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SOKAVA REBBE

וְאַחֲרֵי־כֵן קָבַר  
אֲבֹרָהֶם אֶת־שָׂרָה  
אֲשֶׁתּוֹ אֶל־מַעֲרַת  
שְׂדֵה הַמַּכְפֵּלָה  
עַל־פְּנֵי מַמְרָא  
הוּא חֲבֵרוֹן בְּאֶרֶץ  
כְּנָעַן:



**RABBI YY JACOBSON**

**WILL BE IN  
TOWN FOR  
SHABBOS**

**Shabbos Mevorchim**  
*Kislev*  
Rosh Chodesh is Friday November 5  
(1 Day)  
Moled is Thursday night 55 minutes and  
13 Chalakim after 12 AM

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# RABBI LANKRY DEAR KEHILLA,

## PARASHAT CHAYA SARA

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, smartphones, 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 sponsorship. This was the mission of Avraham and Sara, and it should be our mission as well.

This is in stark contrast to the social media phenomenon which permeates every level of modern society. It is only about the "ME". This is certainly not a torah ideal. We have only to look at our Avot & Imahot to discern this inescapable truth.

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

Good shabbos



Zmanim by our incredible Gabbi  
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Tzvi Blech : Gabbai Sheini

NEW MINYANIM ADDED:

**EARLY MINYAN MINCHA FRIDAY**  
1:10, 2:00, 2:30, 3:00, 3:30

## SHABBOS ZMANIM

CANDLE LIGHTING	5:37PM
MINCHA 18 TENT	5:47PM
MINCHA BAIS CHABAD	5:47PM
SHKIYA	5:55PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:46AM
SHACHRIS ASHKENAZ 18 MAIN	8:00AM
BUCHRIM MINYAN 20	9:00AM
SHACHRIS - YOUTH 18 UPSTAIRS	9:30AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
<b>NEW SHACHRIS 18 MAIN</b>	<b>NEW 10:15AM</b>
MINCHA	1:45PM
PIRCHEI	2:00PM
DAF YOMI	5:00PM
MINCHA SHALOSH SEUDOS	5:35PM
SHKIYA	5:54PM
MARRIV	6:34PM 18 TENT, 6:39PM

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 7:06 M 7:07 T 7:08 W 7:10 T 7:11 F 7:12

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 4:35 M 4:34 T 4:33 W 4:32 T 4:31

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 5:40 M 5:39 T 5:38 W 5:37 T 5:35

### OCTOBER 31 - NOVEMBER 5

NEITZ IS 7:26 - 7:32  
 PELAG IS 4:47 - 4:43  
 SHKIA IS 5:52 - 5:47  
 MAGEN AVRAHAM  
 9:27AM - 9:31AM  
 GRA- BAAL HATANYA  
 10:03 AM - 10:07 AM

Fall 2021

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## WEEKDAY MINYANIM

שחרית	מנחה ומערב	מערב
20 Forshay ↑ Tent 2	12 MIN, אשכנז 178 Tent 2	Tent 2 Summer only
18 Main Sefardi Minyan with Birchas Kohanim 6:15AM Tent 2	12 MIN, אשכנז 178 Tent 2	Tent 2
6:30 Tent 2	10 MIN, אשכנז 178 Tent 2	20 ↑
6:45 Tent 2	20 MIN, אשכנז 178 Tent 2	20 ↑
7:00 Tent 2	30 MIN, אשכנז 178 Tent 2	20 ↑
7:15 Tent 2	40 MIN, אשכנז 178 Tent 2	20 ↑
7:30 Tent 2	50 MIN, אשכנז 178 Tent 2	20 ↑
7:45 Tent 2	60 MIN, אשכנז 178 Tent 2	20 ↑
8:00 Tent 2		
8:15 Tent 2		
8:30 Tent 2		
8:45 Tent 2		
9:00 Tent 2		
9:15 Tent 2		
9:30 Tent 2		
9:45 Tent 2		
10:00 Tent 2		
10:15 Tent 2		
10:30 Tent 2		
10:45 Tent 2		
11:00 Tent 2		
11:15 Tent 2		
11:30 Tent 2		
11:45 Tent 2		
12:00 Tent 2		
	↑ Upstairs ↓ Main Floor	
<b>מנחה</b>		
מנחה גדולה (between 1:09-1:12)		
1:30 2:45 4:00 5:15	7:30 Tent 2	10:15 18 ↓
1:45 3:00 4:15 5:30	7:45 Tent 2	10:30 18 ↓
2:00 3:15 4:30 5:45	8:00 Tent 2	10:45 18 ↓
2:15 3:30 4:45 6:00	8:15 Tent 2	11:00 18 ↓
2:30 3:45 5:00	8:30 Tent 2	11:15 18 ↓
	8:45 Tent 2	11:30 18 ↓
	9:00 Tent 2	11:45 18 ↓
	9:15 Tent 2	12:00am 18 ↓
	9:30 Tent 2	12:15 18 ↓
	9:45 Tent 2	12:30 18 ↓
	10:00 Tent 2	12:45 18 ↓

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Rabbi Coren

# PARSHAS CHAYE SARA - TABLE ETIQUETTE - WHO SHOULD BE FED FIRST--CAMELS OR HUMANS?

The title of this article certainly sounds strange. We would never consider catering first to a camel or any other animal for that matter. While we may consider ourselves to be an animal activists and concern ourselves with בעלי חיים--with the pains of animals—it is only natural to give precedence to humans first. The real source for feeding animals before people is in the Gemara in Maseches Brachos based on pasukim that we recite every day in the Shemah ונתתי עשב בשדך לבהמתך ואכלת ושבעת. Chazal learned from here that one should first feed his animals before he feeds himself. Different reasons are given for this conclusion: some say it's because of Hakaras Hatov --for all the good deeds the animal does for us for example the ox laboring in the field, the cow for its milk and perhaps even the cat for chasing away mice or the dog for its faithful companionship and always greeting its owner with joy and a special unique dog smile. However, the poskim (See Mishna Berura and Dirshu in Simchah קס"ז ) seem to focus mainly on the aspect of physical pain - ענר - בעלי חיים--which I believe teaches us that the objective of this Mitzva and Halacha is to make us more sensitive. If we are concerned with the potential pain of animals, we will certainly become considerate of each other.

The big question that I posed on our daily video was from this week's Parsha. Both Eliezer and Rivka seem to ignore the above Halacha, placing as a condition to Rivka's possible shidduch with Yitzchak the question of whether she will offer to draw water for Eliezer first and only afterwards concern herself with the camels. What happened to above Halacha? Why the switch in priorities? Some listeners answered as some great Mefarshim do that these were not Rivka's camels and therefore the obligation of feeding animals didn't apply. But this doesn't seem to be accurate as we shall see, at least according to the Magen Avraham.

I posed another interesting riddle regarding this week's Parsha. Where do we see that once we are given food by a host, we are allowed to begin eating and are not obligated to wait to be told to do so? This answer is based on another law of etiquette mentioned in siman 190 that teaches proper dinner protocol. Although the guest may not request to be fed once he has been given the food, the Mishna Berura says he can eat right away. And where do we learn this? From Eliezer's response. When Eliezer was given the food by Rivka's family, he told his hosts that he would not partake until he completed what he had to say. What is implied here is that only once he explained his mission, is he felt himself entitled to eat.

There is an exception to this principle, however: We should not ask for food when we enter a home but we can ask for something to drink. Why is there a difference?

Let's go back to the previous dilemma. The Magen Avraham explains that the reason why Rivka didn't offer to water the camels first is because when it comes to drinking, humans come first. The Magen Avraham quotes the Sefer Chasidim who gleans this point directly from this Parsha with Rivka.

The Pri Megadim, however, disagrees. According to him, the Gemara in Brachos speaks about both eating and drinking since that is how one is properly satisfied (ואכלת ושבעת ). So how can the Sefer Chasidim say that drinking is an exception to the rule?

There is a beautiful Sefer called אלף המגן which explains based on כלי חמדה that there are two types of drinking. One type is the drinking we do as part of a meal which is what the Gemara is speaking about. And there is another basic type of drinking which is for satisfying our thirst. When it comes to quenching human thirst, the Halacha states that humans come first.

Perhaps it's a matter of reducing the danger of dehydration or perhaps as a way to balance or alleviate pain that permits humans take precedence over animals. In any case, that is the Halacha: water for thirst is a different type of drinking. Now we can connect both halachos.

When we visit someone's home we should not request food, only a drink which most likely is for thirst and therefore we should not trouble the host. This is also the explanation to the question in our Parsha: Rivka was involved with drinking for thirst only and in these instances, humans come first. Therefore she was correct in offering Eliezer water first and the camels afterwards.

