

Email "Sign up" to
betjournal@gmail.com
to receive the
weekly BET issue.

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM

BET
BRINGING EVERYONE TOGETHER



OUR BELOVED RABBI
SOKAVA REBBE



כּוּ נר מצוה ותורה אור

שבת מברכים חודש כסלו

חודש של ניסים וברכה
לכל בית ישראל

ROSH CHODESH IS 1 DAY TUESDAY NOVEMBER 17

Molad : Sunday afternoon, 7 minutes and 1 Chelek after 4.



MONSEY
URGENT CARE

77 ROUTE 59, MONSEY, NY 10952
845-356-CARE



Parashat Chaya Sara 5781

Heads or tails? That is the question that we ask when we flip a coin in the air, and the one that guessed correctly wins. But let's say the coin did not have a head or face but only words on both sides?

Berashis Rabba 39:11, "And I will make your name great" Hashem promised Avraham Avinu that a coin will be issued that will make his name great and define his life's mission. The Gemara in Baba Kama 97b quotes a Beraisa that asked the question, what is the coin of Avraham Avinu? It explains; there was a coin that had words written on one side, "Zaken V Zekana- old man and old woman", and on the other side, "Bechor v"Betulah-young man and a maiden". Tosfot explains that there were no images on the coin because it is against Halacha. The Pri Megdim states in Eitz Yoseph on Medrash that a picture with just a profile or one eye is not considered an image and would be allowed Halachically. Therefore, there is a possibility that

there was an outline image of an older man and a lady and younger one on the coin.

Rashi explains the words Zaken and Zekana is referring to Avraham and Sara. The young man and maiden are referring to Yitzchok and Rifka. Some Achronim ask that how can Rivka be on the coin with Sara since Sara passed away before Rivka was born. This makes Rashi explanation difficult to understand. Furthermore, if the intent is to personify Avraham and why not just write Avraham and Sara on one side and Yitzchok and Rifka on the other? Why use the expression of old and young?

When Avraham bought the land from Ephron he paid four hundred shekel of silver coins that were of a special mint, and accepted universally (Over Lasocher). It was the most popular coin in the day. According to research, the first coins were one sided push out printed with the head of a lion. It was made 2,700 years ago from electrum, a natural occurring alloy of gold and silver from the city of Lydia. Avraham lived 3,800

years ago and his coin was made of pure silver and was stamped on both sides. Avraham Avinu was far more advanced than the rest of the world! But even more so, Avraham made a coin that expressed the miracle of Hashem unlike most kings who only want to perpetuate their own glory.

The Ben Yehoyada explains that the coin indicates that Yitzchak and Rivka were equivalent to Avraham and Sara in greatness even at a younger age. This is challenging to comprehend. Perhaps, such a coin seems to express that Yitzchak and Rivka continued the same lofty mission of Avraham and Sara, to bring recognition of Hashem into the world.

In the world we live today we have newspapers, radio, internet, television and more in which to market and convey messages to the masses. In ancient times, the coin was not simply a currency but also a means to expose and identify leaders and their influences. Most kings would mint a coin with their image and year of reign. Avraham and Sara wished to convey to the world the new

concept of monotheism and their belief in Hashem. This was their life's mission. Avraham and Sara were granted a miracle that at an old age they returned to their youth and had a child. This was an opportunity for them to share with the world another proof of Hashem's omnipotence and benevolence. They stamped a coin on both sides, for the first time, to illustrate this vital lesson and spread this message throughout the world. Therefore, Avraham and Sara did not write their own names on the coin but rather a reference to the miracle they received. They were not interested in self-glory rather to perpetuate the glory of Hashem.

The coin today is not in existence but its lesson lives on. We must focus on perpetuating the name of Hashem as a priority and not our own self aggrandization. This was the mission of Avraham and Sara, and it should be our mission as well.

So, what is heads and what is tails? Our Avos and Imahos have shown us.

Good shabbos

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
12:11, 12:30, 1:00, 1:30, 2:00

SHABBOS ZMANIM

CANDLE LIGHTING	4:20PM
MINCHA ^{18 TENT}	4:30PM
MINCHA ^{BAIS CHABAD}	4:25PM
SHKIYA	4:38PM
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	6:03AM
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00AM
BUCHRIM MINYAN ²⁰	9:00AM
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:15AM
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15AM
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00AM
NEW SHACHRIS ^{18 MAIN}	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA SHALOSH SEUDOS	4:15PM
SHKIYA	4:37PM
MARRIV	5:17PM ^{18 TENT} , 5:22PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:24 M 6:25 T 6:27 W 6:28 T 6:29 F 6:30

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:23 M 3:22 T 3:22 W 3:21 T 3:20

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:24 M 4:24 T 4:23 W 4:22 T 4:21

NOV. 15 - NOV. 20

NEITZ IS 6:44 - 6:50
PELAG IS 3:35 - 3:32
SHKIA IS 4:36 - 4:33
MAGEN AVRAHAM
8:37 AM - 8:40 AM
GRA- BAAL HATANYA
9:13 AM - 9:16 AM

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
Tzvi Blech - Gabbai Sheini



Winter 2020/21 **בית מדרש אור חיים** BAIS MDRASH OR CHAIM COMMUNITY LEARNING CENTER 18 FORSHAY BOAD | MONSEY, NEW YORK 10952 **חורף תשפ"א**

WEEKDAY MINYANIM

שחרית	20 Forshay ↑	מנחה ומערב	12 MIN.	18 Tent
6:15AM	22 Back Tent	12 MIN.	20 Tent	Summer only
6:30	18 Tent	12 MIN.	20 Tent	
7:00	20 Tent	AT שקיעה	20 Tent	
7:15	22 Back Tent	10 MIN.	20 ↑	
7:30	18 Tent	20 MIN.	18 Tent	
7:45	18 Main	30 MIN.	20 Tent	
8:00	20 Tent	40 MIN.	20 ↑	
8:15	22 Back Tent	50 MIN.	18 Tent	
8:30	18 Tent			
8:45	18 Main	מעריב		*Repeat Kiras after nightfall
9:00	20 Tent	At קיר	18 Tent	
9:15	22 Back Tent	At קיר later	20 Tent	Summer only
9:30	18 Tent	At שקיעה	18 Tent	
9:45	18 Main	10 MIN.	20 Tent	
10:00	20 Tent (slower)	20 MIN.	20 ↑	
10:15	22 Back Tent	30 MIN.	18 Tent	
10:30	20 Tent	40 MIN.	20 Tent	
10:45	18 Main (faster)	50 MIN.	20 ↑	
11:00	20 Tent	60 MIN.	18 Tent	
11:15	22 Back Tent			
11:30	18 Tent			
		6:15	18 Tent	9:45 18 ↓
		6:30	18 Tent	10:00 18 ↓
		6:45	18 Tent	10:15 18 ↓
		7:00	18 Tent	10:30 18 ↓
		7:15	18 Tent	10:45 18 ↓
		7:30	18 Tent	11:00 18 ↓
		7:45	18 Tent	11:15 18 ↓
		8:00	18 Tent	11:30 18 ↓
		8:15	18 Tent	11:45 18 ↓
		8:30	18 Tent	12:00am 18 ↓
		8:45	18 Tent	12:15 18 ↓
		9:00	18 Tent	12:30 18 ↓
		9:15	18 Tent	12:45 18 ↓
		9:30	18 Tent	

FOR MORE INFO: www.18forshay.com // Secretary@18forshay.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA **3:15** PLAG **3:36**



RABBI COREN פ"מ ד"ר

Chayei Sarah & Rav Dovid Feinstein



Last Friday, Erev Parshas Vayera, it was announced right before the lighting of the Shabbat candles about the passing of the giant Posek of America, Reb Dovid Feinstein zt"l. I pondered what I could say on Shabbas that would give his Neshama nachas ruach and also serve as an inspiration to the olam. A story came to mind followed by a unique Dvar Torah that as far as we know only Reb Dovid, as he was affectionately called, put down on paper and which truly describes this giant man.

