, we need to add an amazing piece from the Sefer Ikarim written by the great Rav Yitchok Albo Z"l who delves into *מאמר ד פרק* to reveal the essence of a Bracha and why the person making the Bracha places his hand on the head of the recipient of the Bracha. Rav Albo also discusses the story of Yitchak Avinu trying to give the Bracha to Eisav and his awful feeling upon discovering that he gave it to Yaakov. Rav Albo answers many questions regarding Brachot with the following principle: A Bracha is not a prophetic statement like many authors suggest. A Bracha is a Tefilah which suggests a preparation for the recipient to be worthy of divine influence. And if the receiver is not worthy or prepared then the Shefa - divine influence-- will be brought down through the Tzadik or Navi. This is the reason for the blesser to place his hand on the recipient of the Bracha. The hand represents a divine pipeline through which inspiration is transferred to the receiver. We can say a similar idea based on the Rashba in the Teshuvos. The Rashba explains the meaning of the word Baruch which we use in every Bracha we make as the source of good. A Bracha is a Braicha - a pool of divine influence. And by connecting ourselves on our own or through a Tzadik we are able to tap into this Shefa. How does one connect best? It's like an electrical plug. If you are working on your spiritual Middos then your electric current will properly connect with the above. You can also bring down divine Shefa on your own or others through.

May we be zoche to be a great source of Bracha to ourselves and others. Good Shabbas

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Rabbi Reisman

A VORT FROM RAV PAM ON THE BERACHA TO YEHUDA REGARDING WHITE TEETH

There is a Margila D'puma of my Rebbi Rav Pam. It was something that he mentioned in this week's Parsha. Yehuda gets a Beracha, a long Beracha and part of the Beracha is as is found in 49:12 (לְבָרְךָ יְיָ, שֵׁנִים, מִחֶלֶב). The teeth are going to be so white from drinking milk. Yasherkoach! You will have white teeth from drinking milk. You won't need whitening strips. Beautiful!

The Gemara in Kesubos 111b says (close to the bottom of the Amud) that it is not that his teeth will be white but (טוב המלכין שינים לחבירו יותר ממשקהו חלב). Yaakov Avinu told Yehuda that you will have white teeth, smile at people. You will be in a position of leadership, you are a Melech. When you smile at a person it brings a person happiness. When you meet a person who is sour all of the time, you are not happy. When you meet a person who is joyful and smiling, the joy spreads and the joy goes beyond. It is an ultimate Hachnosas Orchim.

Rav Pam would quote from the Ahavas Chesed, the Chofetz Chaim says that to fulfill Hachnosas Orchim it has to be B'savior Panim Yafos. It is in Perek 3 Halacha 2. It has to be with a joy. The Gemara says that Chazal says and the Medrash says somebody who gives his friend a happy embrace even if he is not giving him anything else, it is like he gave him everything. Joy and Happiness.

Rav Pam would cite the example of Rav Yechiel Mordechai Gordon (1882 - 1964), the Lomze Rosh Yeshiva who was stuck in the United States when WWII broke out. He was actually rescued but he was away from his family. The day that he was told that his family had perished in Europe, shortly after somebody walked in and the Lomze Rosh Yeshiva greeted that person with a big smile and spoke to him. When the person left, he turned back to his grief of what had happened. Someone remarked, how did you do that? How can a person do that? The Lomze Rosh Yeshiva said, that person is not responsible for my sadness, why do I have to throw the sadness on him?

We do it all of the time. When we are sad we throw the sadness on everybody. When we come home after a day at work or after a day in Yeshiva and we walk in with a sour face. You have to walk in with a happy face. How was your day? Great! Wonderful! If there is a problem to discuss you discuss it. But how are things? Wonderful! That is the first answer.

A person should learn to be Mekabeil Panim B'savor Panim Yafos. The world would be such a better place if people would take this lesson to heart. You want to be a Melech? (מִחֶלֶב, שֵׁנִים, מִחֶלֶב). The blessing is not that you will have white teeth, the blessing is that you show your smile to people which is better than giving them milk.

Let us smile and let us be grateful for what we do have and B'eZRas Hashem we should be Zoche. Joy brings Beracha. The Maharal says that it is not that when you have a Beracha you are happy it is that when you are happy it brings Beracha. This is what the Maharal says in Parshas Ki Seitzei. Let everybody have a wonderful, joyful and meaningful Shabbos Parshas Vayechi. Chazak Chazak Venis'chazeik, Chizuk to continue with the Blatt of the Daf Yomi and IY"Y first to the end of Berachos which is the first job and then beyond!



Rabbi Steinfeld

BURYING A RASHA WITH A TZADDIK

In Bereishis 50:13 the passuk says; the brothers carried Yaakov to erez Knaan and buried him in the Me'aras Hamachpeila.

The Gemara in Sotah 13a says that during the time of burying Yaakov, Eisav arrived and tried to stop the proceedings. He claimed that the Me'aras Hamachpeilah was sets of couples and since Yaakov already buried Leah there, he felt that he deserved the other plot. The shvatim said you sold your chelek. Eisav demanded a shtar mechirah. They responded that they left it in Mitzrayim. They sent Naftali who was fleet footed. During this give and take Chushim the son of Dan stood there. He was hard of hearing and did not comprehend why the proceedings were being held up. After the shvatim explained the situation to him, he said this is not acceptable, that we should have to wait for Naftali to come back and during this time Yaakov should lie in a state of bizayon. He took a club and hit Eisav on the head. The eyes of Eisav fell out and fell to the knees of Yaakov. Yaakov opened his eyes and laughed. During this time the prophecy of Rivka took place when she had said why should both brothers be buried in one day?

Tosfos in Gittin 55b asks that from the Sifri is mashma that it was Yehuda that killed Eisav. The Yerushalmi in Gittin chapter 5 says that the Goyim decreed many terrible decrees on the neighborhood of Yehudah. They had a mesorah that Yehuda killed Eisav therefore, they had it in for Yehudah. Here in this Gemara we see that Chushim killed Eisav? Tosfos answers that it is possible that Chushim started by hitting Eisav, but Eisav did not die until Yehudah finished him off.