Hashem gave us the precious Torah which we call Toras Chaim - directions for living. The stories in Braishis, especially, offer us perfect opportunities to internalize many lessons of sensitivity and compassion so we can transform ourselves as much possible into thoughtful and considerate people who will emulate Sarah and Avraham, our Holy Imot and Avot. This will help us to merit having the Divine Presence reside with us and we can then merit the greatest pleasure-- to experience the presence of Hashem.

Good Shabbas



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וישב	6:40 & 7:10
מקץ	6:40 & 7:10



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## DO YOU SLEEP DURING THE SERMON?

### TIME IS NOT MONEY; IT IS LIFE

#### Churchill Sleeping

They tell this story about Winston Churchill. As Savior of the free world he felt himself entitled to grab a little shuteye ("schlof", or nap) in the House of Commons. When a fellow Parliament member approached him and said "Must you fall asleep when I am speaking?" Churchill answered, "No, it is purely voluntary."

The Lubavitcher Rebbe once noticed people sleeping during a public "farbrengen" address. He said that he takes some comfort in the story of the Midrash, to be discussed below, that Rabbi Akiva once noticed his students were falling asleep in his class. If one can fall asleep on Rabbi Akiva, the greatest authority on the entire Oral Tradition of Torah, who are we to complain?

Alas, it seems, Jews have been sleeping through sermons from the days of yore. Nothing has changed.

#### Rabbi Akiva's Class

Says the Midrash:

מדרש רבה בראשית נח, ג: רבי עקיבא היה יושב ודורש והצבור מתנמנם. בקש לעורר. אמר מה ראתה אסתר שתמלוך על קנ"ז מדינה? אלא תבוא אסתר שהיא בת בתה של שרה שחיתה קנ"ז שנה ותמלוך על קנ"ז מדינה

Once, as Rabbi Akiva taught a class, he noticed that the audience began falling asleep. He wished to awaken them. Rabbi Akiva interrupted his lecture and said:

Why did Esther, the queen of Achasverosh, the Monarch of the Persian Empire, decide to reign over 127 countries? Because Esther was a granddaughter of Sarah who lived for 127 years. Let the granddaughter of Sarah, who lived for 127 years, come and reign over 127 countries.

This is how Rabbi Akiva got the audience to wake up.

This is so strange of a story. It evokes a number of questions. We will discuss one.

Why did Rabbi Akiva choose this particular insight—from all the endless idea he could have shared—as the way of waking up his drowsy crowd? And why did he think that this statement would awake them? It does not seem to be such a humorous, dramatic or exhilarating statement as to awake a Jewish audience from their sleep during the Rabbi's sermon? I mean, we all know that the get a Jew out of his slumber during a Rabbi's sermon, is a unique skill, unheard of as of yet in the annals of Jewish history! [At least I can speak for myself: In my years as a Rabbi I am still trying to master this skill, but to no avail.]

#### Cherish the Second

The question was answered by the first Rebbe of Ger, the Chedushei Harim (Rabbi Yitzchak Meir Alter, 1799-1866), in a rather creative way.

Through this observation, Rabbi Akiva gently reprimanded his students for sleeping through the class. If Esther reigned over 127 countries, or provinces, in the large Persian Empire, corresponding to Sarah's 127 years of life, it follows that for each year of Sarah's life, Esther was granted kingship over an entire province or country. It follows then, that for each month of her life, she was given the gift of kingship over an entire city (a country contains at least 12 cities.) It follows then, that for each week of her life, she was rewarded with a town (a city has at least four towns). This would mean that for each day of her life she was rewarded with a neighborhood or section of the town. If we break it down even further, we will find that for every second of her life, she was rewarded with an entire block, over which her descendant, Queen Ester, ruled!

Rabbi Akiva thus sought to impress upon his students the value, potential and significance of every moment of life. Sarah received immense reward for each and every second of her life, because she devoted all her time and energy to living an honest, meaningful and good life. This was the subtle message that Rabbi Akiva, in his pedagogical brilliance, conveyed to his sleepy students. We cannot squander such a valuable resource as a time—not even a minute! Each moment is precious and laden with great potential.

#### The Gift of Time

Imagine there is a bank which credits your account each morning with \$86,400.00, carries over no balance from day to day, allows you to keep no cash balance, and every evening cancels whatever part of the amount you had failed to use during the day.

What would you do? Draw out every cent, of course!

Well, everyone has such a bank. Its name is time. Every morning, it credits you with 86,400 seconds.

Every night it writes off, as lost, whatever of this you have failed to invest to good purpose.

It carries over no balance. It allows no overdraft.

Each day it opens a new account for you.

If you fail to use the day's deposits, the loss is yours.

There is no going back. There is no drawing against the tomorrow.

You must live in the present on today's deposits.

Time waits for no one. Yesterday is history. Tomorrow is a mystery. Today is a gift. That's why it's called the 'present.'

As the saying goes, to realize the value of ONE MINUTE, ask a person who missed the train. To realize the value of ONE SECOND, ask a person who just avoided an accident. To realize the value of ONE MILLISECOND, ask the person who won a silver medal in the Olympics.

What Time Is It?

You know the story of the man who came to the therapist for a very serious problem.

"How can I help you?" asks the therapist. Yes, says the patient. Please tell me what time is it?

Therapist: Three o'clock.

Patient: Oh, no! G-d help me.

Therapist: What's the matter?

Patient: I've been asking the time all day. And everybody gives me a different answer!...

#### The Murderous Teacher

Aristotle once asked his students: Who is the greatest teacher who kills all of his students?

The answer: Time!

#### Time Is Life

The Lubavitcher Rebbe once told my late father, Mr. Gershon Jacobson: "The world says, 'Time is money;' I say 'Time is life!'"

This is what Rabbi Akiva was telling his students: Don't sleep through your life. If you are sleeping in my class, you are sleeping through life. Look at Sarah and see what she accomplished with one minute.

ב"ח

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**24th of CHESHVAN**

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"Saying Tehillim every day and the entire Tehillim on Shabbos m'vorchim – be scrupulous about all of these. It is crucial for you, for your children, and your children's children" (Sefer Hayom Yom 25th of Shevat)

**ALL ARE INVITED TO JOIN IN COMPLETING THE ENTIRE SEFER TEHILLIM WITH A MINYAN**



# RECITING THE ASHER YATZAR BLESSING IS NO JOKE

RABBI  
BENTZION SNEH



ADAPTED FOR ENGLISH FROM  
THE WRITING OF RABBI SNEH

Dr. Kenneth Prager is a Professor of Clinical Medicine & Director of Clinical & Medical Ethics at Columbia University Medical Center. A proud Orthodox Jew, Dr. Prager held clandestine medical clinics in the Soviet Union during a visit to Jewish Refuseniks in 1986, & later set up the first U.S. - Soviet medical student exchange program between Columbia P&S & the First Moscow Medical Academy.

As a pulmonologist for over 35 years, he is heavily involved in teaching pulmonology & medical ethics to medical students, house officers & nurses. His writings on medicine & medical ethics have appeared in medical journals & textbooks as well as on the Op-Ed pages of The NY Times and Wall Street Journal. Dr. Prager is a regular guest lecturer in Israel on International Health & Medicine and has received honors for his teaching, clinical expertise, contributions to organ donation, and medical humanism.

When Dr. Prager was an elementary school student in yeshivah, he and his classmates used to find amusing a sign that was posted just outside the bathroom. It was an ancient Jewish blessing, commonly referred to as “Asher Yatzar” which was supposed to be recited after one relieved oneself. For children, there could be nothing more strange than to link the act of going to the restroom with holy words mentioning Hashem’s Name. Blessings were reserved for prayers, he thought, for holy days, or thanking Hashem for food or an act of deliverance, but surely not for a bodily function evoking smirks and giggles. It was not until his second year of medical school that he began to understand the appropriateness of this short prayer.

Pathophysiology brought home the terrible consequences of even minor aberrations in the structure and function of the human body. He no longer took for granted the normalcy of trips to the bathroom. Instead, he started to realize how many things had to operate just right for these minor interruptions of his daily routine to run smoothly. After seeing patients whose lives revolved around dialysis machines, and others with colostomies and catheters, he realized how important this prayer was. He began to say Asher Yatzar religiously. It became an opportunity for him to offer thanks for his overall good health. The text, after all, refers to catastrophic consequences of the rupture or obstruction of any bodily structure, not only those of the urinary or gastrointestinal tract. Could Abayei, the prayer’s author, have foreseen that “blockage” of the “cavity,” or lumen, of the coronary artery would lead to the commonest cause of death in industrialized countries some 16 centuries later?