Let's begin with the Dvar Torah. In the end of each Parsha you might have noticed that there is a listing of the total amount of psukim in the parsha. For example, Parshas Vayera is 147. In addition there is the pneumonic – the word value according to Gematria. In this week's parsha this is 147 which is --Amnon אמנון. In truth, this seems strange. What does Amnon have to do with the Parsha? Is it just a random word or is it an example of the thinking of Chachamim who merited having their thoughts inscribed at the end of each Parsha. Or is there a deep connection between the two?

If you open up an ArtScroll Chumash you'll find an explanation for each parsha quoted from Reb Dovid and Vayera is no different. Reb Dovid suggests that Amnon encapsulates the whole essence of the Parsha which is the theme of Emunah, specifically that of Avraham Avinu which he was able to attain himself and ingrain in his future descendants. It is a beautiful pshat but also an amazing vort that personifies who Reb Dovid was. Emunah, as one learns from Chovos Halevavos, works hand in hand with humility. If we truly believe in Hashem and understand that He is totally in charge; if we accept that no one can harm or please us without Hashem's consent then there is no room for jealousy, there is no need for competition or for running after Kavod – honor. What we have instead is plenty of room for all of us in this world and abundant opportunities to humble ourselves. We can scale down our uniqueness to a minimal state especially when dealing with our spouse which can be challenging when each one of the couple believes he/she deserves and expects to be treated as the more important of the two.

For as great as he was in Torah, his humility and simplicity went hand in hand with his everyday living.

Reb Dovid was known for his quintessential and legendary humility. He was a giant in Torah and especially in deciding on the biggest issues of Halacha. He acted without fear and with great clarity, even sometimes disagreeing with the giant of giants, his father, Reb Moshe Z"l because with true humility comes the burning yearning for truth-- for Emes in Torah and in all of life's dealings

An amazing video was sent to my Chavusa on Friday. With great Hashgacha Pratis, it is a video of Reb Dovid after a Chassuna helping his wife into the front passenger seat of his car and patiently waiting for her to maneuver her feet, coat and stick. We then see him softly and gently closing the door and returning to the driver's seat. Another picture shows him helping his wife put on her coat and then there is a sweet video of Reb Dovid on Erev SHabbas going to the supermarkets to pick up vegetables for Shabbas Kodesh. We are watching how a giant behaves-- with purity and humility that is admirable yet surprising to witness. For as great as he was in Torah, his humility and simplicity went hand in hand with his everyday living. One of the maspidim at his levaya said over that Reb Dovid was want to repeat the words of Chazal regarding jealousy and competition אין מלכות נוגעת במלכות חברתה כמלא נימה if you have true Emunah you know that no one's kingdom will effect another kingdom even a hair's breath. So why bother with jealousy?

This week's Parsha begins with the famous purchase of the mekchalah. The word used are ויקח which the Gemara in Kiddushin famously connects to קיחה in regards to marriage. Many ask why would the Torah connect the sad and tragic time of purchasing a burial spot for Sara with the happiest time of a person's life--marriage. Many beautiful lessons (as well as numerous jokes) have been offered and I want to suggest a connection to the great giant Reb Dovid.

In last week's parsha, we are told that Sara laughed at the news that she was to have a child. When Hashem speaks to Abraham He complains about Sara laughing but also changes the narrative and claims that Sara said she is too old to conceive. In truth, she said that it was Avraham that was too old. The Gemara in Yevamos learns from here that Shalom Bayit is more important than telling a lie and that Hashem changed the facts to ensure that shalom continues to exist between Avraham and Sara. What is going on here? We're talking about the Avos and the Imahos who are close to 100 years old and Hashem is worried about their Shalom Bayis. The explanation is that Hashem is teaching us that indeed until our last day on earth a husband and wife still have the opportunity and the challenge of working on themselves, making themselves into an even broader vessel of greatness by humbling and being sensitive to each other. And if there was someone who exemplified this concept it was Reb Dovid Z'L .

A lesson we can learn from this great sage, a great Masmid and major Posek and a modest and humble man it is that there is much more to our relationships than closing the door for our wives when she gets into the car. We learn from Rav Dovid that it is up to each of us to constantly work on making positive changes in our relationships, not only with our spouses but with each other as well.

Shabbat Shalom



Rabbi Aaron Lankry
Marah D'asra

305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren
דוב"צ - מנוד שיטור

914-645-4199 | rabbidac@gmail.com

Rabbi Nachum Scheiner
Rabbinic Coordinator,

Rosh Kollel, Kollel Boker & Night Kollel
845-372-6618 | rabbischeiner@18forshay.com

Uri Follman
Manager

845 587 3462 | manager@18forshay.com



RABBI YY JACOBSON

THE FIRST 12-STEP PROGRAM IN HISTORY And Why It Didn't Work

Israeli "Serenity"

An American tourist was riding in a taxi in Israel.

As the taxi approached a red light, the tourist was shocked to see the driver drive straight through without even slowing down. Surprised as he was, he didn't say anything, feeling himself a 'guest' and not wanting to make waves.

The trip continued without event until the next intersection.

This time the light was green and, to the American's dismay, the cab driver brought the vehicle to a grinding halt.

Unable to contain his astonishment, he turns to the driver. "Listen", he says, "When you went through the red light, I didn't say anything. But why on earth are you stopping at a green light?" The Israeli driver looks at the American as if he was deranged. "Are you crazy?!" he shouts. "The other guy has a red light! Do you want to get us killed?!"

Twelve Princes

It would not be a bad idea for contemporary descendants of Ishmael – and for all of us -- to reflect on the individual names of Ishmael's 12 sons, who all became princes and fathers of Ishmaelite nations.

"These are the names of Ishmael's sons in order of their birth," records the Torah in this week's portion, Chayei Sarah, and it goes on to list them in three groups and in three separate verses:

"Ishmael's firstborn was Nebayoth, Kedar, Adbiel, Mibsam." Then is the second group of sons: Mishma, Dumah and Massa. Finally, the Torah lists the last five sons: Chadad, Tema, Yetur, Nafish and Kedmah.

The Torah then relates where they lived in the Middle East. It concludes its account – and the entire portion -- by stating these ambiguous words: "They fell in the presence of all their brethren."

What's the Relevance?

What is this episode telling us? Is it a mere incidental detail? The Torah does not include mere incidental details. We have no idea, for example, what Abraham, Sarah, Isaac or Ishamel looked like. Though the Bible records many genealogical and historical facts, it is fundamentally not a book of history or genealogy, but as its very name "Torah" indicates, it is a book of instruction, a blueprint for human life.