The Targum Yonasan ben Uziel wrote that when Eisav came to argue against the burying of Yaakov, Chushim cut off his head and it rolled into the Me'aras Hamachpeilah. The question is How could they bury the head of Eisav together with Yaakov? In Shulchan Aruch Yoreh Deah 362:5 it says one should not bury a Rasha next to a Tzaddik? And it is an issur De'Oraysa.

There are a few answers. The first answer is from Rav Shteinman in Ayeles Hashachar that since Eisav excelled in the mitzva of Kibbud Av he merited being buried next to Yaakov.

The second tirtz is once his head fell in there, they did not remove it anymore. The only problem is how come they buried Yaakov there afterwards. Could be since there were other Tzaddikim there, it was not a problem.

A third tirtz is that since this took place before mattan Torah they were not makpid on it.

A fourth tirtz is that it was not within daled amos.

A fifth tirtz is that since the children of Eisav would use that as an excuse to torment klal Yisroel therefore they left him there.

A sixth tirtz is based on Rav Chaim Kanievski who brings a Yerushalmi in Nedarim 3:8 that says that le'ased lavo when all the Tzaddikim will assemble Eisav will join them until Hakadosh Boruch Hu will take him out. For the fact that he will be able to sit there until Hashem removes him proves that he has some maalos and therefore it was fitting for him to be buried in Me'aras Hamachpeilah.

May we be zocheh to witness Techiyas Ha'Meisim in our lifetime! Amen!

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

PARSHAS VAYECHI

– גומל חסד – WEAN THE CHESED

47:29 “ועשית עמדי חסד ואמת אל נא תקברני במצרים”

The time was approaching that Yisroel (Yaakov Avinu) was dying. He called for his son Yosef and asked him to promise, “to do kindness and truth to me, please do not bury me in Mitzrayim”. Rashi explains that Chesed Ve’emes refers to Chesed that is done with dead people. The reason that it is called “Chesed Shel Emes” is because the one doing the Chesed does not expect anything in return because the recipient is no longer alive. Moed Katan 28b – One who eulogizes, others will eulogize him. One who buries the dead, they will bury him. It seems that there is reward for doing “Chesed” with a dead person. If so, why is Chesed for a Meis called “Chesed Shel Emes”? One may be doing the Chesed so that it should be reciprocated to him.

פרקי אבות 1:2- “על שלשה דברים העולם עומד, על התורה, ועל העבודה, ועל גמילת חסדים”

There are three things the world depends on: Torah, Avodah, and Gemilas Chasadim. What does the word “Gemilas” mean?

A good thing that one does for another without ever having received something from that person is called “Chesed”. When one is repaying a kindness that another person did for him or fulfilling a promise, it is called “Emes”, because he has an obligation to do this for him. (גר"א)

Rashi says that it is a Chesed without expecting anything in return. Yosef was given Sh’chem, a portion more than the rest of his brothers. Why is this Chesed one of “Emes”? One answer is that Yaakov was asking for the type of Chesed that is usually called Chesed Shel Emes because when doing a Chesed for a dead person, one does not expect anything in return. However, over here it is not actually a Chesed Shel Emes because Yosef was going to get Sh’chem in return for his good deed. Another answer is that at the time that Yaakov asked Yosef to do a Chesed Shel Emes, he did not intend to give Sh’chem to Yosef. (מושב זקנים מבעלי תוספות)

Shabbos 104a – “בא ליטהר מסייעים אותו” – “One who comes to purify himself, they help him from Shomayim.” The path that a person chooses, they help him along that path. There is one caveat. The person must want to head in that direction with a Lev Shaleim, a complete heart. However, if one has any reservations and does not do it completely L’shem Shomayim, he is not helped. This rule applies to all matters of Shomayim and Kiyum Mitzvos, as well as to raising children. Yaakov was concerned that Yosef might have extenuating circumstances that will hinder him from having his thoughts one hundred percent L’shem Shomayim. If this were to happen, Yaakov would not be certain that he would be taken out of Mitzrayim. Yaakov is asking Yosef to do Chesed with “Emes”,

pure thoughts, in order that he should be helped by Shomayim to fulfill his mission. (קרן לדוד)

Chesed Shel Emes is not only doing a Chesed for a Meis. Rather anytime that one does a Chesed and does not expect anything in return for it, it is called “Chesed Shel Emes”. חסד שעושין עם המתים הוא חסד של” Rashi 47:29 (שפתי חכמים) asks – by Eliezer the slave of Avrohom, the Posuk says 24:49 “ועתה אם ישכם עשים חסד ואמת” - רא"ם and in Yehoshua 2:14 “ועשינו עמדי חסד ואמת”. In both of these Pesukim, there is a Loshon of Chesed V’emes yet they are not referring to a dead person. Rashi seems to imply that only doing Chesed with a Meis is Chesed Shel Emes. Gur Aryeh explains that by every action of Chesed, there is Chesed and Emes. Chesed is the kindness behind the action, and Emes is the civic duty that each person has to another in his community. However, this Emes only applies to people who are alive. In this Parsha, the Chesed and Emes that Yaakov is referring to is for a dead person. Rashi is explaining that this case is not like other Chesed where there is an aspect of Emes, but rather that here it is Chesed Shel Emes, that the Chesed itself is one of Emes, because the Chesed is being done with a dead person and therefore the one doing the Chesed does not expect anything in return for his Chesed. (גור אריה)

The word “Vayigomal” means “And he (Yitzchok) was weaned. Gomel means to wean. When one does Chesed for another, the recipient of the Chesed has some form of embarrassment. On some level, he becomes beholden to the one doing the Chesed. Causing another to feel beholden detracts from the Chesed that is being done. The more one can make the person receiving the Chesed not feel beholden, the greater the level of Chesed. Gomel Chesed means to do Chesed while trying to wean the person who is receiving a Chesed so he does not feel that a Chesed is being done for him. In the beginning of Parshas Vayeira, the Torah tells us about how Avrohom Avinu provided for the three guests. The Torah does not mention Avrohom by name while he was preparing for the guests. Avrohom was trying to make his guests feel comfortable. He did not want them to be conscious that the important person, Avrohom Avinu, was doing a Chesed for them, but rather a no name person was providing for them. He wanted his actions to be viewed as not a big deal, not such a great Chesed. That is the higher form of Chesed. When a person does a Chesed for a Meis, he will receive reward for what he is doing as the Gemara tells us. However, a Chesed for a Meis is the highest form of Chesed. The one receiving the Chesed (the dead person) does not feel beholden at all. This form of Chesed is called Chesed Shel Emes. May we be Zoche to do proper Chesed; Chesed where the one who is on the receiving end does not feel indebted.