In his own words, Dr. Prager recalls one unforgettable patient whose story reinforced the truth and beauty of the Asher Yatzar prayer for him forever. “Josh was a 20- year-old student who sustained an unstable fracture of his third and fourth cervical vertebrae in a motor vehicle crash. He nearly died from his injury and required emergency intubation and ventilatory support. He was initially totally quadriplegic but for a weak flexion of his right biceps. A long and difficult period of stabilization and rehabilitation followed. There were promising signs of neurological recovery over the first few months that came suddenly

## Parshas Chayei Sorah Chesed is always first

When Avrohom Avinu, the pillar of Chesed in the world was looking for a wife for his only son Yitzchok, the marching orders he gave the Shadchan, Eliezer, was to look closely for a kind and giving wife for Yitzchok. Only with such a person could a Jewish nation exist.

The Chofetz Chaim wonders, why does the Torah repeat the story of Eliezer and his search for sterling middos in a wife for Yitzchok, three distinct times, while so many Halachos are only hinted at in the Torah, by the exclusion or inclusion of one little letter? What is the message for us here?

He tells us that Issur or Heter, being allowed to do something or not - may be learned through a hint. It’s message is heard clearly. The word of Hashem cuts through to our essence and resonates within our soul. But appreciating the importance of good middos and developing within ourselves a heart that

cares - these lessons need to be constantly repeated, like a medicine that must be taken multiple times until it cures.

Chesed must be absorbed internally if it is to truly change who we are.

That is why chesed always starts at home with our spouse and children. Home is where we perfect our chesed by repeatedly performing acts of loving kindness with those who are nearest and dearest to us. It’s a daily test, a daily exercise- and if you don’t get it right, there’s always tomorrow.

One must constantly ask himself, “Did I act well at home today? When I had the chance to, did I smile and listen to my children? Did I hug them, or maybe play a game with them Did I show appreciation to my spouse for all they are doing for me?” If not, don’t despair... there’s a new opportunity for chesed every day, every minute!

It’s a most important test for us, but one with big rewards, as it brings a healthy and loving atmosphere to our homes!

Good Shabbos!

and unexpectedly: movement of a finger here, flexion of a toe there, return of sensation here, adduction of a muscle group there. With incredible courage, hard work, & an excellent physical therapist, Josh improved day by day. “In time, and after what seemed like a miracle, he was able to walk slowly with a leg brace and a cane. But Josh continued to require intermittent catheterization. I know only too well the problems and perils this young man would face for the rest of his life because of a neurogenic bladder. The urologists were very pessimistic about his chances for not requiring catheterization. They had not seen this occur after a spinal cord injury of this severity. I reminded Josh of the Asher Yatzar prayer. Pointing out that I could not imagine a more meaningful scenario for its recitation, I suggested to Josh, who was also a yeshivah graduate, that he carefully say the prayer. He did & he memorized the words & would recite them frequently. “Then the impossible happened. I was there the day Josh no longer required a urinary catheter. It was a milestone of huge proportions. As he recited the ancient beracha of Asher Yatzar, tears welled in my eyes. You see, Josh is my son.” Joshua Prager – 20 Years After the Accident during a TED Talk – “In Search of the Man Who Broke My Neck.” Rabbi Dovid Hoffman’s Torah Tavlin



Rabbi Reisman

# Anger Management

As we prepare for Shabbos Parshas Chayei Sarah a very special and beautiful Shabbos coming IY"H and a Parsha from which there is a lot to learn. However, I would like to start today with something which the Chasam Sofer writes in the Chasam Sofer Al Hatorah. There is the Toras Moshe which is the original Chiddushai Torah Al Hatorah. This comes from the five volume Chasam Sofer Al Hatorah on this week's Parsha on my favorite topic, the Segula. But this is a Segula that comes from the Chasam Sofer and he says that it is a Segula Nif'la, an incredible Segula.

The Chasam Sofer writes there and this is in his first piece on the Haftorah, is that a Segula Nif'la to be saved from anger, is that when a person feels himself getting angry he should grab K'naf Bigdo, he should grab and hold on to the corner of his Beged. (כנף) is Gematriya (כנס) and since Kenaf is Gematriya Kaas, when you grab onto the Kenaf it is a Segula to grab onto your Kaas. Now what makes this particular Segula especially appealing is the way the Chasam Sofer connects this to Nach, to Navi.

As you all know, when Shaul is pursuing Dovid, Dovid had Shaul within his reach, he was able to have killed him and instead he cut off Kenaf Bigdo, he cut off the corner of his Beged. By cutting off the corner of his Beged he was able to show Shaul that I could have killed you, and therefore, stop chasing me as you see that I don't have any desire for the Malchus. Why did he cut off Kenaf Bigdo?

Zagt the Chasam Sofer beautifully. This is because Shaul was Malei Kaas on Dovid for no reason. The Kaas on Dovid was unwarranted, and therefore, it was very appropriate for Dovid to cut off Kenaf Bigdo and be Mirameiz to him that regarding his Kaas he is not grabbing on to Kenaf Bigdo and what does he need a corner to his Beged. This is a beautiful Remez.

He goes on. He says the same thing happened to Shaul earlier when he has Rachmanus on Amaleik, and the Navi Shmuel came to give him Mussar, so there it says that he grabbed onto his Beged. The truth is that in the Posuk it is not clear if Shaul grabbed Shmuel's Beged or if Shmuel grabbed Shaul's Beged. This is a Machlokes Rishonim. But at any rate it says there that Shmuel grabbed onto Shaul's Beged (according to the Chasam Sofer) and ripped it. And again Zagt the Chasam Sofer that he ripped off Kenaf Me'ilo, to give him the lesson like the Yalkut Shemoni says that you had Rachmanus on Agag, Hameracheim Al Achzorim, your Rachmanus on cruel people, the end will be that you will be cruel to people who it is Rau'i to have Rachmanus for, which is his Kaas for killing out Nov Ir Hakohanim. So once again, Shaul was twice the victim of the ripping of his Beged and that is Merameiz that Kenaf Bigdo has a connection to Kaas. Ad Kan Divrei Chasam Sofer.

I would like to add a small Nikuda to this. It could be that the Remez of Tzitzis on Daled Kenafos, on the Arba Kanfos Kisusecha. If the Kenaf is a place that is a protection for Kaas, having Tzitzis on the four Kenafos and grabbing onto the Tzitzis a couple of times a day might well be also a Shemira for Kaas.

So why do I say this? Because it is very Geshmak. There is a very unique Gemara in Menachos (41a) that you are not obligated to wear Daled Kanfos, you don't have to wear Tzitzis, you are not Mechuyav to. If you wear Daled Kanfos then you put on Tzitzis. Still the Gemara says that you should wear Daled Kanfos. If you don't are you punished? So the Gemara says that ordinarily there is no punishment for not wearing Daled Kanfos except (41a, 20 lines from the bottom) בזמן דאיכא ריתחא (ענשינן). At the time that there is anger in Shamayim against a person then he gets punished for not wearing Daled Kanfos.

According to the Chasam Sofer it is so Geshmak. Why didn't he say this? The Arba Kanfos with the Tzitzis is meant against Kaas. Now that you were negligent in wearing this protection against Kaas (דאיכא ריתחא ענשינן). How beautiful! How Geshmak!

Let me add that we find that when Rus comes to Boaz in middle of the night and she didn't know what Boaz's reaction would be as it is not a normal thing for a Bas Yisrael to sneak in to the private tent of Boaz in middle of the night. The first words she says to him are 3:9 (וּפְרַשְׁתָּ כְנָפְךָ עָלַי -) (אָמַתְךָ). You will spread out your Kenaf, your Begeg (עָלַי -) (אָמַתְךָ) which is a Remez to a Chuppah. Spread out a Begeg and marry me. (וּפְרַשְׁתָּ כְנָפְךָ) may also be a Remez to avoiding Kaas. All this is from the Chasam Sofer.

I should add that when you get angry, anything you do to get a hold of yourself, anything you do to be rational instead of emotional will save you from Kaas. And certainly using the Chasam Sofer's Eitza and grabbing on to (כַּנְפוֹת כְּסוּתֶךָ) will work and it is a Segula Nifla'a.

Agav, in the Chasam Sofer on the Haftorah he also writes a rule and we have seen it in a number of places, that in Nach when you have someone's name and it appears sometimes with an extra Vav and sometimes without. He is referring to Adoniyahu where sometimes it is spelled Adoniyahu (אָדוֹנִיָּהוּ) and sometimes it is spelled Adoniya (אָדוֹנִיָּה). As you know, there are many such people. Chizkiyahu. Chizkiya etc. that with the extra Vov is Merameiz on Siyata Dish'maya and a connection to Hashem and without it is Merameiz in a time that he lacks that connection.