The record of Ishmael's family members, then, is not merely a record of dry genealogical facts. Rather, like every sentence and word recorded in the Torah, it is part of a roadmap for our lives journeys.

But what is the relevance of the 12 ancient names of Ishmael's children? And why did Ishmael give his sons these particular names?

One more question: Why does the Torah divide the 12 names into three distinct uneven groups: a group of four, a group of three and a group of five?

The First Twelve-Step Program

The writings of Jewish mysticism explain that these names represent Ishmael's 12-step program toward living a healthy and well-balanced life. His guide to good living covers the three primary components of life: health, relationships and work.

1. Health

The first group of Ishmael's sons, comprised of four names, represents his four-step guide towards good health.

1. Nebayoth

Nebayoth in Hebrew means hollowness. This indicates the need to maintain a body that is hollow and clean from trash and substances detrimental to the human organism. The body is not a garbage can. The body must remain "hollow," free and light, translucent and filled with alacrity and energy.

2. Kedar

The meaning of the Hebrew word Kedar is warmth or heat. This represents the need to exercise regularly, maintaining a warm body temperature and good blood circulation.

3. Adbiel

The meaning of this name is "do not overeat." Even if you are eating nutritious foods, you should consume only the amounts that are needed for your health.

4. Mibsam

The Hebrew translation of Mibsam is

spice. In addition to good eating habits and regular exercising, one should add some "spice" and "seasoning" to his or her bodily life, enriching its existence and giving it pizzazz. This is achieved through fine living – eating first rate foods, drinking fine drinks, absorbing the sights and fresh air of nature, enjoying fragrant scents[6], etc.

1. Relationships

The next group of Ishmael's children, comprised of three sons, represents Ishmael's three-step guide towards effective relationships, both in the home and in the work place.

5. Mishma

Mishmah means to listen, to pay heed to. You must cultivate the skill to truly listen to another human being.

6. Dumah

Dumah means silence. The second step toward creating a good relationship consists of the ability to remain silent. You must not always feel that you need to respond to your wife's criticism; or don't always have to give an answer to a question asked. Remain silent. You won't perish if you don't shoot a response out of your hip; your silence may even grant you unexpected insight. Successful people do a lot more listening than talking.

7. Massa

Massa, which literally means "a burden," symbolizes the third step which is effective in developing balanced and long-term relationships, namely, patience and tolerance, the ability to tolerate and contain the burdens of another human being, though they may be flawed and imperfect.

1. Once our bodies and our relationships are in order, we may approach the final group of Ishmael's five sons, conveying his five-step program toward work and productivity. In this case, the five names need to be read and understood in a single sequence.

Chadad in Aramaic means newness. Tema indicates wonder. Yetur is a straight line. Nafish means serenity, finally, Kedmah means first and ahead

This is Ishmael's five-step program towards work and achievement:

8. Chadad

First, you must be driven to embark on a new and novel path, the road less traveled. You must overcome the fear of failure and be ready to take risks and break new ground. Fear not to be original and creative.

9. Tema

Yet every creator and entrepreneur will encounter resistance. People around you will shrug their shoulders in wonder and astonishment (Tema), criticizing you for an unrealistic fantasy, for youthful arrogance, for immature stupidity. They will predict your failure. What do you do?

1. Yetur

At this point, you need to make sure that your plan is well organized and structured, as perfect as a straight line.

1. Nafish

You also need to withdraw, relax and rethink your plans and goals from a serene and tranquil state of mind. Don't allow an inspiring but fleeing mood to define your long-term goals; make sure you have serenely internalized your mission statement.

2. Kedmah

But if and when you conclude that this is the right path, you need to jump into the project headfirst and not allow the many obstacles along the way to hinder the execution of your dreams. "Move on!" – be first and ahead of the game, because of you procrastinate at this point, someone else will beat you to it.

Thus we have Ishmael's 12-step program towards good living: hollowness, exercise, nutrition and pizzazz; listen, be silent and tolerate; think out of the box, be confident, organized, thought-out and when the moment comes, don't look back.

The Void

When we reflect on these 12 steps, we notice that one crucial element – perhaps the most important element -- is missing from Ishmael's impressive list. This is the component of meaning.

A human life needs meaning. When we are devoid of inner purpose, it is extremely difficult to maintain these 12-steps which require discipline and focus. At some point you ask yourself, what is the purpose of it all? This question cannot be answered with getting a personal trainer, learning about effective relationships and working your way up in the company.

Thus, the Torah concludes its account of these 12 sons by stating, "They fell in the presence of their brethren." Even the balanced life of health, relationships and work that is devoid of inner meaning, might ultimately fail, because it lacks the oxygen of depth that keeps the person inspired and motivated to live well, and to ensure that the steps are channeled for the right purposes, not for futile or detrimental objectives.

Ishmael's twelve-steps capture an important but superficial layer of existence. It tells us how to live within the rhythms of nature and biology. It does not address our sense that there is something at the core of nature which transcends it. For this we have the names of another twelve tribes, the twelve sons of Jacob, whose names represent the blue print for living not only a fine and balanced life, but also living with the Divine, with the mysterious core of reality.



PARSHAS CHAYEI SARAH

EVERYTHING WE DO BUILDS WORLDS

We can sometimes think, do we really matter?

Are our actions important in the grand scheme of things?

Or are we like a lone vote in a non-swing state?

And then suddenly Hashem sends a sign. No, my child- it doesn't work that way at all.

Even the little things you do have a monumental impact.

All by yourself, you can change an entire world.

Lavan was Rivka's brother. Not known for his piety, the Ohr Hachaim HaKodesh takes note- why was his name written as if he was a Tzaddik?

A short lesson.

The Torah has a rule. When it talks about a righteous individual it says the person's action before his name.

Yet the Torah lists Lavans action before his name (Vayaratz Lavan- and Lavan ran).. As if he were a tzaddik.

Why? Asks the Ohr Hachaim Hakadosh, he was far from righteous.

What was Lavan running after? He saw how many gifts Eliezer had and he wanted them. He wanted to steal his money, so he ran after him.

Not too noble.

But for one split second Lavan saw a strange man talking with his sister and wanted to protect her.

And for that small thought even though it did not last for more than a second - Hashem guised him as a tzaddik.

From this we see that no pure action goes unrewarded by the Heavens.

Everytime the Kohanim went up to bless the congregation, R' Shmuel, an elderly

Jew went outside into the hallway.

After a while they asked him.. Why are you leaving?

He answered with a quivering heart.

"I go out into the hallway to cry."

But why, they asked.

"When I was a teenager I was in Auschwitz and one of my bunk-mates was caught doing something that was not allowed.

He knew that he would soon breath his last breath and asked the cruel nazi guard (yimach shmo) to allow him to say a few words to the rest of us in the bunkhouse.

He went inside to us and told us the following.

"I have lost everything in my life- all my possessions, all my family and soon I will be taken from this world. I have nothing left, nothing whatsoever in this world. But I am a Kohen and all I have left is the power to bless you all. "

And he proceeded to bless us with the Birkas Hakohanim.