SOME QUESTIONS DON'T HAVE ANSWERS

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Isidor Isaac Rabi was a Nobel laureate physicist recognized for his discovery of nuclear magnetic resonance, used the world over in MRI machines. He was born into a religious Jewish family in Hungary and came to the US as a young child. A letter to the New York Times in 1988, published shortly after he died, tells an amazing story.

Rabi was once asked, “Why did you become a scientist, rather than a doctor or lawyer or businessman, like the other immigrant kids in your neighborhood?”

Rabi answered, “My mother made me a scientist without ever intending it. Every other Jewish mother in Brooklyn would ask her child after school: ‘So? Did you learn anything today?’ But not my mother. She always asked me a different question. ‘Izzy,’ she would say, ‘did you ask a good question today?’ That difference — asking good questions — made me become a scientist.”

In our day and age, there is no shortage of good questions. The world is only getting more complicated and confusing with each passing day. And yet, despite the complexity of the questions we face, and regardless of our own ignorance or illiteracy on any given subject, we want to give the answer. We don’t hesitate to weigh in or stake out a position.

And the truth is, it is no wonder. We live in the information age, with access to terabytes of information at our fingertips offering answers to almost anything in milliseconds. We can consult videos found online and repair our own cars, install our own home alarm systems, replace the control board on a clothes dryer, or design incredibly complex spreadsheets. It shouldn’t come as a surprise that we feel capable and entitled to understanding any issue and having answers to everything.

But the truth is that while technology

may be opening doors to more information, more accessible instructions, and even answers, it is also giving us a gross case of overconfidence.

A 2015 study found that recent college graduates vastly overestimated how much they knew about their area of concentrated study, and dramatically underestimated just how much they had already forgotten. Social psychologists call that the “illusion of explanatory depth”: assuming you can write or speak extensively about a particular subject, when in fact you can barely scratch the surface. Another contributor is the Dunning-Kruger Effect, a cognitive bias that tricks people into believing they are smarter and more skilled than they actually are.

In his 2011 book, *Thinking Fast and Slow*, Nobel Prize-winning economist Daniel Kahneman (nephew of Rav Yosef Shlomo Kahaneman, rosh yeshivah of Ponevezh) called overconfidence “the most significant of the cognitive biases.” Indeed, Kahneman singles out overconfidence as the first bias he would eliminate if he “had a magic wand.” It has been blamed for the sinking of the Titanic, the nuclear accident at Chernobyl, the losses of the space shuttles Challenger and Columbia, the 2008 subprime mortgage crisis, the oil spill in the Gulf of Mexico, and much more.

Overconfidence is not only responsible for natural disasters and large calamities; it’s also a core cause of broken relationships, failed dreams, and struggles in faith for countless individuals. If someone believes and behaves as if he has a monopoly on truth and positions himself as the source of all answers, he will alienate all those around him, be they friends, chavrusas, colleagues, or, most significantly, his spouse and children. Genuine and healthy relationships require humility and modesty, openness to being influenced, and a commitment to understand others as much as to be understood by them.

Mark Twain once said: “It ain’t what you don’t know that gets you into trouble. It’s what you know for sure that just ain’t so.” L’havdil, long before Twain, Chazal taught that a smart person is not one who knows the most but one who knows how little he knows. “Ezeihu chacham? Halo-

meid mikol adam.” Who is the smartest person in the room? The one who knows he has something to learn from everyone else in the room.

Knowing that the answer to almost anything is a simple Google search away, or that hundreds of thousands of Torah sources are instantly accessible, available, and searchable thanks to Otzar Hachochma, conditions us to feel far more knowledgeable than we are, far more self-assured than we should be.

Overconfident talmidim and students struggle to submit and defer to their rebbeim and teachers. And simultaneously, overconfident rebbeim and teachers too often fail to admit when they don’t know something, or when a question is better than any answer they can provide. Instead, they often criticize the questioner or label the question illegitimate or out of bounds, often leaving a young person dissatisfied at best, or worse, embarrassed, shamed, or turned off altogether. Overconfident rabbanim, rebbeitzins, and chasanim and kallah teachers fail to stay in their line, offering advice or guidance without training or expertise rather than referring to true authorities, unintentionally hurting the very people they intend to help.

Another byproduct of overconfidence is feeling both capable and entitled to understand the ways of Hashem. Previous generations who survived and lost more than we can imagine found a way on the whole to maintain their faith and Torah lives. Meanwhile, today, not only significant and consequential challenges rock our faith, but also much more minor hardships cause crises of emunah for those who can’t make sense of them.

To put it simply, the test of our generation is to avoid feeling arrogant, smug, or overly confident in understanding of politics, policies, religion, and life. When we fail that test, the impact is felt in marriages, in learning, and in faith.

I recently had privilege of sitting in the shiur of Rav Elimelech Reznick, a maggid shiur at Yeshivas Mir in Yerushalayim. The yeshivah is learning Maseches Yevamos, considered one of the three most difficult tractates in Shas. That particular day, Rav Reznick presented what

is known as a “bomba kashe,” an incredibly compelling and powerful question, in this case asked by Rav Akiva Eiger. Before analyzing the question and the assumptions driving it, Rav Reznick went on a tangent to talk about the beauty of a great kashe, a wonderful question.

He spoke about Rav Aharon Kreiser, an alter Mirrer who, when he had a great question on the Gemara, would walk around the beis medrash with the biggest smile, sharing the question with anyone he could. When someone tried to respond with an answer or offer an unsolicited solution, he would cut them off and say, “This question has brought me so much light. Why are you trying to darken the sugya by offering a teirutz, an answer to my kashe?”