Many people have asked regarding Shaul's son, is his name Yonasan (יוֹנָתָן) or Yehonasan (יְהוֹנָתָן)? It is sometimes spelled with a Hei and sometimes without. If you look at Nach you will see that until the episode of the Haftorah of Machar Chodesh (in Shmuel Aleph), until that moment where he is Mod'e the Malchus to Dovid, he is called Yonasan. Afterwards, he is called Yehonasan, he goes up a Madreiga and the Hei is added.

Dovid Hamelech is always spelled (דָּוִד) until Divrei Hayamim where the Yud, the letter of Hashem is added and it is spelled (דָּוִיד). There it is Meyacheis him after his Petira and he is Nis'aleh to have a letter of Hashem's name in his name.

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

## UFARATZTA

### STUDY WITH A PURPOSE

In general, concerning the mood of your son and his studies, it would be worthwhile to consult with a psychologist -- a Yiras Shomayim. It seems that he should add to his studies towards a profession that he can use for Parnasa, proving to himself that he can be self-sufficient. It is possible that this will considerably,

change his way of thinking and outlook on life.

Uprooting from your neighborhood

seemingly, will not change anything in this situation. It could also add the hardship for him, adjusting to a new environment and new neighbors etc.



==== Igros Kodesh V31 P33820th of Cheshvan -5,621 - 1860, Yom-Holedes of the Rashab, 5th Chabad Rebbe.



# GAN HATORAH

Rabbi Yakov Yosef Schechter



Rabbi Steinfeld

## KIBBUD AV WHERE FATHER HAS NO HANAHAH

In Bereishis 24:3 Avraham forced Eliezer to swear that he would not find a shidduch for Yitzchok from the Canaanites. The Meshech Chochma says from the fact that Avraham did not make Yitzchok make that promise is a proof to the opinion of the Maharik in the Rema in Yoreh Deah 240:25 that holds that a son is not required to listen to his father if his father does not like the person he wants to marry.

The source of the above Halacha is in the Shailos U'Tshuvos Maharik 166 that discusses a few reasons why a son does not have to listen to his father in a case where his father is against the girl he wants to marry. One of the reasons is that since the father has no shaychos to the marriage, the father has no koach to be mocheh for neither "morah" or "kavod." Kavod is only applicable when it comes to feeding the father or giving him to drink and the like. Morah applies when a child should not sit in his father's seat, stand in his place, or not to contradict him. These are all cases where the father is directly impacted. In the case where a son wants to get married, it has no direct impact to the father. The Gra 36 says that the following rishonim, Ramban, Rashba and Ritva, agree with this position. The case in the Gemara Yevamos discusses a father who tells his son, a Kohen, to become tamei. The son should not listen to him since he is asking him to transgress something in the Torah. This case speaks about the father asking the son to bring fruit from that place, but in the event the father is telling him to become tamei, where the father is not getting any benefit, it goes without saying that the son does not need to listen to him.

There are other Rishonim that argue with this. The Meiri says the case is speaking about a scenario where the Kohen tells his son to bring fruit, even if the father will not benefit from it at all, because his father is considered a Rasha and a father that is a Rasha and wants his son to be over on the Torah. A son need not listen. We see that if not for the fact the

father is considered a Rasha, one would need to listen to the father, even if the father has no hanaah. The Rabbeinu Yerucham in Sefer Adam 1:4 Page 15 and the Remah agree with the Meiri. The Rosh in Shailos UTshuvos 15:5 says there is a Halacha stating one may not hate a Yid unless you see him doing an aveirah. If a father wants you to hate someone, you need not listen as he is being over on an issur in the Torah. So too, Tosfos in Kiddushin 32a S.V. Rav Yehuda says if a father tells a son not to return a lost object, one does not need a passuk to say that the son doesn't listen to the father. The Pnei Yehoshua explains that since the father is doing it to annoy the person, he is therefore considered a Rasha and one need not be mechabed him. This will not fit with the above Ramban and Rashba who say that if the father has no hana'ah from it, one need not listen to him anyway.

The Sefer Hamakna in Kiddushin 31b says that if the father commands his son to do something that the father has no hanaah from, there is no inyan of kibbud av. But in the event the son is not losing out by listening to his father, then he must listen as it is included in the mitzvah of Mora Av because by not listening to the father it would seem like he is contradicting his father. Regarding the halacha of a son wanting to marry a girl that the father is opposed, he need not listen because he is losing out on his potential shidduch. We see from here if the father has no hanaah, but the son is not losing out, then the son would need to listen because of Morah Av. This again would not fit with the above Ramban and other Rishonim mentioned above that in the event the father has no hanaah then one is exempt. This would come into play in a scenario where a child is walking out of the house without a coat as he does not feel the need to wear one, but his parent says to put one on. According to the Ramban he would be exempt as the father or mother do not have any hanaah from the action. According to the Makneh and Rosh and Tosfos, since the son is not losing anything by putting on the coat, he should listen and do so. At least in front of his parents.

May we be zocheh to do the mitzva of kibbud av ve'aim and morah av ve'aim in the proper way!

sha'im. Eliezer attempted to ride these camels as a test to see if he would be successful in his mission. If he was able to ride these camels, he would know that he has Zechusim which would save him. "גמלים מגמלי אדניו" – Eliezer took camels from the camels that only his master rode. "וילך" – And he mounted the camel to see if he would be able to ride it. When he saw, "וכל טוב אדניו" בידו that everything was good and he was able to ride a camel, "ויקם וילך" – he got up and went to Aram Naharayim knowing he would be protected. (חכמת התורה)

The Gemara in Brochos 5a says – אין טוב אלא תורה כי לקח טוב" – "נתתי לכם תורת אל תעזובי" – The word "טוב" refers only to the Torah, as it says in the Posuk, "For I have given you good doctrine, do not abandon My Torah." 24:10 "וכל טוב אדניו בידו" Eliezer took with him the Torah of his master, Avrohom Avinu, so that he can pass it along to others wherever he went. (מהרה"י שטייף)

Eliezer was Zoche to Kefitzas Haderech in the Zechus Hatorah. Eliezer knew that he himself did not have the Zechusim which would make his mission successful – though he knew that Avrohom Avinu did. He tested it out on the camels, to see if he was the proper messenger for this most important job – to find a proper Shidduch for Yitzchok Avinu. All he could think about was how he can stay connected to the Ribbono Shel Olam while performing his mission. In this Zechus, he was Zoche to "get up, and go," he brought himself closer to Hakodosh Boruch Hu with his every step.

The Torah is teaching us an important lesson here. While Eliezer had the Koach HaTorah with him, he also had a true desire to serve his holy master, Avrohom Avinu. Eliezer wanted to do Chesed, and help Avrohom find a proper Shidduch for Yitzchok. Each person needs to do his part. He needs to "go". If he goes, and seeks to serve Hakodosh Boruch Hu, then he will in fact be Zoche to "get up and go." He had a great desire to do it, and that was why he was in fact a proper messenger. If one truly wants to help others, be it Shidduchim, or anything else, then Hakodosh Boruch Hu helps him succeed. May we be Zoche to work on bringing ourselves closer to the Ribbono Shel Olam and having the true desire to help others, so that when we want to "go" – we are able to "get up and go."

## Avrohom Avinu's Tesla

ויקם העבד עשרה גמלים מגמליו" 24:10 אדניו וילך וכל טוב אדניו בידו, ויקם וילך "אל ארם נהרים אל עיר נחור"

"And the servant took ten camels of his master's camels and went, and all the best of his master was in his hand. He arose and went to Aram Naharayim; to the city of Nachor." Eliezer was in search for a Shidduch for his master's son, Yitzchok. Why does the Posuk say "וילך", and he went with all of the best of his master in his hand, and then say again "ויקם וילך", "He arose and he went?"

It says in Bereishis Rabbah that Eliezer came to Aram Naharayim on the same day he left Avrohom's house. Although it is a great distance between the two places, he made it in one day. A miracle occurred for him and he had "קפיצת הדרך", "the ground contracted" and the journey was shortened.