Years ago I had a crisis of faith and wanted to give up every attachment I had to Yiddishkeit.

But every time I remember this Yid who had nothing and yet took the time to bless us with Birkas Kohanim- I am embarrassed that I even thought of abandoning my observance. This Jew made me realize that Hashem blesses me every minute of every day with life, health and everything I need!

That is why I choke up and cannot bear hearing the Kohanic blessing during the Holidays."

Imagine, one pure Jew who had nothing - blessed his friends and saved generations of Ehrliche Yidden.

Each and every one of us has the power through our actions and thoughts to save worlds.

We should never underestimate this strength. We must devote ourselves to our families, friends and everyone in our community.

Hashem blesses us with life - we must use this life to help others.

It's a Heavenly imperative.

Good Shabbos!

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MONSEY, NEW YORK 10952

• Weekly Thursday Night Chabura •

Enjoy a Lively discussion of relevant Torah Topics
In a warm informal atmosphere
Hot food and beverages will be served

This weeks Guest speaker

Rabbi Daniel Coren Shlita
Bais Medrash Ohr Chaim

10:15 PM | 20 Upstairs

Looking forward to seeing you

Yudi Steinmetz Shlomi Salkind Shlomo Becker



בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

יום כיפור קטן

Yom Kippur Katan:

יום ב' פרשת תולדות

Monday November 16

1:30pm – 20 Tent

3:00pm – 20 Tent

4:00pm – 20 Tent (40 min. before shkia)

35+ Years

OF SERVING THE COMMUNITY

- ◇ WILLS & TRUSTS
- ◇ ELDER LAW
- ◇ PROBATE
- ◇ TRUST ADMINISTRATION
- ◇ HALACHIC WILLS
- ◇ TAX PLANNING
- ◇ MEDICAID PLANNING
- ◇ ESTATE PLANNING
- ◇ SPECIAL NEEDS PLANNING
- ◇ ASSET PROTECTION



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

Haas & Zaltz, LLP

845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM

365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952



RABBI REISMAN

HOW TO "REDT" A SHIDDUCH

As we prepare for Shabbos Parshas Chayei Sarah which is a very special Parsha about the extraordinary Shadchan Eliezer. The greatest question that I ever heard on this Parsha was the question how many times does Eliezer's name appear in Parshas Chayei Sarah? What is incredible is that the answer is zero. Constantly Eliezer is called Eved Avraham. A good Shadchan does for the people that he is sent for. There is no "Zich," there is no myself in there. And let's see what we could learn from this week's Parsha.

Let me begin by pointing out a very significant difference between the language that Avraham Avinu uses when he tells Eliezer to go and Eliezer's language later on. In the beginning of the Parsha in 24:4 we find that Avraham Avinu says to Eliezer (וְלִקְחָתָּ אִשָּׁה) I want you to take a wife (לְבָנִי לְיִצְחָק) to my son to Yitzchok. It is a double Lashon. Why (לְבָנִי לְיִצְחָק)? This needs an explanation. At any rate, this is what he says.

Later in Posuk 37 when Eliezer retells what happened to Lavan it says (וַיִּשְׁבַּעַנִּי אֲדֹנָי, לֵאמֹר) when he says that his master commanded him. He says in Posuk 38 (וְלִקְחָתָּ אִשָּׁה, לְבָנִי) take a wife for my son and he doesn't say for Yitzchok. Why does he leave out (לְיִצְחָק)?

The Bais Halevi has a wonderful Pshat. Zagt the Bais Halevi, Avraham Avinu said get a wife for (לְבָנִי לְיִצְחָק). When you look for a Shidduch it has to match two things, it has to match the family and it has to match the Bochor himself. So when you look for a Shidduch look for two things (לְבָנִי לְיִצְחָק). It should match me and it should match Yitzchok. Now that explains the double Lashon of Avraham but it doesn't explain why Eliezer didn't repeat both.

The Bais Halevi says that he once had a rich man who came to ask for a Shidduch for his daughter. This man said to him that I want someone who is the son of a Rosh Yeshiva, the son of a Talmid Chochom, the son of a Chashuve person. He realized in talking to this man, that the man wanted the family to be Chashuv but the son himself he didn't want that he should be a Rosh Yeshiva, he wanted the son to go out and become a millionaire, make money and take over his business. To this Ashir it was important that it should be a Chashuve family but that the son should be a Talmid Chochom that they weren't interested in.

Zagt the Bais Halevi, now he understands. It was very important for Besuel that the Shidduch for his daughter should come from a Chashuve Mishpacha but that the son should be someone who sits and learns that was not important. So Eliezer the trusted Shadchan said when I repeat it let me repeat it this way, I go and I say (וְלִקְחָתָּ אִשָּׁה, לְבָנִי) that the Chashuve Mishpacha that he repeats. That the son Yitzchok will be a Chashuve one that wouldn't be important to Besuel and to Lavan. What a Diyuk in the Pesukim.

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

DR. SIMCHA

HI , IS THIS A GIVE-AWAY OR NOT ?! YOU JUDGE ! LOOK AT PEREK POSUK

IT SAYS "& AVROHOM GAVE EVERYTHING HE HAD TO YITZCHAK !" YITZCHAK IS SIMCHAH !!!!!!! GET IT ??????

IT'S WORTHWHILE TO GIVE IT ALL FOR SIMCHAH. O' YEAH !!!!

JOKES

Grammar 101

I'm giving up drinking until New Years Sorry, bad punctuation.

I'm giving up, drinking until New Years!

Hearing

A man realized he needed to purchase a hearing aid, but didn't want to spend a lot of money. "How much do they cost?" he asked the salesman.

"Anything from \$2 to \$2,000."

"Can I see the \$2 model?" said the customer.

The salesman put the device around the man's neck, and said: "You just stick this button in your ear and run this little string down into your pocket."

"How does it work?" asked the customer.

"For \$2, it doesn't work," said the salesman. "But when people see it on you, they'll talk louder."

The first female president

The year is 2028 and the United States has elected the first woman as well as the first Jewish president, Sarah Goldstein.

She calls up her mother a few weeks after Election Day and says, "So, Mom, I assume you'll be coming to my inauguration?"

"I don't think so. It's a ten-hour drive, your father isn't as young as he used to be, and my arthritis is acting up again."

"Don't worry about it, Mom, I'll send Air Force One to pick you up and take you home. And a limousine will pick you up at your door."

"I don't know. Everybody will be so fancy-schmantzy; what on earth would I wear?"

Sarah replies, "I'll make

sure you have a wonderful gown, custom-made by the best designer in New York."

"Honey," Mom complains, "you know I can't eat those rich foods you and your friends like to eat."

The President-to-be responds, "Don't worry Mom. The entire affair is going to be handled by the best caterer in New York; kosher all the way Mom, I really want you to come."

So Mom reluctantly agrees and on January 20, 2029, Sarah Goldstein is being sworn in as President of the United States. In the front row sits the new President's mother, who leans over to a senator sitting next to her and says, "You see that woman over there with her hand on the Torah, becoming President of the United States?"

The senator whispers back, "Yes, I do."

Mom says proudly, "Her brother is a doctor."

What do you get when you wake up on a workday and realize you ran out of coffee? - A depresso.