Once, when Rav Reznick showed up for his chavrusa with Rav Asher Arieli, the Mir rebbi who delivers the largest shiur in the world, Rav Asher told him, “I have a matanah for you, a special gift.”

Rav Reznick looked around and didn’t see a box or anything in wrapping paper. Rav Asher told him, “I have a great kashe for you, a great question for you to think about. There is no matanah more precious than that, enjoy.”

When he was a young bochur, Rav Reznick’s rebbi presented this very same question of Rav Akiva Eiger. After shiur, Rav Reznick went up to his rebbi to offer a possible answer. Instead of considering the answer, his rebbi immediately launched into a ten-minute mus-sar schmuess, characterizing the effort to answer a question of the great Rav Akiva Eiger, without having ever fully having learned all of Yevamos even once, as an enormous chutzpah, an act of brazenness.

Rather than reflect with bitterness or resentment, Rav Reznick nostalgically shared this story with gratitude and appreciation, explaining how today we would coddle a young person, put an arm around him, and say, “Way to go for attempting an answer, good for you.” But that is a disservice, he continued, a terrible pedagogic mistake. Genuine chinuch means reminding talmidim of their place, to both

encourage and reward their creativity and pursuit of answers while simultaneously reinforcing the importance of humility and the dangers of overconfidence.

In Koheles, Shlomo Hamelech describes his efforts to explore, understand, and have the answers to everything. “Amarti echkamah, v’hi rechokah mimeni — I said I will be wise, but it remained elusive to me.” Shlomo confesses that he tried, analyzed, contemplated, but at the end of the day, he came up short; despite being the wisest of all men, complete understanding was beyond his grasp.

The reality is that there are some questions we simply aren’t capable of answering. Some questions aren’t for us to answer. We need to learn to concurrently foster curiosity, inquisitiveness, interest, and the pursuit of answers, while also reinforcing the importance of understanding our place, and appreciating that we must not have the chutzpah to feel entitled or even able to understand everything, and that sometimes there is not only nothing wrong with living with and grappling with a question we cannot answer. Indeed, there is something very beautiful and magical about it.

Admitting we don’t know and learning to live with questions is not just necessary for our generation, it is an important part of our mesorah. The Gemara (Berachos4a) states, “D’amar Mar, lameid leshonecha lomar eini yodeia, shema tisbadeh v’sei’achez — Teach your tongue to say ‘I do not know,’ lest you become entangled in a web of deceit.”

Our greatest scholars didn’t hesitate to say “I don’t know,” causing us to think more rather than less of them, and to place greater confidence in the things they did purport to know. Rashi, without whom Shas would be a closed book, is famous for the several places in which he writes, “eini yodeia, I don’t know,” regarding the meaning, interpretation, or relevance of a particular verse or statement.

Rav Soloveitchik once shared:

I remember that once I was studying Talmud with my father. I asked him why the Talmud did not resolve the problem under discussion in so many cases. Instead, the

Talmud concludes with the phrase Teiku [let the matter remain unresolved]. Why was no conclusion reached by the Talmudic sages? My father explained to me that a Jew must apprehend that he cannot understand and comprehend everything. When a Jew learns that there are halachos which are ambiguous, then he will also come to the realization that there are other areas that are also not clear-cut. In matters of faith, Teiku will also be encountered.

The greatness of Avraham, our forefather, was that he knew how to say “Here I am” [Bereishis 22:1] even though he did not understand the request that Hashem made of him. The basis of faith is Teiku. If a Jew does not master the concept of Teiku, then he cannot be a true believer.

Similarly, when discussing a perplexing theological challenge, Rav Mattisyahu Salomon stated that sometimes the best response is “Teiku,” that we don’t yet know, we can’t yet answer, the matter is unresolved.

If Chazal were sometimes satisfied leaving a question unanswered, if Rav Soloveitchik and ybdlcht^a Rav Mattisyahu could live with the tension of questions that are unresolved, then we, too, must have the humility to sometimes admit that we don’t know, we don’t understand, and we won’t have the chutzpah to suggest otherwise.

If we want healthy and functional relationships in our lives, if we want to succeed in our dreams and ambitions, if we want to live with emunah and bitachon, we must recognize that confidence is a virtue, but overconfidence is a dangerous vice. As we confront difficult dilemmas and circumstances, as we try to make sense of complicated issues and topics, let’s let in some light by spending time sitting on the question and appreciating its light, and not hurrying to extinguish it by running to provide answers.



Rabbi YY Jacobson

You Are Not Alone

Why Does Genesis End on Such a Low Note?

Experiencing the Other

Sadie goes to see her rabbi. She complains about her very bad headaches, and whines, cries, and talks about her poor living conditions for hours. All of a sudden, Sadie shouts, overjoyed: "Rabbi, your holy presence has cured me! My headache is gone!"

To which the rabbi replies: "No Sadie, it is not gone. I have it now."

Culminating Words

Thus are the culminating words of the first—and in many ways the foundational—book of the Torah, the book of Genesis:

"Joseph died at the age of one hundred and ten years; they embalmed him and he was placed in a coffin in Egypt."

This ending is disturbing. Could have Genesis not concluded on a more inspiring note, just like the four following books of Moses?

Even the fifth and final book, Deuteronomy, which concludes with Moses' passing, culminates with a eulogy so rarely moving that it leaves one with an unforgettable impression of Moses.

Indeed, for thousands of years the classical Jewish sages, authors and rabbis have paid special attention to concluding their written volumes and verbal speeches on a positive note. Even if the subject matter was one of melancholic nature, they desired that at least the punch line, the "last inning," as it were, should invigorate readers and listeners with a message of hope and promise.

Yet, the Book of Books chooses to conclude its first installment with a gloomy and despairing punch line: Joseph's death and burial.

That incredible human being who in the best and worst of times displayed enormous dignity and richness of spirit, that tremendous visionary and leader who rescued a world from famine, is now gone. If that is not enough, Genesis informs us that Joseph is embalmed and placed in a coffin in Egypt. There his remains would be stored for hundreds of years until the Jews leave Egypt and bury his bones in the city of Shechem (Nabulus).