There were two "וילך", goings, of Eliezer. The first "וילך" represents Eliezer going in the natural order of the world. He began a journey to Aram Naharayim. The second "וילך" was his journey in the way of a miracle, when he had Kefitzas Haderech. Certainly, Eliezer did not have Kefitzas Haderech from the time he left the house. Hakodosh Boruch Hu does not generally make miracles occur in public. It was only when Eliezer got to the desert and was traveling alone, not in the view of others, that he had Kefitzas Haderech. (עוד יוסף חי')

The Posuk says 24:42 "ואבא היום אל" "העין" that Eliezer completed his mission in one day. The wellspring of Torah has Hischadshus (newness) each and every day. Eliezer was the prime disciple of Avrohom Avinu, and did not want to miss a day of Chiddushei Torah from Avrohom Avinu. Consequently, a miracle occurred to him that his journey was completed in the same day so that he would not miss Hischadshus Hatorah from Avrohom Avinu for even one day. (תפארת שלמה)

Avrohom Avinu had truly special remarkable camels. No one other than Avrohom could ride his camels. If someone attempted to ride them, the camels would injure the person. (His camels were better than a Tesla – it was exclusive to him, and no one else was able to ride them). Eliezer feared going to Aram Naharayim, a place where Resha'im lived. He feared they would harm him. Eliezer knew that he was doing a Shlichus for Avrohom Avinu, and perhaps would be protected from these Re-



by Rabbi Yehuda Appel

## *Understanding Hebron's place in Jewish thought.*

***Other considerations aside, it is worthwhile to understand Hebron's place in Jewish thought.***

The Torah introduces us to Hebron in this week's Torah portion, Chayei Sarah. The parsha opens with a description of Sarah's burial. Abraham, wanting to find a grave for his wife, approaches the Hittites, asking for a particular burial spot - the cave of Machpela. After some onerous bargaining with a wily character named Efron, Abraham purchases the land and buries Sarah there.

In subsequent verses, the Torah goes out of its way to mention that Sarah's grave is not simply in the Cave of Machpela, but is also in the city of Hebron, which the Torah also calls "Kiryat Arba." Two questions arise: Why did Abraham choose Machpela as the burial site, and why does Hebron have the additional moniker of Kiryat Arba?

The Midrash explains that Kiryat Arba means "City of the Four," because four couples - Adam and Eve, Sarah and Abraham, Isaac and Rebecca, and Jacob and Leah - were eventually buried there. Many of the commentaries explain that because Adam and Eve had been buried in Machpela, Abraham wanted his family buried there.

Beyond its significance as the burial site for the most famous Biblical couples, there are other important elements that drive Hebron's place in Jewish tradition.

In Kabalistic teaching, Hebron - whose root "haber" means "to connect" - is seen as the spot on earth which connects the physical and spiritual worlds. In fact, in Jewish mystical literature, the journey that the soul is said to make as it passes from this world to the next (and as countless people have described in near-death experiences) is called the "journey through the Cave of Machpela."

Rabbenu Bechaya adds that Hebron is the place that connects this world to "The City of the Four" - a spiritual city in heaven called "Jerusalem" - which is said to possess four levels of holiness. In that holy city above, the soul ultimately connects itself ("hebron") to the Almighty.

Hebron makes its appearance in two important later Scriptural accounts. In the story of the 12 spies sent by Moses to reconnoiter the land of Canaan, Hebron is given as a special gift to Caleb, who alone with Joshua maintained his loyalty to God.

Furthermore, it is in Hebron that King David begins his kingship, ruling there for seven years before making Jerusalem the permanent Jewish capital.

righteous and in truth deserved to suffer the same punishment as Sodom. They weren't worthy of witnessing the downfall and were therefore told not to look.

The Divrei Shmuel, Rav Shmuel Weinberg of Slonim, gives a different perspective. In telling Lot and his family, "Don't look back," the angel was teaching a fundamental lesson in life. When you have made mistakes, when you underachieved or came up short, don't look back, always look forward. Don't focus on your past and beat yourself up, doesn't listen to voices of negativity and defeatism, look to the future and the opportunities it presents. Obviously, we need to understand what drove the mistakes we made and feel remorseful for them, but we cannot and must not ruminate on them.

Lot's wife turned around. Whether she was nostalgic for her sinful past or simply felt guilty about it, either way she turned into salt. Salt was not a random vehicle for this punishment. Salt, by its very nature, preserves and keeps what it is spread on intact. It inhibits the ability to grow, to change, or to move forward. Lot's wife literally got stuck in her past. She couldn't move past it, couldn't look forward, and didn't let herself start again.

This is the classic methodology of our yetzer harah, the self-destructive voice we all confront. We tend to harp on our mess-ups and mistakes, and we tell ourselves we are incapable, unworthy. We therefore experience yeiush, we give up on becoming better at whatever we want to improve. Indeed, we spend a lot of time dwelling on the failures from our past. Research shows that at least 70% of the time we think about the past, we only relive the negative aspects of our lives.

But according to psychologists at Yale and the University of California, obsessing over a mistake not only won't change the past but it will make it worse. Their study shows that living a mistake over and over impairs our problem-solving abilities. It leads to increased negative thoughts and depression. It even erodes our support network because no one wants to hear from the person who can't let things go. Essentially, dwelling on past mistakes puts us in, and keeps us in, a bad state, which is of course the very thing we're trying to get out of.

But moving on and silencing the WOAT in us sounds easier than done. Many who would never bully someone else still bully themselves with negative thoughts. We tend to beat ourselves up and harp on things we could have or should have done differently. But that thinking sabotages our very future and forfeits our present.

This is what we daven for every evening when we ask Hashem in Maariv, haseir Satan milfaneinu u'mei'achareinu, remove the Satan from before us and from after us. Why would we confront a Satan from behind us? It is critical to pray that we not only find the strength and will to overcome our urges and temptations when we confront them, but that if we do fail, we can put it behind us and move on, not harp or get stuck. Each night, as we reflect on the day that was, including bad choices or uncomfortable mistakes, we pray to have the strength and conviction to hear the GOAT in us, not the WOAT in us.

# A MESSAGE TO THE DOUBTERS

With seven gold medals, including three at the recent Tokyo Olympics, swimmer Penny Oleksiak is Canada's most decorated Olympian. But not everyone always believed in her. Following her recent success, she tweeted, "I want to thank that teacher in high school who told me to stop swimming to focus on school (because) swimming wouldn't get me anywhere. This is what dreams are made of." She followed it up by sharing, "Also in reference to my last tweet - no shade at all towards teachers in general, my sister is a teacher and I see her inspiring kids every day. Most of my teachers saw the vision and pushed me towards it. That one who constantly dragged me down though, WOAT (Worst of All-Time)."

A friend of mine recently shared with me that in high school, he had an administrator who didn't believe in him and regularly made that known. When he told the administrator that he was going to study hospitality, he asked, "Do you plan on being a bartender for the rest of your life?" Today, my friend doesn't tend bar, he tends to the Jewish people and is a successful Jewish communal professional making a difference every day. I shudder to think of what he and we would be missing out on had he listened to this educator instead of those who encouraged him.

Many of us have a WOAT influence in our lives. If it's not a teacher, a family member or a colleague, it is a voice of negativity and doubt in our own head. It tells us, "You are imperfect, you have shortcomings and deficiencies, you aren't the smartest, you are not the best looking, the most creative, and will never be the most successful. You have made mistakes, underachieved, set goals that you failed to realize, and you will never amount to anything."

That voice can weigh us down, hold us back, or cause us to give up on our dreams and aspirations. But here is the catch. That person or that voice only holds us back if we listen to it, give it attention or consideration. Like Penny Oleksiak or my hospitable friend, we can replace the WOAT with a GOAT (Greatest of all Time) person or inner voice to listen to instead, one who believes in us, propels, and pushes us and lifts us to aspire to become the best version of ourselves.

In last week's Parsha, just moments before Sodom is destroyed, the angel says to Lot, "Run for your life. Do not look behind you, nor stop anywhere in the Plain; flee to the hills, lest you be swept away." Despite the warning of the angel, Lot's wife couldn't help herself. She looked and became a pillar of salt. In fact, the Jewish historian Josephus claimed to have seen the pillar of salt which was Lot's wife.

Why were they warned not to look back? The classic answer is that Lot and his family weren't



# Entering the Cave of Machpela

by Noam Arnon

The yearning to enter and pray in the Caves of Machpela has existed within the Jewish people for centuries. Scores of Jews braved many trials and tribulations in order to reach Hebron. However only a very few were privileged to enter the building covering of the caves themselves. As is well known, the non-Jews prevented Jews from entering this ancient structure, built during the Second Temple Period. Their feeble excuse for forbidding Jews to enter the building was that it is a Mosque. This was in spite of the fact that Islam was founded some 2,500 years after our Patriarch Abraham purchased the Caves and their surrounding field, and 700 years after the Jews built the huge monument covering the Tombs of the Patriarchs and Matriarchs.

There were a handful of Jews who managed to secure entrance into the building after paying substantial bribes to the Arab guards outside the building. However, no one succeeded in gaining entrance into the caves themselves, deep underground, the Caves of the Patriarchs. Only legend told of those who dared. These were tales of fear. According to them, whoever entered did not return.