Dentist: "You need a crown." - Patient: "Finally someone who understands me"

"I read recipes the same way I read science fiction. I get to the end and I think, 'Well, that's not going to happen"

"A computer once beat me at chess. But it was no match for me at kickboxing."

My boss is going to fire the employee with the worst posture. I have a hunch, it might be me."

I was surprised to hear that my Grandmother had voted for Biden. If she were still alive, she would be surprised as well

Our Beloved MOTHER

Rabbanit Yemima Mizrachi

ויהיו חיי שרה מאה שנה ועשרים
שנה ושבע שנים שני חיי שרה

And the days of Sarah were one hundred years, twenty years, and seven years; the years of Sarah's life (Bereishit 23:1)

As Avraham Avinu returns after having gone through the intense experience of the Akeidat Yitzchak, the Binding of Yitzchak, he makes his way over to the tent of Sarah Imeinu. Yet, quite quickly, he realized that something was different. The Challah which once pervaded her tent with a luscious aroma, the candles which once illuminated ever so brightly, and the Clouds of Glory which provided shelter and protection were now gone. And then he realized: Sarah Imeinu's soul had been recalled to heaven.

And so, there sat Avraham in sorrow. The wife and mother who was so holy and so precious in the eyes of Hashem was no longer with them. As the Midrash relates, it was at this time that Avraham Avinu praised Sarah with the beautiful words of Eishet Chayil, recognizing her dedication as a woman of valor to Hashem and her family.

Yet it seems odd. Why would Avraham only now realize the unique qualities of Sarah? We do not find him offering any special praise about her uniqueness and righteousness when she was alive? Why only after she passed away did he take special note of the blessing in her dough, candles and cloud?

The answer is that a person can only appreciate the full scope of his wife's and mother's deeds after her lifetime. Only then can one gain a true picture and perspective of all that she was and all that she accomplished. Her true greatness can be seen in retrospect and from the unparalleled legacy she left behind.

Yet for Sarah Imeinu, she never completely departed from her tent. When Yitzchak Avinu brought his new wife, Rivkah, into the tent of Sarah, the illuminating candles, fresh challah and Clouds of Glory returned. While Rivkah would now step into the role of the primary Matriarch of Klal Yisrael, the life and lessons Sarah left behind would forever continue to inspire and warm the hearts of her beloved children.

How in fact does Sarah Imeinu live on with us even thousands of years later? In what way



does our Ima lend us support and encouragement today?

It is through her eternal positive attitude. Even amidst the darkness, she saw light. Even when life was painful and troublesome, she saw Hashem's salvation. And it is that unique perspective in life which she has bequeathed to us all. We all possess the inner conviction to recognize the good and see that Hashem is carrying us along. For Sarah herself, she was barren for ninety years, abducted by Pharaoh and Avimelech, and died of tremor upon hearing about the near-death experience of her son, Yitzchak. Yet what does the Torah tell us?

"And the years of Sarah were one hundred years, twenty years and seven years, the years of Sarah's life" (Bereishit 23:1). Rashi explains that the redundancy of the word "years" after each period of life teaches that these years shared similar qualities. When Sarah was one hundred years old, she was like a twenty-year-old in that she was sinless, comparable to an individual under twenty years of age who is not subject to Heavenly retribution. As well, when she was twenty years old, she was as charming and beautiful as a seven-year-old.

In another vein, we find a further comparison between the numbers one hundred and twenty, adding further meaning and dimension to the equivalence of Sarah's life. The 100th Perek (chapter) of Tehillim describes the joy one is to experience when serving Hashem. "Serve Hashem with gladness, come before Him with joyous song..." (Tehillim 100:2-5). Yet the 20th Perek of Tehillim depicts the opposite set of circumstances. "May Hashem answer you on the day of distress...may He send help and support you..." (ibid. 20:2-3). Here a life of challenge and difficulty is focused upon.

Yet as Chazal state, the final repetitive

phrase of the verse – "the years of Sarah's life" – teaches that all the days of Sarah's life were equally good in her eyes. For Sarah, both the joyful and sad experiences were embraced and understood to be coming from Hashem. The positive attitude highlighted in Perek 100 along with the troubling plight spoken of in Perek 20 characterized the life and times of Sarah. Whatever she was going through, she maintained the same positive and optimistic outlook. And that was because she knew all along that Hashem was supporting her and serving as her source of comfort and strength.

After I unfortunately lost my child a"h, a man from the Chevra Kadisha kindly reminded me that it was appropriate to recite the Pasuk, "ד נתן וד' לקח יהי שם ד' מבורך – Hashem has given and Hashem has taken away; may the name of Hashem be blessed" (Iyov 1:21). While he may have been right, I found it hard to do so amid heartbreaking tears. Yet what in fact does this Pasuk teach?

The Ben Ish Chai explains that we often only understand how much Hashem gives us after Hashem takes it away. It is then that we value what precious gift we had and how much we ought to have appreciated it.

And so, my next son I named Natan, meaning "give." I learned to understand that everything we have in life is a beautiful gift to appreciate from Hashem. Hashem gives us so much, and all we must do is look to see it. Whether times are good or challenging, our Father in Heaven is there to lend us support. That is the eternal lesson Sarah Imeinu has left us. Appreciate every year of life and every step along the way. And when we do so, we will surely be following in the ways of our dear mother for whom every day and every moment of life was full of Hashem's goodness.

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM

NEW
PROGRAM!

NEW
PROGRAM!

IS PROUD TO INTRODUCE OUR NEW

MOTZAEI SHABBOS LEARNING PROGRAM

קול הנערים

THE VOICE OF OUR CHILDREN

Lzecher Nishmas Harav Reuveln Schelner Zt"l

לעילוי נשמת מוה"ר ראובן זצ"ל בן מוה"ר שמואל יו"ט ד"ל

WIN
PRIZES!!

18 TENT

6:15

Sharp

PIZZA - PRIZES - RAFFLES

GUITAR - SINGING

רוח התורה





BY RABBI
EFREM GOLDBERG

Why Were Comments Disabled on My Last Article?

Last week, I wrote about why I believe rabbis should not tell people how to vote. While I feel strongly about why I think the candidate I voted for would bring about the results and policies I value most, I tried hard to communicate my thoughts in a way that wouldn't indicate which candidate I was pulling the lever for.

Nevertheless, the response came fast and was furious. Indeed, aish.com posted the article and had to disable comments because they were so vicious from both sides. I am always grateful to receive feedback on my writing and was gratified so many chose to reach out to share their thoughts.

I must admit I was surprised by a theme that emerged. Many wrote that they agree in principle that rabbis shouldn't mix religion and politics and shouldn't endorse candidates or parties. Nevertheless, they continued, this election is different, it is exceptional, and it is irresponsible for a rabbi not to be forceful in communicating whom to vote for.

But that is as far as the common theme went, because the emails were then split between those who said this time is different because it is a moral obligation to not vote for Donald Trump while others said this time is different because it is a moral duty to vote for him. Amazingly, half who reached out challenged how I dare be voting for Trump while the other half were outraged that I would be voting against him. Shockingly, there were people brazen enough to say they could no longer listen to my shiurim if I was voting for the "other" candidate, without even knowing which way I voted at all!