While Joseph's father, Jacob, labored hard for assurances that his body would not remain among the morally depraved—and what would turn out to be genocidal—Egyptian people but would be brought back to the sacred soil of Hebron, Joseph's worn and sacred body must remain etched in

Egyptian earth for centuries.

Even if the Torah felt compelled to culminate Genesis with Joseph's death, it could have ended with the second-to-the-last verse of Genesis: "Joseph told his brothers: 'I am about to die, but G-d will indeed remember you and bring you up out of this land to the land that He swore to Abraham, to Isaac, and to Jacob... You will bring my bones up out of here.'" At least that would have ended the book with a promise for future redemption. What indeed are the final words of the book?

"Joseph died... and he was placed in a coffin in Egypt!"

"Be Strong! Be Strong!"

The question about the ending of Genesis increases upon considering the Jewish custom that when the reader of the Torah concludes each of the books of the Five Books of Moses, the entire congregation thunders out loud: Chazak! Chazak! Venischazak! "Be strong! Be strong! Let us be strengthened!" This will occur this Shabbat morning in synagogues the world over. When the reader of the Torah concludes with the verse—"Joseph died at the age of one hundred and ten years; they embalmed him and he was placed in a coffin in Egypt"—Jews will sing out: Chazak! Chazak! Venischazak! "Be strong! Be strong! Let us be strengthened!"

But how can one glean strength, never mind triple strength, from this despairing end?

The Pain of Loneliness

Yet it may be that it is precisely this ending that grants us a deeply comforting message. Unfortunately, we cannot live life without pain. Every life comes with challenges. The very genesis of existence is rooted in a void and a vacuum—the concealment of the Divine infinite presence to allow for an egocentric universe. This means that life, whichever way you twist it, is a confrontation with a void, and thus a painful experience.

What a person must know is not how to get rid of his or her pain—that may not always be possible—but rather how to discover that they are empowered to deal with the pain and that they are not alone in it.

Viktor Frankl (1905–1997), who survived three years in the concentration camps of Dachau and Auschwitz and went on to create a new school of psychotherapy, Logotherapy, once shared the following story. A woman phoned

him up in the middle of the night and calmly told him that she was about to commit suicide. Frankl kept her on the phone and talked her through her depression, giving her reason after reason to carry on living. Eventually, she promised him she would not take her life, and she kept her word.

When they met later, Frankl asked her which of his reasons she had found convincing. "None," she replied. What then persuaded her to go on living? Her answer was simple. Frankl had been willing to listen to her in the middle of the night. A world in which someone was prepared to listen to another's distress seemed to her one in which it was worthwhile to live.

The Presence of Joseph

"Joseph died at the age of one hundred and ten years; they embalmed him and he was placed in a coffin in Egypt." In these very uninspiring words, one may sense profound inspiration.

The Jewish people are about to become enslaved and subjugated to a tyrannical government that will attempt to destroy them one by one, physically and mentally (as recorded at the beginning of Exodus). This new Egyptian genocide program will drown children, subject all Jewish men to slave labor and crush a new nation.

What will give the people of Israel the resolve they will desperately need? What will preserve a broken and devastated people from falling into the abyss? The knowledge that one day they would be liberated? Certainly. The knowledge that evil will not reign forever? Absolutely. Indeed, this is what Joseph told the Jewish people before his passing, recorded in the second-to-the-last verse of Genesis: "Joseph told his brothers: 'I am about to die, but G-d will indeed remember you and bring you up out of this land to the land that He swore to Abraham, to Isaac, and to Jacob... You will bring my bones up out of here.'"

But, then, when Genesis seeks to choose its **final** words, it provides us with a message that perhaps served as the greatest source of strength for an orphaned and broken Jewish family. "Joseph died at the age of one hundred and ten years; they embalmed him and **he was placed in a coffin in Egypt.**" Joseph's sacred body is not taken back to the Holy Land to be interred among the spiritual giants of human history: Abraham and Sarah; Isaac and Rebecca; his father Jacob, or his mother Rachel. Joseph's spiritu-

al and physical presence does not "escape" to the heavenly paradise of a land saturated with holiness.

Rather, Joseph remains in the grit and gravel of depraved Egypt, he remains etched deeply in the earthiness of Egypt, together with his beloved people.

This is based on the ancient Jewish idea that has its roots in the Bible itself: The burial place of a virtuous and saintly human being contains profound holiness and spiritual energy and constitutes a place conducive for prayer to G-d. Since the soul and the body retain a relationship even after they depart from each other, the space where the physical body of a holy man is interred is a space conducive for spiritual growth, meditation, reflection, and inspiration.

"He was placed in a coffin in Egypt"—that is the culmination of Genesis. The Jew may be entrenched in Egypt and all that it represents, but Joseph is right there with him, in the midst of his condition, giving him strength, blessings, and fortitude.

The same is true in our own lives as well. In each generation G-d plants such "Joseph's" in our midst, the Tzaddikim and Rebbes, who are there with the Jewish people in their pain and agony. Sometimes, even after their passing, if we open our hearts, we can feel the touch of their soul, the richness of their spirits, the faith of their lives. We may be stuck in the quagmire of "Egyptian" dung, yet "Joseph" is present with us. Thus, even in the midst of a dark and horrific exile, we can hold each other's hands and thunder aloud: Chazak! Chazak! Venischazak! "Be strong! Be strong! Let us be strengthened!"

Contemporary Joseph's

This idea transcribed above I had the privilege to hear from the Lubavitcher Rebbe 35 years ago, on the Sabbath of the portion of Vayechi 5747, January 1987.

I will never forget the emotion the Rebbe displayed while giving this talk. At its conclusion, he noted that the name of his father-in-law, the sixth Lubavitcher Rebbe (1880–1950), was Yosef (Joseph) and that his father-in-law was interred not in the Holy Land but in New York, and continues to provide energy, inspiration, and blessings to our generation.

Indeed, the Rebbe would visit his father-in-law's resting place frequently to pray on behalf of Jews and non-Jews the world over. The Rebbe would spend hours standing at his father-in-law's resting place, immersed in prayer, reading letters that he has received from people all over the world requesting him to pray for them.