One story tells about a Jew who actually succeeded in entering and exiting the caves. Rabbi Avraham Azulai, known as the "Hesed l'Avraham" was a leader of the Jewish community. He was ordered by the Turkish Sultan, some three hundred years ago, to descend into the caves and retrieve his saber which had fallen through a narrow hole into the caves. A number of the Sultan's soldiers had been lowered into the cave, only to die while underground.

Rabbi Avraham Azulai successfully recovered the Sultan's sword, thereby preventing actualization of an evil decree cast against the Jewish population of Hebron.

Obviously, when we returned to Hebron in 1967, we had strong yearnings to enter into the Caves of the Machpelah, and there at the tombs of the Patriarchs, to give supplication before the L-rd of our Forefathers. However, most unfortunately, the keys -- and with them the responsibility -- for this site were given to the Waqf by the Minister of Defense Moshe Dayan.

They made every effort to prevent any permanent presence at the caves. Among other things, they even attempted to stop even Jewish worship at the site altogether. They also prevented any possibility of Jews entering the underground tombs.

Moshe Dayan, an amateur archeologist, when realizing the consequences of his action, tried to seek information concerning the underground caverns. Any formal or official investigation was impossible. He therefore decided upon an unusual method to quench his curiosity. Within the large hall, called the Hall of Yitzchak [Isaac Hall] there is a hole in the floor from which candles are lowered into the cave below. According to prevalent rumors, this was an entrance into the Caves of the Machpela themselves. However the diameter of the hole was extremely narrow - 26 centimeters. No adult could possibly fit through this opening, but Dayan found a solution. A 12-year-old girl named Michal Arbel, young but courageous, agreed to be lowered into



the underground room.

One misty night in 1968, Dayan ordered the Muslim guards to leave the building. He told them that they must leave for "reasons of security." They had no idea what was about to take place. Using the dark night as a cover, Michal was brought to the site. The opening was uncovered and Michal was lowered into the underground room. The spectators were filled with suspense and worry when the girl disappeared from sight.

Michal found herself in a round room, whose floor was covered with coins, candles, and written notes. Looking around, she saw a narrow, dark corridor, to the south. The brave girl entered this hallway and after 17 meters discovered a stairwell. In total darkness she climbed the steps. After 15 steps she found a wall blocking her way. A large stone prevented her from continuing. She tried to move the stone, but to no avail. It wouldn't budge. Having no other choice, she turned around, descended the stairs, and headed back to the small room via the narrow corridor. There, she was lifted out of the room back into the Yitzhak Hall. She was happily received, and was totally unharmed.

The surprised Dayan wrote out the findings and sketched the underground caves as described by the 12-year-old Michal: a circular room, a corridor, and the stairs. The caves themselves remained a mystery and were not drawn.

A group of us, from Hebron-Kiryat Arba, and in particular the staff of Midreshet Hebron college were filled with awe at the thought of entering the underground Caves of the Machpela. Moshe Dayan's story piqued our curiosity and determination to find a way into the caves. We could not, of course, enter the same way that Michal entered, via the small circular entrance. However, the other side of the corridor caught our attention. She related that she had climbed stairs that were blocked off by a stone. Where could that stone be?

We measured the distance she had spoken of and revealed that the stone was on the other side of the Yitzhak Hall, covered by Muslim prayer-rugs. The area was always occupied by people. How could we succeed in moving that stone, thereby allowing us to descend into the caves?

We found the answer during the month of Elul of 1981, the month of mercy and repentance, which precedes Rosh Hashanah. We began saying special prayers of repentance every evening at midnight. The guards, employed by the Waqf, were not overly alert or awake at that time of night. They left their place of work and went to sleep. When we saw this, we brought with us a big chisel to the midnight prayer service.

In the middle of the service, we began to sing and dance. During the dancing, some of us made our way to the pray-rugs, lifted them, and revealed the stone. It was held in place by metal bars, attached to surrounding stones.

We began hammering on the rock with the chisel, and after a while it began to move. Finally, the stone opened. It is difficult to describe the emotions we felt when we saw the stone move off the small opening under it. We entered, our hearts pounding with excitement. We found stairs that led down into the darkness. We descended slowly. The stairs led to a narrow, dark corridor. We walked slowly through the corridor, stooping down, using flashlights to guide our way. We reached the circular room and looked around. It was round and dark. On the wall were three stones, but no cave was visible. Where was the cave? Were all our efforts in vain?

Several minutes later an additional mystery presented itself. It seemed to us that we felt a breeze. How could this be? Blowing wind originating from above ground? Looking down at the ground we saw several stones that appeared to be stuck, one to the other. The wind seemed to be originating from between them. Within moments, emotions flying, the stones were uplifted and... the cave - a cave of rock, leading into the earth.

We crawled in a very narrow opening into a circular cave, carved in the stone, deep in the earth. The cave was filled with dust, to its very edge. It was impossible to stand or sit, only to crawl. We continued inside until it widened, and then, a second cave. This cave was smaller than the first, but here awaited us another surprise. It was also filled with dust, but among the dust were bone and remnants of pottery scattered around, some of which were in good condition.

Wind blew in the caves, but the sounds of our hearts pounding was audible. No living being had been this close to the Patriarchs in thousands of years. Each one of us spent some time considering the significance of being in the Caves of the Patriarchs, and of prayer here, adjacent to Abraham, Isaac and Jacob, Sarah, Rebecca, and Leah, and even to the tombs of Adam and Eve, by the entrance to the Garden of Eden, where souls and prayers ascend. Silent prayer, in the presence of our Forefathers.

Following this tremendous spiritual experience, we began to examine the cave itself. The bones captured our attention. Were these the bones of the Patriarchs? We knew that it is written that righteous ones, even in death, are called living, and that the Patriarchs, called the "slumberers of Hebron" wake and pray for mercy. As we investigated, it became clear that the pottery belonged to the First Temple Era, the era of the Judean Kings. The Jews of Hebron, and the Jews of all of Judea, understanding the importance and significance of the Caves of the Machpelah, were directed to bring both the bones and the pottery into the underground caves themselves.

This discovery closed an information gap concerning the Caves of the Machpelah, continuing from the days of our Patriarch Ya'akov, the last Forefather buried in the Cave, through to the days of Herod, who built the huge structure above the Cave.

After several hours, as dawn approached, we were forced to leave these sacred caverns, so as not to be caught below. We concluded an unforgettable spiritually uplifting experience. We were privileged to reveal the underground Caves of the Machpelah, to pray there, to reveal ancient Jewish pottery from the Era of the Kingdom of Judea within the caves, and, even if only for a few moments, united, as Sons with their Fathers.



# One Can Still Get Burned From "Matches Made in Heaven"

RABBI FRAND

The Torah tells us that Eliezer traveled to the house of Besuel and Lavan looking for the right wife for Yitzchak. On the way, Eliezer received tremendous S'yata d'Shmaya [Help from Heaven]: Our Rabbis tell us that the distance miraculously shortened for Eliezer. It took him much less time than it should have normally taken. Eliezer received Divine approval. The sign that he made up helped him unambiguously identify the right match for Yitzchak. (The maiden who says, "I will also give your camels to drink...") Everything fit into place like a glove.

When Eliezer related the entire story to Rivka's father and brother (Besuel and Lavan), they responded "This matter has come out from G-d. We cannot speak about it – for bad or for good" [Bereishis 24:50]. In other words, they recognized that this match was Ordained in Heaven. It was 'Basherte'.

Eliezer took Rivka, brought her back to Yitzchak, and related all that had happened and all of these signs. If anyone ever needed confirmation that he had the right Shidduch [marriage partner], Yitzchak surely had such confirmation in Eliezer's description.

The pasuk [verse] then says that Yitzchak brought Rivka to the tent of Sarah his mother, and he married her [24:67]. The Targum interprets this verse to mean that "Yitzchak took Rivka and he saw that her deeds and actions were like those of his own mother, Sarah. Therefore, he married her."

The Brisker Rav asks, what more did Yitzchak need? Eliezer told him about all the miracles and all the incontrovertible signs from Heaven. What more could he ask for?

The Brisker Rav answered that simple people always see these "signs from Heaven", but not a Yitzchak. Yitzchak knew that all that matters is whether she was a righteous woman - whether she had the attributes and deeds

of his mother Sarah. The "righteous individuals", Lavan and Besuel, are blown away by the "signs". They see the Hand of G-d in everything. However, the holy person - the really righteous person, does not look for signs or try to play "Providence Guessing" games. Such a person looks at the bottom line.