Whoever wins this election, I fear that we have all lost. We have lost our sense of *derech eretz*, of civility, of the ability to disagree agreeably and to allow others to come to conclusions different from our own. This is not who we are, who we are meant to be. To be clear, this is hardly solely a Jewish or orthodox issue but a reflection of the polarization and division in the world today.

The problem, though, is we are not meant to be a reflection of the culture in which we live, we are intended to be a model and inspiration for that culture. The Netziv writes that the book of Bereishis is called *Sefer Ha'Yashar* because Avraham and his descendants were "yesharim," they were straight, honest, had integrity and treated all people properly:

The greatness of the Patriarchs in addition to the fact that they were righteous, pious and lovers of G-d as much as possible, is that they were straight and honest. Namely, they interacted with the nations of the world, even repulsive, disgusting idolators, with love and an effort to improve their lives

since they too are part of G-d's creation.

Avraham, Yitzchak and Yaakov lived before the Torah was given. We learn about their lives in depth because we are charged with emulating their interpersonal behavior. *Derech eretz kadma la'Torah*. Proper conduct, common courtesy, living with civility, all come before the Torah and are prerequisites to Torah. Avraham was called "Ivri" because he was *me'eiver*, on the other side of every issue from the rest of the world. He disagreed vehemently and passionately with his contemporaries but nevertheless he did so with civility, *derech eretz*, and graciousness.

Diversity is part of our motto and the dignity of difference is fundamental to our community's mission. We can disagree vehemently, see things in polar opposite ways, behave differently, vote differently, daven differently, and root for different sports teams. What we cannot do is turn differences into divisiveness, or respectful debate and dialogue into bullying, vitriol, and demeaning language. We cannot call names or speak dismissively of others.

Yes, there will be times that we must take strong positions, or make decisions that will have real consequences and implications, but we must do so with respect, dignity, and civility. Not only is it inappropriate, incorrect and unacceptable to speak harshly, it is also ineffective. Nobody ever changed an opinion or observance because they were yelled at, called a name, or dismissed.

Shlomo HaMelech teaches us in *Koheles*: *Divrei Chachamim b'nachas nishma'im*. The more gentle, refined and respectful our communication, the likelier our position will be heard and perhaps even embraced. It is not a coincidence that the same Avraham who was the "Ivri," on the other side of every debate, also succeeded in winning over thousands of followers. His methodology of respectful debate and the power of persuasion proved incredibly effective.

The Arizal writes that before davening each day all of us should recite, *Hineni muchan u'mezuman l'kayeim mitzvas v'ahavta l'reiacha kamocho*. Why does the Arizal ask us to say it every day, doesn't everybody know to love neighbors as themselves? Isn't it the "Klal gadol ba'Torah," isn't obvious? And why specifically before davening and not at some other time?

For the Arizal, when we are about to come to Shul, daven with the community, and interact with a diverse range of people, we must remind ourselves that our talk with G-d is only welcome after we have committed to talk properly with people. *V'ahavta l'reiacha kamocho*. "Love my children, even the ones you disagree with, even the ones you don't like, and then – and only then – you can claim to love me," says G-d. "Talk nicely to everyone, even those who you differ from greatly, and then you can talk to me."

Let's continue to disagree, but agreeably. Let's continue vigorous debate, but respectfully, not divisively. Let's truly be the progeny of Avraham Avinu and treat every human being with dignity and honor and thereby, please G-d, ourselves be worthy of being called *yesharim*.



ORDER OF MOURNING

The posuk in Bereishis 23:2 says that Avraham came to be maspid Sarah and cry over her death. Reb Reuven Feinstein, at the hesped of his brother Reb Dovid Feinstein, asked the following question. Based on the Gemara in Moed Koton 27b we see that the derech of the world is first to cry and then to make a hesped. Why did Avraham reverse the order? Reb Reuven said that sometimes we don't know the niftar well enough until you first hear a hesped about him and thereby learn what to be cry about. That was his hesped on his brother; we don't know enough of Reb Dovid's gadlus and what to cry for. We would like to offer some more answers.

The first tirtutz is from the Sefer Tal Oros based on a talmid of the Arizal that says that sometimes a person is so heavily in shock and pain that a his heart turns to stone, as the posuk in Yirmiyah 8:23 says, "Who can make my head into water and my eyes a source of tears so I can cry both day and night." Avraham had just come from burying Terach and then his wife died. He needed a hesped to defrost his heart! A second Tirtutz is based on Reb Yonasan Eibshitz that says since Avraham was coming from burying Terach, people would have mistaken the crying for Terach and not Sarah, so he needed to be maspid Sarah first. A third tirtutz is that Avraham was returning from the akeida. He did not want people to think that he was crying about the akeida. People would have said that since he lost Sarah as a result of the akeida he regretted it; hence, he did not cry until after he was maspid her. A fourth tirtutz is based on Reb Yehuda Asad that the minhag of the world is that we don't cry when someone really old dies. Avraham had to make a hesped so that the people in his generation could see what they lost.

A fifth tirtutz is based on Gemara Moed Koton 22a that says that one who hurries to bury the dead is meshubach, besides for one's parents who need to be given the proper kavod. The sefer Shevet Yehuda 390:3 says that as long as the niftar is not buried, the niftar experiences pain. Rabbeinu Yeruchem says that by hurrying to bury the niftar, one is being mekabel the gezeira be'ahava. That is the reason Avraham did not cry, so as to hurry her kevura. The sixth tirtutz is that since Avraham came from Har Hamoriah, which we know was three days' distance away, the three days of crying already passed when Avraham was in transit.

May we be zocheh to hear only good news and no more deaths! May the the Geulah come speedily and we will be zocheh to techiyas hameisim!



Thanks Giving

יָרַחְוֵי
כִּלְלָה
KALLAH כלה

בס"ד

Yarchei Kallah – November 28 Shuir Topic



Please Email your suggestion:

RabbiScheiner@18forshay.com



For more information: ohrchain18@gmail.com

A BUSINESSMAN WHEN DAVENING AND LEARNING

UFARATZTAH



At a farbrengen, a Chossid once asked the Frierdiker Rebbe*: "How is a businessman, who is busy all day, able to daven at length like those who sit and learn and have the time to do so?"

The Frierdiker Rebbe explained that a chassidisher businessman should conduct himself like an eidem af kest – a young man who is supported by his father-in-law. With his income secure, the young man has no worries, and when his father-in-law drops a hint that his help is needed, he lends a hand, but only after he finishes eating comfortably. Similarly, the chassidisher businessman davens and learns at ease, and then he goes off to work....

==== Merkazanash.com
*The 6th Chabad Rebbe - Admur Yosef Yitzchok

At a farbrengen, the Rebbe once said about a businessman when he is learning his Daily Torah Shiur, he should conduct it as if Toraso-Ummanaso — Torah is his trade, no phone calls; no interruptions.

A Legendary Shidduch Lesson

Rabbi Paysach Krohn

A number of years ago, I had the unique opportunity of taking a group on a European trip to Frankfurt, Prague and Vienna. It is always an awe-inspiring and enlightening experience to visit various holy sites where Torah and Yiddishkeit flourished, and this time we had something special planned.