I personally observed many times the Rebbe returning from his father-in-law's graveside sometimes close to midnight, his eyes swollen from tears and his back bent over from the extraordinary effort.

In June 1994, the Rebbe himself was interred near his father-in-law's resting place, in the Montefiore Cemetery in Queens, NY.

Thousands of people visit the Rebbe's Ohel (resting place) on a daily basis, praying to the Almighty for themselves and their loved ones. I know many people who have experienced major blessings, often supernatural blessings, following their prayers at the "ohel."



RABBI FRAND

THE BLESSING OF NOT FOLLOWING THE PATTERN OF GENERATIONAL DESCENT

In Parshas Vayechi, Yaakov blesses Yosef's children: "And he blessed them that day, saying: 'By you shall Israel bless, saying: G-d make you as Ephraim and as Manasseh.'" [Bereishis 48:20] Our patriarch models the way future generations of Jews will bless their own offspring. The Targum Yonasan ben Uziel interprets this as referring to the appropriate blessing to give one's son on the day of his bris milah [circumcision], rather than as a reference to the blessing parents give their children on Friday night or on Yom Kippur eve. (Both are widely practiced customs.)

There is much discussion among the commentaries as to why Ephraim and Manasseh are the prototypes by which we bless our children in future generations.

In general, there is a concept of the degradation of the generations (yeridas haDoros) – the further we get away from Sinai the weaker we become spiritually. We are not what our parents were, the Torah scholars of today are not like the Torah scholars of one hundred years ago, the scholars of 100 years ago were not like those of 500 years ago, and so forth. The Talmud describes this inevitable rule: "If the prior generations were like angels then we are human, and if the earlier generations were human then we are like donkeys" [Shabbos 112b].

There is only one exception to this rule: Yaakov made Ephraim and Manasseh on par with Reuven and Shimon [Bereishis 48:5]. He declared them equivalent to the generation that preceded them. They were not merely like his grandchildren. They were like his children.

The Targum Yonasan ben Uziel is highlighting the appropriateness of this blessing on the day of the circumcision. When we welcome our son into the covenant of the patriarch Avraham, and the new generation comes online, so-to-speak, the blessing that we give our children is exactly this — that they not be on a lower level than ourselves but that they should hopefully be (at least) on the same level as their parents. Just as Ephraim and Manasseh were equivalent to the previous generation (Reuven and Shimon), so too may this son be equivalent to that of his father's generation and not experience Yeridas haDoros.

Stories for Shabbos

A Love for Hakaras HaTov (Gratitude)

Rav Avraham Pam, zt"l, excelled at the Middah of Hakaras HaTov, being appreciative and thankful for the good and the favors that others have done for him. When he would attend a convention, he made a point to thank the cooks for their work. He did not call for them, but rather, he went to the kitchen to personally tell them how good their food was. When Rav Pam was approached in the early 1970's to become the Rosh Yeshivah of a prominent Kollel in Eretz Yisroel, he turned it down, despite the fact that it would be a promotion in his status, both in Ruchnius and financially. When he was questioned about this, he responded, "How can I leave Yeshivah Torah Vodaath? I owe so much to the Yeshivah! I learned here, and the Yeshivah gave me a position when I needed one."

Rav Pam was in great pain during the last five years of his life. Yet, he never complained about his situation. At a Seudas Hoda'ah, a Seudah of thanks, he strengthened himself to speak to the people there. He said, "A Seudas Hoda'ah is a time for everyone to reflect on the gratitude that they owe Hashem. I myself know how much appreciation I owe Hashem for everything that He does for me. We should be ashamed of our complaining over small problems when we have so much for which to be grateful!" This statement was amazing to everyone who heard it, because it was coming from an individual who was suffering from constant pain! Towards the end of his life, when it became too difficult for him to walk to the Yeshivah Minyan for Davening, a small group of people would come to make a Minyan for Shabbos in Rav Pam's home. After Mussaf, Rav Pam would publicly thank the Baal Korei, the Baalei Tefilah, and all those who had come to take part in the Minyan. This was even though everyone who had come felt privileged just to be there and have the opportunity to observe Rav Pam up close. Rav Pam lived his entire life with an attitude of gratitude! *Rabbi Yehuda Winzelberg's Torah U'Tefilah.*

Giant of Nobility

By Rabbi Paysach J. Krohn

After the passing of Rebbetzin Sheila Feinstein, the wife of the rosh yeshivah Rav Reuven, in 2018, I went to be menachem avel the family in Staten Island, New York, as I had known her for many years. One of the daughters told me the following beautiful story about her mother. Rabbi Ezra Langer,* a rebbi in a yeshivah in Staten Island, was late one morning and driving faster than usual to get to school on time. In his haste, he could not stop in time at a red light and hit the car that had stopped in front of him. Embarrassed,

Rabbi Langer got out of his car to meet the woman who was driving the expensive car he had hit. He apologized immediately, gave the woman, Mrs. Agatha Shepard,* who was wearing a crucifix, his name & phone number, & said, "I am so sorry! I am a teacher in a local Jewish school & was rushing to get there in time to assist the children with their morning prayers. Please don't call the police or your insurance company. This is all my fault & I will pay all your costs. Take your car to a body shop, get an estimate, & I will cover it." After a brief discussion, Mrs. Shepard agreed. Two days later, when she called Rabbi Langer with the estimate, he felt that the amount was somewhat exorbitant. He told her that his friend, Mendy,* had a body shop nearby, and that he could probably do the same job at a more reasonable price. Rabbi Langer asked Mrs. Shepard if she would be willing to take the car there for an estimate, but he assured her that he would not insist that the work be done there unless she was convinced that Mendy's work was up to the highest standards. Once again, Mrs. Shepard was amenable. Indeed, she took her car to Mendy's & was very pleased with the work she saw he had done on other cars. Thus, she arranged to have her car repaired there. She called Rabbi Langer to inform him. He thanked her profusely for her time and effort on his behalf. During the week, Mendy called Rabbi Langer to let him know that the car would be ready by Friday. He said that he is generally paid in full when the car is returned to the owner. He asked if he could be paid on Friday, and Rabbi Langer assured him that he would try his best. Rabbi Langer mustered the courage & called Mrs. Shepard. "I know," he began, "that Mendy will finish the job by Friday and that he has to be paid when the job is done. As I told you, I am a teacher & I don't have that kind of money to pay him now. Is there any way that you would be willing to pay him in full when you pick up the car and we can make a payment schedule? I can pay you the full amount over the next year & will send you a check on the 1st of every month for 1/12th of the amount." To his astonishment, she agreed pleasantly. "It's no problem," Mrs. Shepard said, "I understand teachers' salaries." She picked up the car on Friday & paid the full amount, and Rabbi Langer sent her a check every month as they had agreed. Frankly, he was amazed at how she trusted him & valued his word. When the payment for the final check was due, he called & asked if he could come & pay it personally. Mrs. Shepard welcomed the idea. When Rabbi Langer came to her home & handed over the final check, he said to her reverently, "I am awed by the kindness & consideration you have shown me from day one. You didn't call the police the day of the accident, you were willing to take your car to my friend's body shop, you were willing to put up the money and let me pay you over the year – what made you trust me? You didn't know me, &