I often deal with young men who are going out on dates with prospective marriage partners. Everyone is looking for 'simanim' (signs) from Heaven. I remember when I was going out, many long years ago. I was driving with a girl who happened in fact to be the girl that I married. We were driving on Long Island and we stopped in a store and bought a box of Cracker Jacks. (That week Cracker Jacks were Kosher). For those who remember back to the time when they used to buy Cracker Jacks, the box used to contain a little prize and a "fortune" message. Here I was, on a date, we bought the Cracker Jack and the fortune said, "You will meet a man with blue eyes, whose name is Joe".

We pulled into a gas station. In those days there was no self-service. The attendant came out. I looked into his face and I see that his eyes were blue. I asked him, "What's your name?" He answered, "Joe". I almost proposed on the spot! – From G-d the matter has come out!

This however, is not the proper approach. The correct approach is not seeing "signs". The correct approach is not intuiting that "it is Basherte" (destined) because everything is going so smoothly and everything is pointing to it.

All of that is nothing. What it comes down to, as the Targum explains, is "and Yitzchak saw that her actions were those of Sarah". Do not look for signs; do not look for Providence; do not look for miracles. Look for the standard by which we know how to judge: actions, kindness, religiosity, and honesty.

Miracles are for G-d. We live in a world of action. It is not in Heaven (Lo b'Shamayim he). We can not look at signs. That is for Lavan and Besuel. For Yitzchak, the only thing that is important is the fact that her actions are those of Sarah.



Rabbi Shia Stern Siyun on Beitza



CHABURAH AT THE NIGHT KOLLEL BY REB SHIMON ECKSTIEN



RABBI KLATZO SPEAKING AT THE THURSDAY NIGHT MISHMER



RABBI CHAIM SCHABES SPEAKING AT THE NIGHT KOLLEL ON THE TOPIC OF HILCHOS YOM TOV





# PARSHAS CHAYEI SARAH

Can you figure out what each picture has to do with the parsha?



Rabbi Dani Staum

[stamtorah@gmail.com](mailto:stamtorah@gmail.com)

## KEY to Parshas Chayei Sarah

Chevron – 23:2

4 pairs (of shoes) – 4 pairs of husbands and wives were buried in Mearas Hamachpeilah (Adam and Chava, Avrohom and Sarah, Yitzchok and Rivka, Yaakov and Leah) – second explanation of Rashi why it was called Kiryas Arba 23:2

\$400 – Amount of silver Shekalim that Avrohom paid Ephron to purchase Mearas Hamachpeilah 23:16

Camel drinking water – Rivka gave Eliezer water and for all his and his men's camels 24:14

Incense – Avrohom's second wife Keturah was so called because her deeds were as pleasant as incense 25:1 - Rashi

2 bracelets – part of the gifts Eliezer gave Rivkah, along with a golden nose ring 24:22

Davening in the field as the sun is setting – When Rivka was coming with Eliezer her first sight of Yitzchak was when he was davening Mincha in the field 24:63

Chosson Kallah – Yitzchok married Rivka 24:67 and Avrohom (re)married Keturah 25:1

Pouring poison in cup – Besuel and Lavan tried to poison Eliezer, but an angel switched it and Besuel died instead 24:55 see Rashi

## Call Upon Him When He is Near!

By U. S.

"This is just depression, nothing to treat her with! Maybe a vitamin deficiency."

This is what the doctor said emphatically and with certainty about my wife who stopped functioning due to headaches and dizziness and other difficult symptoms. What can I say when the doctor is so sure of himself and his diagnosis?!

We went through a hard time and painkillers did not help. With Shabbos coming, we farmed out the kids to relatives as my wife simply could not take care of them. I had compassion for her, I davened, and I tried to help any way possible until that Friday after we sent out the children, and I tried to cook something for Shabbos and then this happened, she simply fainted... I called an ambulance, took Shabbos clothes and my Tallis and rushed to the hospital.

I thanked Hashem that we were able to send out the children. Imagine if they were all home? What do you do in a case like this? In the hospital, they did a thorough examination but did not find anything. It remained a mystery. The headaches turned into migraines. A doctor said she needed an MRI but there was a months-long wait. On Sunday I asked the doctor to schedule an appointment, but she laughed and said it would be months.

My heart was broken within me to see my wife suffering like this, without a cure. It was already near sunset. I went to the cafeteria behind the vending machines to daven Mincha. I will never forget that Tefillah! I prayed from the depth of a broken heart, tearfully asking for mercy for my wife and children, who were all suffering. I was so emotional I was cut off from this world and I begged Hashem to heal her, and what was it to Him to give her an MRI, He is King of the World. I finished the Tefillah and went back to her room. The doctor told me that she was going to have the MRI in 40 minutes. Within 40 minutes she was in the MRI, and it revealed a tumor which was the cause of her difficult illness, and not depression or migraines. Baruch Hashem today she is healthy. The point is that the experts did not believe that I got her the MRI, and within 40 minutes, which they said would take months. This is to teach you that one who turns directly to the Creator of the World and knows He can do anything, will see wonders and miracles!!! Come let us turn to Him as He is near, and you will see salvations. *Tiv Hakehila*



## CLASS REUNION

I recently went to my 30th class reunion from nursery school. I didn't want to go because I've put on maybe 90 or 100 pounds since then.

## TRUE OR FALSE?

A little kid's in school, taking a true-false test and he's flipping a coin. At the end of the test he's flipping the coin again. The teacher says, "What are you doing?" He says, "Checking my answers."

## OLD FOLKS DRIVING...

Two elderly women were out driving in a large car. Both could barely see over the dashboard. As they were cruising along they came to an intersection. The stoplight was red but they just went on through. The woman in the passenger seat thought to herself "I must be losing it, I could have sworn we just went through a red light."

After a few more minutes they came to another intersection and the light was red again and again they went right though. This time the woman in the passenger seat was almost sure that the light had been red but was really concerned that she was losing it. She was getting nervous and decided to pay very close attention to the road and the next intersection to see what was going on. At the next intersection, sure enough, the light was definitely red and they went right through and she turned to the other woman and said, "Mildred! Did you know we just ran through three red lights in a row! You could have killed us!"

Mildred turned to her and said, "Oh, am I driving?"

## PA WON'T LIKE IT....

A farm boy accidentally overturned his wagonload of corn. The farmer who lived nearby heard the noise and yelled over to the boy, "Hey Willis, forget your troubles. Come in and visit with us. I'll help you get the wagon up later." "That's mighty nice of you," Willis answered, "but I don't think Pa would like me to."

"Aw come on boy," the farmer insisted.

"Well okay," the boy finally agreed, and added, "but Pa won't like it."

After a hearty dinner, Willis thanked his host. "I feel a lot better now, but I know Pa is going to be real upset."

"Don't be foolish!" the neighbor said with a smile. "By the way, where is he?"

"Under the wagon."

## THE CHINESE RESTAURANT

When the cops showed up at the Chinese restaurant after receiving a burglary call, they were shocked at the wonton destruction.

## A REALLY BORING PERSON

You know that you're a really boring person when someone steals your identity and then tries to give it back.

## MARRIED THE LONGEST

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

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

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

## THE CRINGE WORTHY COLLECTION

Our office defibrillator didn't work. Nobody was shocked.

I'm looking for some good fish jokes. If you know any, let minnow.

I don't understand why the young people today fail to see the dangers of communism. I mean come on, there are so many red flags!

I'd tell you a really good joke about clouds. But I'm afraid it's way over your head.

If I win a lottery, I'm committed to giving a quarter from it to charity. So even if I don't win that much, 25 cents I can still part with.

I stayed up all night to see where the sun went. Then it dawned on me.

eBay is so useless. I tried to look up lighters and it gave me 13,749 matches.

RIP boiled water. You will be mist.

I was at a climbing center the other day, but someone had stolen all the grips from the wall. You couldn't make it up!

Chinese takeout - \$27.50. Gas to get there - \$7.00. Getting home then realizing they didn't give you one of the containers - riceless.

My landlord says he needs to come talk to me about how high my heating bill is. I told him, "My door is always open".



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[English]

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8:00-8:55am

[English]

Rabbi Yanky Model  
18 Upstairs - Office

8:00-8:55am

[Yiddish]

Rabbi Yitzchok Y. Klein  
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EVENINGS

8:20 - 9:00pm

[English]

Rabbi Simcha  
Bunim Berger  
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9:00-9:45pm

[English]

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DR. SIMCHA



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## THREE CATEGORIES OF BEROCHOS – DIFFERENCES & SIMILARITIES

RABBI NACHUM SCHEINER

ROSH KOLLEL

### EATING WITHOUT A BROCHA – ME'ILAH AND STEALING

If we look at the Gemara in Brochos, the Gemara mentions two points about someone who eats without a brocha: It is like me'ilah - using something that belongs to the Beis Hamikdash stealing and like stealing. Rashi explains that it this is referring to stealing the brocha. The Maharsha wonders why Rashi didn't explain it simply as stealing from Hashem, since the world is all His.