In arranging and researching the trip, I learned of the two main cemeteries which exist in Frankfurt. One is older and contains many great Torah luminaries, the likes of the Pnei Yehoshua, Haflaah and the wife of the Chasam Sofer; whereas the newer cemetery contains Rav Samson Rafael Hirsch and one of the Skoliner Rebbes. As I examined the history of these great individuals, I finally came across the extraordinary life of Rav Hirsch. As an individual who contributed so significantly to the building and proliferation of Yiddishkeit and Jewish ideals, the lasting mark Rav Hirsch made on Torah literature is legendary. His voluminous writings continue to guide and inspire all aspects of Jewish life to this day.

Yet, when looking into the personal life of Rav Hirsch in greater detail, I came across something which caught my attention. He married a woman who was four older than he was. When he was asked why he had chosen to marry someone older than himself, he replied, "I have a lot to accomplish in life. I cannot marry a child." As I pondered this response of Rav Hirsch, I began thinking to myself, "Where in the Torah does it actually say that the husband must be older than the wife?" The answer is nowhere.

The following year at the Torah U'Mesorah Convention, I spoke on Shabbos afternoon to several hundred women. There I posed the same question. "Where does it say in the Torah that a boy cannot go out on a shidduch with a girl who is older than he is? There is nothing wrong with it."

A few weeks later, I received a call from a woman named Mrs. Levovitz. "Rabbi Krohn," she said, "I just wanted to let you know something. My son was supposed to go out with a girl who was two years older than he is. At first, I wasn't sure if I should push him to actually meet her. However, after hearing what



WITH GRATITUDE TO HASHEM
WE WOULD LIKE TO INVITE
YOU TO THE VORT OF OUR
DEAR CHILDREN

Dina
&
Elya

SUNDAY, NOVEMBER 15TH
AT 6:30 IN THE EVENING
VILCHOVITZ - VIZNITZ HALL
230 Maple Ave, Kaser, NY
10952
ALTER & SHIRA WAGSHAL
YIDEL TYRNAUER
SHIFRA TYRNAUER

you said about Rav Samson Rafael Hirsch at the convention, my opinion changed. And after looking into the girl, I actually discovered that she was a great-great-granddaughter of Rav Hirsch. I immediately encouraged my son to meet her, and just now, they got engaged."

Some time later, this couple gave birth to a beautiful baby boy. And guess what they named him? Samson Rafael. The next year, they had another baby boy. Although this time they couldn't name him Samson Rafael, guess what? He was born on the yaartzeit of Rav Hirsch. Hard to believe, but it is true.

As we are all well aware, there are many individuals who undergo a difficult time when looking for a shidduch. But, there are solutions. In the last few years, with more awareness and understanding of the shidduch scene, hundreds of shidduchim have been made where the girl is older than the boy. If you have a son or cousin and know of a girl who may be a bit older and looking for a shidduch, do not offhandedly turn down the idea of considering the match. That is just one way we all can begin to help the many singles out there find their beloved spouse and begin a beautiful marriage.

She Never Knew Her Great-Great-Grandma Was Jewish

In July of 2018, my husband and I joined the Heritage Retreats on an emotional journey to Poland. As our group traveled from Majdanek to Auschwitz-Birkenau to mass graves hidden in the forest, we cried, prayed and said Kaddish for the dead. Born in the former Soviet Union, I grew up with stories about my great-grandparents, Nochum and Chaya Rabovetsky.

At the beginning of World War II, my great-grandparents, together with their 11-year-old youngest son, evacuated their home in Vinitsya, a small city in Ukraine, to escape the incoming German army. Tragically, Nochum was killed on the way. His wife and son were sent to the ghetto, where Chaya met her end. They have no graves. In Auschwitz, I was astonished to see the names of my great-grandparents in the archive room, among millions of those who perished in the Holocaust. After crying for the Bubby and Zaidy I never knew, I promised myself to be a living legacy as I recommitted myself to a life of Torah values. On the last night of our trip, one of the other participants, Rayanne, opened up about her own story of return.

Rayanne was born in Colorado Springs, Colo., in November of 1988. Living as a traditional Christian family, her parents weren't aware of any Jewish connection in their heritage. Rayanne was raised with a strong work ethic and family values. When she was in high school, her uncle researched their history and discovered that Rayanne's great-great-grandmother, Catherine, on her mother's side, was Jewish. Apparently, in the late 1800s, this young girl fell in love with a German boy and wanted to marry him. The German family was very well-off, and to avoid conflict and public scrutiny, they sent the couple away to the United States. Catherine and her husband had a daughter, Marie, who grew up and married a Christian. Marie also had a daughter, Mary, who was not familiar with her Jewish roots and also married a non-Jew. Mary is Rayanne's grandmother. After her uncle shared his discovery, the family continued living the same life as before. There are very few Jews in Colorado Springs, so learning about Jewish traditions wasn't simple. We were listening to Rayanne's story with curiosity. She was celebrating Shabbat with us, so I was eager

JERKY SHORE
BY GRAZE SMOKEHOUSE

<ul style="list-style-type: none"> • BEEF JERKY: (\$66/LB) • TERIYAKI • CHICAGO STEAKHOUSE • THREE PEPPER CRUSTED • SHREDDED & HONEY • KOREAN BBQ • CHERRY COLA • DIR PEPPER • SWEET & SOUR • SHRIMP ON CHILI LIME • SHOCK TOP ALE • BOURBON BBQ 	<ul style="list-style-type: none"> • DRIED SAUSAGE STICKS: (\$66/LB) • LAMB MERGUEZ • CRAFT BEER & BACON • SWEET ITALIAN • JALAPENO • VEAL PEPPERONI • SMOKED PASTRAMI STRIP
<ul style="list-style-type: none"> • PLATTERS: • CLASSIC JERKY - 6 MOST POPULAR VARIETIES- APPX 1.5 LB (\$85) • LARGE JERKY - 9 VARIETIES OF CHOICE- APPX 2.5 LB (\$135) • CHARCUTERIE BOARD- APPX 3.5 LB (\$160) 	<ul style="list-style-type: none"> • SMOKED PASTRAMI (\$70/LB) • 8-DAY AGED BRISKET • SMOKEY BONES DELI HAM • CHILI MAPLE BACON • HONEY DUDH PASTRAMI

Orderjerkyshore@gmail.com
PHIL SHELBY 917750.0110
NOW DELIVERING TO MONSEY EVERY FRIDAY!!!

to find out how she found her way back to the Jewish people. Her uncle's news lay dormant for a few years, until Rayanne was ready to leave for college.