yet you have been so magnanimous.” What Mrs. Shepard said shocked the rebbi, and shocked all of us who heard the story at the Feinstein shivah home. “I teach in the public school system & my principal is Sheila Feinstein. When I realized that you were from her tribe, I knew without a doubt that I could trust you.” What a zechus to have known a person like that! The Rebbetzin was a walking, talking kiddush Hashem throughout her life. *Excerpted from the ArtScroll book - The Grandeur of the Maggid by Rabbi Paysach J. Krohn*

A Night for a Night

By Rabbi David Bibi

Many years ago, a rabbi, who is well-known today left Toronto as a young man to come study in New York, and while he was here, he became close to the Bobover Rebbe. This man was a diligent student and also very involved in doing kind deeds. He volunteered often to go to Mount Sinai hospital where he was a regular, visiting with people and helping as he could do Bikur Holim. One Friday night he was at the Bobover Rabbi's Tisch (table). A man came in and told those present that unfortunately, his father-in-law had just passed away and they needed someone if possible to volunteer to watch over the body for the night. This young man said he would do it. After Shabbat, he called his parents in Toronto to tell them about an interesting and eerie and a very spiritually fulfilling night. They asked him what the name of the niftar was and he told them that he was Rabbi Ephraim Schwartz. They asked if this was the same Rabbi Schwartz, who was the head of such and such a Yeshiva And he told them that in fact, yes it was. So, his mother says to him. About 20 years ago, this same Rabbi Ephraim Schwartz, came to Toronto to collect money for his Yeshiva, “and we were asked to house him. At the time I had a one-year-old and had just given birth to twins, so my house was in a bit of an uproar. Those days, I hardly got to sleep at night. So, on the night the rabbi was there, I went to sleep as usual figuring I would wake up in a few hours to rock and feed. Instead, I woke up to the sun shining through my window and wondered what happened to the babies. I went into the living room, and I saw Rabbi Schwartz, holding one of the twins and feeding them. He said to me that when he heard the babies get up and he knew how tired I must be. He thought that if he can help me through one night's sleep, it would be so helpful so he decided to get up and hold and feed the babies, And she tells her son that the baby he was holding was none other than him, Look at the world that we live in and the miracles that some may call coincidences. Every day is a miracle. We need to simply open our eyes and see. May we blessed with miracles and merit to see Mashiach speedily in our days. *Rabbi David Bibi's Shabbat Shalom from Cyberspace.da Winzelberg's Torah U'Tefilah.*

RSK and Scheiner's Partner to help with Financial Stability

Scheiners Shul in Monsey is always striving to share as much Torah as possible. Between the Morning Kollel, Night Kollel and Chanukah, hundreds of hours of learning and Shiurim took place over the last couple of weeks. From the many Daf Yomi Shiurim by the various Magidei Shiur to the halachos of Moving the Menorah on Shabbos by Rav Nachum Scheiner, the harbatzas Torah was truly spectacular.

As the secular holidays were approaching and people would be off from work it was time to see what more could be shared. That's where RSK came in.

Reb Shayales Kitchen (RSK) is known throughout Monsey for all of the Chesed that they do to help struggling families. Scheiners Shul is known throughout Monsey for all of the Minyanim and Shiurim they host for all types of Yiddin. What do you get when you bring these two citadels of helping the Klal together?

If you came Sunday Morning January 1st to Scheiners you would have seen a true Kiddush Hashem. For almost two hours starting from 10 am, a superstar lineup of speakers educated over 100 men and women on the importance and ins and outs of financial stability and planning.

It started with HaRav Yosef Viener Shlita'h, Rav D'Kehillas Sha'ar HaShamayim, who went through the halachos of when one is and is not obligated to give Maaser. He referenced tuition and many other subjects that struggling families have to deal with on a daily basis.

Next was Chesky Lunger, LCSW who spoke about the psychological effects financial strain has on each and every one of us. He told over some powerful stories and interesting lessons which really opened the eyes of the audience.

Finally, Mr. Yakov Klein, organizational consultant and RSK coach spoke about how and why to structure one's finances in a way that will lead to financial freedom. He crunched the numbers and showed how devastating credit card debt can be and how difficult it can be to pay everything off. He gave some very real and practical solutions.

Thanks to RSK and Scheiners the crowd left with a much better understanding of financial security.

Akiva Pollack

Director of Development

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JOKES

BITING DOG

There was a hound dog laying in the yard and an old geezer in overalls was sitting on the porch.
 "Excuse me, sir, but does your dog bite?" the tourist asked.
 The old man looked up over his newspaper and replied, "Nope."
 As soon as the tourist stepped out of his car, the dog began snarling and growling, and then attacked both his arms and legs.
 As the tourist flailed around in the dust, he yelled, "I thought you said your dog didn't bite!"
 The old man muttered, "Ain't my dog."

THE JUGGLER

A juggler, driving to his next performance, is stopped by the police. "What are these matches and lighter fluid doing in your car?" asks the cop.