We can suggest an answer for Rashi, as follows: Rav Chaim Brisker explains that every me'ilah - using something that belongs to the Beis Hamikdash - is like stealing. If so, one we said that it is me'ilah, it is as if we said that it is stealing. It must that the Gemara was adding another type of stealing - stealing the brocha.

Can a person fulfill a mitzvah with food, such as matza - that he did not recite a brocha? If one has matza that was stolen, it is a considered a mitzvah haba'a ba'aveira - a mitzvah fulfilled through a sin - and it is invalid. Rav Shlomo Kluger writes that since eating food without a brocha is like stealing, if he did not recite a brocha before eating the matza, it is also invalid.

However, this analogy is not so simple, because not every sin makes a mitzvah invalid. The Mishne Halacha quotes the Biur Halacha who writes that this concept is limited to a case when the mitzvah was performed only because of the sin. For example, if he would not have stolen the matza he would not been able to eat it. But if he happened to have carried it across the street earlier, that will not make it into a mitzvah fulfilled through

a sin - and it is still valid. The same may apply when it just so happens to be that he did not recite the brocha. Since he could have easily recited the brocha, it will not be considered considered a mitzvah haba'a ba'aveira.

However, one can argue on this comparison. In the case of the Biur Halacha, the fact that he happened to have carried it across the street earlier, did not facilitate the mitzvah performance, and that will not make it into a mitzvah fulfilled through a sin. On the other hand, if one ate matza without a brocha it is equivalent to eating stolen matza, and it may be considered a mitzvah haba'a ba'aveira, making it invalid.

### Birchos Hashvach

The third type of brochos is called "birchos hashvach" - brochos of praise. The Rambam writes that these brochos were instituted to remember Hashem at all times, and have fear from Him. We can suggest that his source is from the words of the Gemara in Menachos (43b) that one must recite 100 brochos every day.

The Gemara quotes the pasuk ועתה ישראל מה ה' אלהיך שואל ועתה מעמך כי אם ליראה - What does Hashem want from you? Just fear Him! Rashi adds that it can also be read: מאה ה' אלהיך שואל מעמך - Hashem wants from you 100 [brochos]. The Brisker Rav explains that since reciting brochos properly will bring a person to have fear of Heaven, the command to recite 100 brochos is learned from this pasuk, and is the source for the Rambam that brochos will bring a person to have fear of Heaven.

The Shelah adds that we only have a right to read the

pasuk differently when the pasuk is hard to understand. The pasuk says: What does Hashem want from you? Just fear Him! the Gemara already wonders how could Moshe Rabeinu consider fear of Heaven something simple. For this reason we explain it to mean מאה - a reference to the 100 [brochos], which will bring a person to have fear of Heaven.

### Summary

If one ate matza without a brocha there is a question if he fulfilled the mitzvah.

Brochos of praise were instituted to remember Hashem at all times, and have fear from Him.

Comments and questions are welcome and can be sent to: [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com).

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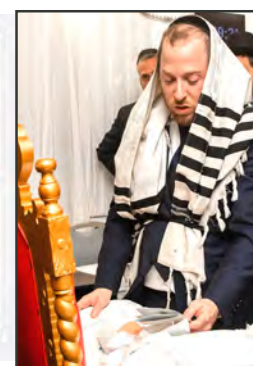
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## DIFFERENCE BETWEEN A MINYAN FOR A CHOSON AND FOR AN AVEIL

We previously discussed that one must have a minyan to be able to recite sheva brochos, but the choson can be one of the 10. The Gemara adds that although a choson can be counted for the minyan, an aveil [who also requires a minyan to recite certain brochos] cannot count as part of the minyan. There are a number of ways to explain the difference.

The Shita Mekubetzes quotes Rabeinu Yonah, who explains that the brocha recited for an aveil is a form of consolation, and we need a minyan consoling. The brocha recited for a choson is a form of rejoicing, and the choson is part of the joy. The Netziv adds that the choson also has a mitzvah to gladden the heart of the kallah.

The Pnei Yehoshua explains that these brochos require a minyan because they are classified as a *davar shebkdusha* – something sacred – which requires a minyan, as explained at length in a previous shiur. Since the choson is full of joy, he can be a vehicle for bringing the Divine Presence needed to perform a *davar shebkdusha*. On the other hand, a mourner is sad, and cannot serve as the part of the vehicle for bringing the Divine Presence needed to perform a *davar shebkdusha*, and a different tenth man is required.

### Summary

A choson can be counted for the minyan, but not an aveil, because we need a

minyan consoling, or because a mourner is sad, and cannot bring the Divine Presence.

### KOLLEL NEWS

The Kollolel Boker has started Meseches Megillah, a blatt a week, with the plan to finish by Purim. The Kollolel Boker meets every morning from 7:00-8:00. I gave a shiur this past Friday at the Kollolel Boker, on the topic: "Shushan Purim – How Far Does Yerushalayim Stretch Outside the Old City?"

The Night Kollolel is learning hilchos Yom Tov. The Night Kollolel is from 8:15-9:45, with Maariv, available both before and after. Rav Chaim Schabes, Rav of Congregation Knesses Yisroel, New Hempstead, gave a shiur at the Night Kollolel, on the topic of hilchos yom tov. Rav Schabes discussed differences between the issur of melachah on Shabbos and on Yom Tov.

Once again, the Sunday Night Chaburos continue, where one of the kollolel members shares some insights on the topic being learned. Last Sunday, Rabbi Moshe Rubinvich discussed what Melachah is Assur Min HaTorah on Yom Tov. This past Sunday Reb Shimon Eckstein gave a chabura on Making Orange Juice on Yom Tov.

Now is the time to join one of our many learning programs and keep the momentum



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### DAF YOMI

Here is a list of our Daf Yomi shiurim:

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

6:00-6:55am – Rabbi Yanky Model, 18 Upstairs – Office

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

8:00-8:55am (Yiddish) – Rabbi Yitzchok Y. Klein, 20 upstairs

9:00-9:45 AM – Rabbi Shea Stern, 18 Upstairs – Office

7:00-7:45pm – Rabbi Yanky Model, 18 Upstairs – Office

Rabbi Simcha Bunim Berger gives a number of weekly shiurim. On Thursday night he gives a Zera Shimshon Shiur, as well a shiur in Maharal. On Monday night is his in depth shiur on Tefillah, and on Friday morning he gives a Chumash shiur.

### MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an

opportunity to get together and enjoy each other's company, in true spirit of ahavas chavairim, with kugel and cholent. This past week the Mishmar hosted the Renowned Senior Mekarev, Rabbi Benzion Klatzko.

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

Wishing you a Wonderful Shabbos,

**RABBI NACHUM SCHEINER**





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**7:00-8:00am Currently Learning מסכת מגילה**

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Mordy Schiffman  
Sruly Stern  
Menachem Shapiro  
Asher Wagh  
Naftali Yurmish  
Shlomie Zucker

## ~Night Kollet~

**8:15-9:45pm Currently Learning הלכות יום טוב הלכות חול המועד**

Avrohom Anteby  
Tzvi Blech  
Shimon Eckstein  
Yehuda Ehrman  
Yehoshua Farkas  
Mair Fuchs  
Danny Green  
Eli Gross  
Hillel Goldscheiner  
Yosef Grumet  
Bentzy Katz

Reuven Handelsman  
Bentzy Katz  
Shlomo Yosef Jundef  
Yitzchock Kolodny  
Yehuda Liebb  
Moshe Langsam  
Mordechai Nulman  
Aron Rackoff  
Shmuli Richman  
Moshe Rubinovich  
Yakov Rothchild

Yakov Rothchild  
Moshie Ross  
Menachem Shapiro  
Arye Smith  
Moshe Chaim Solomon  
Avrohom Szwerin  
Chaim Taback  
Mordechai Taplin  
Shlomo Weber  
Yisroel Werner

**Daf Yomi**  
**7:00-7:45pm**  
Sun- Thurs  
(Hebrew)

**Daf Yomi**  
**8:30-9:15pm**  
Sun- Thurs

**Mishna Yomi**  
**8:45-9:00pm**  
Sun- Thurs

**Zera Shimshon**  
**8:15-9:00pm**  
Thursday

**Maharal**  
**9:45-10:15pm**  
Thursday

# JOIN US TODAY!

Just so you should know...



**340 DAYS UNTIL UMAN**

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

For all shul related questions please email **Rabbi Nachum Scheiner**  
ohrchaim18@gmail.com or call 845-372-6618

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