Shortly after she arrived at the Northern Arizona Uni-

versity, she began to look for a job. She saw an advertisement for "event help, house work, help with kids" and scheduled an interview. When she arrived at the house, "The door was opened by a guy with a long beard dressed in mostly black. I was confused because the two-and-a-half-year-old boy who was running around looked like a girl with his long curly hair." Rayanne had found the Chabad House on the campus of her university, run by Rabbi Dovie and Chaya Shapiro. "At the interview, I sat down with the lady of the house, Chaya. She explained that they were the rabbi and the rebbetzin, and they needed help with events on Shabbat." They were looking to hire a non-Jewish person to help with the things that a Jew was not allowed to do on the sacred day. At the time, Rayanne had no idea about these things but felt that it was important to share that she was Jewish. At that, Rebbetzin Chaya invited Rayanne to the Chabad House dinners and events. Rayanne was intimidated by this offer, clarifying, "I don't know any rules." A short while later, she received a call from Chaya asking her to help with the children and some housework three days a week. She explained that as a Jew, Rayanne wouldn't be able to perform any work that would violate Shabbat, but she could help the family and the Jewish students at the Northern Arizona University. Chaya remembers, "I always ask the people I interview if they're Jewish, so I know what I can ask of them on Shabbat and holidays. When I asked Rayanne if she was Jewish, she said she had found out that she had Jewish ancestry but didn't really consider herself Jewish. "I asked on which side of the family and she said her mother's side. That's when I told Rayanne that this makes her 100 percent Jewish and invited her to our Chabad events. We liked her so much, and it seemed like she would be great with the children, so we offered her a job, and found someone else to help out on Shabbat and holidays." Over the next five years, the Chabad House became Rayanne's second home. Every week she joined Shabbat meals with another 20 to 40 people, growing in her knowledge and observance. She attended Torah classes and learned the prayers. Through Chabad, Rayanne joined the Sinai Scholars Program that concluded with her trip to Israel, where she received a scholarship for Israel Links. She also went to a Campus Shabbaton weekend in Crown Heights. "For the five years that I was at the university, I worked and learned from Chaya and Dovie.

Yuro Cuts
Haircuts by
Avi Yurowitz
Contact me at
(845)5582141

Without any prior Jewish education, I learned how to run a Jewish household. It was the best informal Jewish education. I learned the laws of koshering, about the holidays, the prayers, and even cooked the traditional Shabbat cholent with Dovie. Yet, I wanted to learn more." We were listening to Rayanne avidly. As a group, we had witnessed so much destruction and horror on this trip. Yet Rayanne's story assured us that nothing was lost forever. Every human being is an entire universe. By extending kindness to one person, we change the world. This selfless Chabad couple

that embraced this Jewish girl could not envision the effect they had on us, sitting at the Shabbat table on our trip thousands of miles away in Poland. We can count the number of apples on an apple tree, but we can never know how many trees will grow from the seeds hidden in each apple. Rayanne continued, "Chaya and Dovie gave everything to the students, and they did it with a smile. After graduation, I did a three-month summer program at Mayanot Women's Seminary in Jerusalem. I really embraced my heritage with love and commitment. My parents and siblings supported my decision to return to our roots. I am so grateful for that." Rayanne appreciates By extending kindness to one person, we can change the world that her mother lit Chanukah candles when she was home. During the holiday of Passover, the family designated a shelf in the refrigerator for Rayanne's kosher needs, making sure that nothing would touch her food. At first, Rayanne was hesitant about sharing her journey for this interview. Yet when she realized that her story would honor Chaya and Dovie, along with hundreds of other rabbis and rebbetzins who give their lives to the Jewish people, she readily agreed. "The most beautiful thing is to know that no matter where you are in the world, there is always the same Shabbat table. When you move, you have an instant community. I pray that there will be more people like Chaya and Dovie to spread love and make positive change in the world." Our journey as a group was coming to an end. We walked out of concentration camps, singing and looking toward the future. We were ready to reconnect to our G d, our people and our eternal heritage. By teaching, guiding and embracing their fellow Jews, people like Chaya and Dovie show us how to honor those who perished by unconditionally giving and loving every single Jew, six million times more than yesterday. By Sofya Sara Esther Tamarkin
Chabad.Org Magazine



WHAT AN EIRUVEI CHATZEIROS ACCOMPLISHES

RABBI NACHUM SCHEINER

EIRUVEI CHATZEIROS

ROSH KOLLEL



CHABURA GIVEN BY R SHIMON ECKSTEIN MEMBER OF THE NIGHT KOLLEL SPEAKING KOLLEL



RABBI ZVI NUSSBAUM SPEAKING AT THE NIGHT KOLLEL PART 2 TOPIC "PAS YISROEL IN COMMERCIAL BAKERIES WHAT OPTIONS ARE THERE

Everyone living in the eiruv has to be part of the eiruv, by giving a piece of bread or matza. But, on a practical level, instead of going around collecting a piece of bread or matza from each person, what is usually done is as follows: One person buys a box of matzos - which will last for a long time - and ask someone else to make a kinyan, thereby acquiring it on behalf of all the residents, which is as if they all gave to the eiruv.

This is only true in normal circumstances, where we assume that every Jewish resident wants to be a part of the eiruv. However if there is a Jewish resident who declares that he does not want to have any part in the eiruv, and does not want anyone to give him a part in the matzos, that can invalidate the entire eiruv. In other words, even if the walls or the strings are done perfectly, there must be an eiruvei chatzeiros which unites all the Jewish residents, and if it does not, it is forbidden to carry.

SUMMARY

By having bread or matza belonging to all of the residents located in one home, they are now considered living all together and it is no longer perceived like carrying from one reshus to another.

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 or 20 downstairs.

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!

In order to carry from one's home into a public, fenced-in area, the chachamim decreed that one make an eiruvei chatzeiros. This is so that people do not carry from a reshus hayachid to a real reshus harabim.

How is the issue resolved with an eiruv? As the word implies, an eiruvei chatzeiros means a mixture of properties. The Gemara tells us that it accomplishes dira - a change of residence. In the times of the Gemara they would go around and collect a piece of bread - or matza - from each of the residents and put it all in one home. By having bread that belongs to all of the residents in one home, they are now considered all living together, and it no longer appears like one is carrying from a private domain to a public area.

The Rambam understands this to mean that it is as if all the people live together in one big property. In other words, we no longer see each individual as a separate domain, but as if they are all living together in all of the homes, as one big happy family. That being the case, it is no longer perceived as carrying from a private area to a public area, but as carrying in one part of your house to the other.

On the other hand, the Shulchan Aruch seems to follow Rashi, who explains it slightly differently. They understand that, since the food is owned jointly by all of them, it is as if they all live in the house where the eiruv is, and the public area is just an extension of that house. Since it is all one domain it is not perceived as carrying from one domain to another.

Based on this, we can understand the following halacha. If there is one person who owns all of the apartments or bungalows, and keeps something in each bungalow, no eiruv is necessary. The reason for this is because all of the places are considered like his house. Being that he has living space in all of the places, we see the landlord as living in all of the homes, and they are his guests.

EVERYONE HAS TO BE PART OF THE EIRUV

THE OHR CHAIM

BOCHURIM MINYAN

EVERY SHABBOS » 9:00 AM » 20 TENT » FOLLOWED BY KIDDUSH

OUR BOCHURIM

Lain • Daven • Receive Aliyos

THIS IS AN AMAZING EXPERIENCE.

PERFECT YOUR CHAZAN & BAAL KOREH SKILLS
IN A WELCOMING ATMOSPHERE

"WHAT A GREAT WAY TO START YOUR SHABBOS DAY"

8TH GRADE – 12TH GRADE

Just so you should know...



312 DAYS UNTIL UMAN

To receive weekly issues of the BET email
betjournal@gmail.com or go to 18forshay.com

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,
please email us at betsuggestions@gmail.com