"I'm a juggler and I juggle flaming torches in my act."
 "Oh yeah?" says the doubtful cop. "Let's see you do it." The juggler gets out and starts juggling the blazing torches masterfully.
 A couple driving by slows down to watch. "Wow," says the driver to his wife. "I'm glad I quit drinking. Look at the test they're giving now!"

THEY BOTH LOOKED GOOD

What do the NY Rangers and the Titanic have in common?
 They both looked good until they hit the ice!

GREETING CARD QUEST

A little boy had been pawing over the stock of greeting cards at a stationery store.
 After a few minutes the clerk became curious and asked, "Just what is it you're looking for, sonny? Birthday greeting? Message to a sick friend? Anniversary congratulations to your mom and dad?"
 The boy shook his head, "No."
 "Then what kind of card is it that you want?" asked the clerk.
 The boy answered wistfully, "Got anything in the line of blank report cards?"

HORSE FOR SALE

There was a preacher that was trying to sell his horse. A potential buyer came to the church for a test ride.
 "Before you start" the preacher said, "you should know that this horse only responds to church talk. Go is praise the lord and stop is amen."
 So the man on the horse says "Praise the lord," and the horse starts to trot. The man again says "Praise the lord," and the horse starts to gallop.
 Suddenly there is a cliff right in front of the horse and the man yells "Amen!!!" The horse stops just at the edge of the cliff.
 The man wipes the sweat from his brow and says "Praise the Lord."

TWO STUCK CHELMERS

Two Chelmers were in a parking lot trying to unlock the door of their Mercedes with a coat hanger. They tried and tried to get the door open, but they couldn't.
 The guy with the coat hanger stopped for a moment to catch his breath, and his friend said anxiously, "Hurry up! It's starting to rain and the top is down."

COMPUTER FLAT LINED..

I work in a busy office, and when a computer goes down it causes quite an inconvenience. Recently one of our computers not only crashed, it made a noise that sounded like a heart monitor.
 "This computer has flat-lined," a co-worker called out with mock horror.
 "Does anyone here know how to do mouse-to-mouse?"

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UFARATZTA

SHIDDUCH: FOLLOW YOUR HEART

Rabbi Leibel Groner, the Rebbe's secretary, asked the Rebbe if he should say yes to a shidduch.

The Rebbe said to Rabbi Groner that when it comes to a shidduch I cannot help you, not your father, not your mother and not even your Seichel.
 Only your heart.

If your heart is drawn towards it, then seal the shidduch.

==== Sipurim Micheder ha-Rebbe P62..



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SOMEONE NOT FASTING – Getting an Aliyah on other Fasts

TISHA B'AV AND YOM KIPPUR

In regards to getting an aliyah when one is not fasting, the Chasam Sofer has a fascinating teshuva (O" C 1:157), about one year on Tisha B'Av when he was unwell and was required to drink. He writes that he was allowed to get an aliyah at Mincha, with three reasons for his ruling:

1. Even if one is unable to fast entirely, he is still required to fast as much as he can. Even if he needs to drink, he cannot eat, and even if he must eat once, he cannot eat more than necessary. Thus, he is still very much required to keep the fast.
2. He is required to keep the other requirements of Tisha B'Av, such as washing and wearing shoes.
3. The leining of Tisha B'Av is not dependent on the fast at all, but similar to all the yamim tovim, when we lein because it is yom tov. Just as someone can get an aliyah on Shabbos and Yom Tov, even if he is not eating, he can get an aliyah on Tisha B'Av even if he is not fasting.

This ruling – and the three reasons – of the Chasam Sofer should apply to Shachris of Tisha B'Av, as well as Yom Kippur. Even if someone is unable to fast entirely, he is required to keep part of the fast, as well as the other requirements of Yom Kippur, such as washing and wearing shoes. And if the leining of Tisha B'Av is not because of the fast, certainly the leining of Yom Kippur is not because of the fast. Thus, according to the Chasam Sofer, someone who is sick can get an aliyah on Yom Kippur, even at Mincha

However, Rav Akiva Eiger (1:23) seems to have a different perspective than his son-in-law, the Chasam Sofer. He discusses the question of giving an aliyah to someone not fasting on Yom Kippur. He writes that for Shachris, someone not fasting can definitely get an aliyah, as it is no different than every yom tov. However, when it comes to Mincha, he writes that he is in doubt as to the status of the leining. If the leining at Mincha is also because it is a yom tov, then even one who is not fasting would be allowed to get an aliyah. But, if we leining is because it is a fast day, then one who is not fasting would not be allowed to get an aliyah.

From the words of Rav Akiva Eiger it would seem clear that, on other fast days, such as Mincha of Tisha B'Av, when we read the leining for a fast day, he would only someone fasting to get an aliyah.

OTHER FAST DAYS

Based on the above, it is clear that the aforementioned words of the Shulchan Aruch, that one who is not fasting cannot get an aliyah, is applicable to all fast days, such as Asarah B'Teves. Rav Shlomo Kluger, in his sefer Shnos Chaim (342), and the sefer Kinyan Torah (7:43) spell this out clearly in regards to the other fast days, and since one who is not fasting is not taking part in the fast day, he cannot get an aliyah.

However, the Aruch Hashulchan (O" C 566:11) and the Minchas Elazar (2:74) argue. They understand that the Shulchan Aruch who does not allow someone not fasting to get an aliyah, is only for the non-established fast days, when not all are required to fast, such as Bahab. On such a day, one who is not fasting cannot get an aliyah to read vayichal. However, on the established fast days, such as Asarah B'Teves, and the like, anyone can get an aliyah. Once there is a requirement lein, all are required, regardless if a particular person is fasting.

Halachically speaking, the Mishna Berura rules that one should not get an aliyah or daven for the amud, even on the established fast days.

SUMMARY

Someone who is not fasting should not daven for the amud and recite anenui or get an aliyah in the reading of vayichal. This is definitely true for the non-established fast days, when not all are required to fast – such as Bahab – and according to most poskim it applies even for the established fast days, such as Asarah B'Teves, and the like. In regards to Tisha B'Av and Yom Kippur, some allow getting an aliyah.

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

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